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A Mission of Healing.

The Hickson Mission of Healing is now in progress at St. Paul's Cathedral, Melbourne. There are some who express surprise that the Anglican Church, noted for its dignity and conservatism, should be amongst the first to ally itself with healing missions. But the Conferences of Bishops in London in 1908 and 1920 dealt sympathetically with the healing movements which were in existence in America and England. The American Bishops in 1908 pleaded for a recognition of spiritual healing. "Medical science, they argued, had gone to the extreme of materialism. A *via media* must be found between orthodox medicine and Christian Science." The Committee of Bishops of the Lambeth Conference of 1920, appointed to consider the Christian Faith in reference to Christian Science, urged "the recognition of the ministry and gifts of healing in the Church, and that these should be exercised under due license and authority," and said this would involve "instruction both of clergy and laity, so that the corporate faith of the church may be stimulated and the power to heal may be released." Thus it is not surprising that Anglican authorities in Australia should, in accordance with the Bishops' recommendation, associate themselves with Mr. J. M. Hickson, who was President of the "Society of Emmanuel" and in 1908 was a speaker at the Pan-Anglican Congress, and whose home in London was thronged by sufferers who sought the benefit of his healing gift.

Attitude to the mission.

The attitude of people generally towards the mission of healing seems to be one of sympathetic interest. The papers devote much space to it. People in train and tram talk of it. No man of feeling could be unmoved at the sight of sufferers being helped into the building, or of the record of the long procession of afflicted ones passing in and out expectant yet uncured. Surely none could be other than pleased if all that the

organisers of the mission hoped for should be more than realised. We would thank God for any relief given to any sufferers, and would rejoice if the Lord were to-day as of old to manifest His power to heal.

Religious people, we think, are quite sympathetic in their attitude. True, the Roman Catholic Bishop of Bathurst, N.S.W., is reported as having warned his people that "this sort of curing," "mixed up with non-Catholic religious worship," is forbidden by the Church. "Nor is it likely," he continued, "that Divine help would be given to people who would seek restoration to health by forbidden means."

For ourselves, we would in no wise seek to limit either the Divine power or the Lord's method of working. In all the ages there have been records of men possessed apparently of special gifts. We cannot deny that God does in answer to prayer sometimes grant relief and healing apart from

medical care. (The Hickson mission, it should be noted, is ahead of many healing missions in that it does not belittle or disparage the medical profession.) We may take the foregoing positions, however, and still believe that a negative reply should be given to the question, Are we warranted in holding that the gifts of healing manifest in apostolic days were intended by God to be permanent in the church? Because, with most other Christians, we fail to find evidence of this permanency either in the New Testament promises or in the experience of faith-healing movements is no reason why we should be suspected of doubting the Lord's power.

Contrasts between healings old and new.

It is too early to judge of the results of the Hickson mission. But the missionary has been at work elsewhere than in Melbourne. It is certain that it would not be claimed that of the sufferers attending his missions more than a very small percentage have been cured. One of our newspapers, referring to the present mission, truly remarks that "the tragedy of the whole scene of suffering was in the knowledge that, though all the patients had come armed with faith, broken hopes—and perhaps broken hearts—would be the lot of the majority, if one could judge by the small percentage of cures stated to have been effected elsewhere." Not more than a few cures or minor cures of relief were claimed by the Anglican authorities by the end of the second day of the mission. As a fact, we had expected many more cures to be reported. The thing which thus far has impressed us is not that here we have proof of the perpetuation of the healing gifts of the early church, but rather the extraordinary contrast between the present-day results as claimed and the definite statements of cure and healing in the New Testament.

Consider this: In St. Paul's Cathedral the other day hundreds of sufferers filled

Care and Carelessness.

I care not that the storm sweeps all the trees,

And floods the plain and blinds my trusting sight;

I only care that o'er the land and seas
Comes sometime Love's perpetual peace
and light.

I care not that sharp thorns grow thick below,

And round my hands and scar my anxious feet;

I only care to know God's roses grow,
And I may somewhere find their odour sweet.

I care not if they be not white, but red,
Red as the blood-drops from a wounded heart;

I only care to ease my aching head,
With faith that somewhere God hath done His part.

I care not if, in years of such despair,
I reach in vain and seize no purpose east,
I only care that I sometime, somewhere,
May find a meaning, shining at the last.

—F. W. Gunsaulus.

with hope and faith were present because they had been encouraged to expect the Lord's blessing of healing. The papers say the procession of sufferers lasted an hour. The great audience sang—

"At even, ere the sun was set,
The sick, O Lord, around Thee lay;
O in what divers pains they met!
O in what joy they went away!"

Yes, true of the Saviour's day; for we read, "And when the sun was setting, all they that had any sick with divers diseases brought them unto him; and he laid his hands on every one of them, and healed them." Did it happen so at St. Paul's? Instead, the pathetic report reads: "That the strain on the patients must be very great is shown by the many who collapse after leaving the altar; and a band of assistants and nurses are on the watch to get the patients from the Cathedral as quickly as possible into the open air, where refreshments are provided for them in the courtyard." And again: "The sight of the sufferers leaving the Cathedral suggested that charitably inclined motor car owners might do good work in picking up some of the weaker ones at the Cathedral gates and helping them to their homes."

Another contrast presents itself. This time we take not the Master's work, but that of His disciple. Hear Peter's confident word, "In the name of Jesus Christ of Nazareth, walk," and note the effect on the patient: "Immediately his feet and his ankle-bones received strength. And leaping up, he stood, and began to walk; and he entered with them into the Temple, walking, and leaping, and praising God." Contrast that with the following sympathetic report of the Cathedral meeting: "The missionary first ministered to the urgent cases. Walking to those who were unable to move because of their infirmities, he placed both hands upon the head of each, saying as he did so, "God bless you, and comfort you, and help you in body and soul for Christ's sake," or "God give you strength and healing according to the need of your body and soul." He passed only a few seconds at each, and passing to the next case, was followed by Archbishop Lees or one of the attendant clergy, who gave to each in turn the blessing of the Church. Immediately, and without confusion, the attendants removed the chairs with sufferers to whom ministration had been given." Again, the New Testament miracles of healing were "always instantaneous and complete; there was no lingering convalescence, and the sufferer was made 'every whit whole.'" Remembrance of this fact may prevent confusion of thought and vast identifications.

We write not unsympathetically. For any measure of relief given to a suffering body we thank God. But if rash statements be made about modern parallels to New Testament experiences, we must call attention to the contrasts. It is not proven either by present-day facts or scriptural proofs that we should expect miraculous healing gifts to be at the disposal of the church. It

is possible that some one will say that the presence of faith in the New Testament sufferers, and the absence of faith in modern patients explains the difference. This requires consideration. Suffice it to say now

that to us it appears the least satisfactory—and in some senses, the meanest—of excuses. In another article we hope to give some further reflections, and some needed cautions.

"Better Kind Fremit than Fremit Kindred."

"Will you kindly explain why the Saviour committed the care of His mother to John when she had other sons (cf. John 19: 25-27)?"

The "brethren" of our Lord are mentioned repeatedly in the New Testament, and Matthew and Mark give their names—James, Joseph (or Joses), Simon, and Judas—mentioning at the same time several sisters (cf. Matt. 13: 55, 56; Mark 6: 3); and since in this instance Joseph and Mary are introduced as His father and mother, it seems on the face of it that those brothers and sisters of our Lord were children of Joseph and Mary born to them, by ordinary generation, after she had, by the operation of the Holy Spirit, "brought forth her first-born son" (cf. Luke 2: 7), who was generally accounted the son of Joseph, the carpenter of Nazareth. This was the opinion of the early Fathers down to Tertullian, but it was by-and-by discredited in the Church by the emergence of two mischievous fictions:—(1) The dogma of the perpetual virginity of Mary, which heralded the mediæval superstition of Mariolatry. The theory then was that "the brethren of our Lord" were the children of Joseph by a former marriage, and thus Mary's stepsons and our Lord's half-brothers, though only in the sense that Joseph was His "father." They were not His kinsmen at all. (2) The ascetic tendency to glorify celibacy and depreciate the sacred ordinance of marriage. Hence arose the idea that not only Mary but Joseph preserved the seal of virginity unbroken; and Jerome devised the theory that "the brethren of our Lord" were His cousins, children of "Mary, the wife of Clopas" (R.V.), that brave woman who, according to John (19: 25), stood beside the Cross, and who, as the Evangelist is supposed to affirm, was a sister of His mother Mary. The argument, however, is open to strong objections. For one thing, it is most unlikely that two sisters should have borne the name of Mary; and moreover, the fact is that in this passage John mentions not three women but four—the mother of Jesus, her sister (unnamed), Mary the wife of Clopas—whom Mark (15: 40) calls "Mary the mother of James the Little," the Apostle styled elsewhere (Matt. 10: 3; Mark 3: 18; Luke 6: 15) "the son of Alphæus," Alphæus and Clopas being alternative Greek transliterations of the same Jewish name—and Mary Magdalene.

If it could be made out that "the brethren of our Lord" were not really Mary's sons, but only either her stepsons or her nephews, your difficulty would disappear, the more

especially that John was our Lord's cousin, since apparently "the sister of Mary" (John 19: 25) was Salome, the mother of the sons of Zebedee (Matt. 27: 56; Mark 15: 40); but neither of those theories is tenable. The plain fact is that Jesus, as the Evangelist affirms, was Mary's "firstborn son," and after His birth she bore to Joseph by ordinary generation four other sons and several daughters; and the sentiment which is offended hereby is not reverence at all, but rather an example of that unchristian, indeed anti-christian, spirit of asceticism which was imported from paganism and has operated so mischievously in the Church, unhallowing God's good creation, degrading our human affections, and desecrating the sanctuary of the home.

What, then, is the solution of your problem? Remember what the Evangelists tell us of our Lord's brethren. It is no small evidence of His heavenly origin that, though born in the same home which sheltered His childhood, and brought up in His companionship, they were men of coarse fibre, narrow-minded, unimaginative, and misjudging Jews, until at length their souls were mastered by His transforming grace. He seemed to them a crazy enthusiast; and, living at Nazareth with Mary, they actually imbued her with their stupid opinion. It is written (cf. Mark 3: 20, 21, 31-35) that once, hearing tidings of His evangelical activities at Capernaum, they concluded that He was mad, and they and she travelled thither with the intention of laying hold of Him and putting Him under restraint for the credit of the family. Right on to the end of His ministry they remained unbelieving (cf. John 7: 1-9); and it was only after His resurrection that, in view of that overwhelming demonstration, their unbelief was conquered, and they attached themselves to the company of His disciples (cf. Acts 1: 14). What wonder, then, that in His dying hour, He should have been loath to leave Mary in their charge, and rather committed her to the gracious care of His beloved disciple? It is an exemplification of that ancient Scottish proverb which Sir Walter Scott so often quotes: "Better kind strangers than estranged kindred."—Prof. David Smith in "The British Weekly."

Beware of doubt! Faith is the subtle chain
Which binds us to the Infinite; the voice
Of a deep well within, that will remain
Unless we crowd it hence.

'Tis better to be glad for what is
Than to sigh for the things which are not;
'Tis better, braver, to reckon the joys
Than the troubles that fall to your lot.
—Selected.

The Sword of the Spirit.

Eph. 6: 17.

J. Plummer.

When Paul was a prisoner at Rome he had ample opportunity to observe in detail the kind of armour worn by the Roman soldiers, whose duty it was to guard and minister to him.

Perhaps he would engage them in conversation, and in order to gain their interest would question them of past exploits, and of the value their material armour had been in combat.

Then, having established a basis of conversation he would lead their thoughts to higher things! One can imagine him saying, "You have fought with visible and human foes! There are others, invisible, but even more mighty—principalities and powers of evil, spiritual wickedness in high places. Against these, too, one needs armour, aye, the whole armour of God. I urge you to let your loins be girt with truth; wear the breastplate of righteousness; see that your feet are shod with the preparation of the gospel of peace; the fiery darts from the wicked one can only be withstood by the shield of faith." And he would conclude, "Above all, take the helmet of salvation, and the sword of the spirit, which is the word of God."

This advice, whether tendered to the Roman soldiers or no, was certainly sent by Paul to the believers at Ephesus, and it is needed to-day. Many who have put on the helmet of salvation, neglect to take the sword of the Spirit, or having taken it, allow it to get rusty in the scabbard.

We would commend to all the present, practical value of this sword of the Spirit, which is the word of the living God, because

(a) *It has proven its practical utility.* Its value has been tried and proven by other and older campaigners in the battle of life, by God's servants in every age.

When Joshua assumed command of the Israelites, Jehovah exhorted him thus: "This book of the law... meditate therein day and night, observe to do all that is written therein! Then shall thy way be prosperous, thou shalt have good success."

At the age of 110 years, Joshua put the sword in its scabbard, never to be drawn by him again—and this was his grand witness to the children of Israel, "Not one thing hath failed of all the good things the Lord spake concerning you."

Too often they had failed to wield the sword, but when taken and used, it—the Word of God—had never failed them.

The "modern apostle of faith," George Muller, of Bristol orphanages, could write as follows when nearly ninety years of age:

"For 68 years I have been a lover of the Word of God, and that uninterruptedly. I have read more than a hundred times the Old and New Testaments with prayer and

meditation... I state to the glory of God, that in my inmost soul I believe that all the books of the Bible are written by inspiration of God."

Sixty-eight years, a hundred times! Is there another book that can be read "uninterruptedly" for such a span, and that will, moreover, give fresh inspiration and light when read "with prayer and meditation" the 101th time!

(b) *It was used by the Great Captain of our salvation.* The most noteworthy instance of this is to be found in the record of

My Bible and I.

We've travelled together,
My Bible and I,
Through all kinds of weather,
With smile or with sigh!
In sorrow or sunshine,
In tempest or calm,
Its friendship unchanging,
My lamp and my song!

We'll travel together,
My Bible and I,
When life has grown weary
And death e'en was nigh;
But all through the darkness
Of mist or of wrong,
I found it a solace,
A prayer and a song!

So now who shall part us
My Bible and I?
Shall isms or schisms,
Or "New lights," who try?
Shall shadow for substance,
Or stone for good bread,
Supplant its sound wisdom,
Give folly instead?

Ah, no! my dear Bible,
Exponent of light!
Thou sword of the Spirit
Put error to flight;
And still through life's journey
Until my last sigh,
We'll travel together,
My Bible and I.

—"Bugle Call."

the temptations endured by Jesus in the wilderness. To every wile of the devil Jesus replied with an "It is written." After the third attempt Satan retired defeated, apparently recognising that the Word of God is *the final word*; he was silenced by the sword of the Spirit.

(c) *Time proveth all things.* The word of the Lord has stood the test of time. Some weapons are now purely ornamental; modern warfare has no use for them. The sword of the Spirit is to-day as useful as ever, and may be trusted in all the temptations and perils, sorrows and sins of even this generation. The Word of God foretells correctly the present increase of knowledge and decrease of faith, it improves

modern as well as ancient error, and shows the way of life as clearly now as ever.

One might think that different peoples would require different presentations of universal truth, that what is good for Australia would not suit Africa or Asia! Let statistics answer.

The Bible has been translated into upwards of 550 languages, and one Society alone has distributed well over 320,000,000 copies.

(d) *The farther we get from Bible times the surer we become of Bible facts.* Modern discoveries in Egypt, Palestine and Babylon are proving the historical accuracy of the Bible.

Thirty years ago, Professor Huxley said that the Bible could not be an ancient book, because writing was unknown till long after Moses. Archaeologists to-day prove Huxley to be wrong; they produce from the ruins of an ancient Babylonish colony records of the existence of a fully organised postal system, and even a "bearer" cheque, dated B.C. 2400.

The doubter has asked, "Where could Elijah get water on Mount Carmel, when there had been a drought in the whole land for several years?"

The question demanded an answer—the answer is forthcoming! The explorer has now found a spring of water at the very top of the mount, a spring that has never been known to run dry within the memory of man.

But one might quote at considerable length under this heading.

We left Paul a prisoner at Rome! Just before his martyrdom he wrote a personal letter to one whom he called "his son in the faith." We commend this letter, and especially the following extracts:—

(2 Timothy 3: 14-17.)

"But continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them!

"And that from a child thou hast known the Holy Scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus.

"All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness:

"That the man of God may be perfect, thoroughly furnished unto all good works."

A message from an old man to a young man, from the dying to the living! Stating from whence the Bible comes, its immediate purpose, and its finished work.

Do not let the sword rust in its scabbard—a little more sword practice of this kind will hurt no one.

For verily, the sword of the Spirit is the Word of God! It should be worn *with* the helmet of salvation.

Sad-hearted, be at peace: the snowdrop lies

Under the cold sad earth-clods and the snow,
But spring is floating up the southern skies,

And the pale snowdrop silent waits below.

—George MacDonald.

Religious Notes and News.

German Missions.

The restrictions placed during the war upon the movements of German missionaries within the British Empire have now been greatly modified, so that absolute discrimination against Germans on the ground of nationality has been removed. Ordinances passed in different parts of the Empire against the entry of Germans have now lapsed in most of the Colonies, including the Gold Coast, Nigeria, and Hong Kong. In a few other Colonies and mandated territories, such as Kenya, Nyasaland, and Tanganyika Territory, these ordinances have been renewed for a further period of twelve months. In India, exclusion was for a period of five years, and this term has not yet expired. In all these areas the Government may make exceptions in the case of individuals, and this has occasionally been done. German missionaries as individuals, therefore, are placed, so far as political regulations are concerned, in the same position, with regard to return to all territories except India and East Africa, as all other non-British missionaries of unrecognised societies—that is, their entrance will depend upon their obtaining the necessary permits. A serious obstacle to the resumption by German missions has arisen in the condition of German exchange.

Scepticism in College.

During recent years, erroneous teaching in regard to Christian faith and doctrine has become entrenched in the higher educational institutions of America in a manner which has not only excited apprehension on the part of Christian leaders, but caused widespread indignation, owing to the evidence thereby afforded of a sad delinquency on the part of college trustees, says "The Christian." Who has not heard of universities and such-like institutions, having an honorable history, being brought into line with a barren Modernism through the action of some professor, who, having abused the confidence reposed in him, has sown the seeds of unbelief in the minds of young men and women in training for careers of usefulness in the service of Christ? Not always, however, do such destructive professors find their path so smooth as they could wish.

A Case in Point.

"The Christian" continues:—American papers just to hand describe a case in point. The faculty of William Jewell College, Missouri—a standard institution of learning under Baptist control, was recently joined by a Professor of Biblical Literature and Religious Education, Dr. Slaten by name. When it was reported that the views of the professor were not in harmony with Evangelical doctrine, the trustees sought an interview with him, and as their worst fears were found to be justified, they promptly pronounced the professor disqualified to occupy his chair, and terminated his engagement. As usual, there was an outcry for "academic freedom": but quite obviously, this was not involved. As the "New York Times" remarked, the action of the trustees made no attempt to silence the professor, but simply declared that he must present his unacceptable teaching elsewhere! In the words of the "Watchman-Examiner":—

"If such a man will not follow the dictates of good taste and good judgment, and step out of the place which he no longer has the moral right to occupy, then he should be dealt with summarily, whatever the consequences."

Here was a well-known Evangelical College with a professor who neither worshipped Christ nor prayed in His Name. Clearly he was in his wrong place, and the trustees of the College performed a manifest duty in bringing about the desired separation. And it is interesting to record that it is the College which, some sixteen years ago, acquired the great Puritan library of Charles Haddon Spurgeon that has now shown uncompromising consistency to the claims of Christ and his gospel.

Ku Klux Klan Opposed by Churches.

In a recent issue, says "The Christian World," London, we noted that a gowned and hooded member of the Ku Klux Klan had delivered an oration in the pulpit of Washington Avenue Baptist Church, Brooklyn, and that after the departure of the visitor the minister of the church proceeded to speak appreciatively of the aim of the Klan. It must not be thought, however, that the attitude of this particular minister is by any means representative of the general position adopted by churches and ministers. The American Federal Council of Churches has put on record its profound conviction that the recent rise of organisations whose members are masked, oath-bound, and unknown, and whose activities have the effect of arousing religious prejudice and racial antipathies, is fraught with grave consequences to the Church and to society at large. Evils of lawlessness and immorality, however serious, can never be remedied by secret, private, and unauthorised action. They must be handled by the State and by the recognised forces of education. However true it is that in some communities religious organisations seek a control over municipal administration which is undemocratic and highly undesirable, yet for another body of men, secret and oath-bound, to undertake to get control is equally intolerable, even if they seek with all sincerity to wrest it from the control of other groups. The Federal Council expresses its opposition to any movement which overrides the processes of law and order, and which tends to complicate and make more difficult the work of co-operation between the various political, racial and religious groups in the Republic. No such movements have the right to speak in the name of Protestantism, and the Churches are urged to exert every influence to check their spread.

The Spiritist Peril.

In the preface contributed to a recent volume, Sir William Barrett, one of the original founders of the Psychical Research Society, utters grave words of warning. Spiritism, to him, is no "new religion": and he confirms what others have so often asserted, that neither in Pagan nor in Christian literature do we find that Spiritism has added anything to the intellectual or moral advancement of the race. It is "a positive danger" for the emotional temperament to dabble with—"a treacherous quicksand upon which to build." The Word of God utters graver warnings still against consulting familiar spirits, "for all that do these things are an abomination unto the Lord" (Deut. 18: 10-12). This is one of the perils of these latter days, and the relapse of many into this evil thing, that is wholly Satanic in its origin and working, is a deplorable proof of the growing apostasy from the faith. All who name Christ as Saviour should shun every approach, however innocent-looking, to this path of spiritual death. The Word of God condemns it root and branch, and sure judgment has been pronounced upon it.—"The Christian."

Dr. Jowett's Retirement from Westminster Chapel.

The announcement that, under medical orders, Dr. J. H. Jowett had been compelled to cancel all his engagements for six months had prepared the congregation at Westminster Chapel, London, for the news that Dr. Jowett had decided that he must complete the resignation which he submitted a year ago. He had undertaken to preach once a Sunday after the end of March, and it was hoped that arrangements might be made for a further renewal of his partial ministry. These hopes have now to be abandoned. Recently the deacons received a letter from Dr. Jowett in these terms:—

"You will know that I had a serious breakdown about Christmas, more serious than the previous ones, and it has left me face to face with some very serious issues. I do not need to be

told that I am in a very weak condition, but I have been somewhat startled to be told by the doctor that it is imperative I should cancel every engagement for the next six months. I shall, therefore, not be able to be at Westminster in April and May. This raises a very important question, which my wife and I have very seriously considered; and we have come to a very definite decision. We feel it is necessary for me to become detached entirely from the ministry at Westminster. I am compelled to look for quieter ways, and for such services as will fall within my limited strength. I have an assurance that I shall still be able to render some service, but it will have to be in conditions of greater freedom. I do not see it is possible for me to undertake such work as I had hoped to do at Westminster. I therefore feel that it is altogether the wiser way to retire altogether, and thus complete the resignation which I submitted to the church a year ago. I certainly could not face the prospect of meeting the public with these possibilities of sudden breakdowns. I am told that if I choose a lighter work I can rise above my weakness."

A Dangerous Practice.

We have been requested to publish the following:—

"Many children lose their lives each year from tetanus or lock jaw, caused by stepping on the points of nails thoughtlessly left protruding from boards which are thrown down and left where barefoot children, or children with worn thin shoe soles can step on them. It only takes a few moments to remove the nails from the boards. *Better be safe than sorry.*"

Training Methodist Clergy.

Under the above heading the Melbourne "Argus" contains the following:—

"Intense interest was shown in the discussion at the Methodist Conference of Victoria and Tasmania yesterday, on a notice of motion tabled by the Rev. Dr. Fitchett, protesting against the use of Peake's Commentary on the Bible as a text-book for theological students, on the grounds, *inter alia*, that it cast doubt on the divinity of Christ. The motion quoted seven passages from the work in question, stating that they might work deadly mischief, and urged that the book be removed from the list of text books, that the teaching quoted be characterised as not in keeping with Christian faith, and suggested the names of other works to replace it. Dr. Fitchett, who was listened to attentively by a large gathering of ministers and laymen, said that nothing affected more profoundly the character of a church than its attitude towards the Bible. 'Peake's Commentary' cast a doubt on the virgin birth of Christ, and was not in agreement with Christian faith. Dr. Peake, the editor, was of the Methodist Church, and an able and sincere man. He (Dr. Fitchett) had no quarrel with the higher criticism—it was a legitimate study, and he held to every sane truth the higher criticism could show. The deadly peril of the words quoted was that they were set in an environment of beautiful language, and statements justified by faith. If a candidate for the ministry, however, had said these things, they would no more pass him than they would commit suicide. Referring to the passage, 'If the belief in demons be entirely illusory, then Jesus Christ was involved in popular error, and His claim to cast out the devils was an illusion.' Dr. Fitchett said that he could not himself find language to describe the words 'popular error.' He would rather that a layman, and an unconverted layman, for preference, would do so. He appealed to Conference as Christian men and guardians of the Church to support the motion. The Sydney Conference, he said, had voted for the exclusion of 'Peake's Commentary,' Adelaide wished to retain it, and he hoped Melbourne would stand by the truths of the Bible."

By resolution the three sections of Dr. Fitchett's motion were taken separately. The first, that Peake's Commentary be removed from the list of text books, was rejected by 107 votes to 82. The others were defeated by a large majority.

Our Book Table.

"Sermons and Addresses."

The name of J. B. Briney is familiar to disciples of Christ in many lands as that of a stalwart defender of the faith once for all delivered to the saints. In a bygone generation he was one of the most prominent and capable advocates of our position. In his old age, he preaches with vigor, and wields a trenchant pen.

The Standard Publishing Co. has issued a handsome volume of 430 pages bearing the modest title "Sermons and Addresses." Bro. Briney has taken the advice of many of his friends, and secured permanency for some of his utterances which were deemed of special value. The following great themes are discussed in the book: The Foundation of Christian Hope, The Kingdom of God, The Holy Spirit, What Must I Do To Be Saved? The Ministry of Angels, Conversion, The Intermediate State of the Dead, Christianity Its Own Proof, The New Heavens and the New Earth, Christian Unity, The Transfiguration of Christ, Extremes Meet, The Christian Race, God's Precious and Exceeding Great Promises, The Temptation of Christ, The Bible, The Province of the Human Mind in Religion, The Bible in Science, The Bible and Evolution.

This list of subjects is a most attractive one, and there is much in the treatment to be commended. The author is a sincere believer in Christ and the Scriptures, has no doubt of his positions, and is absolutely fearless and uncompromising in the presentation of truth. Some of his positions are possibly a little less certain than the author imagines, but the definiteness of his message is an agreeable change from the vagueness of many present-day sermons. The addresses are "old-style," with involved and weighty arguments at times inserted which possibly are more suited to the study than to the pulpit; but the volume is of interest and well worthy of the venerable author.

As usual, the Standard Co. has done its work well. The whole make-up of the book is pleasing. The price is 10/-; or 10/6 posted. The Austral Co. will be glad to receive orders, and to fill these as soon as the book could thereafter be obtained from America.

"The Philosophy of the Faith."

From The Church Book Room, 31 Victoria-st., London, we have received a copy of "The Philosophy of the Faith," containing five lectures delivered by the late Dr. Everard Digges La Touche, M.A., before the Student Christian Union of the University of Sydney, just before the outbreak of war in 1914. Dr. Touche enlisted and fell at Gallipoli. His mother writes a preface explaining the delay in publication. The subjects dealt with in the volume are "The Basis of All Science," "Christianity as Divine Self-Revelation," "The Christian Revelation of God," "The Cosmic Significance of Christ," and "The Christian Doctrine of Authority." The treatment is always suggestive. "The Church Family Newspaper" says of the author: "His thought is always clear, his scholarship is undoubted, and his enthusiasm for what he believes to be truth is evident in every page. He holds that time holds no further revelation in its womb, that the Christ of God is the last word in the great process of divine self-revelation in terms of time. No further revelation is thinkable. No further revelation is possible." The net price of the book in England is 1/6.

"An Australian Saint."

"The Mind of an Australian Saint" is the title of a very delightful little book of 56 pages published by Messrs. Arbuckle, Waddell Pty. Ltd., of Melbourne (price, 1/-). It contains selections from the letters of Miss Lizzie Franks, of Brunswick, who died 27 years ago, after some years of suffering. From her sick-bed she sent messages of cheer to others. We can commend this dainty

little volume most heartily. Its wide circulation would do much good. It will encourage those who by stress of circumstances live retired and circumscribed lives, showing them how a ministry for Christ may be theirs. It may shame the rest of us with greater opportunities and rouse us to do better.

"Soul Rest" and "The Other Side."

"Soul Rest, or Spirit Messages" and "The Other Side, or Things We May Know Concerning the Next Life" are the titles of two volumes of poems by Mrs. Fairlie Thornton. These little dainty books of 64 pages each, nicely bound and printed, make interesting reading, and are very suitable for distribution as presents. The verses all breathe a fine religious spirit, and are full of comfort and devotion. Their spirit of consecration and resignation would make them specially acceptable to the sorrowing and afflicted.

"The Christian" paid the author the following lofty tribute: "Mrs. Thornton has been hailed as a successor to Frances Ridley Havergal, and the verses in these little books show her to be moved by a similar spirit of Christian devotion. Each of her poems is a pendant to some striking passage from Scripture, and the music of her lines flows sweetly in tones of consolation or upliftment. There are many pieces in the two collections which will touch a responsive chord in ears attuned to gospel music."

The price of each volume is 1/6, posted 1/7. The following poem by Mrs. Thornton will give an idea of her style:

"UNDERNEATH ARE THE EVERLASTING ARMS."

Deut. 33: 27.

Fold me in Thine arms, Lord Jesus,
Fold me in Thy tender arms,
Let me feel Thy love so precious,
Hushing all my wild alarms,
Like a child on mother's bosom,
Safe from all impending harms.

Fold me in Thine arms, Lord Jesus,
To Thine heart of tenderest love,
Like the loving, loved Apostle.
So may I Thy nearness prove,
There no shaft of sin can touch me,
There nought can my spirit move.

Fold me in Thine arms, Lord Jesus,
Safe and precious resting place.
Oh, those arms of love are waiting
Weary sinners to embrace.
Waiting for their love responsive
To receive Thy wondrous grace.

Fold me in Thine arms, Lord Jesus,
Satan cannot touch me there,
Nought of evil can come nigh me,
None to pluck me thence shall dare.
Oh, the wondrous condescension
For our souls, Lord, thus to care.

Fold me in Thine arms, Lord Jesus,
This sad weary soul of mine,
Like a bird, its home nest seeking,
Flies to those dear arms of Thine.
I am safe in this blest shelter,
Satisfied with love divine.

Mr. R. B. S. Hammond on American Prohibition.

Sixty-six countries were represented at the Toronto Conference by eleven hundred and eleven delegates. The world has never before seen such an outpouring of sentiment from all civilisation against humanity's greatest foe—alcohol. The enthusiasm was unbounded, and the effect most profound. The belief was emphatic that in a not distant future prohibition will be the policy of all enlightened peoples.

The speech of the Conference was that of the Premier of Ontario. So great was the impression made that he was prevailed upon to repeat it. His statements concerning the benefits of Prohibition to Ontario were overwhelming in their significance, and electrified his vast audiences. There had been great improvements in living conditions. Families better clothed and fed, women no longer subjected to hard labor, drunkenness reduced from 55 per cent. to 30 per cent. A striking result of Prohibition was the greatly increased school attendance of children of poor parents. Before prohibition the enrolment was 168 per thousand of population, increased in four years of Prohibition to 186, with an enormous increase in attendance. He dwelt upon what this means to the future life of the province.

At St. Louis in the U.S.A., a city opposed to Prohibition, the Mayor put his private secretary and a motor car at Mr. Hammond's disposal. The officials were averse to admit benefits from Prohibition, but by taking their own statistics Mr. Hammond compelled them grudgingly to acknowledge that the closing of saloons must account for many of the changed conditions. In 1917 there were 325 convictions for street begging, and this was the year of the greatest prosperity of laborers ever known. Anybody able to do anything even in a half efficient way could get work. By 1921, a year of great business depression, when three and one half millions were unemployed, the number of convictions for street begging had fallen

to 77. The convictions for cruelty to animals in 1917 were 127; in 1921, 10. When asked if there had been any change in their laws or method of procedure which would account for this, he was told nothing. Pressed for an explanation, he received a simple "Don't know." "It seems to me," said Hammond, "that when even the cats and dogs know the great benefits of Prohibition that it is time they should be known to the Chief of Police." Before Prohibition over 7,000 were arrested for disorderly conduct due to drink, and 6,600 cases of street drunkenness were recorded. In 1921 the latter figure was reduced to 986, while in Sydney in December last the convictions for drunkenness were greater than for the whole year in St. Louis. In five days in Sydney there were 432 cases. In St. Louis in 1919 there were 1,623 women convicted of immorality, in 1921 but 603.

Mr. Hammond visited the Bowery in New York City, and saw a wonderful change from the olden days. He met in New York W. A. G. Lloyd, a liquor lecturer of Australia, who has fought Prohibition most vehemently. He was asked concerning conditions in New York as he saw them. He replied, "It is a new New York." Mr. Hammond got Lloyd's signature to his statement. It seems to be a case of "Even our enemies themselves being judges." The Chief of Police in Detroit said that formerly liquor came into that city by train load, now in hip pockets.

Democracy in the old lands is greater in some respects than it is here. South America, with its teeming populations and high ambitions, is making more progress in temperance reform than is Australia.

Would you make each day you live happier for yourself? Then, make each day, some person happier. This is a golden rule leading to inestimable gladness.

Twenty-Five Years of Co-operative Work.

1898-1923.

W. R. Hibburt.

At Easter the Western Australian churches celebrate 25 years of work associated together in Conference.

The first church in Western Australia to be known by the scriptural name of Church of Christ was commenced in Perth, on November 2, 1891, 31 years ago. The second of such churches was organised in Fremantle in October, 1892, 30 years ago. The first Conference of such churches was held in Perth, in April, 1898, 25 years ago. At that time there were four churches and 336 members in the State.

The history of Home Mission work dates back to July 1, 1898, when Bro. H. J. Banks was sent to labor with the infant church at Coolgardie, on the Eastern Goldfields. After a few months churches were organised at Boulder City, Kalgoorlie and Kanowna, and in December, 1900, Bro. G. H. Brewne was called to work in Boulder City. In July, 1901, Bro. R. J. Clow was engaged for Coolgardie district, and Bro. H. J. Banks transferred to Boulder City. Kalgoorlie—the Goldfields metropolis—received attention in 1902. W. G. Lawson Campbell served the church until 1905.

The work in the coastal areas was slowly developing, while the Home Mission Committee was aiding the work in the interior. In November, 1902, Bro. Thos. Hagger conducted a series of special meetings in the State, and later accepted the position of State Evangelist. After twelve months' arduous labor, he resigned to take up work in New South Wales. Bro. T. H. Scambler arrived in Western Australia during May, 1903. His first appointment was at Boulder City, where he remained until July, 1904, when he was sent to help the struggling cause at Bunbury. Since these early pioneering efforts, many evangelists have helped forward the work during this quarter-century period. The Lake-st. church has always played a consistent part in Home Mission enterprise, and enters into much of the history.

In the firing line.

Much of the success of the early days is certainly due to Bro. A. E. Illingworth, who labored indefatigably as Conference Secretary and as an evangelist. Bro. D. A. Ewers' long and faithful ministry is gratefully remembered, as is also the ministry of such men as G. B. Moysey, T. H. Scambler, W. B. Blakemore, A. W. Connor, W. Marsden, W. L. Ewers, G. T. Fitzgerald and "others whose names are in the book of life." The late H. J. Banks, who served in turn as a Home Missioner, evangelist of Subiaco church, Conference Secretary, and Organising Secretary, is worthy of signal mention in an historical sketch. His life and work has proved of enduring worth. Amid the pressure of a crowded busy life many keen Christian business men have found opportunity to preach the Word of truth, and many, though not apt in preaching and teaching, have yet served in the front line, bearing the brunt of the battle, and accomplishing a forward work. Several brethren are greatly esteemed by the brotherhood for their work's sake. In faithful and efficient service they have exhibited a commendable continuity and steadfastness to purpose. D. M. Wilson, who was honored by being made president during the 25th year, has served on the Home Mission Committee from its inception, and only missed a meeting when absent from the State. Henry Wright, who has heralded the evangel so perfectly in song, has continued as Conference Treasurer, and a member of the Home Mission Committee since his first election in 1899. If in turning over the pages that record the doings of the past, we compiled a list of names as they occurred, we would find it contained such names as Bren. J. F. P. Pallot, Alfred Shaw, F. Illingworth, James Leach, A. Lucraft, Albany Bell, C. A. G. Payne, H. Berry, S. Thompson, A. A. Lightfoot, A. W. Manning, H. P. Manning, A. Price, R. W. Ewers, E. R. Berry, W. Vinnicombe,

H. J. Yelland, J. J. Silvester, G. O. Burchill, E. E. Nelson, J. Rhodes, and T. Peacock.

A feature that is worthy of recognition is the number, surprisingly great for such a small brotherhood and isolated State, who have gone forth to serve in other States and in other lands.

In comparison.

Since 1923 figures are not yet available, we must content ourselves chiefly with the returns of 1922.

Number of Churches ..	1898	4	1922	16
Membership	1898	336	1922	1852
Number of Evangelists	1898	Nil	1923	10
Amount raised for Foreign Missions	1904	£101	1922	£759
Amount raised for Home Missions	1899	£241	1922	£1010
Weekly Expenditure H.M. Fields	1907	£12	1923	£27

The Home Mission Treasurer has handled in 25 years over £17,533 of Home Mission money. At the present time, because of a strength gained by



D. M. Wilson,

President of Western Australian Conference, and 25 years a Member of the Home Mission Committee.

association of the churches in Conference, the Home Mission Committee is able to assist in eight fields. There has been a marked growth in Foreign Mission enterprise during the 25 years. The churches have also taken an active part in the moral welfare of the State. In anti-liquor reform they have proved a live factor. There has always been an ambitious spirit to function in the widest possible sphere. At last Conference there was given very serious consideration to the proposal to establish a hospital. The State was one of the first to get the Bible School vision. The many young people at the present time are a very valuable asset.

In the interests of unity.

During the 25 years under review, the Churches of Christ have made a fearless defence against unscriptural practices, and those things which make for division amongst the children of God. They have pleaded for a loyalty to Christ, a recognition of the full and supreme authority of God's Word, and a forsaking of that which dishonors the Christ and hinders his will. Wearing only the names that are scriptural, submitting to ordinances that are commanded, they have endeavored to win souls for Christ and plead for the unity of believers on a New Testament basis. Many have been attracted by the logic of this Christ-honoring plea and have taken up this New Testament position.

In the future.

The next quarter of a century is full of promise. The brethren are eager on expansion work. The State is developing. There is a great influx of settlers, and the great open spaces are being occupied. With this comes an opportunity for service and usefulness. Or long the State has had the Bible School vision (thanks to such men as Albany Bell, D. M. Wilson, A. Lightfoot, C. A. G. Payne, W. B. Blakemore, and E. E. Nelson), and in the coming years we shall reap the reward of faithful Bible School service. If we continue loyal to the Christ and maintain an evangelistic fervor there is the possibility of capturing the State. We pray that God will continue to guide the brotherhood and that the younger generation will prove zealous and eager and faithful as did those who pioneered the work.

Prohibition in Norfolk Island.

Camberwell, March 3, 1923.

To the Editor, "The Australian Christian."

Dear Sir,—

An abstract from the letters of Mr. Waters appeared in your issue of March 1, 1923, under the heading, "Foreign Missions—New Hebrides."

It contains assertions surprising to me, and seriously impugning the integrity of the officials responsible for the enforcement of Prohibition in Norfolk Island.

Prohibition has been in force there since the inception of a code of laws drawn up on the instigation of the Governor at the time. This code of laws was deemed to be suited to the mental and moral status of the residents who had recently been transported from Pitcairn Island at their request. The residents are still administered to under those laws, slightly modified in some respects, although Norfolk Island is no longer a Crown Colony since it became incorporated in the Commonwealth of Australia.

The machinery for enforcing Prohibition provides that no alcohol be supplied to the islanders (or visitors), except such as is ordered as a medicine by the Government Medical Officer, Dr. Patten, such orders being dispensed by the Clerk of Court, Mr. Stephenson. By a recent ordinance, moreover, all applicants to the doctor for orders, who are refused and are of opinion that they are unjustly treated, may present their grievance to the Administrator of the Island, Lieut.-Gen. Parnell, C.M.S., O.B.E. Such cases not infrequently occur, not, however, amongst the islanders, but amongst the visitors. Relatively quite a number of alcoholics come to Norfolk Island, as to a sanitarium, seeking cure for their morbid craving, many of whom become temporary or permanent residents.

Now each of the above named gentlemen is above suspicion, a fact I wish to make quite definite, and as there is little or no opportunity for smuggling or illicit distillation, it seems impossible to interpret Mr. Waters' assertions.

During each of the years 1921 and 1922 I have lived a few weeks on Norfolk Island, and had exceptional opportunities of observing the working of the Prohibition machinery, and of detecting any indications of its failure or of abuses, if any occurred; yet I failed to find an instance. On the other hand, however, I heard frequent more or less violent protests by visitors against the stringency of the Prohibition enforcement.

In several conversations with the Rev. Mr. Martin, he never expressed to me such sentiments as those accredited to him by Mr. Waters.

Kindly pardon me for intruding upon your valuable time and space in the journal. I am desirous of preventing a misconception by your readers of the working of Prohibition on Norfolk Island, and of endeavoring to save the reputations of those concerned in its enforcement.

Yours truly,

E. H. Embley, M.D.

3/3/23.

The Realm of the Bible School.

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

On Illustrations.

Mr. J. Eaton Feasey, in "The Greater Things of the Sunday School," says some good things about illustrations, part of which we give below.

The primary characteristic of anything that has a right to be called an illustration is that it illustrates—that is, it must throw light upon something; it must enable one to see something more plainly than he could otherwise do. A good many "popular" speakers introduce all sorts of stories into their addresses merely to raise a smile and relieve the tedium of listening to them. There may be some slight justification for that, but the speaker must not refer to these "lollipops" as illustrations.

A lawyer once enquired about the meaning of the term *neighbor*. Now it is not easy to tell anyone what actions and what spirit are to be regarded as neighborly; but the Great Teacher told the man a story, and answered the question once for all. The parable of the Good Samaritan is a perfect illustration. One cannot help "seeing." The difficulty with most of us is that we are not able to find just the right story or illuminating word. Dr. Culross once wanted to explain what was meant by tact. He said that at a certain breakfast a guest upset a cup, and its contents spoiled the cloth. A neighbor quietly placed a vase of flowers over the stain, and thus hid the blot with beauty. Surely that was a perfect illustration; "tact" is that sort of thing. But how many of us would ever have thought of that story just when we wanted it?

The difficulty with most of us is that we forget. O. W. Holmes says, "It is a capital plan to carry a tablet with you, and when you find yourself most felicitous take notes of your own conversation." Certainly one must be on the lookout for illustrations. One of the best things any Sunday School teacher can do is to survey the lessons for a whole quarter beforehand. Read the Scriptures prescribed; carry the subjects in mind. Then when in his reading, or listening to sermons or conversations, he comes upon something that bears on any one of them, let him make a note of it under the lesson for that day. Often one meets, in one's daily round, some incident that parallels—in terms of to-day—some Bible story; this must be kept for use when one has to teach or preach about that story. Whatever we do we must make our illustration—be it story, or picture, or poem—a means to an end, the end being the elucidation or enforcement of the truth we are teaching. The illustration is not an end in itself.

Sometimes an illustration may be used to raise the point of a lesson. If one reads Mr. Barings Gould's "Legend of St. Sophia," or Mrs. Nesbit's "Singing of the Magnificat," the question at once arises as to what gives value to a gift, and makes it a great gift. The fact is set forth that God may count great what we may count small. From either story one may pass to a lesson upon our Lord and the Widow's Mite.

The well-read person has a great advantage in the matter of illustrations, for English literature is the great source of them. Therefore, read! Our scholars know more of literature than was the case twenty years ago. Give them stories that are literature. Give them prose as well as verse. And let us not forget that an illustration is by no means always, or usually a story. History, geography, biography, biology—all are available. Can anybody forget Drummond's use of the hermit-crab in his Natural Law in the Spiritual World? For all of us there is the Bible, which is quite the best illustrator of itself; a truth expressed in any part is illustrated in many others. One cannot teach the Bible who does not know the Bible.

Real illumination comes from the Source of Light. Whoever may be the teacher, if he has any wisdom at all will pray, "*Shed Thy gracious radiance here.*"

A Tennis Fete.

The young people of Surrey Hills church, Victoria, are fortunate in possessing two splendid tennis courts on land adjacent to the church buildings. Arrangements have been entered into whereby the Tennis Club is to liquidate the debt on the courts in five annual instalments. In connection with this arrangement a Tennis Fete was held on the afternoon and evening of March 3. The weather conditions were favorable. The function was a great success socially, and the financial returns were good. The writer of these notes had the privilege of declaring the fete open and of seeing something of the splendid enthusiasm the young people are putting into the work. The Bible School has reached the highest enrolment in its history, and the interest in all departments of the work is good. R. K. Whately, the preacher, and the church are happy in the work, and looking forward to greater things.



Henry Wright,
who has served 24 years as Treasurer of the Home Mission Committee, and handled over £17,533.

Buena Vista.

It would be difficult to find a more beautiful situation than that of our little church at Red Hill (Victoria), on the Mornington Peninsula. From the brow of the hill on which the church stands, views of the great Southern Ocean, Port Phillip Bay, and Westernport Bay, may be had, as well as vistas down quiet valleys and along cultivated hillsides. "Beautiful in elevation is Mount Zion" (R.V.), wrote the Psalmist. The modern chronicler could say the same of the Red Hill church. He could hardly say, "The joy of all the earth," but he could truly say that the church is the joy of many hearts in that locality.

Bible School anniversary services were the occasion of the writer's visit on March 4 and 5. Splendid meetings were held on the Sunday, and good interest manifested. The whole countryside turned out for the demonstration and distribution of prizes on the Monday night. The scholars acquitted themselves well. The singing under the leadership of Mr. F. Butler was a very pleasing feature. An interesting item of the programme was a solo by Bro. J. Tinkler, who is in his 77th year. He represented the Bible Class in a very creditable manner. The church is doing splendid service to the community. The school, under the leadership of Mr. W. McRoberts, is filling a real need. There are opportunities before the church and the future is bright. Bro. Pratt is the student preacher.

The Premiership.

North Fitzroy holds first place among Victorian schools in point of enrolment, reporting 376. Moreland comes a close second, with 366 enrolled. Moreland, however, leads the State in average attendance with a total of 260 for the year. Prahran takes third place, both in total enrolment and average attendance, the numbers being 318 and 233 respectively. But in percentage of attendance, Prahran forges ahead with 72.9 per cent. for the year. This school is in a very prosperous condition, and will soon be a keen competitor for the premiership.

Western District Conference, Qld.

G. Burns.

The second annual Western District Conference of the Associated Churches of Christ was held in Roma on Friday and Saturday, Feb. 16 and 17. A large number of delegates came from the outlying districts, including Chinchilla, Drillham, Yingerbay, and Wallumbilla, also visitors from Brisbane and Toowoomba were present.

Proceedings opened on Friday evening with a prayer meeting. At 7 o'clock in the Oddfellows' Hall, a Conference tea meeting was held. At 8 o'clock a fairly large gathering assembled for the public reception of delegates and visitors, and a pleasing programme of speeches and vocal items was gone through. H. C. Spratt, of Roma, President of the Western Conference, occupied the chair, and delivered an inspiring address on the "Four Essentials to the Christian Life." Words of welcome were then spoken by Mr. W. Rothery, and the following gentlemen responded: Mr. Weiske for the Church of England, Mr. Tempest for the Methodist Church, Captain Peardon for the Salvation Army, Mr. R. Pitman then welcomed the visitors from Brisbane and Toowoomba, Mr. and Mrs. Wendorf, Mr. J. Coward (Brisbane), and Mr. G. Burns suitably responded, and brought greetings from their respective churches. Evangelist Burns delivered an address on the "Threefold Development of the Christian Life." The delegates from the district churches were welcomed by Mr. Green, and the following responded: Chinchilla, Mr. R. Davis; Drillham, Mr. C. V. Roberts; Yingerbay, Mr. W. Waldron; and Wallumbilla, Mr. Pick. During the evening vocal items were rendered by Mrs. Spratt and Mr. Burns, and Mrs. Spratt and Mrs. Ferguson acted as accompanists.

On Saturday morning proceedings were opened by a season of prayer, led by Mr. F. Enchelmaier, President of the Queensland General Conference. A two hours' session of earnest prayer promised well for a good business session. The chief business of the afternoon session was the consideration of district evangelism, and the placing of a second man in the Roma-Chinchilla field. Naturally the discussion turned on the points of finance and the obtaining of a suitable man. A long and interesting discussion resulted in the carrying of a recommendation that all members be asked to adopt the practice of giving one-tenth to the Lord's work, and Mr. Wendorf was asked and consented to spend a few weeks later in the year in the district to organise the scheme. Mrs. Wendorf delivered a most inspiring address on "The Seed Sown in the Stony Ground." After tea an open-air meeting was held, which was addressed by Evangelists Coward and Burns, and was attentively listened to by a large company of men and women. A short business session was held in the chapel after the open-air meeting, which resulted in a decision to immediately get into communication with Mr. Stan. Vanham, of Toowoomba, and engage him as missionary evangelist to assist Mr. Spratt in the outlying districts under the jurisdiction of the Western Conference. Saturday's services were largely attended. Mr. Wendorf addressed the morning gathering, and Evangelist Burns, who is conducting a few days' missionary effort, conducted the evening meeting, when, in spite of the heat, a large gathering assembled.

Foreign Missions.

Conducted by G. T. Walden, M.A.
(74 Edmund Avenue, Unley, South Australia.)

Notes and News.

Miss Vera Blake expects to arrive in Australia on her first furlough some time in April. There is a probability that she will bring one of the orphan girls with her.

Bro. Roy Coventry will attend the New South Wales Conference, and afterwards spend two or three weeks visiting the churches there, and in June will assist Victoria in preparation for the July offering.

The Federal Secretary leaves Adelaide on Saturday, March 10, by the Commonwealth steamer "Moreton Bay," for Western Australia, where he will attend the Western Australian Jubilee Conference, and visit the churches of Western Australia. He will return to Adelaide about the beginning of April.

Bro. Lum Yow, a Chinese doctor in Adelaide, and one of our leading Chinese brethren, suffered a sad bereavement last week when his only son Stanley, a bright young man of 18 years, died from heart failure while bathing at St. Kilda. He gave promise of a very fine man, and was a student at the Scotch College, in Melbourne. The funeral took place at the West Terrace Cemetery, Adelaide, on Tuesday, March 6th. Hundreds of people gathered to show respect to Bro. Lum Yow, large numbers of Chinese being present. The sympathies of our Australian brotherhood, both Chinese and European, are with our Bro. Lum Yow and his family in the loss that they have sustained. Bro. Lum Yow often preaches the gospel at the Chinese services in Adelaide, and has had the joy of taking the confessions of several Chinese.

Baramati School.

Copy of Inspector's Report, 8-11-22.

"I inspected the school thoroughly in various subjects. Miss Redman has kept the school in an efficient manner. The staff is adequate in quality and quantity. Drill, drawing, geography, and sewing are all well taken care of, but nature study has not yet caught the attention of the managers. Cricket is played by grown-up boys. I may recommend Aya Patya and Cho-Cho as additional out-door games. The upper classes are very weak in the vernacular; this is still a great drawback. Care is being taken from lower classes, wherein pronunciation was found very satisfactory. The kindergarten class will be entrusted to a specially trained mistress in coming March. I found substantial work done during the year in this class also."

Letter from T. Escott.

Bro. Escott writes (10/1/23):—

We were pleased to receive your letter of Dec. 6. I note with satisfaction that you are making a definite effort to meet our pressing need of a bungalow. We dread the thought of the possibilities of having to spend another monsoon in the present unsatisfactory condition of the building. Had we been in the position to build this year, it would have meant a considerable saving in the cost of erection, as labor can now be procured at a low rate, as harvesting has not yet begun.

I have to further support part of the verandah, as there is danger of it collapsing. We are grateful for your sympathy and labor of love on our behalf. With me it is never a pleasant duty to acquaint you with our difficulties, and needs on the field, as we are not unmindful of the many burdens that must continually weigh on you.

This month has been a very full one in many respects, and the months seem to pass all too quickly.

We have much to praise God for in what has been accomplished this month, in the proclamation of the gospel. The Bible women band have been steadily hammering in at it, working two

villages a day. In the morning one village, and in the afternoon one village. We find it a distinct advantage in many ways having our own conveyance. With our own private money we were able to buy a splendid pair of trotting bullocks, and a splendid army cart. The Government are selling off surplus army war stock, so we ordered a mule cart from Bombay, and have refitted it up to suit bullocks: they are made of all iron, or I should say steel, and having once served a little in the fitting trade, I was able to turn it into a first-rate bullock conveyance, at a fairly low cost.

We closed the old year and began the new in a special evangelistic campaign. Our band comprised all our school teachers, preachers, and Bible women's band. We threw our whole force into the movement, leaving only the women and children behind with a watchman to look after them.

We have every cause for praise and satisfaction in the work accomplished. Our main objective was Indapur, which we centred on, and where we spent the new year. To convey our whole band with luggage required three bullock drays and horse tongas. We spent there very busy days in which there was very little breathing space. On arrival our first concern was to make arrangements for accommodating our party. The Bible women put up in the Government bungalow with us, and the preachers and teachers were accommodated in the town. In the evening we held a Kirtin in the school, that is the Indian way of holding what we would call a service of song. They took the life of Joseph and used it in its application to Christ, also the Prodigal Son. We had about 200 to this meeting, which lasted well on into the night. Sunday morning we held divine service, when we all partook of the Lord's Supper. This was followed by visiting some high caste Brahmin homes to which the Bible women had been invited to sing hymns. This proved a splendid opportunity to reach the women of these homes.

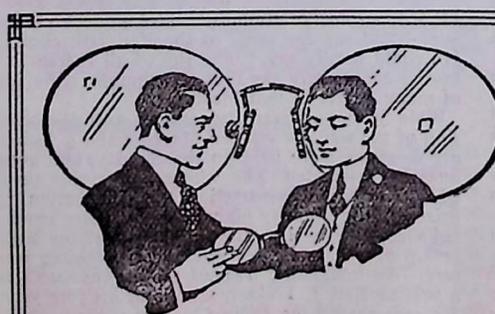
We then formed into two bands, I with the preachers, and Mrs. Escott with the Bible women,

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and for a considerable time preached to large crowds of attentive hearers, sometimes as many as two hundred at a time. Drums, native instruments, and a little organ proved a great aid in the preaching. I omitted to mention that on Saturday we distributed prizes and Christmas gifts to the school children, after which street preaching was engaged in to large crowds of attentive hearers.

The work at Indapur wants placing on a firmer basis. We should have our own houses for workers, as it is very unsatisfactory renting houses, as one is liable at any time to have the owners close down on one. I have received a letter from the master to say the owner has turned him out, as he required the house, having been offered a higher rent. On my last visit I made enquiries re purchasing a house. I trust it will not be long before we have it opened as a permanent station, with a missionary located there.

The school at Khanota is continuing with no very marked increase in attendance, partly owing to the field work being in full swing, and partly to some of the people being averse to having a Christian teacher, the prejudice of which we trust time will efface.

On our return from Indapur we paid a visit to the school to delight the children with giving them the Christmas gifts, and spent a happy time with them and the village people.

To be continued.

MALVERN-CAULFIELD CHURCH OF CHRIST.

Debenture Draw, February 28, 1923.

£5 Debentures.—Nos. 82, 20, 2, 68, 35, 112, 136, 126, 10, 127, 51, 125, 121, 53, 124.

£10 Debentures.—Nos. 129, 61, 71, 33, 114, 117, 126, 121, 52, 80, 144, 46, 136, 36, 35.

Will holders please communicate with W. A. Strongman, Secretary, 42 Parslow-st., Malvern?

TENDERS.

Church of Christ, Bell Street, Coburg.

Tenders, returnable to the Secretary, P. G. Lennox, Suffolk Avenue, Coburg, by April 7th, are invited for the erection of a Brick Church for the above. Plans and specifications may be inspected between 10 a.m. and 4 p.m. at the Kookooburra Cafe, 268 Sydney-road, Coburg. Preliminary deposit, £5; final, £25. The lowest or any tender not necessarily accepted.—P. G. Lennox, Suffolk Avenue, Coburg, 10/3/23.

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and

"THE OTHER SIDE."

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95 ELIZABETH STREET, MELBOURNE.

Here and There.

For Synopsis of Victorian Conference Programme, see Coming Events.

Jan. E. Thomas expects to arrive in Melbourne from New Zealand on March 17.

One baptism at Doncaster East, and three more confessions Sunday night, J. G. Shain preaching.

The secretary of Windsor church now is J. E. Black, 28 Marlton Crescent, St. Kilda, Vic.

We learn that Bro. Walter J. Manning has been invited, as representing the business men of our S.A. brotherhood, to attend the forthcoming W.A. Conference.

Thos. Hagger has been visiting the Gnowanup district, and conducting services. He intends visiting brethren at other centres on the Great Southern Line of Western Australia.

The address of Bro. L. Larsen now is McLennan-st., Albion, Q. We are glad to learn that prospects are bright at Albion. A good spirit prevails, and good meetings are the rule.

The sisters of the Victorian General Dorcas Committee will hold their usual monthly meeting on Wednesday next, March 21, in the Swanston-st. lecture hall, from 10.30 a.m. till 4 p.m. All sisters are invited to attend.

The Western Australian brethren are looking forward to the presence of Bro. and Sister Illingworth, Bro. and Sister Morrow, and Geo. T. Walden, at their Conference gatherings. Others are endeavoring to visit the State at Easter.

At a recent meeting, the officers of the church at Dunolly, Vic., decided to have a new house of worship erected. Bro. H. Saunders, who was given charge of the building arrangements, expects to commence the work after Easter.

In connection with the Kellems-Richards mission, the Committee of Management has appointed J. E. Allan secretary. Churches requiring any information in reference to the coming mission will please write to Bro. Allan, 41 Bennett-st., North Richmond, Victoria. Phone J. 1923.

The Ballarat churches filed quite a number of preaching points on Sunday night. Bro. Combridge, of Peeli-st., was at Stawell, and Bro. Wilkie was at Peel-st., Bro. Pittock at Mount Clear, Bro. Morris at Meredith, and Bro. Burdeu at the Central Baptist Church, with Bro. Connor at Dawson-st., made quite a brave showing of preaching talent from Ballarat churches.

Bro. A. L. Haddon, the newly appointed organizer of the New South Wales Bible School Department, will be welcomed by the members of the Bible Schools' and Home Missionary Committees at tea at the City Temple on Monday evening, March 19. Representative speakers will extend a hearty welcome to our brother, Bro. Haddon's advent is hailed with delight, greatest optimism prevailing.

Our Victorian Preachers' Association held a happy social meeting on Monday, March 5. The presence of the preachers' wives made the gathering a memorable and enjoyable one. Bro. Theo. Edwards gave a paper on "The Problem of the Preacher's Wife." Reference was made to the excellent service which Bro. J. Webb had rendered as secretary of the Association, and good wishes were expressed for his work at Unley. Bro. L. C. McCallum, M.A., A. E. Hurren, and H. J. Patterson, B.A., have been appointed president, secretary, and assistant secretary respectively for the new year.

"Every member an advocate of the plea" is a standard being set by the Western Australian churches. To accomplish this a special campaign has been planned during the month of April. Each congregation is organising as a study circle for one week. A synopsis of five week-night studies has been prepared in booklet form, and will be supplied to each member. The effort is being made to conduct the campaign with the same enthusiasm that enters into evangelistic mission work. Simultaneously a special series of Sunday night addresses hearing on Christian union has been arranged, and will be extensively advertised in the daily papers.

Brethren will be glad to hear that Bro. Jesse R. Kellems and Richards, of America, will be coming to Australia to conduct a series of missions. The Victorian Home Missionary Committee appointed the following Committee of Management:—J. McG. Abercrombie, W. B. Blake, Thos. Bagley, W. C. Craigie, R. C. Edwards, T. R. Morris, L. C. McCallum, T. H. Scambler and Jan. E. Thomas. The Olympia building, which will accommodate 5,000 people, has been engaged for four weeks with the option of two more weeks. The mission will start on Sunday, July 8. Bro. Kellems is one of the most successful and powerful evangelists that we have in America. We trust his campaign in this country will prove to be a great soul-saving one, and a time of rejoicing and uplifting to the churches.

The Australasian Band of Hope Union Convention will be held in Sydney during Easter, when delegates from several States will meet for the third Australasian Band of Hope Convention. The meetings will be very representative, and will be presided over by the Australasian President, Mr. E. Blakiston, of Geelong. The Executive business of the Convention will take place on Easter Saturday, followed by a public demonstration, which will be held in the City Temple on Saturday night, when visiting delegates will participate in an interesting programme, and local societies and artists will assist. On Sunday, a large number of Sunday Schools will be visited, and an after school children's meeting will be held on the beach at Manly. Monday will be spent in an educational conference, which will be open to the public, and will be held in Macdonnell House. On Tuesday an excursion will take place up the Parramatta River, and to the Burnside Homes.

Our Dunedin correspondent writes:—"We are pleased to report the arrival of J. J. and Mrs. Franklyn, who reached Dunedin on February 3. A welcome to our city was given at a social held in the Tabernacle on February 6, representatives from the Tabernacle and the suburban Churches of Christ attending. C. F. Sundstrum presided, and the speakers were the evangelists from South Dunedin, Roslyn, and N.E. Valley, J. I. Wright (representing Mornington church and the Foreign Mission Executive), and C. Dallaston (Baptist Church). Letters expressive of pleasure and good will were received from the Y.M.C.A., Dunedin, and the chairman of the Churches of Christ Dominion Conference Executive. A bouquet of flowers to Mrs. Franklyn was presented by Mrs. T. Hislop. Bro. Franklyn has commenced a series of "plain talks for the times" on Sunday evenings. At the weekly prayer meetings he is to give addresses upon "The Principles of Christ Applied to Our Modern Life." About 40 present at last prayer meeting. The church has just purchased a house at 27 Maitland-st., which will be occupied by our evangelist."

The W.A. "Daily News" of March 2 devotes a long article to the Training for Leadership Camp held at the Royal Agricultural Show Grounds under the auspices of the Young People's Committee of Churches of Christ. Fifteen young men were in camp. All had their usual business duties to attend to. Mornings and evenings were devoted to helpful exercises—team games, devotional services, lectures, discussions, etc. W. R. Hibbert and Maston Bell gave evening lectures, typical subjects being the objective of organisation among boys; the essential qualities that entitle a boy to lead his fellows; the outline of an ideal club adaptable to any group of boys; mental, spiritual, and physical gymnastics, outlining a suitable syllabus in each case; how to conduct club business; camp-craft, embracing many useful ideas for the running of a successful camp. A "Daily News" representative interviewed Bro. W. R. Hibbert regarding the motives and procedure of the camp. The purpose was well stated by Bro. Hibbert as follows:—"It is recognised that numbers of boys instinctively group together under the rallying influence of common interests. To

achieve any material progress each of these groups requires a leader. We have many boys' clubs in our various church centres, but it is almost invariably found that they are hindered from accomplishing the best work because they lack intelligent leadership and clearly defined aims. To successfully control the policy of his clubmates, a boy requires certain qualifications which are by no means common. It was with the idea of picking out from different centres a small band of lads marked by all-round capability, and teaching them how to intelligently organise a group of boys, how to grip them, how to develop them into useful men, ready to serve God and their fellow men, that the present camp scheme was formulated."

On Friday, 23rd ult., the members of the Queensland Home Missionary Committee, the Executive of the Women's Conference, and various ministers, met Bro. C. Young at the Central Cafe, under the management of Bro. J. Stabe, and together enjoyed an excellent repast. Subsequently a State welcome was given to our brother in the Ann-st. chapel. The attendance was expressive of an affectionate welcome. Bro. Enchelmaier, President, occupied the chair, and welcomed Bro. Young. Many representatives contributed to the welcome. F. E. Alcorn, Ann-st.; H. W. Morton, Sunmybank; E. P. Adermann, Home Missionary Committee; Mrs. Wendorf, Sisters' Conference; S. Vanham, Toowoomba, the spiritual birthplace of Bro. Young; Hawthorne, W. Shoebridge; Zillmere, Mr. Stabe, senr.; Ipswich, Bro. Young's field of labor, Bro. Larsen; E. A. Arnold, Boonah and Silverdale; Geo. Green, Bundamba; C. Adermann, Albion; T. Geraghty, Annerley; J. Coward, West End.

A fine meeting of the men of Melbourne and metropolitan churches assembled in Lygon-st. on Monday, March 5. The singing, under the leadership of Bro. R. Lyall, was enthusiastic and cheerful. L. C. McCallum delivered an inspirational address on "Methods for Promulgating our Plea." He strongly advocated a system for the educating of our members in order that they may instruct others. That the spirit of evangelism among our churches be intensified. He considered that the coming of Jesse R. Kellems and party, of U.S.A., to conduct a series of meetings through our country, would result in a great uplift to our work. He hoped the churches would do more advertising, use the daily papers as much as possible, and every church in the metropolitan area announce its services every Saturday in the leading papers. The address was much appreciated, and the following resolution was unanimously carried:—"That this brotherhood meeting rejoices at the call of Bro. Kellems and Richards for an evangelistic campaign, and congratulates the Home Missionary Committee on the appointment of a Committee of Management to organise the work in this State."

IN MEMORIAM.

HING.—In loving memory of my dearly beloved husband, and our kind and loving father, who was called to a higher life, March 16, 1922.

No space of time or lapse of years

Can dim our loved one's past;

A loving memory holds him dear.

Affection holds him fast.

—Inserted by his loving wife and family.

PRESTON.—In loving memory of our sweet little mother, who fell asleep, March 19, 1917.

—Sadie and Harry.

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Two new settlers recently arrived desire employment; one first-class accountant; other, retail store knowledge, and both some land experience in England; married, strong and glad to work either in city or on land. Write "Ambitious," "Australian Christian" Office.

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Organ, Estey, 11 stop, knee swells, glorious tone, magnificent appearance, £25.—G. J. Cuming, 130 Hyde st., Yarraville.

The Family Altar.

J. C. Ferd. Pittman.

HOLDING TO THE FAITHFUL WORD.

Such conduct, enjoined upon elders, and alike needed by all, is infinitely preferable to our last lesson's sad deviation from truth predicted by Paul, and long since abundantly fulfilled. The time soon came, and men endured not sound doctrine, but having itching ears, turned away from the truth unto fables. In our own day, the number of such is legion. The tendency to drift from truth is so strong that Paul, in writing to Titus concerning the qualifications of elders, states very definitely that they must be "just, holy, self-controlled, holding fast the faithful word."

Men can afford to let go a great deal of that which is included in private and public ministrations. "Vain talkers and deceivers" might well close their mouths, or, as the Apostle suggests, have them closed by others; they have had their chance, but failed utterly. The primary need of our day, and at all times, is to give the Word of God a chance; and all Christians would do well if they turned for ever from fables and the commandments of men and held tenaciously to "the faithful word."

MONDAY, APRIL 2.

Paul, a servant of God.—Titus 1: 1.

F. W. Robertson wrote:—"If any man living in this world is doing nothing, he has taken away one pair of hands, one brain, from the work of God, and left it to the performance of another."

Reading.—Titus 1: 1-4.

TUESDAY, APRIL 3.

The knowledge of the truth which is according to godliness.—Titus 1: 1.

"I tried to be skeptic when I was a young man," said Cecil, "but my mother's life was too much for me." It was Jesus Christ in his good mother that was "too much" for him.

Reading.—Titus 1: 5-9.

WEDNESDAY, APRIL 4.

In hope of eternal life, which God, who cannot lie, promised before times eternal.—Titus 1: 2.

"The moon and stars shall lose their light;
The sun shall sink in endless night;
Both heaven and earth shall pass away;
The works of nature all decay.

"But they that in the Lord confide,
And shelter in his wounded side,
Shall see the danger overpast,
Stand every storm, and live at last."

Reading.—Titus 1: 10-16.

THURSDAY, APRIL 5.

But in his own seasons manifested his word in the message, wherewith I was intrusted according to the commandment of God our Saviour.—Titus 1: 3.

"When Alexander camped before a city he used to set up a light to give notice to those within that if they came forth to him while that light lasted, they should have quarter; if otherwise, no mercy was to be expected. God sets up light after light, and waits year after year, and urgently invites men to come to him that they may have life. The gospel is available for all."

Reading.—Romans 1: 14-17.

FRIDAY, APRIL 6.

Holding fast the faithful word.—Titus 1: 9.

Newton wrote:—"I can conceive a living man without an arm or a leg, but not without a head or a heart; so there are some truths essential to vital religion, and which all awakened souls are taught."

Reading.—2 John 7: 11.

SATURDAY, APRIL 7.

For there are many unruly men, vain talkers and deceivers.—Titus 1: 10.

"As he is a traitor to his prince who taketh upon him to coin moneys out of a base metal, yea, although in the stamp he putteth for a show the image of the prince; so he that shall broach any doctrine that cometh not from God, whatsoever he say for it, or what gloss soever he set on it, he is a traitor unto God; yea, in truth, a cursed traitor, though he were an angel from heaven."—T. Boston.

Reading.—Gal. 1: 6-9.

SUNDAY, APRIL 8.

They profess that they know God; but by their works they deny him.—Titus 1: 16.

How many clerks have sat in church and seen their employers partake of the Lord's Supper, and, knowing what they did in the store, said to themselves, "Well, if that man is a Christian, I thank God that I am not one."—H. W. Beecher.

PRAYER.

Loving Father in heaven, graciously help me to hold fast to thee and to thy Word. Thou knowest my proneness to wander from thee and deviate from divine truth. Hold thou my hand lest I stray. Breathe upon me thy Spirit, lest I fall. Teach me thy statutes, lest I turn unto fables. Help me to cleave unto thy testimonies, lest I be put to shame. May thy law be my delight, and my meditation all the day. For the Saviour's sake. Amen.

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South Australian Sisters' Executive.

At the meeting held on March 1, Mrs. Ira Paternoster had charge of devotional session. The President, Miss R. L. Tonkin, presided over the business session. Minutes of previous meeting were read and confirmed. 31 delegates responded to the roll-call. Sunday School Additions: Cottonville, 2; Mile End, 1; Norwood, 2; Forestville, 1. The President extended a hearty welcome to Mrs. A. C. Rankine, and other sisters just returned from their holidays.

Treasurer's Report (Mrs. Bond).—Received during February for Home Missions, £5/5/7; in hand, £12/4/3½; Total, £17/10/0½. For Foreign Missions, £5/4/8; in hand, 17/3; Total, £6/1/11. General Fund, Collection, 17/9; in hand, £2/16/2; Total, £3/13/11. Collection taken up realised £1 3/8.

Home Missions.—Miss Garland reminded sisters of the Home Mission offering, and stated she had received a few letters during the month from country churches and isolated members, and that she and her committee would like to meet with any of the Dorcas Societies when convenient. Receipts for the month: Two Dulwich friends, 5/-; two York sisters, 4/- Per 1d. per week: Dulwich, 15/-; Maylands, £2/3/-; Mile End, 10/-; St. Morris, 14/1½; Norwood, £1/1/-; Hindmarsh, 16/6. A letter was read from Bro. Horsell enlarging upon the different ways the sisters should all help in the cause of Home Missions.

Foreign Missions.—Mrs. Messent reported she had been unable to arrange any meeting with the suburban churches, and had written to several country churches, and sent cards for distribution. The Unley church had tendered a social to Miss Irene Paterson, to wish her God-speed with her studies at Glen Iris, and had given her a small token of their love and good will. At the first meeting of the Women's Guild at Unley they expressed the wish that they might make enough to support three instead of two orphans. Received from Mile End 7/8, and from Unley 2/-.

Dorcas Report.—Mrs. Cant was pleased to be able to report many of the societies had been working hard in their recess, and those who were just starting their meetings hoped to accomplish much in the coming year for the benefit of those in need.

Hospital.—Mrs. Young reported the following visits:—20 to the Adelaide Hospital; 4 to Children's Hospital; 12 to Home for Incurables; 6 to Private Hospitals; 50 to Sick and Aged; 2 to Keswick; 9 to Cancer Block; 12 to Consumptive Home; 1 to Magill Home; 1 to Myrtle Band Children's Home. Usual distribution of comforts. The report concluded by thanking the Croydon sisters for 10/- to be distributed for Christmas cheer at Magill Home.

Prayer Meeting.—Mrs. Moseley reported a very happy meeting with the St. Morris sisters. Mrs. Humphreys read a paper on "Prayer," which was much appreciated. Mrs. Crowhurst spoke on the paper, and Miss Partridge followed with a few words.

Temperance.—Mrs. Lewis reported having held two or three meetings during the month, but attendance had not come up to her expectations. On March 6 she and her committee would be at Hindmarsh, and at Croydon on the 13th.

Obituary.—It was reported that Mrs. Marshman, of the Mile End church, had been called home.

At the close of the reports the President asked Mrs. Rankine to say a few words. Mrs. Rankine expressed her pleasure at being at the meeting, and seeing so many familiar faces, and enthusiastically expressed her love for and pleasure at being back again in her native land.

Mrs. Caldicott informed us she had received news of the arrival of her daughter at Bombay.

Mrs. Bond was appointed leader for next devotional meeting.

V. B. Thompson, 12 Kintore Avenue, Mile End.



OBITUARY.

SCOTT.—Quite a gloom was cast over the church at Hawthorne on the death of Miss Margaret Scott. She was called home in her 55th year, in the prime of health and service. While journeying to the Ladies' Orange Blossom Lodge, No. 7, South Brisbane, on Saturday evening, Feb. 24, she became the victim of a dreadful motor accident, and was lacerated almost beyond identity. Her life was one of the highest, a ministry of usefulness and distinction. Miss Scott had membership with the church during the writer's ministry there, and for a great part of that time efficiently carried out the duties of secretary, in which capacity she was most active. She was a member of the Queensland Bible School Union, and the Executive of the Hawthorne-Zillmere Circuit, and was an enthusiastic worker in the women's department of our State. A great period of service in the church was expected, and hopes were expressed that the day would come when she would lead the women of the Churches of Christ in Queensland as their president. She

was a strong advocate of Protestantism, and of temperance. At the time of her death she held the position of worshipful mistress in three lodges, one of which she has held successively for three years, a rare occurrence. With her there was found honesty of purpose, frankness, whole-souled piety, an affection which was warm, and yet an affection which would produce, on the one hand, if necessary, candid outspoken criticism and even rebuke; while on the other hand the word of encouragement was not lacking for the deserving one, too. Her disposition was such that she became sharply indignant at anything erroneous and questionable; she was unselfish, self-sacrificing, one of robust common sense, and made noble and great efforts to bring success to her church and lodges, for she made many attempts to awaken prayerful interest in eternal matters and to elicit generous contributions and service. She had a strong faith and conviction. Death has taken one of our best. Our loss is great. We pray the consolation of the Holy Spirit for the bereaved ones.—E. P. Adermann, Hawthorne, Qld.

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News of the Churches.

New Zealand.

On Feb. 24, Nelson Bible School picnic was held at Brightwater, 13 miles from town. An enjoyable time was spent. Lord's day, February 25, was a great day in the church. In the meeting for worship Bro. and Sister Stout, of the Wellington Baptist Church, were received into fellowship. At night Bro. Carpenter spoke on "The Ordinance of Christian Baptism," and two who recently confessed Christ were baptised. Four lads made the good confession.

Tasmania.

West Hobart had fair attendances on March 4. Bro. J. Spaulding exhorting. Bro. J. Park conducted the gospel service, at the close of which one young lady made the good confession. Brick work of new chapel is completed.

At Hobart, one was received by letter from Nubeena. The church tenders sorrowful sympathy to the relatives of the young Bro. Geo. Thompson, who was accidentally drowned in Storm Bay on March 1. Bro. G. Smith presided at a nice church social on March 7, and Bro. Nightingale appealed for funds to reduce the building debt. Over £42 was promised as a start.

Western Australia.

The annual business meeting of the Northam church was held on March 1. All reports showed the work to be in a healthy condition. The past year, financially, has been a record in the history of the church, a little over £400 being raised for all purposes. Fifteen members have been added by faith and obedience. The old kindergarten room is to be pulled down and a new room, almost twice its size, to be erected. The tennis court is nearing completion. Bro. Hughes continues his monthly visits to the Woolooloo Sanitarium.

At Fremantle on February 11, a baptised believer was received into fellowship. Miss C. Jarvis has been appointed superintendent of the kindergarten, and Miss J. Jarvis the primary, while Mr. A. Meyer is secretary. A working bee has renovated the chapel and hall, and a great improvement has been effected. The river trip conducted by the Bible Class resulted in a nice sum being handed in for the new organ fund. Bro. Mudge, who has been indisposed, has been ordered away for a holiday. During his absence the church has been helped by Bro. Taylor, Bro. Luffcraft, from Claremont, and Bro. Green, from Auburn, N.S.W.

Queensland.

At Toowoomba on March 2, the attendance was splendid at both meetings. Visitors present were Bro. Cubitt, Shepparton, Vic., and Bro. Scott, Wambo. At the morning service Bro. S. Vanham exhorted the church on the new commandment, "Love one another." The gospel service was conducted by Bro. Burns, who gave a powerful address on "Sin."

At Ipswich on Sunday, March 4, all services were well attended. Two new members for the Bible School; 14 in the Bible Class. Bro. Young is busy visiting from door to door. Wednesday, March 7, prayer meeting was well attended; several strangers present. At the close of the service Bro. Young spoke a few words of farewell to Bro. Oswald Cumming, prior to his departure for the College of the Bible, and on behalf of the church presented him with a leather writing case.

At Brisbane on March 4, Bro. G. Cane had charge of the morning service. A young brother from Boonah, Alfred Hardcastle, who is studying in Brisbane, was received into fellowship. Bro. Alcorn spoke on "The Marks of Discipleship." Special prayers were offered on behalf of the esteemed aged Sisters Colvin and Kent. The former has been confined to her bed for months past. The gospel service was well attended. Bro. Alcorn delivered a good address on "Meeting My Sin." A special feature of the evening services is the fine singing of the choir under the leadership of Bro. Hack. Home Mission offering now amounts to £41/11/-.

A splendid congregation assembled at Boocie on Lord's day, Feb. 25. On Saturday, March 3, at the residence of Mr. Grosszman, local schoolmaster, about 100 persons gathered to tender a farewell social to Bro. Mason, who is relinquishing the work, owing to financial difficulties. Music and singing, interspersed with short speeches, occupied the time. Mr. Arthur Perrett (Methodist) spoke appreciatively of Mr. Mason's work. Mr. Grosszman also spoke, and handed to Mr. Mason a roll of notes as a token of appreciation from residents of Boocie not connected with the church, save as attendants of the services. A small presentation was also made to Mrs. Mason by the young ladies of Boocie. Keen regret was expressed at their soon leaving the district.

South Australia.

At Mile End morning meeting to-day four were received into fellowship, one by letter from Port Pirie, and three who were immersed. At the close of evening meeting three made the good confession. The Home Mission offering last Sunday was a little over £30, which included 14/- taken up by the Junior Endeavorers.

Wallaroo had good meetings last Lord's day. The evangelist gave a very outspoken address on "What is a Christian?" At night, after Bro. E. G. Warren's address, a young man made the good confession. The Home Mission offering to date is £17/10/-. During the last five months the back subsidy to the Home Mission Committee, amounting to £22/10/- has been paid. This does not include the special offering of £17/10/- already reported.

On March 4, Norwood held harvest thanksgiving services in conjunction with H.M. offering. Splendid meetings. Wednesday, Cantata, "David the Shepherd Boy," in aid of electric lighting of church, yielded a nett profit of £14/1/-.

Sunday, 11th, church anniversary. Bro. Morrow spoke in the morning. Bro. Paternoster gave a splendid address in the evening. Three lads confessed Christ. Regret to note death of the aged Sister Mrs. Kruger.

The church at Balaklava has vested its property under a new deed of trust, and has elected as trustees Bren. H. Curtis, H. M. Tuck, H. Roberts, P. H. Roediger, and A. J. Webb. March 11, Mr. E. C. Taylor, the deputation of the British and Foreign Bible Society, addressed the church, and a united Bible School meeting in Methodist chapel in the afternoon. Gospel service was well attended. Bro. Ewers giving a splendid address on "An Old Time Bible." A young woman and a lad confessed Christ.

Meetings in Port Pirie were taken by local brethren on Feb. 25, owing to Bro. Shipway's being at Long Plains. Bro. J. Pannel exhorted and Bro. R. O. Bottrall preached the gospel. At a church meeting recently Bro. Shipway received a unanimous call to remain for an indefinite period at the close of his present term. On March 4 Bro. Shipway's morning address was on "Divine Healing." In the evening he preached a powerful sermon on "The Challenge of Evangelism." Six young men confessed Christ.

On Lord's day, March 4, anniversary services were held at Henley Beach. In the morning Bro. A. C. Rankine preached. The Bible School scholars, under the leadership of Bro. L. Thomas, from Prospect, had charge of the afternoon service. At the gospel meeting Bro. Rankine again spoke, and delivered a powerful address. The public meeting and social in connection with the anniversary services was held on Tuesday evening, March 6. Bro. B. W. Manning was the speaker. The Bible School scholars again rendered songs and recitations.

Victoria.

East Camberwell has had splendidly attended morning and evening services since Bro. Baker has taken up the work. Last Lord's day 51 broke bread and listened to Bro. Earle's exhortation, and in the evening over 70 heard Bro. Baker preach the gospel.

Meetings at Cheltenham last Lord's day were the largest for some time. Many visitors present. Bro. P. R. Baker delivered splendid addresses.

Good meetings at Swanston-st. on March 11, and excellent addresses morning and evening from Bro. Kingsbury. One young lady made the good confession at close of gospel address.

Doncaster East reports one addressed last Lord's day afternoon at Doncaster, and at the gospel meeting last evening three more made the good confession. All meetings well attended.

Dawson-st., Ballarat, had quite a number of visitors. Splendid attendances at both services. Bro. Connor was the speaker. At night fine interest in the subject of Christ's miracles of healing, their purpose and lessons.

At Hawthorn, an illustrated lecture on behalf of the Armenian Relief Work, was delivered on Wednesday evening, 7th inst. On Sunday morning Bro. H. B. Robbins addressed the church. A lady was received into membership.

Meetings continue to be well attended at Prahran, with splendid interest. Yesterday morning Bro. Johnson, of Williamstown, gave a very helpful address, and at the close of Bro. McCallum's address at night a young woman made the good confession.

At Bayswater on Sunday, March 11, very successful harvest thanksgiving services. Hawthorn, Moreland and Ringwood were represented. Bro. Fitzgerald, of Brunswick, spoke afternoon and evening, delivering in a faithful way the good old message. Bro. Knight's work is helpful and uplifting, showing men the plain path to eternity.

Geelong church is in a flourishing condition. Bro. Stevens at the mid-week service continued the study of Ephesians. Last Saturday at 3 p.m. the annual meeting of the church was held. On Sunday, March 11, 117 broke bread. There was a good attendance at the evening service, when Bro. Stevens preached on "The Interrupted Confession" (Luke 15).

Meetings at Middle Park continue to be very helpful. Attendances good. Bro. Graham has been speaking in the morning, and Bro. Brooke in the evening. The brother of the Misses Boyce passed away suddenly last week. Bible Class attendance is keeping up well. Mid-week training class, under Bro. Graham's supervision, is very helpful. The choir is rendering excellent help.

Fair meetings at Ararat last Lord's day. A number of members being away, somewhat affected the attendances. Bro. Skurrie exhorted very acceptably at the morning service. Bro. Cambridge preached at night. The Bible School officers and teachers held a picnic at Mt. Mistake, on Saturday, and a very enjoyable time was spent.

Glad to report fine meetings and interest at Montrose since mission closed. During Bro. Hughes' absence through bereavement, we had Bro. Earl, of Queensland with us for one Sunday. The following Sunday Bro. Rogers gave a very able and instructive discourse. To-day Bro. Hughes was back again. The Sunday School is very busy now getting ready for the anniversary services.

Castlemaine harvest thanksgiving services were a great success. The platform was decorated with sheaves and poppies by Bro. Mitchell and a band of helpers, and there was a large display of choice products of the soil. Bro. Clipstone delivered a fine address in the evening, and the choir sang special pieces under the leadership of Bro. Syme, of Harcourt. There was a crowded congregation, and a collection was taken up for charitable purposes.

Good meetings are reported at Footscray last Lord's day. Commencing with J.C.E., there was a record attendance. Bro. Hurren addressed the children. At the church service a young sister was received into fellowship. Bro. Hurren gave a splendid address. At Bible School in the afternoon there were 211 present; three new scholars were welcomed. Gospel service at night was very inspiring. On March 6, the teachers and workers in the Bible School held a tea and conference, which was a great success. Bro. Blakemore was present, and spoke concerning various phases of the work. On Wednesday, the Senior C.E. held their monthly consecration meeting.

Lygon-st. J.C.E. social evening was held on Saturday, March 10: 61 present, and a most enjoyable time was spent.

At Moreland last Tuesday evening the J.C.E. Society celebrated their anniversary, when a splendid programme was given by the Juniors. A special surprise was given to the church from the Society in the shape of a parcel of morning and evening hymn books. The services for the Lord's day have been especially well attended. This morning Bro. C. Banks addressed the church, when 172 members met. At the gospel service Bro. Gale preached to a packed chapel.

The brethren at Malvern-Caulfield are enjoying a very blessed succession of meetings. There is much joy in the fine tone and character of the services. Many strangers are present at both Sunday and mid-week sessions, and good attendances are a regular experience. On March 4 Bro. Illingworth began his fifth year of service with the church, and the outlook was never brighter than now. Bro. E. Tippett is training the choir.

Harvest thanksgiving services were held at the Balwyn church last Lord's day. The building was tastefully decorated with fruit and produce, all of which was donated by members and local friends, and afterwards forwarded to the Children's Hospital. Sisters Mrs. Wright, from Hawthorn church, and Mrs. Spong, who was recently baptised, were received into fellowship. There was an extra large attendance at the gospel service. Bro. Edwards, who will be with the church for two more weeks only, preached.

On the departure from Warrnambool of Bro. L. E. Clay, Bro. Gordon Andrews took charge of the work. At morning meeting on 11th inst. several visitors, including Bro. Haddow, junr. (who is on the teaching staff of the local High School), were present. Sister Holden's husband was one of the converts of the East Kew mission. He, together with the Bible School scholar baptised by Bro. Clay, was given the right hand of fellowship by Bro. Andrews. At night a fair audience listened to a fine discourse on "Our Resources."

Good meetings at Ascot Vale morning and evening. At the close of Bro. Patterson's gospel address three made the good confession. After school Bro. Blakemore met the teachers, explaining the working of the Austral Graded Lessons. School attendance good. Bro. Payne is training the children in the singing for the anniversary services. The prayer service is also well attended. A Society of Christian Endeavor has been started here. The tennis club are looking forward to great things on their new court, which will be opened shortly.

Bro. P. D. McCallum continues to do good, earnest work at South Melbourne. Meetings are improving numerically, and there have been two decisions this last month. A splendid feeling prevails throughout the church. The prayers and conversation of members reflect the eagerness for service and conquest for the Lord. The Bible School has launched an arrow campaign, and aim for ten new scholars. Sister Miss Baker delighted the P.B.P. and friends in the continuation of the story of her recent trip to China. Mrs. McCallum is doing good work among the young women.

Two young men from Polkemmet were baptised at Horsham on Feb. 28. Sister Miss May Bland, of Horsham church, was united in marriage with Bro. Frank Oliver, of Polkemmet church, in Horsham chapel on Feb. 28. A kitchen evening was given to Sister Bland the previous week and a collection of useful articles was brought along by her church friends. On March 4, Bren. J. Butler and Millar took the services in the absence of Bro. Ingham, who was at Kaniva. One confession at the close of the gospel meeting. The J.C.E. rally has come to an end. Attendance increased from 16 to 36.

The church at Surrey Hills has been having very refreshing times. On March 3, the tennis club held its second annual tennis fete, which was opened by Mr. Blakemore. On Sunday, March 4, the church held a home-coming day, it being one-third of a century old. A. R. Main spoke in the morning, and the roll of past and present members was called. During the afternoon a special service was rendered by the Sunday School. J.

Holton, the first superintendent, and others spoke. In the evening C. M. Gordon preached to a crowded congregation. There were special items of singing at each service. Monday evening, a "Reminiscence Night" was held. On Sunday meals were had at the Sunday School hall, and hospitality was given to past members, who came along in large numbers. All meetings were bright and helpful. Sunday, March 10, Bro. Mason, of St. Kilda, delivered a very helpful address. In the evening there were four confessions at the close of R. K. Whately's sermon. Three of these, with two scholars who had gone forward a fortnight, were baptised at the close. Bro. Whately is leaving for a three weeks' holiday in Tasmania and New South Wales.

At Oakleigh on March 4 Bro. Mortimer gave an informative address in connection with the Hickson healing mission, to his largest gospel meeting audience. Attendances at worship meetings have much improved recently. Good addresses by Bren. Illingworth, Mortimer, Walters and Wheat. A sale of work, in reduction of the debt on the chapel, was held on March 10, in the local Memorial Hall. It is doubtful whether the monetary returns will fairly compensate the workers for their labors. Members were pleased to welcome back Bro. and Sister Ray Skinner after their recent illness.

At Bambrab-road church, a huge meeting gathered on March 5 to bid farewell to Bro. Haddon and to welcome Bro. and Sister Schwab. A members' tea, which reflected great credit on the ladies' committee, preceded the public meeting. Bro. Enniss presided at both. Highly eulogistic references were made to Bro. Haddon's splendid work as a preacher, organiser, teacher, and his stirring quality as a Christian gentleman by Bren. Main, Enniss, Illingworth, Kemp and Clark, representing the College and the several Conference committees. Representatives from all the auxiliaries of the church added their testimony of love and deep esteem for Mr. Haddon, and cordially welcomed Bro. and Sister Schwab. Messrs. Kembray and Wane represented the cricket club, speaking highly of Bro. Haddon as a true sport, and presented him with a beautiful wallet, suitably inscribed. Bren. Burden, Lee, King, Pady, McCann represented the different branches of church work. On behalf of the church Bro. Peter made special reference to the splendid work of Bro. Haddon as preacher since the church was established three years ago, and to the wonderful growth and influence both of the church and Sunday School under his leadership. Bro. Peter presented Bro. Haddon with a wallet well filled with bank notes, and also welcomed Bro. Schwab as the new preacher. Handsome tokens of love were presented also by the Sunday School and Junior C.E., Boys' Club, and Young Ladies' Club. Bro. Haddon leaves with the very best wishes of all connected with the church and district. A splendid feeling towards him permeated the whole meeting. Bren. Haddon and Schwab suitably responded. Good meetings since last report. Bro. Schwab has made good. Four confessions at his second gospel service.

New South Wales.

At Auburn on March 11 Bro. Cyril Flood gave a fine exhortation. Sister Mrs. Jones, who has been ill for the past six months, was present. The church rejoiced in her recovery.

On Feb. 25, Bro. Laney, from Burwood, gave a much appreciated address at St. Peter's morning service. Bro. Ken MacKenzie took the evening service. On March 4, Bro. Eldridge spoke both morning and evening. He gave a splendid evening sermon on "The Love of Man and the Love of God." Much interest is being manifested in evening services.

At Lismore last Lord's day, Bro. T. Heulden was in charge of the morning worship. Good attendances morning and night. Bro. P. J. Pond preached on the theme, "New Testament Healing versus Modern Faith Cures." Annual meetings of Sisters' Missionary and Dorcas Societies were held this week. Sister Jordan was appointed secretary of the Dorcas, and Sister Hancock secretary of Missionary. Sister Mrs. Pond was re-elected president.

At Dumbleton on March 4, Bro. Flood was the speaker all day. After a fine address on "Almost a Christian," one young lady confessed Christ. March 5, Y.W. League anniversary. Bro. Stow was the speaker. Fine programme. On March 11 Bro. Longley gave a good illustrated address on "Things I Grow in My Garden." At night Mrs. Long, of the A.I.M. (Aborigines Inland Mission), gave a fine address on Luke 19: 5. A young lady made the good confession.

BEREAVEMENT NOTICE.

Mother, brother, and nieces of the late J. J. T. Silvester desire to convey to their many friends their sincere thanks for their kindness, telegrams, letters, and personal expressions of sympathy during their recent sad bereavement.

COMING EVENTS.

MARCH 18 & 20.—Opening Services, New Chapel at Hampton (corner Hampton and Willis-sts.). Sunday, 11, 3 & 7, special services. Tuesday, 8 p.m., Public Meeting. Come and rejoice with us.

MARCH 18 & 21.—North Richmond Church of Christ Bible School Anniversary. Sunday, 3 p.m., Speaker, H. G. Clark, B.A. 7 p.m., J. E. Allan. Farewell address. Wednesday, 21st, 8 p.m., Grand Concert. Programme by teachers and scholars. Admission, 6d.; children half-price.

MARCH 18, 20, 27.—Preston Anniversary will be held on Sunday, March 18. Speakers: Morning, Mr. J. C. F. Pittman; afternoon, Mr. McCallum; evening, Mr. Les. Clay. There will be special singing by the scholars, assisted by an orchestra at afternoon and evening sessions. Former members are cordially invited to be present. Tuesday, March 20, Demonstration and distribution of prizes. An excellent programme. Collections at all services. All welcome. Tuesday, March 27, a Grand Cantata, "Under the Palms," will be rendered. MARCH 25 & 27.—Opening Services of the new church building at Thornbury, cr. St. George's-rd. and Smith-st., will be held on Sunday, March 25, and Tuesday, March 27. Tea at 6 p.m. Public meeting at 8 p.m. Prominent speakers. St. George's-road electric car passes the door. Five minutes' walk west from Thornbury Station.

MARCH 27.—Prahran, High-st., near Hornby-st., Tuesday, March 27, at 8 p.m., "The Crucifixion" (Stainer) will be presented by a large choir. Lovers of music cordially invited. Collection. Admission: Adults, 1/-; children, 6d.

MARCH 28 to APRIL 3.—Churches of Christ in Victoria. Annual Conference, Synopsis of Programme.—Wednesday, March 28, All Day, Women's Conference, Lygon-st. Chapel. Thursday, March 29, 3 p.m., Preachers' Session, Lygon-st. Chapel: 7:45 p.m., Anti-Liquor and Social Questions Demonstration, Baptist Church, Collins-st. Friday, March 30, 9:30 a.m., Business Session, Lygon-st. Chapel: 1:45 p.m., Home Mission Session, Masonic Hall, Collins-st.: 7:15 p.m., Home Mission Demonstration, Masonic Hall, Collins-st. Saturday, March 31, 9:30 a.m., Business Session, Lygon-st. Chapel: 1:45 p.m., Christian Endeavor, Bible Schools and Foreign Mission Sessions, Lygon-st. Chapel: 7:30 p.m., Foreign Mission Demonstration, Masonic Hall, Collins-st. Sunday, April 1, 2:45 p.m., Conference Sermon, Auditorium, Collins-st. Monday, April 2, All Day, Picnic at Albert Park, near Commercial and St. Kilda-roads: 7:30 p.m., C.E. Demonstration, Masonic Hall, Collins-st. Tuesday, April 3, 3 p.m., College of the Bible Old Boys' Club, Swanston-st. Lecture Hall: 7:30 p.m., Bible School and Young People's Demonstration, Masonic Hall, Collins-st. For details see full Programme at Conference. Jas. E. Thomas, President; Thos. Bagley, Secretary.

APRIL 8, 10, 12, 15.—Hawthorn Jubilee Services. "Back to Hawthorn" Day, April 15. Former members of Hawthorn are requested to communicate with the secretary, H. A. Tucker, Spencer Crescent, East Camberwell.

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A recent dispatch says that violation of Volstead is everywhere winked at in U.S.A. George Remus, attorney, formerly the head of the Chicago "whiskey ring," will spend four years "winking" at it in the Federal Penitentiary, and pay a fine of 11,000 dollars,—possibly a dollar a "wink." During the past year, "winkers" at the law have been sentenced to a total of more than 2000 years in gaol at hard labor, with the privilege of "winking" between "shifts." Fines aggregating over 6,000,000 dollars have been imposed against those who "winked."

The Honest Settler.

Whilst not primarily a relief institution, the Melbourne Y.M.C.A. is frequently called upon to give assistance to needy young men. Last December a settler from overseas called late one night, saying that he had been robbed of his money, and asking for shelter and food. The necessary order was given him, and one day recently he turned up again, bringing the order back, as he said he found his money after leaving the Flinders-st. building, and though his funds were limited, he did not care to draw on the resources of a Christian institution without necessity.

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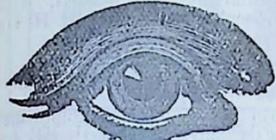
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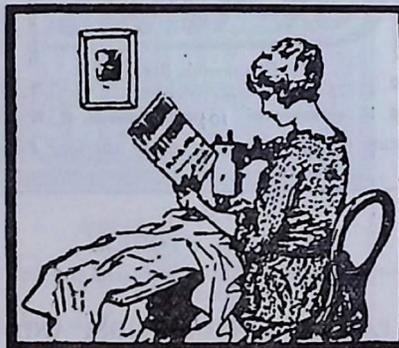
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The Objects of the Fund are:
1st. To assist financially Aged and Infirm Preachers.
2nd. To control and manage an Endowment Fund to which Preachers may contribute.

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