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An Important Interdenominational Conference.

The conference on reunion between representatives of the Anglican, Presbyterian, Methodist and Congregational Churches, held in Sydney last week, was of more than usual interest and importance. It was called on the suggestion and invitation of Archbishop Wright, who presided, and made a very brotherly speech of welcome. The Anglican Bishop of Willochra (Dr. Gilbert White), who has been a zealous advocate of union, presented the Lambeth Appeal to the conference. He said that it represented the practically unanimous opinion of 252 bishops from all parts of the world. It was not a concrete proposal but a vision, which all were invited to see. It did not invite others to become members of the Church of England, but to unite in a great endeavor to recover unity. A definite framework or skeleton was, however, necessary before any body could either walk or work, and it was quite useless to try to be all inclusive. The Lambeth Conference held that episcopacy was the only possible basis, because a union which excluded it would lack two-thirds of the Christians in the world, but the form recommended was entirely constitutional and representative. The appeal did not contemplate rigid uniformity. It was all based on the system of groups within the church, and those groups might retain autonomy. He advocated a basis of faith and order on similar lines to that proposed for the Presbyterian, Methodist and Congregational branches. Once this was agreed upon as a safeguard against the whittling away of truth he believed that a rapid approach, first to much closer co-operation, and then to unity, might be made along certain lines which he indicated. There were three great reasons for reunion:—Need of the world, the call of missions, and the desire of Christ for it. It could only be arrived at by all seeking not their own truth, but God's truth.

Decisions arrived at.

A frank and interesting discussion took place on the subjects of episcopacy and

ordination. The resolutions carried by the conference, which may yet for Australia be regarded as historic, were as follow:—

"That while the right of the Church to determine its own policy at any time is recognised, in the opinion of this conference, in view of all the circumstances, it is expedient that the policy of the reunited Catholic Church be episcopal, provided that (1) the appointment to the office of a bishop be shared in by ministry and laity; (2) that such office be exercised in a representative and constitutional manner, i.e., that in all administrative actions the bishop should be responsible to the representative assembly, conference, or synod of the Church; (3) that such acceptance of episcopacy does not necessarily imply that ministerial authority cannot be otherwise obtained or that episcopacy is the only channel of divine grace."

"That this conference welcomes the assurance implied under clause four of the Lambeth appeal, that each group within the reunited Church would be free to retain its characteristic method of worship and service, in so far as such retention is not inconsistent with the fellowship of the whole."

"That this conference recommends that the conditions for the mutual recognition of episcopal and non-episcopal orders and commissions be thoroughly explored by the respective churches, and to this end recommends the appointment of a committee by this conference for the purpose of receiving reports from such churches, and ascertaining the possibilities of arriving at a common mind, and reporting to a further conference suggestions as to details or formulae of any such commission or commissions. Further, that the committee consist of the Bishop of Willochra (convener), the secretaries of the conference, and two representatives from each Church, making a total of eleven in all."

Witnesses.

*The centuries, since Christ to earthland
came*

*Have been aflame
With his fair fame.*

The nations that have fallen in decay

*In sad tones say,
"His is the way."*

*And in this age of turpitude and blight,
Out from the night*

Shines clear his Light.

—Thomas Curtis Clark.

"That an interim joint committee be appointed (1) to make arrangements for any future conference on reunion; (2) to prepare a draft of a statement of agreement on matters of faith and order; (3) to consider and recommend definite schemes of co-operation."

"That, while conditions of membership in the reunited Church might be satisfied by the Apostles' Creed or some shorter and simpler form of personal confession of the Christian faith, a corporate creed would be necessary as a common standard precedent to union, and for this purpose the Nicene Creed would be a most appropriate and acceptable form."

"That this conference desires to take the opportunity of expressing its sympathy with the movement for the union of the Presbyterian, Methodist, and Congregational Churches, and its hope that the movement will not be delayed, in view of the prospect of any wider movement, since any union effected between two or more Churches would simplify and facilitate the problem of the wider unity contemplated by this conference."

Ignoring the New Testament.

There is no need for us to discuss at present these resolutions, or the speeches which led up to them. We have often referred to the matters. The brother to whose kindness we owe receipt of the newspaper reports of the proceedings, sums up his impressions of the conference in words which admirably express the opinion we have gathered from a careful reading of the published reports: "I gained two vivid impressions of the conference: (1) That all present were quite sincere and anxious for union. Surely this is a tremendous step in the right direction. (2) It never seemed to even enter the minds of those who spoke that a return to the New Testament order of things was practicable or desirable. The conference wholly gave itself to searching for a position which would require the minimum amount of compromise from each church interested."

It is true that the Bishop of Willochra said that reunion "could only be arrived at by all seeking not their own truth, but God's truth." Yet the conference made no appeal to the Book in which God's mind is revealed. The Bishop of Goulburn (Dr. Radford)

is reported as speaking to the following effect:—"The question of the human or divine authority of the episcopacy was the sort of question which he refused to be expected to answer. He objected to forced antitheses. A thing might be of historical evolution from one point of view, and on the other, be a revelation of divine purpose. . . . *They need not mind the facts of the past, and it would be futile to hope for progress if they discussed New Testament or primitive or sub-apostolic Christian ethics.* The question was, was a line of ministry possible? He believed there was in the possession of the largest part of existing Christendom. It was unthinkable that those to whom episcopacy was the life blood of the church, would ever become non-episcopal. Was it asking other people to violate a principle to ask them to accept it? The Anglicans were simply asking that all Christians might accept a fact. He did not think they could ask a Presbyterian to tell them whether he believed that Presbyterianism was *jure divino* or *jure humano*. They should face the real issue. He believed that, for the real issue, the question of combining all that was true in episcopal with all that was best and true in Presbyterian government, was the question which did not involve the prior answering of the question—was either of them divine or human in its origin or in its essentials? They were facing the future, and he thought it a great sacrifice for Anglicans to say so, just as it might be a great sacrifice to other people if asked to accept episcopacy from any point of view, and it was a great sacrifice for many Anglicans." We have italicised one sentence in this quotation. Sub-apostolic ethics are not our special concern, but conferences on union with those who airily dismiss the New Testament and will not mind "the facts of the past" will not carry us far.

The issue.

An interesting review of the conference contributed to the "Sydney Morning Herald" deals with the practical results. The article begins: "What will be the practical effect of the deliberations of the past week in the Anglican Chapter House remains yet to be seen. The immediate effect upon the minds of all who were privileged to take part was of a most gracious character, and should have a permanent influence in the direction of sweetening the relations of the churches they represented, and in paving the way for those reciprocal ecclesiastical courtesies which may eventually lead up to the complete realisation of the vision granted at Lambeth." Its closing words are:—"Whatever may be the ultimate result of the conference, it was in itself a historic occasion. It marks a new era in the relation of the churches concerned. It only needs wise and courageous leadership to make it the occasion of establishing a unity which may in due time lead up to the actual reunion of the churches thus brought into official relations with one another." For such a prospect we may be thankful.

The Golden Rule Still Works.

Under the above heading "Public Opinion" (London) collates three interesting stories from different journals which, as the editor says, "seem to show that the Golden Rule still works."

Business.

"A farmer in the Middle West not long ago, when prices were high, sold his farm to a tenant for 400 dollars an acre, accepting a cash payment of 17,000 dollars," says the "Country Gentleman."

"But now times have changed, and the buyer of this farm finds himself unable to meet his payments, in danger of losing his 17,000 dollars and becoming a pauper."

"What should the seller do? This is what he has done. Instead of absorbing the 17,000 dollars as default money, he has reduced the purchase price by 150 dollars an acre."

"The editor of the "Country Gentleman" says: 'The seller is a practical Christian. We do not know his church, but we do know that a harp and crown await him, because he has forgiven a portion of the debt.' He also adds: 'Is this business, or is it sentiment? It is Business with a capital letter: a little more of this sort of thing would hustle the world along mightily in its struggle out of the slough of despond into which the war has thrown so many thousands.'"

They remembered.

"In February, 1914, a British steamer, 'The County of Devon,' capsized on her way from Norfolk (U.S.A.) to Rotterdam. The crew drifted helplessly on the stormy sea for three days, when they were sighted by a German ship, whose captain went to their rescue in a small boat and brought them all to safety."

"Shortly afterwards the war broke out, but during all the years Britain kept the facts in mind, and a few days ago, Mr. Goster Armstrong, British Consul-General of New York, summoned the rescuing captain to his office and presented him with a loving cup and an address expressing Britain's appreciation of his heroism."

"The captain was Ernst Herzmeier, of the German tanker 'Deutschland,' who during the war had been fighting on Germany's side, but who now is back in the mercantile marine. The presentation was a surprise to Captain Herzmeier, for he had almost forgotten the incident, but it is pleasant to recall the fact that Britain did not forget, and that she now has expressed her appreciation of a German captain's gallant deed," says the "Toronto Guardian."

Golden Rule Nash.

"News is not altogether synonymous with unpleasantness," says the "New York In-

The Old-Path Gospel.

Gospel means good news. The good news radiates from the Cross "on which the Prince of Glory died." The old path good news:—

I. IS DIVINE IN ORIGIN.

{ John 3: 16.
Gal. 1: 8, 12.
1 Tim. 1: 11

II. IS FACTUAL IN ITS NATURE.

{ 1 Cor. 15: 1-4.
Rom. 3: 21, 25.
2 Cor. 5: 19.

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III. IS SAVING IN ITS PURPOSE.

{ Rom. 1: 16.
Acts 13: 39.
Acts 10: 43.

IV. IS CONDITIONAL IN ITS PROMISES.

"Shall be saved."
{ Acts 16: 31.
Acts 17: 30.
Rom. 10: 9, 10.
Mark 16: 16.

"The gospel is made known by the command of the everlasting God for the obedience of faith" (Rom. 16: 26). "What shall be the end of them that obey not the gospel?" "How shall we escape if we neglect so great salvation?"

We beseech you in Christ's stead, "Be ye reconciled to God."

—A.W.C.

dependent." "The New Year's Day announcement that the employees of the Nash Clothing Company in Cincinnati, whose president is known as 'Golden Rule' Nash, have, at the instance of their employer and fellow stock-holder, adopted for the present year a 10 per cent. increase in wages and a forty hour week, instead of a forty-four hour week, is the kind of thing which makes

newspaper reading a pleasure instead of the pain it so often is.

"One swallow does not make a summer; but every instance of success in such relations of friendship and mutual helpfulness as seem to exist in this establishment affords substantial encouragement to those who hope for improvement in industrial relations."

Revive Us Again.

G. E. Burns.

Psalm 85: 6: "Wilt thou not revive us again? that thy people may rejoice in thee."

This is manifestly a Psalm of the Restoration. God had been merciful, and had turned again the captivity of his people (Ezra 1: 3; 2: 1, cf. verse 1). They were a saved, a redeemed people. They were also forgiven, and their sin was covered (ver. 2). God had begun to be gracious unto them; he had "turned from the fierceness of his anger" (ver. 3). Now the Psalmist is anxious to see a better state of soul and heart and mind among the people.

"Wilt thou? Wilt thou? Wilt thou?" Thrice he appeals to God. "Turn us, O God," he cries, and in so crying he expresses a vital truth that is too often forgotten. It is when God turns his people that the work of grace is accomplished. In grace God will have all the glory, lest any man should boast. "Wilt thou not revive us again?" Again it is God's grace that is appealed to.

"Turn us, O God!" "Revive us again!" These are the most vital needs of the church of Jesus Christ to-day. We build stately edifices, we instal beautiful organs, we furnish with elegant and up-to-date fittings, we introduce refined music, and cultured preachers. We have the most up-to-date and beautifully modern machinery that the twentieth century can supply us with, yet there is not sufficient "power" in the whole contraption to drag a dozen souls per year out of the fires of perdition. What is the matter with the business? Doesn't God like up-to-date machinery, good music, fine choral singing, elegant and eloquent preaching? Yes. God has graciously condescended to use these things in days gone by, and he hasn't changed whatever else has gone wrong.

It may be that we have put our beautiful equipment in front of God, or it may be that we have oiled the bearings with the "oil of pride" instead of the "oil of prayer." It may be that we have put the "fire of eloquence" in the fire-box instead of the "fire of the Holy Ghost," and the burning of a passion for the glory of the Lord and the salvation of immortal souls. It may be— Ah! Lord, wilt thou not turn us again? Wilt thou not receive us again, O Lord? that thy people may rejoice in thee.

"Go and cry in the ears of Jerusalem, saying, Thus saith the Lord, I remember thee, the kindness of thy youth, the love of

thyne espousals when thou wentest after me in the wilderness in a land that was not sown. Israel was holiness unto the Lord, and the firstfruits of his increase" (Jeremiah 2: 2).

"Unto the angel of the church of Ephesus, write, I know thy works, and thy labor, and thy patience, and how thou canst not bear them which are evil; and thou hast tried them which say they are apostles and are not, and hast found them liars, and hast borne, and hast patience, and for my name's sake hast labored and hast not fainted. Nevertheless I have somewhat against thee, be-

cause thou hast left thy first love. Remember, therefore, from whence thou art fallen, and repent, and do the first works, or else I will come unto thee quickly, and remove thy candlestick out of its place" (Rev. 2: 1-5).

"The love of thine espousals"! "Thou hast left thy first love"! "Repent and do the first works"! Suggestive phrases, are they not? Ah, Lord, wilt thou not turn us again? Wilt thou not revive us again that thy people may rejoice in thee?

Brethren beloved, the day has come when the prayer of the Psalmist should be echoed and re-echoed throughout the length and breadth of the Commonwealth. It is not finer machinery, finer preaching, more eloquence, more music, more culture, that is needed. It is more fire, more passion, more Holy Ghost, more Pentecost continued and carried on until it shall be written again, "And fear came upon every soul, and many wonders and signs were done, and the Lord added to the church daily such as should be saved."

Oh, God! revive us again, restore unto us our first love, the love of our espousals. Help us to repent and do the first works. Turn us again, O God, that many thousands of the people may be taught to rejoice in thee.—Amen.

Look Forward with Hope, Not Fear.

"God sent not his Son into the world to condemn the world; but that the world through him might be saved." If the great Father believed that there was a saving remnant in human nature worthy of consideration, worthy of his Son's life, then we must believe that, even in the face of all that we read and hear to-day, there are elements in our nature that, once aroused and brought into active service, must make for a better world and a more wholesome one in the days that lie ahead. It is true, and we cannot blink the fact, that the post-war period, perhaps more than the actual war period, has disclosed in a conspicuously offensive way the frailties and weaknesses of human nature. Like all other post-war periods, it has been characterised by license in its most repellant forms. We do not attempt to gloss over the glaring and self-evident facts, but we do dare to maintain that, if we are to make progress in the future, we must take counsel of our hopes and not of our fears. The attitude of Jesus toward men and women who had made shipwreck of life is the only attitude that has ever succeeded in restoring men to normal habits of thought and practice. He did say to one who had tragically sinned, "Neither do I condemn thee"; but let us not forget that he added: "Go, and sin no more." We must remember that it is the spirit and method of the Master that constitute the secret of our success and efficiency in dealing with other weak mortals like ourselves. The world does not want at this time the word of stern condemnation. It is con-

sciously heartsick and sinsick, and we are hopeful enough to believe that penitence and repentance are becoming more evident. We do not wish to hear the voice of the pessimist, nor will we believe with him that the world is to continue to decline and grow worse. We look forward with high expectancy to a better world, to more constant Christian service, to more neighborly helpfulness, and to a life of greater service and unselfishness. Let us not carry over any unnecessary liabilities that have accrued during the past fateful months. Let us believe better things of men and women, and, believing them, let us call them forth. We like these words of Henry Van Dyke. They constitute a fine suggestion for thought and practice to every one of us:

"Four things a man must learn to do,
If he would make his record true;
To think without confusion clearly,
To love his fellow men sincerely,
To act from honest motives purely,
To trust in God and heaven securely."

—J. E. Freeman, in "St. Mark's Outlook."

What We Want from the Word.

The truth it teaches.
The spirit it breathes.
The life it reveals.
The character it demands.
The portion it promises.
The Person it pictures.

It ought to be pleasanter than earth, sweeter than liberty, nearer than friends, and dearer than life.

"Dead Ere His Prime."

Our own hope was—the words are quoted from Moffatt's translation—that He would be the redeemer of Israel; but He is dead, and that is three days ago! It was grief's lament at a young man's grave. He for whom they mourned was but thirty-three. How they had loved Him, and what great things they had hoped of Him! But death, like a killing frost, had touched the tender blossom, and it was gone: He is dead, dead at thirty-three, life's work but just begun.

The present writer spent some hours lately in a room filled with the books of a brilliant young student who fell in the Great War. They spoke of work already done and of larger tasks still to be attempted. His hope was—but he is dead. On one of the walls of the room hung a portrait of F. W. Robertson in his pulpit—cut off at thirty-seven. It was a room to set one thinking, for there must be rooms like it in every corner of the land. Those who enter them and sit a while in silence do not need to tell their thoughts; we know what they are thinking, we can almost hear the merciless hammering of the old questions: So young, so young—why did God let him die? "Why was all this carefully drop-by-drop store, precious beyond calculation, emptied on the ground?" When a man comes to his grave in a full age, as a shock of corn cometh in its season, we do not murmur.

But to yield our breath,

Life's purpose unfulfilled!—This is thy sting,
O Death!

What can we say? Can anything be said? Is there any healing for our grievous hurt? Or, must we simply steel our hearts to submit as best we may?

One thing must be said quite plainly. In one of the novels of the war there is a picture of a telegraph boy whistling up the drive to a house. A woman at the window catches her breath. With trembling fingers she tears open the buff envelope and reads. "There is no answer," she says. "Lady, you are right. There is no answer, no answer this side of the Great Divide." And to many of our questions that is all we can say—there is no answer; and they who think to help us with their cheap remedies and their much speaking are no true physicians. The problem which the unhealed wounds of war have thrust upon us is no new problem; the war intensified, but did not create it; it does not date from August, 1914; it is as old as sorrow and as thought. Of that aspect of it of which we are thinking at the moment—the mystery of the unfinished life—something may be said which, though, of course, it does not solve it, may help in some degree to reconcile us to it.

The death on Calvary was a young man's death:

Not a golden hair was grey
Upon His crucifixion day.

And Mary was there, the helpless witness of it all. Joseph was dead, and it was natural that she should have expected that Jesus would be with her to the end. And now He, too, is taken—and taken so. What so many are enduring to-day was Mary's sorrow in Jerusalem nineteen hundred years ago. And was there no clinging to life on Christ's own part? Healthy in body, pure in mind, the pulse of life beating strong within His veins, was it not natural that He should shrink from death? To say this is not to give way to a false and feeble sentimentalism; this is the impression which the story of the Gospels itself leaves upon our minds. The cry in the Garden, *O My Father, if it be possible, let this cup pass away from Me*, was something more than the recoil from premature death; but surely that, too, was in it. And would not Jesus cling to life, would He not shrink from death, because of the opportunity that longer life would give for doing His Father's will among men? In the story of the visit of the Greeks, on the eve of His Passion, the Evangelist lets us see how deeply their coming had stirred our Lord's mind. May He not have had, as Dr. Stalker suggests, His dream of a mission beyond the narrow bounds of Palestine, unhampered by the petty jeal-

ousies and hates of the Jews? And then the vision was blotted out by the shadow of swift-coming death. Is it any wonder that He cried, *Now is My soul troubled; and what shall I say? Father, save Me from this hour?* But if for a moment He shrank, it was only for a moment: *For this cause came I unto this hour. Father, glorify Thy name.* And so He died—as our sons died—because necessity was laid upon Him and He could do no other.

Per crucem ad lucem: from the Cross "where the young Prince of Glory died," light falls on the dark mystery which haunts and saddens so many lives to-day—the mystery of the unfinished life. "But," it may be asked, "how can the Cross help us? How does it soften our tragedy to be shown another and a greater? That loss is common to the race; that Jesus Himself was no exception does not make our own less bitter—rather more. The death of Jesus, so far from being the solution of our problem, is rather the aggravation of it, its supreme example—another stone in the heaped-up sorrow and injustice of the world." And, of course, if the story of the Cross were only a story of brutal wrong done to an innocent man, if death were the end, it would be vain indeed to turn for comfort there. But death was not the end. *We hoped that it was He which should redeem Israel—and He did redeem Israel*; He is doing it every day, and doing it by that very Cross by which men thought they had silenced Him for ever. And if God could do this by Mary's Son, dead at thirty-three, may He not be able to make something, though we know not what or how, of these broken, unfinished lives of ours to-day?

Perhaps in the long run we are saved only by hope—the hope of immortality. This is the hope we must seek steadfastly to renew within us. And next to the New Testament it is the great Christian poets who can help us most. We open *Lycidas*, for example. This is how Milton begins his lament:

"Lycidas is dead, dead ere his prime,
Young Lycidas, and hath not left his peer."

But before the end lamentation is turned to triumph, all the stops in Milton's great organ are out, and we hear him singing:

"Weep no more, woeful shepherds, weep no more,
For Lycidas, your sorrow, is not dead,
Sunk though he be beneath the watery floor;
So sinks the day-star in the ocean-bed,
And yet anon repairs his drooping head,
And tricks his beams, and with new-spangled ore
Flames in the forehead of the morning sky:
So Lycidas sunk low, but mounted high,
Through the dear might of Him that walk'd the
waves."

Or, we turn to *In Memoriam*—and it is good to see signs that the reaction against Tennyson has spent itself, and that the great poet is coming to his own again. His poem is the record of his own questionings when the grave had suddenly opened at his feet. For long he lay stunned and prostrate. Then slowly, and still staggering under his load, he fought his way through the mists of doubt and pain to peace and light, until he could say:

those we call the dead
Are breathers of an ampler day
For ever nobler ends.

But if this is to be our faith—and no lesser faith will meet our need—some of us must revise some of our conceptions of heaven and the future life. "There is something singularly inane," Mr. R. H. Hutton once said, "even un-English, in the ordinary idea which English believers in immortality so often seem to accept—that it will consist in mere rest and praise, a kind of happy trance." But surely the life of the future will not be "a mere contrast to the very best life of earth"; rather will it be "a transfiguration of that very best life"; not a languid ecstasy, a paradise of inaction, but a state in which "the whole nature springs into a new vividness of activity."

Somewhere, surely, afar,
In the sounding labour-house vast
Of being, is practised that strength
Zealous, beneficent, firm!

Yes, *His servants serve Him*—there as well as here. God will not take the tools from our hands just when we have learned how to handle them. We carry with us into the next world capacity as well as character, and we may trust the great Overseer to see that it does not go unused. The training in school, the University, or in commerce—it was not wasted; it was all part of the preparation for the larger life and nobler service of eternity. If it were not so He would have told us.

When Lady Frederick Cavendish saw Gladstone the first time after the terrible tidings had come of her husband's murder in Phoenix Park she said to him—and as Dean Church truly says, no Roman or Florentine lady ever said a more heroic thing—"Uncle William, you did right to send him to Ireland." And we did right when we sent forth our sons to die. Some day, it may be, God will let us see, as now we cannot see, how right we were.—"British Weekly."

Hindering Union.

As our leading article shows, there is now a most encouraging desire for union in circles where formerly the very suggestion was taboo, yet there is still a great deal of opposition. A strong Presbyterian minority in Victoria, it will be remembered, was so strenuous in its opposition that it delayed considerably the movement towards union of the Presbyterian, Methodist, and Congregational Churches. Prof. J. L. Rentoul has been the leader of the anti-union forces. During the past week there has been a recurrence of the unedifying spectacle of two professors of the Presbyterian Theological Hall of Victoria (Professors Adam and Rentoul) opposing one another in the public press. Their frequent fights must be a joy to the enemies of Christianity, and not merely to champions of division.

"Oriël" in last Saturday's "Argus" had a witty paragraph beginning thus: "People's ideas of happiness differ. If asked what was the greatest state of unhappiness he could imagine, Dr. Rentoul would probably be hard put to it to decide between an amalgamation of churches and a fight in which he did not participate." After a reference to the controversy between Professors Adam and Rentoul, "Oriël" closes: "Fight on, brethren. Truly, church union seems to be the most militant union of any."

"Dr. Rentoul is wishful to live, and contented to die, a Presbyterian. Many men have had less worthy ambitions. The doctor loves his church with an intense and ever-deepening passion. She has no more zealous guardian in all Australia. His vigilance is not only alert, sometimes it is fierce. On every necessary occasion he is up and out fully armed. And sometimes on what would seem to be not conspicuously necessary occasions, he threateningly rattles his sabre. For our part we delight to see him in the act of charging. He is such a brilliant old warrior. His fighting capacity does not lessen. A man of war from his youth—in his old age he is as straight in his aim and powerful in his stroke, as ever. We have a joy—perhaps a wicked joy—whenever anyone rouses him to controversy. His wealth of phrase, his weight of logic, his fury of onset, his dexterity of blow—why, whether you agree with him or not—the whole thing is delightful. That he is opposed to Church Union with those impossible Methodists and Congregationalists is a matter for which some of us are disposed, at times, to give hearty thanks. Whosoever he appears, we salute him with a cheer. We have the joy of battle. We gleefully watch the sparks fly. That the Professor is, in our judgment, championing a losing cause, only adds admiration for the courage of his attack. He is about the most glorious and lovable old "die hard" of whom we have any knowledge. His letter in last Saturday's "Argus" carries the old glint, rouses the same feelings. The doctor will "die" splendidly on the battle-field. Meanwhile, the churches are moving towards union. They really are!"

The Everlasting Name.

Girls' Collegiate School,

Churches of Christ, South Australia.

Walter J. Manning.

The above school was started in February, 1921. Like all beginnings, it was small—only establishing the kindergarten department, under the leadership of Miss Uncle, of Park-st., Unley, church. This school has been carried on in the premises of the church at Unley, and the little school is rapidly growing.

The Board of Management for more than twelve months have been considering how to advance the school so that a senior school could be established, and many of our good brethren and sisters who are desirous of sending their girls to the College have become rather impatient, because nothing has been accomplished in this direction.

Reasons for the delay have been:—1. Financial; 2. Suitable property; 3. Staff. The way has now been opened. A property has been purchased on the Magill-road, Tranmere, consisting of 9½ acres, consisting of beautiful grounds, and 9-roomed two-story house with all appointments.

The property will cost £4250, and the Board of Management are now preparing plans to meet the financial part of it. £100 deposit has been paid, and a further £3450 is required in six months. As this is the first school of its kind established in connection with the brotherhood, and no doubt all the States are interested in its welfare, I feel sure that there are many of our brethren and sisters throughout the Commonwealth will be only too pleased to contribute a sum of money, to help us to find the £3450 required. Quite a number of enquiries have been made from other States concerning sending their girls.

We shall open the Senior School in February of next year; and the sooner the money is subscribed, the sooner we can proceed to equip the College.

I appeal to you on behalf of the Board for your financial help.

Free particulars can be obtained from the secretary, Mr. E. W. Pittman, Dulwich.

Kindly send donations to the treasurer, Walter J. Manning, National Mutual Buildings, King-William-st., Adelaide.

Isaiah 63: 16, "Thou, O Lord, art our Father, our Redeemer. Thy name is from everlasting." There is a name excessive sweet, beyond description far, A name above, around, beneath, and through eternal lore, Ah! sweeter than the honeycomb, more pleasant to our taste; A source of comfort, joy and peace in this world's barren waste. Ah! many a human heart has leaped when that blessed name's been heard. And many a dying saint rejoiced at the sound of the very word. O, sweet, dear name; it comes to me, so fresh, so soft, so full; With its graceful sound my heart is filled, While it fills all space around. It's the fairest name, and the meekest name; It's a name by heaven bestowed; It's a higher name, and the mightiest one, And proceeds from the throne of God. We think of that name as we heard it first Come ringing so clear and plain. We think of it then as it brings to us Eternal loss or gain ('tis Jesus). First think of him then as the image of God.—2 Cor. 4: 4. As Jehovah (Isa. 26: 4), Deliverer (Rom. 11: 26), Amen.—Rev. 3: 14. As Adam the Second (1 Cor. 15: 45, 47), and Lord of lords.—Rev. 17: 14. As Alpha, Omega, Beginning and End.—Rev. 1: 8, 22: 13. As Desire of All Nations (Hag. 2: 7); Redeemer (Job 19: 25); and Lord.—Matt. 3: 3. As Shepherd and Bishop of Souls.—1 Pet. 2: 25.

As God, blessed for ever (Rom. 9: 5); Good Shepherd (John 10: 11); and Branch (Zech. 3: 8). As Captain (Heb. 10: 11), and Chief Cornerstone (1 Peter 2: 6). Think of him then as Prince (Acts 5: 31). Prince of Life (Acts 3: 15) and as Prince of the things of Earth.—Rev. 1: 5. Prince of Peace (Isa. 9: 6); Word of God (Rev. 19: 13); Morning Star.—Rev. 22: 16. Nazarene (Matt. 2: 23), and Author and Finisher of our faith (Heb. 12: 2). As David (Jer. 30: 9); as Dayspring (Luke 1: 78); as Governor (Matt. 2: 6). As Word (John 1: 1); as Way, Truth, and Life (John 14: 6); Son of Man (Matt. 8: 20). As King Everlasting (Luke 1: 33) and Light of the World (John 8: 12); and Maker and Preserver of all (John 1: 3, 10; and 1 Cor. 8: 6; and Col. 1: 16). Think of him then as Son of the Highest (Luke 1: 32). As Prophet (Deut. 18: 15); as Ruler in Israel (Mic. 5: 2). As Shiloh (Gen. 49: 10); Messiah (Dan. 9: 25). Lord of Glory (1 Cor. 2: 8); Lord of All (Acts 10: 36); Living Stone (1 Peter 2: 4). As Lord God Almighty (Rev. 15: 3). As King of the Jews (Matt. 2: 2). That Just One (Acts 3: 14; 7: 25; 22: 14). Son Only Begotten (John 1: 14, 18). And as Wonderful, Counsellor (Isaiah 9: 6). First and the Last (Rev. 1: 17). Same yesterday, to-day, and for ever (Heb. 13: 8).

E. J. Paternoster, Senior.

Presiding at the Lord's Table.

Thos. Hagger.

The churches known as Churches of Christ very properly observe the Lord's Supper on every Lord's day. This is a sacred and beautiful ordinance, and it should be observed in a becoming manner. Much depends upon the man who conducts the service. If he be inefficient, careless, slovenly, badly prepared, the service will be marred; if he has qualified for this glorious service, is careful, and prepares all with diligence, the ordinance and all associated with it will have a wonderful influence upon all present. To be called by one's brethren to preside at the Lord's table is a great privilege, and a sacred ministry.

But, who should preside at the Lord's table? Not every man in the church, not every deacon, not every elder. This is the privilege and duty of those only who have the requisite ability, and of this the congregation or the elders of the congregation should judge, not the man who desires to conduct this service.

The idea that presiding at the table should be confined to the evangelist, or to the other officers of the assembly, is wrong in principle, and unwise in policy. All in the church who are capable of doing it to edification, whether one or one hundred, should participate. To be scriptural, the observance of the Supper must be dissociated from all officialism.

The one who presides should desire to make it a time of great blessing, and so he should thoroughly prepare himself. He should pray about the service, and every detail of it. He should seek to get into, and remain in touch with God. Without communion at Calvary himself, he will not likely be a "channel of blessing" to others present.

He should make thorough preparation for the service. He should know the hymns that are to be sung, and see that they are appropriate. He should know the Scripture passages to be read, and see that the readers are ready. He should see

that each brother who is to take part knows that he is to do so, and that he knows the part he is to take. For a reader, for instance, to mount the platform, and then have to enquire concerning the passage he is to read, is inexcusable, and indicates a failure to prepare on his part, or that the brother presiding is slovenly, or both. He should prepare with great care his own pre-supper talk or reading, and should see that this is very, very brief, and thoroughly appropriate. To talk for from 10 to 20 minutes at such a time is out of place, and to deal with some of the symbols in Daniel or Revelation, or deliver exhortations on the need for regular attendance is inappropriate, while to discuss some political or national issue during these sacred moments is almost irreverent. He should try to avoid hackneyed expressions such as "After supper they sang a hymn," when about to announce or call for the announcement of the after-supper hymn. He should not be hurried. He should be dignified. He should not call for the Scriptures to be read while people are entering the building. Reading to the sound of feet in the aisle does not help the spirit of worship. He should not be noisy. If he makes the announcements he should not be long about it. He should see that the speaker gets plenty of time. He should have an order of service in front of him, and consult it, unless he is blessed with an infallible memory.

I have not written all this to frighten anybody who is trying to serve Christ and his church by leading the communion service, but simply to help us see the importance of the service being rendered, and to help us reach the determination that it shall be the best possible. When we remember that this is an "in memoriam" service, and the only one we are authorised to hold, surely it demands our best.

May each brother who presides aim to make the whole service a joy and a blessing.

Revival.

Revive Me (Psa. 138: 7).

My love is cold, my faith is small,
My zeal is lacking, doubts appal,
My footsteps falter, oft I stray,
And weakness marks me for its prey.
God of Revival, hear my plea,
Empower, endue, revive e'en me.

Revive Us (Psa. 85: 6).

With all Thine own, in Jesus' name,
We would confess our common shame,
And humble bow before Thy face,
To seek Thy pardoning, cleansing, grace.
God of Revival, God of love,
Refresh, revive us from above.

Revive Thy Work (Hab. 3: 2).

Thy workers' hearts are filled with dread,
Thy lost are left, Thy sheep unfed;
Thine enemies Thy work defy,
And things are weak, ready to die.
God of Revival, now we pray
Visit Thy work in this our day.

They Shall Revive (Hos. 14: 7).

Oh, for Thy Spirit's quickening breath!
Reviving from the sleep of death.
Oh, for Thy mighty ancient power!
Arousing us this very hour.
God of Revival, Thee we praise,
For signs of blessing in our days.

—A. Gardner.

"We rise by the things that are under our feet,
By what we have mastered of good and gain,
By the pride deposed and the passion slain,
And the vanquished ills that we hourly meet."
—J. G. Holland.

A Great Victory.

Figures cannot adequately tell of the great victory that was won for Christ in the missions recently conducted by Bren. Hinrichsen and Brooker at Ararat. About nine months ago there was a little church of ten members bravely holding the fort, and meeting in a large uninviting hall in this town of three thousand people. With the assistance of the Home Mission Committee they held a mission, when about one hundred confessed Christ, and were nearly all added to the church. The need was felt for a suitable building, and with the assistance of the Church Extension and Home Mission Committees a splendid building was erected. With great faith and splendid optimism the church asked for another mission, which was held eight months after the previous one, and though there were considerable difficulties in the way, and great opposition by a few unfriendly critics, nearly eighty confessed Christ in the second mission, most of whom united with the church. The new building was opened at the close of the mission, and in the first three nights in the new chapel, twenty confessed Christ. It was my privilege to be at the great public meeting to mark the opening of the building, and at the thanksgiving service the next night. No one can fully measure the results of this great work even yet. There is a splendid church of 172 members, that has settled down to real earnest service for their Master in their beautiful new church home. Bren. Hinrichsen and Brooker have done a magnificent work, as also have Bro. J. H. Jackel and W. G. Combridge, who have nobly assisted. Bro. B. J. Combridge, a nephew of the faithful W. G., is the new preacher of the church, and all seem in perfect harmony as they enter on the new era in the Master's service.

The building has cost about £2400, and is remarkably cheap for such a structure in these days. We are hoping that the brotherhood will co-operate in helping the young church shoulder the great debt, and thus make further progress in this fine town. Our Home Mission Organiser, Bro. Bagley, deserves the grateful thanks of the church and the brotherhood for his self-sacrificing efforts in this great field, and it is through his untiring labors that such results were made possible. Let us together thank God and receive encouragement to undertake even greater things for him.—Jas. E. Thomas.

Nine months ago, from three up to six disciples used to meet to remember their Lord in Ararat, in a hall that will seat about 500 people. For the last three Lord's days about 150 disciples have met to remember their Lord in a beautiful up-to-date chapel, in Ararat. How has this come about? We have had two missions. The first was a great suc-

cess, but the second greater. Although over one hundred souls were added to the kingdom in the first, seventy were added in the second, with entirely different conditions prevailing. Since our first mission, the Protestant ministers of this town have become united in their efforts to overthrow our great work and progress. But the missionaries came back to find the church praying for a great victory; and on the Saturday night before the mission about 20 members met at the home of Bro. Skurrie, four miles from the town, and there held one of the finest prayer meetings I have ever been at. Then on Sunday morning the great effort commenced. The preacher, Bro. Hinrichsen, well rested from his mission in Stawell, was at his best. Night after night, for nearly seven weeks, with that fearlessness which only a Spirit-filled man can know, he proclaimed God's great message, and unfolded the plan of salvation as it is in Christ Jesus. But the battle was hard. Two, three, four, and nearly five weeks passed, and hardly any progress seemed to be made. But the church still prayed, and Bro. Hinrichsen still preached. And then it was that the King of Glory showed his people that he was with them. The opposing forces of evil began to falter, then to fall back; their line was broken. The gospel of Christ had conquered; and night after night trophies of the battle were laid at the feet of Jesus, until seventy souls had been brought to the kingdom.

A hard part of the battle was borne by Bro. Brooker, whose song service prepared the congregation for the message to follow, and whose invitation solos seemed to make one feel that he was in the presence of God. His task was very hard, for in addition to his mission work, he took upon himself the task of having the chapel completed by the end of the mission. It seemed impossible. But Bro. Brooker said he would do it, and he kept his word.

The Personal Workers.—Can we wonder at the great victory, when we think of such devoted servants of God as Bren. J. R. Combridge, B. J. Combridge, and Bro. Jackel? Day after day Bro. Jackel went from house to house, right into the very ranks of the enemy, very often to be ordered off the place; but Bro. Jackel would stay as long as anyone would talk, even though they were threatening to eject him. And many souls in Ararat thank Bro. Jackel for having given them the first sip of the water of life. Bren. J. R. and B. J. Combridge also did much visiting. Every day they invited those who were attending the mission, and in many cases cleared away the doubts which so often hold people back.

In closing, I think of the great part so ably upheld right through the mission by Sister Amy Grant, assisted by Sister Grace Skurrie, at the

piano. To-day a grateful congregation lift up their hearts in thankfulness to God for all these servants, through whose labors, by the grace of God, the Ararat church is now self-supporting. We look forward to the future with confidence. We vision is the great harvest field, and the wasting harvest. Our objective at all times is souls for the Master's kingdom.—W. B. Payne.

Preserving Wine from Fermentation.

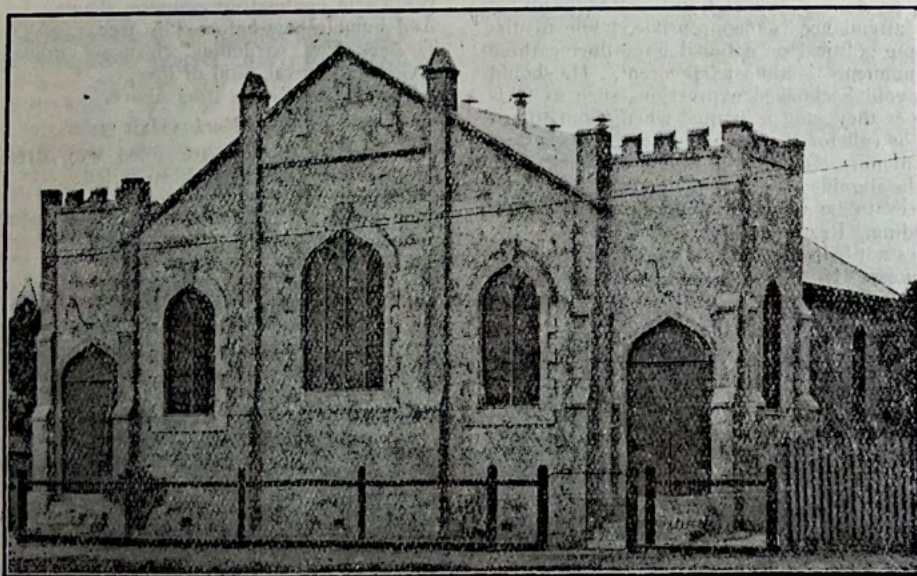
In the "Australian Christian," March 16, there is an article from the pen of our esteemed Bro. G. P. Cuttriss, on "The Lord's Supper—Some Fallacies." In that article, *inter alia*, he says that the wine used by our adorable Lord Jesus was undoubtedly fermented, i.e., alcoholic, and his assigned reason for saying this is,—to quote his own words,—“In those days of Christ in the flesh... men had no conception of any process for preserving the fruit of the vine for future use out of season without fermentation to make it keep sweet and usable for six months, from harvest time till the following spring, when the Passover took place. Consequently, there can be no question that the wine of which our Lord was accustomed to make use was fermented wine.” May I lovingly suggest that our brother has himself fallen into a fallacy in making that statement? The statement is fallacious because men “of those days” did know how to preserve wine from fermentation. There were very simple and well-known processes by which grape juice could be preserved from fermentation for even as long a period as twelve months. I quote from a brochure on “Unfermented Wine,” by Dr. N. Kerr, M.D., F.L.S. He writes:—

“Professor Ramsay says, ‘When it is desired to preserve a quantity of pure grape juice in the sweet state, an amphora was taken and coated with pitch within and without; it was filled with mustum lixivium (wine pressed before the grapes were fully trodden) and corked so as to be perfectly air-tight. It was then immersed in a tank, or buried in wet sand, and allowed to remain for six weeks or two months. The contents, after this process, were found to remain unchanged for a year, and hence the name *aei glukos*, or always must.’ (Smith, Dict., of Gr. and Rom. Ant., Art. Wine, p. 1202; Columella b. 12, c. 29; Pliny, Nat. Hist., b. 14, c. 9). I quote the learned professor's account, as he occupied a leading position amongst the highest classical authorities of this century, and no one will question the accuracy of his translation. There can be no doubt as to the liquor just referred to being unfermented, for Pliny says, ‘This comes about through care, forasmuch as fermentation is prevented: so they call the passage of must into wine.’ (Pliny, *ibid*). The modern application of this method of keeping wine unfermented and un-intoxicating was thus detailed by Philip Miller, F.R.S., in 1768, ‘The way to keep wine long in the must is to tun it up immediately from the press, and, before it begins to work, to let down the vessels, closely and firmly stopped, into a well or deep river, there to remain for six or eight weeks, during which time the liquor will be so confirmed in its state of crudity as to retain the same, together with its sweetness, for many months after, without any sensible fermentation.’ (The Gardener's Dict., 8th Ed., Art. Wine.) True history ever repeats itself, and as we follow Miller we seem almost to be reading in Columella or Pliny.”

Dr. Kerr, after a lengthy and convincing enquiry, closes his brochure with these words:—

“Therefore, it is as clear as the light of the sun at noon, that the existence of unfermented and un-intoxicating wine amongst both ancients and moderns, is not a myth, but a fact.”

I could quote much more, but enough has been said to prove that men did know how to preserve wine from fermentation even “in those days,” and so the alleged fallacy is no fallacy after all. Some other grounds must be discovered to show that our adorable Lord Jesus Christ—GOD manifested in flesh—poisoned his miraculous and immaculate body with intoxicating liquor.—G. McKie.



New Church Building, Ararat, Victoria.

The Realm of the Bible School.

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

What Are We Driving At?

This is a pertinent question for every supporter of Sunday School work, whether officer, teacher, parent, or church deacon. What is the Sunday School for? Is it merely a sort of juvenile P.S.A.? Is it just another kind of creche, where the children of respectable folk can be sent on Sunday afternoons, so the parents can have a quiet siesta? What are we giving our time and energy on Sunday afternoons for any way? What are we driving at? What is our aim? Ah, that's it. What is our aim? Below is given the view of a prominent Sunday School worker of England. Read what he has to say:—

We are promised a complete reformation of secular education in this country. From the University down to the Kindergarten everything is to be overhauled and made more effective. It would seem that a necessary preliminary to this reconstruction would be that we should make up our minds definitely as to what we want the schools to do. We put children into expensive buildings, expensively equipped; we put teachers before them; the children pass through the schools out into the world; what do we expect to have happened? Of course they have gained certain information; they should have acquired ability to do certain things; they should have been infused with a desire to proceed to their studies; they should have developed certain traits of character. But the teacher must know *what* information, *what* manual dexterities, *what* traits of character. Then when he is clear as to his aim, he will have seriously to consider how he is going to set about the achievement of it; next he will have to try to do the work; finally he will have to find out whether he has done it—not whether he has given his lesson, but whether the child received the things which the teacher set out to give him. If everybody concerned is satisfied, well and good; if not, all must set to work again to consider if they are seeking the right things in the right way. One of the hardest things a teacher has to do is to keep his aim before him; it is easy to think of one's self rather than of the child. One young teacher will ask another, "how he got on," how the "lesson went," and so on. The real subject of inquiry should be as to whether any difference has been made in the children. We are sometimes told that the minister has preached "a beautiful sermon" or delivered "a brilliant address." We imagine that the minister would prefer that people talked less about him and his style; he would measure the success of his sermon by the difference it made in the mind and heart and will of the people. The fact is that everywhere there is the tendency to overlook the real aim, and to look chiefly upon someone's "performance." Our educational upheaval will be mere waste unless we get clear ideas as to what we want educational institutions to do, and then make them do it.

Now all this is true also of our Sunday Schools. What are they for? Children, little and big, gather in their millions; teachers meet them; time, energy, and money are spent; what for? We are frequently being told that Sunday Schools are failures; but the people who say that are often the most devoid of any clear idea of what they want from the schools. If the Sunday School is an institution designed to make it possible for thousands of parents to regularly enjoy a Sunday afternoon nap, it is certainly not a failure, but a brilliant and prolonged success. But not many of us would take up the work if that were the aim. What are we after?

Doubtless in going through our schools children will learn a good deal of the geography of Palestine and adjacent lands; it is necessary that they should. They will obtain a knowledge of the history of the Jews; and that is necessary for any one who is to be acquainted with the record of God's revelation of himself. They will gain acquaintance with great literature; no man can pos-

sibly be an uneducated person who knows his Bible. The Psalms, for example, are the perfection of lyric poetry. Our scholars will get opinions; we shall, if we do our duty, lead them to think certain things which will determine their attitude to politics and all else. Is not the Bible the "Magna Charta of the poor and of the oppressed"? Their character will be influenced; we shall make them—if we really do our work—upright, truthful, industrious, honest, sober, patriotic, and so on. In short, we shall be continually concerned about their mental, moral, and aesthetic development, and if we succeed in guiding this aright, we shall have done a great work.

Yes, but the day schools are aiming at all this, as any one can see who reads the Code of the Board of Education; and in their pursuit of these things it is possible for the day schools to beat us hands down. If that is all we are after it would be better merely to have day school on Sunday as well as on other days. Is there anything more? If not, let the Sunday School depart in peace.

But there is more; there is everything more. There is Jesus. He is the great Fact—the great fact of the past, and of to-day; the great fact of this world, and King in the next. We must give our scholars Jesus. We must give them the historic Jesus; it is perfectly appalling to think how inadequately is realised the moral grandeur, the towering superiority of Jesus. We must give them His teaching as well as His story; the war has at any rate made us realise that He is the one really sane Teacher of the race. But that is not enough; we must give them Himself. He came that we

might have life—a new sort of life, of which He is the sustainer and producer; a life that consists in a union with Him that is comparable to that of a branch with a vine; the life which Paul so glories in—life in Christ Jesus; a life that is the most blessed thing in time, and that endures through eternity. We are failures as teachers until we and our scholars have found that life. Our aim is to bring those in our schools into vital relations with Jesus. Can any living soul desire a greater?

A Child's Thought of God.

Wordsworth said some beautiful things about the child and God.

Things very familiar and oft quoted, such as "Heaven lies about us in our infancy," and "We come as trailing clouds of glory from God who is our home." Mrs. E. B. Browning has also written some very fine things about the child, and in the following words speaks of the relation between God and the soul of a child

"They say that God lives very high;
But if you look above the pines
You cannot see our God; and why?
And if you dig down in the mines
You never see Him in the gold,
Though from Him all that's glory shines.
God is so good, He wears a fold
Of heaven and earth across His face.
Like secrets kept, for love, untold.
But still I feel that His embrace
Slides down by thrills, through all things made,
Through sight and sound of every place;
As if my tender mother laid
On my shut lips her kisses' pressure,
Half waking me at night, and said,
'Who kissed you through the dark, dear
guesser?'"

In the Religious World.

A Christian Chinese Governor at Work.

The new Governor of the Chinese Province of Shensi—who, as we have announced, is the thorough-going Christian, General Feng—has started well by clearing the city of all dancing girls and disorderly premises. In Lanchowfu a considerable income is derived each year from licenses for such establishments, but General Feng has had the courage to throw away such tainted revenue. He has also started a campaign for economy, and is prohibiting the smoking of opium and the wearing of silks and satins; and "justice is lifting its head in the law courts once more."

Democracy and the Church.

Mr. Arthur Henderson, M.P., speaking at Kingsway Hall on "Does Democracy Need a Church?" said it was well known that there existed a feeling of estrangement between organised Christianity on the one hand, and a very large section of Democracy on the other. It was largely due to misunderstandings. The church had never properly understood the modern democratic movement, and he would not be going too far if he said it had never attempted properly to understand it. He did not know, on the other hand, that the rank and file of the democratic movement had taken up the proper attitude towards the church. They had been influenced by inconsistencies, shortcomings and failures in social life on the part of individual Christians. One of the essentials of the present day was the accomplishment of two things—the democratisation of organised Christianity and the Christianising of modern democracy.

Gambling at Church Functions.

Church officials, who are at their wits' end for means to raise essential funds for the work of their Christian institutions, are sometimes led to adopt methods which cannot be approved as Christlike. It is very rarely that such complete disregard of all principles is shown, however, as was the case with a provincial Protestant church which, last

Christmas, held a "draw" in which the chief prizes were spirits, wine, and tobacco! But, possibly, that was just a developed stage of a system which began in apparently unexceptional attractions at bazaars and sales of work. For Christian people to protest against betting on races is useless, just so long as they themselves run such devices as whist-drives. It is all alike gambling! The form of the game or the kind of prize given makes no difference; it is gambling. There is certainly a great field here for kindly but thorough education by pastors and teachers—both as to gambling and as to the actual financial, as well as spiritual, drawback of such means of financing a church or anything else that is for the welfare of the community.

God or Machinery.

Pleading for someone to arise and kill off the organisation fiend, Bishop J. F. Berry, in the American "Christian Advocate," declares that "organisation mania" has taken possession of the church. The bishop registers a not unmerited rebuke against those who say:—

"Not much can be done until we have a president, vice-president, a secretary, and an executive committee. Then the thing we desire to do must be moved and seconded, and referred, and amended, and substituted, and officially authorised by a formal vote. Still further, a committee must be appointed to carry out the mandate of the chief body. Machinery, machinery, machinery! Wheels and cogs, and pulleys, and levers, and lathes, and magnetos, and dynamos, and cylinders, and cylinder-rods, and cyclometers galore. How constitutions and bye-laws and parliamentary rules have taken possession of us! How personality has been absorbed by the machine!"

The deed as well as the word may be cited for the confounding of those who put their trust in the mechanics of organisation, inasmuch as most of the recent revival movements have been marked by a lack of elaborate oiling of wheels—except by prayer.

The Family Altar.

J. C. Ferd. Pittman.

GOD'S CHOICE.

"Arise, anoint him; for this is he." So said the Lord to Samuel the prophet, who had obeyed his word, and journeyed to Bethlehem to anoint to be king one whom the Lord should point out. Eliab, Abinadab, Shammah, and four other sons of Jesse, had passed before Samuel, but only one (the shepherd boy, called in later) passed in the examination; and of him the Lord said, "This is he."

Probably, had we been in the place of Samuel, like him we should have been deceived by appearances. Surely Eliab, a great, strapping fellow, was the Lord's anointed! But, no! God said, "Look not on his countenance, or on the height of his stature, because I have rejected him; for Jehovah seeth not as man seeth; for man looketh on the outward appearance, but Jehovah looketh on the heart."

Big appearances are not everything. Indeed, God does not seem to take appearances into account at all. It has been pointed out that "we are all tall enough to reach God's hand, and the angels are no taller." God looks, not on one's bodily form, or position, or bank-book, but upon his character. He is willing to appoint and to anoint the humblest and the poorest who desire to serve him, and such as these he will ultimately raise from the bondage of Satan to a throne in heaven.

APRIL 9.

Listening to the Voice of God.

And Jehovah came, and stood, and called as at other times, Samuel, Samuel. Then Samuel said, Speak; for thy servant heareth.—1 Samuel 3: 10.

"O let me hear thee speaking
In accents clear and still,
Above the storms of passion,
The murmurs of self-will;
O speak to reassure me,
To hasten or control;
O speak, and make me listen,
Thou guardian of my soul."

Bible Reading.—1 Samuel 3: 1-14.

APRIL 10.

Hitherto Hath Jehovah Helped.

Then Samuel took a stone, and set it between Mizpah and Shen, and called the name of it Ebenezer, saying, Hitherto hath Jehovah helped us.—1 Samuel 7: 12.

In Carlyle's letters, there is to be found more than one reference to this verse. He wrote to his sister, Mrs. Aitken, thus: "We have surely been mercifully dealt with, as our dear mother used to say. Often when I look around me, and witness the courses of this world, I am filled with a kind of pious terror; and am ready to denigrate myself, as I have heard people do in old days, a 'monument of mercy.' That is true in spite of all the sorrows and fightings one has"

Bible Reading.—1 Samuel 7: 5-12.

APRIL 11.

Great Things Accomplished.

Only fear Jehovah, and serve him in truth with all your heart; for consider how great things he hath done for you.—1 Samuel 12: 24.

"Just as many took in hand to set forth the sayings and miracles of Christ, so many, all over the nation of Israel, set forth the *Magnalia Dei* in his history. A nation does not forget."

Bible Reading.—1 Samuel 12: 19-25.

APRIL 12.

Obedience Better than Sacrifice.

Behold, to obey is better than sacrifice, and to hearken than the fat of rams.—1 Samuel 15: 22.

"Men who go to God for help sometimes have the plans laid out with such definiteness that they defeat their own purpose. The owner of a pretentious building, found that it had become inadequate. 'I am going to the city to secure the services of Mr. G—,' he said, naming an architect of wide reputation. When he returned, he made no secret of his anger: 'You would have thought it was nothing more than a corn-crib I wanted to build,' he said. 'Besides, there wasn't a suggestion he made that agreed with the plan I had worked out.'—Mattie M. Boteler.

APRIL 13.

Comest Thou Peaceably?

And Samuel did that which Jehovah spake, and came to Bethlehem. And the elders of the city came to meet him, and said, Comest thou peaceably?—1 Samuel 16: 4.

John Bunyan wrote that amid his years of greatest darkness of soul, he "trembled at the sight of the saints of God, especially at those that greatly loved him, and that made it their business to walk continually with him in this world; for they did, both in their words, their carriages, and all their expressions of tenderness and fear to sin against their precious Saviour, condemn, lay guilt upon, and also add continual affliction and shame upon my soul. *The dread of them was with me, and I trembled at God's Samuels.*"

Bible Reading.—1 Samuel 16: 1-13.

APRIL 14.

David and the Harp.

He shall play with his hand, and thou shalt be well.—1 Samuel 16: 16.

"Partly nature, partly time and study, have by this time taught me thoroughly the precious truth that everything turns upon one's exercising the power of persuasion, of charm; that without this all fury, energy, reasoning power, acquirement, are thrown away, and only render their owner more miserable."—Matthew Arnold.

Bible Reading.—1 Samuel 16: 14-23.

APRIL 15.

Thy Servant Will Fight.

And David said to Saul, Let no man's heart fail because of him—thy servant will go and fight with this Philistine.—1 Samuel 17: 32.

Upon this passage John Bunyan said: "Necessity gave David a call. Is there not a cause, saith he, lies bleeding upon the ground, and no man of heart or spirit to put a check to the bold blasphemer? I will go fight with him. I will put my life in my hand; if I die, I die."

Bible Reading.—1 Samuel 17: 41-49.

PRAYER.

Our gracious Lord, I praise thee that hitherto thou hast helped me. Wilt thou continue to help and use me? May I tread the pathway of obedience. May my trust be ever fixed upon thee; then shall I be strong in thee, and in the power of thy might, and no giant of evil shall ever cause me to fear. I would do battle for thee; I pray that, clad in the whole armour which thou hast prepared, I may be able to withstand in the evil day, and achieve great victories for thee; for Jesu's sake. Amen.

IN MEMORIAM.

BROMELL.—In loving memory of our dear mother, who passed away April 2, 1918; also our dear father, who died December 11, 1909. Ever remembered.

—Inserted by the son, daughter, and daughter-in-law, George, Maude, and Eva, 10 Albert-st., Richmond.

PATTERSON.—In sweet and sacred memory of our beloved wife and mother, who departed this life at Wasleys, late of Williamstown, S.A., on April 7, 1919.

Asleep in Jesus! Oh, how sweet

To be for such a slumber meet!

With holy confidence to sing,

That death has lost its venom'd sting.

—Inserted by her loving husband and daughter and son-in-law, Gertrude and Walter.

ANTI-LIQUOR AND SOCIAL QUESTIONS COMMITTEE.

ANNUAL DEMONSTRATION.

THURSDAY, APRIL 13, 7.45 p.m.
LYGON-ST. CHAPEL.

SPEAKER—MR. T. E. RUTH,
Minister Collins-st. Baptist Church.

MUSICAL PROGRAMME

by

MELBOURNE CHORAL UNION,

Assisted by

MISS K. CONLY (Soprano).
MR. ROBERTS (Elocutionist).
MR. J. BROWNLEE (Baritone).
MR. G. GRANGER (Tenor).

MARRIAGE.

FRETWELL—CROCKETT.—On 8th March, 1922, at "Harlesden Grange," The Grove, Moreland, by Mr. W. Gale, minister, Godfrey Fretwell, third son of Mr. and Mrs. John Fretwell, Leabrooks, Alfreton, Derbyshire, England, to Jessie Jackson Crockett, formerly of Ladybank, Scotland. Present address: 26 Cherry Avenue, Mil-dura.

GREEN—RENFREY.—On the 22nd December, 1921, at Methodist Church, Canterbury, by the Rev. J. Thomas, Harold N., second and only surviving son of Mr. and Mrs. M. Wood Green, "Remuera," Tooronga-road, Hawthorn, and grandson of the late Mr. and Mrs. M. Wood Green, Cheltenham, to Catherine (Kit), youngest daughter of Mr. and Mrs. W. J. Renfrey, Hamilton.

GOLDEN WEDDING.

JUDD—EVANS.—On the 10th April, 1872, at Fontonville Seminary, McLaren Vale, S.A., by the late Mr. H. S. Earl, M.A., William, fourth son of the late Mr. and Mrs. S. Judd, Cheltenham, Victoria, to Esther, fourth daughter of the late Mr. and Mrs. D. Evans, Myponga, S.A. Present address, "Fontonville," Swanston-st., Mentone, Vic.

COMING EVENTS.

Watch for Date of Tent Mission at Hampton, Vic., conducted by Bren. Hinrichsen and Brooker. The help of churches is specially requested, and the prayers of brethren everywhere are solicited.

APRIL 12.—The Victorian Women's 37th Annual Conference will be held in the chapel, Lygon-st., on Wednesday, April 12, commencing at 10.30 a.m., and continuing all day. Addresses, Essay, Reports, Musical Items and Recitals. A cordial welcome extended to all.

APRIL 15 (Saturday).—7.30 p.m., Masonic Hall, Collins-st. Conference Foreign Missionary Demonstration. Addresses by Sister M. Thompson, of India; G. T. Walden, M.A., Federal Foreign Missionary Secretary, and A. C. Garnett, B.A., from China. Lantern Lecture by Ira A. Paternoster. Musical items by Chinese Church and the Foreign Missionary Students. Come and show your interest in world-wide missions.

APRIL 16.—Church of Christ, Swanston-st., Melbourne. Conference Sunday Arrangements—It is intimated that our accommodation will only allow entertainment at Lunch and Tea for Conference Delegates, Interstate Visitors, and invited Guests. We regret that we cannot provide for suburban friends.

APRIL 16.—Easter Sunday, Swanston-st. Church, at 6.45 p.m., Gounod's Oratorio,

"THE REDEMPTION."

will be performed by the Choir, assisted by

Miss Bessie Martin.
Mrs. F. L. Mitchell.
Mr. Geo. Grainger.
Mr. E. Fairhurst Derbyshire.
Mr. Vic. Harding.

Conductor—Mr. E. Tippett.

MAY 7.—Annual Offering in all Victorian Churches for Bible School and Young People's Department. An opportunity for gilt-edged investments.

Here and There.

Next week's issue will be a special Bible School Number.

The address of Bro. D. Wakeley now is "Mickleham," Paddington-road, Oakleigh, Vic.

The secretary of the church at Lidcombe, N.S.W., now is Norman F. Bent, Francis-st., Lidcombe.

The following radio message reached us on Monday: "Arrive Sydney Wednesday.—John T. Brown."

The Austral have received a money order from Rockdale P.O., N.S.W., for £1/11/6. Will the sender please communicate, as no letter was enclosed with the order?

Delegates and visitors to the Brisbane Conference requiring accommodation, please communicate with Mr. W. V. O. Marsden, Accommodation Agent, Marne-road, Albion, Queensland, at once.

The address of Bro. L. Larsen, late evangelist of Maryborough, Qld., now is "Carmen," Mount Bauple, Qld. There is no church in that locality, but every Lord's day the table is spread in our brother's home, and this may be the means of establishing a new cause.

Owing to the fact that Mrs. Saunders is unable to retain her health in Woorinen, Vic., because of climatic conditions, Bro. Saunders forwarded his resignation to the Home Mission Secretary last month. He is now open for engagement. Address H. A. Saunders, Woorinen P.O.

Bro. and Sister L. A. Anderson left Melbourne for Queensland last Monday, Bro. Anderson having accepted an invitation to labor with the church at Maryborough. For the present correspondents are asked to address him c/o Mr. W. H. Dakin, "Glen Iris," Hart-st., Maryborough, Queensland.

The church at Hampton, Vic., is arranging for a tent mission with Bren. Hinrichsen and Brooker soon after Easter. Enthusiasm and prayerful interest are manifest. On Sunday morning the first pledges of monetary support amounted to £35. Many prayers were offered for a great revival, and careful plans are being made.

The Victorian Preachers' Conference Session will be held in the Lygon-st. chapel on Thursday afternoon, April 13, commencing at 3 o'clock. Bro. A. E. Illingworth will conduct the devotional service. Bro. Horace Kingsbury will preside, and Bro. James A. Wilkie, of Ballarat, will speak on "The Senior Partner." A hearty invitation is extended to any of the men of the churches.

Professor T. Witton Davies, of Bangor, says the London "Christian World," tells us that his essay on "The Campbellite and Scotch Baptists of Wales," published last June by the Baptist Historical Society in its translations, is being reprinted, serially, with corrections and additions in the "Christian Advocate," the weekly organ of the Churches of Christ, the religious body to which the Premier belongs.

Victorian and New South Wales Conference Picnics are being made special features this year. N.S.W. picnic will be held at Farm Cove; a large sale of tickets (1/3 each) is expected; hot water and use of marquee will be given. The Victorian picnic will be held at Heidelberg on Easter Monday. Electric trains run frequently from Princes Bridge. Hot water will be provided. It will help much if these functions, giving opportunity for social intercourse, are largely attended.

We receive many words of appreciation regarding the "Christian," most frequently from those in comparative isolation. Bro. S. B. Hibbard writes as follows from Tweed River District, N.S.W.:—"I would like to add a word of appreciation to the host you have already received. My wife and I are more or less in isolation now, and the coming of the 'Christian' is looked for almost as eagerly as letters from a dear friend. May its use and usefulness grow with the years, and be mightily blessed of God in healing the wounds in the body of Christ, and promoting the spiritual welfare of his people."

The secretary of Rockdale church, N.S.W., is now E. V. Sainty, "Melton," 2 Albert-st., Arncliffe.

The Melbourne Kindergarten Training and Preparation Classes will meet in Lygon-st. chapel next Tuesday evening, 11th, at 6.45 and 8 o'clock. All kindergarten and primary workers will be welcome.

We learn that, after serving as Home Mission and Bible School Organiser in New South Wales, Bro. C. C. S. Rush, B.A., has resigned his position. We are not aware of Bro. Rush's movements, but judge that here is an opportunity for some good church desiring the services of a preacher.

"The Rosewood Register and Marburg Mail," Queensland, in two issues gives much space to reports of a farewell meeting held at Rosewood on March 17, in honor of Bro. and Sister Rodger on the eve of their departure for New Zealand, and to Conferences (General and Sisters') of Churches in West Moreton District. A happy and successful conference was held.

Jan. E. Thomas, the Victorian Conference President, desires to state in response to several enquiries that he did not attend the service for the repose of the soul of the late Pope, nor did any one officially represent the Churches of Christ at that function. Bro. B. W. Huntsman attended the service, but in a private and not in an official capacity as was erroneously stated in the papers.

At Maryborough, Vic., there have been 40 decisions to date as a result of the mission. The attendance is still good, and interest is well maintained. A meeting was held to discuss the best means of caring for the new converts. Pamphlets written against our position have been circulated, and on Friday evening Bro. Hinrichsen discussed them before a crowded tent. This is the last week of the mission.

After nearly forty years of intense suffering, Mrs. Young, of Queensland, mother of Bro. Chas. Young, preacher of Maryborough church, Vic., has been called home. Sister Young was baptised in the river at Killarney, Q., by the late Bro. D. A. Ewers. Her faith never wavered; she was wont to say amidst her suffering, "Though He slay me, yet will I trust Him." Our sincere sympathy is extended to Bro. Young and all who mourn.

During his recent visit to New South Wales in the interests of the Field Campaign of the N.S.W. Alliance, Bro. C. M. Gordon met with great success. He visited the South Coast, suburban, and Armidale districts, addressing church services, public meetings, conferences, business men, colleges, and public schools. Altogether 23 meetings were addressed, reaching 1331 people, with a financial return of £233, all within a period of sixteen days.

The West Moreton (Queensland) Sisters' Conference was held in the Rosewood chapel on March 17. A splendid meeting resulted. The devotional services were led by Mrs. Primus, vice-president, in the absence of Mrs. Rodger, the president. The reports from the five churches were very encouraging. The treasurer, Miss V. Primus, reported that the penny-a-week collections from the sisters amounted to £21/7/-, and the collection for the orphan fund to £4/14/- (incomplete). Officers appointed were as follows:—President, Mrs. Primus; vice-president, Mrs. Jenner; secretary, Miss Zahl; assistant-secretary, Miss Lobbegeiger; treasurer, Miss Primus.

Since the letter on "Preserving Wine from Fermentation" was in type, we have received another communication of a similar nature from "New Zealander." Our second correspondent says: "Methods of preserving wine from fermentation are as old almost as the hills. Unfermented wines date back as long as written history. Plato, Plutarch, Cato, Pliny, and others all make reference to wines that did not produce drunkenness, and which in fact were innocent preparations of grape

juice." Regarding the Jews and the wines used at the Passover feast, he writes:—"Dr. Adler, a famous Jewish Rabbi, says unfermented grape juice has always been valid, and that Mrs. Bayertz, a converted Jewess, states she always refuses to touch the forbidden fermented wine provided at some of the churches."

Good attendances and helpful services at Lygon-st., Melbourne, on Lord's day. Mr. A. D. Shaw, of Auburn Baptist Church, spoke in the morning. T. H. Scambler, B.A., addressed the Bible Class in the afternoon, and Geo. T. Davis, B.A., of the Chapman-Alexander mission, spoke in the interests of the Pocket Testament League. A retiring offering was taken on behalf of the League.

A great company of friends will be interested to note the announcement in this issue of the Golden Wedding of Bro. and Sister Wm. Judd, of Mentone, Vic. The good wishes of the brethren will be extended to them. Bro. Judd is one of our oldest preachers, he having been in the evangelistic field very many years ago. He still helps on the cause of Christ by voice and personal influence. Last Lord's day morning he gave a much appreciated address at Cheltenham, his home church.

The tent mission at Marrickville, N.S.W., was due to close on Monday last, with a monster thanksgiving service. Intense interest has been manifested throughout. Sunday's meetings constituted a record for attendances. At the gospel service between 600 and 700 were accommodated in the tent, and a large number congregated outside. In response to a heart-searching appeal by Bro. Whelan at the close of a fine address on "The Unchanging Christ," 12 made the good confession, making a total of 53 for the mission so far. Baptismal services were held both morning and evening. Bro. Mercer has rendered splendid service in the distribution of literature and in house to house visitation in connection with the mission.

"On what equal conditions can Protestants and patriots take the hand of friendship held out by Dr. Mannix?" was the subject on which Mr. T. E. Ruth spoke at the Collins-st. Baptist Church last Sunday night. Under the heading of "Sectarian Peace," Monday's "Argus" gave the following resume of the address:—He began by describing what should be common ground. In so far as the Christian faith could be crystallised in a creed, they had it in the Apostles' creed, which was common to both Roman Catholics and Protestants. They could make common cause against the atheism that would dethrone God, and the materialism that would degrade man. Moreover, they lived under a common flag in a country with the broadest Constitution ever devised by any community. They ought to be able to live together in unity of spirit, in the bonds of peace, and in unity of life. Sectarian strife was rife because there had been a denial of common churchmanship and a departure from common citizenship. Mentally, morally, and spiritually, Dr. Mannix had rare gifts especially fitting him for his high office. It was a profound pity that he had used his power and his office at Communion breakfasts on Sunday mornings, and ecclesiastic excursions on Sunday afternoons, as if he were a fourth-rate politician. They must now assume that Dr. Mannix was sincere in saying he wanted to hold out the hand of friendship to all who would take it. And it should be clearly stated on what equal conditions Protestants and patriots could take it. There were two absolutely essential conditions. There must be equality of churchmanship in the eyes of the law, and there must be equality of citizenship in the eyes of the church. If they were to have sectarian peace, they must cease from sectarian politics. The church must not seek the subjugation of the State. It must respect the political liberties of the people. Even the people who were to be denied entrance to the city above had some right of citizenship here. On those equal conditions Mr. Ruth made a strong appeal for sectarian peace and united service for Australia.

WANTED.—Christian man desires employment—storeman, packer, caretaker, or any honest work. E.P.T.M., 24 Belgrave-st., Hawthorn, Vic.

Foreign Missions.

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

Federal Foreign Missionary Committee.

President: J. Warren Cosh, 13 Clifton-st., Malvern, S.A.
 Treasurer: O. V. Mann, 8 Commercial-rd., Hyde Park, S.A.
 Secretary: G. T. Walden, 74 Edmund-ave., Unley, S.A.

Jottings.

We had a cable from Bro. Anderson, announcing his return to Yunnanfu from his visit to Hweilichow and Ningyuennfu. We are now awaiting his report on the property offered to us by the Baptists.

Federal Conference will be held in Melbourne October 24 to 27. We expect to have at this Conference seven missionaries from the foreign field. Will State Conferences please make special announcements *re* large attendance from all our States?

We are sorry not to have had any news from the New Hebrides for three months. The large steamer "Makambo" only goes as far as Vila, and the visiting of the islands is done by a small cutter, and we presume this cutter has not been able to make the round that the steamer did. Hence the absence of news.

In Bro. Waters' last letter he said: "We had a very nice welcome home. The new church opening after splendid repairs during my absence. At Christmas time meeting all combined. But details must follow later. I am home only two weeks. Burns Philips' cutter has just come to anchor; it is two weeks ahead of her appointed time, so we are not ready with our mail. This little sailing cutter and motor craft is now serving the islands as an inter-island arrangement for a year or half a year, but we think it may be so long as it pleases their purpose and purse. She has accommodation for three passengers only, and may come to Oba only every sixty or seventy days, though they say less. The Makambo will run to Norfolk Island and Vila only, and will make three trips to Vila while the cutter makes one of the group. The weather has been nice since our gathering on November 30."

Baramati Industrial Settlement for Criminal Tribes.

ANNUAL REPORT FOR THE YEAR 1921.
(Continued.)

Night Watch.—The Criminal Tribes Settlement Officer, Bijapur, recommended that we try a very elementary system of keeping a check on the movements of the enclosure at night time. Two men—Bhamptas—of reliable character, were appointed to make a check of the registered persons at about 12 o'clock each night. They simply go around and wake each person. So far no absentees have been reported. The watchmen are provided with a tell-tale colck, keys for which are placed in position each night by the Settlement

Inspector at roll-call time—9 p.m. Apparently we do not need any more guard than this at present.

Children's Home.—The only children so far placed in the home are seven Mang Garudi girls from the Sholapur Settlement. These have been kept in the Mission Orphanage Boarding School, and have shown very marked improvement in every way. It has not been found necessary to remove any children from the Bhamptas and place them in the home. In each case where a child was orphaned or uncared for, some relative has taken the responsibility of caring for it.

Evangelistic Work.—Bible women visit among the women of the Settlement regularly, and teach those who are at home. The children have daily Scripture lessons in the school. On Sunday mornings a Young Men's Scripture Class is held, with quite a good attendance. Every Sunday evening an open air service is held for preaching the gospel; attendance at which is, of course, voluntary.

Definite Results.—During the year five young men have been baptised. These are the first converts in the history of the Settlement. There is now a class for enquirers held several times a week, and quite a number are attending it, including some women. Upon becoming Christians these men experienced a little trouble from relatives, but they now appear to be treated quite well, and in all cases are living in their own homes. It is a question whether they would not develop into better Christians if they had left home and lived separately for a time. However, such a course was not possible, and we feel that the best has been done.

The Future.—We are very hopeful that the Settlement will grow as the town expands, and that the lives may be brightened by living in improved surroundings, and that all may become good citizens of India. We are very hopeful that many more will become Christians because we realise that Christ's disciples are the very best citizens of any country, and they have an inspiration and love that none others can possess.

Conclusion.—We should not close without referring to help our fellow missionaries have given us in their various departments of work at Baramati. Without their aid our work would have been greatly hampered. With the completion of the manager's bungalow, we will be enabled to give even closer oversight to this work. We hope during the coming year to effect a few improvements that will materially help us along in the work.

To Him who has given us the strength to carry on this work, we give praise, glory and honor, and ask His benediction.

(Signed) H. R. Coventry.

Addendum.—A Co-operative Credit Society has been started for settlers and Christians in Baramati. This has helped many to get out of the money-lender's hands, to pay for weddings, the buying of bullocks for carting, for sewing machines, and lastly, it is used as a bank for the de-

posits of savings or other money. There are fifty-five members who have shares to the value of Rs. 105. The Government has lent a small capital on easy terms.

Offerings for Foreign Missions may be sent to the following:—

- Victoria: J. E. Allan, 41 Bennett-st., North Richmond. 'Phone, Haw. 1923.
R. Lyall, cor. Ievers-st. and Park-ave. Royal Park, Vic.
- New South Wales: J. Clydesdale, 4 Charlotte-st., Ashfield; or, J. O. Holt, 46 Martin-place, Svdney.
- Queensland: Secretary, H. W. Hermann, Railway Parade, Nundah; Treasurer, J. Coward, "City View," Exeter-st., West End, Brisbane.
- West Australia: W. H. Clay, 9 Chester-st., Subiaco.
- Tasmania: James Foot, 14 Balfour-place, Launceston.
- South Australia: F. Collins, 48 Amherst-Av., Nth Norwood. 'Phone, Norwood, 1501

Tell Tale Fingerprints

Times without number finality has been reached in certain matters by the discovery of a finger-print. The ridges on finger and thumb tips of any two people are so utterly dissimilar that an imprint is a certain guide to the person responsible for it. As the finger-prints of everybody differ entirely, so is there a dissimilarity between Sewing Machines. There is no other machine which imprints itself on the mind like the A.N.A., the wonderful thing about it being its great number of advantages over all others. The A.N.A. Sewing Machine is sold for cash or on terms, from £3 to £10/10/-. Write or call for full particulars. Australian Sewing Machine Co., 36-8 Errol St., Nth Melbourne, 224 Chapel St., Prahran, 252 Smith St., Collingwood.



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 Head Office: 139-149 Elizabeth St., Melbourne. GEO. E. EMERY, Inspector General.

Northern District Conference, S.A.

The thirtieth annual Conference of the Northern District Churches of Christ in South Australia was held in Moonta, March 20 to 22.

The Conference was opened with a Young People's meeting on Monday evening. This was a most inspiring service, and was well attended. Bro. B. W. Manning, as the representative of the Bible School Committee, delivered an address on "God's Method in Teaching." The other speaker was Bro. F. T. Saunders, who spoke on the theme "The Training of Timothy's." The musical programme, provided by Moonta, was very fine.

The business sessions were each opened with a devotional service, Bro. G. McKie giving the address at each. His addresses were a real inspiration. The morning session on Tuesday was devoted to a discussion of the report of the C.E. Committee, and a paper on the Preachers' Provident Fund. The C.E. Committee reported that they had a five-years' course of topics especially suitable for Church of Christ Societies under preparation, and expected that these would be available for the use of societies shortly. The report was discussed and adopted. A very fine paper, written by Bro. A. E. Illingworth, was read by Bro. W. J. Taylor, who opened the discussion. At the conclusion of the discussion, a motion of thanks to Bro. Illingworth was carried for the excellent paper, and it was decided that, in view of the light the paper had thrown on the object and working of the fund, a copy be sent to each church in the district, and that the editor of the "Australian Christian" be asked to publish it. Bro. P. H. Roediger opened an interesting discussion on "How to Overcome the Problem of our Losses," in the absence of Bro. H. M. Tuck.

On Tuesday evening a great audience assembled to hear Bro. Hagger preach the Conference Sermon. Bro. Hagger's subject was "The Greatest Message of the Bible," and was delivered in power. Kadina church provided an excellent programme of sacred music.

On Wednesday morning the Mayor of Moonta attended, and extended a civic welcome to the delegates and visitors, and remained throughout the session. Twenty-five delegates were present. Bro. G. Rootes was welcomed at the new preacher in the district since last Conference, and Bro. Yelland (representing the Southern District Conference), and Bro. Hagger, Horsell, McKie and B. W. Manning, were also welcomed. The Conference carried a resolution to send a message of congratulation to Bro. T. J. Gore, on the attainment of his 83rd birthday, and also of sympathy with him in the illness of Sister Gore. The obituary report was read by Bro. F. T. Ball, and contained the following names of those called to higher service during the year:—Moonta, Bro. Bert Crocker and Bro. Roberts; Balaklava, Sisters Mrs. M. S. Harris and Mrs. I. Milton; Lochiel, Bro. T. H. Heys; Kadina, Sister Mrs. Jones. The President, Bro. J. E. Shipway, delivered an address on "Winning the Homeland," making a very inspiring conclusion to the session. In the afternoon of Wednesday the Executive Committee's report and financial statement were considered. The report showed increases in the amounts given by the churches of the district, £744/12/8 being raised for Home Missions, including £294/10/- as subsidies from assisted churches. The amount given for Foreign Missions was £476/8/2. The average per member in direct gifts for the year was 7/3 to Home Missions, and 7/7 to Foreign Missions. The church membership showed a decrease of 67, and the Bible Schools a decrease of 7 teachers and 100 scholars. The C.E. Societies reported a decrease of 32 Y.P., and 22 Junior members. The Bible School at Avon had been closed during the year owing to no building being available, but expected to have their own building completed in about six weeks. The report of the Scholarship Fund showed assistance given to two students to the amount of £13 each, and that a scholarship of £13 had been granted to a student for this year. Only a few of the churches had contributed to the fund.

The following resolutions were carried:—
"That a committee be appointed to prepare a Constitution for the Conference, and report to the next Conference."

"That the Conference urges the State Conference to take steps to provide, by special Act of Parliament, for the adequate protection of church properties, and the government of trustees for the churches."

"That the President of Conference, and all subsequent Presidents, be presented with a copy of God's Word on retiring from office."

"That our best thanks be accorded Bro. Saunders for his efforts as Secretary of the Conference, and of the Scholarship Fund, and that a presentation of books be made to him in recognition of his work."

"That we record our appreciation of the hospitality accorded the visiting brethren, and especially of those from the denominations who have thrown their homes open to our delegates."

"That greetings be sent from this Conference to the Annual Convention of the W.C.T.U. to be held in Moonta on March 28."

At the close of the business, Bro. H. J. Horsell addressed the Conference on the work and claims of the Church and Sunday School Extension fund.

In the evening a magnificent meeting assembled, and Bro. Garfield Rootes spoke on "The Church and the Evangelistic Spirit," and later Bro. G. T. Walden spoke concerning Foreign Mission work. The Balaklava Male Quartette, and singers from Wallaroo, provided the musical programme.

The President for this year, Bro. P. H. Roediger, was introduced on Wednesday evening. Bro. W. J. Wright was elected vice-president, and Bro. W. L. Ewers secretary. The Executive Committee consists of the evangelists of the district, and Bro. A. Harkness, Alma; A. Doley, Balaklava; S. H. Wilton, Kadina; A. Worden, Mallala; W. I. Neill, Moonta; W. A. Greenshields, Lochiel; T. Pym, Long Plains; W. J. Marshman, Owen; F. H. Arnold, Pt. Pirie; G. W. Bennett, Wallaroo. The Committee of Management of the Scholarship Fund are Bro. J. Harkness, P. H. Roediger, R. J. Finlayson, H. M. Tuck, and D. J. Daniel. The C.E. Committee, Bro. A. J. Ingham, G. Rootes, W. G. Oram, F. Atwell, W. I. Neill, and Sister Mrs. Rootes, representing the Sisters' Conference.

The Moonta sisters had charge of the catering arrangements, and carried out their work in a very excellent manner.

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News of the Churches.

Tasmania.

At Launceston a great spiritual revival has been very evident of late, under the preaching of Bro. P. R. Baker. On Sunday, March 26, two ladies made the good confession, and on Sunday, April 2, six more stepped boldly over the line. Five of the above were baptised. All meetings well attended.

Hobart church enjoyed the visit and messages of Bro. W. J. Campbell, of Geeveston, on March 26. On April 2, all were pleased to have Bro. W. H. Nightingale back, after the Geeveston mission. Good audiences all day, and one confession at night. Sister Mrs. Leitch and Mr. Colin Leitch, present from Camberwell, Vic. Sisters Daniels and Levett, and Bren. Alan Jarvis and E. Mooney have undergone severe operations. Sister Welsby, despite ill health, is doing great work in the Cascades Bible School.

New Zealand.

On March 23, at Richmond, Nelson, a social evening was tendered to the new preacher, Bro. Herbert Langford. Bro. George Russ offered earnest prayer that Bro. Langford would be the means used for doing a great work. In returning thanks for the splendid welcome, and the promises of help, Bro. Langford stressed the need of loyal co-operation. Several recitations and vocal items were rendered during the evening.

At Roslyn, since last report, meetings have increased numerically, and good interest is well maintained in all departments. Bro. Adams and his wife conclude their work on May 31, and are returning to Sydney. During the three years they have labored at Roslyn they have endeared themselves to all. The Bible School is one of the largest in the Dominion, and recognised as the best organised and graded. This year the school won the handsome silver shield for gaining new scholars. The Young People's Society held a social on March 17; it was a great success.

Queensland.

Meetings at Albion were good on March 26. Bro. Davis spoke in the morning on "Credo," "I Believe," and in the evening on "The Gospel of Christ." The addresses were greatly appreciated. Bro. and Sister Wendorf, Bro. and Sister Colvin, of Ann-st., and Sister Mrs. Keable, of Toowoomba, fellowshipped with the church.

At South End, Toowoomba, the church officers have decided to issue a church paper on the first Sunday of each month. The aged and worthy Bro. Sutcliffe is in the General Hospital. Bren. V. Adcock and H. C. Stitt have been appointed Conference delegates. On March 26, Bro. W. Rowbotham exhorted the church, Bro. Stitt conducted the meeting, and Bro. A. Coleman was in charge of the gospel service, giving the last of a series of addresses on "Biblical Contrasts." The "final contrast" was soul-searching and powerful.

At Toowoomba on March 26, the attendance was good. Sister Eldridge, who was connected with the early history of the church, was welcomed. An excellent exhortation was given by Bro. Burns. At the gospel service the last of the series of addresses for the month was delivered, Dan. 9: "A young man who saved a nation." Bro. Waghorn conducted the gospel service at Harlaxton, and the attendance was gratifying. On March 27 a special prayer meeting was held to close the mission; large congregation. At the home of Bro. James McLeod on Tuesday evening several of the brethren met in prayer.

West Australia.

Subiaco reports increasing interest in all departments. March 26, Bro. Les. Clay delivered a helpful address on "Personal Evangelism." Large number at the gospel service, when Bro. W. H. Clay delivered a forceful address. One man made the good confession. The half-yearly business meeting was held on March 22. The reports revealed the church to be in a very satisfactory condition. Interesting verbal reports were given by

representatives of the various church auxiliaries. Special mention was made of the splendid service rendered by Bro. and Sister Clay. Ladies' Aid Society recommenced work on March 23. March 26, the Bible Class were pleased to have a message from Sister Malcolm, of the Carrolup Native Settlement.

The work at Northam is going along steadily. A welcome social was recently tendered to Bro. and Sister Hughes. The Young People's Class has been revived by our brother; at the preliminary meeting 24 attended. On Wednesday week a social was held by the class to meet new members. The Dorcas Class some few weeks ago held a sale of work, which was a success. The sisters donated £14 to reduce the loan principal, and a further £9 to buy oil, etc., to make the exterior of the chapel more prepossessing. During the hot weather the church united with the Methodists, and held open-air meetings after the usual gospel services. Mr. Hughes has been elected to the local committee of the British and Foreign Bible Society. Sister Hughes is proving an efficient kindergarten leader, and is busy in other activities.

South Australia.

At Wallaroo on April 2 a sister was welcomed into fellowship by letter. The meetings were fairly well attended, Bro. Ingham preaching at both services.

At Kadina on March 26 and 27, successful harvest thanksgiving services were held. April 2, one confession—a married lady—at gospel service. Bro. Rootes delivered a fine message on "Christ's Hour." Bro. Thomas, past secretary, who has been away working, has had to return on account of illness, and has been home nearly a month ill.

Good meetings at Port Pirie since last report. Delegates returning from the Northern Conference held at Moonta reported splendid and inspiring meetings. At the prayer meeting on March 23, Bro. Bottrall gave a few Conference echoes. Meetings on March 26 were well attended. Bro. Shipway's message in the morning was, "Jesus and the Children." In the evening he delivered a powerful message on "The Mission of Jesus."

Balaklava church is pleased to report that Bro. W. L. Ewers, W.A., has accepted the invitation to labor in the district. Several attended Northern District Conference at Moonta, and spent a very happy and profitable time. On March 26 meetings were well attended. In the morning Bro. Saunders exhorted. In the afternoon the combined Bible Schools were addressed by the British and Foreign Bible Society representative, Mr. A. Wilmore, who also spoke at the evening service.

Since last report Mile End have paid deposits and fixed purchase of land at Cowandilla. Bro. Manning has been away at the Northern and Eyre Peninsula Conferences. In his absence the young men of the Bible Class took the mid-week meetings, and Bro. Rodda the gospel service on Sunday. Mr. and Mrs. Fredericks were baptised on Friday evening last, and received into fellowship on Sunday morning. Great meetings all day. 100 scholars and teachers in kindergarten in the afternoon. At night Bro. Manning spoke on "The Great Salvation." One confession.

Dulwich reports the celebration of the eighth anniversary of the first meeting for the breaking of bread in the district. On Lord's day, March 26, Bro. Jackson, from Cottonville, and Bro. Baird, from North Adelaide, were the speakers morning and evening respectively. There were extra good attendances, and on the latter occasion the church secretary's eldest son made the good confession. On the following Tuesday the social meeting was presided over by Hon. W. Morrow, with W. Beiler, President of Conference, as chief speaker. Several musical and elocutionary items were also rendered. Then refreshments were served, and a time of pleasant social intercourse enjoyed. The chapel was very tastefully decorated with flowers by the sisters. Last Lord's day morning, April 2, Wallis V. Ludbrook, having been baptised the pre-

vious evening, was welcomed into fellowship, and the church listened to an earnest exhortation from Sir Joseph Verco. At night the service was for his subject, "Bricks."

New South Wales.

At Paddington on March 26, Bro. Stevens spoke morning and evening. At the gospel service, Bible School made the good confession.

At Chatswood on March 29, the mid-week address given by Bro. Verco was very encouraging. Sunday, April 2, Bro. MacDonnell, from Canley Vale, conducted both services. Morning theme, "The Cross of Christ," and at night "The One Big Union." Good attendances.

Good services again at Belmore on March 26. Seven were received into fellowship in the morning. There were three baptisms in the afternoon, two being candidates from Bankstown. The preacher, Bro. Hutson, has been granted two weeks' leave of absence, which he is spending at Blackheath. Bren. Mercer and Rush are supplying while he is away.

At Lismore, on Lord's day morning, March 26, Bro. P. J. Pond, B.A., drew attention to the value of the "Australian Christian," and delivered an address based on some articles recently published therein. Bro. Will Kingston, who has had fellowship at Lismore during the past year, is returning to the Bangalow district. Sister E. A. Savill, as secretary of the W.C.T.U., and other members, rendered helpful service in connection with the Prohibition issue at the recent State elections. Bro. A. Taber is now assistant superintendent of the Bible School at North Lismore, and Bro. L. Hancock is secretary.

Lidcombe on Sunday morning, March 26, received a heart-searching address on "Love," from Bro. C. Casperson. In the evening Bro. C. S. Rush, B.A., gave a splendid address on "The Falacious Attitude of the Outsider towards the Church." Recently three were added to the church by confession and baptism, and one by letter, also one sister recently from the "Brethren" in Scotland; but several valuable members have been lost by removal. Bro. G. H. Browne remains the evangelist. Good attendances at mid-week meetings, at which several of the younger brethren take part by giving addresses. Junior Christian Endeavor started its first meeting on March 5, led by Bro. Saunders. These meetings are increasing in interest and attendance.

March 15 closed another year of service by the Mosman church, the 13th annual meeting being held on that date. About fifty members attended. The evangelist's report gave great encouragement to the young people. Reports were also given by the secretary, treasurer, and all the auxiliaries. All spoke of a well sustained interest. The additions for the year total 24—16 by faith and baptism, 7 by letter of transfer, and 1 by restoration. The losses have been 2 by letter to other churches, making a net gain of 22. Financially the church has had a struggle, but has had the aid of the Home Mission subsidy, and a few special donations. Bren. Harbutt, Perkins, Ross, F. G. Gillions, more, Button, Morris and Dale are now deacons. Bro. Dale was re-elected secretary, and Bro. Button treasurer. Bro. Harbutt, the late treasurer, did not seek re-election. Bro. P. G. Gillmore, superintendent of Bible School, is also a deacon by that office. Sister Dale was re-elected president of the Dorcas Class, Bro. A. Lambert superintendent of Junior Christian Endeavor, and Bro. Eric Gillmore president of the Young People's Guild. Prospects were never brighter for an aggressive service than they are to-day.

Victoria.

Croydon had good meetings last Lord's day. Bro. Leach, who has been meeting with the church for some time, was received into membership. Several visitors present.

Splendid meetings and fine interest at Rochester. On April 2, Bro. Youens gave an inspiring message on "Words that Sway the Destiny of Man." Three young men made the good confession.

At Drummond last Sunday morning, there was a splendid attendance. Afternoon, record Bible School. Evening, two confessions. Bro. Arthur Baker preached on John 3: 5.

The church at Bayswater were gladdened when at the close of Bro. Halledey's gospel service on Sunday, 3rd April, two young men stepped forward to confess their Master. Bro. Halledey spoke in a delightful manner.

Collingwood enjoyed a very happy meeting on March 26, when Mr. Davis, of the Pocket Testament League, was present. All auxiliaries are in fine condition, especially the Junior Endeavor, which is speedily growing, and is very flourishing.

Fine meetings at Emerald Township on Sunday. At the close of the school a meeting was held to form an Endeavor Society, with Bren. G. Tease, president, and Reg. C. Bolduan, secretary. At the gospel service Bro. Tease took for his text "Prepare to meet thy God." Two confessed the Saviour.

Meetings are improving at North Melbourne. Strangers are coming to the gospel meetings. Last Sunday morning Bro. H. McKean, of Ivanhoe, gave a helpful exhortation. In the evening Bro. Hurren preached a powerful gospel message, and was helped by a sweet message in song by Sister Kenyon, of Carnegie. Auxiliaries are making progress.

Burnley had splendid meetings on Sunday. Morning, Bro. Wakeley gave a fine exhortation. Bro. and Sister Eaton and son, from Carnegie, were received into fellowship. Bible School going strong; seven new scholars. Evening service well attended. The Boys' Club held a very successful concert. Programme by Try Boys. Building packed to doors.

Much activity, coupled with great progress, is the order of things at North Fitzroy Bible School. The enthusiasm of the young men and women is a pleasing feature. Attendance has been on the gradual increase, with many new scholars being added to the roll. Last Sunday, April 2, was a record one for the year, when the magnificent total of 310 were present.

Meetings at Coburg are being well attended both morning and evening. During the temporary absence of Bro. J. C. F. Pittman, various brethren have addressed the church at the morning meetings, and Bro. Douglas Pittman has helped greatly with his addresses at the gospel services. The church is looking forward with pleasurable anticipations to its second anniversary in May.

Good meetings at Swanston-st. last Lord's day. Evening meeting was specially interesting, and Bro. Kingsbury's sermon was excellent. Several visitors. We were pleased to have Sister Mrs. Sivyver, of Enmore, N.S.W., with us on previous Sunday evening. Young People's Society has been formed to group all the activities of the young men and women, and is making promising headway.

Meetings at Ararat are keeping up well. Three confessions since last report, Bro. Combridge preaching. On March 20 and 30 much enjoyed lectures were delivered by Sister Tonkin. On Friday, Saturday, and Sunday, Bro. Blakemore conducted very enjoyable meetings, mainly for the young people. Several members are laid aside through sickness. Two of our sisters have passed through serious operations during the last couple of weeks. One of these is still very ill in hospital.

At Chinese church during March the exhortations of J. I. Mudford and Bro. J. Prestly were enjoyed. Much regret is felt at the loss of Bro. William Hing, on the 16th. A memorial service was held on Sunday night, when Bro. McClean was the speaker. The late brother was the first Christian of the mission, about thirty years ago, and was well known by many. Deepest sympathy and Christian love are extended to the late brother's family.

Splendid meetings at Brim on March 26. Sister Rosa Tonkin's addresses were very helpful. At the close of the evening service a young man made the good confession. Sister Tonkin also spoke on Monday evening, in Chinese costume. Her company was much appreciated by the church. During the week Sister Millie MacPherson was united in matrimony with Bro. Norman Crocker. The good wishes of the church go with them.

The South Melbourne annual report showed a good solid year's work under the ministry of Bro. W. G. Carpenter. The church resolved to become self-supporting when engaging Bro. Carpenter 18 months ago. This has been maintained, and £100 raised by special effort for renovations and debt extinction. Nine decisions during year. All are sorry to lose the services of Bro. and Sister Carpenter, but wish them every success in New Zealand. Bro. P. D. McCallum is carrying on the work most ably. All meetings keep bright and helpful.

Marked enthusiasm characterises the work at Hawthorn. Sunday School anniversary services were held on Sunday. Three members were received into fellowship, one by baptism, and two by letter. W. F. Nankivell addressed the church. The children's singing, under the leadership of Bro. Nankivell, was much enjoyed. J. E. Thomas addressed the meeting in the afternoon, and T. H. Scambler at night, when the audience overflowed the building. Bro. Scambler has been elected chairman of Manningtree-road State School Committee.

Castlemaine Bible School anniversary celebrations were continued on Tuesday night, when a concert was given in the Mechanics' Hall, which was crowded to the door, and a splendid programme of action songs, dialogues, and recitations was gone through. On Sunday afternoon Bro. Clipstone presented the prizes. Quite a number received prizes for regular attendance. Some had not missed a day for five years. Bro. Johnston, the new church secretary, presided at the morning meeting, and Sister Clipstone, senior, was received into fellowship by letter from West Australia.

The Preston church and Bible School held on Sunday, March 26, a most successful anniversary and home-coming day. Excellent and enthusiastic gatherings were the order of the day. Many former members were present. Bren. Reg. Enniss, J. E. Webb, and Toogood were the speakers. Bright singing by the scholars, assisted by an orchestra, conducted by the superintendent, Bro. F. J. Lang, was a feature of the day. The scholars' demonstration on Tuesday evening, March 28, was an unqualified success. The chapel was packed, and a long and excellent programme was enjoyed by all. The presentation of prizes was attended to by Bro. O. Walker. Decoration of the chapel and manipulation of colored lights on beautiful action songs were very striking and effective.

Anglicans and Immersion.

A brother who was present on the occasion with which the following paragraph deals, writes *re* Anglicans and Immersion as follows:—"In a suburb of Melbourne where we have no meeting the fourteen year old son of a member of the Church of Christ came through the Boy Scout Movement into contact with the Church of England vicar, who is also scoutmaster. The vicar, who is very highly respected in the community, and has a special aptitude for getting the best out of boys, confronted the lad with the necessity of joining the church. The question of baptism immediately arose, and the boy's people made it clear that their approval would be given only to immersion. After several interviews the vicar offered to immerse the boy, and the mother not desiring to alienate her son's sympathy, perhaps from church altogether, and in view of his attachment for the vicar, consented, and the result was that last Tuesday afternoon at St. Paul's Cathedral, Melbourne, this Church of England clergyman for the first time in his experience baptised a candidate on his confession of faith and expression of repentance into the Name of the Father, Son, and Holy Spirit. The service was conducted according to the Prayer Book, 'Baptism for those of Riper Years,' and was dignified, solemn, reverent and impressive. Although we do not agree with all that the Prayer Book states about baptism, yet all that the writer there is much to be admired in the way the seriousness and importance of the act were emphasised."

"Up in the Mallee."

My first trip to the great Mallee District was an eye-opener to me. It has always been represented to me as a great hot, flat, parched area, where people were struggling for a living, fighting mice and rabbits, and praying for rain. My informants were evidently not much more enlightened than my poor ignorant self. It was a great surprise and joy to me to see some of the most beautiful country that it is possible to see with prosperous farmers and a healthy outlook right through this great district. On almost every little railway siding there were great stacks of golden grain, and all through there were signs of unprecedented prosperity. The pioneers of this great country endured nobly, and overcame great difficulties in face of tremendous hardship. Some of them are spared to enjoy the results of their labors, while their children have grown up to call them blessed, and to enter into the better things that these pioneers have made possible. Surely none will begrudge these nation builders that remain the joy that comes in the evening time of their lives.

Warracknabeal, the capital of the Mallee, is a fine town, showing signs of financial prosperity, and giving promise of future progress. We have a nice little church meeting in the Masonic Hall. It was my pleasure to preach in the Baptist chapel where, at the kind invitation of the Baptist brethren, we had a united service. We really ought to have a good building in this town. The church possesses a suitable block of land, and a good mission would help make the building possible.

At Minyip, another growing and prosperous town, our people meet in the Methodist building, by courtesy of the Methodist Church authorities. The Methodist minister and many members of the church were present at our meeting there. There ought to be a suitable building here as well, so as to make provision for future growth in such a promising field. The brethren from Dunmunkle were represented at this meeting, and they would probably co-operate in the erection of a building in this fine centre.

Brim is not a large place, but there is a good vigorous church here, and the resident evangelist is Bro. W. A. Eagle, a most consecrated and faithful worker. Throughout the circuit there was abundant testimony of his splendid spiritual influence and devoted labor. His faithful wife is a partner with him in his travels around this great circuit, and is a most consecrated helpmate. We had splendid services on Sunday afternoon and evening at Brim, and a fine meeting on the Monday. The Conference gatherings have already been reported, and they were very fine indeed. We had six to confess Christ at various meetings, and £63 was contributed willingly and lovingly to our Home Mission work. Bro. Reg. Enniss, who was with me at the Conference, also received encouragement in the donations given to the College of the Bible.

It was an education to me and a spiritual uplift to be with the good people of the Mallee. May God richly bless them in the things of this life, and increasingly use them to spread his kingdom in this great and promising field. United and aggressive effort can do much in this district for the extension of the work of our Lord.—Jas. E. Thomas.

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OBITUARY.

CAMPBELL.—The church at Subiaco, W.A., has been saddened by the "calling home" of Sister Mrs. K. McK. Campbell; yet we sorrow not as those without hope. The call was not sudden, but not altogether expected. For some time her case was known to be critical, but good hopes were entertained of a recovery being made. On March 3, without pain, she slowly glided into eternity, to be with her Lord. Always of a cheerful disposition, she endeared herself to all who knew her. Originally at Grote-st., where she was baptised, she was in membership for over twelve years. Coming to Subiaco nine years ago, she continued in membership with the church here. For many months past she was unable to take any active part in the work. Our deepest sympathy is extended to Bro. Campbell in his sad loss. Many expressions of sympathy have reached him from Conference bodies and churches.—W. H. Clay, Subiaco, W.A.

SAUNDERS.—At the ripe age of 97 years, Sister Mrs. Saunders, of the North Fitzroy church, entered into her rest on March 2. Accepting Christ late in life, she sought to express her faith by attendance at the meetings until physical infirmity made her presence impossible. Just prior to her departure, she gave a most positive confession of her faith in and reliance on the Lord Jesus for her safety and acceptance before God. Quietly and painlessly she passed away from the earthly to the heavenly, leaving one daughter (Mrs. Howes) to mourn her loss.—J.W.B., North Fitzroy, Vic.

ROWE.—Another of the old members of the North Fitzroy church, in the person of Sister Mrs. Rowe, fell asleep on March 15, at the age of 68 years. Suffering from heart weakness, she has been somewhat of an invalid for some months past. When health permitted, she was a regular attendant at the meetings, and during her sickness had a quiet confidence in the Lord she served as the basis of her hope for eternity.—J.W.B., North Fitzroy, Vic.

SHIRT.—With the "falling asleep" of Bro. Shirt on March 2, the church at North Fitzroy has lost one of its most valued members. Following on an accident some months ago, a severe internal disease developed, for which the best medical skill could do nothing. Days of intense agony and sleepless nights were faced with great patience and Christian fortitude. The closing hours of our brother were in keeping with his long life, being "strong in the faith which is in Christ Je-

sus." For over sixty years he served the Lord as a Bible School teacher, as a worker in the temperance cause, and every form of Christian activity found a ready and willing response at his hands. His faith was a real thing. His character was of the highest. Gentle and simple in habit, he was one of God's gentlemen. For over forty years he held a responsible position with a large suburban firm, and their esteem for his fidelity as an employee was shown by their generosity during his long illness, and to his widow on his death. Generous and earnest in all he undertook, it will be hard to fill his place. Associated in early life with the Anglican Church, he identified himself with the brotherhood at the initial services of the Surrey Hills church, making the great decision on November 24, 1889, under the preaching of Bro. D. A. Ewers. Becoming deacon and superintendent of the Bible School at the new church, he served faithfully for some years. Removing to North Richmond, his faith and works so commended him that the brethren appointed him one of the elders. After some time there he removed to North Fitzroy in 1903, where till his death he filled the office of deacon and Bible School teacher. Prevented in early life from taking up foreign mission work, he did his best by his generous gifts to help others exalt the cross over paganism. He leaves a widow and two daughters to mourn his loss. A large and representative company gathered at the graveside to pay their last respects.—J.W.B., North Fitzroy, Vic.

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