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Confirmation and the Laying On of Hands.

The Roman Catholic Church amongst the seven sacraments which it declares to have been "instituted by Jesus Christ" includes Confirmation. This is considered "the completion of baptism, inasmuch as it confirms and increases that work of grace which baptism began in us." Rome claims that the imposition of hands (as in Acts 8: 17 and 19: 6) is another way of referring to confirmation, while "anointing" and "sealing" (Eph. 4: 30) also relate to it.

The Anglican Church recognises two sacraments—Baptism and the Lord's Supper—but has "The Order of Confirmation or Laying on of Hands upon those that are baptised and come to years of discretion." The Church of England, knowing that there is no proof that Confirmation was instituted by Christ, does not regard it as a sacrament, but the collect in the Order of Service in the Prayer Book makes the bishop say he has laid hands upon the candidates for Confirmation "after the example of Thy holy Apostles"; and Anglicans, like Roman Catholics, are wont to cite the New Testament texts containing the word "confirm" and the passages relating to laying on of hands as a proof of the scripturalness of their ordinance.

Seeing that frequently we receive questions about the validity or necessity of the rite, it is in order to make a brief statement, noticing not so much Romish pretence as Anglican claims.

Confirmation.

The words "confirm" and "confirmation" are used in the New Testament. The verb is the translation of four distinct Greek words. One of the verbs is used in 2 Cor. 2: 8 and Gal. 3: 15, and means "ratify." In Gal. 3: 17 the same word (with a prefix meaning "before") is used in the same sense. Another verb is once employed (Heb. 6: 17), and has the meaning of acting as a mediator (R.V., "interposed"); it is the verb cognate with the noun "mediator" frequently employed in the epistle. No advocate of

confirmation as a Christian rite professes to find in such passages any reference to the ordinance. The two remaining verbs are in a different class. The former is used in the following places: Mark 16: 20, Rom. 15: 8, 1 Cor. 1: 6, 8; 2 Cor. 1: 21; Col. 2: 7; Heb. 2: 3; 13: 9. The cognate noun occurs twice, and is translated "confirmation"—in Phil. 1: 7 and Heb. 6: 16. The other verb is used four times, only appearing in the book of Acts, where in the Common Version it is translated as follows: "Confirming" (14: 22, 15: 41), "confirmed" (15: 32), "strengthening" (18: 23).

These are all the New Testament passages, and the English reader can easily arrive at a conclusion. Really, the discussion narrows itself down to the last given verb appearing in Acts. The other sets of passages would not be cited by an advocate of confirmation. From an investigation of all the groups, the following facts appear. (1) The words *confirm* and *confirmation* are never used in the New Testament of an ecclesiastical rite or ordinance. (2) In the cases referred to in the last group even (Acts 14, 15, 18) there is not the least indication that there was the performance of any ceremony. (3) The confirmation by Paul and Barnabas, Judas and Silas, Paul and Silas, or Paul himself, was simply a spiritual strengthening of disciples.

If any Anglican denies the accuracy of the statements in the preceding paragraph, he may be invited to state and prove his position. Generally, what he does is to assume that the word "confirm" relates to the rite of his church, whereas as a fact the resemblance hardly extends to more than the word. One might with as much, or as little, reason argue that, because the Scriptures use the words "election" and "predestination," therefore the most horrible ultra-calvinistic view must be accepted that men were from eternity foredoomed to eternal torment apart from any choice or character of theirs.

Laying on of hands.

In different connections laying on of hands is referred to in the New Testament. (1) Our Lord laid hands on the children and blessed them (Matt. 19: 13-15). (2) Jesus and his apostles often laid hands on the sick folk when they healed (Mark 6: 5; Acts 9: 12, etc.). (3) The apostles laid hands on disciples who thereupon received certain spiritual gifts (cf. Acts 8: 17, 18; 19: 6). (4) It appears to us that laying on of hands was practised in apostolic days as a means of setting apart to office, altogether apart from the question whether or not a spiritual gift was then bestowed. For instance, the prophets and teachers of Antioch thus laid hands on Barnabas and Saul when they went out as missionaries (Acts 13: 1-3); to us, in the light of other Scriptures and in the absence of mention in this, it seems most improbable that those who laid their hands on the apostle directly chosen by Christ himself imparted unto him any spiritual gift. In many parts of the world, disciples of Christ set officers apart by laying on of hands, and that without the least suggestion of sacerdotal privilege or bestowal of spiritual gifts. Other disciples attach no importance to this method of procedure, and moreover are of opinion that its adoption might appear to sanction the unscriptural

Hope.

*I met Poor Sorrow on the way
As I came down the years;
I gave him everything I had,
And looked at him through tears.*

*"But Sorrow, give me here again
Some little sign to show;
For I have given all I own,
Yet have I far to go."*

*Then Sorrow charmed my eyes for me,
And hallowed them thus far:
"Look deep enough in every dark,
And you shall see the star."*

—Selected.

thought that by ordination men receive from their fellow Christians (bishops or others) privileges which the rest of the disciples do not have, such as right to preach or "administer the sacraments."

For our present purpose, however, it is sufficient to point out that not one of the different cases of laying on of hands enumerated above bears any resemblance to what takes place to-day as a rite in the Anglican Church. To the obedient believer, God promises the Holy Spirit; that is unmediated by human hands. The Scriptures know nothing of infant baptism, and therefore nothing of any process whereby a bishop confirms in later years those who were so baptised, whether by the laying on of his episcopal hands or otherwise.

Some historical developments.

Not only is there no trace in the New Testament of a practice akin to the modern ordinance of Confirmation, but the silence of "the oldest manual of church order," "The Didache" (or "Teaching of the Twelve Apostles"), which dates from early in the second century, is a most significant thing. It can safely be said that that silence disproves the rite for the period and place when and where the Didache circulated. Justin Martyr (about the middle of second century) knew not the rite.

Tertullian, at the end of the second century, or beginning of third, tells of laying on of hands in connection with baptism. He "speaks of the immersion, unction, and imposition of hands with invocation of the Holy Ghost as being administered on the same occasion." This is too late to be authoritative for us; and in any case Tertullian's order is as far removed from modern ceremony as it is from New Testament practice.

The story of the separation of confirmation from baptism (for the two were associated together when the former rite was adopted) is an interesting one. Possibly, as has been suggested, the fact that heretical baptism was deemed valid had something to do with it. The chief thing, however, was "the Roman tradition of restricting the administration of confirmation to bishops," which "involved its postponement in the case of all persons baptised by a priest in the absence of the bishop. This, of course, became more frequent as the church spread beyond the cities, as bishops became fewer in proportion to the number of Christians, and infant baptism became the rule." So an Anglican bishop states in Hastings' Encyclopædia of Religion and Ethics. He further states that till the eve of the Reformation infant confirmation was still the normal practice. Dean Stanley points out that "the Eastern [Greek] Church with its usual tenacity of ancient forms, still immerses, still communicates, and still confirms its infant members."

It will be seen that history reveals that Confirmation as an ecclesiastical ordinance came in with, and continued to be associated with, a great number of other practices wholly bereft of scriptural authority. It is

ancient, but not ancient enough. He who accepts the Scriptures as a guide will have none of it; he who accepts as authoritative those whose witness prescribes the rite of Confirmation will have to be willing, if consistent, also to accept a great many things which Protestants agree in repudiating. The complete lack of harmony between the churches practising the rite is significant. They hopelessly differ, and none can give scriptural warrant.

Anglican acknowledgments.

We find from our reading and correspondence that some Anglicans make claims for the ordinance of Confirmation which the Church of England never makes, and which, indeed, run counter to the views of leading Anglican scholars. At times the Christians who are met by some Anglican clergymen with an imposing array of names, and a medley of texts, are not in the position to give an immediate and effective reply. The texts, the chief of which are above referred to, need give no trouble to any Christian who knows his New Testament. It may help when scholars are declared to be against us to be able to give in rebuttal some Anglican testimonies and acknowledgments. We therefore append a few.

The Anglican Prayer Book begins its Order of Confirmation with the following words: "To the end that Confirmation may be ministered to the more edifying of such as shall receive it, the Church hath thought good to order that . . ." Note, "the church," not Christ the Head of the church. In the Articles of Religion, the Prayer Book has the following:—

"There are two Sacraments ordained of Christ our Lord in the Gospel, that is to say, Baptism, and the Supper of our Lord.

"Those five commonly called Sacraments, that is to say, Confirmation, Penance, Orders, Matrimony, and Extreme Unction, are not to be counted for Sacraments of the Gospel, being such as have grown up partly of the corrupt following of the Apostles, partly are states of life allowed in the Scriptures; but yet have not like nature of Sacraments with Baptism, and the Lord's Supper, for that they have not any visible sign or ceremony ordained of God."

This candid statement is noteworthy: we cannot well be blamed for our adherence to what is ordained by Christ rather than to what "the church hath thought good to order."

The Protestant Dictionary has an article on Confirmation by an Anglican rector, and in it is this confession:

"There is no proof that confirmation was instituted by Christ. . . . We cannot even affirm that confirmation, as we understand the ordinance, was instituted by the Apostles."

Professor Lumby, in Cambridge Bible, thus comments on Acts 14: 22:—

"Confirming the souls of the disciples.—The strengthening indicated by this word is that which Peter was charged to afford to his fellow-disciples. 'When thou art converted, strengthen thy brethren,' i.e., by warnings and exhortations drawn from thy own trials and thy deliverance from them."

The same writer on the "strengthening" of Acts 18: 23 says: "'Confirming' was to be avoided here because of the use of that now as signifying the Church's rite of 'Con-

firmation.'" Similarly, Dean Plumptre, in Ellicott's N.T. Commentary, says of the "confirming" of Acts 14: 22: "Better, perhaps, *strengthening*, so as to avoid the more definite associations connected with the other term."

Dr. Charles H. H. Wright, a well-known Anglican writer, in his statement of the case against Roman Catholic Sacrament, puts the matter thus:

"(1) There is no proof that confirmation was instituted by Christ or by the Apostles. The expression 'confirming the churches' (Acts 15: 41) means the same as 'confirming the souls of the disciples' (Acts 14: 22). The 'laying on of hands' in Acts 8: 15-17, and Acts 19: 6, was not for the communication of the ordinary gift of the Spirit, but for the bestowal of the extraordinary signs, such as speaking with tongues. The ecclesiastical rite of confirmation was instituted in later times. It is mere assumption to connect 'the laying on of hands' (Heb. 6: 2) with the rite of confirmation."

We trust that this brief treatment will prove helpful to those who have sought our views on the subject.

The Marks of a Christian.

The disciples were first called Christians (Christ's ones) at Antioch (Acts 11: 26), and the name was given them as a nickname. It was a new word, and it has been preserved by the influence of the Holy Spirit for all who are to inherit eternal life. A genuine Christian must—

Be born again (John 3: 7).—It is impossible to be a Christian without the experience of this "new birth." Mere orthodoxy counts for nothing. Both Felix and Agrippa possibly believed all that Paul spoke, but they were not Christians, and we have no record that they became Christians. Nicodemus was a "good" man, but he was not a Christian until he was born again.

Love the brethren (1 John 3: 14).—Just as it is natural for us to love those of our own family, so it is natural for a Christian to love all other Christians, because they belong to the family of God.

Obeys Christ (1 John 2: 3).—The success of an army or an organisation, as well as the happiness of a family or nation, depends largely on the extent to which its laws are kept. A real Christian will obey the laws of Christ, remembering that "obedience is better than sacrifice."

Shun sin (1 John 3: 9).—To the Christian there is only one question: Is it sin? To him sin in all its forms has become "that abominable thing which God hates," and he keeps himself from it.

Confess Christ (1 John 4: 15).—Not only does the Christian confess Christ in his life; he confesses him with his mouth, and he is "not ashamed to own his Lord."

Overcome the world (1 John 5: 4).—The world is to him an enemy with whom he is waging a warfare in which he is not overcome but is an overcomer, having on "the whole armour of God," and thus he is "able to stand against the wiles of the devil."

Love the Bible (Psalm 1: 2).—The Bible has become his chief reading; it feeds upon it as his daily manna, and is refreshed and strengthened thereby.

Peter: The Rock Man.

A. Hutson.

Peter was chief of the glorious company of the apostles. He was ever the most prominent of the apostolic company—ardent, impetuous, blundering, but genuine. No other disciple is so pointedly reproved or as fully approved as he was. He often intruded, interfered, and tempted his Lord. Jesus had consequently to say some terribly hard things to him, and yet no disciple loved Jesus more fully or truly.

His early life associations and expectations.

Like his brother Andrew, he was a fisherman, prominent and prosperous in business circles of Capernaum. He was masterful, impulsive, and original. He was devoutly religious, a disciple of John the Baptist. He hated the Roman yoke, and was longing for the expected Messiah to appear—"the consolation of Israel."

His introduction to Jesus.

It was by the river Jordan. John the Baptist had made his famous announcement regarding Jesus. Andrew and John had followed Jesus. They were from that moment convinced and converted men. Andrew begins at once personal service for Jesus. He hurries home, and with breathless enthusiasm declares to Peter that he had found the Messiah. "Come and see for yourself." Peter listens carefully. He knows full well that Andrew would not get excited about nothing. He decides to test his testimony. He follows his brother in search of the Master. Andrew made opportunity to witness for Christ. He clinches his service, too. He brings his man to Jesus. He was not responsible for Peter's conversion, but he felt responsible for his introduction to Jesus. In a similar way we must bring our friends to Jesus.

His conversion.

When Jesus beheld Simon, he looked upon him with those eyes of deep and far perception, and said, "Thou art Simon. Thou shalt be called Cephas"—or Peter, that is, a rock man. Jesus saw what he was—weak, impetuous and shifty. He saw what grace could make him—a man with a rock-like character. It was a scriptural custom when men passed through a spiritual crisis to have a new name commemorative of the occasion and expressive of the transformation. For example, Jacob became Israel, Levi became Matthew, Saul became Paul. Christ's penetrating eye discerned latent possibilities. Peter is won to Christ by a look. That wonderful face which ministered life to beholders, captivated for ever the heart of Peter.

His confession.

It was at Cæsarea Philippi some time later that Peter made his "great confession," which has ever since been the standard of

the Christian faith. This confession was solicited by Jesus. "Whom do men say I am?" Men say you are John the Baptist, Elijah, or that prophet. Yes! Yes! "But whom do ye say I am?" Peter answered, "Thou art the Christ, the Son of the living God." No doubt Peter represented all the other disciples in this wonderful confession, for he was often their spokesman. Jesus was overjoyed. His disciples were convinced of his divine person, his Deity and Godhead and Messiahship. Upon this confession of their faith Jesus pronounces a glorious benediction: "Blessed art thou. . . flesh and blood hath not revealed it unto thee, but my Father in heaven." Before men can thus confess Jesus there must have come the divine illumination in the soul. The Lord hath revealed it unto thee. It is not hard then to confess Jesus, but a delight. Jesus went further: "Upon this rock I will build my church." Which rock? Upon Peter, or upon Peter's rock confession? or upon Christ himself, of whom Peter's confession spoke? It can hardly be doubted that Christ is the church's foundation, and the church is built up of those who confess with Peter that Jesus is none other than the very Son of God. Against such a church the gates of hell can never prevail.

His temporary defection.

It is easy to criticise, but we might have sinned in even a deeper measure. When Jesus foretold his death, Peter had said, "Be it far from thee, Lord." Jesus had to rebuke him. Peter hated the cross in those days. When Jesus had washed their feet, he told them how they would forsake him and even deny him. Peter, self-confident, boasts, "Though all deny thee, yet will not I." "I am ready to go with thee both to prison and to death." Pride and boastfulness precede his fall and grievous sin. "Peter," said Jesus, "Satan desires to have you. But I have prayed for thee that thy faith fail not." Nevertheless, "before the cock crow thou wilt deny me thrice." Peter was brave at first. He drew his sword in defence of his Lord, but fell before the subtle taunt of the maid. All his resolutions collapsed, like a pack of cards, and Peter is ignominiously floundering and blundering and cursing. Jesus looked on Peter. What a look! It broke his heart. He wept bitterly. Oh, the agony, the bitterness, of those hours. It was hell. There was no opportunity of confession and reconciliation. Jesus was led away, condemned, crucified, buried, and arose again from the dead, before Peter had peace of soul.

His restoration.

"When thou art converted strengthen thy brethren." When Jesus rose his first thought was of Peter. "Go tell my disciples and Peter." Let Peter know I love him still.

And when they met again by the lake and had well breakfasted, Jesus said, "Peter, lovest thou me?" What could Peter say, but, "Thou knowest that I love thee." He had made three denials. Now he makes three confessions of love and loyalty. It was an ordeal, humiliating to the flesh, but Peter is thereby restored to position and blessing and responsibility. "Feed my sheep, Peter, and my lambs, too." He became a tower of strength in the early church, a true shepherd of the flock. It is said the man who never makes mistakes never makes anything. Peter made many mistakes; but he could not be charged with having a cold heart or being indifferent to Christ and his claims.

His great commission.

After his restoration his devotion to Christ was beautiful. Jesus said, "Peter, when thou wast young, thou girdedst thyself and walkedst whither thou wouldest; but when thou art old, thou shalt stretch forth thy hands, and another shall gird thee and carry thee whither thou wouldest not." This was a prophecy of his death. But before that he sees much service. Preaches first sermon, heals lame man, escapes from prison, and opens door to Gentiles, writes his epistles, and under his supervision John Mark writes his Gospel.

The tradition of his death.

Peter would be the first to disclaim the honor and position conferred upon him by the Roman Catholics, but we may safely take him as a pattern in Christian service. He labored incessantly for forty years, and preached Christ in many countries. When he wrote his first Epistle he was in Babylon, although tradition will have it that he died a martyr's death in Rome in the last year of Nero's bloody reign. He was sentenced to death by crucifixion, and at his own request he was fastened head downwards, deeming himself unworthy to die like his Master. Thus ended a life full of years and service, and when the Chief Shepherd will appear he shall receive that crown of glory which fadeth not away.

The Builders.

A builder builded a temple,
He wrought it with grace and skill;
Pillars and groins and arches
All fashioned to work his will.
And men said as they saw its beauty,
"It never shall know decay.
Great is thy skill, O Builder!
Thy fame shall endure for aye."

A teacher builded a temple
With loving and infinite care,
Planning each arch with patience,
Laying each stone with prayer.
None praised the unceasing efforts,
None knew of the wondrous plan,
But the temple the teacher builded
Was unseen by the eye of man.

Gone is the builder's temple,
Crumpled into the dust;
Low lies each stately pillar,
Food for consuming rust,
But the temple the teacher builded
Will last while the ages roll;
For that beautiful, unseen temple,
Was a child's immortal soul. —Selected.

"Special Sermons for Special Occasions."

E. H. Thornton has edited a volume of twenty-two sermons, which the Standard Publishing Co., of Cincinnati, U.S.A., has published under the title of "Special Sermons for Special Occasions." There are sermons for almost all occasions—Christmas, New Year, Missionary Day, Decision Day, Easter, Mothers' Day, Fathers' Day, Education Day, Labor Day, Church Dedication, Thanksgiving, Wedding Anniversary, Home-Coming Day, etc. The twenty-two preachers are splendidly representative of the American brotherhood, including such men as E. L. Powell, P. Y. Pendleton, Carey E. Morgan, I. J. Spencer, E. B. Bagby, Geo. H. Coombs, P. H. Welshimer, Z. T. Sweeney, Hugh McLellan, and Mark Collis. A brief prefatory note attached to each sermon gives biographical details regarding the preacher. In an introductory message the Editor states: "Practically without exception these addresses and sermons were prepared especially for this volume, and in grouping the writers I have had a twofold purpose in mind: first, the assembling of a rare coterie of well-known men within the welcome glow of your reading lamp, and, second, the presentation of an unusual array of sermons and addresses to young preachers and others who are interested in sermon-making." We congratulate editor and publishers on their venture. There is no volume of sermons by our brethren which contains such variety of subject matter, or so well calculated to give the reader an idea of the preaching ability of the present generation of our American preachers. Needless to say, the volume, of 338 pages, is attractively produced. The Austral Co. will be glad to book orders, and to fill same as soon as supplies can be obtained from America; price, 8/-; posted, 8/6.

So that our readers may be able to sample the volume, we venture to reproduce the following sermon for New Converts' Day, by W. N. Briney:—

BEGINNING-DAY IN THE CHRISTIAN LIFE.

But grow in the grace and knowledge of our Lord and Saviour Jesus Christ. To him be the glory both now and forever.—2 Peter 3: 18.

To get a good start in any enterprise is important. That's why the pioneers in the movement to restore the faith and practice of the primitive church laid such emphasis upon the first principles of the gospel. In their day, matters of the most fundamental importance had become greatly obscured by undue emphasis upon human opinions, traditions, doctrines, and speculations. By appeal to the Scriptures, they revealed the simple steps that make one a Christian.

It is a slander upon these great and good men to say, as is sometimes foolishly charged, that they gave themselves no concern about the spiritual development of those who came to Christ under their ministry. Of necessity, they stressed matters of initial importance, but did by no means neglect exhortation to walk in newness of life and to grow in grace, knowledge and truth.

To grow is the business of the young disciple. He is a babe in Christ. He is to wax strong in Christian character, to advance in spiritual wisdom, and in favor with God and man. His good start is important, but it is not all that is important. The college student must matriculate, be assigned to the proper classes, and get the right kind of start in his college career; but the real test of his mettle comes in the months and years that follow in his student life. The soldier must enlist, but the proof of his courage is not so much in enlistment as in his conduct and bearing in the campaigns that come after. He who would be a disciple of Christ must matriculate in the school of the great Teacher; he who would become a good soldier of Jesus Christ must enlist under his banner; but the real problems and conflicts come in the subsequent days. Diplomas and distinguished-service medals come only to those who go on unto perfection as disciples and as soldiers of the Lord Jesus. There is no chance for make-believe in this final test. The tree is known by its fruits.

Let not the young convert be deceived. He is full of enthusiasm and new-found joy. But he doubtless finds himself, after the initial experiences that made him a Christian, very much the same person he was before. Any beginner in the Christian life who expects to awaken the next morning after his conversion a spiritual giant, is doomed to disappointment and disillusionment. Nowhere in God's Word is it promised that the young disciple may become a spiritual Samson overnight. Minerva is said to have sprung full-grown from the head of Jove, but no such wonders ever occur in the realm of character. The mushroom comes to perfection of growth in a night, but there's not enough substance to it to fill a thimble. The oak, luxuriant in growth, strong in fibre, driving down its roots to take hold of the rocks, and coming to its splendid perfection by weathering a thousand storms, suggests the process by which young disciples may become strong in the Lord.

The first principles of the gospel, faith, repentance, confession, and baptism, possess no power to change one's nature. These powerfully influence his intellectual, emotional and volitional being, but they do not in themselves change him from a bad to a good character. If, for example, one is possessed of an inflammable temper before taking these initial steps, he finds that there is nothing in them to eradicate such a troublesome characteristic, and that he has a fight on his hands every day.

In becoming a Christian, one simply adopts a new programme of life, accepts Christian standards of conduct, and seeks in all things to make himself well pleasing to the Christ whose disciple he has become. He finds that abundant means and agencies have been provided to help him in his struggle to master his temper, to control his passions, to overcome his temptations, and to learn the lessons the great Teacher would have him know. His new programme of life brings him under every obligation to make full use of the means of growth that God has placed at his disposal.

I. The Word of God.

Of prime importance to the young disciple, as a means of growth, is the Word of God. From the Bible he has been instructed how to become a Christian; now he needs to learn from it how to go on unto perfection and bear the fruitage of Christian life. Perhaps he was presented with a copy of the Scriptures at the time of his confession and baptism. He could have received no more valuable or appropriate gift at the beginning of his Christian career.

The Bible is food to be appropriated. As food is to the natural body, the Bible is to the spiritual. The Greeks accounted for the mighty strength of Hercules by the fact that he was fed in his infancy upon the marrow of lions. The Word of God is marrow to the bones of the growing Christian. Paul said to the youthful Timothy, "From a babe thou hast known the sacred writings, which are able to make thee wise unto salvation." Some one has said that "lean Christians own Bibles and feed on newspapers." We should, of course, read newspapers and magazines, but we must feed upon the Bible. We receive from it the truth whereby we grow unto salvation. It is good to own a Bible, but the sacred volume possesses no talismanic power to bring good fortune or to keep off evil. It exerts no occult influence to induce magical growth. It is food. If we grow, it will be because we feed upon its diet of divine truth; the truth that develops moral fibre; the truth that makes strong and vigorous; the truth that knits the muscles, that calms the nerves, and that warms the blood; the truth that creates spiritual energy and develops Christian manhood.

The Bible is treasure to be searched for. Only by so regarding it may we discover and appropriate its truth. The word "search" is closely related to the word "circle." To search literally means to surround a thing, as the enclosed plane is bounded by its circle. This means that by careful searching we are to make the truth of the Bible our own pos-

session, incorporating its teaching into conduct and character, just as the circle includes the plane it surrounds. There are some Bible readers who complain of not getting much out of it. If young disciples will form the habit of reading it as it should be read, they will have no occasion to make this lamentation.

The Bible must be read carefully and systematically. If young people run while they read, if their reading is hasty and careless, if to ease conscience or to keep a pledge, they take up the Bible just before retiring, and with sleepy eyes and drowsy spirit, read a few verses, they need not expect to acquire any great store of its truth. If you want to get down to the heart of divine truth, you must meditate upon it. Prospectors after the earth's rich deposits of oil or mineral do not run with a hop, skip and jump over the territory to be proven, but with pick and shovel and drill they search with diligence, and analyse with painstaking care and perseverance. In searching the Scriptures, you are in search of life and character, and your search cannot be too diligent and earnest.

The Bible must be read sincerely and prayerfully, and with the desire to abide by its teaching. Reading it systematically and carefully, one grows in knowledge; reading it sincerely and prayerfully, in the real spirit of discipleship, one grows in grace. "If ye abide in my word, then are ye truly my disciples." Some read the Bible for its beauty of expression, some to find fault with it, and some to support a theological opinion; but he is most graciously blessed who reads to discover the will of God and to live according to that will. Young disciples will find that many perplexing problems of conduct will be solved by a knowledge of the Bible and a willingness to make the life conform to its teachings. Questions regarding various forms of amusement and recreation will find prompt and final settlement in the life of one who knows and is willing to abide by the suggestions of the Book of God. Young Christian, you have the promise of your Saviour that if you abide in his Word, you shall know the truth that makes you free. If you know and live up to its instructions, you shall come to know absolutely, beyond all peradventure of doubt, and from every form of sin. "Ye shall know the truth, and the truth shall make you free." "If any man willeth to do his will, he shall know of the teaching whether it is of God."

A copy of the American Standard Revised Bible, with a good concordance, and a one-volume Bible commentary or dictionary, supply to the young Christian an inexhaustible mine of spiritual treasure, and implements sufficient to begin the pleasant and profitable task of digging up and appropriating those many precious gems of truth which will adorn life and enrich character.

II. Prayer.

Of scarcely secondary importance to the careful and sincere reading of the Bible, is the forming by the young disciple of regular habits of prayer. Habit is a thing of extreme moment. A garment that fits well and adjusts itself to the body, is called a "habit." Prayer should become a habit, fitting well into the programme of the day. If one does not do a thing habitually, he will probably lose the capacity to do it at all. One who does not take regular physical exercise, loses not only the capacity, but the inclination, to exercise. The same law holds good in religious experience. You will probably pray little if you do not form the habit of prayer. Men of prayer are men of character and of power. Everything is promised to those who are faithful in this beautiful and gracious ministry. Nothing in the way of spiritual growth and prosperity will be denied to that disciple who is much in communion with God. One need not be saying his prayers always, but he should live in such intimacy with God as to speak with him at any moment, as one speaks unto a familiar friend. And yet if one is to form the habit of prayer, regular times and seasons are necessary.

There should be a place of prayer. Nothing is better than to hold tryst with God in some particular place that has become hallowed by the divine presence. "Enter thy closet." "Shut thy door." We read of prophets' rooms and prayer chambers

among the people of God in the olden time. It would mean much to young people in these days to have a revival of the family altar and the place of meditation and prayer in the home. In the modern house, why not have one dedicated to prayer and communion with God? To be alone with God, in a place free from intrusion, when one bares his soul to his own eyes and sees himself as God sees him, there is nothing better than this.

There must be a time for prayer. It would seem well to have regular seasons of prayer as well as a certain place. It is especially helpful to pray while the day is young. Jesus, knowing what problems and burdens the day might bring, sometimes went out a great while before dawn to hold tryst with the Father. "Ere you left your room this morning, did you think to pray?" is one of the old songs that should never die. Morning prayer makes duty easy and delightful. It adjusts the compass of the day, so that whatever storms or vicissitudes may come, or into whatever strange seas one may run, he is conscious that the needle of his life has been adjusted to the will of God. Irksome duty is turned into delightful privilege. "Hast thou commanded the morning?" If so, you may be sure of the day, and you can never command it so well as by prayer. Young Christian, put the seal of prayer upon the day in its very beginning, and you may then face all its tasks and responsibilities with spiritual alertness and with great hope and assurance of success.

There is a right posture in prayer. We are wonderfully influenced by our bodies, and reverence of attitude is conducive to reverence of thought. The priests stood, David sat, Solomon knelt and Abraham prostrated himself before God. If one is under a burden, if he feels a real need, his heart will cry out, whatever his bodily posture may be. But in the trysting-place one will probably get closer to God on his knees. "Paint me on my knees, for I have attained unto eminence that way!" exclaimed the first Christian emperor. Not when seated upon a throne, or standing in some exalted position of privilege and power, does one assume his noblest posture, but when on his knees paying tribute to his divine birthright.

There are helps toward prayer. The young Christian will find Harry Emerson Fosdick's little book on "The Meaning of Prayer," very suggestive and helpful. Take your concordance and find out how often and under what circumstances Jesus prayed. It will be a wonderful inspiration to you in your own prayer-life. It will also assist you to get a clear conception of the Bible doctrine of prayer to look up in the concordance, each day, some ten or twelve passages until you have exhausted the more than four hundred references to prayer you will find there.

III. Church attendance.

A third means of growth accessible to the new convert is attendance upon the services of the house of God. If the habit of reading the Bible and of prayer is necessary to the development of spiritual life and character, church attendance must also be regarded as essential. This duty and privilege can not be safely slighted or ignored.

Neglect of God's house is sin. Though we have the Bible in our homes, and the altar of prayer erected there, we must not forsake "our own assembling together." We "sin wilfully" when we do. Read Heb. 10: 25, 26. If the new convert does not neglect the house of God. Multitudes of young disciples are careless about this highly important matter. The boy Jesus delighted in the privileges of synagogue and temple. During his public ministry he went into the synagogue on the Sabbath day "as his custom was." He felt the need of the sanctuary, and formed the habit of seeking the helpful associations to be found there.

Faithfulness to God's house brings honor. Business firms prefer young men and women who are regular church attendants. God will honor those who honor him. The probability of success will be greatly enhanced in business and professional life if one respects and honors the house of God. The story is told of a young lawyer in a Southern State who was invited to deliver an address of

welcome to the Governor on Monday evening. It was an unusual honor and opportunity for a young lawyer, and he prepared his address with great care. But he received a telegram on Monday, saying the visit of the Governor would be deferred until Wednesday evening. This Christian young lawyer immediately sent a telegram to the committee informing them that on account of a previous engagement he could not deliver the address on Wednesday. That engagement was the regular weekly prayer-meeting of his church, which he had promised to lead. To many it seemed foolish for the young man to miss such a great opportunity in order to attend a commonplace prayer-meeting, but he decided in the beginning of his Christian life that nothing should swerve him from the purpose of his heart to honor God in the appointments of his house. He missed that fine chance to stand before the Governor and dignitaries of his State, but God blessed him marvellously in his profession, and he is now numbered among the foremost men of that commonwealth.

Great men are church-going men. The really outstanding men of our country have been and are churchmen. George Washington, Abraham Lincoln, William McKinley, James A. Garfield, Theodore Roosevelt, Woodrow Wilson, Warren G. Harding, and a great host of America's greatest statesmen, have been consistent church attendants. A young man is guilty of great folly and thoughtlessness who spurns the church and refuses to give it his loyal support. To the church must be given the credit for the conservation of the things we hold most dear, and that make life tolerable. The beginner in the Christian life should suffer nothing to interfere with his regular attendance upon the sanctuary services. Show me such a disciple, and I will lay my hand upon one who is growing strong in Christian character, whose faith is being confirmed, and across the horizon of whose experience comes no cloud of doubt and misgiving.

IV. Christian service.

The last means of growth suggested to the new convert is to engage in every possible form of Christian activity. This will include financial support of the church and all its missionary, educational and benevolent enterprises, personal service in the Bible School, the young people's societies, the prayer-meeting, and other departments of church life, the promotion of social and community welfare, and the many other forms of Christian service so abundantly provided in the complex life of our day.

There must be the stewardship of means. No greater blessing could crown the life of a young Christian than to determine from the very first to recognise the principle of stewardship in all his life. This means acknowledgment of the obligation to make the best possible use of that which has been committed to him. It means the development of any kind of talent or possession to the highest point of efficiency. It means recognition of the fact that "God never made a human body or an immortal soul to be a depository." He wants us to be channels. What we take in and pass on through heart and life, we keep to bless and refresh our own souls, and to make us like "sweet Galilee," which receives and more generously gives. What we keep, without passing on, stifles and kills and makes us like the "Dead Sea," which receives and gives not. Young disciples ought to begin by recognising the principle of stewardship in the use of their money, and determine to bestow at least one-tenth of the income upon the altar of God. No Christian has a right to do as he pleases with God's silver and gold. It is his. "The silver is mine, and the gold is mine." Even the ability to procure it is from him. "It is he who giveth thee power to get wealth." Great spiritual wealth is in store for the young disciple who faithfully meets the obligation of the tithe. Recognition and practice of this obligation has never been known to hurt, but it has been known to help thousands. Accept the challenge of the Lord, and put the law of the tithe to the test. "Prove me now herewith" is his ringing challenge. Bring the first sheaf to the Lord, not the last remnant. Conscientiously adjust your expenditures to your giv-

ing. Don't reverse the process, as thousands of the spiritually lean and poor do. Make your expenditures conform to your giving by putting aside at least the tithe, and do it *first*. You will not suffer materially by giving a tenth of your income. "It is the soundest and safest economic insurance it is possible for one to carry." Put it to the test. You will not suffer materially, and will be wondrously enriched spiritually.

And there must be stewardship of life. But Christian stewardship is more than a question of Christian giving. It includes all life. Find your place in church and community activities. If you fail to make the most of your talents in Christian service, you are guilty of a breach of divine trust, and of a sin against yourself and the kingdom of God. The test of your sincerity and courage is your willingness to serve the Lord in the use of the talents with which he has endowed you, in whatever place you can serve him. That may be in the Bible School, or in some auxiliary society of the home church. It may be down in the slum district of your city. It may be in China or Africa. It may be in the gospel ministry. Be willing to go where the Lord wants you to go, and to do what he wants you to do.

In conclusion, don't allow depression and discouragement too large a place in your life because of failure to grow up to your highest ideals. The man who wrote our text was, for a time, shifting and unstable. He was more like sand than rock. He was a sort of diamond in the rough; blunt, headstrong, given to profanity, and altogether unpromising. But Jesus, recognising his underlying qualities of strength and leadership, by delicate use of the hard friction and compression of experience, moulded him into the man of rock. The Christian life does not call for a special type of character. It calls for untiring devotion to high ideals, and the development, in spite of obvious faults and weaknesses, of men whose faith and purpose fail not. Out of rough-hewn stones Christ builds the church of the living God, which, after all, is "nothing more than a church of living men."

A sculptor was working patiently one day upon a block of marble. His blows upon the chisel were so slight as to scarcely raise a little cloud of marble dust. A friend standing near finally said: "Give me your mallet and chisel. I can strike harder blows than you, and will finish the work sooner." But the sculptor only smiled as he continued his slow task, and said: "That may be your way of making a statue, but it is not mine." Months afterward, in that same room, the sculptor unveiled a figure so beautiful that his friend bowed his head in recognition of the genius and untiring patience that could work such perfection. Even so God would have us bring our characters to perfection. After we have patiently wrought under his direction, and in the use of the means he has given, for a lifetime, he will reach down and lift from us the veil of humanity, and we shall stand pure and resplendent and perfect in his presence for evermore.

A Reliable Guide.

What is the world?—A 'wildering maze,
Where sin hath tracked ten thousand ways,
Her victims to ensnare;
All broad, and winding, and aslope,
All tempting with perfidious hope,
All ending in despair.

Millions of pilgrims throng those roads,
Bearing their baubles, or their loads,
Down to eternal night;
—One humble path that never bends,
Narrow, and rough, and steep, ascends
From darkness into light.

Is there a Guide to show that path?
The Bible: he alone, who hath
The Bible, need not stray;
Yet he who hath, and will not give
That heavenly Guide to all that live,
Himself shall lose the way.

—James Montgomery.

The 2300 Evenings and Mornings and the Sanctuary Justified.

Lionel Johnston.

Daniel 8.

The 8th chapter of Daniel has suffered much at the hands of interpreters, with wide differences of interpretation. The two points wherein the chief differences lie are: (1) The little horn of the he-goat. (2) The 2300 evenings and mornings.

Among the diverse opinions of the little horn are the three outstanding interpretations as to his personality. (1) Antiochus Epiphanes. (2) Mohammed. (3) A Future Antichrist. The most ancient of these interpretations is, of course, that the little horn is fulfilled in Antiochus. In fact this is the only interpretation known until modern times. In Jewish literature written shortly after his days, the language of Daniel 8 is freely employed to describe the conduct of Antiochus, and this shows a general and widespread belief in him as the predicted tyrant. It was that same belief that sustained the Jews through the sufferings of that trying period, and they were comforted by the confidence that he, who had foreseen the details of their afflictions, was also able to grant deliverance, and vindicate his cause.

What objections have been raised against this interpretation, so that new theories should be sought as a solution? It is urged that Alexander's empire was broken up into more than four parts, therefore there is no clear identification of Antiochus with the little horn that came out of one of the four which took the place of the great horn that was broken off (verses 8, 9). The prophecy, however, does not claim that there were only four divisions. The four horns are called "notable" (lit. "of appearance"). Besides some minor divisions of Alexander the Great's kingdom, there were four conspicuous divisions following the decisive battle of Ipsus, B.C. 301, governed respectively by (1) Lysimachus. (2) Cassander. (3) Seleucus Nicator, and (4) Ptolemy. Antiochus Epiphanes was a descendant of Seleucus, whose kingdom included Syria and Palestine; therefore those, who experienced his tyranny, failed not to detect in him the little horn that came out of one of the notable four. Another objection is that Gabriel said that the vision belongeth to the time of the end (verse 17); and as the time of the end has not yet come, it can have no reference to Antiochus. The absence of the definite article "Ha" (the) from the Hebrew text shows that no such dogmatic fixture of the time of fulfilment is necessarily implied. "To a time of an end" would be a more literal translation.

The 2300 evenings and morning present a greater difficulty; and probably because expositors, who have seen in Antiochus the little horn, have been very vague in regard to the period covered by the 2300 days, it has tended to discredit the interpretation; and many have consequently sought an interpretation elsewhere. I will here refer to the year day theory, which, in spite of the fact that it has an amazingly slender support in the Scriptures, has been enthusiastically and positively asserted by numerous advocates. William Miller assured the world that the 2300 year days would end in A.D. 1843, and then in A.D. 1844. Numerous other attempts by the same theory, since his day, have ended in failure. However, those who believe that the 2300 days were fulfilled in the second century B.C. have as a rule been unconvincing. It is assumed that the 2300 days ended on the 25th day of Casleu (December), 165 B.C., when Judas Maccabeus cleansed the temple. Exactly three years before this, the abomination of desolation was set up in the temple. Two years before, Antiochus first desecrated and plundered the temple. But none of these periods cover 2300 days. Some, in order to adapt the period to limits within these dates, have divided it into halves, consisting of 1150 evenings, and 1150 mornings; but there are objections fatal to such a rendering. The confusion lies in rendering the word *nitsdaq* in verse 14 as "he cleansed." *Nitsdaq* is the

niph'al (passive) of *tsadaq* to justify or vindicate. The mere cleansing of the temple could not justify it any more than the release of a prisoner, after serving his sentence, would be his justification. The return of the captive Jews from Babylon was not an act that justified the conduct of the nation before the captivity. When one person has done an injury to another, the injured party is justified or vindicated by the punishment of the wrong-doer. The Scriptures recognise a relationship between the justification of the innocent and the punishment of the guilty. "If there be a controversy between men, and they come unto judgment, and the judges judge them, then they shall justify the righteous and condemn the wicked" (Deut. 25: 1. See also 1 Kings 8: 32; Prov. 17: 15, etc.). In the contest between the sanctuary and King Antiochus, the sanctuary was the injured party, and the punishment meted out to Antiochus fully justified or vindicated it. Jewish writers are unanimous in attributing the painful and loathsome death, by which this persecutor died, to his attacks on the temple and worship of the Jews. Josephus was indignant that Polybius should attribute it to his designs on a heathen temple. I. and II. Maccabees also inform us that even Antiochus attributed his extreme suffering to what he had done to the temple and to the Jews, and that he vowed he would make amends for what he had done; but his repentance came too late. The Scriptures also declare, "he shall be broken without hand" (Dan. 8: 25), thus indicating a direct divine punishment. Therefore, in the death of Antiochus, the temple and all it stood for was finally justified or vindicated. If then it can be shown that a period of 2300 days is covered from the time of Antiochus's first onslaught against the temple until his death, then the most formidable objection against applying the prophecy to his days is removed. To do this will now be my task.

Without doubt, the most reliable record of these events, now extant, is the 1st Book of Maccabees. Luther remarked on its resemblance to the books of Holy Scripture, and declared that it was not unworthy to be enumerated with them. Other writers have freely acknowledged the chronologically accurate character of its history. It was doubtless written within a hundred years of the events it records, and the writer seems to have employed reliable documents in preparing his work. I. Maccabees has supplied us with dates which enable us to fix approximately the beginning and the end of the 2300 days. The writer, as was customary in Western Asia, dates events according to the years of the Seleucid era, which commenced April 1st, B.C. 312; but writers vary as to the month of the year from which they reckon. The author of 1st Maccabees, though much has been written to the contrary, however, leaves no room for argument. In 1 Macc. iv. 52, he says, "Now on the five and twentieth day of the ninth month, which is the month Casleu, in the hundred, forty and eighth year, they rose up betimes in the morning." If Casleu (December) was the ninth month, the year of I. Maccabees must have begun with Nisan (April). The event referred to in the verse quoted, is the cleansing of the temple by Judas Maccabeus. From this date to the death of Antiochus, the author records five military expeditions in which Judas was engaged. These contained sieges and numerous battles, and must have occupied the Jewish champion more than a year. It is then recorded (1st Macc. vi. 16):

"So King Antiochus died there in the hundred and forty and ninth year."

From verses 18 to 20 an event which happened about that time is recorded. The foreign garrison at Jerusalem shut up the Israelites round about the sanctuary. So Judas gathered his people together and besieged the garrison. We are inform-

ed in verse 20 that this happened in the hundred and fiftieth year. From all the above mentioned circumstances, we may reasonably infer that Antiochus died near the close of the 149th year, which would be early in B.C. 163.

The Jewish year consisted of 354 days, with the addition of an intercalary month of 30 days every three years. 2300 days would therefore be about 6 years and 4 months, made up as follows:

6 times 354	=	2124
2 intercalary		
months	=	60
Balance	=	116 (exactly 4 times 29)

2300 days

Let us now go back 6 years from the death of Antiochus. That brings us to the 143rd year. This is in thorough accord with the account of Antiochus's first attack on the temple as given in I. Macc. 1: 20-23.

"And after that Antiochus had smitten Egypt, he returned again in the hundred forty and third year, and went up against Israel and Jerusalem with a great multitude, and entered proudly into the sanctuary, and took away the golden altar, and the candlestick of light, and all the vessels thereof, and the table of the shewbread, and the pouring vessels, and the vials, and the censers of gold, and the veil, and the crowns, and the golden ornaments that were before the temple, all which he pulled off. He took also the silver and the gold, and the precious vessels; also he took the hidden treasures which he found."

In the spring of the same year, Antiochus had undertaken his expedition into Egypt, and, as military campaigns were not usually engaged in in the winter, it would be the autumn of the 143rd year when Antiochus attacked Jerusalem. Though we have no record of the exact days or months of these two events, yet we know the times of the years which provide the space necessary to cover 2300 days. Let us take the early part of October as the approximate time of the king's return to Palestine. It gives us the following results:—

From October, 143rd year (B.C. 170) to February, 149th year (B.C. 163) equals 6 years 4 months.

That readers may see the good reason for regarding the terrible death of Antiochus Epiphanes as an act which justified in the eyes of the world the temple which he had so desecrated, I would advise them to read the accounts of his death as given in I. Macc. vi.: 5-16. II. Macc. ix.: 1-29. I trust, also, it will vindicate Daniel as an accurate and inspired prophet of God. I see no further difficulty in regarding Antiochus as the little horn of Daniel 8; and no reason to seek some vague connection with Mohammed, or to wait for some future antichrist to fulfil the predictions made concerning him.

This solution of the 2300 days has an important bearing on destructive criticism. The critic has no solution of the problem to offer us, as Dean Farrar said. "We cannot tell what exact event the writer had in mind as the starting point of his calculations." If those days transpired at all in Antiochus's time, I claim that the explanation given in this article is the only feasible one that can be offered from the facts of history that have come down to us from those days. But the critic says that the revelations of Daniel are not prophecy, but only history palmed off as prophecy. Further, while declaring that the writer was thoroughly versed with the history of the times, he says the books appeared before the death of Antiochus, either at the end of B.C. 165 or beginning of B.C. 164. An earlier or later date is fatal to the critic's theory. Daniel has given us information regarding the time of Antiochus's death, which, as far as our present knowledge goes, is correct in regard to the year and the time of the year, thus showing that the writer had either prophetic or historic knowledge of that event. If historic knowledge, the book of Daniel was written after the king's death, in which case the whole system of "assured results" of higher criticism concerning Daniel must fall and the position be wholly recast. But if, on the other hand, Daniel's knowledge is only prophetic, the book is all it claims to be—a revelation from God; and a very humble apology is due from all the school of the critics for libelling a man whose character is above reproach.

The Realm of the Bible School.

Conducted by W. B. Blakemore, B.A.

The Elixir of Youth.

While philosophers and scientists have searched far and wide in their endeavors to stave off the spirit of old age, and others, less scientific, have sought in vain for the fabled fountain from which the elixir of youth might be quaffed, Mr. J. Eaton Veasy, from whose book, "The Greater Things," we quoted last week, suggests, with cogency, that the secret lies at our very door. Bible School teaching, a means of keeping young, may not have occurred to many of our readers; there is, nevertheless, a great deal in the suggestion, and Mr. Veasy's treatment of the subject, given below, is worth reading.

The Right Hon. H. A. L. Fisher, the British Minister of Education, has repeatedly urged upon meetings of day school teachers that it is incumbent upon all engaged in the work of education that they should keep young. Every one can see the truth of the remark. If one is to be successful in attempts to instruct the mind, to stir the emotions, and to influence the will of the child, one must not be too far removed from that heart and mind and will. But the years slip by, and nothing can stay their progress; all too quickly we become middle-aged, elderly, old. It is perfectly useless to wish to be younger in years than we are, and few things make one look so utterly ridiculous in the eyes of young people as any attempt on the part of the middle-aged to appear juvenile in person or manner, in dress or speech. One must be perfectly natural with children if one is not to be disliked or despised.

But it is not the number of one's years that matters most or determines one's "youth" as a teacher. "The real test of old age is spiritual estrangement from the life of youth. A stock-broker of thirty, dedicated to vulgar pleasure, may be an old man, whereas a school-mistress of sixty, beloved by her scholars, might be a young woman. Nobody is really old who can become intimate with the young, but intimacy does not come of itself. It is the business—an important part of the business—of a teacher's life to cherish that unaffected interest in his scholars' future which is the soil in which those delicate forms of happy intimacy between two generations can thrive and flourish."

But then, how can this "spiritual estrangement" from the members of our classes be avoided, particularly by those of us who are not surrounded by young people in our homes? How can this desirable "intimacy" be secured—that intimacy which is surely essential if one is ever to speak of that most personal of all matters, the relation between any one of our young friends and God?

The word "unaffected" occurs in our quotation; let us repeat that there can never be any approach to the spirit of a child by anyone whose interest is not entirely real and sincere. There certainly must be nothing forced or artificial about it; and that is quite as true for teachers in the Primary Department as for those who deal with senior classes. Does not part of the charm of Jesus, the Master-Teacher, lie in the fact that he is always so absolutely unaffected, natural, sincere?

"The gospel began with friendship.... Jesus brings men to the new exploration of God, to the new commitment of themselves to God, simply by the ordinary mechanism of friendship and love.... An instinctive care for other people's small necessities is a great mark of friendship, and Jesus has it.... How sympathetic he is!"

Now there is the secret of life and youth, the cultivation and practice of a kindly sympathy. If one is to be intimate with young people he must have real sympathy with them, must give himself to them, be at their disposal, be at leisure for them individually. Having this sympathy one may gain the friendship of the young; having their friendship, he will retain that particular kind of youth that is essential to the successful teacher.

The successful teacher gains quite as much as he gives. Sunday School teaching is a means of self-

culture; we may go further and assert that nobody has so good a chance of retaining his youth as has the really successful teacher in our Sunday Schools. For the intimacy with the young that he achieves is an intimacy that extends into the very deepest places; when friends can talk together of God and of their enjoyment of him they are friends indeed.

It is a very common mistake in some quarters to suppose that to be friends with children one has to be childish. They seem to think they must act and talk in a childish manner, instead of behaving like ordinary people in an ordinary way. Above all, they think they must avoid the serious! No mistake could be greater, and an experience spread over many years in every possible sort of school leads us to suppose that it is very common. The fact is that children are very serious people; they want to be taken seriously, and love to think and talk on serious things; whilst as for youths and maidens, one can alienate them most effectively by treating them as if they had no concern with the great matters of life and death, of God and the soul, of good and evil, and of all that is highest in the affairs of this world and the next.

It is open to question whether we have not failed to retain our older scholars for this very reason, that we have not been sufficiently serious with them, and so have not provided for them that instruction and education that their minds and souls have desired. However that may be, it is quite certain that one must deal with the very highest things if one is to touch the soul, and share the youth, of the generation next below him.

There has in recent years been a marked tendency for Sunday School work to fall more and more into the hands of young people—we mean of people whose years are few. That is greatly to be deplored, and an effort will have to be made to recover the assistance of the middle-aged and elderly. Our work needs for its successful accomplishment all those qualities that come with experience of life; young teachers can give the Bible narratives, and expound the lessons; but there are

deep matters of which they best can speak to others who have made long trial of the Saviour's love. It is only they who have lived long enough who have the right to say positively that

"Experience will decide
How blest are they, and only they,
Who in his truth confide."

Of course it is absolutely necessary that a steady stream of young teachers should enter the work; but we, as we grow older, must not leave it. As association with the young life of the church will help to keep us young, and so fit to continue it. Moreover, have we not the secret of perpetual youth in that glowing promise, never unfulfilled, which brings to a triumphant conclusion the fortieth chapter of Isaiah?

Even the youths shall faint and be weary,
And the young men shall utterly fall;
But they that wait upon the Lord shall renew
their strength;
They shall mount up with wings as eagles;
They shall run, and not be weary,
They shall walk and not faint.

South Australian Notes.

At the recent meeting of the Sunday School Union, Bro. H. R. Taylor, of Glenelg, outlined the suggested Scripture Examination for 1922. The report was adopted, and the facts will be published shortly.

Mr. Herbert Taylor, of Norwood, reported for the Sunday School Day Committee. An aggressive policy will again be placed before the Sunday School workers and friends for the first Sunday in May.

The secretary reported that Mile End members were opening a new school at Cowandilla shortly. The executive extended congratulations, and decided to present one dozen hymn-books and Bibles when necessary.

The South Australian Sunday School Union and the Workers' Educational Association are arranging special courses of study for Sunday School workers. Lecturers are to be Principal Kiek, M.A., of Parkin College, and Bro. A. C. Garnett, B.A., preacher-elect of Grote-st. church. All schools should seek representation in these classes.

Monthly reports from the schools were encouraging. Aldgate Valley especially so.

In the Religious World.

Spiritualism Parts Friends.

Conan Doyle is meeting with trouble (says the "Southern Cross"). He is greatly angry with one of his friends. We suppose the friendship will be irreparably sundered. And the sundering and the anger have been brought about in this way. Sir Arthur invited his friend, Mr. Filson Young, to attend a seance at Highgate. Mr. Young went. He went, he declares, prejudiced in favor of Spiritualism. He has reported his experiences in the "Saturday Review." It is his report that has angered Sir Arthur. Mr. Young dares to say that though predisposed to a belief in Spiritualism, he soon became suspicious that the "spirit voices" heard were fraudulent. After the seance he wrote to Sir Arthur—in words that we quote from a contemporary—"stating his opinion that no manifestation of supernatural force had occurred, and that the origin and method of such manifestations as did occur were plainly apparent to him." "To my very great regret," his letter continues, "I came to the clear conclusion that with one possible exception, the people present were unconsciously, but very willingly, deceiving themselves and one another." Whatever "materialisations," or other phenomena there may have been present at the seance, it is pretty evident that now between Sir Conan Doyle and Mr. Filson Young there are metaphorically speaking, "wigs on the green." A candid friend is sometimes a nuisance. Especially we would think at a seance. Sir Arthur waves

Mr. Young an angry dismissal. "This unpleasant incident must be the end of our acquaintance." What next shall we see?

A Poor Disguise.

A Methodist minister in Bathurst, N.S.W., has been regaling his congregation by relating his experiences at a prize-fight at the Sydney Stadium. He says: "I paid £1/10/- for a seat, and put on an old brown hat so that I should not be recognised." Probably the disguise did not deceive as many people as the Methodist minister imagined. It is an old dodge, anyway. We remember, some years ago, going to see a famous English actor play in "A Midsummer Night's Dream." We took our pleasure cheaply, and sat up with the "gods." When the lights went up at the first interval we looked around and discovered quite a number of clergymen present. They were all wearing old brown hats! Possibly the hats were not all brown in color, but they were all old. One minister, we remember, had his sac coat collar turned up. Another had tied a handkerchief round his neck, and looked like a London costermonger. We should not have thought of sitting in judgment on them for being there. That was a matter for their own consciences, as it was for ours. But we did, in our hearts, condemn them for essaying those old brown hats. It is a poor kind of conscience that can be saved by an old hat, brown or any other color.—"Australian Baptist."

The Family Altar.

J. C. Ferd. Pittman.

GOD AND A MAN.

Many years ago, a Premier of one of the Australian States said in the House, when launching upon some great venture, "Me and God will see this through." Perhaps it may be said that bad grammar is not the only fault here, yet this badly-worded and egotistical expression suggests a most important truth, which needs constant reiteration—that almost all things are possible to God and a man. I say almost, because in our day God does not choose to work in exactly the same way as when the Christian system was inaugurated; yet there can be said to be but few things unattainable even now, when man links himself to Omnipotence. God seems almost always to select the weakest instruments when the greatest work is to be accomplished, that it may be seen that the source of strength is not in man, but in God. Yet, whilst keeping this in mind, we must never forget that God wills that we should co-operate with him, looking to him for strength in child-like trust. Gideon's three hundred soldiers accomplished more than ever the thirty-two thousand, mostly faint-hearted, could ever have achieved. Only ally yourself with God, and no enemy need terrify, no apparent defeat discourage. Ultimate victory must come for those who do battle for the Lord.

APRIL 2.

Crossing the Jordan.

And the priests that bare the ark of the covenant of Jehovah stood firm on dry ground in the midst of the Jordan; and all Israel passed over on dry ground, until all the nation were passed clean over the Jordan.—Joshua 3: 17.

In Bunyan's "Pilgrim's Progress," Mr. Standfast, as he was crossing the river, said, "This river has been a terror to many; yea, the thoughts of it have also frightened me. Now, methinks, I stand easy; my foot is fixed upon that on which the feet of the priests that bare the ark of the covenant stood, while Israel went over the Jordan. The waters, indeed, are to the palate bitter, and to the stomach cold; yet the thoughts of what I am going to, and of the convoy that wait for me on the other side, lie as a glowing coal at my heart."

Bible Reading.—Joshua 3: 14-17.

APRIL 3.

Jericho Overthrown.

So the people shouted, and the priests blew the trumpets; and it came to pass, when the people heard the sound of the trumpet, that the people shouted with a great shout, and the wall fell down flat.—Joshua 6: 20.

"The sound goes forth, Christ Jesus is Lord!

Then Satan doth fear, his citadels fall;
As when the dread trumpets went forth at thy word,
And one long blast shattered the Canaanite's wall."

Bible Reading.—Joshua 6: 12-21.

APRIL 4.

The Song of Deborah.

Then sang Deborah, saying, For that the leaders took the lead in Israel, for that the people offered themselves willingly, bless ye Jehovah.—Judges 5: 1, 2.

A. R. Gordon described this deliverance of Deborah thus: "A song that for force and fire is worthy to be placed alongside the noblest battle-odes in any language."

Bible Reading.—Judges 5: 1-5.

APRIL 5.

Gideon's Three Hundred.

And Jehovah said unto Gideon, By the three hundred men that lapped will I save you, and de-

liver the Midianites into thy hand; and let all the people go every man unto his place.—Judges 7: 7.

These three hundred were ready for prompt obedience and loyal service. "Huxley once said, with more insight and sympathy than he usually admitted for the religion which he neglected, 'It doesn't take much of a man to be a Christian, but it takes all there is of him.'" Another wrote, "True obedience hath no lead at its heels."

Bible Reading.—Judges 7: 4-8.

APRIL 6.

Samson's Downfall.

And the Philistines laid hold on him, and put out his eyes; and they brought him down to Gaza, and bound him with fetters of brass; and he did grind in the prison-house.—Judges 16: 21.

Dr. Marcus Dods said, "There is no picture in the Bible, or perhaps in all history, more pathetic than that of Samson after his fall; the mighty, sunny Samson, the flash of whose eye had unnerved his enemies, fettered now in the Philistine dungeon, deprived of the light of day, set to grind like a woman, and dragged out to be the jest and scorn of his insolent conquerors."

Bible Reading.—Judges 16: 18-22.

APRIL 7.

Jehovah shall recompense.

And Jehovah recompense thy work, and a full reward be given thee of Jehovah, the God of Israel, under whose wings thou art come to take refuge.—Ruth 2: 12.

The Interpreter said to Mercy, "Thy setting out is good, for thou hast given credit to the truth; thou art a Ruth, who did, for the love she bare to Naomi, and to the Lord her God, leave father and mother, and the land of her nativity, to come out, and go with a people that she knew not hitherto. The Lord recompense thy work, and a full reward be given thee of the Lord God of Israel, under whose wings thou art come to trust."—John Bunyan.

Bible Reading.—Ruth 2: 8-13.

APRIL 8.

Samuel Given to Jehovah.

Therefore also I have granted him to Jehovah; as long as he liveth he is granted to Jehovah.—1 Samuel 1: 28.

Dr. Theodore Cuyler compared his own boyhood to that of Samuel. In his infancy his godly mother dedicated him to the Lord. She refused the gift of his grandfather's law library for the child, saying, "I fully expect that my little boy will yet be a minister." Late in life Dr. Cuyler placed a memorial window to his mother in Lafayette Presbyterian Church, Brooklyn, of which he was founder and pastor for thirty years. The window represented Hannah and the child Samuel, with the inscription, "As long as he liveth, I have lent him to the Lord."

Bible Reading.—1 Samuel 1: 21-28.

PRAYER.

Merciful Father, I thank thee for thy presence and blessing in the days that are past. I praise thee that thou art willing to use the weakest in pulling down the strongholds of Satan. For thy help now, and in all the days I may yet be permitted to live, I pray thy continued watch-care and help. Use me as thou chooseth. Make me a fit vessel to contain thy choicest gifts. May my cup be full to overflowing, that I may gladly give to others; for Jesu's sake. Amen.

Churches of Christ Fund for Famine Stricken Europe.

Mrs. S. Atkinson, Sydney, 5/-; W.H. Hermann, 10/-.

Per Anti-Liquor and Social Questions Committee:—Church, Footscray, £6/4/5; Church, Torquay, £1/3/6; Dunmunkle, £1/15/6; Middle Park, £1; Stawell, £1/13/3; Golden Square, £4/14/6; Employees Sharp, Stephenson and Hare, £1/1/-.

W. C. Craigie, Treasurer.

Mr. Tennyson Smith's Work in New South Wales.

"The year 1921 undoubtedly will mark an epoch in the history of the prohibition movement in the North Coast district of New South Wales." So says the "Northern Star," the leading paper of the district, in a lengthy article reviewing Mr. Tennyson Smith's campaign during the past year. After chronicling the fact that large audiences have been attracted and enthusiasm aroused, it adds that "no such enthusiastic meetings have ever before been held." It continues: "The most outstanding feature of Mr. Tennyson Smith's campaign, however, is not the remarkable awakening of temperance sentiment, but the effective organisation of the temperance forces." In some towns there was no temperance organisation of any kind, and in each of these there is now, as the outcome of the campaign, a Good Templar Lodge, a branch of the W.C.T.U., and a Band of Hope. The article states that "prior to Mr. Tennyson Smith's campaign there was not a single branch of the W.C.T.U. in the whole district." Mrs. Tennyson Smith has organised eleven new branches, the number of names enrolled being 522. Ten new Bands of Hope were also organised, with a membership of 653. The article concludes: "There is no doubt that as the outcome of Mr. Tennyson Smith's work in the North Coast district, there are few districts in the State as well, and certainly none better, organised and prepared for the coming fight."

WANTED.

Wanted Known.—Those requiring Ladies' and Children's Drapery should call Mrs. Morris, 20 Beatty Avenue, Toorak (opposite Station).

Young man, member of church, anxious to secure position; used to clerical work, strong, accept anything. Apply first place Austral Co.

CONVALESCENT AND REST HOME.

Ideal position and grounds. Convalescent adults and children, or persons suffering from nervous debility, will receive special attention. "Havereast," Dromana, Vic.

FEDERAL EVANGELISM.

League of Rope Holders for the Evangelisation of Australia. Send date of birthday, application for card of membership, and birthday offerings to the Secretary, Les. C. McCallum, 25 Murray-st., East Prahran, Victoria.

COMING EVENTS.

APRIL 4.—Normanby Hall, Normanby Avenue, Thornbury. Great Easter Fair, opening at 3 p.m. Funds in aid of building for Thornbury Church of Christ. Useful articles. Musical items. Admission, free. Friends cordially invited.—E. Morley, Secretary.

APRIL 9 & 11.—Boronia Bible School First Anniversary. Sunday, 11.30 a.m.; afternoon, 3: evening, 7 p.m. Special singing by the school. Tuesday, 11th, Concert and distribution of prizes. Chairman, Bro. J. E. Thomas. Note offering in aid of building fund; aim, £100. Visitors cordially invited to spend the day with us; dinner and tea provided for those from a distance.

APRIL 9 & 10.—Jubilee Services, Malala Church. Fuller particulars previous issue. Malala awaits to welcome many to these services. If requiring accommodation, communicate early with Bro. T. H. Worden.

APRIL 22.—Brunswick (Glenlyon-rd.) Home Coming. Tea meeting, Saturday, April 22, at 6 p.m.; tickets, 1/-. Public meeting, Saturday, April 22, at 8 p.m.; free. Special services on the following Sunday. Our new lecture hall will be opened on this occasion. Old members and friends are welcome.—W. B. Jenkin, Sec., 26 Warburton-st.

IN MEMORIAM.

BROOKER.—In sweet and sacred memory of our beloved wife and mother, who departed this life in the Christian's hope, at North Norwood, S.A., on March 28, 1920. —Inserted by her loving husband, sons and daughters.

Here and There.

The address of R. K. Whately now is 4 Vincent-st., Surrey Hills, Vic.

The secretary of the church at Blackburn, Vic., now is Theo. Edwards, Husband-road, Tunstall.

The address of Bro. R. P. Arnott, preacher of Petersham church, now is "Petersham," 82 Waratah-st., Haberfield, N.S.W. 'Phone, U2684.

At date of report Geeveston, Tasmania, tent mission had had five decisions for Christ, and one restoration; adverse weather; three nights to run.

"If we avoid sympathy and wrap ourselves round in a cold chain-armor of selfishness, we exclude ourselves from many of the greatest and purest joys of life."

W. Marsden, Marne-road, Albion, is Accommodation Agent for the Queensland Conference. Delegates requiring accommodation are requested to forward their names not later than April 10.

G. P. Cuttriss, of S.A., passed through Melbourne on Wednesday of last week *en route* for New Zealand, where he will be engaged in organising work for the churches. Correspondence for him should be addressed to Box 500, Wellington, New Zealand.

Mallala church, S.A., will celebrate its jubilee on April 9 and 10. Brethren and sisters formerly associated with the church, and any others interested, would be cordially welcomed. Such are requested to advise Bro. T. H. Worden as early as possible if they require accommodation.

The Victorian Annual Conference will begin on Wednesday, April 12, and will continue to the 18th. Preachers and church secretaries are kindly asked to make good announcement in all the churches during the next two Sundays, and to distribute the circulars giving a synopsis of the meetings.

Bro. J. T. Brown, of U.S.A., is now on his way to Australia. With Mrs. Brown, he is expected to reach Brisbane in time for the Conference, a letter from the Philippines announcing that they hoped to leave for Australia by the next boat. Bro. Brown is anxious to conduct mission services while in Australia; any church desiring his services is requested to write him care of A. C. Rankine, Barker-st., New Farm, Queensland.

We note with pleasure that Bro. B. W. Wendorf, of Brisbane, has successfully completed his course of study at Queensland University. Having secured first-class honors in the School of Philosophy, he has qualified for the degrees of Bachelor of Arts and Master of Arts. He secured first-class honors for his thesis and for every subject except one. Some years ago our brother took secular studies at the College of the Bible. We congratulate him on his success.

Excellent meetings at Swanston-st., Melb., on Lord's day morning and evening, and splendid addresses from Bro. Kingsbury. In the afternoon there was a special gathering of members of the Home Department of Bible School, and the study of the past quarter was reviewed by Bro. Kingsbury. Amongst those present was Bro. B. J. Kemp, who was superintendent of the Bible School, and one of its first teachers, dating back over fifty years. An interesting feature of the evening audience was that the majority consisted of men.

A. W. Connor sends the following:—"Undogmatic teaching is the driest, duller, dreariest thing in the world. It is teaching minus conviction—brief, bright, breezy talks to the people on popular subjects that pass the time away and get nowhere. O my holy aunt, how 'fed up' one gets with that business. It consists only in dressing up platitudes and putting powder on their noses to make them presentable. Undogmatic teaching is so broad-minded that it is not deep enough to wet your uppers. It gets nowhere. It has no good," etc., etc. No, this is not Billy Sunday, but "Woodbine Willie," chaplain, poet, and preacher (G. A. Studdert Kennedy, vicar of St. Paul's, Worcester), preaching in St. Paul's, London, on "Bread and Butter," as reported in "The Homiletic Review."

At Prahran, Vic., after meeting for a week in the chapel, the mission commenced in the tent on Sunday evening. The seating accommodation was taxed to the utmost, when Bro. Paternoster fearlessly and lovingly proclaimed the truth, and Miss Campbell feelingly sang "Lost for Eternity." In many ways last week must be regarded as a preparation for the mission, which really commenced on Sunday. So far, one young man has been led to Christ. All are looking forward to big things before the next three weeks have passed.

Bambra-road (Vic.) S.S. anniversary services, commenced on March 26, were wonderfully successful. 91 members and several visitors broke bread in the morning. Bro. Haddon spoke on Sunday School work. Great meeting at 3, when Bro. Morris gave his splendid address on "Little Foxes." The singing of the children was much enjoyed at each meeting. Building crowded at 7, when Bro. Blakemore gave the address on "The Lord is my Shepherd"; four splendid young men responded to the invitation. Bro. Peacock, from the College, led the singing admirably.

The Churches of Christ Collegiate School, S.A., founded by Mr. W. and the late Mrs. Burford, has entered upon the second stage of its existence. The trustees have secured a fine property, consisting of a large two-storied house, standing in the midst of 9½ acres of land, laid out in extensive lawns and gardens. This property is situated in Tranmere, a suburb of Adelaide, within easy reach of the city, and near the St. Morris church. It is in every way suitable for the establishment of an up-to-date boarding and day school for girls. The intention of the board of management is to open the Upper School in February, 1923.

Large meetings greeted the missionaries at Maryborough (Vic.) during the week. Bro. Hinrichsen is preaching fearlessly, and Bro. Brooker has won his way into the hearts of the people by his genial leadership. On Sunday evening the tent was crowded before starting time, and crowds stood outside. There have been 33 decisions, and 20 have been baptised. Fifteen were received in on Sunday morning. Bren. Jackel and Young are uniting their work of visitation with that of the missionaries, and the fourth week of the mission is entered hopefully. The prayers of the brotherhood during the remaining days of the mission are earnestly requested.

Bro. William Charlick writes:—"Following on my letter *re* rate of interest earned by the Austral Printing and Publishing Co. Ltd., I enclose you a letter which I have received from my friend, Mr. A. H. James, in which he gives the result of his calculations. I might add that Mr. James is an expert accountant of Adelaide, and by the way, is the son of one of the oldest members of Grote-st., a very highly esteemed 'mother in Israel,' our Sister Janet James." The letter of Mr. A. H. James states:—"The rate of interest (compound) on £800 for 10 years, then increased by £462 for the succeeding 20 years required to give the result mentioned, is a shade under 6 per cent. Working at that rate, the result would be arrived at in about 29¼ years."

Nice meetings at Lygon-st. (Vic.) on Sunday last. Mrs. Wormald, from S.A., was amongst the visitors. Jas. E. Thomas spoke at both services, his subject at night being "Into Thine Hands." The choir rendered a beautiful anthem, and Nat. Haddow, junior, sang a solo. An old and faithful member has been called home. Miss Jessie McNaughton, better known as Aunt Jessie (Sister of Mrs. Frank Cline, senr.), passed away on Saturday, and her tired body was laid to rest in the Melbourne General Cemetery on Monday. J. E. Thomas and H. Kingsbury conducted the service. Reference was made to her unselfish life and thought for others, and also her consistent attendance at the meetings of the church. About 52 years ago she was baptised by the late Bro. G. L. Surber, who was then the evangelist at Lygon-st.

Our Ulverstone (Tasmania) reporter writes:—"A firm stand has been taken by the local branch of the Prohibition League against the municipal council's granting permission to the Agricultural Show Society for the erection of a liquor booth on the occasion of their annual exhibition. Petitions containing some 680 signatures were submitted to the council opposing the booth, and the voting of the councillors being equal, the vote was negatived. The anti-prohibitionists at the following meeting presented petitions containing some 360 signatures, and the question was again put, with the result that their request was acceded to, several members of the public body who previously cast their vote against the booth on this occasion voting for it. General disapproval was manifested in prohibition circles at the weak-kneed action of the council, and at the meeting for worship on Lord's day, the 19th, the following resolution was carried: "That this meeting expresses its strong disapprobation of the action of the municipal council in granting permission for the erection of a liquor booth at the Show Ground on the 22nd inst."

A correspondent writes with reference to a report of the erection of a building in one of the States which recently appeared in our columns. He writes vigorously protesting against the indiscriminate appeal for money made on the opening day, wonders if we noted such in the newspaper report from which we culled some extracts, and particularly desires to know whether we approve of appealing to all and sundry for the support of the Lord's work. In reply, we beg to state that the newspaper from which we quoted did not have any such reference, and dealt with the erection and not the opening of the building in question. The newspaper account sent by our correspondent was the first intimation we had. Further, we may say that, if by any chance in a church report mention had been made of a general collection, that should not be taken to denote editorial approval. We have repeatedly said, and indeed indicated in last week's issue, that in our judgment it is both unscriptural and unwise to take such action as our correspondent objects to. We fully sympathise with his view that Christians should be prepared to support the Lord's work, and that the flag is lowered when general collections or appeals are resorted to.

The Adelaide "Register" of March 22 contained the following paragraph:—"Pastor G. P. Cuttriss, who is proceeding to New Zealand to take over the duties of organising and financial secretary of the Churches of Christ in the Dominion, was accorded a farewell on Monday, in the Robert-st., Hindmarsh, Church of Christ. Opportunity was also taken to welcome the incoming pastor, Mr. E. J. Paternoster, and his family. There was a large attendance. Mr. T. H. Brooker presided. The Mayor of Hindmarsh, Mr. W. E. Dennis, as representing the citizens, said the community would miss Mr. Cuttriss, as he had taken an active part in many of the town movements for the benefit of the people. Messrs. J. Massey, Y.M.C.A., and W. Baird, Preachers' Fraternal Association, the Rev. R. E. Stanley, Local Preachers' Association, and Messrs. G. T. Walden, Foreign Mission Auxiliary, A. H. Wilson, Croydon, W. C. Brooker, Temperance and Social Problems League and Port Adelaide Seamen's Mission, W. W. Maddox, R.S. and S.I. League, H. J. Horsell, Home Mission Organising Secretary, Churches of Christ, S. J. Brooker, Bible School, C. Trembath, C.E. Societies, and A. Glastonbury, Hindmarsh Branch Foreign Mission Auxiliaries, and Miss A. Streets, Girls' Clubs, supported. The chairman in presenting Mr. Cuttriss with a wallet of notes on behalf of the church and auxiliaries, referred to the work accomplished by the retiring minister, and wished him God-speed. Mr. J. A. Pierce, for the Men's Bible Class, handed to Mr. Cuttriss a kit-bag and a wallet containing notes. Mr. T. P. Richards, Y.M.I. and the Boys' Camp Club, gave him a framed illuminated poem. Vocal items were contributed by the Haydn Male Quartet. Mr. Cuttriss replied in a feeling speech, and Mr. Paternoster also spoke. Supper was provided in the school-room."

Foreign Missions.

Conducted by G. T. Walden, M.A.

Baramati Industrial Settlement for Criminal Tribes.

ANNUAL REPORT FOR THE YEAR 1921.

The year under review has been one of steady advance, consolidating the great changes made last year in the working of the Settlement.

The completion of the foot-bridge over the canal by the Irrigation Department has enabled us to carry our supervision with a minimum of exertion, and has generally been a boon to all. We are only sorry that it was not a road bridge instead of only being a foot-bridge. However, when we complete the entrance along the canal bank from the Diksal road, then we will not feel this need.

Population.—There has been a gradual increase in numbers until at the end of the year there were 294 Bhamptas, including men, women and children, and 7 Mang Garudi girls, a total of 301. Most of the new people have come voluntarily because of opportunities for employment in Baramati. 6 conditionally released prisoners were sent here towards the end of the year, but no other persons have actually been sent here for settlement. Naturally those who come voluntarily are more contented than those compelled to live here. The fact that we have a large number of the former accounts in some measure for the progress made and our very fine criminal record.

Employment.—The majority of the men and women find work in the fields and town. The mission has had several building projects on hand during the year, including a manager's bungalow, which they are erecting at their own expense. This work has enabled us to continue our carpentry and masonry classes. At the end of the year there were 6 boys in the masonry class, and 8 boys in the carpentry class. During the year at least 6 of the older lads whom we have trained have found employment as masons in the village at very good wages. This is very encouraging to us.

Two men who were tailors have rented a shop in the main street of the town, and have taken on 6 other young men to help them. They have been assisted by the Co-operative Credit Society to buy machines and to get in a stock of cloth. They have now 6 machines working, and are doing well. This is a most hopeful departure, and we hope that it will develop into something big later on.

Under this heading it might be mentioned that we are negotiating with Nira Valley Sugar Company re starting a branch settlement at their factory, 3 miles from Baramati town. We expect that this will soon be an accomplished fact, and that at least 30 or 40 families will be located there for employment in and around the factory.

Housing.—A large number of the settlers have improved their houses during the year, and with a few exceptions have done this at their own expense. A few have borrowed money for this purpose from the Co-operative Credit Society. There is now a large proportion of strong mud and brick walled houses with thatched roofs. Better roofing is needed, but it is so expensive that no one can afford to buy it. We could not have found a bet-

ter site anywhere for building purposes. It is naturally well drained, hence there are no stagnant pools about in the rains, which makes it a very healthy site.

Reformation.—Out of a total of 87 registered persons on the rolls, only 27 of them are living inside the enclosure, and the remainder are living quite in the open. We feel that we can at least trust them so far. They still need supervision, but it can gradually be relaxed. During the year 15 were exempted from registration on probation of good behaviour. This will be an encouragement to others to do well also.

Health.—There have been no serious epidemics, but measles were very prevalent in March, and 5 children succumbed to them, or to complications from them brought on through ignorance and wrong treatment. Our mission dispensary reports that 575 cases from the settlement were treated during the year. Our sub-assistant surgeon makes regular visits to the settlement several times a week, and is always at hand in case of emergency.

There were 8 births and 14 deaths, including those referred to above, and several very old folk. We feel that the death rate is higher than it should have been, but cannot ascertain the cause, except that we know that the settlers will often get medicine and then not use it, but throw it away. The problem is to break down the prejudice to our remedies and get the people to take proper care of themselves when sick. There has been a great deal of sickness in the town, so that may account for the bad time we have had with the influenza, etc. Ignorance is the root cause of much of the trouble.

Education.—In February our school building was completed, and we were greatly honored and inspired by the presence of the Collector of Poona, Mr. Hudson, and the District Superintendent of Police, Mr. Boyd, at the little opening ceremony which was held. Everybody appears to be satisfied with the experiment made in open-air school building. It is proving to be very satisfactory. It has accommodation for 80 children at a cost of Rs. 3500. At present we have 59 settlement children on the rolls of the day school, and 18 boys in the night school. We have introduced co-education, and have grouped all the Christian children together with the settlers' children, and all appears to be working harmoniously. The results at the educational inspector's examination recently were very good: one boy has gone into the 6th standard Marathi. That is something for a Bhampta to be proud of, surely. Scholarships of Rs. 1 per month are given out of settlement funds to about 10 boys who were thought needy and worthy of it.

Social Life.—This being a rural area, there is no Sunday holiday in the town. Bazaar day—Thursday—is of course partly a holiday, but most of the time is spent in the Bazaar, so that there is little time left for sports of any kind on that day. Cricket has become very popular with the younger lads, and to a less extent with the apprentice boys. Saturdays are always set apart for games in the night school. 2 sets of quoits, draughts, and other

indoor games have been introduced. Atya Patya and Ko Ko and other Indian games, are also played on moonlight nights.

The older settlers have little time for amusements. They usually try to settle their domestic disputes in the evenings, which means that we have quite a quantity of work after dark. While often very trivial and perplexing, the discussions of their troubles with them gives us an opportunity of getting to know the individuals, and of understanding something of the undercurrents of their lives. Sometimes we get a chance of directing their thoughts into purer and nobler channels, and at any rate of denouncing evil.

Panchayats are held on all big questions, and usually nothing is decided without first obtaining the opinion of the panchas. Thus we are usually able to arrive at a fairly popular decision, and at the same time a just one.

Crime.—There have been no convictions for crime against property or person, and this has been the record for the past 5 years, in fact since the inception of the settlement.

To be continued.

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SINGER'S LATEST D pedal	£8 10 0
A.N.A., with BALL BEARINGS	6 12 6
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ON COTTAGES, VILLAS, AND SHOPS.—In sums from £50 to £800 on buildings to be erected or erected within six months of application. From £50 to £600 on buildings erected more than six months of application. Repayable by instalments spread over 19½ years. Interest, 7 per cent. per annum.
SPECIAL TERMS FOR DISCHARGED SOLDIERS AND DEPENDANTS, ALSO THOSE WHO WERE IN THE RED CROSS AND TRANSPORT SERVICES.

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30 FLINDERS STREET, MELB.

The College of the Bible, Glen Iris, Victoria.

STATEMENT OF RECEIPTS AND EXPENDITURE

For Twelve Months Ending 31st December, 1921.

RECEIPTS.

	£	s.	d.	£	s.	d.
To Bank Credit, 31st December, 1920				98	0	6
Promises and Contributions—						
Victoria	949	6	1			
New South Wales .. .	503	8	9			
South Australia .. .	432	18	3			
New Zealand .. .	335	5	6			
West Australia .. .	125	10	11			
Queensland .. .	104	5	6			
Tasmania .. .	22	0	9			

Rents and Fees .. .	2532	15	9			
Students Loans Repaid .. .	275	13	1			
Old Boys' Scholarship .. .	6	10	0			
College Badges .. .	5	5	0			
Library .. .	14	12	6			
Sundries .. .	16	1	0			
Bank .. .	4	7	0			
	114	11	8			

Note.—Included in Promises and Contributions are the following donations for Special Purposes—

Endowment Fund .. .	£140	9	2			
Debt Reduction .. .	100	0	0			
Mr. and Mrs. T. E. Rofe Scholarship .. .	86	0	0			
Gymnasium .. .	69	6	6			
Ladies' Hostel .. .	7	0	6			
Wm. Burford Prizes .. .	5	7	6			
Old Boys' Scholarship .. .	5	5	0			

£3067 16 6

EXPENDITURE.

	£	s.	d.	£	s.	d.
By Salaries and Fees .. .	1617	12	4			
Erection of Gymnasium .. .	347	16	1			
Installation of Heating System .. .	213	10	0			
Asphalting and Repairs .. .	82	3	7			
Postages, Exchange, Clerical Assistance Rates, Taxes, Electric Light, Gas, Insurance .. .	117	17	9			
Interest .. .	137	15	2			
Furniture .. .	87	3	11			
Cleaning, Caretaking, Garden .. .	48	3	0			
College Badges .. .	130	4	1			
Assistance to Women Students .. .	36	3	6			
Travelling Expenses .. .	51	9	2			
Assistance to Men Students .. .	85	3	11			
Scholarships—	7	10	0			

Mr. and Mrs. T. E. Rofe	50	0	0			
Elsie Ball .. .	25	0	0			
F. G. Dunn .. .	7	7	0			
F. M. Ludbrook .. .	7	7	0			
Old Boys .. .	5	5	0			
Eliza Winter .. .	5	0	0			

99 19 0

The Wm. Burford Prizes .. .	5	5	0			
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Brim District Conference.

In delightful weather the annual conference of churches in the Brim Circuit was held on Wednesday, March 15. The circuit is a large one, and to get to conference meant in some cases motoring almost a hundred miles. Splendid attendances were the order of the day, and an optimistic spirit was evidenced throughout. The President of the Victorian Conference, Bro. J. E. Thomas, who arranged to spend several days in the district, also the writer, were visitors from the city.

Bro. W. G. Smith, of Dunmunkle, District President, opened the afternoon session after a helpful devotional period led by the evangelist of the district, Bro. Eagle. The president welcomed visitors, and delivered a timely message on the importance of faithfully representing Christ day by day. Greetings were read by the secretary, Bro. White, from Bren. Bagley, Allen and Blakemore, as representatives of the Home Missionary, Foreign Missionary and Young People's Departments. "Let the lower lights be burning," sung by Mrs. Harold Newell, was an appreciated item.

Reports were presented by the evangelist, by representatives of the churches at Warracknabeal, Dunmunkle, Minyip and Brim, also by the various auxiliaries of the churches. The work throughout was shown to be healthy. Nine had confessed Christ during the year, good services were reported, and a large part was shown to have been taken in the financial interests of all brotherhood work.

The College Organiser reported briefly concerning the work of the College of the Bible, and expressed deep appreciation for the good response to his appeals for money. Bro. Thomas delivered a stirring address on the responsibility of preaching Christ, making frequent reference to the efforts of the Home Missionary Committee to this end. At the close of his address an appeal for funds for State-wide work resulted in £63 being donated.

Much of the success of any church conference depends upon the sisters, and the Brim ladies catered in most excellent fashion. Although there were three sittings, there was no lack of good things, and the brethren were loud in their expressions of appreciation.

The evening session, presided over by the district evangelist, was largely attended. Addresses were given by the writer on "Church Atmosphere," and by the State President on "The Life that Costs," at the conclusion of which three fine lads yielded their young lives to Jesus.

The brethren face the new year with courage and optimism. Bro. A. Parsons, of Minyip, is the new President. Bro. Eagle, at the unanimous invitation of conference, continues for another year. His work involves much travelling in all kinds of weather, but reports showed that he is unflinching in his attention to the needs of all. Conference closed with prayers of gratitude to God, and entreaties for his continued favor.—Reg. Enniss.



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News of the Churches.

West Australia.

At Lake-st., Perth, special evangelistic services have been held, and meetings have shown greatly increased attendances. During the last fortnight four were baptised, and on the evening of March 19 three more made the good confession. The church is preparing for the coming of Bro. Hagger on May 14.

New Zealand.

At Nelson, on March 5, Bro. Bolton spoke in the morning on "Persistence in Prayer." In the morning Bro. George Kyme presided, and at night delivered the gospel message. He also gave a farewell message on March 7. On Lord's day, March 12, Bro. Griffith exhorted. Bro. Bolton at night spoke to a fair congregation.

Tasmania.

At West Hobart half-yearly business meeting, held at the home of Bro. Lillye, the secretary's report showed church to be in a firm position, every meeting making the average good. The treasurer's report showed a substantial credit on the balance sheet. Delegates for Conference were elected. The Bible School held its annual picnic at Lindisfarne, the best so far held.

At Hobart, Bren. P. Byard and W. M. Cooper exhorted and preached the gospel on Lord's day, March 19. Bren. Cooper, Hurburgh, Heard and Williams have spoken to fine gatherings at the prayer meetings. Bro. Jas. Green has been appointed treasurer of the church. Bro. Geo. Smith, chairman of the Blind Institution, is making a public appeal on behalf of those who live in darkness.

Harvest festival was observed at Ulverstone on March 12, when Bro. Bowes preached on each occasion. The harvest offerings were distributed amongst the inmates of the local hospital and the needy poor of the town. On the 19th, the anniversary of the Bible School was celebrated. Bro. Bowes delivered three fine addresses. The singing of the children, trained by Bro. Bowes, was a feature. The children's picnic was held on the 25th. On the 21st the prizes won during the year were distributed, and Bro. Bowes gave a practical illustration of good and bad habits. The first meeting of the Andrew and Philip League was held on Monday night last, and a missionary study circle has been formed. The third Thursday in each month will be devoted to this. Bro. T. G. and Sister Prior, of West Hobart, are staying in Ulverstone, and had fellowship on Lord's days, March 25 and April 2nd.

Queensland.

At Maryborough all services, including week-night prayer meeting, are well attended. The choir is doing good work under the leadership of Bro. Ritchie. The church members generally are anxious to help in all church duties according to ability, and a fine spirit of comradeship prevails. At the gospel meeting on March 19 the youngest son of the esteemed elder, J. Smith, came out for Christ.

In the West Moreton District splendid meetings characterised the closing of Mr. Rodger's ministry. Marburg: baptismal service. Silverdale: morning meeting, four received into church, and one confession; evening meeting, Mrs. Kruger, a fine woman, the mother of four young people who formerly linked up with the church, confessed Christ. She, along with the young woman who confessed Christ at morning service, was baptised the same night.

The Bible School at South End, Toowoomba, after only a few months' operation, reports a membership of thirty-six. Bro. A. Coleman is laid aside with influenza, and the secretary, Bro. V. Adcock, has gone to Roma for three weeks. Bro. H. C. Stitt is acting during his absence. Last Lord's day week Bro. H. A. Coleman spoke on "Give ye them to eat." The open-air meeting was conducted by Bro. Sawden, from the Baptists. The gospel service was in charge of Bro. H. C. Stitt. Several strangers attended, also Bro. Finlayson, from Gympie.

At Toowoomba on the morning of March 20, Bro. Burns conducted the service at Meringandan. Bro. Browning's message at Toowoomba was helpful. Bro. F. T. Keable was a visitor from Tannymorell. The gospel service was conducted by Bro. Burns, the attendance being good, and the message powerful. Simultaneous mission and Bible study continued throughout the week.

Brisbane had good meetings on March 19, Bro. A. C. Rankine speaking at both services. At the conclusion of a really splendid night meeting the son of Bro. Cumming, of Ipswich, confessed Christ. The previous Sunday another young man came forward. Sister Mrs. Burns and her daughter Maud, from Toowoomba, recently were received into fellowship. The church under Bro. Rankine's leadership is progressing steadily. He is now in his seventh year of service.

South Australia.

At Hindmarsh on Sunday, March 26, at the morning meeting, a welcome was extended to the incoming preacher, Bro. E. J. Paternoster, and his family. Bro. Paternoster's opening addresses were inspiring, and give promise of a fruitful ministry in the church. Splendid attendances at both meetings.

Those who travelled from Wallaroo church to Moonta to attend the Conference there had a very pleasant time. The meetings were very helpful. Bro. Hage having resigned the position of Sunday School superintendent, Bro. Ingham now fills his place. Bro. Hage is thanked for the work done by him as superintendent.

Work at Williamstown is going along nicely. Bro. Talbot was good on Thursday night with his "twin" well of obedience and fellowship. He addressed the church on March 26 on "The Beauty of Christ," and at night to a good audience he preached on "A Command for Everyone." A series of addresses and services on Good Friday is contemplated.

At Unley on Sunday, March 19, the evangelist exchanged with Mr. E. Thorne, of the Goodwood Baptist Church, at the evening service. On Monday evening, at the brotherhood meeting, Mr. Bottrill gave a lecture on the English humorist, Jerome K. Jerome, which was much enjoyed. One received in by letter on Sunday morning. To the regret of all, Bro. H. Bond has resigned as secretary of the Sunday School. Opportunity was taken of presenting him with some cutlery as a mark of appreciation by the teachers and scholars.

On Sunday Norwood church celebrated its 51st anniversary. At the morning service Bro. Southgate, from Cottonville, gave the address. Three were received into fellowship by letter. Amongst the visitors were Bren. W. H. Burford and Park, from Glenelg, Bro. Jellett, with Bro. and Sister Southgate, from Cottonville, Bro. House, from York. At the evening service Bro. Beiler delivered a fine address. The choir rendered special items. The service throughout was good, and much appreciated. The chapel was very tastefully decorated by the Young Ladies' Sewing Guild.

At Kersbrook, since last report, Bro. G. T. Walden has been welcomed. His messages are much enjoyed. The meetings are well attended, and the work is going on splendidly. On Feb. 19, harvest thanksgiving services were conducted. Bro. Walden delivered appropriate addresses. Special singing was rendered by the choir at evening service. On March 12, the children's anniversary was held, when three helpful addresses were given by Bro. Walden to good attendances. The tea and public meeting on Monday evening had a record gathering. Speakers were E. B. Wood, W. B. Manning and A. E. Talbot. G. J. Fullston (superintendent) presided.

Bro. Warhurst has accepted a further engagement from the Murray Bridge church, and has entered again on his duties after holidays. Recently the Junior Endeavor Society held a pleasant concert and supper. Sister Mrs. Allison was in charge of the children. Sunday, 19th, Bro. Warhurst exchanged with Mr. Wellington, of Methodist Church, for the morning service. Monday

evening, 20th, Bro. Warhurst took the confession of two young people at the evening service at Wood's Point, and at the close of the Wednesday night mid-week service these were baptised. Sunday, 19th, evening service took the form of an Orange Lodge church parade. Bro. Warhurst, the Lodge Chaplain, delivered a powerful address on "The Thrones of the Pope."

At Cottonville on Wednesday evening, March 15, the son and daughter of Bro. and Sister Lawrence, formerly of the church at Lillimur, Vic., confessed Christ, and were baptised. They, with their parents, were received into fellowship on March 19. Bible School anniversary services were a great success. Bren. Walden (morning), Beiler (afternoon), and Southgate in evening, gave fine addresses. Splendid attendances, excellent conduct of school, and beautiful singing much appreciated. Bro. Southgate conducted the singing, and with Sister Southgate, organist, and Bro. Gloyn, pianist, did splendid work.

New South Wales.

Chatswood on morning of March 26 had a much appreciated address by Bro. Whelan. One made the good confession, and was baptised the same morning. At night Bro. Hall was the speaker, and gave a helpful and inspiring address.

Good meetings at both morning and evening services at Wagga on March 26. Two visitors from a sister church. Bro. Way gave earnest and interesting addresses. At the conclusion of the evening service, one put on Christ in baptism.

St. Peters reports that meetings continue well attended; with enjoyable song-service each Sunday night. By volunteer labor a new platform has been erected with a neat convenient rail and curtain. This is a decided improvement to the interior of the chapel.

City Temple had good meetings on March 26. Fine word of exhortation at morning service by Bro. Clydesdale on "The Gospel of Work." At conclusion of Bro. Eaton's address on "God No Respector of Persons," three came forward. Seven were baptised at end of the service.

At Inverell on Sunday, 12th, and Monday, 13th, the Bible School anniversary was held in conjunction with the harvest festival. The Sunday services were marred by stormy weather, but the Monday night concert was very successful. There was a good display of farm, dairy and garden produce, which was sold for the benefit of the school's Indian Orphan Fund. Nice services on Sunday, 19th. H. G. Payne preached at Delungra. T. J. Bell conducted Inverell gospel service.

At Lismore, on March 19, Bro. P. J. Pond preached on the theme, "Christ or Politics—Which?" Sister Mrs. Moffat, of Brisbane, had fellowship with the church. A number of members have met with accidents recently. Bro. M. Patch (broken rib), Sister F.R. Furlonger (broken arm), Bro. L. Hancock (concussion and face wound), and Bro. W. Butt (lacerated hand). Others have been sick, but are recovering. Bible Schools (Central and North) have gained thirty scholars during the past month. Sisters Mrs. Thomas and Miss R. Taylor have been added to the teaching staff.

Petersham church celebrated the sixth anniversary of the ministry of Bro. R. P. Arnott, B.A., on Sunday, March 19. Good attendances at both services. Bro. Arnott delivered addresses on "Press On," and "The Hero of Babylon." Scholars of Bible School received new attendance cards. A happy gathering was held on Wednesday, when the members had tea together, and an after-meeting was held, at which several speeches and items were given. Bro. Francis read the balance sheet. Mention was made of the high esteem in which Bro. Arnott was held by both the members and people of the district. The members presented Bro. Arnott with a cheque, and the Kindergarten teachers presented Mrs. Arnott with an engraved fountain pen, as tokens of love and esteem. During the six years £2200 has been raised. The past year has been one of the best from the standpoint of additions and financial receipts. Nevertheless the balance sheet for the year, after showing receipts to the extent of £420, showed a small debit; several members made promises towards clearing this.

At Paddington on Lord's day morning, March 19, Bro. Claude Rattle (baptised the previous gospel service after a powerful address by Bro. Stevens, a sister and brother who had been separated from the church for a considerable time intimated their decision to become once more identified with it; they were received into fellowship.

At Merewether Bro. and Sister Wilkinson received the hand of fellowship on March 19, which was the third anniversary of Bro. Martin's labors with the church. The occasion was celebrated in exhorting the church at morning service and addressing gospel meeting at night. The gospel service is being greatly assisted by the beautiful rendering of songs of praise by an able choir under conductorship of Bro. H. Coleman.

Splendid meetings at Peakhurst throughout the month. Building was nearly full on evening of 20th. Bro. Stow preaching on "Peter's Confession." A young man surrendered his life to the Master. On 22nd, a party of ten journeyed to the tent mission at Marrickville. The Bible School for the purpose taking up a collection the first Lord's day in each quarter towards the support of a cot in the Children's Hospital.

At Marrickville a baptismal service was held on morning of March 26, and another in the evening, when a number of candidates were immersed by Bro. Crisp. Over 100 present at the Lord's table set up in the tent in the morning. Bro. Crisp addressed the church and extended the right hand of fellowship to a large number. In the afternoon Bro. Whelan addressed a men's meeting in the tent. At the gospel service Bro. Whelan delivered a stirring address to a record attendance on "Which Party is in Power?" The fourth week of the tent mission was commenced. Keen interest is still being maintained. Over 30 confessions to date; practically all have been baptised and linked up to the church.

March 19 was Bro. Sivyver's first anniversary at Enmore. A splendid work has been accomplished by him in all departments of church work. Our brother pleaded on Sunday morning in a fine address for a fuller consecration and a redoubling of effort for the new year. Sunday, March 26, over 200 broke bread for the day. Bible School anniversary. Fine singing by the children's choir in the afternoon and at the evening services. Splendid addresses at both services by Bro. Robbins (afternoon) and Bro. Sivyver (evening). In the evening the Tabernacle was crowded. Medals and prizes were presented on Monday evening. In connection with the debt-clearing campaign the church has in hand against the £700, £420 in cash, and over £200 in promises. It is hoped to clear it all off by March 31.

Victoria.

Five new members were welcomed at Hawthorn on Sunday morning, four by baptism and one by letter. Bro. W. F. Nankivell began his work with the church, and was heartily welcomed. Bro. R. K. Whately addressed the church. In the evening members of the L.O.L. of the Eastern Suburbs were present in regalia. Bro. Scambler preached to an over-crowded meeting on "Freedom in the Truth."

Fitzroy reports better meetings during the past few Sundays, with renewed interest. Bro. Black preaching up to March 12. The church thank him for his work and help. On March 19, Bro. A. Brown commenced his labors, speaking acceptably at both services. March 26, good meetings. At gospel service a fine young man took his stand for Christ. Good open-air meetings are conducted on Sunday evenings. The sisters are starting a Dorcas meeting.

On Sunday, March 12, the church at Stawell celebrated its harvest festival. The chapel was tastefully decorated, and the tables were well loaded with donations of fruit and vegetables, also large quantities of preserves, jams, home-made cakes, etc., and all the donations were sold on the following evening. On March 23 a visit from Miss R. L. Tonkin was enjoyed. A large number were present, and thoroughly enjoyed her talk. Bro. Wakfield gave a splendid address on March 26 on "Does God Do what He Says?" and Sister Annie Leyston sang a solo beautifully.

The work at Thornbury is growing rapidly. The present meeting-house is getting too small. March 26, 76 broke bread; 102 at the Bible School, and 110 at gospel service. Bro. Hagger and Aird are delegates to Conference, and Sisters Mrs. Hagger and Mrs. Swain are sister delegates.

Footscray had splendid meetings on Sunday. Delightful attendance at school. The preacher addressed the Junior C.E. in the morning. In the evening Bro. E. G. Warren discoursed on "The Betrayal of Judas." There were thirty-nine members in choir and orchestra, who rendered the anthem, "I am He that Liveth." The evangelist conducted the funeral of one of the beloved boys from the school on Monday afternoon. All deeply sympathise with the sorrowing parents. A nice presentation was made to Mrs. Bacon for faithful services rendered to the Girls' Guild and Physical Culture Class. The work is going along steadily.

On Monday, March 20, the Junior Boys' Club at Carnegie had a most instructive address by Mr. Jamieson, of Y.M.C.A. The club is growing very rapidly, and now numbers nearly 40 members. On the following night the Octagon Club elected new officers, of which the principal were: President, A. C. Bryce; secretary, R. Wooley; treasurer, L. Ward; vice-president, R. Anderson and W. Organ. Bro. and Sister Eaton have removed, and their absence will be felt very much. Sister Eaton has been a valued worker in many departments. The members of the Ladies' Aid and Mission Band marked the occasion by presenting Sister Eaton with a handsome silver teapot. At the morning service on 26th, Bro. Watson very ably presided, and Bro. Taylor gave a practical address, dealing with the conduct of church work.

On March 21 the formal opening of the Boort "J.C." club took place in the form of a pound night. About 40 young people were present, and a number of vocal items were rendered. Mr. Hargreaves (president) explained the aims and objects of the newly-formed club, also the initials, which stand for Juvenius Corpus. It is felt that this effort will be of considerable advantage to church work. Sunday evening last, at the close of an earnest appeal by Bro. Hargreaves, another young man came out for the Master, and followed him in baptism the same hour. Both church and Bible School work are in a healthy condition, and the gospel meetings are well attended. Regular singing practices are held in the Bible School for the coming anniversary. Bro. N. Hall, of Castlemaine, had fellowship with the church on Sunday.

Meetings at South Yarra are improving. March 12 was observed as harvest thanksgiving. Bro. W. Hancock supplied the farm produce, and the local members fruit and vegetables. These were artistically arranged by the young people under the expert direction of Bro. F. Lewis. Bro. Payne gave suitable addresses. The Women's Guild took charge of the gifts. March 19, Bro. Wm. Wilson exhorted, and Bro. Payne occupied the platform for the remainder of the month. The J.C.E. have charge of the mid-week meetings for one month; these are a great success; attendance gradually increasing. Students from the College give the address. Bro. W. Russell and W. Thompson have given very fine talks the past two weeks respectively. The choir is improving, particularly in numbers. Bro. Payne's services are greatly appreciated.

At Montrose on March 26, there were splendid meetings for the Sunday School anniversary. The building was beautifully decorated. In the morning Bro. Hughes gave an excellent address. In the afternoon Mr. Rogers gave a very fine address to the children on "A Clock." The children rendered some fine anthems. In the evening Bro. Hughes preached to a good audience. On the following Tuesday evening a very fine programme by the scholars was greatly enjoyed. Mr. Rogers gave an instructive address, and prizes were distributed. Five scholars did not miss a day or a mark, and one scholar had completed nine years without a break. The church was saddened by news of the death of Sister Ida Hooke, at Melbourne Hospital on Monday last. The funeral took place at the Box Hill Cemetery on Tuesday afternoon, Bro. Hughes officiating. Deepest sympathy goes out to those who sorrow.

Castlemaine Bible School anniversary services will long be remembered, not only for the fine singing by the children and teachers, who numbered 180, on the huge gallery erected on the platform, but also for the soul-stirring addresses delivered by Bro. Gale, a former preacher. His address in the afternoon on "Parasites" riveted the attention of the scholars, and at night he spoke to a large congregation on "Heroism." Great credit is due to Bro. Jermyn, and the organist, Sister Hogarth, for the training of the children in duets and sacred pieces, and for the fine support rendered by a string and flute band.

At Cheltenham Bro. Alex. Wilson on Sunday last completed three months' valued assistance as preacher at the gospel services. He has maintained good interest throughout, the meetings last Sunday being very good. Bro. Wilson spent the day with the church, and with Mrs. Wilson partook of a social tea in the schoolroom, when the opportunity was availed of to express appreciation for Bro. Wilson's assistance. The brethren look forward to having Bro. P. R. Baker take up permanent work with the church shortly after Easter. In the meantime Bro. A. R. Main will take the gospel services.

Burnley had fine meetings on Sunday. Bro. McConchie exhorted; there were visitors from Gardiner, Polkemmett, Echuca, West Australia, and New Zealand. Evening service had the largest audience for some time. Bro. Stephenson is making his presence felt. Bible School continues to grow. Two junior clubs have been started, girls under Sister Mrs. Newham, and the boys under Bro. Conry. The young men's club has formed a football team, and will play in the Church of Christ Association. Bro. Winch and Palmer are still sick, also Sister Macdonald. Sister Mrs. Pudney has been called upon to part with her mother. To all, sympathy is extended.

Ascot Vale recently held a most successful sale of work under the auspices of the Ladies' Society, and through their splendid efforts the sum of £82 10/- was raised. The president, Mrs. Potts, handed this amount to the church treasurer. The church building and the school hall were renovated with part of the amount. On March 12, Bro. H. J. Patterson commenced his labors after six weeks' leave of absence. The church had much pleasure in receiving into fellowship Sister H. J. Patterson by letter from Harcourt. On the 16th a social evening was held to welcome Sister Patterson and to welcome home Bro. Patterson. Sister Potts welcomed Sister Patterson on behalf of the sisters. Bro. Frie's youngest daughter handed Sister Patterson a beautiful bouquet. Bro. Potts, on behalf of the church, presented Bro. Patterson with a handsome oak clock as a wedding gift. Bro. Hainsworth, the president of the church cricket club, presented him with a lovely wicker chair, and Sister Patterson with a sea-grass shopping basket. At a K.S.P. meeting the boys presented Bro. Patterson with a jardiniere stand.

At Box Hill on March 9, a successful social gathering was held in the chapel, when a welcome was extended to Bro. and Sister Wedd. Occasion was taken to say good-bye in a formal way to Bro. and Sister L. C. McCallum. Appreciation of Bro. McCallum's valued ministry at Box Hill was given in the presentation of a sum of money. Amongst other welcome visitors at this meeting was Bro. H. G. Clark, of Essendon, who, prior to Bro. McCallum's coming, was for nearly four years the preacher of the church at Box Hill. Prior to the departure from Box Hill of Bro. and Sister McCallum, members of the K.S.P. and P.B.P. clubs paid a surprise visit to their home, and made gifts of a beautiful wicker arm-chair, and a piece of silver plate. As a result of the combined efforts of the Girls' Club and Kindergarten workers, a beautiful linoleum now covers the floor of the Kindergarten room. The church has lately been sorry to part with two faithful and energetic workers in Bro. and Sister C. Ray, who have removed to Surrey Hills. Bro. Ray served the church very capably as a deacon for a considerable time, while Sister Ray was most helpful in all branches of the sisters' work.

ACKNOWLEDGMENTS.

N.S.W. TEMPERANCE COMMITTEE.

In connection with its annual effort, the committee aimed at raising £500. The following amounts have been received from churches, auxiliaries and individuals, and are thankfully acknowledged, being credited to the local church wherever possible:—

Auburn, £1/19/7; Bangalow, 10/-; Bungawallby, 17/-; Broken Hill, 15/1; Blackheath, £1/18/-; Bankstown, 1/-; Belmore, £4/8/3; Burwood, £11 3/-; Boomi, £1; Cundle, £2/3/7; Canley Vale, £1 17/-; Chatswood, £14/8/6; Dumbleton, 10/-; Erskineville, £2/18/6; Enmore, £28/6/4; Gilgandra, £2/15/-; Hurstville, £3/18/10; Hornsby, £2/11/-; Inverell, 11/6; Lismore, £2/4/8; Loitus Park, 10/-; Lidcombe, £3/2/-; Merewether, £2/12/8; Marrickville, £29; Mosman, £2/17/8; North Sydney, £2/18/-; Paddington, £1/10/-; Petersham, 2/-; Parramatta, £1/10/-; Rockdale, £1/15/11; Seven Hills, £3/15/4; Sydney, £42/10/-; St. Peters, £11/7/5; Taree, £4/19/5; Tyalgum, £1/3/-; Wahroonga, £30; Wingham, £3/3/9; Mr. R. C. Edwards, £20.—A. J. Fisher.

OBITUARY.

CURTIS.—Our late Bro. John Curtis, of Semaphore, formerly of Balaklava, S.A., passed peacefully into the presence of the King on Friday morning, February 24, about 2.30 o'clock, at the advanced age of 82 years. Bro. Curtis was born in Black Torrington, in the County of Devon (between Hatherleigh and Holsworthy), England, on April 12, 1839. He left England in the year 1847, when he was 8 years old, on the boat "Theresa," and has thus been 75 years in Australia. Our brother was immersed in 1858, at 19 years of age, by Bro. Thomas Neill, in Rice's Creek, Auburn, S.A., where, there being no meeting house, the disciples were accustomed to assembling in the private homes of the different members for the weekly breaking of bread. In the year 1886 our brother and his family moved into Bowilla, S.A., where, with the help of other brethren, a small meeting house was built, and much good work done. In the year 1894 he moved his family into Balaklava, S.A., joining membership with the Church of Christ in that town, and so remaining until two years ago he and his dear wife moved to Semaphore, S.A., and linked up with the church there. He leaves a widow, seven sons and five daughters to mourn their loss, all of whom are staunch mem-

bers of the Church of Christ. Our brother was greatly beloved for his loyal devotion to the divine principles of New Testament Christianity, his consistent and sweetly mellowed Christian character, and for his broad and unstinted hospitality. He was richly taught in the precious Word of God, and was often a support and help to those who themselves taught the Word. "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord."—G.M.

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