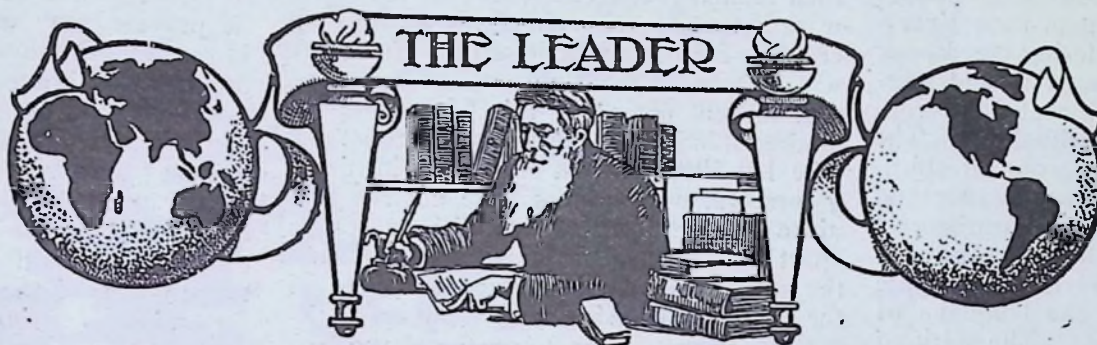


The Australian CHRISTIAN

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There is no doubt that there is a wide-spread spirit of unrest in the world to-day.



The explanation which has been suggested is that the world is entering or has entered upon a new age.

THE SPIRIT OF UNREST.

One of the topics engaging the attention of quite a number of well-known writers, both in the religious and secular press, is the spirit of unrest that seems to be pervading all conditions of society. And yet, we suppose, scarcely a decade passes during the currency of which there has not failed to be some who have had something to say about "the present crisis" or the "spirit of unrest." As a matter of fact, in every generation, men and women are called upon to witness changes—changes which are destructive of tradition, and those familiar things which we have accepted as part of our lives. And as these changes do not take place as a rule without turmoil and perplexity, we are likely to bemoan the spirit of unrest that has brought them about. And yet the world is making progress—a progress that could not have been made if men and women had been content to leave unimproved the heritage they had received from their fathers. And in the process of change, the things which seemed revolutionary to-day are the commonplaces of to-morrow.

A new age.

There is no doubt that there is a wide-spread spirit of unrest in the world to-day. And the explanation which has been suggested is that the world is entering or has entered upon a new age. It is making a new departure, as it has made many in the past. And the opening of a new age is always a time of stress and strain. Those of us who have reached old age can look back and remember how threatened changes were regarded as a menace to the welfare of society, but which to-day, when regarded as accomplished facts, are looked upon as essentials to our general well-being. We who dwell in this new land beneath the Southern Cross, have passed rapidly through many changes, which to those dwelling in older lands, appear to be quite revolutionary. From our vantage ground of accomplished

facts, we are able to watch the strivings of other people to reach the same goal, and to regard as legitimate aspirations those things which, to many in older lands, appear to be fraught with disaster. We have gained our religious, political, and social liberties so easily, that we fail to appreciate our blessings. We live in an earthly paradise compared with the backward nations of Europe. And the merit is not ours, but lies in the fact that we started nation building without the incumbrances that belong to countries groaning under vested interests which have been accumulating through many centuries.

Religious unrest.

Take, for example, an illustration from the religious world, namely, the Disestablishment of the Church of England. From the standpoint of members of the church, the proposal to disestablish it, and deprive it of the funds which come out of the pockets of the taxpayers, is regarded as an act of spoliation and a herald of England's doom. And yet the time is not far distant when the Church of England will no longer be the national church, and its non-existence as such be regarded as a matter of course. But we who live in a land where no national church has reared its head can scarcely understand the struggle for religious liberty which the existence of a national church in England and Wales has been the cause of. It is expected that the people of Wales will shortly be freed from the burden and nightmare of a national church, seeing that a bill is to be introduced for its disestablishment and disendowment in Wales. This bill is certain to be passed into law, and as a result the sum of £181,000 a year will be restored to definitely national purposes. The national church for many long years has been legally robbing the people of Wales of this amount, and its restitution to the people will only be a tardy act of justice. The spirit of unrest which leads to deeds like this is not one to be deplored, but to be thankful for. We can only pray that it may become stronger and more wide-spread un-

til such a thing as a national church will no longer be known.

Anti-militarism.

The spirit of unrest is also making itself manifest in regard to the burdens imposed upon the community by the enormous expenditure of money in regard to naval and military equipments. The late elections in Germany are regarded as affording proof that the anti-war spirit is gaining ground. German Socialists are the most pronounced of all the political parties against the expenditure of money for war purposes, and their victory at the polls is regarded by some as a guarantee of peace. "The issue of the elections in Berlin," says the *Telegraph* correspondent, "is stupendous, portentous, amazing, without parallel in political history. It is one of those cases in which a whole vocabulary of superlative adjectives, weakened in their force by misuse on lesser occasions, fail utterly to express one's emotions. This seat of pseudo-autocracy, this centre of gubernatorial mediævalism, this headquarters of aggressive militarism, this chief centre of the gospel of political violence, with its ceremonial magnificence, its ostentation, its pomp, its luxury, and its extravagance, is built on the crust of a social volcano." This means that the Socialist victory is a prophecy of the overthrow of the military despotism which has imposed its intolerable burden of taxation upon the German people and has been the political storm-centre of Europe. The spirit of unrest which has led to this result has much to commend it, though one could wish that a higher motive than that of material benefits had governed the actions of the Socialist Party. German Socialism is frankly materialistic, and for the most part Atheistic. Its accession to power, therefore, cannot be regarded as an unmixed blessing. It is a sign of the times, however, that material gain is the god which rich and poor alike are worshipping with greater ardour than ever before. The German Socialist is against war, not so much because it is wrong in itself, but because it

means more taxation and less money for himself. A reasonable ground for objection, but not the highest.

"The Great Unrest."

Miss Marie Corelli, a gifted but erratic authoress, has lately given to the world an article entitled "The Great Unrest," in which she says: "It needs no gift of prophecy and no special intuition to see that we are on the brink of some tremendous change in the destinies of the human race. Everything points to it—our tottering creeds, our fluctuating standard of manners and morals. Every physical movement is preconceived by a mental and spiritual one. The Great Unrest is at present one of spirit, which will gradually dominate matter and move it to equal but louder disturbance." This article by Miss Corelli has been much criticised, and criticised adversely, because it indulges too freely in the language of hysterics and exaggeration. The spirit of unrest, however, is present, and that which obtains throughout the world obtains largely because knowledge, which is power, is no longer the possession of the few, but of the many. The old order is changing and giving place to the new. The change in the long run will be for the increased happiness of mankind, providing that the increase of knowledge is not limited to a material conception of things, but passes beyond the material to the spiritual. One who has thought much of the prevailing unrest writes:—"I believe with all my heart that

The one false word of life is 'Ichabod.'
The glory is not departed;
They lie who say it, being chickenhearted.
The glory was here; the glory is hid with God.
All glories that we lose, or we forego,
Some day will find us, that we surely know.

And there will be no greater glory, no more splendid triumph for the Church of Christ than on that day when the great masses of men around us discover and recognise in her the foe of every wrong, the helper of all that are oppressed, the champion of all that is true, the friend of everything that is pure and good, and when they shall open their hearts to receive her message and enthrone her Lord in their lives as King."

Every gift of God is good, and given for our happiness; and we sin if we abuse it. To use our fancy to our own misery is to abuse it, and to sin. The realm of the possible was given to man to hope, and not to fear in.—*Charles Kingsley.*

A saint's life in one man may be less than common honesty in another. From us, whose consciences he has reached and enlightened, God may look for a martyr's truth, a Christian's unworldly simplicity, before he will place us on a level even with the average of the exposed classes.—*J. H. Thom.*

Editorial Notes

Conferences and Communion.

Next week many hundreds of brethren in each of the various States will assemble in their annual Conferences, and the following week thousands will congregate at the Federal Conference in Melbourne. But there will be tens of thousands who for various reasons will not enjoy this "fellowship of kindred minds." A considerable proportion take but little interest in these inspiring gatherings, while others have not the requisite time or means at their disposal. Quite apart from the practical results arising from the adoption of resolutions growing out of the concentrated wisdom of thoughtful discussion, there are direct benefits to the brotherhood in the communion, enthusiasm and inspiration of such conventions. Such advantages are none the less real and tangible because they cannot be tabulated in statistical form or placed on the Conference minutes in the shape of resolutions adopted. "I believe in the communion of saints," says the oldest human creed, and while we reject the symbol, we rejoicingly accept the truth embodied in these words. Indeed, it is a singular fact that while we have no human formularies to hold us together as a brotherhood, there is no religious body beneath the Southern Cross more closely bound together than those who, rejecting all human names and creeds, find their union in loyalty to Christ and his word.

Our Little Meetings.

Among the thousands of brethren who will not have the privilege of enjoying the company of their fellow Christians at the coming Conference, are many isolated disciples of Christ throughout the Commonwealth and Dominion. There are others who in little bands are feebly but persistently upholding the old banner, keeping the flag flying under discouraging circumstances. The members of our large city and country churches have but faint conception of the difficulties under which the twos and threes, or sixes and sevens, of their brethren are laboring in trying to keep their weekly meetings going. Working hard all the week, with neither the time nor books for study, and with no inspirations of fresh faces to encourage them, they plod steadily on. It is not strange if the monotony of the meetings and the well-meant but sometimes crude efforts of the leaders become wearisome to the flesh as the months and years pass. The carelessness or inconsistency of but one member of a little band is calculated to produce a profound depression. The apparent neglect of their efforts by the larger churches and prominent brethren of the more favored localities, the fact that no visible numerical results attend their work, the un-

congenial environment, the success of denominational bodies around them, the perpetual effort required to keep the meetings up—all these, continuing year after year, unite in depressing their spirits and their determination. It is easier to recognise the difficulties than to suggest a remedy. But, at least, our isolated brethren and the little gatherings should have the sympathy and prayers of the larger congregations. These small bands are really pioneer missionaries or mission settlements, and deserve our public prayers as well as the better known Home and Foreign Mission workers. All honor to the brave men and women who so loyally uphold the cause of simple primitive Christianity. It should surely be possible at least once a year for them to receive visits from evangelists or other experienced brethren. A little helpful interest taken in their work would result, in some cases, in the growth of the cause and the ultimate formation of strong churches. To the entirely isolated members, and to the small assemblies, the "Christian" goes weekly with its wealth of inspiring news and upbuilding articles, enabling them to realise their connection with a strong advancing brotherhood. And surely no issue of the paper will be more welcome to the brethren scattered abroad than those containing reports of the enthusiastic Conference gatherings which they have been unable to attend.

"The Efficient Church."

John Ray Ewers, a preacher in Pittsburg, in a thoughtful article in the *Christian Evangelist*, on "The Efficient Church," says some good things. He tells us that "Professor G. A. Coe shows how Christianity has triumphed over every political, intellectual and social crisis, and is to-day growing faster than the population in America, while Protestantism is surpassing Catholicism." But he concludes that while "This is heartening," if we adopted efficiency methods such as private companies do, to increase their profits, or corporations to improve the cities and the public health, "our gains would challenge the world." In dealing with our losses, he affirms that we lose our S.S. scholars at the very age when they should enter active church life, and that of every three converts we gain two are lost. To avert this, "People need instruction before conversion, and adequate pastoral care after conversion. We must teach converts to become soldiers, not lambs. We must find a worthy task for each addition. This is imperative. No business house would tolerate the terrible losses and the slipshod methods employed to-day by the average church." With all the church progress in America he states, "There are one-third more men in lodges than there are in the churches. In the world's broad field of battle, in the bivouac of life, You will find the Christian soldier. Represented by his wife." The writer contends that "The churches are organised to suit women and not men. The churches ask men to sit and listen when they want to be up and doing. Men want 'work, not wings.'

Our very hymns are concerning 'Whispering, sleeping, resting, sighing.' They are written for sentimental women and 'sedentary saints.' How many battle hymns can you find? How many hymns that suit the modern social demand? The whole church lacks expressional activity." Bro. J. R. Ewers asks the question, "For the great class of discouraged, troubled, sinful, struggling men and women, what are we doing? The church has the cure, but we are so slow, so slow. Ninety-five per cent. of all social workers come out of the church, but many of them scorn the church. I heard one say recently, 'You can sing, Will there be Any Stars in My Crown? until you are black in the face, and you can ring your church bells until Doomsday, but you will never save our district until you personally touch our people and make them believe in you first, and, after that, in your Lord.' Those words

burn in my soul." The thoughtful article written by a man who is himself doing much to influence the working masses, concludes thus: "Our sermons must be 'water from the wells and not dust from the tombs.' The spirit of perfect democracy must actually reign and the whole church must be formed into a 'Workers' Society.' We must have almost a revolution in our modern, conventional churches. Other institutions are doing our work and giving us none of the credit for inspiration. The church is the only institution which can lift the world. Scientific management must now make the adjustment. The best brains among us may well be dedicated to the supreme problems of stopping our losses, of working up our resources, and of organising our churches so as to make Jesus the Master in every field and among every group."

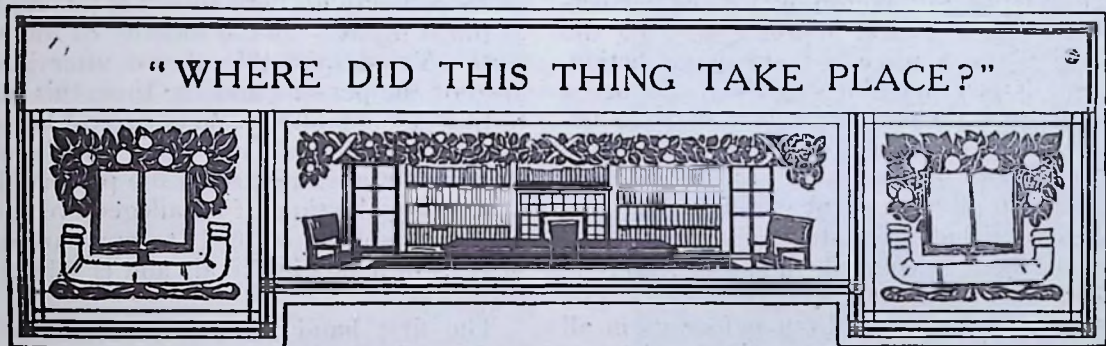
the unquestioned identification of the places—that is to say, the absolute certainty of Biblical geography. Indeed, the very first element in the transformation of legend into history, and myth into miracle, is to find beyond question the place where the events really did take place.

It is within the experience of students still in our universities and technical schools that they learned of Minos, king of Crete, among the legendary heroes of early Greek history: his wonderful palace and the doings of his court were accounted but the marvels of folk-lore. Then came the discoveries of Dr. Evans at Knossos, when the palace of king Minos was uncovered. Instantly the legend became history. Not all the details are yet verified; but Minos is a historical character, and the marvellous tales of folk-lore will in large part take their place soberly among the doings of the Cretan court.

Some years ago Professor Maspero thought to mark out the boundaries of historical knowledge when he gave to the world his learned work on "The Dawn of Civilisation." He placed Menes and the other early kings of Egypt along the horizon of the "dawn." He thought, as did many Egyptologists, that Menes was a legendary character, and that the marvellous stories associated with his name linked him with the mythical history of Egypt during "the reign of the gods." Alas, for the vanity of human certitude! Professor Maspero's book was hardly dry from the press before Professor Petrie uncovered the tombs of Mena and other of the early kings of Egypt, together with many brief inscriptions and material mementos of those kings. Little more is known concerning the *time* of these early kings than before; but the discovery of the *place* and the unequivocal records of the *persons* of these heroic figures on the horizon, instantly changed legend into veritable history.

About half a century ago, almost nothing was known of the place and persons and time of the story of Abram and Lot in their experience with the five kings round about Sodom and Gomorrah and the four kings from the East, Chederlaomer and his allies. The most furious attack was made upon this story. The whole narrative was declared to be legend, with only the smallest fragments of historical truth in it. This portion of the Bible has well been called the "storm-centre" of the discussions about the Old Testament history. But the course and the general outlines of the great campaign down the eastern shore of the Jordan and the Dead Sea, far away to the south and the west in the Amalekite country, back along the Amorite side of the sea in Palestine to the cities of the Plain, and the return to Damascus, is well made out. The Hamite Confederacy, as also some of the persons composing it, especially Amraphel, the great Hammurabi, have become known. Now, though the exact *time* of these events and persons is not much better known than before, and some of the details are not yet verified, this nar-

"WHERE DID THIS THING TAKE PLACE?"



Archæological Notes by Professor Kyle.

Among all the stately Dames of Learning, history is the most aristocratic; she likes to hold court wherever she goes, and she never appears at her best without the attendance of all three of her handmaids. If one or two be absent, she is disconcerted and scarcely seems herself.

The three handmaids of history, in the order of their rank in the service of their royal mistress, are geography, ethnology and chronology. These three supply in order the essential elements of complete human testimony—the place, the persons, and the time. The witness in court who cannot name the place, nor the persons, nor the time, is apt to be laughed out of court. He can never be an independent witness, and if ever his testimony be worth anything, it is only incidental and subsidiary to the testimony of one who supplies some of the essential elements. His own story of itself is not testimony. But if one can give the place of an event, immediately he becomes a witness, though he may not be able to tell who did the deed or when it was done; and if he cannot tell the place, his testimony concerning the persons and the time will ordinarily be of little avail as independent testimony. If now he can add to the place of an event the person who did the deed, his testimony is very valuable, though he know not when the deed was done. Last of all, if to the testimony concerning the place and the persons he can add the exact time of the event,

then is his testimony complete; and unless his veracity be impeached, it is unassailable.

When "myths" become flesh and blood.

History is but human testimony in the large. It is the accumulated and corrected testimony of ten thousand witnesses. Sometimes their testimony has been written down by those who witnessed the event it records. Usually, however, it has passed from lip to lip before it passed from pen to pen; and sometimes it has been transmitted orally for centuries before it has found a place to be recorded. But always it is human testimony. Even where material evidence has existed—the products of toil, the creations of genius, or the ruins left by devastation—yet the account of these things which history gives is but human testimony composed of the same essential elements as the testimony of a witness in court arranged in the same order of importance: the place, to give us geography; the persons, ethnology; and the time, chronology.

The neighborhood story that attaches to *anywhere* is folklore. The account of the doings of peoples, tribes, nations that happen *anywhere*, or which makes mention of places that cannot be found, is legend; or, if it is draped in celestial vestments and accompanied by a message that purports to be from beyond the veil, it is myth. The first elements in our religion that stamps it as an historical religion, and not a myth, is

rative as a whole has become firmly established as veritable history.

Trojans and Hittites now speak for themselves.

Let us bring to mind some very familiar illustrations. What high school boy does not know about old Troy and the legendary atmosphere which enveloped the Trojans until Schliemann dug up an old heap of ruins and found Troy, in the presence of which its history was instantly acknowledged to be veritable history? What Bible student does not know about the Hittites? Why, it is not yet a decade since they were scoffed at as a legendary people, and their history at the most but a superstitious overgrowth of tradition about an insignificant tribe? "Who knew anything about them?" "Where had they ever been found?" "Another of the legendary growths of the Bible!" But as soon as their capital city at Boghazkeui was found, this talk about legendary people sank away in the distance.

Is it not perfectly plain that the temper of this age will not believe in any history for which it cannot make geography, and that as soon as geography can be made with certainty the history leaps into full existence, whatever else may be unknown about it? If no more were known of the places of the Bible story to-day than was known in the seventh century before those pilgrims began to wend their way to the Holy Land; before the Crusades lured their multitudes thither to seek its loved spots; before the renaissance of learning inspired men to look every statement of fact in the face, and ask it to give a reason for its claim to existence; before modern scientific archaeological research, which has drawn the maps of sacred geography and supplied the copy for nearly everything between the lids of our great Bible dictionaries except the theological articles: if, I say, we knew nothing more than this of the geography and topography of the Bible, it would be to nearly all the world a kind of Pilgrim's Progress embellished with folklore and fairy tales and romance.

But why insist so much upon the helpfulness of geography, this plain and demure handmaid of history? Because her importance to her mistress has been belittled, even derided. Nearly all the geography and the topography of the Bible narratives has been made out. The information it gives is an old story. There is a disposition to make light of that which is very familiar, as of a prophet "in his own country." Sacred geography has been for the most part long so well known, and is so much a commonplace part of our mental furniture in Bible study, that we are too easily persuaded to accept its insignificance as a matter of course.

It is said of the knowledge of the places of Bible events that "it does not carry us very far." And we take this for granted, whereas in truth the history that has no place is no history at all; and the history whose place has been found can rarely, if ever, and only with the utmost difficulty, be overthrown. It is not only not true that the

geography of the Bible "does not carry us very far," but in truth it carries us farther than anything else. The gruelling inquiry of every indefinite witness in court is, "Where did this thing take place?" In like manner, the most important point in the establishment of the historicity of the narratives of the Bible is the establishment of sure and accurate knowledge of the place of its events.

The testimony of bits of lead.

That a well-written work of modern fiction may be correct in its geography is true enough. So we must not forget the other elements that enter into the veracity of the historical narratives of the Bible. History has three handmaids, and needs the attendance of all of them; and we will later proceed to consider them. But if the Bible be claimed for a piece of fiction, it must be noted also that even an historical novel depends first of all upon the correctness of its geography and topography for the correctness of its historical impressions. But the Bible is not a piece of modern fiction. Though men may hint vaguely about such a thing, they do not seriously ask us to believe that the Bible is an historical novel—the solitary instance of such a literary method in all the ancient world.

One concluding illustration will make the importance of geography and topography in Bible History, as of the place in every narrative of events, stand out before us in all its pre-eminence. Near my boyhood home

in Ohio was one of those strange circular ruins left by the Mound Builders, a name given those people for want of a better one and simply because they left these ruins. The ground within this circle was filled with small pieces of lead. Farmer boys in the neighborhood used to go there to replenish their stock of lead from which to mould rifle bullets. No lead mine existed anywhere near this part of the country. One can do no more than guess whence the lead was brought to this place. The purpose for which it was intended, and the way it came to be mixed with the earth in unworked pieces within this enclosure, are alike inscrutable mysteries. But the ruins were there and the lead within the enclosure.

Now the identity of Mound Builders is not made out. That they were not the Indians seems conclusively established. We know nothing whatever of any other persons inhabiting these regions, except what these ruins indicate. The *time* of the events of human activity here shown is involved in as much mystery as the identity of the *persons*. Yet despite this almost utter ignorance of the persons and the time, this place testifies to indubitable facts of real history. On the other hand, the story that is most circumstantial in regard to the persons, and concerning the time of an alleged event, but which cannot attach itself to any particular place, still hangs in the air and is subject to suspicion.

The first handmaid of history is geography.—Sunday School Times.



CROSS ROADS.

By J. H. Jowett.

I have been much impressed of late by one of the prayers of the Apostle Paul. It is found in his letter to the Romans, and is expressed in these words: "Making request if by any means now at length I may be prospered by the will of God to come unto you." Here we have a great soul, a great saint, committing the opening of roads to the care of a gracious God. He wants to arrive at a certain end; the making of the way he hands over to his Lord.

But before we consider his prayer let us note that before he offers petition he offers praise. It is a familiar habit of the Apostle Paul, as it was a common habit of his Lord. Before the Apostle asked for new mercies he thankfully recalled the old. "First, I thank my God." He begins with a prelude of praise. And if we only knew it, this is

the order of a healthy spiritual life. For, first of all, there is nothing like gratitude for making us porous to grace. Ingratitude is wintry in its influence, and seals up the avenues by which the bounties of the Spirit are received. Gratitude is expansive, and enables the soul to receive additional benefits at the hands of a gracious God. And in the second place, gratitude prepares the vision for acceptable prayer. It removes from the eyes many scales that would blur and blind our sight, and it enables us to see more clearly the petitions we ought to present to God. The souls who are greatest in praise are always greatest in prayer.

Now, turn to this particular prayer. How simple it is: "That I might have a prosperous journey to come unto you." And yet this is the power of a great soul, and he is

committing the requirements of a certain journey into the hands of his great Companion and Friend. He is asking that the Lord will graciously be his way-maker and bring certain things to pass. I think this is very significant, and it reveals certain needs which we are inclined to forget. We do not commit our ways unto the Lord; we do not leave to him the manner of our approach; we too often go our own way and miss the end.

The disciple of Christ is wise if he commits to the Lord his ways "of getting at things." It may be that there is no need for us to go to Rome, or to any particular place, but we have most urgent need to arrive at other ends. I may want to get at the heart of my boy. How shall I find an approach? I may want to get at my Sunday School class. What shall be the road? It may be that my purpose is to get at my congregation. How shall it be done? Do we sufficiently commit these ways unto the Lord? Are we not too commonly inclined to be presumptuous and abrupt; in our manner there is no spiritual refinement, and no tactfulness, which is the gift of grace.

What our aim should be.

But now let us note a further revelation of the mind of the Apostle Paul. He gives the reason why he wished to go to Rome, and he names that reason in the presence of God: "That I may impart some spiritual gift." He wishes to arrive at a certain place, that he may spend his strength for Christ. He asks for a prosperous journey that he may then bleed in willing sacrifice. He seeks a gift from God that he may then give himself away to others. The end at which he aims glorifies the prayer he offers. Now, are we always able to name to the Lord the purpose which gives sacred significance to our request? I ask that I may have a prosperous journey to become a preacher. What for? I ask that I may have a prosperous way to recovered health. What for? I ask that I may have a prosperous way unto the haven of spiritual peace. What for? What is at the end of my petition? Is it selfish enjoyment or the ambition to impart of my strength? Is it to be all reception, or is it to culminate in sacrifice? Am I asking for a privilege that is to end in service? The aim of all petition should be a bounty to enable us to give ourselves to others.

Was the Apostle's prayer answered? Did he go to Rome? Yes, he arrived in Rome. But what a road it was by which he came there! Who would have imagined that this would have been the "prosperous" way by which he would arrive? He passed to Rome through arrest, shipwreck, pain and tears! The road was dug through disaster and desolation. He went to Rome, but he travelled in cloud and darkness. And yet when he had settled in Rome, and was able to look upon his troubled condition, he saw that in spite of apparent misfortune his prayer had been answered gloriously. "The things that happened to me have turned out

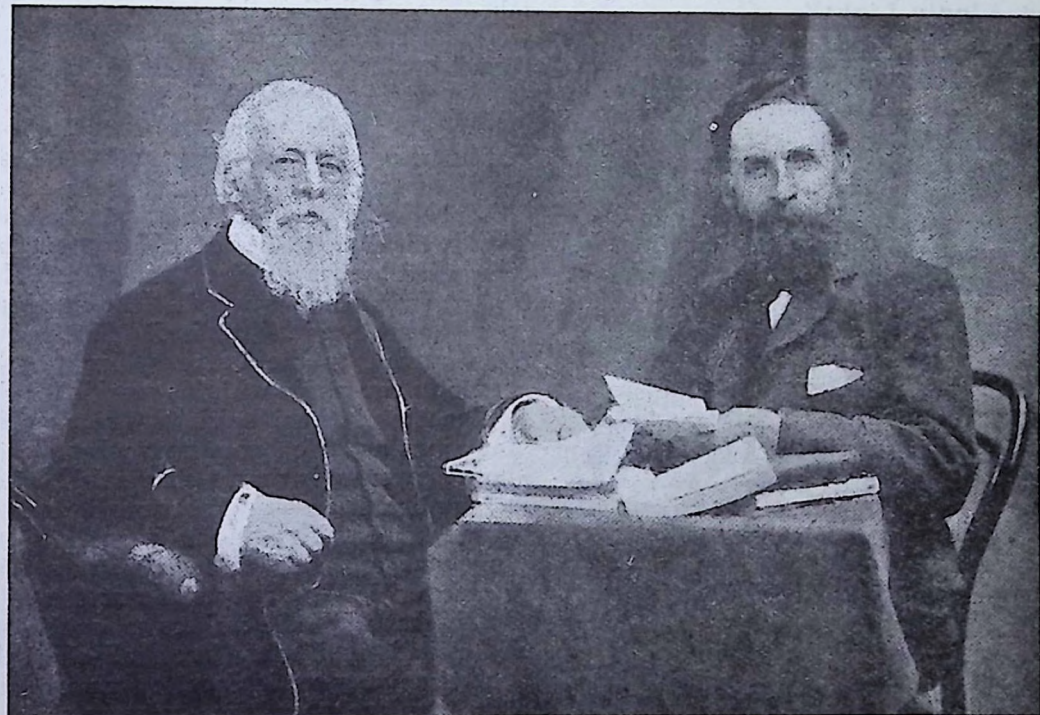
rather unto the progress of the gospel." The apparent misfortune turned out to be the best fortune, and the heavy road proved to be the highway of the Lord.

The Lord's way the best.

And sometimes we ask the Lord to cut our ways to certain ends, and we have strange answers to our prayers. "By terrible things in righteousness dost thou answer us, O God of our salvation!" We "get at" people through disappointment, and sickness, and sorrow, and on roads that are wet with tears. We are taken through clouds and darkness, but by the good hand of the Lord we arrive. We pray that we may have a prosperous way unto spiritual possessions, and for answer we are taken through an increase of temptations. We

ask that the Lord will give us his own joy, and the way to it leads through a bitter marsh. We ask that he will bring us unto peace, and we find that the blessed realm is reached by our own Calvary. And, therefore, we must never doubt the answer because the way is troubled. When the angel begins to trouble the pool the ministry of healing begins, and it very frequently happens that we come to our spiritual inheritance through ways that are full of thorns.

"Commit thy way unto the Lord, and he will bring it to pass." Let us practise this gracious habit of committing our approaches unto the Lord. Let us leave the way-making to him, and he will lead us on. "The meek will he guide in judgment and the meek will he teach his way.—British Weekly.



Joseph Bryant Rotherham and J. George Rotherham.

Queensland Letter.

By A. W. Jinks.

On March 18, the West Moreton Conference, which was held in the Farmers' Hall, Rosewood, evinced the deep interest that the disciples are taking in the work of the district. In the morning Bro. H. G. Blackie, who, a few months ago came over to us from the Baptists, gave an inspiring address. In the afternoon Bro. Parslow, of Toowoomba, delivered a splendid address on the social side of Christ's teaching, and in the evening there were addresses by Brethren Mudford, H. U. Rodger, and the writer. The disciples declared their appreciation of the day's proceedings. Of course, the sisters must not be forgotten, as they are indefatigable workers. They handed in nearly £8 as the result of the penny-per-week collection for the evangelistic fund.

The sisters provided the refreshments, and helped in many other ways to give the Conference a dynamic impetus.

"We're tired!" In this State the writer has heard that exclamation a great many times. Some blame the climate, but we are more to blame than the elements. We need to shake off the dust of the world, and work without grumbling. It is far better to wear out than rust out. Preachers have a great deal to do, but they cannot do much if God's people get tired and give up because things do not come up to their expectations. Grumbling Christians are not helpful to the cause of Christ, but working and rejoicing Christians are a God-send. Some liquor firms recommend whisky for that tired feeling, but the writer recommends prayer and work.

Bro. J. W. Parslow has returned to this State, feeling and looking fresh and invigorated. We hope that his health will keep

up so that he will be able to continue in the work of preaching, upon which his heart is set.

We are expecting to have an inspiring Conference. It will be a pleasure to meet the disciples from all parts of the State, especially the visitors we are expecting. At the Conference the fellowship of Christians ought to be strongly evinced, so that the work of the new year begun will glorify God and honor Christ.

A few disciples in Warwick are meeting from time to time. They are hopeful that, in due time, a strong cause will be opened in that town.

Notes and Comments.

By Chas. Watt.

"Lead, Kindly Light."

It is scarcely credible that this beautiful hymn was written by one who groped his way out of the light and liberty of New Testament truth into the "encircling gloom" and awful bondage of a hateful ecclesiasticism! Yet so it was; John Henry Newman was originally an Anglican, and vicar of St. Mary's, Oxford, and an uncompromising opponent of the Roman Catholic Church. Indeed, so far did he carry his antagonism that on Sir Robert Peel bringing in his R.C. Relief Bill, Newman abandoned him and transferred his support to Sir Harry Inglis, who was elected to represent Oxford University in place of Peel. Newman even declared Rome to be "a cage of unclean creatures." But this only makes his conversion—or perversion, rather—all the more strange. However, light has now been thrown upon it in a "Life of Cardinal Newman," by Mr. Wilfred Ward, himself a Roman Catholic.

It appears that Newman became troubled about the Anglican Church being able to prove her ecclesiastical pedigree from the apostles; and after full enquiry, and finding the proof insufficient, "he one day appeared at dinner in a pair of tweed trousers, and his friends knew that the end had come, that their chief had made up his mind that the Church of England was not a branch of the Catholic Church, and that he himself had no claim to a valid ordination."

And thus J. H. N. became a Roman Catholic, and "paid the price (a heavy one) in a lifelong failure." The Romanists were suspicious of him, and hampered and hindered him in every way, so that he wrote, "he was as some wild, incomprehensible beast, a spectacle for Dr. Wiseman to exhibit to strangers, as himself being the hunter who captured it." Whenever he attempted anything to help the intellectual life of the young Roman Catholics, Rome laid its hand upon him and "shut him up in his Oratory at Birmingham," and he wrote to a friend, "It is like the pat of a lion's paw." Poor man! his might have been a noble life, but for the shackles and trammels of Popery and the *ignis fatuus* of "ap-

ostolic succession." These marred his usefulness, and it was only when his opportunity was lost that his reward came. When he had reached the age of 78, the Pope gave him a Cardinal's hat!

Paul and Paradise.

I regret being so long in replying to the courteous question of "Disciple" in your issue of February 22, but have been too busy. "Disciple" seems to think that my contention, "No good spirit could communicate with earth" (based upon the more correct "possible" in place of "lawful" in 2 Cor. 12: 4) is incompatible with certain angelic phenomena recorded in the Bible, and he asks, "What of the numerous appearances of angels of the Lord, recorded in the Bible and New Testament? Surely these were not rebellious angels?" No; certainly; but "Disciple" falls into the mistake of confounding things that differ. We were not referring to angels, but to disembodied human spirits. These are not in the same plane, but are intrinsically of a different nature. Hence, when our adorable Lord was incarnated, "He took not on him the nature of angels, but the seed of Abraham." Now, between death and resurrection, our Lord in his disembodied condition, went, accompanied by the thief, to Paradise. This is clear from his own words, "To-day shalt thou be with me in Paradise." But he had not ascended to the heavens, for this he needed to rise again with his glorified body.

What incorporeal spirit is or what its limitations are, we know not; what we do know, however, is that such a spirit, when in Paradise, hears—and presumably sees—"unspeakable things that it is not possible for a man to utter." We sometimes read psychic works, but only smile at the little conceit that leads the writers to launch out on "Spirit" as if they knew all about it. Whereas, lying as it does, on an entirely different plane, they know no more about it than does the worm lying at the bottom of a muddy pool know the sensations of the gorgeous butterfly that floats in the sunshine above it. And yet that gorgeous butterfly was once that lowly worm! And the same Almighty Creator who can effect so wonderful a transformation in the humble insect has still a more glorious change in store for his people. Only, "It doth not yet appear what we shall be" (1 John 3: 2). But we have been made partakers of the living hope so beautifully expressed by Paul, "For our citizenship is in heaven, from whence also we look for the Saviour, the Lord Jesus Christ, who shall change our humble body, that it may be fashioned like unto his glorified body, according to the working whereby he is able even to subdue all things to himself" (Phil. 3: 20, 21).

Sir William Robertson Nicoll said if he were asked, "Do you say the Bible is infallible, with all the higher and lower criticism before your eyes?" he would answer, "Yes, infallible in the only sense in which infallibility is worth anything—infallible in its power to save."

"MORE THAN THESE."

Having been aware for many years of the dual interpretation of John 21: 15, I have often tried in my own reading to decide which is the correct one, and as often left the question undecided. Stimulated, however, by the interest taken by others in the same question, I have now investigated further, and arrived at a conclusion that satisfies me beyond doubt.

It first occurred to me to compare the expression "love more than me" in Matt. 10: 37 with "love more than these" in our text. Matt. 10: 37 literally rendered is "he that loveth father or mother above (huper) me."

John 21: 15, "lovest thou me a greater quantity than (pleion) these." If "these" in the second case had represented the things loved we would expect the word "huper" to be used.

Turning to the case of "the widow's mite" in Luke 21: 3, "This poor widow hath cast in a greater quantity than (pleion) all." The expression "more than all" corresponds exactly in the original in grammatical construction with "more than these" in John 21: 15.

In both cases there is a comparison between human actors—the widow and other contributors—Peter and other disciples. I have not found an instance where a parallel construction warrants the interpretation "more than these" (fishes). Further, the whole construction of the passage points to the fact that the meal and the fishes were banished from the minds of Christ and the disciples before the searching conversation commenced.—Alan Price.

THE TITHING SYSTEM.

If all could fully realise that contributing to the Lord's work is indeed a privilege, the finances of the churches would to-day be considerably better off. A little more admonition on these matters by the speaking brethren might prove very productive. If, for instance, a few more of the brethren could be induced to adopt the tithing system our church income would be greatly augmented. The sincerity of many Christians is doubted by some of their acquaintances; but if these individuals made the discovery that the doubted Christian was a staunch tither very little doubt would be left in their minds. It is a fine test of the genuineness of a man's profession, for there is a great amount of good in a man who is willing to sacrifice a tenth of his earnings for the cause he loves.

When we look back into the centuries of memory and endeavor to picture the hardships of many of the early Christians, including the martyrdom of devoted men and women, we must surely admit that Christians to-day, generally speaking, are having a remarkably easy time, and therefore one is surely not unreasonable when one advocates the tithing system.

If Christians would only realise the great privilege this system is and give as much to the Lord as did the Old Testament Jew, the finances of the churches would be in a flourishing condition.

Tithing is not such an impossible system as many people suppose, especially in this land of plenty.

It is a thing to be regretted, however, that a very small proportion of disciples have courage to give it a trial. If most wage-earning Australian Christians were to persuade themselves they were earning nine-tenths of what they actually are, and put aside for the Lord regularly (every pay day) the remaining tenth, they would still be able to live and live comfortably. By making this sacrifice they would be in receipt of a great blessing, for "it is more blessed to give than to receive," would be helping the church in a very significant manner and would be laying up treasure in heaven.

God bless the present tithers, for they are making a sacrifice for the One they love—and he will not forget it.—Reg. P. Clark.

Give, Give.

The sun gives ever; so the earth,
What it can give, so much 'tis worth.
The ocean gives in many ways—
Gives paths, gives fishes, rivers, bays.
And so the air, it gives us breath;
When it stops giving, in comes death.
Give, give, be always giving;
Who gives not is not living;
The more you give, the more you live.

God's love hath to us wealth upheaped,
Only by giving is it reaped.
The body withers, and the mind,
If pent in by a selfish rind.
Give strength, give thought, give deeds, give self,
Give time, give prayers, but first give yourself.
Give, give, be always giving;
Who gives not is not living;
The more you give, the more you live.

Acknowledgments.

S.A. HOME MISSION DAY OFFERINGS.

Adelaide	£91	0	0
Alma	47	2	3
Balaklava	17	1	1
Bews	7	2	3
Berri	1	15	0
Broken Hill	2	10	0
Croydon	10	0	0
Cottonville	2	4	6
Glenelg	15	10	0
Goolwa	4	6	6
Henley Beach	109	10	3
Hindmarsh	21	10	0
Kadina	6	6	6
Kersbrook	3	0	0
Long Plain	18	0	0
Lameroo	3	10	6
Mallala	5	10	0
Maylands	12	2	0
Mile End	14	15	0
Milang	11	0	0
Moonta	1	13	0
Murray Bridge	1	0	0
Norwood	34	4	0
Naracoorte	4	10	0
North Adelaide	16	16	8
Owen	2	16	3
Port Germein	1	5	4
Port Pirie	1	0	0
Point Sturt	13	8	10
Prospect	8	9	6
Queenstown	11	5	0
Semaphore	15	7	6
Stirling and Aldgate	25	0	0
Strathalbyn	6	5	6

Tumby Bay	5	4	5
Unley	27	15	2
Walleroo	7	1	0
Williamstown	5	12	6
Willunga and Mt. Compass	3	5	6
Walkerville	4	5	0
York	18	6	3

Isolated Brethren.

Thos. Hair, Clear Lake, Vic.	5	0	0
A. M. Piner, Mt. Lofty	0	1	6
C. McKenzie, Mt. Gambier	1	0	0
M. Harrison, Cowell	0	5	0
Elizabeth Roberts, Crystal Brook	1	0	0
T. H. and M. Bartholomew, Mt. Torrens	0	10	0

£626/2/0

The amounts from isolated brethren are only given in cases where church relationships are unknown. Other amounts sent in are credited to the churches where they retain membership.

The amount credited to Port Pirie is from isolated members only. The church offering has not yet come to hand.

There are two or three other churches yet to be heard from. While the total, when all is in, will exceed last year's offering (£617/14/2), it will fall short of the suggested amount (£650). In several of the larger churches for various reasons the amounts were considerably below the apportionment, and much lower than last year's offerings. However, several of the churches exceeded their apportionment.

D. A. Ewers, Financial Sec., Mile End, Mar. 23.

N.S.W. HOME MISSION FUND.

To March 18.

From Churches, on account of their preachers—Merewether, to Feb. 24, £3; Erskineville, to Oct. 19, £20; Wagga, to Feb. 11, £2/10/-; Junee, to Feb. 18, £2; Sydney, temporary, to March 3, £4 10/-.

From Churches, per Collectors—Lismore, £3/3/9; Enmore, £2/0/8; Canley Vale, £1/9/5; Erskineville, £8/15/3; Petersham, £4/12/-; Marrickville, £2/3; Hamilton, 8/5; North Sydney, £1 1/8; Sydney, £2/5/1.

Annual Offerings—Marrickville, £2/15/-; Taree, £6; Bro. Carslake, Narrabri, 10/-.

Sundry Conference Contributions—£5/10/6.

Individual Contributions—Bro. Graydon, Paddington, 10/-; Bro. J. Stimson, £12/10/-; Enmore Brother, £26; A. W. Shearston, Paddington, £6.

Sisters' Conference, 11/-; North Sydney Bible School, 10/-; Sundries, £2/16/-.

45 Park-st., Sydney. Chas. J. Lea, Treas.

FOREIGN MISSION FUND.

Victoria.

Church, Hawthorn, per Miss Pritchard, £1/5/-; Church, Brighton, £2/19/8; Church, Bendigo, £13/7/3; Church, Swanston-st., per Miss Rometsch, £1/7/-; per Miss Huntsman, £2/8/1; per Miss Darnley, £1; Church, South Yarra, per Mrs. Lewis, £2/5/-; Mrs. Somerville, £2; Kaniva Circuit, for Native Preacher, Baramati, £9; Northcote Junior Y.P.S.C.E., £1; Bible Class, Warragul (B), £1.

Queensland.

School, Eel Creek, for Children's Day, 6/-.

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G. T. Walden.

The following motion was carried at a recent business meeting of the Enmore church:—
"We accept the recommendation of the officers that Bro. G. T. Walden's resignation be accepted."



G. T. Walden.

At the same time we desire to record our appreciation of our brother's consecrated labors with us for nearly 16 years past, and the success which has attended them. We rejoice to know that Bro. Walden's work has not been confined to our centre alone, but has been of great assistance to the cause throughout the State and to the brotherhood generally. We join with the officers in regretting that he has decided to leave us and transfer his activities to another State, but as family considerations have led him to this decision, we pray that God will abundantly bless him and grant him a similar measure of success in the ministry of the Word in South Australia."

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In the Realm of the Bible School.

JESUS AND THE SABBATH.

Sunday School Lesson for April 14,
"The Use of the Sabbath," Mark 2: 23-3: 6.

A. R. MAIN, B.A.

Everybody is familiar with the incidents of our lesson, with the disciples' plucking of the ears of corn to satisfy their hunger, and with Jesus' healing of the man on the Sabbath. These two actions were challenged by the Pharisees, who were ever on the watch to bring an accusation against Jesus. Any commentary will give an abundance or superabundance of illustration. The most trivial of rules were laid down to guard against profanation of the Sabbath. You must not walk on the grass with nailed boots. You must not wear false teeth. You must not catch a flea. You must not carry a handkerchief in the usual way, but you may wear it as a garter. We need not go further into the sea of minutiae. It is only fair to remember the conscience of the men. Jews had by thousands allowed themselves to be butchered rather than raise a weapon of defence on the Sabbath. On the Sabbath question the Jews were a perfect example of zeal not according to knowledge.

Jesus and the Law.

It cannot be too strongly insisted upon that we have in this lesson no authorised departure from God's law. The Lord Jesus was not apologising for the disciples, or saying that, even if they did break the letter of the law, still they were excusable. There is no such thought in the passage. There is not a suggestion that in the Master's view the disciples were doing anything out of harmony with the Mosaic law. There is nothing in the fourth commandment to make the plucking of some ears of corn a work. It was not God, but the Jewish rabbis, who said that plucking the ears was reaping, and rubbing them was threshing. The Old Testament writers did not descend to such puerilities, they left that for later folk! Nor is there anything in the Old Testament against the disciples' eating the ears of corn which were in another man's field. There was special permission for this in certain circumstances (see Deut. 23: 25). It seems needful to emphasise these obvious truths, because even yet there are men to be found who somehow seem to think that this passage of Scripture sanctions neglect or violation of a commandment, when obedience becomes inconvenient or hard. They talk as if the disciples' hunger justified a departure from the law of God. If inconvenience could thus excuse disobedience, then at once self-denial is at an end. The Saviour himself said, "Whosoever shall break one of these least commandments, and shall teach men so, shall be called least in the kingdom of heaven: But whosoever shall do and teach them, he shall be called great in the kingdom of heaven" (Matt. 5: 19). There is nothing in our lesson which is out of harmony with this word. There is not a syllable in the Bible to

suggest that a man may break any law of God, merely because he is hungry, or because it is otherwise inconvenient for him to give heed to the word. But the disciples needed not such excuse. They were not breaking God's law; Jesus definitely says of them, in respect to the charge which the Pharisees brought against them, that they were "guiltless" (Matt. 12: 7). It was not a verdict of "guilty" with a recommendation to mercy because of extenuating circumstances. It was a verdict of "Not guilty."

Jesus and the Traditions.

Our lesson deals not with Jesus as opposed to the law of God given through Moses, but with Jesus' attitude towards the traditions of men. It is most instructive when looked at from this point of view. It was characteristic of the Pharisees that, in addition to the written law of God, they regarded as binding the "traditions" of the fathers. The comments of the great rabbis were quoted as authoritative. In practice it often happened that these commandments of men were exalted above the word of God. Geikie quotes Rabbi Eleazar: "He who expounds the Scriptures in opposition to the Tradition, has no share in the world to come." "The Bible was like water, the Tradition like wine, the commentaries on them like spiced wine." Men were thus seeking to lay a yoke upon the neck of their fellows, which God had not authorised. How did Jesus look upon such action? He took pleasure in breaking the man-made commandments. Our lesson shows this. His healing of the man with the withered hand in the synagogue was in part a challenge to the casuists. They held that it was not lawful to heal on the Sabbath. Jesus knew God had never forbidden this. It was lawful—it was good—thus to heal. These same hardened sinners extricated an ox or ass from the pit on the Sabbath—for in that case it was not merely a case of mercy, but also of profits! No wonder Jesus was angry and grieved. Again, not only did Jesus himself cheerfully break the rabbinical rule, but he defended his disciples for doing so. So in our lesson *re* the corn. Later, he defended them from the charge of sinful neglect of washing and bathing (see Matt. 15 and Mark 7). On this later occasion, Jesus definitely declared that the commandment of God was transgressed because of their tradition. It was in vain that they sought to worship God, while they taught as doctrines the precepts of men. These are solemn words. They lead us to see the great principles for which Jesus was contending in our lesson. It is not a light thing to add to the revealed will of God. It is a grievous sin to seek to bind another by a human test. It is a heinous offence to ask subscription or submission to that which God has not made a test of fellowship. It is a terrible thing to presume to do that in the name of the Lord which the Lord has not asked at our hands. We have stood against such things. Part of the reason for our very existence is that we may oppose the exaltation of human tradition and speculation and call men back to the word of God. For this cause

we have opposed the substitution of human creeds for the good confession, the neglect of baptism for rantism, the using of the name of the Lord in connection with the sprinkling of water upon an unconscious infant when the only one whom the Scriptures reveal to be a fit subject for baptism is a penitent believer in Christ. Have we been right in this? Surely, yes, if Matt. 15 and Mark 7 are intended for our guidance. It may be that in some respects we ourselves will be tempted to come short. Even in apostolic days men in the church sought to impose on others things which God did not ask (Acts 15). There are always men who seek to burden others with rules, commands and prohibitions—"Touch not, taste not, handle not"—concerning things on which the Lord has not so commanded. Regarding such rules, we shall obey Paul's implied advice and decline to observe them (Col. 2: 20, 21). We shall imitate our Saviour, and call men back to the word and will of God.

Jesus' reply.

The Saviour gave a five-fold reply to the cavillers.

1. David, their national hero, on the Sabbath ate of the shewbread which, according to the law, was reserved for the priests. The Pharisees excused David for this definite breach of the law. So Jesus could say that even if the disciples had broken the law (which they had not), the Pharisees in consistency should have excused them as they did David.

2. The priests' duties, as laid down by law, demanded work on the Sabbath. So evidently the law itself allowed some work on the Sabbath. The general law was modified by a specific law. There was One (surely Jesus himself) present greater than the temple.

3. Jesus quoted, as on other occasions, the rule that God required mercy and not sacrifice—*i.e.*, that he preferred mercy to sacrifice. The careful attention to ceremonial requirements was of no value when divorced from the spirit of mercy. The Pharisees, looking into their own hearts, could easily know which they were exalting and which neglecting.

4. "The Sabbath was made for man"—not in the sense that man could break it with impunity. The Pharisees were turning a means of blessing and help into an instrument of oppression. "The principle is of the widest application. Man was not made for the purpose of observing any outward regulation, or ceremony, but these were established in order to build up and bless him, that they might train and discipline man till he should be ready to serve God from the free impulses of his spirit."

5. Finally, Jesus lifted the whole matter to the realm of authority: "The Son of Man is Lord of the Sabbath." Here is one of the stupendous claims he made in the Sermon on the Mount—the claim to have the right to modify the law. The Lord of the Sabbath must not be entangled by his own laws.

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NEW SOUTH WALES

CONFERENCE REPORTS

1911-1912.



Executive and Home Missionary Committee Report.

During the past year the Executive have met regularly and sought to carry out the objects of the Conference. We are grateful to the Father of all mercies for his help and guidance. The reports here presented cover the period from March 1, 1911, to March 4, 1912.

1.—SISTERS' CONFERENCE.

The Auxiliary Conference conducted by the sisters of the church has rendered valuable assistance. The President and Executive have been most ready to co-operate with us in every organised effort to arouse the brotherhood to a sense of their responsibility in the matter of missions at home and abroad. Our thanks are due to them for their invaluable help in providing refreshments at all social and conference gatherings. They were specially helpful at the erection of the chapel built in one day at North Auburn. They have paid into the H.M. Funds £25 2/3, and towards the North Auburn work, about £12.

2.—NEW CHURCHES.

Your Committee notes with pleasure the disposition being shown by little groups of disciples to assemble together to break the memorial loaf and also form schools to teach the young the way of life. There are regular meetings being held at Narrabri West, Greta, Dorrigo, Upper Colo (via Richmond). Bro. Alan Price has a nice school of 29 scholars and three teachers at Cudal. Bro. Males is doing a good work at Upper Colo in this way also. At Keerong there is a school meeting every alternate Sunday with 23 scholars. We commend these examples to other isolated members.

3.—STATISTICS.

The statistical register shows 34 churches, with a combined membership of 4099. The additions by faith and baptism were 257, as baptised believers 27, by restoration 32, by letter 253.

The losses were 199 by letter, 34 by death, and 210 by discipline and revision of roll. There has been an increase of 126 church members.

There are now 28 Bible Schools on the register, and several others in the country not tabulated. These schools report 2806 scholars, 303 teachers, and 73 additions to the churches from among the children. There are 21 church buildings owned by the churches, an increase of one for the year.

Substantial progress has been made in those fields aided by the Home Mission Fund. They report 128 baptisms, and a net increase of 176 church members, and 79 Bible scholars.

Herewith we append a comparison between the years 1902 and 1912, which speaks progress.

	1902	1912
Churches	19	34
Church Members	1739	4099
Bible Schools	15	28
Bible School Teachers	141	303
Bible School Scholars	1583	2806
Chapels	10	21
Evangelists	9	22
Home Mission Receipts ..	£357 13 10	£1117 2 3
Foreign Mission Receipts	106 18 6	1164 12 6

4.—FINANCE.

The receipts for the past year were £1699/0/11, as against £1828/8/9 for the previous year. Of this total income £1117/3/3 was really given for Home Mission work. The greater part of the balance was received from some of the assisted churches on account of the support of preachers for their own districts. This represents an increase over last year of £27/19/4 for direct mission work. The expenditure has been £1630/6/2. The balance to the credit is £19/16/3 in comparison with a debit balance of £48/18/6 last year.

Your Committee is of opinion that more money could be raised by regular weekly offerings if an efficient staff of collectors were organised in each church. To do the work that lies immediately to hand we must receive £1200 this year for direct Home Mission enterprise. We, however, suggest that an attempt be made to reach at least £1350. The demands of the State call for an ever-increasing advance in our Home Mission offerings. Your Committee place on record their appreciation of the assistance given by the collectors in the respective churches. They also note with satisfaction the substantial result of the annual offering.

5.—LITERATURE.

Bro. F. J. Burcher has again given faithful service as superintendent of our Literature Department. The stock is kept at Messrs. Morton's Ltd., 75 Engine-st., Haymarket.

Your Committee thinks that much more use might be made of our distinctive publications, both by the churches collectively, and the members individually.

A.—"AUSTRALIAN CHRISTIAN."

Under this heading we wish to record our thanks to the Editor of the "Australian Christian" for the generous treatment we have received in the columns of the paper, and for the courteous manner in which he has received our notes and articles. We feel that this paper is one of the most influential means the brethren possess for the propagation of our plea, and we strongly urge every member to subscribe for it.

B.—"MISSIONS."

As a further adjunct to our missionary enterprise we have, in conjunction with the Foreign

Mission Committee of this State, published a small monthly paper for the reports of the work, called "Missions." We hope to improve this little messenger during the year and add to its usefulness as a silent herald of the kingdom of Christ.

6.—ISOLATED BRETHERN.

It is somewhat difficult to keep in touch with our country and isolated members. Nevertheless by means of letters and circulars the Organising Secretary has done his best to let them see that we have an interest in their spiritual welfare. There are now on the roll 394 names; of these about 97 are not affiliated with any church in New South Wales, as far as we know. We acknowledge gratefully the receipts of £43 from country members and sisters, and thank them for their fellowship with us in this good work.

7.—COLLEGE OF THE BIBLE.

The visit of the Principal, Bro. A. R. Main, B.A., and the assiduous labors of Bro. C. M. Gordon, the Organising Secretary, have done much to increase the interest of the N.S.W. brotherhood in this important institution. It is gratifying to your Committee to note that our young men are being attracted to it as a means of higher education. This year there are ten New South Wales boys in residence as students.

We note here the sad and untimely death of Bro. Stewart Brown, who had made all preparations to enter the College when he was suddenly cut off.

8.—FEDERAL CONFERENCE.

Your Committee urge the brethren to attend the 7th Federal Conference, which is to be held in Melbourne immediately after Easter. This Conference gives promise of being the most inspiring and important yet held. The Federal Committee for the Aged and Infirm Evangelists Fund, which has been meeting in N.S.W., has prepared a fine Constitution. This will come up for discussion. It was expected that Bro. Chas. Reign Scoville, of U.S.A., would have been here to both our Conferences, and the Federal also, but just at the last moment he sent a cable asking for his visit to be postponed for one month. This has been a disappointment. Your Committee had agreed to unite with the other States in holding a "Special united mission" on a large scale. The negotiations have been suspended awaiting further developments.

9.—AN APPRECIATION.

The Committee having heard that Bro. G. T. Walden has resigned the work at Enmore, and is about to leave the State for South Australia, wish to place on record their regret at his decision to leave New South Wales.

They also desire to record their appreciation of the long and faithful services he has rendered to the Home Mission Committee ever since he came to the country. They thank God for his

splendid co-operation with the churches generally in the advancement of the cause in this State. It is with feelings of sorrow that we hear of his approaching departure from our midst. We trust that the Father's richest blessings will rest upon him, and his sister wife and family, in their new sphere of labor.

10.—HOME MISSION FIELDS AND WORK.

Auburn.

We have in this district an enthusiastic evangelist, Bro. F. Collins. Under his inspiration and guidance a new chapel was erected at North Auburn by voluntary labor, and largely in one day. It is a fine edifice, and the little band of members are striving hard to reach the non-church goers. The school is growing. In addition to this new cause, the brethren at Auburn have organised and control a meeting at Parramatta. Bro. A. Fischer, of the College of the Bible, was employed for three months during his vacation and rendered good service. At Auburn one of the most pleasing features is the great progress being made in the school. Bro. Collins teaches in the Public Schools. The total additions by faith and baptism have been 31, by letter 13, baptised believers added 2, members restored 3. The church receives a subsidy of 10/- per week.

Belmore.

Bro. G. H. Browne still labors in this rising suburb, and has done good work. He has steadily striven to lead precious souls to Christ, and also edify the church. He has taught regularly in the Public Schools. A tent mission was held in March, and a good interest has been aroused as a result of this effort. The church receives a subsidy of 35/- per week. The additions for last year were 14 by baptism, 9 by letter, 1 baptised believer.

Erskineville.

Bro. J. Clydesdale has been stationed here this year. He has worked well to win the confidence of the public, and increase the efficiency of the members. The hall in which the church meets is particularly unsuitable. As a result of a strenuous effort started by Bren. Payne and Hagger, a good block of land has been purchased, and it is expected that by next Conference a new chapel will have been erected. There have been 10 baptisms, 7 additions by letter, 1 baptised believer added, and 1 member restored. An extra hall has had to be secured for the Adult Class. The church contributes £2 per week towards the evangelist's support.

Hornsby.

Bro. H. G. Payne commenced work in this field on January 1, of this year. The brethren have done splendid service unaided in the past, and the outlook is very bright. The Bible School is increasing so rapidly that more room is needed and extra forms have had to be purchased. There have been 5 additions by baptism, and 23 by letter. The church receives a subsidy of 25/- per week.

Hamilton-Merewether.

Bro. W. D. More has endeavored to the best of his ability to do justice to each of these districts. It is by no means easy to work the two places as one circuit, and the Committee believe better results would be attained if we could station an evangelist at each place. However, with the aid of local brethren and some few visitors from Sydney, a good interest has been awakened, especially at Hamilton, which is a new field. Here a piece of land has been secured and as soon as a meeting house can be erected the cause ought to make rapid progress. Bro. More having recently resigned, it has been found necessary to appoint a successor, and the position has been offered to and accepted by Bro. A. W. Jinks, who will commence his work there after Easter. There have been 11 additions by faith and baptism, 2 baptised believers added, 2 members restored. The Merewether church contributes 30/- per week, and the Hamilton church 18/- per week towards the evangelist's support.

Inverell.

For about three months of the year Bro. H. Wilson Cust has been supported in this field at a cost of £2 per week to the Committee. He has worked well and is helping Bro. Waters to stir up interest in the forthcoming tent mission by the State Evangelist. There have been this year 16 baptisms, 3 baptised believers added, and 5 by letter.

Junee-Marrar.

In the early part of this Conference year, Bro. Cust was at work in this field. T. G. Mason is now in charge and has shown himself very aggressive for the past three months. He has done a large amount of visitation. There have been 6 additions by faith and baptism, 3 by letter, 3 baptised believers added, 3 members restored. These two churches each give 10/- per week towards the evangelist's support, but we expect them to do more next year.

Moree-Narrabri.

It was not found possible to keep a preacher at Moree this year, but we are glad to report that arrangements have now been made for Bro. W. J. Waters, from Queensland, to take up the work there after Conference, and look after both places. At Narrabri a small church was organised by Bro. E. J. Waters, of Inverell, at our request, and several persons were baptised during his short visit. The circuit will find nearly all of the expenses of this arrangement. We desire to thank Bro. E. J. Waters for his oversight of this district. Tent missions are to be conducted at Inverell and Narrabri by the State Evangelist immediately after Conference.

Mosman.

For part of the year the Committee has found a subsidy for this field. Bro. A. G. Saunders, of U.S.A., spent three months amongst the members and his work was highly appreciated. At the beginning of the year Bro. A. E. Illingworth agreed to take up the work, and the Committee now provides a subsidy of 30/- per week. There is a good prospect. The increase will probably be slow until a more suitable hall is secured in which to preach the gospel, but a block of land is being purchased, and when this is paid for it will be possible to erect a chapel in a good position, and then the progress should be rapid. There have been 5 additions by faith and baptism, 8 by letter.

North Sydney.

This field gives promise of soon becoming self-supporting, as the members have shown during the year a commendable spirit in this direction. The subsidy has been reduced quarterly until it now stands at 20/- per week. Bro. F. T. Saunders is the preacher, and the brethren are co-operating heartily with him. The debt on the chapel has been reduced. North Sydney has been signally blessed in having a large number of additions by letter. There have been 5 additions by faith and baptism, 1 baptised believer added, 9 members restored, 36 additions by letter.

Rookwood—Canley Vale.

Bro. W. J. Williams is holding the fort in these old and settled districts, and working well to increase the interest all round. At Canley Vale the afternoon gospel meetings have been given up in favor of an evening service, and a very distinct change has been noticeable in the attendances. The churches are working harmoniously and winning greater esteem in the district. There have been 11 additions by faith and baptism, 4 by letter, 1 baptised believer added, 2 members restored. The churches contribute as follows towards the evangelist's support—Rookwood, 32/6 per week; Canley Vale, 15/- per week.

Richmond-Tweed Rivers.

We have given small subsidies to the District Conference towards the support of Bren. Rose and Strongman at Casino and Tyalgum respectively. These are growing districts, and the evangelists have worked hard and travelled long dis-

tances to try and publish abroad the glad tidings. Additions reported are as follows: By faith and baptism 8, by letter 9. For full particulars see District Conference Report. The subsidy given has been 15/- per week to Casino, 10/- to Tyalgum.

Wagga.

Bro. A. Brown is laboring in this large town, and we feel sure his influence will be for good. The cause is making slow progress. To do justice to the district the evangelist ought to have a horse and trap for his visitation. There have been three additions by faith and baptism, 4 by letter, 3 baptised believers added, 2 members restored. The church has only been able to give 12/6 per week towards the evangelist's support.

Other Places.

We have tried to help Hurstville and Seven Hills through the plan. Bren. Clydesdale and Browne have conducted week-night meetings at Hurstville. Tuggerah Lakes is no longer being worked, as Bro. Colmer and family have left the district. The Committee would like to make special mention of the fidelity of Bro. Colmer and his excellent work whilst residing here. We would like to see something more done to push the cause at Hurstville, as it is a fine suburb and the prospect is excellent, if we had a preacher devoting all his time to the work.

Organising Secretary and State Evangelist.

Your Committee was sorry to lose the splendid services of Bro. T. Hagger in this dual capacity. When he resigned in May of last year we were left without the help of both Organising Secretary and Missioner. To supplement the labors of the Honorary Secretary, Bro. Illingworth was asked to take over the duties of Organising Secretary, and he consented to do so temporarily in an honorary way until other arrangements could be made. He was then evangelist at Paddington, but as he found the work too heavy, he resigned the church there and took over the smaller cause at Mosman in order to help the Committee. Subsequently letters were received from Bro. T. R. Coleman, of Wigan, England, through Bro. Hagger. The Committee offered him the position of general evangelist, and he accepted it. In the first mission at the City Temple there were 11 baptisms. An extensive programme of special efforts has been planned for him in the coming year.

Summary.

Men at work throughout the year, 7; men at work during part of the year, 9. Total, 16.
Number of additions by baptism, 136; number of additions otherwise than by letter, 39. Total, 175.

II.—THE FUTURE.

Your Committee recommend the following suggestions to be sent on to the incoming Committee from the Conference assembled:—

(a) That the churches be asked to raise for the year 1912-1913 the sum of £1350, and that the motto be to win 500 souls for Christ.

(b) That the work be continued at Erskineville, Hamilton-Merewether, Junee-Marrar, Rookwood-Canley Vale, and Wagga. That as soon as possible these churches be transferred to the subsidy system under reducing grants.

(c) That grants be continued to Auburn, Belmore, Mosman, Hornsby, North Sydney, Richmond-Rivers, as heretofore, if possible on a reducing scale in each case.

(d) That the question of dividing the Hamilton-Merewether district into two fields be carefully considered, and a second man sent into that large centre.

(e) That Corowa, Greta, Maitland, Cudal, Grafton, Macleay and Richmond Rivers be kept in view as each of these places offer favorable opportunities for new work.

(f) That an effort be made to extend the cause in greater Sydney, and that Balmain, Hurstville and other suburbs receive special attention.

(g) That the wisdom of appointing an agent or evangelist to work among the immigrants be given full consideration.
 (h) That the circuit system be encouraged wherever possible.

J. Burns (resigned, Oct., 1911) 8
 J. Clay 14
 J. Fox (elected October, 1911, 1 apology) . . . 5

12.—MEETINGS.

There have been 14 meetings held. The attendance has been as follows:—
 J. Stimson (1 apology) 13
 A. E. Illingworth 14
 C. J. Lea (2 apologies) 12
 A. W. Shearston (1 apology) 13
 R. E. Jeffery (2 apologies) 12
 E. J. Hilder (3 apologies) 11
 G. T. Walden (3 apologies) 11
 G. Stimson 13
 L. Rossell (4 apologies) 8
 G. Arnott (2 apologies) 10

13.—THANKS.

The thanks of the Conference are due to the Sydney and Enmore churches for the use of their buildings, and to the auditors, Bren. Scouller and Roberts.

DOXOLOGY.

Our thanks and praise are humbly rendered to the Lord for the great privilege of being thus fellow workers together with him in the evangelisation of the State, and we ascribe the honor and glory to his holy name.

J. STIMSON, President.
 A. W. SHEARSTON, Secretary.
 A. E. ILLINGWORTH, Org. Sec.

Brought Forward £1117 3 3
 OTHER RECEIPTS.

Towards Preachers—
 Auburn South, temporary 6 0 0
 Belmore 22 10 0
 Rookwood 78 0 0
 Canley Vale 34 10 0
 Erskineville 101 10 0
 Hamilton 41 7 0
 Merewether 78 0 0
 Junee 24 0 0
 Marrar 31 14 0
 Hornsby, travelling expenses 10 0 0
 Lismore, negotiation exp., re evangelist . . . 0 19 9
 Moree 5 0 0
 North Sydney 24 10 0
 Sydney, temporary 8 0 0
 Taree, travelling expenses 0 10 0
 Wagga 27 12 6
 Towards Local Missions—Sydney 1 0 0
 Miscellaneous—
 Repayment of Advances 10 0 0
 Transmissions, per contra 1 4 0
 Church Meeting Advts. 12 2 0
 Literature Committee 43 14 8
 Conference Printing, from sundry
 Departments 11 8 6
 Plan Printing, from sundry churches 2 14 0
 Sundries 2 11 3

Treasurer's Statement, N.S.W. Churches of Christ, Home Mission Fund.

From March 1, 1911, to February 29, 1912.

RECEIPTS FOR GENERAL FUND.

	Collectors		Individuals		Conference Contributions		State Evangelist's Fund		Annual Offering, Churches and Individuals.		Other Contributions		Totals	
	£	s. d.	£	s. d.	£	s. d.	£	s. d.	£	s. d.	£	s. d.	£	s. d.
Auburn South	7	9 10	4	2 8					2	13 1	(a) 2	8 4	16	13 11
Auburn North									0	16 6			0	16 6
Belmore	5	15 8	0	13 0	0	10 0			9	1 8			16	0 4
Boomi									2	0 0			12	0 0
Bangalow							1	1 6	1	5 0			2	6 6
Bungawalbyn									3	10 3			3	10 3
Blackheath											(b) 0	13 0	0	13 0
Canley Vale	7	6 0			(c) 1	0 0	2	5 0	4	5 0			14	16 0
Corowa	0	15 6			0	5 0			0	6 6			1	7 0
Casino									1	0 0			1	0 0
Condobolin	2	5 6											2	5 6
Erskineville	13	7 8							5	1 7			18	9 3
Enmore	33	13 3	151	16 0			4	2 6	68	11 7			258	3 4
Hurstville					(c) 0	15 0			0	17 6			1	12 6
Hamilton	2	10 5	2	0 0					1	5 0			5	15 5
Hornsby	6	4 6	110	15 0			11	0 0	46	0 0			173	19 6
Inverell	4	0 0			0	10 6			11	4 3			15	14 9
Inglewood Forest							10	0 0	20	0 0			30	0 0
Isolated Members (d)			31	5 0			6	0 0	5	15 0			43	0 0
Junee					0	5 0	0	15 0	8	2 0			9	2 0
Katoomba	1	0 0							0	7 6			1	0 0
Killabakh					0	5 0	0	10 0	0	7 6			1	2 6
Lilyville	6	11 0			0	10 0			4	0 0			11	1 0
Lismore	7	19 9	0	3 1			0	7 6	8	8 1c			16	19 2
Mosman	17	17 5	0	10 0	0	10 0			10	7 11			29	5 4
Marrar	0	10 0	10	0 0			2	0 6	1	10 0			14	0 6
Marrickville	13	16 10	1	10 6	(c) 1	5 0	0	10 0	2	15 0			19	17 4
Merewether	1	11 10	0	15 6	0	10 0			0	2 6			5	7 4
Moree							3	0 0	0	12 0			3	12 0
Mungindi			5	0 0					1	18 0	(b) 0	7 6	7	5 6
Mulwala											(b) 0	4 c	0	4 0
North Sydney	10	9 2	0	10 0	(e) 2	0 0	0	4 6	7	1 3	(e) 0	10 0	20	14 11
Paddington	19	11 11	1	15 0	1	0 0	3	5 0	9	14 9			35	6 8
Petersham	29	3 0	55	6 0	1	0 0	1	5 0	30	12 0			117	6 0
Parramatta									0	4 0			0	4 0
Rookwood	3	15 2	1	10 0			0	15 0	3	1 6	(a) 4	15 6	13	17 2
Rockdale							1	0 0					1	0 0
Sydney	19	3 0	38	0 0	1	0 0	6	7 0	45	11 4	(f) 1	10 0	111	11 4
Seven Hills									1	0 0	(c) 1	0 0	2	0 0
Sisters' Conference											25	2 3	25	2 3
Taree	0	10 0	1	5 6			1	0 0	7	0 6			9	16 0
Tyalgum							0	5 0	1	7 6			1	12 6
Temora			2	1 0									2	1 0
Wagga	1	5 11					0	10 0	2	7 6			4	3 5
Wingham					0	5 0	1	0 0	2	2 0			3	7 0
Conference Offering											17	12 4	17	12 4
T. Hagger Farewell Off.											6	8 3	6	8 3
Men's Meeting Offering											8	0 0	8	0 0
	216	13 4	418	18 3	11	10 6	57	6 0	344	4 0	68	11 2	1117	3 3

£1699 0 11

EXPENDITURE.

Dr. Balance brought forward £48 18 6
 Salaries 1000 15 5
 Travelling Expenses 104 19 11
 Subsidies—
 Auburn 21 0 0
 Belmore 74 10 0
 Hornsby 10 0 0
 Mosman 36 0 0
 North Sydney 43 2 6
 Richmond-Tweed 55 6 0
 Missions—
 Auburn, supplementary 18 18 5
 Rookwood, supplementary 22 1 5
 City Temple 2 16 0
 General Account 10 8 0
 Tent Insurance 1 17 8
 Miscellaneous—
 Telephone, Secretary 4 9 10
 Telephone, Organising Secretary 4 5 10
 Church Meeting and other Advts. 13 12 3
 Interest on Overdraft 8 16 0
 Interest on Building Extension Fund 1 5 0
 Exchange 0 10 6
 Advances to Preachers 62 3 6
 Literature 43 14 8
 Sundry Freights 2 0 0
 Federal Conference Levy 4 0 0
 Printing 38 10 6
 Transmissions, Bible Schools Dept.,
 per contra 1 4 0
 Postages, Secretary 1 11 0
 Postages, Organising Secretary 15 5 3
 Postages, Treasurer 1 17 3
 Stationery 4 6 2
 Cablegram 0 17 9
 Conference Expenses 2 3 10
 Proportion H.M. number "Christian" 6 0 0
 Bank Fees 1 0 0
 Sundries 10 8 4

£1679 4 8
 Bank—Cr. Balance £44 16 3
 Deduct dues Building Fund 25 0 0
 Nett Credit 19 16 3
 £1699 0 11

(Total Expenses, £1630/6/2)

Audited and found correct,

J. SCOULLER.
 E. ROBERTS.

CHAS. J. LEA, Treas.

March 19, 1912.

Forward £1117 3 3

(a) Mission thankoffering. (b) Fellowship. (c) Two years. (d) Not on N.S.W. Church rolls.
 (e) From Bible School. (f) Sewing Class.

Average per Member of Churches Supporting Evangelists.

Enmore	£ 4 8 1/4
Marrickville	0 4 7 1/2
Petersham	0 3 7 1/2
Taree	0 2 1 3/4
Sydney	0 2 1 1/4
Paddington	0 2 1 1/4
Inverell	0 1 9 1/4
Lismore	0 0 6 1/2
Average per Member of Churches Partially Supporting Evangelists.	
Hornsby	£ 14 11
(Of this, one brother's contribution averaged £4/4/9 1/2, rest of church, 10/1 1/2)	
Mosman	0 9 11 1/4
Junee	0 7 10 1/2
Belmore	0 5 7
North Sydney	0 4 2 3/4
Rookwood	0 3 6 1/4
Auburn	0 2 8 1/2
Canley Vale	0 2 6
Hamilton	0 2 0 1/2
Erskineville	0 1 10 1/2
Wagga	0 1 3 1/4
Merewether	0 1 3
Casino	0 0 10 1/2

Average per Member of Churches Not Supporting Evangelists.

Inglewood Forest—	
Winter Family, 4 people	7 0 0
Moree	1 17 5 3/4
One brother's contribution averaged £1/15/8 3/4, rest of church, 1/9.	
Marrar	1 10 3
One brother's contribution averaged £1/6/-, rest of church, 4/3	
Mungindi	1 2 0
Chinese	0 19 9 1/2
Boomi	0 15 0
Lilyville	0 12 3
Rockdale	0 9 6
Tuggerah Lakes	0 4 0 1/2
Bungawalbyn	0 3 8 1/4
Tyalgum	0 3 3 1/4
Hurstville	0 2 10 1/2
Bangalow	0 2 9 3/4
Corowa	0 2 7
Mulgoa	0 2 6
Killabakh	0 1 5
Albury	0 1 3
Seven Hills	0 1 2 1/4
Wingham	0 1 0 3/4
Kerrong	0 1 0

Church Extension Building Fund.

We herewith submit a brief report of our work for the past year. We have been fully seized with the importance of this fund, and have given serious attention to its demands. It is not easy to find opportunities to present its claims before the brethren owing to the numerous calls for money for the general work, but we are satisfied that the requirements of the brotherhood will never be properly met until more cash is invested in lands and buildings in new suburbs and rising towns. This Extension Fund would become a very valuable one if some gifts or loans were given to it to enable the Committee to have a working capital of at least £1000. Two brethren have offered to give us £50 each, if eight others will do the same, thus making up £500. Another suggestion has come from a brother offering to give £1 per year for 10 years if 100 others will do the same. We commend these suggestions to the consideration of the Conference. We sent out circulars to the churches stating the aims and objects we had in view, but as these never seem to have received publicity, we re-submit them in this report.

The "Church Extension Building Fund" shall be a Fund to provide loans to churches to purchase buildings or erect chapels.

To be raised—

1. By an annual collection in all the churches.
2. By Gifts to the Fund.
3. By loans, free of interest, or at a low rate of interest.

4. By bequests or legacies.

The Fund to be managed by the Conference Building Extension Committee, which shall decide what loans shall be granted, subject to the following restrictions:—

1. No church to be granted a loan until the land is secured, and 10 per cent. of the cost of the property has been specially contributed, or such other percentage as the Committee may determine.

2. That each church borrowing shall be responsible to the Committee to repay the loan by equal quarterly instalments, together with interest of not more than 5 per cent. added, such as the Committee may determine.

3. That the deed of the property on which each loan is made shall be deposited with the Committee until the loan is repaid.

4. That the Committee, in office, from time to time, as representatives of the brotherhood, shall be responsible to the loaners for the repayments of their respective loans.

Repayments of moneys by the churches to be used—

1. To pay back the moneys lent to the Fund when due.

2. To re-lend to the churches.

The receipts have not come up to our expectations, being £64/6/2, and the expenditure £2/6/6. The Financial Statement shows the details. We were disappointed with the offering made on the date fixed for the annual offering, but hope that the one to be taken up in future years on the first Sunday in May will gradually grow in favor.

We considered ways and means to secure those who lend to the fund, and the best suggestion that we dealt with was to form the Committee into a corporate body for the purpose. This will be costly at first, but it will give lenders an undoubted security. We ask Conference to discuss the question. The number of meetings have been 7 in all, the attendance being: Bren. Bardsley 7, Illingsworth 7, Jones 6, Livingstone 3, Morris 6, Tewksbury 6, Rowles (resigned) nil.

A. E. ILLINGWORTH, Pres.

H. E. TEWKSBURY, Sec.

ANNUAL STATEMENT

of Church Extension Building Fund, year ending March 6, 1912.

Receipts.

Amount received from previous Treas.	£25 10 1
Interest	0 8 10
Half-yearly Interest on Loan H.M.C.	0 12 6
Collections from Churches—	
Mosman	1 9 0
Seven Hills	0 7 3
Hurstville	1 4 8
City Temple	1 16 7
Lilyville	0 7 6
Rookwood	0 16 0
Enmore	7 11 0
Hornsby	2 5 9
North Sydney	0 10 0
Taree	0 12 0

Loan, per E. J. Hilder, free of interest, returnable to Registrar when requ'd	16 19 9
Interest on loan to Hurstville church	9 4 0
Gift from Bro. T. E. Rofe, for church at Hamilton	0 11 0
Half-year's Interest on loan H.M. Com.	10 0 0
Interest at Bank	0 12 6
	0 7 6

Expenditure.

Printing and Postage	£64 6 2
Loan, Hamilton Church	2 6 6
Amount at Bank	10 0 0
	51 19 8

Cr. £51/19/8. 7/3/12. £64 6 2

ASSETS.

Church Extension Building Fund.

Loan to Hurstville Church	£11 0 0
Loan to Conference Committee	25 0 0
Loan to Church at Hamilton	10 0 0
Amount at Bank	51 19 8

Audited and found correct, £97 19 8

E. J. HILDER, A.F.I.A.
J. BARDSLEY, Treas.

Richmond-Tweed Rivers District Report.

(Published for Information of the Brotherhood.)

At last Conference this district was without an evangelist, but on Sunday, April 23, 1911, Bren. C. T. G. Rose and W. A. Strongman commenced work. Bro. Rose has made Casino his headquarters, from which place he has visited Bungawalbyn twice in each month. In addition to the work at these places he also preaches the gospel regularly at five other points, at one of which (Upper Mongogerie) he has organised a little church of five members, which meets every Lord's day to break bread. At Casino the work has been very hard, but whereas for the first few months Bro. Rose was greeted with Sunday night audiences of from 5 to 8, now he has about 30 hearers. This shows the wisdom of keeping right on in a hard field. Two have rendered obedience to the faith and several others appear to be not far from the kingdom. One has recently made the good confession at Bungawalbyn.

Bro. Strongman has divided his time between Bangalow and Tyalgum, and has a drive of 60 miles each week between these two towns. He also preaches at some 5 or 6 other points. Large audiences always at Tyalgum. The chapel there will be of great help to the work. At Bangalow audiences have not been so large, but 6 have been added to the church by faith and baptism.

As Secretary to the District Committee I would like to bear witness to the faithful work of both of the evangelists, often done under trying circumstances.

Efforts have been made to provide the men with horses and sulkies in order to get round with a degree of convenience. Bro. Strongman has had his for about six months, and we have just secured a sulky for Bro. Rose.

The evangelists have been aided in keeping regular services going at several places by the self-sacrificing work of local brethren, who can speak in public. These men have rendered this service ungrudgingly, and often at the sacrifice of time, rest and money.

The District is thankful to the State Home Mission Fund for the subsidy throughout the year, without which all the work could not have been done. We trust for a continuation of aid.

Many of the brethren in the District are giving liberally to support the work, and find joy in thus helping the extension of the cause we love.

During the next year it would be good to have a third evangelist, so that a church could be organised in Murwillumbah (the chief town on the Tweed River), where as yet there is no church of immersed believers. An evangelist could make that town his headquarters, from which he could work Doon Doon, Uki, Tyalgum, Palm Vale, Dungay, and other places. A second man could be stationed at Bangalow, from which he could work Byron Bay, Mullumbimby and other fields. The third man could be at Casino, assist the churches at Bungawalbyn, and Upper Mongogerie, and preach at such places as Clovas, Dobie's Bight, Woorooloolgen and Ruthven.

Will the Conference instruct the incoming Committee to help in this extension up north? Later on another man will be needed to open up Coraki and so divide the Casino circuit. And even then the large and growing towns of Kyogle and Ballina will be untouched, to say nothing of Grafton, on the Clarence River.

RECEIPTS.

March 1, 1911, to Feb. 29, 1912.

Home Mission Subsidy	£55	2	6
*Lismore Church	92	6	7
Bungawalbyn Church	19	8	0
Bangalow Church	18	5	6
Tyalgum Church	12	2	6
Casino Church	6	7	9
Contributions from Outside District . .	5	4	0
Proceeds of Conf. Tea and Offering at Rally	23	10	7
	£232	7	5

Special Contributions to provide horses and sulkies 30 14 6

*Including £1/6/3 from Brunswick Heads, £1 6/9 from Byron Bay, £1/2/6 from Palm Vale, and £1/7/- from Uki, where occasional offerings are made by scattered disciples who are on the Lismore roll.

THOS. HAGGER, Dist. Sec.

N.S.W. Churches of Christ Conference Literature Committee.

Balance Sheet.

February 29, 1912.

N.S.W. Churches of Christ Conf. Com.	£24	4	0
Sundry Creditors	28	11	9
Profit and Loss Account, Bal. forward	3	19	11
	£56	15	8

Stock on hand at Messrs. Morton and De Plater's	£35	4	11
Sundry Debtors, amounts owing on Books held for sale	13	5	10
Savings Bank of N.S.W., Cash on deposit	8	2	10
Cash in hand	0	1	1

£56 15 8
F. BURCHER.

Foreign Mission Committee Annual Report

Your Committee have pleasure in presenting their report for the year 1911-12.

INTRODUCTION.

In contemplating the past we "thank God and take courage." Last year we rejoiced that we exceeded our previous year's record by £187/14/2, but we are thankful to say that this year our gross income is £1233/18/3. Excluding from this amount sums that are not contributions to Foreign Mission work (such as money received from the Federal Treasurer, and other small amounts from our mission fields), we still have money received for Foreign Mission work, £1062/4/8, making an increase over last year of £351/7/-, an increase of nearly 50 per cent.

OUR MISSIONARIES.

During the year we have had several changes among our New Hebrides missionaries. Bro. F. J. Purdy, after years of faithful and successful service, found it necessary to return to Australia on account of failing health. Bro. and Sister Waters, who were here on their way to South Africa, where Bro. Waters has done a successful work among the Zulu tribes, were approached with a view of taking up work in the New Hebrides for a while, and are now happily and successfully at work at Oba. Bro. and Sister Filmer being due for a holiday, returned to Australia in October, their places on Pentecost being taken by Bro. and Sister F. G. Goodwin.

A NEW MISSIONARY.

We are very glad to report that the latest addition to our missionary staff is Miss Phyllis Eva

Annie Filmer, who will take her place among the missionary forces on the island of Pentecost, leaving Sydney on May 1. We all unite in congratulations to Bro. and Sister Filmer in this important accession to their missionary forces, and we pray that a long and happy and successful missionary life may lie before this baby daughter of our much loved missionaries.

NEW HEBRIDES.

The work in the New Hebrides continues on its successful way. The Christians are growing in grace, and in the knowledge of our Lord and Saviour, Jesus Christ. Many have been baptised during the year, chapels have been built by the labors of these faithful native Christians, and thankofferings have been sent to your Committee. Fresh ground has been bought and planted with cocoanut trees, etc., which in a few years will be of great financial strength to our mission work in this island.

CHINA.

The revolution in China will work out, we think, advantageously to our missionary work in this great land, but during the process of change the work of our missionaries has been greatly increased, especially in Shanghai, where so many refugees, both Chinese and European, gathered to avoid trouble in other districts. This threw a great deal of work upon our Sister Rosa Tonkin, but she undertook the extra service and was a great blessing to these persecuted ones. Your Committee sent extra donations to meet the added expense. We now partially support two Bible women in China, one by our Sisters' Conference, and the other by Mrs. Batt's Class of the Paddington school.

INDIA.

We were greatly cheered by visits from Bro. and Sister Strutton at the beginning of our missionary year, and later by Bro. and Sister Watson, on their way to Diksal. The visit of these missionaries added greatly to the interest in Foreign work, and there is no doubt that the increased income was greatly helped by the interest aroused by the work of these faithful missionaries.

New South Wales supports three orphans in the Damoh Orphanage. Marrickville church supports Phundan; Sydney Bible School, Saru; Enmore Bible School, Shushila. Recently your Committee was asked to undertake the support of a Bible woman in Harda, to assist in the work there. This was agreed upon, and the Young People's Societies were asked to make that their special work. We have already received contributions from the Enmore Helping Hand, Enmore Y.P.S.C.E., and Petersham Y.P.S.C.E., and we should be glad if other Young People's Societies would help in this good work.

JAPAN.

Bro. and Sister Davey are continuing the work in the Sunrise Kingdom. Sister Davey's mother, Mrs. Benson, returned home this year after working in the mission for some years. Reports from Japan indicate steady progress. New fields are being opened up, men and women won to Jesus, and the work among the school children successfully carried on, and this work among the children in the years to come will yield a bountiful harvest.

During the year we had the pleasure of a visit from Miss Rioch, one of our faithful missionaries in Japan.

CHINESE MISSION.

Bro. Jame has been laboring with us for about a year with great success. The average attendance on Sunday night is 40, at the breaking of bread on Sunday morning 13, at the week-night classes about 30. The Adelaide mission has asked for Bro. Jame's services for a few weeks, and as soon as the health of his child will permit he will go there. Bro. Jame's family has been blessed by the addition of a little one during the year. We rejoice with our brother and sister in the

added happiness that this messenger of God will bring to their home.

During the year the classes have been carried on with great faithfulness by a consecrated band of teachers, under the superintendence of Bro. Taylor, assisted by Mrs. Priddeth, the secretary. Our Chinese brethren are a splendid lot of men, and those who work among them feel amply repaid for their self-sacrificing labors.

The great need of the Chinese mission is a building. The Sydney church has kindly given us the use of the room for all the years we have been working among the Chinese. They now need it for Sunday School and other uses. We must vacate the room by the time Conference meets.

Your Committee has tried to secure a hall in the district, but without success. With the assistance of Bro. Joseph Stimson, they have visited the district with a view of purchasing a piece of ground on which to erect a building, but so far have not been able to secure a piece within the limits of their purse, and at the same time suitable for their work. The future is very dark as far as the building is concerned, but very bright as far as the work goes.

Your Committee have received almost a year's notice from the Sydney church, so that we have been very kindly and generously treated by them, but it is unfortunate that in this part of Sydney where it seems so necessary to have our building, the prices for land have greatly increased. We trust, however, that soon we may be able to secure some place in which this good work can be carried on.

SUPPORT OF NATIVE TEACHERS AND ORPHANS.

During the year the following have supported teachers and orphans:—

1. Christian Endeavor Society, Enmore, support Samson Malatia, Pentecost Island.
2. Mrs. Winter and family, Inglewood Forest, N.S.W., support Samson Boulesko, Pentecost Island.
3. Bible School, Paddington, support Tommy Tuntum, Pentecost Island.
4. Enmore Bible School support Shushila, Indian orphan.
5. City Temple Bible School support Saru, Indian orphan.
6. Marrickville church support Phundan, Indian orphan.
7. Sisters' Conference support Bible woman, Shanghai, China.
8. Mrs. Batt's Class, Paddington, support Bible woman, Shanghai, China.
9. James Newby supports two teachers, Albert, of Tabukalori, and Hakwanaliouhi, of Lolobui, both of Oba Island.
10. Bro. Peter Winter supports two native teachers, Luke Bussor, at Warler, Pentecost Island, and Andrew Aru, Natakawakura, Oba Island.

FOREIGN MISSION DAY.

The contribution on Foreign Mission Day is a record for New South Wales. Last year we contributed £321/1/8; this year we gave £387/13/2; the average sum given on Foreign Mission Day for every member in New South Wales was 2/-, an increase of 5d. over last year.

CHILDREN'S DAY.

Children's Day reports a small increase over last year, the figures being £123/11/9 last year, £127/4/5 this year. The children still take a keen interest in sending help to their little brothers and sisters in foreign lands, and the reports that have been printed in our papers telling of the Christmas celebrations have more than compensated those who have contributed to this good work. By the kindness of our missionaries, this year we were able to obtain some Japanese and Chinese coins and some Japanese post-cards, at a very slight expense to distribute among the children who are helping this work. The distribution at the islands was a scene of spiritual help to those who attended, and our native Chris-

tians, and the natives had another demonstration that Christianity "has the promise of this life as well as the life that is to come."

COLLECTORS.

Our faithful collectors have again ably assisted us in our work. They gathered £9/19/8 more than last year, but as was stated in last year's report, it must not be forgotten that the work of our collectors is more far reaching than the £108 12/5 would indicate. They keep alight the torch of Foreign Mission interest, and are our great factors in the success achieved in Foreign Mission work. We still hold aloft the banner on which we want to inscribe, "A Collector or Collectors in Every Church in New South Wales."

ENLARGEMENT OF COMMITTEE.

At the beginning of the year our Committee corresponded with all the churches in N.S.W. that were not represented on your Committee, making suggestion that they nominate representatives to confer with us. To this several of the churches responded, and your Committee was much increased in numbers, and much more in efficiency and interest in preaching the gospel in the regions beyond.

During the year the Committee has held 11 meetings, with an average attendance of 17. The attendance of various members, both possible and actual, is as follows:—

Name.	Possible Attendance.	Actual Attendance.
Committee—		
Mrs. Fox	11	8
Mrs. Illingworth	11	4
Mrs. Jones	11	2
Mrs. Rossell	2	1
Mrs. Tingate	3	3
Bro. Browne, G. H.	11	11
Bro. Burns, G. E.	6	5
Bro. Clydesdale, J.	11	9
Bro. Gole, S. G.	11	7
Bro. Morton, G.	10	9
Bro. Saunders, F. T.	11	8
Bro. Williams, W. J.	11	6
Bro. Walden, Geo. T.	11	9
Advisory Members—		
Mrs. Priddeth	11	8
Bro. Bland, W. C.	10	8
Bro. Collins, F.	10	5
Bro. Fox, J.	10	9
Bro. Hall, W. H.	10	4
Bro. Jame, W.	11	9
Bro. Morris, A.	10	1
Bro. Saunders, Geo.	3	2
Bro. Taylor, J.	11	4
Bro. Winks, F.	10	4
Collectors—		
Miss Andrews	11	2
Miss Armstrong	10	4
Miss B. Browne	10	6
Miss W. Farr	11	8
Miss S. Kingsbury	11	6
Miss McDonald	11	8
Miss Oldfield	11	1
Miss I. Pearce	10	2
Miss L. Terry	11	3
Mrs. Kent	11	2
Mrs. Holder	11	1
Bro. Taylor, J. J.	10	5
Bro. Timmings	7	6

"MISSIONS."

It was felt by your Committee that it would be an advantage to issue a paper exclusively devoted to Foreign Missionary news. After much consideration it was finally decided to issue a joint paper, the Home Mission Committee having six issues a year, and the Foreign Mission Committee having six issues a year. This paper is sent to every member in New South Wales as far as their names and addresses can be ascertained. It

has resulted in a very great deal of work on the part of the Assistant Secretary, but we believe that it has done a great deal of good in our Foreign Missionary work. You will see from the Balance Sheet that the contributions of a few brethren and the income from advertisements made it pay for itself.

SISTERS' CONFERENCE.

The representatives on the Committee of the Sisters' Conference have been very faithful to the work and on all occasions when any special work needed to be done by the sisters, they have cheerfully undertaken the duties required, and our sisters generally, in the churches and in the Conference, have not spared themselves in Foreign Missionary work, and they are found among our largest and most cheerful contributors to this good work.

WORK AMONG THE N.S.W. ABORIGINES.

Your Committee has had this matter before them on several occasions. The Lismore church is anxious for work to be undertaken at Dunoon, where one of the Lismore members is now engaged as teacher. Your Committee has corresponded with the Federal Committee and also with the N.S.W. Government Aborigines Board, and we are hopeful to soon report satisfactory arrangements being made in regard to this work.

CLERICAL ASSISTANTS' WORK.

Our clerical assistant, Miss Eva Walden, resigned her position at the end of April, and was succeeded by Miss Elsie Reed. They have sent to the churches 9590 communications of various kinds, letters, circulars, and papers, making an average of 31 for each working day of the 12 months. In addition to this work of sending out communications, the assistant has to keep all books. These young ladies have worked with great faithfulness and devotion. Nothing has been a trouble to them, if they could forward the work of Foreign Missions and their assistance has been greatly appreciated by the Secretary.

In addition to all this work, the Secretary has to act as buyer for the New Hebrides Mission. Hundreds of pounds are spent every year generally in small sums. While this part of the secretarial work is no sinecure, it is a labor of love, and the Secretary rejoices that he is able to serve the missionaries in these matters.

AUDITOR.

Your Committee expresses its thankfulness to Bro. W. H. Hall, accountant, for his kindness in auditing the books. There was a great deal of work involved in this, as audits have been made three times during the year. This was undertaken cheerfully by Bro. Hall, and we express our thanks for the service rendered.

VALEDICTORY.

As Secretary I am exceedingly sorry that owing to my removal to Unley, South Australia, this will be the last report that I shall have the pleasure of presenting to the Conference. The years that I have been associated with Foreign Mission work have been exceedingly happy years. It is a great joy to be engaged in this work. Our Committee meetings have been very happy experiences. The correspondence with the missionaries has been a joy to the Secretary's heart, and to see the increased interest of our churches in Foreign Missionary work has been a real spiritual uplift. One's own heart is greatly enriched as we come more and more in contact with missionary work. I desire to thank especially the secretaries of the churches and Bible Schools and Endeavor Societies as well as a large number of individual brethren who have so kindly and generously responded to any appeals that we made to them.

Our Secretaries and Treasurers have been very prompt in answering communications, and our isolated brethren have nobly responded to the calls upon them.

THANKS.

Our sincere thanks are due to the churches which have so loyally co-operated with us. To the Secretaries and Treasurers, to the Collectors, who have been in labors abundant. To the Editor of the "Australian Christian," for the splendid space he has given to Foreign Missionary news. To Bro. Marcus Clark, for his help in sending goods to the Islands, to Mr. Burns, of the Shipping Dept., and to Mr. Jones and his corps of packers for their invaluable assistance. To Bro. W. H. Hall, accountant, who has acted as Hon. Auditor, and to all others who have helped us in preaching the gospel to every creature.

CONCLUSION.

Brethren, we have now passed the £1000 mark; next year we must go on to the £1100 mark. As we grow in numbers, so must we grow in faithfulness to the mission to "preach the gospel to the whole creation." As indicating that the hearts of the people have overflowed all artificial barriers in our mission work, we are thankful to know that while our Foreign Mission offering has been greatly increased, and a record for New South Wales, our Home Mission Committee report the largest offering in our history, and as you look down the financial report of our churches, we think you will find that the churches that gave large offerings to Foreign Missions gave large offerings to Home Missions.

"The restless millions wait
That Light whose dawning maketh all things new.
Christ also waits, but men are slow and late.
Have we done what we could?
Have I? Have you?"

G. H. BROWNE, President.
GEO. T. WALDEN, Secty.

Summary—Receipts.

	1911-1912.		
Churches—			Increase.
General	£221 16 1	£185 18 6	
F.M. Sunday	387 13 2	66 11 6	
Collectors	108 12 5	9 19 8	
Bible Schools	145 12 7	0 10 7	
Y.P.S.C.E.	16 19 11	2 3 1	
Miscellaneous	27 15 8	0 19 2	
Offerings from Native Christians and Missionaries	128 19 8	128 19 8	
Miscellaneous from Mission fields	31 5 0	31 5 0	
F.M. Paper, "Missions"	17 6 0	17 6 0	
F.M. Literature	1 9 5	1 9 5	
Chinese Building Fund	17 10 0	17 10 0	
Interest	7 12 0	17 12 0	
			Decrease.
Isolated Members	12 4 10	14 4 11	
Sisters' Conference	3 4 6	13 2 9	
Rain's Expenses		29 2 0	
	£1128 1 3		
Less entered twice	34 16 7		Net Incr.
	£1093 4 8		417 3 7
Federal Treasurer	140 13 7		
	£1233 18 3		

New South Wales Foreign Mission Balance Sheet.

March 1st, 1911, to Feb. 28th, 1912.

Particulars of Receipts.

RECEIPTS.	
To Federal Treasurer	£140 13 7
F.M. Literature	1 9 5
Oba Mission	58 2 5
Pentecost Mission	36 9 7
Chinese Mission	31 19 0
India Mission	3 13 8
Churches—	
General	£221 16 1
F.M. Sunday	387 13 2
Collectors	108 12 5
	718 1 8
Bible Schools—	
General	18 8 2
Children's Day	127 4 5
	145 12 7
Y.P.S.C.E.	16 19 11
Sisters' Conference	3 4 6
Isolated Members	12 4 10
"Missions"	17 6 0
Chinese Building Fund	17 10 0
Interest	7 12 0
Miscellaneous	27 15 8
	£1268 14 10
Less Entered Twice—	
Chinese Bldg. Fund .. £15 10 0	
Missions	8 3 0
Chinese Mission C.D. ..	3 11 3
F.M.S.	7 12 4
	34 16 7
	£1233 18 3

EXPENDITURE.	
By Balance from last year	£7 2 3
Cash Remittance to Federal Treas. ..	7 10 0
INDIA MISSION—	
Bro. and Sister Watson's Mission	£4 2 1
Support of Orphans	15 7 6
Support of Bible Woman	11 6 0
Bro. Strutton's Visit, Qld., N.S.W., and fare to Melbourne	26 10 6
	57 6 1
CHINESE MISSION—	
W. Jame, Salary	130 0 0
A. White, cleaning room	13 0 0
Sydney Church, Gas	2 12 0
Printing	0 11 0
Bible Schools Com. colltn.	0 13 6
Sundry	1 5 0
	148 1 6
OBA MISSION—	
Including Salaries, Launch Expenses, Medicines, Bibles and Hymnbooks, Xmas. presents, Freight, Insurance, House furnishings, materials for Chapel, travelling expenses, etc.	478 11 5
PENTECOST MISSION—	
Including Salaries, Freight, Insurance, Repairs to Chapel, House furnishings, horse, Bibles and Hymnbooks, Medicines, Xmas. presents, travelling expenses	357 11 9
JAPAN MISSION—	
P. A. Davey, cards and coins	2 7 6
W. D. Cunningham	8 0 0
	10 7 6
MISSIONS—	
Paper for one year, half of which will be refunded by H.M. Committee	8 9 3
Postage	0 5 7
Printing	7 9 6
Block	0 7 6
	16 11 10
PRINTING, STAMPS, &c.—	
Including July Offering, Printing, Stationery, Stamps	32 19 8
GENERAL CHARGES—	
Including Bank Charges, exchange	6 9 8
ASSISTANT SECRETARY	26 0 0
CHILDREN'S DAY EXPENSES	10 16 5
CHINA MISSION—	
Miss R. L. Tonkin—	
Support of Sisters' Conf. Bible Woman	3 14 0
Support of Mrs. Batts' Class Bible Woman	3 14 0
Dr. W. E. Macklin, Nankin—	
From Bro. and Sister Peter Winter, for Famine Sufferers	10 0 0
Mrs. Zelius, for Mrs. and Miss Lizzie Winter, part support of Bible Woman	2 0 0
	19 8 0
MISCELLANEOUS—	
Bro. Jensen, from various Churches	10 0 0
F. G. Filmer, Money sent by Native Teachers to purchase goods for them	12 0 0
New Zealand F.M. Com., from Peter Winter	25 0 0
Subs. to Mission Study Council	1 0 0
Sundries	3 15 6
Sundries	3 6 8
	55 2 2
	£1233 18 3

FEDERAL TREASURER	140 13 7
F.M. LITERATURE	1 9 5
OBA MISSION—	
F. J. Purdy, Donation .. £30 0 0	
Native Christian Thank-offering	20 0 0
Sale of Arrowroot	3 2 5
Sale of Bibles	5 0 0
	58 2 5
PENTECOST MISSION—	
Thankoffering	24 19 10
Sale of Cards	0 4 9
Refund	11 5 0
	36 9 7
CHINESE MISSION—	
Collections	18 6 11
F.M. Sunday	7 12 4
Children's Day	3 11 3
W. Jame	0 10 0
For Bible School Com.	0 13 6
	30 14 0
INDIA MISSION—	
Bro. Strutton's Visit—	
Farewell Tea	2 18 0
Watson's Bay Picnic	0 15 8
	3 13 8
ALBURY—	
F.M. Sunday	0 7 6
AUBURN—	
Church:	
F.M. Sunday	6 0 0
Collectors:	
Mrs. Wakeley	0 6 0
Miss D. Smith	4 8 6
	10 14 6
Bible School:	
Children's Day	6 6 0
	17 0 6
BELMORE—	
Church:	
Per Collector, Mrs. Kent	6 4 11
F.M. Sunday	10 18 0
Bro. Strutton's Expenses	1 10 0
Mrs. W. Smith	0 5 0
Bible School:	
Children's Day	6 0 0
	24 17 11
BANGALOW—	
Church:	
F.M. Sunday	1 13 6
Bible School:	
Children's Day	0 6 0
	1 19 6
BOOMI—	
Church:	
F.M. Sunday—	
Sister Blackborrow	1 0 0
Mr. and Mrs. A. Winter	1 0 6
	2 0 6
Bible School:	
Children's Day—	
Charles and Olive Winter	0 4 0
F. Boughton	1 3 6
	3 8 0
BUNGAWALBYN—	
Church:	
S. Newby	0 10 0
F.M. Sunday	2 15 0
	3 5 0
Bible School:	
Children's Day	8 10 0
	3 13 10
GOROWA—	
F.M. Sunday	1 8 6

£1233 18 3

Audited and found correct, W. H. HALL.

CANLEY VALE—

Church:			
F.M. Sunday—			
Mrs. H. V. Reid ..	0 6 0		
Collection	4 5 0		
	4 11 0		
Bible School:			
Children's Day	2 4 0	6 15 0	

CASINO—

F.M. Sunday	0 7 6		
Children's Day	0 7 6	0 15 0	

ENMORE—

Church:			
Per Collectors—			
Miss L. Terry	9 6 3		
Mrs. Wallace	7 14 6		
Miss W. Farr	5 12 10		
Miss I. Austin	4 18 1		
Miss E. Walden	3 14 6		
Miss L. Walden	2 5 4		
	33 11 6		
Individuals	6 19 9		
F.M. Sunday—			
Individuals	29 17 0		
Ladies' Meeting	1 1 6		
General Offering	75 13 5	147 3 2	

(Other amounts in addition to the £106/11/11 were handed in, Y.P.S.C.E., £8/13/10; Bible Class, £1/3/2; Collectors, £7/7/-; making the total F.M.S. collection £123 15/11. In making up this report, I have credited these amounts to the funds named.—G.T.W.)

Y.P.S.C.E.	11 2 8		
Bible School:			
Support, Shushils, Indian Orphan	5 0 0		
Bible Class	1 3 2		
Children's Day	33 3 11	50 9 9	
		197 12 11	

ERSKINEVILLE—

Church:			
Collectors—			
Miss Hancock	4 3 0		
Mrs. Clydesdale	0 10 0		
F.M. Sunday	8 1 4		
	12 14 4		
Bible School:			
Children's Day	4 16 3	17 10 7	

HORNSBY—

Church:			
Per Collector—			
Miss Nellie Morton ..	5 10 0		
F.M. Sunday—			
General Fund	56 1 6		
"Missions" Paper .. .	5 0 0		
Individual—			
"A Brother"	50 0 0		
"A Brother," Ropeholder, Japanese Mission	6 0 0		
Jensen Fund—			
Bro. and Sister Andrews	1 0 0		
"A Brother"	0 10 0		
Bro. Crosswaite	0 5 0		
Church	1 0 0		
	125 6 6		
Bible School:			
F.M. Sunday	0 10 0		
Children's Day	2 7 0	128 3 6	

HAMILTON—

Church:			
F.M. Sunday	1 0 0		
Individual—			
B. Goddard	2 0 0		
	3 0 0		
Bible Schools:			
Children's Day	2 0 4	5 0 4	

HURSTVILLE—

Church:			
F.M. Sunday	4 10 5		
Bible School:			
Children's Day	2 14 10	7 5 3	

INVERELL—

Church:			
Bro. Strutton's Visit ..	1 0 0		
A. E. Burt	0 10 6		
F.M. Sunday	8 3 0		
Jensen Fund	2 5 0		
	11 18 6		
Bible School:			
Children's Day	4 2 0	16 0 6	

INGLEWOOD FOREST—

Mrs. E. Winter, support of Simon Boulesko	6 0 0		
Mrs. E. Winter	8 0 0		
Miss Lizzie Winter .. .	1 0 0		
W. H. Winter	1 0 0		
Winter Family	8 0 0		
Mrs. and Miss Lizzie Winter	4 0 0	28 0 0	

JUNEE—

Church:			
F.M. Sunday—			
C. V. Roberts	2 0 0		
A. McKillop	1 0 6		
Collection	5 15 6		
	8 16 0		
Bible School:			
Children's Day	2 5 6	11 1 6	

KETTONG—

Bible School:			
Children's Day		0 8 11	

KILLABAKH—

Church:			
F.M. Sunday	0 15 6		
Bible School:			
Children's Day	0 6 0	1 1 6	

LILLYVILLE—

Church:			
Bro. Strutton's Visit ..	0 10 0		
F.M. Sunday	5 13 0		
J. Fox	4 0 0		
Collectors—			
Mrs. Brooks	0 11 0		
Mrs. Dane	6 13 7		
	17 7 7		
Bible School:			
Children's Day	5 6 2	22 13 9	

LISMORE—

Church:			
F.M. Sunday	8 14 5		
T. Hagger	0 10 6		
	9 4 11		
Bible School:			
Children's Day	1 10 0	10 14 11	

MARRICKVILLE—

Church:			
Support of Indian Orphan, Phundan	5 0 0		
F.M. Sunday	9 5 3		
Collectors—			
Miss S. Kingsbury .. .	5 5 2		
Mr. Timmings	0 6 8		
	19 17 1		
Bible School:			
Children's Day	4 5 6	24 2 7	

MARRAR—

Church:			
A. E. Barnes	13 0 0		
E. J. Mousar	1 0 0		
F.M. Sunday	1 2 6	15 2 0	

MEREWETHER—

Church:			
F.M. Sunday	3 7 6		
Anon.	0 3 0		
	3 10 6		
Bible School:			
Children's Day	0 12 0	4 2 6	

MOREE—

F.M. Sunday	1 0 0		
Bro. and Sister S. Butler	1 10 0		
Bro. and Sister. P. Winter	75 0 0		
Individual Amts. under £1	1 4 0	78 14 0	

MULGOA—

Bible School:			
Children's Day		0 7 0	

MOSMAN—

Church:			
F.M. Sunday—			
Collection	10 10 6		
Bro. Bland	1 0 0		
Bro. Strutton, Exp. .. .	1 6 4		
Collector—			
Miss May Oldfield	21 16 9		
	34 13 7		

Bible School:			
Children's Day	6 12 7		
Support of Bible Student	1 0 0		
F.M. Sunday	0 6 0		
Junior C.E.:			
Bibles for Pentecost .. .	0 12 6	43 4 0	

MUNGINDI—

Church:			
F.M. Sunday—			
Mrs. Butler	3 0 0		
Bible School:			
Children's Day	0 6 0	3 6 0	

NARRABEE WEST—

F.M. Sunday	1 0 0		
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NORTH SYDNEY—

Church:			
Collected by Miss Mesent	3 12 5		
F.M. Sunday—			
W. Bland	0 10 0		
Mr. and Mrs. P. Field	2 0 0		
Collection	10 0 0		
Dr. Bardsley	10 0 0		
	22 10 5		

Bible School:			
Children's Day	1 7 9		
Junior C.E. Box	0 5 3	27 15 3	

PADDINGTON—

Church:			
Collected by—			
Sister Blair	2	8	6
Sister Holder	1	12	6
Sister E. Roffey	0	7	9
Sister Low	0	6	0
F.M. Sunday	26	16	1
	<hr/>		
	31	10	10
Bible School:			
Mrs. Batt's Class, sup-			
port Bible Woman,			
Hannah	5	9	3
Support, Tommy Tum			
Tum	1	1	0
"Loyal Sons" support			
Chinese Bible Woman	0	12	5
Children's Day	4	9	3
Junior C.E.	1	10	0
	<hr/>		
	44	12	9

TAREE—

Church:			
F.M. Sunday	5	10	0
Bible School:			
Children's Day	4	12	8
	<hr/>		
	10	2	8

WINGHAM—

Church:			
F.M. Sunday	1	6	6
Bible School:			
Children's Day	0	1	6
	<hr/>		
	1	8	0

TUGGERAH LAKES—

Church:			
F.M. Sunday	2	0	0
Bible School:			
Children's Day	0	4	6
	<hr/>		
	2	4	6

MISCELLANEOUS—

Collected Conf. Rally ..	11	16	3
Bro. and Sister Filmer's			
Photos.	0	6	0
Freight on Print	0	4	9
Pentecost Teachers, for			
Goods	12	0	0
	<hr/>		
	24	7	0
Interest	7	12	0

TYALGUM—

Church:			
F.M. Sunday	1	8	6
Bible School:			
Children's Day	1	10	3
	<hr/>		
	2	18	9

CHINESE BUILDING—

West Australian Chinese	2	0	0
Bro. and Sister Greenhalgh	3	0	0
Bro. and Sister P. Winter	5	0	0
Bro. and Sister Illingworth	5	0	0
G.T.W., £1; W. Simpson,			
10/-; R. T. Wilson, 5/-	1	15	0
F. Deam, 2/6; Miss M.			
Collins, 5/-	0	7	6
A. E. Ewers, 2/6; J. K.			
Lewis, 5/-	0	7	6
	<hr/>		
	17	10	0

PETERSHAM—

Church:			
F.M. Sunday	21	16	10
Collector—			
Miss I. Pearce	4	0	3
Individual Offerings ..	10	11	0
	<hr/>		
	36	8	1
Bible School:			
Children's Day	6	12	9
Y.P.S.C.E.	3	9	0
	<hr/>		
	46	10	4

WAGGA—

Church:			
F.M. Sunday	1	16	7
Collectors	0	17	3
	<hr/>		
	2	13	10
Bible School:			
Children's Day	1	13	0
	<hr/>		
	4	6	10

Table showing the Average Contribution per Member.

Church.	Contributions.			Increase.	Average per Member.		
	1911-12	1910-11.			1911-12.	1910-11.	
	£ s. d.	£ s. d.		£ s. d.	£ s. d.		
1. Albury	7	6	1	17	6	1	
2. Auburn	17	0	6	4	15	0	
3. Bangalow	1	19	6	1	11	6	
4. Belmore	24	17	11	5	7	2	
5. Boomi	3	8	c	4	19	9*	
6. Bungawalbyn ..	3	13	10	6	8	3	
7. Canley Vale ..	6	15	0	1	9	6	
8. Chinese	31	19	0	6	19	11	
9. Corowa	1	8	6	16	6	2	
10. Casino	15	0		15	0	10	
11. Enmore	197	12	11	7	14	3*	
12. Erskineville ..	17	10	7	4	11	5	
13. Hamilton	5	0	4	3	13	6	
14. Hornsby	128	3	6	7	1	2	
15. Hurstville	7	5	3	4	9	11*	
16. Inglewood Forest	28	0	6	19	6*	7	
17. Inverell	16	0	6	2	11	6	
18. Junee	11	1	6	3	6	3	
19. Kerrong	8	11		8	11	1	
20. Killabakh	1	1	6	1	2	3	
21. Lilyville	22	13	9	9	5	9	
22. Lismore	10	14	11	2	18	4*	
23. Marrickville ..	24	2	7	4	10*	4	
24. Marrar	15	2	6	14	10	0	
25. Merewether	4	2	6	1	16	10*	
26. Moree	78	14	0	74	9	6	
27. Mosman	43	4	8	17	12	10	
28. Mungindi	3	6	0	1	14	6*	
29. Mulgoa	7	6		7	6	2	
30. North Sydney ..	27	15	5	15	17	4	
31. Paddington	44	12	9	38	4	4	
32. Petersham	46	10	4	29	0	2	
33. Rockdale	1	17	0	1	10	0	
34. Rookwood	10	7	2	6	15	9	
35. Seven Hills	18	0		2	0	0	
36. Sydney	40	10	0	42	13	7	
37. Taree	10	2	8	7	14	3	
38. Tuggerah Lakes	2	4	6	4	7	1	
39. Tvalgum	2	18	9	12	8	2	
40. Wagga	4	6	10	9	9	10	
41. Wingham	1	8	0	1	2	6	
42. Miscellaneous ..	24	7	0	23	4	10	
43. Isolated Members	11	4	10	26	9	9	
44. Sisters' Conference	3	4	6	16	7	3	

*Indicates Decrease.

Average per Member for the whole State, 5s.

ROCKDALE—

Church:			
F.M. Sunday	0	6	6
Bible School:			
Children's Day	0	10	6
Jensen Fund	1	0	0
	<hr/>		
	1	17	0

ROOKWOOD—

Church:			
F.M. Sunday	6	1	0
F.M. Boxes	0	9	6
Collector—			
Miss F. Andrews	1	10	2
	<hr/>		
	8	0	8
Bible School:			
Children's Day	2	6	6
	<hr/>		
	10	7	2

SEVEN HILLS—

Church:			
F.M. Sunday	0	10	0
Bible School:			
Children's Day	0	8	0
	<hr/>		
	0	18	0

SISTERS' CONFERENCE—

Support of Bible Woman in China	3	4	6
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SYDNEY—

Church:			
Collectors	5	0	6
F.M. Sunday—			
General Collection ..	10	15	6
Bro. and Sister Green-			
halgh—			
Chinese Building ..	3	0	0
General Fund	2	0	0
Miss Triglone	1	0	0
Bro. W. C. Rathbone	3	0	0
Bros. Jos. Stimson ..	5	5	0
Jensen Fund	4	0	0
	<hr/>		
	34	1	0
Bible School:			
Support, Indian Orphan			
Saru	5	0	0
Children's Day—			
W. E. Rathbone	0	5	0
Collection	1	4	0
	<hr/>		
	40	10	0

"MISSIONS" NEWSPAPER	17	6	0	
ISOLATED MEMBERS—				
A. Grant	0	10	0	
Mr. and Mrs. J. K. Lewis, Chinese Building Fund	0	5	0	
General Fund	0	5	0	
Mr. Patch	0	2	6	
Mr. C. Stewart	0	5	0	
Mr. A. E. Ewers— Chinese Building Fund	0	2	6	
General Fund	0	5	0	
Mr. and Mrs. E. J. King- ston	1	1	6	
Mr. J. T. Roberts	0	10	0	
Mr. and Mrs. Kingston	0	15	0	
G. S. and A. B. Ewers	0	15	0	
Mr. and Mrs. Morgan	1	0	0	
Mr. and Mrs. Thos. King- ston	1	0	0	
Anon.	0	2	6	
Miss Mabel Collins	0	10	0	
Miss Mabel Collins, C.B.F.	0	5	0	
F. Deam, Chinese B. Fund	0	2	6	
Mr. and Mrs. E. J. King- ston	1	0	6	
Mrs. Allison	0	2	0	
J. F. Roberts	0	6	1	
Bro. Alan Price	1	19	9	
		11	4	10
Less entered twice— Chinese Building Fund	15	10	0	
"Missions"	8	3	0	

Bible Schools Committee Report.

In presenting their report of work done during the past year, the Bible Schools Committee feel justified in believing that owing to aggressive effort the status of the committee has been raised and work accomplished under the blessing of God, which justifies the existence and utility of a Bible Schools Department.

At the outset the Committee digressed from precedent, and decided not to increase numbers by asking representation from each school, but to transact its business and accept responsibility for all work done. The Committee also believe and are not without tangible evidence, that there is an awakened Bible School conscience, which cannot result in other than advancement of this avenue of the Master's cause. This may not only be maintained by the incoming Committee, but by earnest and persistent effort the apathy which still unhappily exists, should be abolished and every church and school energised to aggressive effort.

ORGANISING SECRETARY.

Of the work undertaken, some reaching fruition during the year, the following may be mentioned. The first efforts of the Committee in obedience to Conference directions were to engage an organising secretary.

Two of our Australian brethren were approached, but declined on account of previous engagements. Attention then turned to America, as the field where this work has been specialised, and the late Bro. Moninger was empowered to make choice. Unfortunately, he died, and delay thus occurred. We then commissioned Bren. Meacham and Hopkins to make recommendations, and now await their selection. But our hands must be holden, for as our financial report shows, the support of the churches to our appeal on December 3 last is totally inadequate to finance this office. The churches have been approached, however, to subsidise the Committee weekly, and should this be adopted, this proven most necessary office will be filled in due course.

CHILDREN'S HOSPITAL COT.

The Sydney Bible School, City Temple, suggested the endowment of a cot in the Royal Alexandra Hospital for Children. This was earnestly advocated by the Committee, and is now an accomplished fact. As well as being a blessing to poor little sufferers, our own, mostly more happily placed children, are broadened in sympathy. Our name also will reach a public which is non-church going, and our Lord's will is being done, inasmuch as we are caring for his little ones. The Committee visited the Hospital on Feb. 24 last, and the mute appeal of the little ones to our hearts will not soon be forgotten.

1911 EXAMINATION.

The usual examination course this year gave place to a Federal examination, several States entering. The subject was on "First Principles," with a text book by Bro. Main. After being adjudged for State competition, the first prize papers competed for Federal prizes. This State was successful in three of the divisions. Much encouragement might be given the Committee by a larger entry and attendance.

The Committee have adopted an improved programme, and arrangements are already in progress for 1912 examination, on the second quarter's lessons. Two banner prizes are to be offered and all information previously published. Canley Vale school, although handicapped 20 per cent, won the banner prize again.

COMBINED COMMITTEE.

The United Bible Schools Committee with equal representation from the five evangelical bodies, met monthly and during the year conducted a most instructive and largely attended teacher training course. This is to be a yearly feature, and your Committee earnestly recommend both church and school teachers to enter and sit at the feet of the able lecturers and demonstrators, when the course commences. This Committee, in conjunction with other States, are managing the tour of the G. H. Archibald party, which will arrive in this State on Monday, August 19, and conduct lectures and demonstrations. No one aiming at efficiency and greater knowledge can afford to miss these expert lectures. Weekly course tickets, transferable, at 2/6, obtainable from the undersigned. The visit will probably be fully recognised by the Public Instruction Department, and availed of by school teachers.

There have been three gatherings of school workers during the year, and to Bro. R. M. Hopkins, U.S.A., and Brethren A. G. and F. T. Saunders, Williams, and F. T. Webber, we are indebted for many helpful suggestions by paper and speeches.

Another feature of the Committee's work has been the regular monthly reports in the "Australian Christian," Bro. Saunders the compiler. The special Bible Schools number of this excellent paper caused a much greater interest in our work than ever aroused before and we thankfully acknowledge our indebtedness.

BIBLE SCHOOLS DAY.

Deciding to inaugurate a Bible Schools special collection, the first Lord's day in December has been chosen in continuity. Previous to Dec. 3 last, every effort was put forth to arouse interest in this matter. The Committee had been directed by Conference to engage an organising secretary, also the financial needs of the Committee should be met by the brotherhood. Although the response was entirely inadequate, we believe educational work is necessary, and trust when next appeal is made all may work, pray and give to this noble avenue of the church's work.

SCHOOLS VISITATION.

The Committee appointed Bro. Steer one of its members as visitor, and most of the schools within reach were visited. Many excellent suggestions in reports were duly forwarded to the

DECISION DAY.

A suggestion to hold an annual decision day was made by the Committee, the feeling being that this phase of the work demanded greater attention. Some adopted, others already had provision made. At two schools on the day chosen 11 and 16 respectively decided for Christ. Efforts to inaugurate schools by writing isolated brethren were not successful, owing to the Committee being ignorant of suitably located brethren to engage in this work. Should any brother present at Conference desire to start a school in any centre, every assistance will be tendered by this Committee.

OUR PRESIDENT.

The Committee rejoice heartily in the honor conferred upon our worthy President, in being appointed to preside at the large Federal Conference Demonstration in Melbourne next week. The assiduous manner in which Bro. Stimson has always championed Bible School interests entitles him to the esteem, not only of our brotherhood, but of the boys and girls of our schools, whom he loves.

The Committee wish to place on record the splendid service rendered by Bro. W. A. Smith as secretary. He has not spared himself at all, and has sacrificed much of his time, and exercised a great deal of energy in the work, and we hope the incoming Committee will have the benefit of his help and experience.

We have to thank the officers of the City Temple for the free use of that building for our meetings. Eleven meetings were held during the year, the attendance being: Stimson, 10; Saunders, 11; Modral, 11; Steer, 10; Gole, 10; Smith, 11, and Coleman, appointed Jan., 1912, 1.

GEO. STIMSON, Pres.
W. A. SMITH, Secty.

TREASURER'S STATEMENT.

N.S.W. Churches of Christ Bible Schools Dept.
From March 1, 1911, to Feb. 29, 1912.

Receipts.	
Cash Balance	£0 17 0
Collection, Conf. Demonstration, 1911	6 5 6
Sale of Books, re Teaching	0 4 6
Govt. Savings Bank, Interest	0 0 4
Collection at Prize Distribution	1 10 1/2
Prize Fund, excess	0 0 6
Sale of Photos. of Cot in Children's Hospital	0 9 0
Weekly Subsidies—	
Mosman	1 2 6
North Sydney	2 15 0
Bible School Sunday—	
Belmore	3 0 9
Bungawalbyn	0 17 1
Canley Vale	5 5 0
Enmore	10 19 9
Hamilton	0 8 0
Hornsby (Church)	6 2 0
Hornsby (Bible School)	0 10 0
Hurstville	1 5 6
Junee	0 17 6
Lilyville	1 8 0
Lismore	1 0 3
Marrickville	1 5 0
Merewether	0 12 6
Mosman	2 1 8
North Sydney (Church)	4 14 9
North Sydney (Bible Class)	0 10 0
Paddington	1 15 6
Petersham	2 1 3
Rookwood	1 4 0
Sydney (City Temple)	6 3 6
Sydney (Chinese Church)	0 13 6
Tarce	0 10 0
Isolated Members—	
R. B. Butler	0 7 6
A. Dawson	0 2 6
Miss Stella Partridge	0 3 0
B. I. Robb	0 2 0
J. T. Roberts	0 4 0
R. T. Wilson	0 5 0
Total	£67 13 11 1/2

Supplement to the "Australian Christian," March 28, 1912.

Expenditure.	
Proportion of Printing Conf. Programme and Report, 1911	£1 1 5
Duplicator	1 13 0
Advance to United S.S. Unions Com., in connection with visit of Mr. Archibald	10 0 0
Special Supplement in "Australian Christian"	2 10 0
Printing	3 16 4
Stamps and Stationery	4 15 5
Caretaker, City Temple	0 7 6
Exam., 1911—	
Stamps	0 15 2
Printing	2 5 9
Prizes	7 3 5
Photos. of Cot in Children's Hospital	0 18 6
Block, ditto	0 16 0
	£36 7 6
Balance at Bank, 29/2/12	30 19 7

Cash in hand 0 6 10½
 £67 13 11½
 S. GOLE, Hon. Treas.
 Audited and found correct,
 FRED. T. SAUNDERS.
 W. J. MODRAL.
 March 8, 1912.

Lismore	0 5 0
Marrickville	0 7 6
Mosman	1 6 0
North Sydney	0 13 3
Rookwood	0 5 0
Sydney (City Temple)	2 10 0
	£14 2 7
To Advance	1 7 6
	£15 10 1

BIBLE SCHOOLS COT.
 New South Wales Churches of Christ
 in Royal Alexandra Hospital.
 Receipts.
 (From 1/10/11 to 29/2/12.)

Belmore	£3 4 7
Canley Vale	0 10 0
Erskineville	0 6 3
Enmore	2 10 0
Hornsby	0 10 0
Hurstville	0 10 0
Junee	0 10 0
Lilyville	0 15 0

Expenditure.
 (1/10/11 to 31/3/12.)
 Support of Cot £15 0 0
 Balance at Bank 0 10 1
 £15 10 1
 S. GOLE, Hon. Treas.
 Audited and found correct,
 FRED. T. SAUNDERS.
 W. J. MODRAL.
 March 8, 1912.

N.S.W. STATISTICAL REGISTER, 1912.

LOCATION OF CHURCH	Membership, March, 1911.	Church Additions.				Church Losses			Present Membership				Bible School.					Mt. Place		Contributions.					
		Faith and Baptised Believers.	Restored.	Letter.	Letter.	Death.	Discipline and Revisi'n of Roll	Members, Feb. 28, 1912.	Increase.	Decrease.	Aver. Attendance Lord's Sup.	Is. Members on Roll.	Scholars, March 1, 1911	Scholars, Feb. 28, 1912	Teachers, March 1, 1911	Teachers, Feb. 28, 1912	Add. from School.	Kind.	Seating Capacity.	EVANGELIST.	Home Missions	Foreign Missions.	Amount Raised for all Purposes. (approx.)		
1 Auburn (b)	125	31	2	3	13	1	2	37	134	9		65	1	91	195	9	14	4	C.	250	F. Collins	17 10 5	17 0 6	240 3 9	
2 Bangalow	14	6			4				22	8		12	1						P.H.		W. Strongman	2 6 6	1 19 6	33 17 9	
3 Belmore	89	13	1		9	12	4		96	7		54	9	171	147	17	19	6	C.	150	G. H. Browne	16 0 4	24 7 11	257 8 11	
4 Bungawalbyn (a)	20								20					24	24	3	3		C.	80		3 10 3	3 13 10		
5 Canley Vale	30				5	1			34	4		20	8	29	37	4	4		C.	120	W. J. Williams	14 16 0	6 15 0	88 2 5	
6 Casino (a)	17	2			4				23	6									H.	200	C. T. G. Rose	1 0 0	15 0		
7 Corowa	11								9	2	5								C.	250		1 7 0	1 8 6	10 9 0	
8 Enmore	842	31	4		22	35	6	58	800	42				434	490	43	52	13	C.	800	G. T. Walden	258 3 4	197 12 11	1344 14 8	
9 Erskineville	188	17	1	1	7	3	1	33	177	11			9	250	196	30	22	2	H.	250	J. Clydesdale	18 9 3	17 10 7		
10 Hamilton	50	10			2	4	2	1	55	5		25		50	146	3	5		H.	300	W. D. More	5 15 5	5 0 4		
11 Hornsby	27	5		1	23	2		2	52	25		30	3	20	55	4	9	3	C.	100	H. G. Payne	173 19 6	128 3 6	464 15 9	
12 Hurstville	50								50			20		50	52	5	6		H.	400		1 12 6	7 5 3		
13 Inverell	122	16	3		5			2	144	22			18	62	56	5	5	5	C.	250	E. J. Waters	15 14 9	16 0 6	244 16 5	
14 Junee	28	6	3	2		2		1	36	8		16	3	20	26	4	4		H.	150	T. G. Mason	9 2 0	11 1 6	60 9 0	
15 Killabakh	15								15			7							H.	150	G. E. Burns	1 2 6	1 1 6	13 4 9	
16 Lilyville	37	6	2		6				51	14		29	3	67	61	5	7		C.	150	W. Fox	11 1 0	22 13 9	99 16 0	
17 Lismore	399	13	2		7	21	2	49	349	50		96		92	76	186	12	6	C.	350	Thos. Hagger	16 19 2	10 14 11		
18 Marrar	10								9	1				1	20	2	2		C.	100	T. G. Mason	14 0 6	15 2 6	48 7 10	
19 Marrickville (c)	104	4		7	20	20	1	1	112	8		70	5	108	85	14	17	3	C.	300	Chas. Watt	19 17 4	24 2 7	484 10 6	
20 Merewether	66	1		2	4	6	1	1	65	1		24	7	68	40	8	7		C.	150	W. D. More	5 7 4	4 2 6	110 19 6	
21 Mosman	87	5			8	9			91	4		40		14	30	58	6	6	C.	100	A.E. Illingworth	29 5 4	43 4 8	277 10 11	
22 Moree (a)	42								42					50	50	5	5		C.	100		3 12 0			
Boomi																						12 0 0			
Inglew'd Frst.																						30 0 0			
Mungindi																						7 5 6			
23 N. Sydney	131	4	1	9	36	8	2	1	170	39		60	33	74	70	7	5	2	C.	250	F. T. Saunders	20 14 11	27 15 5	321 0 0	
24 Paddington (h)	426	35	3	2	18	25	3	14	442	16		200	30	260	200	25	20	7	C.	400	J. J. Franklyn	35 6 8	44 12 9	446 3 10	
25 Petersham	257	8	1	2	18	15	3		268	11		85		315	315	20	21	6	C.	450	E. Coleman	117 6 0	46 10 4	377 6 10	
26 Rockdale (e)									12	12		7							H.	100		1 0 0	1 17 0		
27 Rookwood	59	8		1	3	6		1	64	5		35		57	48	7	7	5	C.	150	W. J. Williams	13 17 2	10 7 2	139 12 8	
28 Seven Hills	15	3			2	5			15			12							P.H.			2 0 0	18 0		
29 Sydney	284	15			21	16	3		301	17		10		66	55	13	9		C.	600	T. Bagley	111 11 4	40 10 0	444 14 11	
30 Sydney, Chinese	31	11			1	2		2	41	10		10		40	45	26	7		S.H.	140	W. Jame	30 14 0		38 3 2	
31 Taree	94	1	1		3	4	1		94			48	32	50	54	6	7		C.	230	G. E. Burns	9 16 0	10 2 8	231 13 6	
32 Tuggerah (d)	11								19	1	11	10		4	20	3	3	2	P.H.	100	W. Strongman	1 12 6	2 18 9	24 12 0	
33 Tyalgum	18				1				73	4		25	16	22	23	2	3	2	H.	200	A. Brown	4 3 5	4 6 10	75 14 11	
34 Wagga	69	3	3	2	4	4	1	3	27	1		20							H.	60	G. E. Burns	3 7 0	1 8 0	30 2 4	
35 Wingham	26	1							27	8				(g) 52	1	3						48 15 0			
Isolated members	89				8				97																
Totals	3883	257	27	32	253	199	31	210	4009	244	118	317	2470	2806	255	303	73	21	C.						5917 13 11
Reported last year		301	40	36	232	235	30	471	3883	270	396	1179	324	2470	255	58	20	C.							4865 5 10

NOTES:

(a) No Returns sent in this year. (b) New Chapel, North Auburn. (c) New Chapel built. (d) Members left district, Church disbanded.
 (e) No Returns last year. (f) Incomplete. (g) New Schools, Cudal and Keerong. (h) Woollahra Sunday School closed (35 Scholars last year).
 (i) Including Individual Gifts, but excluding amounts given by assisted Churches towards Evangelist's support. DECREASE:—1 Church (Tuggerah).
 INCREASE:—Church Members, 126; Bible Schools, 2; Teachers, 48; Scholars, 336; Chapel Buildings, 2. INCREASE:—Amount contributed for all purposes (as reported), £1151 18s. 1d.

Australasian Churches of Christ Directory.

VICTORIA

Ascot Vale, chapel, J. Y. Potts, 94 The Parade
 Bairnsdale, chapel
 Ballarat, cpl, Dawson-st, A. E. Pittock, 23 Hotham-st.
 Bayswater, chapel, C. J. Martin, Bayswater-rd.
 Bendigo, Temperance hall, T. J. Cook, 156 Barnard-st.
 Bet Bet, chapel, G. A. Savill
 Berwick, chapel, J. Richardson, Narre-Warren
 Blackburn, chapel, R. G. Carter, Vermont, via Mit-
 Box Hill, A. W. Smith [cham
 Brighton, chapel, Male-st., H. Watts, Wilson-st.
 Brim, chapel, Miss E. Hovey
 Broadmeadows, chapel, J. Kingshott.
 Buninyong, cpl., E. Gullock, Black Lead P.O., Hiscocks
 Brunswick, chapel, W. J. Thompson, 276 Stewart-st.
 Carlton, chapel, Lygon-st., Chas. Hardie, Henrietta-
 st., Hawthorn.
 Carlton, Queensberry-st. (Chinese), H. Pang, 'Bongah,'
 Drummond-st., N. Carlton.
 Carlton N., chapel, R. W. Jolly, 533 Collins-st., Melb.
 Castlemaine, chapel, F. Jermyn jr., P.O. Barkers Creek
 Cheltenham, chapel, R. W. Tuck, Wilson-street.
 Collingwood, Tabernacle, Stanton-st., T. Towers, 30
 Cosgrove, H. Skinner [St. Philip-st., Abbotsford
 Colac, chapel, John Williamson, Queen-st.
 Croydon, chapel, W. Gill, Yarra-rd., Croydon
 Dandenong, chapel, R. A. Smith, Scott-st.
 Drummond, chapel, W. H. Beer
 Doncaster, chapel, Geo. Petty.
 Dunolly, chapel, J. Beasy.
 Dunmunkle, chapel, W. G. Smith
 Emerald, chapel, Wm. Bolduan
 Echuca, chapel, Miss Emily Darlow, Mitchell-st.
 Fish Point, G. McMeekin
 Fitzroy, Tabernacle, Gore-st., H. Swain, Nicholson-
 st., North Carlton
 Fitzroy North, chapel, St. George's road, Jos. Collings,
 57 Holden-st.
 Fairfield Park, chapel, Andrew McGregor
 Footscray, chapel, Mr. A.A. Ley, Donald-st., Footscray
 French Island, private house, J. Bond
 Fernhurst, chapel, Joseph Evans
 Galaquil, schoolhouse, E. Hands [st., Geelong W.
 Geelong, cpl., Latrobe Ter., H. Christopher, 35 High-
 Hampton, hall, J. Tinkler, "Rcselea," Orlando-st.
 Harcourt, chapel, A. E. Garside
 Hawthorn, chapel, T. H. Parkes, 126 Glenferrie-rd.
 Horsham, chapel, A. E. Gallop
 Kaniva, chapel, John Goodwin.
 Kerang, E. Bell
 Kyneton, Masonic Hall, W. G. Harman, Hutton-st.
 Lancefield, chapel, R. Gerrand, Wood View
 Lillimur, chapel, B. J. Lawrence
 Malvern, Tradesmen's hall, L. W. Holmes
 Maryborough, chapel, R. Brown, Tuaffra-st.
 Melbourne, chapel, Swanston-street, R. Lyall,
 Leveson-street, North Melbourne
 Melbourne S., chapel, Dorcas-st., S. Northeast, 251
 Moray-st. [19 Wood-st.
 Melbourne N., chapel, Chetwynd-st., W. J. Woodbridge
 Middle Park, chapel, J. S. McIntosh, 165 Mills-st.
 Mieppol, private house, J. Cork
 Murrumbena, chapel, W. C. A. Luke, Munster Av.,
 Carnegie
 Mildura, chapel, Chas. A. Faulkner.
 Montrose, chapel, R. Langley, Kilsyth, via Croydon
 Moreland, J. Holloway, 13 Cameron-st.
 Mystic Park, private house, D. Anderson
 Meredith, chapel, A. McKay [24 Railway-place
 Newmarket, chapel, Finsbury-street, James Hancock,
 Newstead, chapel, Miss M. Johnstone, Welshman's Reef
 Northcote, Rechabite Hall, F. Brown, 27 Clarendon-st.
 Pakenham, chapel, H. S. Ritchie, Nar Nar Goon
 Port Fairy, chapel, W. T. Sumner
 Prahran, chapel., High-st., E. Moody, 21 Perth St.
 Preston, Chapel, G. A. Dickens, Station-st.
 Polkemmett, chapel, H. Oliver [Somerset-st.
 Richmond N., cpl., Coppin-st., C. A. Anderson, 123
 Richmond South—
 Balmain-st., chapel, J. H. Dickinson, 542 Church-st.,
 Richmond [Richmond
 Hunter-st. Mission, T. Venn, 29 Cremorne-st.
 Red Hill, chapel, J. Sheehan
 Runnymede, private house, Mrs. W. Dickens.
 Stawell, chapel, Sloane-st., A.P.A. Burdeu, Engine Sheds
 Shepparton, chapel, E. Dudley
 South Yarra, chapel, Cliff-st., T. Murphy, 1 Surrey-rd.
 St. Arnaud, chapel, H. Benson, Burnside-rd.
 St. Kilda, chapel, T. M. Davis, 34 Prentice-st
 Surrey Hills, chapel., A. E. Seedsman, Albert Cres.
 Swan Hill, C. McDonald, High-st.
 Taradale, chapel, A. Clarke
 Terang, Temperance hall, W. H. Pearl
 Warrnambool, chapel, Richard Petterd, King-st.
 Wedderburn, chapel, F. J. Petterd [Railway Res.
 Warrackneabeal, Masonic Hall, Miss D. Somerville,
 Warragul, Masonic Hall, R. W. Judd
 Williamstown, chapel, R. Goldsworthy, John-st.
 Windsor, chapel, Albert-st., F. G. Lloyd, Bay View-st.,
 East Prahran
 Wilkur, H. Everett, Beyal P.O.
 Yando, Mrs. J. Stanyer, Minmindie, via Boort

NEW ZEALAND

Ashburton, chpl., Wm. Olsen, William-st. [Arch Hill
 Auckland, Ponsonby-rd., E. Vickery, Gt. North-rd.,
 Auckland, Mt. Eden, L. Bailey, Burnley-Terrace
 Avondale, T. Hewitt, Manakau-rd.
 Bainham, public hall, D. Brown, Rockville
 Burnside, chapel, Mrs. Lindsay.
 Christchurch, chapel, Durham-st., Herbert Langford,
 Dunedin— [19 London-st., Richmond, Christchurch
 Tabernacle, King-st. } J. W. Stokes, Princes-st.
 Roslyn, hall, }
 Dunedin, Mornington, chapel, H. J. Naumann, 3
 Burre-st., Mornington.
 Dunedin Sth, chapel, W. A. Palmer, 21 Baker-st.,
 Dunedin, N.E. Valley, chapel, W. Lowe, 12 Bouverie-st.
 Gisborne, meeting hall, E. Grundy, Gladstone-rd.
 Gore, chapel, W. Ladbroke, via Chariton
 Greymouth, Forrester's Hall, Albert-st., T. B. Dixon,
 P. O. Box 69
 Hampden, Otago, chapel, Joseph Bishop
 Happy Valley, private house, J. Flower.
 Hastings, Library, J. M. Miller, Havelock-rd.
 Helensville, chapel, E. Cameron
 Hoteo N., chapel, Jno. Gibbs
 Invercargill, chapel, Jno. Watt, Belgravia, Waikiwi
 Kaitangata, chapel, Geo. Gray
 Kilbirnie, chp, Lyall Bay-rd., M. Vickery
 Lower Moutere, Charles Limmer.
 Lower Hutt, chpl, David Cairns, Brunswick-st.
 Maitua, chapel, H. Townshend
 Nelson, chapel, F. J. Phillips, 60 Hardy-st.
 N. Albertland, public hall, Mrs. W. Ward, jr., Wellsford
 Oamaru, W. Kilgour, Newborough
 Onehunga, J. Raw, Queen-st.
 Pahiataua, chapel, A. Thomson, P.N. Road
 Palmerston N., Orange hall, L. Martin, 20 Main-st. W.
 Papakura, C. Wallis
 Papakura Valley, L. Bodle, Alfriston
 Petone, chapel, N. Battersby, Britannia-st.
 Port Albert, chapel, Wm. Pricor
 Pukekohe, public hall, Robert Begbie
 Richmond, W. Donald, Richmond-rd.
 Ross, private house, J. P. Muir.
 Spring Grove, chapel, A. G. Knapp
 Stanley Brook, chapel, A. P. Griffith
 Stratford, Old Masonic Hall, Chas. Downey
 Takaka, meeting house, A. E. Langford, Takaka
 Tadmor, private house, Wm. Anglesey
 Tara, Mangawai, chapel, P. James
 Te Arai North, public hall, Jos. Benton
 Timaru, private house, A. E. Fairbrother
 Turua, public hall, R. W. Bagnall
 Wai-iti, meeting house, E. Griffith
 Wanganui, chapel, H. Siddall, Abbot-st., Balgownie
 Warkworth, chapel, Thos. Oakes
 Wellington, chapel, Vivian-st., J. T. Hunter, Adelaide-
 rd., Island Bay
 Wellington Sth., chapel, A. Thomas, Barnsbury Villa,
 Crawford-rd., Kilbirnie
 Wellsford, chapel, J. Pook, Tehana

QUEENSLAND

Boonah, chapel, T. F. Stubbins [rd., Clayfield
 Brisbane, chapel, Ann-st., Leonard Gole, Liverpool
 Bundamba, chapel, George Green
 Charters Towers, chapel, E. Pepper, Bluff-rd.
 Eel Creek, chapel, James Dunmall, The Rocks
 Flagstone Creek, schoolroom, W. Bailey [Gympie
 Gympie, chapel, S. Trudgian, Harkins-st., One Mile,
 Ipswich, M. A. Boyle, Thorn-st. [via Grantham
 Ma Ma Creek, chapel, T. Chappell, Mt. Whitestone,
 Malara, Private House, W. Pates, Boobie-rd., Nanango
 Mount Walker, chapel, F. Henrichsen
 Maryborough, Prot. hall, W. Stiler
 Marburg, chapel, A. Buhse, Walloon
 Rosewood, chapel, H. Berlin
 Roma, chapel, Geo. Pitman
 Rosevale, chapel, J. Christensen
 Toowoomba, chapel, Russell-st. East, W. Brooks,
 "Bogen Villa," Perth-st.
 Wallumbilla, chapel, Thos. Hembrow
 West Halden, school house, H. R. White
 Wooroolin, Private House, J. H. Aderman, Wooroolin,
 Zillmere, chapel, J. Bruce

NEW SOUTH WALES

Auburn, cpl., C. Arrowsmith, "Madelon," Rawson-st.
 Belmore, chapel, A. Barratt, "Arthurleigh, Kent-st.
 Broken Hill, cpl., cr. Wolfram & Chloride-sts., R. J.
 Bangalow, J. G. Snow [House, Wolfram-st. North
 Bungawalbyn, chapel, Luke Patch [Cassino
 Corowa, Chapel, W. S. Phillips, South Corowa
 Canley Vale, cpl. T. A. Ferguson, 'Hill Brow,' St. Johns-rd
 Casino, Masonic Hall, F. Ekert, c/o C. T. G. Rose,
 West-st., Casino
 Dorrigo, Private House, W. Macindoe
 Enmore, Tabernacle, E. J. Hilder, "Kenilworth,"
 Fletcher-st., Marrickville
 Erskineville, meeting house, Toogood-st., George
 Morton, Marrickville-rd., Marrickville [roonga
 Hornsby, chapel, E. D. Andrews, Grosvenor-rd., Wah-
 Hamilton, Mechanics Institute, S.G. Goddard, Swan-st
 Hurstville, hall, A. J. Livingstone, Carysfort-st.
 Inverell, chapel, H. Cook, senr.

Junee, School of Arts, S. Wilson, Crown-st.
 Killabakh, private house, J. Woollard
 Lilyville, cpl, W. Dane, Bunneroug rd., Kensington
 Lismore, tabernacle, E. C. Savill, Union-st., S. Lismore
 Marrickville, chapel, W. H. Hall, McArthur Parade
 Marrar, chapel, F. A. Cowall
 Merewether, chapel, S. Laney, 23 Scott-st., Newcastle
 Merrylands, private house, J. McGregor
 Moree, chapel, G. Woolford
 Mosman, Town Hall, M. W. E. Oldfield, Mosman
 Mulgoa, private house, R. H. Fancourt
 Mulwala, private house, W. W. Pallot
 Mungindi, chapel, Mrs. Butler
 Narrabri West, private house, G. Carslake
 Narrong, Rechabite Hall, P. W. Saunders
 North Sydney, chapel, Falcon-st., W. J. Modral, 24
 Colin-st. [Stratfield
 Paddington, chapel, A. W. Shearston, The Avenue,
 Petersham, Tabernacle, T. Illiffe, Waratah-st., Haber-
 Rockdale, hall, W. T. Black [field
 Rookwood, chapel, Mark Andrews, John-st.
 Seven Hills, private house, Geo. Piper
 Sydney, City Temple, I. Crawford, "Yanco," Arcadia-
 rd., Glebe Pt.
 Sydney (Chinese), school hall, H. Louey, 51 Ann-st.,
 Taree, chapel, E. J. Saxby, Taree [Surrey Hills
 Tyalgum, private house, W. E. Robinson
 Wagga, Masonic hall, L. Rich, "Richlands," Dhulura
 Wingham, School of Arts, H. Western

WEST AUSTRALIA

Boulder, chapel, Moran-st., W. T. Smyth, 2367 Miller-
 Brookton, chapel, F. Jones [st.
 Bunbury, Chapel, Spencer-st., T. T. Moore
 Claremont, Town Hall,
 Collie, chapel, L. J. Moignard, Robert-st.
 Donnybrook, private house, E. J. Hadlow
 East Pengelly, Private House, H. J. Vinnicombe
 Fremantle, chapel, C. A. G. Payne, P.O.
 Harvey, private house, G. P. Charman [Kalgoorlie
 Kalgoorlie chapel, Egan-st., G. T. Booker, 126 Hare-st.
 Maylands, chapel, R. Berry, Hay-st., Perth [Priory
 Maida Vale, private house, Mr. H. Berry, "The
 Midland Junction, Masonic hall, Mr. Roberts
 Narrogin, private house, P. E. Wedd
 N. Perth, hall, F. Wickens, 26 Hanover-st. [Northam
 Northam, cpl, Wellington-st., J. Platt, c/o Ezywalking,
 Subiaco, cpl., Bagot-st., J. Campbell, 235 Hensman-rd.
 Perth, chapel, Lake-st., D. M. Wilson, Bulwer-st.

SOUTH AUSTRALIA

Alma, chapel, A. Harkness [Terrace, Wayville
 Adelaide, chapel, Grote-street, W. M. Green, Park
 Aldgate Valley, chapel, A. G. Rudd, Bridgewater
 Balaklava, chapel, P. H. Roediger
 Bews, chapel, S. T. Barr
 Booleroo Centre, private house, C. C. Smith
 Border Town, chapel, E. W. Milne
 Butler, chapel, R. W. Barr, Tummy Bay
 Croydon, Thos. Flit, Cator-st., West Hindmarsh
 Glenelg, chapel, W. Burford, Glenelg
 Goolwa, chapel, Jas. Burger
 Hindmarsh, chapel, J. W. Snook, Port-rd., Croydon
 Henley Beach, chapel, W. Stanford, Lockleys
 Kadina, Tabernacle, Jas. Thomas, Christie-st.
 Lochiel, chapel, W. A. Greenshields, Nantawarra
 Long Plain, chapel, R. D. Lawrie
 Milang, chapel, H. S. Goldsworthy
 Mile End, chapel, Jas. Manning, Ware Chambers,
 Mallala, chapel, A. W. Harris [Adelaide
 Maylands, chapel, A. L. Read, Edward-st., Evandale
 Moonta, public hall, C. W. McGregor
 Narracoorte, chapel, J. Gould [St. Peter's
 Norwood, chapel, S. P. Weir, 64 Second Avenue,
 Owen, chapel, W. J. Marshman, Owen
 N. Adelaide, chapel, Kermode-st, W. Lyle, Bank of
 Adelaide, King-William-st.
 Prospect, chapel L. Thomas, Victoria Av., Medindie
 Point Sturt, chapel, A. W. Pearce
 Port Germein, J. H. Hall
 Port Pirie, chapel, A. E. Mudge, Port Pirie West
 Queenstown, chapel, R. Harris, Cross-street
 Semaphore, Town Hall, S. T. Walker, Yea-st.
 Strathalbyn, chapel, C. E. Verco, "Sunnybrea"
 Stirling E., chapel, A. G. Rudd, Bridgewater
 Unley, chapel, Park-st, P. S. Messent, Park-st.
 Wallaroo, private house, E. J. Killmer
 Wampoony, chapel, F. R. Dinning, Mundalla, via Bor-
 Willunga, chapel, O. A. Chenoweth [dertown
 Williamstown, chapel, W. G. Pappin
 York, chapel, Wm. Brooker, Princes-st., Croydon

TASMANIA

Circular Ponds and Mole Creek, J. Byard, Mole Crk.
 Esperance, chapel, D. Purvis, Raminea
 Geeveston, hall, F. Ashlin
 Hobart, chapel, J. Adams, Hobart
 Kellevie, W. Smith
 Launceston, Temperance hall, Peter Orr, 42 Galvia-st.
 New Ground, chapel, W. Reynolds, Boisdale, North
 Nubeena, chapel, F. E. Smith [Down
 South Preston, G. Howard
 South Road, Roy Hutton [Chudleigh
 Western Creek and Caveside, W. Gillam, Dalebrook,

There are three words, magic words, much in vogue in the business world to-day, which I think should challenge our weightiest consideration in planning our missionary work. They are Conversation, Co-operation, Organisation. —Haymaker.



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 Chesterville-rd.,
 Cheltenham,
 Victoria.
 'Phone, Cheltenham, 132.

Report on Baramati, by G. P. Pittman.

Continued from last week.

Future Opportunities.

We visited a town called Indapur, about 32 miles from Baramati, where there is a fine opening for work. The population is about 5000, with a long street of shops, municipal offices, post-office, etc. In the vicinity there are a number of large villages. There is a bungalow which could be bought very cheaply, and put into repair at a very small outlay; also a house in the heart of the town, which, if it could be secured, would make a fine mission property for meetings, native quarters, etc. For many miles around there are no Christians; there are no preachers at work.

I am told that there are similar towns in all directions, so that there are plenty of openings for all the workers that can be sent from Australia for many years to come.

Just at present the suggested work amongst the thieves seems to have suffered a check through the adverse attitude of the chief English official of the district, but if the work can be entered upon, it should yield good results amongst a very needy class of people. At least half a dozen promising centres could be occupied at once in this district, if suitable workers were available, with enough money to erect a bungalow at each place. Our total impression of the Australian mission is exceedingly favorable. We have personally visited 12 mission stations in different parts of India, and have come in contact with scores of missionaries, and have heard and read of the details of many other missions, but Baramati will compare favorably with any of them. In fact, when it is remembered that the work there is only in its infancy, not more than six years old, the progress is greater than in any we have seen or heard of. India is not a country for rapid results. It is the only country in the world that has the terrible obstacle of the caste system. But at Baramati success has come soon. Bro. Strutton is a levelheaded, practical, balanced missionary of much experience, and so long as the direction of the work at Baramati is in his hands, the brethren need have no fear of the results.

In my humble opinion I think it is good policy to get as much land as can be bought at a cheap rate near the mission bungalow, in order to provide for developments.

Bro. Strutton has been approached by the Government overseer of industrial work with a view to opening a weaving school on the lines of his present work. This would increase the prestige of the mission in the town, and provide opportunities for Christian work. With kind regards to all,—G. P. Pittman.

Interesting News from Miss Tilley.

We have been out visiting the villages round Baramati this month also, and I wish you could have been with us. We start long before the sun rises so as to reach the villages before the people begin their field work. In some villages we are warmly welcomed, and the people listen attentively to the gospel.

This time our Gardi-walla (bullock cart driver) was an old man, and said he had had five wives, and that they had all died, but as he had no one to cook his food, he thought he would marry again, and often times he thought he would not, in case she died also. He used to listen to us praying, and one day said, "I am beginning to understand you, you teach the way of knowledge." He would ask us to sing "God's hymns," and we often heard him singing a line of a hymn as he drove the bullocks along. He was very useful, and used to bring our water every day. One day he was unable to get enough food for his bullocks, and he was so concerned, and said, "I can fast, but I love my bullocks, and they must get their food." Khadaba is very expensive on account of the drought.

The first village we visited a man said, "How kind; think of him bearing nails in his hands and feet for me."

At Dakula about 300 people gathered to listen and hearing of the resurrection, one woman asked, "Are we to rise again?" A guru (holy man), after attending one of the meetings, told the people to "Take heed, for Christ was the true Saviour."

We were invited into some homes, and at one place we were given milk to drink. The women said, "You should not stay out in the sun so long; why should you take so much trouble and come so far to tell us the story?" One of our listeners thought that Ram was the same to the Marathas as Jesus was to us; but when we told that in God's Word was written, "There is none other name under heaven given among men whereby we must be saved," he began repeating Jesus Christ over and over again.

At one village we had splendid audiences, and just as we were leaving the village, a Brahmin came to the Gardi, saying, "I have just come home. Tell me what you have told the others about God." So we rejoiced to tell an eager soul of the Saviour Jesus Christ.

At Waki, while a large crowd were listening, a man came and drove all the women and children into their homes, telling them I had come to kidnap them, and when I said that was not the case, he called out the retreating figures. "Not now, but in the night you will be stolen away."

In this same village at another part, when I said we had come to tell them about God, a wo-

man said, "Go, for we have no grain to give you." I answered, "Bai, we have not come to beg." "Then what have you come for?" she asked. So then the people gathered round and heard the gospel. The hymn, "There Were Ninety and Nine," has been much in my mind during these days, especially,

"But none of the ransomed ever knew
 How deep were the waters crossed,
 Nor how dark was the night that the Lord
 passed through
 Ere he found the sheep that was lost."

Praise God for the opportunities of telling of him who bore sin's punishment for us.

Do pray that the seed sown may bring forth fruit, and for the gospel and tracts given.

I have been encouraged during house visitation. The women say, "It is such a long time since you came. We like you to come, so do not go visiting villages again." One woman gave me some sugar cane, and another said, "Now you have returned you must come to my field and get some sugar-cane." One does appreciate these little acts of kindness, and it inspires one to go on trusting there will be Indian jewels for Jesus soon. I have been to three new Brahmin homes this month, and hope to follow up these visits with the Gospel from time to time. Arnie, a little Marathi girl, follows me round to some houses and sings the hymns with me.

The children have welcomed me, and seem glad to have the classes again. All the classes except the Marathis have increased in number, but the total is 6, so pray I may be able to work this class up, that the little ones may learn of Jesus.

One of the girls in my Mohammedan class is being laughed at by the women. They said, "She sings your songs all day." Her father said, "Why does she not sing our songs instead of singing about Jesus Christ? She will be a Christian yet."

Praise God, he is able to help and strengthen her. Dear girlie, only 10 years old, but may she be carried in the arms of Jesus over all the rough places.—R. F. Tilley, Baramati, India.

**SILVER
 STAR
 STARCH**

**THE BEST
 IN THE WORLD.**



New Zealand.

SPRING GROVE.—Meetings very well attended. Eleven members transferred to the church at Richmond. Their gain is our loss. Bro. P. Bolton, Nelson, has lately been conducting the services here. Two of the Bible School scholars confessed Christ as their Saviour.—A.G.K.

WELLINGTON.—Last week our Conference for the deepening of the spiritual life was held, and we had some encouraging and helpful meetings. On Tuesday evening the general theme was: "Fruits of the Spirit." The C.W.B.M. had charge of Wednesday night's study, "Christian Addition." "Types of the Religious Life," was the subject for Thursday evening, and was in the hands of the officers of the church. The last meeting on Friday night was: "Aids to the Spiritual Life." Good has been done to the church, and we all felt that more such conferences need to be held.—A.J.S., March 15.

OMARU.—At the gospel service on Feb. 25, we had the joy of seeing a young married man make the good confession. On March 3, Bro. Harward commenced a fortnight's special services for the deepening of the spiritual life. Meetings have been held every night except Saturday and these have indeed been times of spiritual blessing to all who were privileged to be present. Last Friday evening, March 15, we had an address from Miss Cole, who, for six years, has been working for the Master in connection with Ramabai's Mission. During February we had an average attendance of 50 at our mid-week prayer meeting. We are striving to double this number. The gospel meetings are well attended, and numbers seem interested.—F.G.R., March 17.

NELSON.—A splendid meeting for worship last Lord's day. Visitors: Sister Hitchcock, Takaka; Sister G. Jennings, Wellington; Bren. Lang, Dolamorc, J. Glover and Lane. The evening meeting was well attended, Bro. Verco's theme being, "Faith that Saves." A goodly interest is manifest. The recommendation of the annual Conference re special meetings for the deepening of the spiritual life is being carried out here. The Endeavorers, by invitation, journeyed to the Methodist Hall, and there combined for the evening on a splendid topic. We numbered about 40. A very pleasant evening was spent, ending with a social chat and light refreshments.—E.M.J., March 14.

DUNEDIN.—We regret to have to report the loss through death of one of our members and a senior scholar of the Bible School, Miss Mabel B. Burton, who passed away on the 10th inst., after a long illness. As the Chapman-Alexander mission commences in Dunedin this week, Bro. Gebbie took as the subject for his address last evening, "The Coming Mission."—L.C.J.S., March 18.

Tasmania.

GEEVESTON.—We have just had a very pleasant visit from our late evangelist, Chas. Hale, who is now engaged in the Central Hobart Mission, and is touring the surrounding districts, preaching and house to house canvassing, and placing the nature and needs of the mission work among the poor. He has been successful in getting good meetings. Our building was full, and a substantial collection taken up in aid of the poor. The district for miles around is intensely interest-

ed in this work, especially as we hear of many converts to apostolic teaching. We have asked Bro. Hale to represent us at the coming Conference, and are holding the fort here, praying for some one to come over and help us.—F. Ashlin.

LAUNCESTON.—A goodly number gathered on Sunday evening to witness our Sister Bertha Steven's obedience to her Lord. Several visitors from the mainland broke bread with us in the morning. The brethren here are working steadily for our mission, commencing on March 24. Already a number of enquiries regarding "our position" have been met by Austral tracts and publications. One man congratulated us upon the straightforwardness of the plea set forth. Will all the Tasmanian brethren remember us in their prayers?—A.P.W.

West Australia.

HARVEY.—A brief visit was paid by the writer to the Harvey church recently, and two services were held. The church promised to contribute 7/6 per week to the Home Missionary Committee during the next Conference year. Nearly 40 were present at the gospel service held in the hall, and there were two confessions. These were baptised in the river on the following day.—W.L.E.

MAYLANDS.—We are having glorious times since we have had Bro. Emblen with us. From the 18th to the 25th we had a week's special effort. The result of this was two confessions and a good re-uniting and uplifting of the brethren. Since that date we have had great gospel meetings. This day we also had a record attendance at the Lord's Supper, 40 breaking bread. The Bible School is also going in for record breaking, and had an attendance of 105 for to-day. The people are just beginning to find out that there is something behind us, which is a result, no doubt, of the fine system of open-air meetings Bro. Emblen has brought along with him.—H.K.

BROOKTON.—Fair meeting at Taylor's Well on March 10, and the meeting at Brookton slightly better than usual. Last night a splendid meeting and one confession. We intend after Conference to commence a Bible School and week-night meeting. Mr. Pond, formerly of Northam, takes the superintendency of the school, and Mr. Hartley Jones will accept the position of secretary to the church. We have suffered somewhat from removals of late, but the increased attendance of non-members during the last few weeks has been encouraging.—H.P.M., March 18.

Queensland.

TOOWOOMBA.—It has been decided to concentrate all our efforts this year on the intense cultivation of our city work. Our aims: A double membership in the Young People's Society (now 50); twice as many Bible School scholars and teachers (now 196); and at least 100 decisions for Christ. Have had three gospel meetings since my return, with 7 decisions to date—three males and four females. Everything harmonious and enthusiastic. We desire information re the purchase or hire of a tent, seating 60 to 100, for suburban mission purposes, and will welcome any advice.—J. W. Parslow, March 20.

WEST HALDON.—During the vacation Bro. C. H. Pratt, of the College of the Bible, spent three weeks with us and had a series of meetings at West Haldon, Mt. Sylvia, and Upper Tent Hill. The interest in these meetings was very encouraging, especially at Upper Tent Hill, where there was an increase of an audience of about an average of 10 per cent each night.—G.S.

ALBION.—The Bible School is making rapid headway. On March 10 there was an increase of 15 scholars, making the number on the roll up to 72. The supt. and teachers are very much encouraged. The tent mission is beginning to tell. The folding chairs are comfortable and neat.

New South Wales.

ERSKINEVILLE.—Matters in connection with the church seem to be brightening a little lately. On Sunday, March 5, a brother made the good confession and was baptised on Sunday, March 17. On the 24th, at the conclusion of a splendid meeting, a sister made the confession. Our membership for the year shows a decrease of 11, and stands at 177. All departments of work are flourishing. Bro. Clydesdale is leaving this week for his holiday. During his absence several brethren from our churches are conducting our services.—Geo. Morton.

INVERELL.—Good spiritual feeling amongst members preparatory to the mission effort. The town and district well posted; the prospects are encouraging. Lord's day services well attended. Bro. T. G. Cosh addressed the church in the morning; Bro. Waters preached in the evening, his theme being "God, No Respector of Persons." Afternoon service at Delungra, the assistant evangelist conducting, and discoursing on the text, "Lo, they have rejected the word of the Lord."—G. Brightly.

HORNSBY.—At the quarterly meeting on Feb. 21, when dealing with the resignation of Bro. E. D. Andrews as church secretary, it was unanimously resolved that the chairman be instructed to write a letter of thanks to Bro. Andrews for his valuable services, and same to be recorded in the minute book. Bro. W. Thompson, who confessed Christ on decision day, was baptised on March 3 by Bro. Payne. Among the number of visiting brethren as speakers on Lord's day mornings during the month were Bren. Illingworth and E. Coleman. Three young girls from the Bible School made the good confession on Lord's day, March 10, Bro. Payne preaching. About 30 of the church members met and spent a very enjoyable evening at Bro. Rofe's place, Wahroonga, on Saturday, March 16.—J. H. Colmer.

JUNEE.—Meetings fairly good. Last Lord's day we had with us Bro. Rossell, of Sydney, who very acceptably exhorted the church. Our mission at Marrar begins on Monday next, 25th. We ask your prayers.—T.G.M.

CITY TEMPLE.—Fair meetings on Lord's day. Among the visitors were: Bro. Barnes and daughter, and Sister Ladd, from Temora. Bro. Crawford addressed the church. On the 23rd, at 3 p.m., at the invitation of Bro. and Sister Ashwood, a large company of friends assembled to celebrate the 92nd birthday of Sister Morris, the mother of Mrs. Ashwood. Chas. Morris, of Ballarat, and Thos. Morris, of Melbourne. The meeting was presided over by Bro. Illingworth. A few bright congratulatory speeches were interspersed with cheerful singing. Sister Morris still enjoys fair health, and though at such a ripe age, we trust she may be spared to enjoy many more happy years among her loved ones and the host of friends.—T.B.

NORTH SYDNEY.—On Sunday last the attendance at the morning meeting was good, and amongst other visitors we had Bro. Webber, from Eumore, and Bro. Hamlin; also Bro. Pyc, of New Zealand. Bro. G. H. Browne gave a stirring exhortation, dealing with "Christian Warfare." At the gospel meeting Bro. Saunders was very impressive in his address on the theme "Which Cross Saves?"—W.J.M.

HURSTVILLE.—The church and S.S. here held their annual picnic on Saturday last, 23rd inst., at Sans Souci, the day being beautiful, and a pleasant time was spent by all, a number of visitors being present. March 24, Bro. G. T. Walden exhorted the church in the morning, the meeting being well attended. A number of visiting brethren were present. The evening services are well attended and much interest is shown in the meetings. Bro. Garden is doing a good work. Bro. Livingstone has resigned his position as secretary and Bro. McCoughtry, junr., has been appointed to fill the vacancy.—Eleanor Winks, March 24.

MANNING RIVER.—Evangelist Clifford Stewart finished his mission in Taree on March 3, with a profound discussion of the theme, "The Church of Christ," to a crowded house. The brethren have been well instructed, and a widespread spirit of enquiry aroused. Several have confessed their faith, and some baptised believers led to again continue their allegiance to the Saviour. On Tuesday, March 5, a nice company went in S.S. Express to the seaside to honor our brother. On Wednesday, a re-union and testimony meeting was held in Taree chapel, and well attended. On Sunday, March 10, Bro. Stewart opened a week's mission in Wingham, and continues every night since. Freewill offerings of disciples have been conveyed to our brother, and his expositions will live long in the memory of old and young. Bro. Burns has outlined a scheme for opening new ground where scattered disciples form a nucleus.—H. E. Edwards.

South Australia.

NORTH ADELAIDE.—A pleasant evening was spent in connection with the Mutual Improvement Society on March 22, when the Bereans of Maylands provided an excellent programme, at the close of which Bro. Grosvenor proposed a hearty vote of thanks to our guests, who in responding expressed the hope that the N.A. Society would pay them a return visit in the near future. Before separating, light refreshments were partaken of, provided by the lady members. Our Lord's day services are being well attended, and Bro. Day is arousing increased interest in all the services.—V.B.T., March 24.

MAYLANDS.—Since last report there have been two confessions. One young woman having been immersed, returned to her home in the country; the other was from the Bible School. Bro. Taylor's subject to-night was "The More Accurate Way," and proved very helpful to all. Our Berean Society visited North Adelaide Society on Friday last, and were well received there. We are looking forward to young people's day on May 5.—R.L.A., March 24.

NARACOORTE.—Good attendance at the evening meeting last Lord's day, and Bro. Edwards preached a fine sermon which resulted in a young man confessing Christ.—N.J.G.

SEMAPHORE.—Meetings were good yesterday. Bro. A. Coin, of Queenstown, presided at the meeting for worship. Among the visitors were Sister Earmaker, Sister Coin, Queenstown; Sister Mercer, Grote-st.; Sister K. Cosh, Lockiel. One was welcomed who was baptised during the week, and a brother was restored. A very helpful visit was paid to Queenstown mission during the week. Bro. T. J. Gore preached the gospel to a good congregation.—W.J.T.

QUEENSTOWN.—Our mission during the past week was marked by splendid audiences. The gospel has been faithfully proclaimed by our evangelist, Bro. Brooker. We are looking forward to much good resulting for our Master. Lord's day, 24th, Bro. Harris presided at the breaking of bread; Bro. Hawkes exhorted the church on "Jesus Only." Bro. Brooker gave an address to women only in the afternoon, and in the evening preached to a large gathering on "A Mother's Love." We celebrated it as Mother's Day by wearing a white flower in honor of "Mother."—A.C., March 24.

WALKERVILLE.—The H.M. Committee have taken the oversight of the mission here, and under this arrangement we are working for and hoping to accomplish great things. On Friday evening some of the brethren held a Conference with Bro. D. A. Ewers concerning the work. It has been arranged that the evangelist of the Maylands church, Bro. H. R. Taylor, shall preach here as often as possible and devote some of his time to visiting in our district. Mr. Taylor is to preach on Sunday evening, March 31, at the conclusion of the service a meeting to inaugurate a Bible School will be held. This morning Bro. G. H. Jenner addressed the church; in the evening Bro. J. Uncle, of Unley, proclaimed the gospel.—E.D.C., March 24.

Victoria.

WARRACKNABEAL.—On Lord's day morning we had a splendid meeting, the largest we have had since our meetings commenced. We had Bro. and Sister T. Everett with us, from the Wilkur church, who have now come to reside in Warracknabeal. In the evening we had our first gospel service. The evangelist, Bro. Uren, addressed a fair number. One young girl confessed Christ. The church here received an organ from Bro. Hand, of Brim. It will be greatly appreciated by the members. A vote of thanks was moved and seconded by some members, which will be conveyed to Mr. Hand. Most of the brethren met at the Railway Station to-day to bid farewell to Bro. and Sister H. Reynolds, who have left for Shepparton. We are very sorry to lose them.—Daisy Somerville, March 18.

MELBOURNE (Swanston-st.)—Last Lord's day, amongst our visitors were Bro. F. Thomas, from Adelaide; Bro. and Sister F. Martin, from Cheltenham. Bro. Gordon presided, and Bro. Allen gave the address. The Bible Class and school in the afternoon were well attended. In the evening the subject of Bro. Allen's discourse was "God's Estimate of Man." Two confessions at the close, from the senior boys' class in the Bible School.

NORTH FITZROY.—Bible School anniversary on Sunday very successful. In the afternoon about 600 (including children) were present. The prizes were distributed by Mr. Forbes, the supt. A fine selection of hymns was rendered by a choir of 100 children, assisted by a large orchestra under the baton of Mr. F. Barnden, whose training of the children and conducting of the musical arrangements, both afternoon and evening, was perfect. In the evening J. W. Baker spoke on "Lo, children are an heritage of the Lord," to the largest congregation ever assembled in the building. The need of a new Bible School building became so apparent as the result of our anniversary, that several voluntary promises of £5 have been made to secure its erection.—G.B.

WARRNAMBOOL.—Fine meetings March 17. Morning attendance largest for some months. Bro. C. Morris, of Ballarat; Sisters Hook and Wood, of Bendigo and Colac respectively, were amongst the visitors. Bro. Morris spoke morning and evening. Good meetings again on 24th; attendance at morning meeting double; over 50 at the evening service. Bro. Swain exhorted in the morning, and preached the gospel at night. The members are greatly encouraged by the increased attendance since Bro. Swain came, and we feel sure that the work done during the past few months will produce good results in the near future if carefully followed up after Conference.—R. F. Petterd.

HAWTHORN.—Good meetings yesterday. Bro. McCallum, senr., and his two sisters, Misses McCallum, together with Sister Holdsworth and daughter, from Windsor, were present with us. At the evening service a young woman confessed Christ. The week night service is growing. Bro. Frank Filmer, missionary, will be with us next Lord's day morning.—A. C. Rankine, March 25.

MEREDITH.—On March 21, Sister Combridge, who has held the positions of organist for the church, and teacher in the Lord's day School

for a number of years, was united in marriage to Bro. A. McKay, secretary of the church and supt. of the Bible School. Our brother and sister have held the above positions almost since the commencement of the church here, and at the conclusion of the service, were the recipients of a valuable eight-day timepiece and a handsome hanging lamp as a token of love and esteem from the members of the church. A neat writing desk and silver inkstand was handed to the bride, conveying the good wishes of the scholars of the Bible School. The meetings on March 24 were conducted by the writer. An enjoyable and profitable time was spent. The meetings were well attended, and we are hoping to see the results of our labors in the future.—W. G. Combridge.

SWAN HILL.—A man who had travelled over 200 miles to reach Swan Hill for the purpose of learning the way of the Lord more perfectly, was baptised at our mid-week meeting and returned home the following day. A meeting of the officers was held recently, when it was decided to offer W. G. Oram another year's engagement with the church at Swan Hill and district. Good meeting yesterday. Bro. and Sister Dudley were present at the morning meeting. We are pleased to welcome them, and trust their stay in the district may be a lengthy one. Much sympathy is expressed for Bro. Bish, who is passing through rather a severe time, being in very indifferent health.

MONTROSE.—Good meeting to-night, and a crowded house. The two young men who decided last Lord's day were baptised, and two more fine young men confessed Christ. Bro. Noble, by his fine addresses and his especial interest in the work, is having a fine influence in the district.—R. Langley, March 24.

MARYBOROUGH.—Another fine meeting at Maryborough last night. One married lady made the good confession. Our S.S. picnic is to be held on Wednesday. A farewell social was tendered to Sister Baker at Bet Bet last Wednesday evening. Bro. Baker has only been connected with the church for about 8 months, but he has proved a splendid worker. The members at Bet Bet presented him with some splendid books, and Sister Baker with a silver cake dish.—H.P.L.

HARCOURT.—We held our Sunday School picnic last Wednesday in the Castlemaine gardens. We had a real good day's outing, and the children and all enjoyed themselves. We have held our annual business meeting. Bro. A. E. Gartside, D. Jones, A. Caldwell and F. Pritchard were re-elected as deacons, and J. Bauer was elected as deacon in place of W. Symes. A. E. Gartside was re-elected secretary; A. Caldwell as treasurer. Bro. W. Symes will not stand for re-election as deacon and treasurer as his health is failing, so he cannot attend to the duties. It was with regret that we filled this position, which he has faithfully filled for about 12 years.—A.E.G.

CARLTON (Lygon-st.)—Throughout the day we had large meetings. Amongst the visitors present in the morning from a distance were Sister Stephens, from Grote-st., Adelaide; Bro. Tewkesbury, of Erskineville, N.S.W., and Bro. and Sister McKay, from Meredith. Bro. T. W. Smith, who has recently put in his membership with us, gave a fine exhortation. Two received into fellowship by obedience. The attendance at the Bible School was the largest we have had for many years. Scholars, 172; teachers, 23; the Century Bible Class, 143, making a total of 338 present. The chapel was full at night to hear Horace Kingsbury's gospel address upon "Sin's Wages and God's Gift." At the close of a splendid discourse our hearts were made glad by hearing four from the Bible School make the good confession. The success of the work at Lygon-st. is greatly due to the faithful gospel preaching of our evangelists, and the members of the church working harmoniously with them.—J.McC.

PRAHRAN.—Three were welcomed to fellowship yesterday, and there were two more confes-

C. R. Scoville's Visit.

As there has been a good deal said about the possibility of our having with us for the Federal Conference our Bro. Chas. Reign Scoville, and as many have been looking forward to meeting him, would you let me as Secretary to the Federal Committee place the matter before the brethren?

It was understood that Bro. Scoville had in mind a trip around the world, including the mission fields, and as we desired to have our brother with us for a time, an invitation was sent to him asking him to include Australia in his plan.

We asked him if possible to be with us for our Conference, and after some correspondence Bro. Scoville said he would do so.

After having sent word to this effect, he found that the mission he was holding in Oklahoma demanded his staying some time longer, and as it was so far to do anything by letter, cabled to this effect. We replied it was necessary for him to be here for Easter, and if not to cancel arrangements, to which Bro. Scoville replied that he had booked passage and made all arrangements to leave.

Instead of his being here in time for the Conference, he will be here a month later, but this need not affect his work among the churches. We hope that every member will unite to make his visit a great time of soul winning. We believe him to be just the man for the work. He is coming with the one idea of winning men for Christ, and we through our prayers and personal effort can do much to make this possible. Let us begin now planning for a great time, and we will have it, I am sure.

This is our opportunity, and if we lose it, the fault will be our own. Bro. Scoville is the man to lead in a great campaign.

Do not plan for any little thing. Make great plans, for it is worthy of the effort. You may not agree with everything our brother does, but remember he is not a beginner at this work. It has been his life's work. He has put time and prayer into it, and it is done for Jesus Christ. If ever you come into touch with him and he asks you to do some personal work, you do it with all your might. If he never asks you, you go to him and offer your services, for he will soon tell you how to work.

Let us begin with a deep, prayerful interest, and we will come out victorious for Christ.—Ira. A. Paternoster.

N.S.W. Bible School Notes.

The dates of the visit of Mr. G. H. Archibald to this State have been fixed from August 19 to September 7.

Mr. Archibald is practically without a peer in the realms of child psychology and pedagogics. British public school teachers receive special leave to attend his lectures. Mr. Archibald is coming to Australasia in the special interest of Bible School work, in which he is an enthusiast. Our Bible School teachers should not fail to attend some of his lectures. These will be delivered every afternoon and evening during his visit. Admission will be sixpence for a single lecture, or tickets for a week's course, 2/6. These tickets will be interchangeable.

The 1912 Bible School examination should prove a record one. The lessons are such as appeal to scholars, and the conditions are more favorable. The officers and teachers should begin preparations now.

The Bible School sessions of the forthcoming Conference should be interesting. The retiring Committee trusts the general evaporation of delegates which has characterised Saturday afternoon at previous Conferences, will be absent this year. Conference has business to do outside of Home Missions, and delegates owe it to the churches to attend to the work of other departments. Let

there be a big and earnest gathering to discuss our Bible School work.

What are the prospects of winning the world for Christ? United States Bible Schools last year brought additions to the churches at the rate of over 1000 per day. Statistics show that 85 per cent. of all converts come from the schools. Yet in the United States, out of 97,000,000 of people, only 17,000,000 were in Bible Schools. Can we present a better showing? Is the gospel conquering the world? Which is better or easier—to form or to reform? to prevent or to cure?—Fred. T. Saunders.

The Society of Christian Endeavor.

The Poetry of the Bible.

Topic for April 1.

Daily Readings.

The sweetest Psalm. Psalm 23: 1-6.
Wisdom singing Creation's chant. Prov. 8: 2-36.
The wonders of Nature. Job 38: 1-20.
A maiden's inspiration. Luke 1: 46-55.
Christ's marriage ode. Psalm 45: 1-17.
Exaltation of Christ. Psalm 110: 1-7.

Topic—The Poetry of the Bible. Psalm 118: 1-20.

What portions of the Bible are poetry?

What are your favorite sacred poems?

What is the highest theme of sacred poetry?

Would Metropolitan and Country Societies kindly communicate with Union Secretary, re latest statistics and officers of their Society. Please note that a collection will be taken up at rally instead of levy on members as already notified. Next Council meeting, Monday evening, April 1.—C. W. Timmins, Sec., "Iona," Charles-st., Northcote.

After three and a half years of faithful service as honorary secretary to the Church of Christ C.E. Union of S.A., Mr. G. Mauger has resigned the position, for which I think every Endeavorer will be very sorry to hear, as he was always doing all in his power to help in the cause. J. D. Sutherland, of Gilbert-st., Gilberton, has been appointed in Mr. Mauger's place, and any letters will in future be addressed to that place.

Home Mission Notes.

RICHMOND-TWEED RIVERS DISTRICT.

One baptism at Casino and one at Bungawalbyn during the month.

C. T. G. Rose had to walk 10 miles one day, owing to the road being too bad to ride the bicycle. But the bicycle will be used no more. A horse and sulky has been purchased.

W. A. Strongman had several moonlight meetings at new places, and reported splendid gatherings, especially at Dungay. He is endeavoring to arrange for a meeting of disciples at Murwillumbah—the chief town of the Tweed River.

Some brother who can take an active part in Bible School work is needed in Casino. It would be splendid if some brother could go there to work or to enter into business.

Tyalgum Building Fund now stands at £72 3/6; the land sale will be held about April 23, when an effort will be made to secure a block.

Bro. Strongman turns his hand to many things. This month he has been varnishing the sulky which he uses.

Thanks are due to Bros. J. T. Moss and H. Hollingworth for repairs to harness without cost to the fund.

Receipts from Feb. 21 to March 19, were £16 18/- in the General Fund, while expenditure was £25/0/2. Brethren in the District are urged to send on contributions if they desire to see the work continued. Receipts for the "Gee Gee" fund were £2/12/6. We need about £5 more to complete the payment for the second sulky, and then the District will own two horses, two sulks, and two sets of harness.—T.H., March 21.

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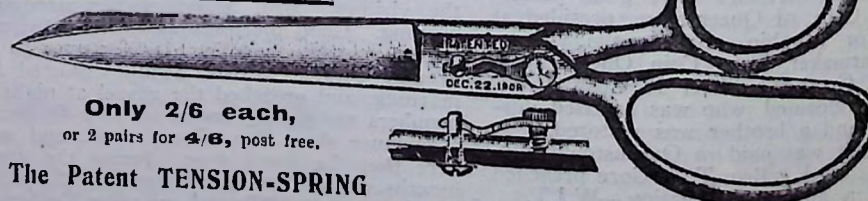
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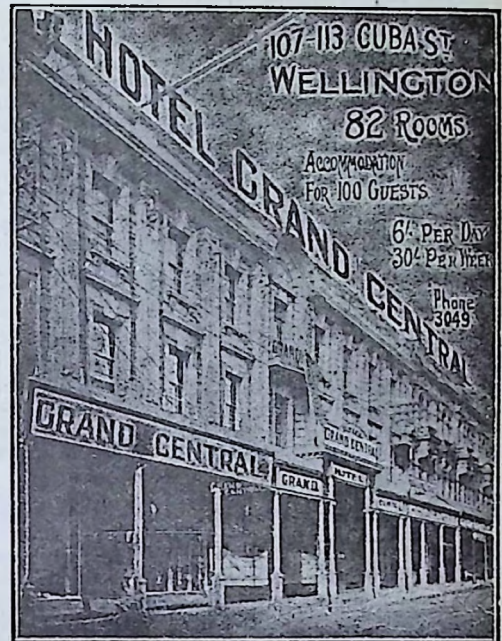
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bulk into tins and packets as orders are received. Thus they are always fresh and fragrant.

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5.	1/6	7/6	15/-	29/- 80/-
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From the Field—Continued.

sions at night. In the afternoon we had 66 present in the Adult Class. A men's "Brotherhood of the Disciples of Christ" has been organised, and is now at work with 20 members. A Junior C.E. Society is to start next Sunday morning with Bro. Wakefield, of the College of the Bible, in charge.—P. J. Pond, March 25.

GEELONG.—Grand meetings last Lord's day. Quite a number of visitors with us in the morning, among whom were Bro. and Sister Russell, of Moriac; Bro. and Sister Skelton, of Mildura; Sister Stewart, of North Fitzroy; Sister Philp, of Swanston-st.; Sister Annear, of Prahran; Sister Bartholomew, Sister Bruton, of Cheltenham. 90 present at the Bible School, and in the evening the church was crowded to its utmost, every available seat being occupied. Gifford Gordon preached a powerful sermon on "The Unpardonable Sin," and at the conclusion four confessed Christ—a married lady, two young men, and an aged man, 85 years of age, who gave a testimony of a fine Christian life, and he was now convinced, and wished to follow his Lord in baptism, which he regretted he had previously neglected to do. A start has been made this week with the erection of the hall at the rear of the church.—E.B.

SOUTH MELBOURNE.—Sister J. W. Nichols received the right hand of fellowship on Lord's day morning, and will, with her husband, who was welcomed into our midst last Sunday, be a great encouragement to us. Good meetings all day. We are still patiently sowing in hope. On Saturday last 22 of our Junior Endeavorers united in a most enjoyable picnic with the Lygon-st. and Middle Park Juniors in the Botanical Gardens.—March 26.

BERWICK.—Good interest in all meetings. One confession last Sunday night, Bro. Swan preaching.—E.E.H., March 25.

NORTH CROYDON.—Last Wednesday evening H. J. Horsell gave an address on "Baptism," and one young lady confessed Christ, after which the two who came forward last Sunday night were buried in baptism. To-day Bro. Horsell gave a splendid address to a good audience, when two more came forward and confessed Christ, making five confessions within a fortnight. Since Bro. Horsell has been amongst us altogether our meetings, morning and evening, have increased. Our Bible School is also making good headway. We have started a Kindergarten class, under the supervision of Sister Horsell. An appeal was made for chairs. 31 chairs have been promised. We thank the donors. We now have on the Bible School roll 116 scholars, 12 teachers. We need more teachers for the Kindergarten class.—F. Plant.

BALLARAT.—Splendid meetings on Sunday. There were quite a number of visiting brethren and sisters with us. Bro. E. Stanley Tape gave a splendid and helpful exhortation: "A Garden Beautiful," Jer. 31: 12. In the evening the chapel was filled, when Bro. Tape took for his subject "Life's Possibilities," James 4: 14. The Young Men's Improvement Class is well attended and young men are being trained to take an active interest in church and civic life. Our Young Women's Missionary Guild is a credit to any church and the members show their practical interest in mission work by supporting a native worker in India.—A.E.P.

NEWMARKET.—On March 19 the public meeting in connection with our church anniversary, was held, and was a spiritual success. Bro. R. Emiss and P. D. McCallum gave stirring addresses. Quite a number of visitors had fellowship with us. A well arranged programme of songs was given, and our final receipts were £24. A week's self-denial and six souls for Christ. Last night fully 250 people attended the gospel service and witnessed the ordinance of baptism administered to converts. Bro. Whelan acceptably spoke to the church.—March 25.

KANIVA.—At our monthly evening gospel meeting last night, at Bunyip, a young man, the son of Sister Crouch, made the good confession. The church has sustained a loss in the rather sudden death of our Bro. Gale.—A.R.B.

SHEPPARTON.—In note *re* Sister E. Dudley's farewell, in last week's "Christian," it was stated that Mr. E. Dudley was secretary of the Shepparton Church for about two years; it should have been ten years. Last Lord's day Bro. R. Dudley presided at the meeting for worship. H. M. Clipstone exhorted. Quite a number of scholars are prevented attending the Bible School on account of sickness. At the gospel meeting our evangelist, taking for his text Hab. 2: 9, gave an earnest and impressive address on Temperance.—R.A.H.

PRESTON.—Good meeting Sunday morning, the first anniversary of the opening of the chapel built in a day. Fine address by Bro. Smith; two young sisters immersed the week previous were received into fellowship. Increased attendance at gospel meeting; three confessions at close; two were immersed the same hour; one of them is the wife of the secretary of the Footscray church. The Junior Endeavor Society, which meets at 10 a.m., Sunday mornings, was very much encouraged by a visit and address from Bro. Wakefield, of the Bible College.

CHELLENHAM.—Bro. W. Judd gave us a splendid exhortation on Sunday. Visitor: A. Fischer, from the Bible College. In the afternoon J. Fisher's class rendered the B. & F. Society's dialogues to an appreciative audience. Collection in aid of Bible Society amounted to £2. Good meeting at night, and one baptism.

SOUTH RICHMOND.—We held our Bible School anniversary on March 10 and 13, and it was eminently successful. On Sunday afternoon we had Mr. Campbell Edwards, who gave an address and distributed the prizes. At the evening meeting, which was crowded, the children rendered special singing under the leadership of Mr. Nicholls, and the evangelist delivered an address appropriate to the occasion. On Wednesday evening the meetings were continued. The children rendered a cantata entitled "The Coming of the Flowers." Too much praise cannot be given to all who worked so well to make this one of the very best anniversaries held at South Richmond. At this meeting Mr. H. Knott, from Ascot Vale, was present, and gave a splendid address, which was highly appreciated by all present.—J.D.

Here and There

T. Bagley's address is "Clifford," Glebe Point-
rd., Glebe, Sydney.

G. Manifold's address is now 49 Male-
st., Brighton, Vic.

The S.A. Home Mission offering up to going
to press is £626/2/9.

The Enmore church has extended an invitation
to Bro. A. E. Illingworth to take up the work.

There were four confessions at Geelong last
Sunday evening, which makes 34 for this year.

Sister Morris, of City Temple, Sydney, recently
celebrated her 92nd birthday. She still enjoys
good health.

Preparations for the Federal Conference in Mel-
bourne are now complete, and a great time is ex-
pected by all who will be able to attend.

A. W. Jinks has accepted an engagement with
the N.S.W. H.M. Committee to work at Hamil-
ton and Merewether, commencing in June.

The secretaries of Melbourne and Suburban
churches can assist the Federal Conference by
giving special notices of all meetings on Sunday.

The New South Wales brethren are urged to
attend the State Conference. All who desire ac-
commodation please write to R. E. Jeffery,
"Stanbury," Challis-avenue, Marrickville.

Owing to Easter Tuesday, April 9, being a pub-
lic holiday, the tea kiosk in the Botanical Gardens
(Melbourne) will not be available, but the "bas-
ket tea" will be held on the large lawn immedi-
ately behind it.

The present issue of the "Christian" contains
twelve extra pages. The extra pages are de-
voted to the reports to be presented to the N.S.W.
Conference, and make most interesting reading.

A great influx of visitors to the Federal Con-
ference is expected from the various States. A
very fine programme of events has been arranged
and all who attend are sure to have a good time.

Tickets for the musical festival of the Federal
Conference are now available, and can be pro-
cured in any quantity from E. Davis, 10 Muir-st.,
West Richmond, or the Secretary of the Com-
mittee.

New Zealand will be represented at the Fed-
eral Conference by a paper contributed by J. In-
glis Wright on "Literature, a Neglected Force in
our Work of Evangelisation." The paper will
be read by C. M. Gordon.

C. R. Scoville, who was expected to take part
in the N.S.W. Conference and the Federal Con-
ference meetings, will not arrive in time to take
part in these gatherings. The latest information
fixes the date of his arrival at the end of April
or beginning of May.

The East Suburban Co-operation is working
with the Hampton brethren for a mission to
commence there on April 21. P. J. Pond is the
missioner, and J. H. Tinkler is leader of song.
The prayers of the brethren are asked for the
start in this new centre.

Wanted to know—the name and address of
all members of the Church of Christ who reside
in Walkerville, Gilberton, and Medindie. Com-
municate at once with W. Verco, 23 Mann Ter-
race, North Adelaide; J. Dabb, Clarke-st., Walk-
erville; or E. D. Clark, 96 Magill-rd., Norwood.

Visitors to the Federal Conference and others
will find the Souvenir a storehouse of Conference
information. A handy map of the streets of Mel-
bourne is also in the book, besides other useful
matter concerning the meetings. The Austral or
T. B. Fischer can supply at 3d. per copy, or 4d.
post free.

Ira A. Paternoster writes:—"Will you please
mention that arrangements have been made for
a reserved car on the train leaving Adelaide at
3.30 on Thursday, April 4. There is no reserved
car on the 4.30 train. All Conference delegates
are urged to take the 3.30 p.m. This is of course
for South Australian delegates."

At the fortieth half-yearly meeting of share-
holders of the Austral Publishing Co., the fol-
lowing were elected as directors: W. C. Craigie,
R. Lyall, B. J. Kemp, C. W. Mitchell and A.
Millis. Bro. W. C. Thurgood, on his retirement
from the directorship, was given a hearty vote
of thanks for his services during the past twenty
years.

W. C. Craigie, Chairman of Directors, in mov-
ing the adoption of the balance sheet, referred
to the good work done by the Austral Publishing
Company in distributing our distinctive literature.
He regarded it as the most valuable institution
in connection with the brotherhood of Austral-
asia.

W. A. Strongman writes:—"I would be glad if
you would put a note in Here and There to the
effect that the Government has at last announ-
ced the sale of the land applied for by the church
at Tyalgum. The church will have to bid at pub-
lic auction against all comers, and would like all
those who have promised gifts to redeem their
promises as soon as possible before April 23.

The S.A. Sunday School Union has asked all
schools to co-operate in holding a young people's
day on May 5. Morning address to parents and
teachers. Afternoon, parents' visiting day and
offering to secure a cot at the Children's Hos-

pital, and in the evening, gospel service and invitation. Supts. of schools are holding special prayer meetings in this respect, and the day promises to be one of special stimulation and active service. All school officers please remember the cot. We must have one for our schools.

Reports at S.A. preachers' meeting on March 25 were good. Stirling Mission, conducted by S. G. Griffith, 6 confessions for week, 11 to date. Croydon, 5 confessions. Grote-st., 2 confessions. Maylands, 1 confession. Semaphore, 1 restored. Bro. Filmer, who leaves for his field of labor, spoke a few helpful words. Bro. P. A. Dickson gave a stirring address on "Methods in Church Finance."

All Interstate visitors to Conference are cordially invited to a reception at the College of the Bible on Friday, April 12, at 3 p.m. We have not yet received the names and addresses of all such visitors. Would all who can manage to come—whether they have received a formal invitation or not—please communicate as soon as possible with A. R. Main, College of the Bible, Glen Iris?

E.W. wishes us to explain Romans 7: 25, in regard to the two laws referred to by Paul. "So then with the mind. I myself serve the law of God, but with the flesh the law of sin." The reference here is to the two elements in our nature, the one striving after that which is good, and the other tending towards that which is evil. Even the best of men find their higher and lower natures at war with each other and sometimes yield obedience to the latter; but as Paul shows later, the final victory of good over evil is achieved through the power of Christ.

A Martyr Nation.—The daring aspiration of the late Dr. Macfadyen, that the world, which has witnessed personal martyrdoms for Christ's sake, would some day see a nation enduring national martyrdom for the sake of peace, has lately found a double echo. First, Dr. Jowett, in the Fifth-avenue Presbyterian Church, New York, amid breathless silence, enunciated the same conviction; and more recently, in the Student Christian Convention at Liverpool, Mr. William Temple, Master of Repton, declared: "War will never cease, nor international civilisation arise, till some nation has chosen to perish rather than stain its soul with war." When men see such visions, and dream such dreams, they must needs impel attention. But what nation will be the world's great example?

A writer in the *Methodist Times*, referring to the tyranny of our multiplied organisations for Christian service, and the increasing number of public conferences imposed on the churches from without, tells of a friend of his who was called in to inspect some faulty dynamos in a large factory. He found two of them at work. "These are running all right," he said. "Yes," answered the engineer, "they are running all right, but the trouble is, I daren't stop them!" On which he remarks that it seems a ghastly thing to be an engineer in charge of a machine that you daren't stop! Many a weary Christian worker will sympathise with him. Is it not time that the craze for multitudes of extra meetings, and for the organisation of new societies, should cease, at least for a while, and that we should return to the simplicities of Christian worship and plain preaching of the gospel?

The following is the syllabus for the Adelaide Preachers' meetings for the ensuing six months: April 1, "The Preacher and the Bible," School, H. R. Taylor. April 15, "Impressions of Work in W.A.," W. L. Ewers. April 22, "Notes from Federal Conference," H. J. Horsell. April 29, "Review of 'Taking Men Alive,'" K. E. Thomas. May 6, "Scriptural Exegesis, Rom. 8," T. J. Gore. May 13, "The Successful Pastor," H. D. Smith. May 20, "Prison Reform," I. A. Paternoster. May 27, "Our Attitude Toward Compulsory Training," E. W. Pittman. June 10, "The Light-bearing Church," G. T. Walden. June 17, "Sane Evangelism," S. G. Griffith. July 1, Paper, own Selection, J. T. Train. July 8, "Rome at Work in Australia," H. J. Penno. July 15, "Bible in

State Schools," D. A. Ewers. July 22, "Social Purity," W. C. Brooker. July 29, Paper, W. H. Allen. August 5, "Relation of C.E. to Church," J. Wiltshire. August 12, "How We May Improve Our Gospel Service," W. J. Taylor. August 19, "Methods in Church Finance," P. A. Dickson. August 26, Review, "The Great Illusion," H. R. Taylor. Sept. 2, "Preachers' Duty Toward Temperance Reform" (Paper), G. P. Cuttriss. Sept. 9, "Advantages of Long Pastorates," C. J. Hunt. Sept. 16, "The Preacher in Country and City," A. G. Day.

Dr. Leeper, Warden of Trinity College, made a most remarkable statement in the course of his recent lecture on "History Teaching." He said: "The Battle of the Boyne.—It is amazing how the dust of sectarian strife can obscure the true facts of the matter in dispute. There are few passages in English history which have caused more heat and hatred than the Battle of the Boyne, and there are few matters of English history more hopelessly misunderstood. The prevailing idea of that fight undoubtedly is that it was a victory of Protestantism over Papistry, and yet it can be proved that there was no potentate in Europe more delighted at William's victory than his holiness the Pope. The battle is now celebrated by Orangemen as the triumph of their cause. Few of them realise that its issue was most welcome to the Vatican. The real question at issue was whether the tyrant Louis XIV. should become the overlord of Europe, and bring under his heel both the Holy Roman Empire and the Holy Sec. His hopes were dashed on the banks of the Boyne. That is the reason why the Boyne may be called one of the decisive battles of the world. I know of no historical discovery more delicious than this, that there would be nothing at all inappropriate in the Pope joining heartily in the celebration of the 12th July. See the power of just a little pinch of scientific history to alloy sectarian acrimony."

N.S.W. CONFERENCE MEETINGS.
Enmore Tabernacle.

Wednesday, April 3, 8 p.m., Foreign Mission Rally.

Thursday, April 4, 8 p.m., Temperance Tournament.

Friday, April 5, 9 a.m. and 2 p.m., Business. 7.45 p.m., Home Mission Demonstration. Speakers: T. Bagley, T. Hagger, T. R. Coleman. 11, Preachers' and Workers' meeting.

Saturday, April 6, 2 p.m., Business. 7.30, City Temple, Bible School Demonstration.

Sunday, April 7, in the Adelphi Theatre, at 3 p.m., Conference Sermon. Preacher, G. T. Walden; subject, "Our Plea and Its Responsibilities."

COMING EVENTS.

APRIL 3.—Lygon-st. chapel. Sisters' Twenty-Seventh Annual Conference. Morning session, 10.30 o'clock. Business, Election of Officers and Committees. Afternoon at 2.30, Reports, President's Address, Paper by Mrs. Roy Thompson, "Work Amongst the Young." Evening session, 7.15 o'clock. Essay, "For the Sake of Others," Miss Pittman; Foreign Mission Report, Mrs. Ludbrook; Address, Mrs. C. L. Thurgood; Paper, "Man and Christianity," Miss Cane; Solos, Mrs. R. Thompson, Miss Morley, Madame McClelland, Mrs. Hoeking. Sisters will bring their own luncheon. Tea may be obtained at small charge. Tea between afternoon and evening session, at 9d. per head.

APRIL 8.—Grand C.E. Demonstration, Easter Monday evening, Masonic Hall, Collins st., Melbourne. Song Service, 7.45 p.m., meeting at 8 p.m. Speakers: Mr. J. E. Thomas and Mr. G. T. Walden. Good programme. We cordially invite all to come, especially young people. Greetings from interstate societies.—C. W. Timmins, Sec.

MAY 12 & 14—HAWTHORN.
Bible School Anniversary.
T. J. Cook, from Bendigo, will be with us.

MARRIAGE.

MALONEY—BOAK (Silver Wedding).—On 28th March, 1887, at Clayton-rd., Oakleigh, Victoria, at the residence of the bride's parents, by the late Mr. W. T. Clapham, Janet, third daughter of the late Allan and Christina Boak, to Arthur James Maloney, of Highett, South Brighton, Victoria. Present address, Maritana Hill, Kalgoorlie, W.A.

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Obituary.

SMITH.—Sister H. Smith, of Campsie, passed away to be with Jesus on the 29th of Feb., 1912. She will be missed more than most people on account of her bright Christian character. On the 8th of November, 1903, at Petersham, she was baptised by Bro. Illingworth. The family moving to this district, brought their letters to Belmore, where she has set a beautiful example of Christian activity, always foremost in the work of the church. Our sister was stricken down suddenly, and became unconscious for about two weeks. Sister Batt visited her and had the pleasure of hearing her speak. She was asked, "Do you love Jesus?" The answer came low, but clear, "Jesus; I love him with every breath of my body. I never knew what happiness was until I knew Jesus." That was her last message, and it seemed like an inspiration. She leaves a husband and family to mourn her loss. We sympathise with them, and desire to point them to her faithful, consistent, Christian character, and say she is not lost, but gone before. May the God whom she served so well comfort their hearts in their deep sorrow.—G. H. Browne.

COTTON.—On the evening of Feb. 27, Sister Mrs. Jane Cotton passed away at the age of 66 years. She had been ill for several months, and her going home was a happy release to a faithful and patient sufferer. Mrs. Cotton was received into the church at Grote-st., along with her husband, in 1881, coming from the church in North Melbourne, where both had been immersed by the late Bro. Colbourne. For 31 years she has been in fellowship at Grote-st. When the mission was conducted at Gilles-st., our sister was a faithful and earnest worker there, and many that attended the services there fondly remember her. She lived for Christ in her home, and in her daily life, and a family of grown-up sons and daughters, who, with the husband remain, can remember fondly the example of a good, faithful Christian mother. We laid her body in the West Terrace Cemetery on Feb. 29. To Bro. Cotton and his family, we tender our Christian sympathy. They sorrow not as those without hope, but know that their loved one is with Christ, which is far better, where at last we will, through Jesus Christ, meet to part no more.—Jas. E. Thomas, Adelaide, S.A.

The Australian Christian

March 28, 1912

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