

The Australian CHRISTIAN

Vol. XV., No. 15.

Thursday, April 11, 1912.

The Evangelistic Passion.

By C. M. Gordon.

Presidential Address at the Victorian Conference.

"For I could wish that I myself were anathema from Christ for my brethren's sake, my kinsmen according to the flesh."—Rom. 9: 3.

Paul had a habit of using very strong language. He doesn't speak of things in the ordinary way. He doesn't follow the beaten track of expression. There are no hackneyed phrases either in his recorded speeches or in his writings. Critics of a cold and calculating temperament, people who can brook no departure from routine, people stolid and stoical, who can tolerate no unusual ebullition of feeling, are disposed to quarrel with the Apostle Paul in this instance for the vehemence of his expression. They regard this saying of his as an amazing piece of verbal extravagance.

Extravagant phraseology.

But it would be a splendid thing if, instead of criticising the apostle for his extravagant phraseology, they would enter fully into the spirit of this matchless utterance. I venture to say that Paul never comes nearer identifying himself with the feelings, the motives, the spirit of his Master, than he does when he utters these words. These words are unequalled in the history of human speech. They far surpass the words of John Knox, when he made that passionate prayer: "Lord, give me Scotland, or I die." The only man that has approached the spirit of the apostle as revealed in these words is Moses. While pleading for apostate Israel on the Mount, he says, in substance, "If thou wilt not forgive them, blot me, I pray thee, out of the book which thou hast written." But the words of Moses may not have meant so much as Paul's. They are not so strong, not so definite, not so vivid, not so terrible as the words of Paul.

To be anathema from Christ was to be forever cut off from his presence, alienated forever from God, to be a thing accursed forever, banished forever into the outer darkness. Think of what all this meant in the mind of the Apostle Paul. And yet borne on the irresistible tide of his unparalleled patriotism, in the immensity of his unselfishness, he declares in effect that

it possible he would suffer this in order that his kinsmen might be saved.

You can appreciate his feelings better if you contrast these words with what he has just written in the 8th chapter. His mind and heart have just been revelling in the glories of redemption. He has just been speaking of the sufficiency of salvation in Christ Jesus, of the rapture of the resurrection morn, of the joint heirship with Jesus Christ, of that unspeakable consummation for which the whole expectant creation waits, and that 8th chapter terminates with what one has called "the greatest of all his doxologies":

"In all these things we are more than conquerors, through him that loved us. For I am persuaded that neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers, nor height, nor depth, nor any other creature shall be able to separate us from the love of God, which is in Christ Jesus our Lord."

On the heights.

When Paul writes thus, he is away up there on the heights of Hermon, the Mount of Transfiguration, revelling, exulting in the unclouded realisation of the inseparable love of God. But suddenly the horror of a great darkness falls upon his soul, and he is swept in a moment from those radiant heights to the sorrow and shadows, the tragedy and the blood of Gethsemane. What has brought about the transition? The thought of his brethren rejecting Christ, and thus excluding themselves from all the redemptive glories of which he has been thinking. This grand people, the Hebrew nation, to whom pertains the adoption, the glory and the covenant, the giving of the law, the service of God, and the promises, the fathers, and of whom Christ was according to the flesh—this the grandest nation that had ever lived was doomed to eternal separation from God, because of its rejection of the Messiah. This is the thought that Paul cannot bear. This is the thought that gives him the pain and sorrow of which he speaks. Anything but the doom of his people. "Anathematise me, O God! but save my nation." That is his feeling.

And in such a moment he gives utterance to these words: "I could wish that I myself were anathema from Christ for my brethren's sake, my kinsmen according to the flesh."

Evangelistic passion.

Brethren, the words of this tremendous utterance are aflame with evangelistic passion. They embody the heart-breaking yearning of Calvary for the salvation of men. They throb with the invincible energy of love. They thrill with the immeasurable force of a spirit that is willing to be crucified a hundred times in order that his fellow men may be saved.

And this is why I have called your attention to them. It is fitting that at this Conference we should be brought into contact with the very highest and noblest expressions of evangelistic energy and fire and love. It is hoped that here to-day we may imbibe more of the spirit of this mighty man of God, that his flaming and inextinguishable passion for souls may get into our minds and hearts, may become inter-fused with the whole texture of our Christian experience.

Brethren, here is a fundamental lack of our churches to-day: we have lost this primitive spirit of evangelism. The old-time zeal for the salvation of men is not ours to-day. In a blaze of rhetoric we oft-times boast of having restored apostolic Christianity, but it is sadly obvious that we have not restored the apostolic passion for souls.

This lack explains our pitiable failures. How dare we come up before the Lord with such a miserable showing? Who can contemplate these statistics with anything like satisfaction? We boast of our credit balance of pounds, shillings and pence; but where is our credit balance of souls? Is this the best that 100 churches can do? Is this worthy of our plea? How long will it take us to convert Victoria at the rate we are moving? And we are the people who claim to live so much in the atmosphere of the second chapter of Acts, and who claim to breathe in the very genius of the great commission! The cause of our disappoint-

ing want of progress is found in our lack of the spirit of New Testament evangelism. We have yet to restore one of the most vital elements of apostolic Christianity. We are too phlegmatic, too cold, too easy-going. Evangelism is not a passion with us.

Why is it that we lack this apostolic fire? Because there is too much materialism in our lives. I fear, if we come to analyse our lives, we shall find an altogether too large a place given to this world. We are not only in the world, we are too largely of the world. Our motives, ambitions, activities, largely centre in this world. The intense evangelistic emotion can only feed and thrive on the resources of a deep and fervent spiritual nature. I would be sorry to do any of us an injustice, but it does seem to me that we are not more anxious to save people for the other world, because we are so satisfied with this world.

Apostolic fire.

Why is it that we lack this apostolic fire? Because our appreciation of our own redemption is not what it ought to be. Ruskin confirms Southey's statement that "no man was ever yet convinced of any momentous truth without feeling in himself the power as well as the desire of communicating it." If we felt our salvation to be really momentous, if we prized it beyond all else in life, if our salvation was with us, as it ought to be, a perennial fountain of gladness and gratitude, then, I tell you, no power on earth, no sanhedrim, or council, or government, or false modesty, would prevent us from speaking in the name of our Lord to the men and women about us. Our silent tongues would become vocal with the good news of the gospel. Our stammering lips would become eloquent with the passion of love.

Why is it that we lack the apostolic fire? Because we do not properly realise the deadly danger in which the sinner outside of Christ stands. There is a spirit among Christian people to-day akin to Universalism. There is a sort of hope, a latent inarticulate impression that somehow all will be well with the sinner in the last day. There is a false sentimentalism abroad, fostered by rationalistic conceptions of sin, which has considerably weakened our sensibility to the terrific peril in which the sinner stands. The stern words of our Master, the fearful figures of speech by which he sets forth the destiny of the wicked, do not seem to make the impression upon us that they once made. The sinner is in danger, an appalling destiny awaits him. Let us realise this, and warn him, plead with him, compel him to enter the Ark of Refuge, where he will be secure from the impending doom.

Why do we lack this apostolic fire? Because we have only partially realised the supreme function of the church. Many of our churches have failed just here. They have established themselves in some back street, and have either vegetated, or have squabbled themselves into a state of spir-

itual paralysis. Meanwhile, men and women outside have hustled and jostled each other on the highway to death. Many of our churches have degenerated into a state of miserable ineptitude simply through lack of the evangelistic vision.

Need of prayer.

But how are we to cultivate this intense zeal for the salvation of men?

By much prayer. If we do not feel this eagerness for the salvation of men and women, we can safely infer that there is some serious defect in our spiritual life. We ought to be very troubled about it. It should cause us grave concern and anxiety. We must take it to the Lord in prayer. We must go home and pray most fervently that he may take away our heart of stone and give us a heart of flesh. To take away all narrowness and contraction and egoism, and give us a spirit that yearns and hungers for the redemption of our fellow mortals.

Then, after we have thus prayed to God, let us open this old Book. The letter, the spirit, the purpose of this Book is evangelistic. On every page you can hear the beating of God's heart; beating in infinite yearning over sinful man; longing for his return; waiting at the threshold ready to embrace him in welcome. Here in this Book we have prophets, apostles, martyrs, angels, Christ and God hungering and thirsting, preaching and pleading, living and dying for the salvation of men. Who can read this old Book and not be an evangelist?

Then when we have read this old Book, let us go out into our busy marts, into the crowded city, and study men. Behold them intoxicated with pleasure and sin and self and mammon and idolatry. Men living and dying while they live. Men at the mercy of some fierce demon. Men held in the grip of this feverish age, spending their money for that which satisfyeth not. Men in trouble, sorrowing and suffering, cursed by sin, rushing headlong to the grave, many of them without hope and without God in the world. Study these toiling, struggling, surging multitudes, not with the sneer of the cynic disfiguring our faces, but with the love of Christ in our hearts, and like our Master we will be moved with compassion, and our compassion will give birth to a mighty passion for their salvation.

Collective evangelism.

Brethren, we must get this Christ passion for the salvation of men. Let us get it in increasing measure, and our annual report at Conference will tell a different tale.

Two things we must have this year. First, more collective evangelism. The churches must hold more special missions. Every church, as far as possible, should hold a special mission once a year. The stronger churches should lend their preachers to the weaker churches.

Particularly must we have more personal evangelism. This is the crying need of the time. Some have been crying out against

a one man ministry in the ecclesiastical sense. I have no fear of that at all. The fact is, though, that we have degenerated into a "one man ministry" of the very worst type—that one man ministry which rebukes the duty of soul-saving to the preacher. That is the one man ministry of the most deadly type.

Christ relies upon the faithful soul-winning ministry of each member for the spreading of his gospel and the extension of his kingdom. If the disciples of the Lord fail in faithfulness here, then what other resources has he at his command?



Mr. E. Tennyson Smith.
(From latest photo.)

Loving God.

God is love, and to love men till private attachments have expanded into a philanthropy which embraces all, at last even the evil and enemies, with compassion—that is to love God. God is truth. To be true, to hate every form of falsehood, to live a brave, true, real life—that is to love God. God is infinite, and to love the boundless reaching on from grace to grace, adding charity to faith, and rising upward ever to see the ideal still above us, and to die with it unattained; aiming insatiably to be perfect even as the Father is perfect—that is to love God.—F. W. Robertson.

This is the blessed life—not anxious to see far in front; not careful about the next step; not eager to choose the path; not weighted with the heavy responsibilities of the future; but quietly following behind the Shepherd, one step at a time.—F. B. Meyer.

Victorian Conference, 1912.

TEMPERANCE DEMONSTRATION.

The meetings of the Victorian Conference were inaugurated, as usual, by a Temperance Demonstration held in the Masonic Hall on Thursday evening, April 4. The President of the Temperance Committee, J. G. Barrett, occupied the chair. There was a large gathering, and the programme submitted was more than usually interesting and attractive. The fact that Mr. E. Tennyson Smith was to deliver an address was sufficient in itself to guarantee a successful meeting. In addition to the splendid speech given by Mr. Smith, two fine speeches were given by Miss Anderson Hughes and Mr. S. G. Griffith. A number of musical and elocutionary items were also rendered. It was a great meeting, in which there was quite a superabundance of good things.

WOMEN'S CONFERENCE.

A full report of this Conference, which was held on Wednesday, April 3, will appear in a subsequent issue. It is sufficient to say just now that the Conference was an eminently successful one, and the sisters full of enthusiasm in regard to the work lying before them in the year just begun.

THE GENERAL CONFERENCE.

The Annual Conference of the Churches of Christ in Victoria was held in the Christian chapel, Lygon-st., Carlton, and commenced its meetings on Friday, April 5.

At 9.30 a.m., a devotional meeting was held, conducted by G. B. Moysey.

At 10 o'clock the President, C. M. Gordon, took the chair, and after the opening hymn called upon A. W. Connor to lead in prayer.

ROLL CALL OF REPRESENTATIVES.

The roll of representatives was then called, when the following brethren were found to be present:—

Ascot Vale: H. E. Knott, M.A., W. Flood, J. Y. Potts, Brunswick: J. H. Barnden, C. Peters, C. Scott, W. Thompson, Brim: W. W. White, Birchip: A. W. Connor, Dr. J. Cook, J. Southwick, F. Cook, Bordertown: E. P. Verco, E. Edwards, Berwick: E. P. Hillbrich, W. Swan, Brighton: F. M. Ludbrook, J. Sharp, A. Millis, T. R. Morris, Box Hill: W. H. Nightingale, F. Cameron, Burnley: Chas. MacGourlay, Otto Bahu, Ballarat, Dawson-st.: E. Stanley Tape, W. Benson, Chas. Morris, Bayswater: — Bishop, A. Clements, Bet Bet: G. Russell, H. Patterson, Carlton, Lygon-st.: H. Kingsbury, W. C. Craigie, W. C. Thurgood, F. Payne, J. McColl, Carlton North: W. R. Thompson, J. Glendinning, Chinese Church, Carlton: S. Wong, W. Hing, Cosgrove: J. C. Skinner, Cheltenham: T. B. Fischer, P. Bryce, G. H. Bishop, W. Judd, Collingwood: A. B. Chappell, R. Burns, Colac: G. Chandler, J. Williamson, Castlemaine: W. Gale, F. T. Jernyns, Dunolly: — Wetenhall, Doncaster: J. E. Allan, D. Tully, A. Taylor, Danmuskle: H. Everett, W. G. Smith, Drummond: J. R. Combridge, Dandenong: L. Larsen, J. Proctor, Em-

erald: A. G. Nightingale, J. T. Borland, Fitzroy: Jas. McGregor, W. Johnston, C. W. Mitchell, Fitzroy North: J. Collings, A. Hagger, — Kelson, J. McMillan, L. Shirt, Footscray: Henry Hunter, Jas. Smith, Fairfield Park: A. G. Bennett, A. McGregor, Geelong: G. Gordon, Gordon—T. Blight, Horsham: C. Spicer, A. E. Gallop, Harcourt: B. W. Manning, A. E. Gartside, Hampton: J. H. Tinkler, W. Shean, Kaniva: J. McCallum, L. McCallum, Kyneton: J. R. Combridge, Lillimur: A. R. Lyall, Montrose: — Proctor, N. Noble, Merbein: Thos. Leng, Malvern: — Richards, L. W. Holmes, Melbourne, Swanston-st.: F. G. Dann, B. J. Kemp, W. H. Allen, B. Huutsman, Melbourne North: M. Dale, S. M. Phillips, W. J. Woodbridge, Melbourne South: P. D. McCallum, — Bennetts, Mildura: H. Gray, E. Griffith, T. Leng, Moreland: J. C. F. Pittman, E. Paul, J. J. Anderson, Maryborough: H. Leng, A. E. Baker, Middle Park: — Hall, — Jones, — McKean, Northcote: J. Woodgate, H. Edwards, C. Timmins, Newmarket: J. Hatty, — Stevens, J. Hancock, Prahran: P. J. Pond, W. Hancock, Preston: O. A. Walker, G. A. Dickens, Pakenham: — Rees, Richmond Nth.: E. Davis, J. Salisbury, — Fisher, C. A. Anderson, Richmond South: — Jones, — Whitely, — Dickenson, Shepparton: H. M. Clipstone, D. McCance, Swan Hill: — Mott, senr., W. G. Oran, South Yarra: C. A. Quick, D. A. Lewis, W. Murray, Surrey Hills: A. R. Main, A. E. Seedsman, St. Arnaud: Allan Wedd, R. Ennis, St. Kilda: T. M. Davis, Stawell: F. A. Kemp, Taradale: A. Clarke, Terang: W. H. Pearl, Wedderburn: M. McLellan, Williamstown: G. B. Moysey, R. McDonald, E. C. Kenney, Windsor: J. Pittman, R. Pittman, J. Bidey, Warracknabeal: W. Uren, Warrnambool: R. McConnell, H. Swain, Warragul: J. Siver, Wampooly: A. R. Benn, Yando: S. G. Lacy.

NEW CHURCHES.

The churches at Hampton and Merbein made application for admission into the Conference. Resolved, That the said churches be admitted.

GREETINGS.

Greetings were received from New South Wales, South Australia, Queensland, Tasmania, Western Australia, and Northern Conference of South Australia, T. J. Gore, and Bro. and Sister H. G. Harward. The greetings were to be suitably acknowledged, and a motion was carried expressing regret that Bro. Gore was unable to be present. Good wishes were expressed for his success in his new sphere of labor.

WELCOME TO VISITORS.

The President gave a hearty welcome to all the visitors from other States. The following brethren responded:—H. Wright, of W.A.; S. G. Griffith, of S.A.; J. Kingsbury, N.S.W.; Geo. Manifold, Tasmania; W. C. Swan, Queensland, and D. A. Ewers, of S.A.

NEW PREACHERS WELCOMED.

The President also extended a welcome to the new preachers who were present. The following responded: H. Knott, G. Chandler, S. Phillips, P. D. McCallum, P. J. Pond, W. H. Allen, and E. Stanley Tape.

NOMINATION OF OFFICERS.

The nomination of officers was then proceeded with, after which an adjournment was made for lunch.

After the adjournment, the Conference reassembled at 1.30, when a devotional meeting was held, conducted by P. J. Pond.

At 2 o'clock the President resumed the chair.

HOME MISSIONARY SESSION.

The Home Missionaries employed by the Conference gave short speeches, which were bright and interesting. A brief synopsis of each is given in connection with the reports from the various fields of labor.

PRESIDENT'S ADDRESS.

The President's address was delivered a little out of the usual order, and will be found in another part of this issue.

EXECUTIVE COMMITTEE'S REPORT.

EXECUTIVE COMMITTEE'S REPORT.

It is with much pleasure that we submit our report of business transacted since last Conference.

We are grateful to God that he has guided us during the year, and hope, by his divine blessing, that the present Conference meetings may be a great success in devising means for the furtherance of the gospel of Christ.

I. WOMEN'S CONFERENCE.

It is with profound regret that we have to refer to the great loss the brotherhood has sustained through the death of our esteemed co-worker, Mrs. J. A. Davies. She was ever ready, though advanced in years, to do all she could by her personal influence and generous giving to promote the cause of Christ, and it is gratefully recorded here that the last cheque she wrote was one for the Home Mission funds. In conjunction with the Sisters' Executive she superintended a Women's Special H.M. Rally, with the object of raising £200, but she was not spared to see the final result. The sum of £172/14/11 was added to the funds by this means.

Besides that amount, the sisters have collected by collectors and mite boxes, £122/1/7, making a total of £294/16/6. This makes a total of £468 obtained by the sisters during the 26 years of co-operation with the Conference, an average of £170 per annum, the lowest being £70, and the highest, this year, being £294/16/6.

The sisters deserve our very best thanks for the practical way they have assisted the Conference to carry out its responsibilities.

We would take this opportunity of expressing our profound sympathy with their esteemed Honorary President, Mrs. C. L. Thurgood, through the sudden death of her husband, our dear Bro. C. L. Thurgood. This was a loss that came as a shock to the brotherhood in Australia and America, and we earnestly pray that our sister may be sustained and blessed by divine love.

On the motion of H. Kingsbury, a hearty vote of thanks was given to the Sisters for their valuable work during the year.

The clause was spoken to by P. J. Pond, and adopted.

TREASURER'S STATEMENT—VICTORIAN MISSION FUND.

RECEIPTS.		EXPENDITURE.	
Balance, Conference, 1911	£65 14 8	Salaries—	£238 6 8
Annual Collections	640 1 1	T. Bagley	208 0 0
Contributions from Churches	216 14 4	H. Leng	156 0 0
Contributions from Individuals	112 0 9	W. Gale	156 0 0
Women's H.M. Rally	172 14 11	A. R. Benn	156 0 0
Conference Fees	35 1 0	E. Edwards	156 0 0
Collection at Conference	29 10 11	J. R. Combridge	151 13 4
From Churches for Evangelists' Services—		H. Swain	140 16 8
Kaniva District—		H. M. Clipstone	134 1 8
Kaniva	£147 10 0	W. Uren	84 10 0
Bordertown	75 0 0	G. Chandler	83 8 4
Wamboony	45 5 0	J. E. Shipway	52 0 0
Lillimur	44 5 0	M. McLellan	45 10 0
	312 0 0	A. W. Connor	35 0 0
Maryborough and Bet Bet	174 0 0	P. D. McCallum	28 3 4
Mallee District—		Geo. Black	27 17 6
Brim and Wilkur	126 10 0	A. Wedd	27 0 0
Dunmunkle	28 10 0	H. Baker	18 15 0
Warracknabeal	6 0 0	A. B. Chappell	15 3 4
	161 0 0	F. Collins	15 3 4
Kyneton District—		F. G. Goodwin	14 1 8
Drummond	71 17 7	F. J. Sivyver	13 13 4
Taradale	25 0 0	G. T. Fitzgerald	5 13 4
Kyneton	23 0 0	C. H. Pratt	3 10 0
	119 17 7	G. Gordon	1 5 0
Castlemaine	133 0 0	A. Fischer	1 5 0
Shepparton District—		W. Morton	1 5 0
Shepparton	58 12 0	A. Morton	0 15 0
Cosgrove	33 15 0	C. Hall	
	92 7 0		1970 17 6
Colac	84 0 0	Subsidies—	
Warrnambool	17 0 0	Church, Middle Park	43 6 8
Terang	13 0 0	Church, Montrose	26 0 0
	30 0 0	Church, Preston	20 6 8
Stawell	16 0 0	Church, Ascot Vale	19 10 0
Melbourne, South	14 0 0	Church, Box Hill	14 2 0
Geelong	14 0 0	Church, Croydon	12 19 2
Fairfield Park	13 2 0		136 4 6
St. Arnaud	6 0 0	Railway Expenses—	
Warragul	6 0 6	St. Arnaud	18 13 6
Wonga Park	3 10 0	Warrnambool and Terang	7 5 0
		Colac	1 19 6
		Brim	1 18 6
			29 16 6
		Expenses, Organising Secretary	10 10 2
		Removal Expenses, Colac	2 2 9
		Printing and Stationery	58 0 11
		Rent, Masonic Hall	24 4 0
		Postage	13 4 6
		Exchange	3 6 0
		Conference Expenses	6 12 0
		Picnic Expenses	10 9 10
		Rent, Wonthaggi Site	4 0 0
		Federal Conference Fees	8 0 0
		Sundries	1 10 0
		Tent Expenses	0 18 0
		Balance in Bank	171 4 1
			£2451 0 9
	£2451 0 9		£2451 0 9

W. C. CRAIGIE, Treasurer.

March 15, 1912.

Audited and found correct,

THOS. W. SMITH
CHARLES BARNACLE } Auditors.

II. FINANCE.

It is with much gratification that we refer to the present state of the finances. There is a credit balance of £171/4/1, after meeting all our expenses to the end of March. This satisfactory state of the funds is mainly due to the very generous annual offering made by the churches, by far the largest that has ever been made, reaching £640/1/1. The next largest (last year) was £481. We have to thank all concerned for the record amount collected this year. Special thanks are due to Bro. T. Bagley, for his untiring labors during the whole year, and also to the Austral Company for the very excellent Home Mission Number that was issued under the supervision of the Editor of the "Australian Christian."

Although we meet Conference with such a good credit balance, it is not to be concluded that we

were in that happy position all the time. We have had to obtain many advances from our esteemed Treasurer, for which we have been very grateful, and for which he deserves the best thanks of the Conference.

On the motion of C. W. Mitchell, the clause relating to Finance was adopted.

H. Swain, in speaking to the report, made reference to the Special Home Mission number of the "Christian," and the good results accruing from it.

W. C. Craigie agreed with Bro. Swain, in regard to the "Christian," but also considered that much of the success relating to

the offering was due to the splendid work done by Bro. Bagley.

Resolved, on the motion of Bro. Bishop, That the very best thanks of the Conference be given to W. C. Craigie, for his valuable services as Treasurer during the year.

III. STATISTICS.

By a reference to the Statistical Schedule, it will be seen that the actual increase to the church membership is only 18. The total baptisms during the year were 496, but the churches have been revising the roll, to such an extent that 607 are lost by removal and revision of roll.

There are now 101 churches on the list, with a total membership of 7856. The gains are—

Baptism, 496; letter, 554; formerly immersed, 59; restoration, 29; total, 1128. Losses:—By letter, death, 58; removal and revision of roll, 455; total, 1110. Increase, 18.
 There are 83 Bible Schools, with 7276 scholars and 723 teachers, an increase of 445 scholars and 37 teachers.
 Additions to the churches from Bible Schools, 215.

Resolved on the motion of R. Lyall, That the clause relating to Statistics be adopted.

The clause was spoken to by A. W. Connor, D. A. Ewers, F. G. Dunn, M. Wood Green, A. R. Main, R. Lyall, Gifford Gordon, and W. C. Craigie.

The discussion on the Statistics was animated and illuminating.

IV. OFFICERS' QUARTERLY MEETINGS.

The quarterly meetings of Church Officers and evangelists have been continued during the year. On July 3, the fourth meeting was held in the Swanston-st. chapel. The subject was, "The Improvement of Our Mid-week Meetings," Bro. Kingsbury being the speaker.

The fifth meeting was held on October 2, when Bro. T. B. Fischer gave an address on "Church Publicity, or the Problem of Reaching the People by the Power of the Press, the Printer and the Preacher."

The sixth of the series was held on Feb. 4, when Bro. W. H. Allen spoke on the subject of "Church Music."

By resolution at the last meeting it was decided to continue these meetings quarterly, and Bro. A. C. Rankine was appointed as speaker for the next meeting, which will be held (D.V.) on the first Monday in May.

Resolved on the motion of M. McLellan, That the clause relating to Quarterly Meetings be adopted.

V. THE FEDERAL CONFERENCE.

It will be our privilege this year to have the Federal Conference held at the close of our present annual meeting.

It gives us much pleasure to assure all visitors who come to that Conference that we give them a very hearty welcome.

We have to congratulate the Federal Conference on the good work already accomplished, and look forward to even greater things in the future.

We believe that a great impetus was given to the State annual collections for Home Missions when it was agreed to have them all held on one day.

We are sorry that Bro. Chas. Reign Scoville will not be with us on this memorable occasion, but hope we will have the pleasure of a visit from him at an early date.

At this juncture J. E. Thomas, President of the Federal Conference, arrived, and was, with Bro. Morrow, welcomed to the meeting by the President.

J. E. Thomas and W. C. Morrow responded to the welcome.

The clause relating to Federal Conference was adopted.

VI. NE TEMERE DECREE.

In June last, when there was a general outcry against the promulgation of the "Ne Temere Decree," issued by the Church of Rome, the Executive Committee sent the following protest to the Government; also sent copies to the press, and it was published in the *Argus*:—

That the Committee enter its protest against the Papal "Ne Temere Decree" on the grounds 1. "That it is in variance with civil law, and has no warrant in either the moral or religious teaching of the New Testament."

2. "That Protestants contracting marriages with Roman Catholics are, by its provisions, liable to suffer grievous injury and insult by being branded as living in a state of concubinage. This applies to both parties to the marriage, if compliance is not made to the arbitrary decree of the Roman Pontiff."

3. "That the decree is calculated to bring about domestic unhappiness, and the sundering of bonds that have been legitimately and righteously entered into."

"Further, The Executive is of opinion that it is the duty of the State to protect the rights of its non-Romanist citizens, and to uphold the majesty of the civil law, the more especially as the law relating to marriage is universally recognised as a safeguard to the best interests of the community."

The clause relating to the "Ne Temere Decree" was adopted.

VII. J. T. T. HARDING.

It is with much regret we have to record the death of our late Bro. J. T. T. Harding, who from the inception of our Conferences was prominently associated with them. The first impetus to Home Mission work was due to our late brother, while acting as trustee for the "Oliver Bequest" fund, in conjunction with his co-trustee Bro. F. Goode. For many years contributions were made available from this fund to assist the work. He was a valuable helper on any Committee with which he was associated.

An educated, Christian gentleman, and an able speaker, his talents were always freely at the service of the churches. When retired from business he took an active part in the Kindergarten movement, and was mainly instrumental in starting the first Kindergarten School in connection with the Conference, viz., at North Melbourne.

We commend his widow and family to the loving Saviour, whom our brother loved to serve.

The audience stood during the reading of the clause relating to J. T. T. Harding, and at the close, H. Kingsbury engaged most sympathetically in prayer. It was also resolved That a letter be sent to Sister Harding, expressing the sympathy of the Conference, and its realisation of the loss sustained by the brotherhood in the death of her husband.

VIII. ACKNOWLEDGMENTS.

We have to thank the churches at Lygon-st. and Swanston-st. for the gratuitous use of their buildings for all meetings during the year. Also the Principal and management of the College of the Bible for the use of their grounds for our annual picnic. We have also to thank Bro. T. W. Smith and Charles Barnacle for their valuable services as auditors.

On behalf of the Executive Committee,
 C. M. GORDON, President.
 M. McLELLAN, Secretary.

The Executive's Report as a whole was adopted.

HOME MISSIONARY COMMITTEE'S REPORT.

Since last Conference, we have to report some changes. The first and most important is the loss of Bro. Bagley as State Evangelist and Organising Secretary. He left at the end of February for Sydney.

We need scarcely say that we did all in our power to retain his services for the Committee and Victoria, but were unsuccessful. There can be no doubt that the duties are very onerous and trying, and after faithful and loyal service for two and a half years he felt the strain such that he considered it necessary to have a change, and

so at the end of February we gave him a farewell meeting, which was largely attended. Our esteem for him and appreciation of his work were then abundantly manifested.

With regard to a successor, we are pleased to state that we have completed an engagement with Bro. Thos. Hagger, of New South Wales. He comes back to his parent State after a wide experience at home and abroad, and will be prepared to go heartily into the work. He cannot begin till early in August, but he has promised to do so then. We believe he will prove a worthy successor to Bro. Bagley.

We have also to report that owing to Bro. H. Swain, the Assistant Secretary, accepting a position as evangelist under the Committee, he resigned, and Bro. A. R. Lyall was appointed in his place, and has very efficiently fulfilled the duties as Assistant Secretary. We now beg to submit the following outline of the year's work:

I. STATE EVANGELIST AND ORGANISING SECRETARY.

Bro. T. Bagley has done great work as Organising Secretary and Tent Missioner. He has conducted missions at Preston, Box Hill, Warragul, Collingwood, Cosgrove, Shepparton, and Moreland. He recently concluded a second mission at Warragul to celebrate the opening of a chapel built in less than a week, and re-organising the work at that place. Bro. Bagley wishes to specially thank the Church Extension Committee for their financing the building at Preston until the permanent loan could be secured.

Total additions: 70 by faith and baptism; 7 restored, and 3 formerly immersed. Total, 80.

II. H. SWAIN.

Bro. Swain has, to a great extent, been acting as Assistant State Evangelist. He conducted services in the Mallee District, pending the arrival of Bro. Uren at that place. He then took up the work at Colac until the arrival of Bro. Chandler, where he had 3 additions by faith and baptism. For the past few months he has been in the Warrnambool and Terang District, preaching at each place on alternate Sundays, and has conducted week-night services at both places. He has also conducted meetings at Allansford on alternate Sunday afternoons. It will be for the next Committee to consider whether it is possible to concentrate their efforts at either Warrnambool or Terang, as it may prove more advantageous than only alternate Sunday services. One addition at Warrnambool by restoration.

H. Swain said that his experience in the Mallee had enabled him to understand the difficulties and prospects of that field. He could speak well of the work done by previous laborers. Going from the Mallee to Colac, he found the work done by Bro. Connor was on good lines, and was glad to know that Bro. Chandler, who succeeded him at Colac, was making a good record, and that the promise of the future was bright. He next went to the Warrnambool district, and devoted his time between Warrnambool and Terang. His experiences in the country had led him to sympathise with preachers in country districts, owing to the many difficulties they had to encounter. He would strongly advise the Conference to give more attention to Warrnambool.

III. MARYBOROUGH AND BET BET.

Bro. H. Leng has been laboring in this field for the last twelve months. The work has moved along very nicely, and both congregations are in a very healthy condition. Each church has a thriving Endeavor Society, and a fine Sunday School. The attendance at the Maryborough Sunday School has nearly doubled during the last twelve months.

Extensive alterations have been made to the Maryborough chapel, and it is now clean and

comfortable, though not nearly large enough to accommodate our growing school and congregation. During the year 10 have been added by faith and baptism, and 3 by restoration; total, 13. Splendid help at the preaching services of the church has been given by our Bros. Baker, Batty, Brown and H. Paterson.

H. Leng said that during the last two years the work in the Maryborough district had been harder than ever he had experienced before. The work done, however, was as good as any in the field. They were devoting their attention to the Sunday School, and expected good results in the future. He had found great help from the assistance rendered by Bro. Baker. Others, too, had rendered help, and he was glad to know that the church itself was learning to be self-reliant. He considered that a magnificent future lay before the church at Maryborough.

IV. KANIVA AND BORDERTOWN.

Bros. A. R. Benn and E. Edwards have been engaged in this district, which is on the borders of Victoria and South Australia.

They have evangelised the following places:—Kaniva, Lillimur, South Lillimur, Leor, Din-yarrack, Bunyip, Bill's Gully, Yanipy, Bordertown, Mundalla. Additions by faith and baptism, 17; formerly baptised, 2; total, 19.

As per arrangement with the South Australian Committee they have agreed from this Conference to take over and support the churches at Bordertown and Wampony in S.A., so that the Kaniva Circuit will in future be composed of churches in Victoria only. By mutual consent Bro. E. Edwards continues the work under the South Australian Committee, Bro. Benn being still available for the work in the Victorian churches in the circuit.

A. R. Benn spoke of the good financial position of the churches in the Kaniva district, which had been able to support themselves and even had a surplus, which surplus they had sent on to the Home Mission Committee. The churches were in a healthy condition, and the prospects were good.

At this stage H. Wright, of W.A., favoured the Conference with a solo, "His Eye is on the Sparrow."

E. Edwards said he was at the Conference this time to give his last report. He was sorry that it was so, as the Conference had been a great inspiration to him. Twenty-one years ago a few brethren, seven in number, appealed to the Victorian Committee for help. The committee responded, and ever since had kept a man in the field. All the men who had labored in that district were held in high esteem by the people. In Bordertown they had erected a chapel which was a credit to the township, and the membership had grown to eighty-four. And now that they were passing from the control of the Victorian Committee to that of South Australia, he was authorised to convey the thanks of the brethren for the kindness and support so generously rendered.

Resolved on the motion of R. Lyall that as the work in Bordertown will from this date be under the South Australian Conference, and Bro. E. Edwards will in future be transferred to its service, this Victorian Conference expresses its approval of Bro. Edwards' work in the Bordertown district during the past year, and wishes him all success in his future labors.

V. CASTLEMAINE.

Bro. W. Gale has continued in this field. Since last Conference there have been six confessions, five of whom have been added to the church. Four of these were from the Bible School. The church has suffered considerably by removals to other places. This loss has affected the financial position somewhat. The gospel meetings are well attended by non-members. The desire for attainment, ultimately, of the self-supporting position has grown considerably during the year.

W. Gale said that it was his privilege to be the servant of the Conference in Castlemaine. When he first went to Castlemaine he was full of hope for the future, but his anticipations had not been realised. Many of the members had left the district, and the financial position of the church had suffered. He was expecting better things for the coming year, and with the co-operation of many willing workers, he hoped to have a better report to submit to the next Conference.

VI. STAWELL.

On Sept. 10, Bro. J. E. Shipway began his labors at Stawell. Five added to the church by faith and baptism. Attendances have steadily improved. Open air work quite healthy, good audiences listening to the preaching. The outlook seems very bright.

J. E. Shipway was not able to be present at the Conference, but sent a short written report, in which he spoke hopefully of the prospects in Stawell.

VII. KYNETON, DRUMMOND AND TARADALE.

Bro. J. R. Combridge is located in this district, and in addition to the above places also holds meetings at Bourke and Piper's Creek. Attendances very satisfactory. The principal work at Taradale is a splendid Bible School, conducted by Bro. and Sister A. Clarke. Ten added by faith and baptism.

J. R. Combridge said that some of the best preachers in Victoria came from the Kyneton district, such as T. Bagley, J. I. Mudford, and A. R. Main, who were all from that district. He could speak very highly of the spiritual condition of the membership. At Drummond they had splendid meetings, but it was difficult to get an audience in Taradale. The work in Kyneton was slow, for though Kyneton was rich and prosperous, it was, perhaps, the most conservative town in Victoria.

VIII. SHEPPARTON AND COSGROVE.

Since last Conference, Bro. H. M. Clipstone has labored with the churches at these places. The meetings have been well attended, and 22 persons have been received into the church; 17 of these were added during the special mission conducted by Bro. Bagley.

Additions as follows:—Faith and baptism, 18; restored, 3; formerly baptised, 1.

H. M. Clipstone said that Shepparton district was one of the most prosperous districts in Victoria. They had expected by this time to be self-supporting, but owing to removals they were not yet able to walk alone. All the meetings were on the increase, and as many people were coming into the district to take up land, it was the intention of the church to do what they could to secure some of them. The brethren at Cosgrove were staunch in the faith, but had great difficulties to contend with.

IX. COLAC.

This church has been served by Bro. A. W. Connor, H. Swain, and Gilbert Chandler. Additions:—By faith and baptism, 3 under Bro. H. Swain's preaching, and 6 under Bro. Chandler's. Total, 9. The Bible School has doubled during the past four months. Attendances at all meetings greatly increased. The church promises £100 to mission fund next year, and aims at being self-supporting next Conference.

G. Chandler said that the church at Colac four years ago was a mere handful, but the mission conducted by H. G. Harward resulted in a substantial increase, and the church had made progress ever since. A. W. Connor and H. Swain had also done fine work. The Church Extension Committee had given them splendid help in the erection of the new chapel, which was a credit to the town. The last six months they had doubled the Bible School. He was giving special attention to the Bible School, as he believed that the hope of the future lay in that direction.

X. MALLEE DISTRICT.

Bro. W. Uren commenced in this circuit last July, and has labored with the following churches:—Brim, Wilkar, Danmunkle and Warracknabeal. It is a large circuit, and Bro. Uren has travelled about 2,000 miles. Additions:—By faith and baptism, 6. He has resigned his position as evangelist.

W. Uren said that the Mallee district was a most important one, and when he first went there he saw that there were many people thirsting for the gospel. The brethren at Brim were a fine lot of people, and very spiritually minded. The Mallee was a large district and required at least two evangelists in the field. He would urge the claims of Warracknabeal, as in his opinion it was the centre of the district. What they wanted was a tent mission in that town.

XI. SOUTH MELBOURNE.

Bro. P. D. McCallum has been located at South Melbourne for about three months, and during that time, while no additions have to be reported, much progress has been made and attendances have improved at morning and evening services.

P. D. McCallum said they were not turning the world upside down at South Melbourne. The field was not as responsive as he was led to believe, but they were sowing the seed and hoped to reap by-and-by.

XII. SUBSIDISED CHURCHES.

The following churches have been receiving subsidies:—

Middle Park.

20 additions by faith and baptism, and 10 formerly immersed. Bro. J. A. Irvine was located here, but has recently resigned his position as evangelist.

Montrose.

Two additions by faith and baptism. Speakers: Bro. Rothery, Noble and Brough.

Warragul.

Ten additions by faith and obedience, and three previously baptised. Speakers have been: Bro. Goodwin, Fitzgerald, A. Wedd and F. J. Sivyer.

Ascot Vale.

The Committee assisted the church at Ascot Vale to secure the services of Bro. Knott, but the church is now supporting Bro. Knott entirely.

Preston.

Bro. Hall succeeded Bro. H. Baker at this place. Seven additions by faith and baptism.

Box Hill and Blackburn.

Preachers: Bren. Nightingale and Chappell, the latter having gone to Collingwood, was succeeded by Bro. Cecil Hall, who is now preaching at Blackburn. Bro. Bagley held a tent mission at Box Hill. Additions: By faith and baptism, 11; formerly immersed, 2.

St. Arnaud.

Bro. J. Snyver conducted the preaching services here from April to September. From then until last month the meetings were carried on with local supplies. Bro. Allan Wedd is now visiting weekly. One addition.

Wonga Park and Croydon.

Have also been subsidised by the Committee. Bro. Wedd was for a time at the former place, and Bro. C. H. Pratt is now preaching at Croydon, and Bro. Cockroft at Wonga Park.

XIII. SUMMARY.

The following is a summary of the foregoing reports:—By faith and baptism, 164; formerly immersed, 24; restored, 7; total, 195.

XIV. ATTENDANCE OF MEMBERS.

In November last, Bro. P. A. Dickson resigned, owing to his removal to Adelaide. Bro. Jas. McGregor, being next on the voting list at last Conference, was appointed to fill the vacancy.

Number of meetings held, 12. C. M. Gordon, 11; H. Kingsbury, 9; W. C. Craigie, 11; M. McLellan, 12; H. Swain, 2 (resigned); A. R. Lyall (from August), 8; J. W. Baker, 10; A. Millis, 12; F. G. Dunn, 12; B. J. Kemp, 11; Jas. McGregor (from November), 6; R. C. Edwards, 8; J. Pittman, 12.

On behalf of the H.M. Committee,

C. M. GORDON, President.
M. McLELLAN, Secretary.

The Home Missionary Committee's Report was adopted as a whole.

ELECTION OF OFFICERS.

The election of officers and committees for the year 1912-13 resulted as follows:—
(Announced Alphabetically.)

President of Conference, H. Kingsbury.

Vice-President, A. R. Main.

Treasurer, W. C. Craigie.

Secretary, M. McLellan.

Assistant Secretary, A. R. Lyall.

H. M. Committee: W. H. Allen, J. W. Baker, F. G. Dunn, C. M. Gordon, B. J. Kemp, A. Millis, Jas. McGregor.

Foreign Mission Committee: W. A. Kemp, J. McColl, G. B. Moysey, A. C. Rankine, Mrs. W. A. Kemp, Mrs. R. Lyall, Mrs. F. M. Ludbrook.

Temperance Committee: J. G. Barrett, J. H. Barrett, E. M. Hall, L. Larsen, F. McClean, W. C. Thurgood, W. J. Way.

Bible School Union: President, J. C. F. Pittman; Vice-President, R. Ennis; Treas., C. W. Mitchell; Secretary, J. Y. Potts; Committee: Jos. Collings, W. J. Woodbridge.

Kindergarten Committee: W. C. Craigie, R. C. Edwards, T. B. Fischer, B. J. Kemp, A. Millis, J. Sharp.

Sisters' names of this Committee not yet handed in.

Conference Sermon: W. H. Allen.

SATURDAY'S SESSION.

The Conference re-assembled on Saturday morning at 9.30, when a devotional meeting was held, conducted by P. D. McCallum.

At 10 o'clock the chair was taken by the President, C. M. Gordon, and after the opening hymn A. R. Main led the meeting in prayer.

The unfinished reports were then proceeded with.



H. Kingsbury,

The New Victorian Conference President.

CHURCH EXTENSION REPORT.

Since last year the Committee have pleasure in reporting being able to render assistance to the church at Preston by advancing £341/8/- to pay off their liabilities pending the completion of a loan on fixed mortgage with a Society. This is expected shortly to be arranged and the money will be repaid.

The Colac church is now making repayment on account of loan reported in last Statement, and their total debt to the Committee now stands at £550. The Committee hope that very soon the church will arrange to take the responsibility of the debt themselves and repay the Committee, so as to enable assistance to be given to other churches needing buildings.

Brethren who can make donations or loans to the Church Extension Fund will find a most useful outlet for their money and greatly assist churches to establish their causes on a firm basis by getting their own church buildings.

W. C. CRAIGIE,
A. MILLIS,
C. HARDIE,
R. LYALL,

Church Extension Committee.

(Financial Statement on page 248.)

On the motion of A. G. Bennett, the Church Extension Report and Balance Sheet were adopted.

The following brethren emphasised the importance of Church Extension work: E.

H. Lewis, H. Swain, A. C. Rankine, A. W. Connor, W. C. Craigie, C. Morris, S. G. Griffith and C. J. Caldicott.

**NOTICES OF MOTION.
ABORIGINES.**

"That the Constitution of Conference be amended to allow Aborigines Mission Work to be engaged in, if necessary, either by the Home or Foreign Missionary Committees."

On the motion of T. B. Fischer, seconded by D. A. Lewis, it was resolved, That the clause relating to Aborigines Mission work be adopted.

COUNCIL OF CHURCHES.

1. "That the necessary steps be taken so that this Conference of Associated Churches of Christ may be represented on the Council of Churches, and through its chosen representatives, take part in its deliberations."

On the motion of M. W. Green, it was resolved, That notice of motion in regard to the Council of Churches be adopted.

The following brethren were appointed to represent the Conference on the Council of Churches:—W. H. Allen, W. C. Craigie, F. G. Dunn, M. W. Green, H. Kingsbury, A. C. Rankine.

"NE TEMERE DECREE."

2. "That as the Roman Catholic Church, by the promulgation of the "Ne Temere Decree" in this State, which, as interpreted by Bishop Grimes, of Christchurch, so seriously affects non-Catholics, as well as seeks to nullify the State's marriage law, which interpretation is the following: 'From next Easter any such marriage contracted by a Catholic, either in a registry office or before a non-Catholic clergyman, will be null and void,' thus declaring marriages contracted in accordance with the law of the State to be no marriages at all; this Conference earnestly requests the Government to make such amendment of the Marriage Act as shall make it a grave penal offence for any person to incite husband and wife to separate on the grounds of this decree; further, that a copy of this resolution be sent to the Government, and also to the Council of Churches, with a view to its co-operation."

The notice of motion relating to the "Ne Temere Decree" was moved by M. W. Green, and carried unanimously.

ISOLATED BRETHREN.

On the motion of F. G. Dunn, it was resolved, That it be a recommendation to the Home Mission Committee that steps be taken to get the names and addresses of all the isolated brethren in Victoria.

At this stage W. D. Rankine, of Sydney, sang a solo.

BIBLE SCHOOL UNION.

Our Committee has very great pleasure in submitting to Conference a brief account of work accomplished during the year.

We would draw attention to our affiliation with Conference on the 20th April, 1911, and also to the alteration in name from the "Sunday School Union" to that of "The Bible School Union," on May 8, 1911.

These are events that mark a point of time in the history of this Union (after 30 years' duration), from which succeeding years will be numbered. The effects produced by the former are only in their initial stages, but whilst this is so, it is pleasing to observe that since we have been united together a deeper interest has

CONFERENCE CHURCH EXTENSION FUND.
STATEMENT OF RECEIPTS AND EXPENDITURE TO MARCH, 1912.

RECEIPTS.	EXPENDITURE.
Donations	Church, Colac—
Loans	Cost of Land and Building
Interest	Fire Insurance Premiums
	Legal Expenses
	Bank Interest and Charges
	853 0 6
Church Colac—	Church Preston—
Refund, Fire Insurance Premiums ..	Money Advanced
Refund, Legal Expenses	
Church Colac—	
Interest on Money Owing	
Repayments account Money Owing ..	
Proceeds Sale of Surplus Land	
Balance, Bank Overdraft	
£1194 8 6	£1194 8 6

CHURCH OF CHRIST, COLAC,
In Account with Conference Church Extension Fund.

Cost of Land and Building	Repayments
Less Proceeds, Sale of Surplus Land ..	Balance Owing to Church Extension Fund ..
£681 18 6	£681 18 6

CHURCH OF CHRIST, PRESTON,
In Account with Conference Church Extension Fund.

Money Advanced	Balance Owing to Church Extension Fund ..
£341 8 0	£341 8 0

R. LYALL, Treasurer.
Melbourne, March 18, 1912.

Audited and found correct,
THOS. W. SMITH, Auditor.

been aroused in Bible School work, not only amongst the members in general, but also on the part of our leaders.

Forty-four schools are now connected with the Union, this being the highest number ever recorded since its organisation.

Our Committee meetings are held on the last Monday in each month, for the purpose of talking over those subjects which tend to the betterment of our schools.

It is pleasing to mention that the delegates chosen, in most cases, have been faithful to the trust imposed upon them, not only as regards their attendances at our meetings, but also as to the active part taken on all matters brought forward for our consideration.

Our annual examination was held on the 23rd October, 1911. Subject, "First Principles." This was an unprecedented success compared with the one held seven years ago, on the same subject, resulting in an increase of 192 entries and 87 competitors.

The 1911 examination produced 565 entries and 330 competitors. Of this number 70 per cent. were successful in obtaining awards as follows: 28 received prizes, 99 merits, and 104 certificates. This is considered most satisfactory in view of the topics on which the questions were prepared. These crucial tests still have a strong hold upon our schools as evidenced by the fact that no less than 35 schools took part therein.

On account of the Unions of N.S.W. and New Zealand falling into line with this State, we were enabled for the first time in our history to hold a Federal Examination and to award a Federal Prize in each division to the best paper sent in by the above. These were examined by Bren.

A. R. Main, H. Kingsbury and T. B. Fischer. Five prizes were won by Victoria, 3 by N.S.W., and 1 by New Zealand.

Our best thanks are due to the examiners for their arduous task, which has merited the general approbation of the Committees of these Unions.

Our annual demonstration was held on December 18, in the Christian chapel, Lygon-st. This gathering was presided over by J. C. F. Pittman, Vice-President, who presented the State prizes to the successful competitors and the certificates to representatives of the various schools. He congratulated them on their achievements. During the proceedings, items were rendered by the scholars from the schools of the Union, which were highly appreciated by a large audience.

Our second annual Teachers' Conference was held in the Christian chapel, Brighton, on Jan 29, 1912. This was presided over by our President, T. B. Fischer, and proved to be a brilliant success, and was without doubt the best meeting of its kind held in this State. To Bro. Fischer belongs the honor of suggesting its introduction as an auxiliary to Bible School work, for which he deserves the best thanks of the brotherhood. Excellent addresses were given at this Conference by Bren. P. J. Pond, G. B. Moysey, J. C. F. Pittman, W. H. Allen, H. E. Knott, and A. C. Rankine.

The Federal prizes won by this State were presented at this gathering to the successful competitors by our President, who eulogised them for the honors gained in their respective divisions.

Bible Sunday and F.M. Children's Day.

Services were held during the year in most of the Union schools. Programmes were prepared

by the respective Committees dealing with the work in which they are engaged. The items were rendered by the scholars. At both of these meetings collections were taken up to assist financially the above Committees in their operations to extend their labors.

Visitor's Report.

Our Visitor, J. H. Drummond, has discharged his duties faithfully, having visited all our city and suburban schools, and in addition thereto has paid a visit to the Taradale school, which he represents on the Union. Reports presented were of an interesting and encouraging character, and were well received. His visitations have been productive of good, not only to the schools, but also to the Union by bringing us into closer association with each other.

Organising Secretary.

Our Committee resolved that we recommend to Conference that Bro. H. Swain be invited, through the Home Missionary Committee, to engage in Bible School work in Melbourne and suburbs during the winter months.

Executive Committee.

Number of meetings held, 8, at which matters of vital importance have been discussed and in all cases their deliberations have been endorsed by the General Committee.

Attendances of Members Appointed by Conference.

J. Y. Potts, 8; T. B. Fischer, 7; P. Conning, 7; J. C. F. Pittman, 5; C. Peters, 4; C. W. Mitchell, 3.

Our Committee desires to place on record the great loss sustained in the death of Sister Mrs.

E. Davies, Life Honorary Member, and also in the death of Bro. C. L. Thurgood, who was a most ardent supporter of Bible School work.

Our thanks are due to Bro. J. E. Thomas, Adelaide, for preparing questions for examination; to Bro. Main, Gordon, Kingsbury, Pittman, Rankine and Fischer, for allotting marks; to the officers of the Swanston-st. and Lygon-st. churches, for the use of their buildings; to the Editor of the "Australian Christian" for publishing reports; and also to Bro. Nat. Haddow and Sister J. Dickens, for services rendered at all our public meetings.

In conclusion, we desire to express our gratitude to our heavenly Father for blessing our efforts in the past, and we go forward in full assurance, believing that he will guide us in the days that are to come.

On behalf of the Committee,

J. YOUNG POTTS, Hon. Sec.

A Bible School Union Session was held on Saturday afternoon, commencing at 1.30. T. B. Fischer, Superintendent of the Union, took the chair.

J. Y. Potts moved the adoption of the report, and J. C. F. Pittman seconded it. A number of brethren spoke to the report, namely, T. B. Fischer, P. J. Pond, C. A. Quick, Andrews, Benson, H. Clipstone, C. W. Mitchell, H. Swain, and R. Lyall.

H. Wright, of W.A., again favored the Conference with a solo.

KINDERGARTEN COMMITTEES' REPORT, 1911-12.

The Committee has been employed in introducing Kindergarten methods into our Bible Schools, and is pleased to report the progress made in this work during the year.

To bring improved methods before the teachers and church members, a series of addresses on Kindergarten methods as applied to Bible Schools was, under the direction of the Committee, given by Miss Vial, Kindergarten expert, who further showed her interest in the work by donating £4 to our funds. The value of these methods was clearly shown by practical demonstrations during these lectures, and some knowledge was gained as to the apparatus required for the work.

Many teachers availed themselves of this opportunity and applied the knowledge they obtained for the benefit of their young charges as far as local conditions would allow. Bro. Sharp has done valuable work in connection with these lectures.

It is to be hoped that the churches will further interest themselves in the teaching of the young and will be led to provide the requirements for the successful carrying on of this branch of Bible School work.

Since our last report, and in some cases through the influence of these lectures, five more Kindergartens were established, namely:—Fitzroy, Ascot Vale, South Melbourne, Swanston-st., Ballarat, Brighton, Castlemaine and Middle Park, through (presumably) the example shown in the North Melbourne Free Kindergarten, had each formed one previously.

It is pleasing to note that in some of these schools the number of little ones attending has been doubled. The system is attractive to children and helps to gather them in.

But for the difficulty of providing an equipment, other schools would follow the example of those mentioned. The Committee is assisting in this matter as far as possible. The apparatus from the North Melbourne Free Kindergarten has been kept intact, and has been lent to the Fitzroy Bible School for a term, with the option of purchase, or at the end of the term to be returned to the Committee to be passed on. Chairs, etc., have been lent to other schools on the same terms. Any schools applying will, if possible, receive the same privileges.

After calling the attention of the churches to this method of teaching, and to further assist the

teachers in their work, a Kindergarten library is being formed. The latest books on Kindergarten methods are lent to any teachers and church members desiring to read them on application to the Secretary.

Finances.

The expenses at the beginning of the year were not heavy, and having funds in hand, no calls were made on the liberality of the brethren, but if assistance is to be given to schools in establishing Kindergartens, the Committee will require funds for the purpose.

Changes.

The Committee has to regret the sad loss of Sister Davies. She helped in every way possible the work taken in hand. Until prevented by illness, she attended regularly the meetings of the Committee, and the weekly lectures by Miss Vial. Her untiring efforts contributed greatly to the success of the work. Bro. Sharp also did valuable work in connection with these lectures.

At the beginning of the year Bro. Fischer was appointed Secretary. Through pressure of work Bro. Fischer, in order to take up duties as Secretary of the Federal Conference Arrangements Committee, resigned the position in October, 1911, and Sister Miss Jerrens was appointed his successor. Bro. Fischer remains a member of the Committee.

Meetings.

The Committee has held to meetings during the year. The attendance being as follows:—

Mr. Millis, President, 8; Mr. Craigie, Treas., 6; Mr. T. B. Fischer, 8; Mr. H. Swain, 2; Mr. J. Sharp, 7; Mr. R. C. Edwards, 0; Mrs. E. Davies, Vice-President, 6; Mrs. J. Tully, Vice-President, 6; Mrs. Millis, 6; Mrs. J. Haddow, 6; Mrs. Roy Thompson, 6; Miss Jerrens, Secretary, 10.

Future.

The Committee feels that it has but touched the fringe of this work. That it is of vast importance to the young and the church must be acknowledged by anyone who has seen a Kindergarten at work, or who has studied this method of teaching, and the Committee strongly recommends it to the further notice of the brethren. A demonstration will be given by the Brighton Kindergarten during the Bible School session on Saturday afternoon.

Character of Work.

A little consideration will serve to show that the character of the work of this Committee has altered very materially since its formation in 1908. Originally it carried on a Free Kindergarten at North Melbourne. This was organised by our sister, the late Mrs. E. Davies, and Bro. J. T. T. Harding, and was chiefly supported by Sister Davies. Finding it inadvisable to continue working in that direction, we determined to try this method of teaching in our schools, and to-day we have several of these children's gardens in and around Melbourne, wherein we are sowing the good seed of the kingdom. Having brought the work to this stage the Committee thinks that it may now be committed to the charge of the Bible School Union, it having become a Bible School work. The Committee recommends this course to the consideration of this Conference.

C. JERREMS, Secretary.

FREE KINDERGARTEN, CHURCHES OF CHRIST IN VICTORIA.

Statement of Receipts and Expenditure for Year Ending March, 1912.

Receipts.	
To Cash on hand, March, 1911	£20 2 2
Individual Contributions, including further proceeds from Musical Society Concert of March, 1911	4 15 11
	£24 18 1
Expenditure.	
By Salaries	£8 0 0
Printing	2 9 0
Furniture	5 11 0
Books, etc.	0 12 5
Cartage and Storage	1 17 0
Sundries and Postage	2 7 10

Caretaker	2 0 0
Cash on hand	2 0 10

£24 18 1

Audited and found correct,

CHARLES BARNACLE } Auditors.
THOS. W. SMITH }

15th March, 1912.

On the motion of C. W. Mitchell, the Kindergarten Committee's report was adopted.

H. Swain referred to the display which had just been witnessed as a splendid example of teaching the young.

J. Sharp explained some matters in regard to Kindergarten work.

W. C. Craigie, A. Millis and J. E. Thomas also referred to the importance of Kindergarten work, and expressed their appreciation of the object lesson given by Sister Sharp.

Resolved on the motion of M. McLellan, That a hearty vote of thanks be given to Mrs. Sharp, the teachers, and children, who had come from Brighton to give us such a fine display of Kindergarten work.

Resolved on the motion of W. C. Craigie, That it be a recommendation to the Bible School Union to take over the Kindergarten work, provided that after due consideration the Bible School Union can see its way clear to undertake the responsibility.

TEMPERANCE COMMITTEE.

The year just closed has been one of great activity, and your Committee are thankful to be able to report that under divine blessing they have been able to establish a record in the number of public meetings held. During the past ten years the highest number held under the auspices of the Committee have been 27. This year the total number was 51, which is easily a record, and has never been approached by any previous Committee as far as we know. This is exclusive of other meetings held in the country, many of which have not been reported to us. For what we have been enabled to do we thank God and take courage.

At the inception of the Committee a difficulty arose in appointing a secretary, owing to the large demands that office necessarily entails, and after consideration, we requested Bro. J. H. Barrett to join us. This he consented to do, and we specially thank him for the time, care and labor he has so willingly given to this important branch of our work. Indeed it is mainly through his efforts that we are enabled to present such an excellent report.

We are thankful to report that the Reduction Board in Victoria is steadily decreasing the number of licensed houses at the rate of a little over 100 per year, and up to date 520 houses have been closed.

In 1912 Victoria will take her first State-wide poll, and as a people we will have the opportunity to do our part in the extinction of the traffic.

Your Committee, at the express direction of last year's Conference, forwarded a resolution, which was unanimously agreed to respecting the curtailment of the hours of trading for licensed houses to every church, and we are pleased to report in many instances a vote was taken, and the decisions arrived at were forwarded to the Premier of the State as well as to members of both branches of the Legislature.

At the first meeting of the Committee, Bro. J. G. Barrett was again re-elected as President. Vice-President, W. J. Way. Press Correspondent, L. Larsen. Treasurer, E. M. Hall. Representative, Victorian Alliance, W. J. Way. Secretary, J. H. Barrett.

In accordance with the world-wide custom, we requested our churches to observe Temperance

Sunday on the second Sunday in November, and sent to each evangelist the Temperance Sunday Budget, issued by the Victorian Alliance, containing matter helpful for the purpose of compiling addresses, and further asking for special reference to our work. Incidentally we made a further request for a collection to enable the Alliance to prosecute its work. The amount required was £10/13/6.

We are pleased to report that the East Suburban Co-operation are doing good work in the cause of Temperance, and think such a system could be worked with advantage both in town as well as in the country, by churches forming themselves into groups. We have been privileged to help in some of their meetings.

We are pleased to report that Sister Lylie Grimley, of Leicester, England, visited New Zealand recently to assist in the Local Option Poll, and on her return journey the Committee arranged meetings in Melbourne and suburbs.

Sister Grimley's power as a platform speaker was much appreciated, and altogether we feel confident that it has been an up-lift for our work. As showing the esteem in which she is held in New Zealand, they have made a request for her services for the next poll.

Bro. L. Larsen, after consultation with the Committee, undertook whilst laboring with the church at Collingwood, to visit the cells at the Collingwood lock-up, and administer the pledge to prisoners locked up for drunkenness. In this way he has been of much assistance to many who unfortunately are under the power of the demon Alcohol, and he has done a lot of quiet, earnest work by visiting the families of such men and women in their homes.

Bro. Larsen's removal to Dandenong compelled him to give up this work, and for his services in this direction the Committee thank him. It is now being successfully carried on by Mr. T. A. Eanson, of the Baptist Tabernacle, Sackville-st.

We thank the Editors of the "Christian and the Alliance Record, Bren. Dunn and Barrett, for space in their pages, and also to the many workers who have assisted at meetings by addresses, and others who, by their music and elocutionary efforts, have contributed to their success.

A special word of thanks is also due to Bro. Bagley, our late State Evangelist, who during the Tent Missions held throughout the State prominently spoke on the Temperance question, and thus helped on our work.

One of our workers has fallen by the wayside, viz., our late Bro. C. L. Thurgood.

Bro. Thurgood helped us in our work during the year, and was a whole-hearted advocate, not only of total abstinence, but prohibition. During the period of his work in Pittsburg, U.S.A., he kept up a correspondence with the President, Bro. J. G. Barrett, and gave information and assistance upon Temperance topics relating to the United States, which was of great assistance. He has been called to higher service, and our sincere sympathy is tendered to Sister Thurgood, and the other loved ones left behind.

We heartily thank Bro. W. C. Thurgood for the use of his rooms and for the pleasant brotherly meetings held there. The Committee have been united and happy in its work, and will look back upon its term of service with pleasant memories.

The Committee held 9 meetings, which were attended as follows:—

J. G. Barrett, 9; L. Larsen, 8; E. M. Hall, 9; W. C. Thurgood, 7; J. H. Barrett, 7; W. Patterson, 7; W. J. Way, 2; L. W. Holmes, 2.

J. G. BARRETT, President.
W. J. WAY, Vice-President.
J. H. BARRETT, Secretary.

FINANCIAL STATEMENT. 1911 and 1912.

Receipts.	
To Balance from last year	£2 3 5
Collections from Temperance Meetings	4 16 3½
Temperance Sunday, Victorian Alliance	10 13 6

Collections at Meetings held in conjunction with Miss Grimley	8 7 8
Collection, Annual Demonstration	2 12 0
	£8 12 10½

Expenditure.

By Austral, Printing from last year	£2 14 6
Artist's Expenses, Annual Demonstration	3 13 6
Postage, etc.	1 4 5
Advertising	0 10 0
Speakers' Expenses	0 7 0
Temp. Sunday, Vic. Alliance	10 13 6
Miss Grimley	8 7 8
Badges	0 3 0
Cash in hand	0 13 3½
	£8 12 10½

E. M. HALL, Treasurer.

Audited and found correct.

March 22, 1912. ALFRED J. MILLIS.

The report was adopted on the motion of J. G. Barrett, and spoken to by him. He urged the greater co-operation of the churches in the work of the Committee, and gave some interesting details in regard to temperance work in Victoria. The motion was spoken to by Bren. Bishop, L. Larsen, C. Morris, A. W. Connor, F. G. Dunn, and W. C. Craigie.

Resolved on the motion of A. C. Rankine, That this Conference of Churches of Christ is in sympathy with the Victorian Alliance in its endeavor to suppress the liquor traffic, and pledges itself to help it in any way to this end, and therefore urges the individual members of the churches to abstain entirely from the use of intoxicating liquors as beverages.

CHRISTIAN ENDEAVOR UNION.

On behalf of the Council we desire to place before you our annual report, and while doing so we are grateful to God for his many blessings granted to us during the year.

The report, while not being a flourishing one, we believe shows that some good work has been accomplished.

The one pleasing feature of our work is the marked increase in numbers and usefulness of the Junior members connected with our Societies, and the interest shown by them speaks well for their future. The Christian Endeavor Society should be encouraged by all church members, inasmuch that their motto "For Christ, for Church, for Country," stands for everything that is Christ-like, noble and pure.

While we are an auxiliary of the church, yet our work is not simply confined there, but whenever opportunity affords, the C.E. Society will always give a willing hand. Every church should have an Endeavor Society, and without it you find very little work accomplished. The reports which have been returned to the Union by various Committees of the Societies, show that good interest in C.E. work has been maintained, and that where possible and necessary, material help has been given to needy cases.

The Lookout Committees of the various societies have worked fairly well, and no doubt their work has been made harder by the loss of prominent members who have left their district and their society.

The Prayer Meeting Committee has, in most societies, been established, and they have helped considerably in the conducting of prayer meetings prior to the gospel service on Sunday evening.

The Sunshine Committee, according to reports and self-investigation, has proved itself to be the

most active of the committees for this season, and their work of cheering and aiding, has gained for them a word worthy of commendation. The Missionary, Social, Musical, Sunday School, Temperance, Flower, Literature Committees, etc., have done their work in a satisfactory manner.

The business of the Union is under the direct control of the Council, which consists of the officers of the Union, and two representatives from each Society. Meetings are held monthly, at which the business of the Union is carried out. The officers have, we believe, done their best in the interests of the Council, and when opportunity has been given and circumstances permitted, they carried out the duties entrusted to them.

We were represented at the South Australian and Ballarat Conventions, at which delegates from all parts of Australia were present.

During the year we held a rally at the Swanston-st. Church of Christ, and some fine, stirring addresses were appreciated by those who were present.

The following officers were elected for 1912:—President, Bro. E. Davis; Vice-Presidents, Bren. J. E. Allan, A. C. Rankine, W. J. Way, R. Emslie, Marrows; Secretary, C. W. Timmins; Treas., Miss R. Lee; F. M. Treas., Miss Meldrum; Junior Supt., Mr. Conning; Visitation Convener, Mr. E. Rowland.

Every Society, with the exception of two, was visited by the President, Mr. J. E. Allan, during the year.

We here take the opportunity of thanking all who have so kindly assisted us, and specially the Editor of the "Christian" and the officers of the Swanston-st. Church of Christ. We appreciate sincerely everything that has been done to help us.

Looking forward to a prosperous year, we hope to present even a better report, and with the hearty co-operation of all, we trust our aim will be accomplished.

J. E. ALLAN, President.
C. W. TIMMINS, Secretary.

J. E. Allan, President of the Christian Endeavor Union, moved the adoption of the report, and spoke of the important work the Endeavorers were doing, and urged the churches to give the societies their hearty support. The motion was seconded by C. W. Timmins, and carried.

VICTORIAN FOREIGN MISSIONARY REPORT.

The Foreign Mission report, though submitted for the information of the Victorian State Conference, is not included in this report of Conference proceedings, as it will be published in full in the report of the proceedings of the Federal Conference. It was not thought necessary to print the same matter twice.

On the motion of C. A. Quick, the Foreign Missionary report was received.

T. D. Fischer drew attention to the more salient points of the report, and gave some interesting items of information.

OUR AUSTRALIAN STATION.

Miss Terrell, one of the returned missionaries from India, said a few words, and expressed her pleasure and thankfulness at being present with the brethren once more. She also announced her intention of returning again to India to conduct work in another field. During the course of her remarks, she gave some interesting medical experiences in connection with her work in India.

DALTONGANJ.

J. Pittman referred to the work at Daltonganj, and also spoke of the work at the Chinese Mission in Melbourne.

CHINESE MISSION.

S. Wong, a member of the Chinese church, Melbourne, gave a good account of the work, and stated that it was the intention of some of the Chinese brethren to return to China and preach the gospel in that great country. Bro. Wong made a good speech.

A. C. Rankine, H. Kingsbury, A. Millis and Sister Baker also spoke to the report, and referred to the good work done by J. Pittman as Superintendent of the Chinese Mission.

J. Pittman thanked the brethren for the kind remarks made in reference to himself, and made an earnest appeal to young men for help in the work of the mission.

FINANCIAL.

R. Lyall, F.M. Treasurer, spoke to the financial part of the report, and said that the offerings last year were the largest on record. This fact was largely due to the splendid work done by T. B. Fischer, our Organising Secretary, and had been materially helped by the splendid Foreign Mission number of the "Christian," which he had prepared.

AN APPRECIATION.

Resolved, That this Conference places on record its appreciation of the faithful labors of Sister Zelius in the interests of Christian missions in foreign lands, and expresses the sincere hope that she may long be spared to continue the noble work.

A. R. Main moved a comprehensive vote of thanks, which included all who had assisted to make the Conference a success. This was seconded by Dr. J. Cook, and carried unanimously.

The best Conference ever held in Victoria came to a successful end with prayer and the benediction.

HOME MISSION NIGHT.

On Friday evening, at 7.30 o'clock, in the Masonic Hall, a great Home Mission meeting was held. The hall was crowded to excess, fully 1600 people being present.

W. H. Allen conducted a song service at the beginning of the meeting, which every one entered into most heartily.

The President of the Conference having taken the chair, the audience sang "All Hail the Power of Jesus' Name," after which J. E. Thomas, of Adelaide, led the meeting in prayer.

The New President.

The retiring President introduced the President-elect, H. Kingsbury, to the meeting, and spoke very highly of Bro. Kingsbury's work.

Bro. Kingsbury, in responding, expressed his appreciation of the honor conferred upon him in being called upon to fill the high position of President of the Conference, and to represent so great a brotherhood. He expressed the hope that the new year would be one of great prosperity. In the words of Mr. Chapman, he would say: "God bless us all, and let us have a sweeping victory."

opinion, and to say that Victoria does need Christ. Why did Victoria need Christ? It needed Christ, the reply might be given, in order to the purity of the social life. The evils that afflicted society, drunkenness, immorality, and kindred evils, were open sores in the community. In regard to these things Christianity was a great preventative. Victoria also needed Christ to inculcate the principle of brotherhood. There were many



The Selling of Joseph.

Address, "Does Victoria Need Christ?"
by H. E. Knott, M.A.

H. E. Knott said that if we were to look to the majority of men in Victoria for an answer, "Does Victoria Need Christ?" the answer would be "No." If we looked to ourselves, an insignificant minority, the question would be, "How are we going to supply the need?" The people of this State might be unconscious of their need for Christ, but the need was there all the same. The minority, however, was sometimes the best to give an expert opinion. And so those who had followed Christ and knew from experience were entitled to express an

brotherhoods in the world, but none to compare to the brotherhood of Jesus Christ. The brotherhoods of the world were limited in their operations, and had a narrow view of what constituted neighborship. Victoria also needed Christ in order that men and women might be brought to a knowledge of the one true and living God. This knowledge could not be found in any of the sciences; it could only be found in Jesus Christ. Victoria needed Christ also in order to bring about Christian Union.

Chorus by Ladies' Choir, "Protect Us Through the Coming Night."

*Address, "Does Christ Need Victoria?"
by D. A. Ewers.*

D. A. Ewers said that Victoria needed Christ for her own sake as well as His. Her pre-eminence in the magnificent sisterhood of States beneath the Southern Cross made her a valuable acquisition for the cause of Christ. In proportion to her size, Victoria was far and away the most wealthy and influential State of the Commonwealth. Christ needed Victoria, but there were many competitors for her favor. The material rather than the intellectual or spiritual appealed to the large proportion of Victorians. Christ wanted all the magnificent resources of Victoria for himself. Christ needed Victoria for the sake of Australia. For good or evil Victoria was destined to wield a mighty influence in the moulding of our nation as a whole. Its geographical position and climatic advantages, and especially her spirit of aggressive enterprise, must give her a foremost part in directing the destinies of the Australian Commonwealth. But not merely for his own sake, or for the sake of Victoria, or even for the sake of Australia, did Christ need Victoria, but especially for his beneficent purposes in other lands. When we say that Christ needs Victoria, we mean that he needs Victorians, the people who compose the State. This is the golden day of opportunity, and if we avail ourselves of its privileges we shall have our share in the ultimate realisation of the Saviour's divine purpose.

Solo, "The Holy City," by Madame McClelland.

Address, "What Shall We Do to Satisfy the Needs?" by A. C. Rankine.

A. C. Rankine said an affirmative answer to the two questions considered to-night demands that we should do our best to satisfy the needs. All men needed Christ, and if we could win them to Christ we should satisfy the needs of Victoria and the needs of Christ, for Christ needed all men and women for himself. To satisfy these needs we needed to feel the weight of our responsibilities. It was our duty to preach Christ to the peoples of the world. When Jesus saw the multitudes, he had compassion on them. Compassion was a dynamic word—it was love in motion. Jesus fed the multitude, and we, too, must not withhold the bread of life from the people. The responsibility rested with the individual to distribute the blessings of the gospel. We should have a greater vision of the lost. He was afraid we had lost this vision to a large extent. The lost are in peril, let us save them at all cost. We want to understand the preciousness of the soul. The cost was the blood of Jesus Christ. We cannot tell the infinite possibilities in the souls round about us. There were souls in the gutter who wanted lifting up and cleansing in the blood of Christ. There were men and women in Melbourne who had fallen very low. He saw them in the streets and alleys, with no one to care for them. Why should we leave

this work to the Salvation Army? It was the duty of the churches to erect a great mission hall in this city to carry on the work of rescue. This work needed the love of Christ behind it, and unselfish giving on the part of the followers of Christ.

An offering was taken up, amounting in cash and promises to about £150.

Chorus by the Ladies' Choir.

The meeting closed with prayer and the benediction.

FOREIGN MISSION NIGHT.

A great Foreign Mission Demonstration was held in the Masonic Hall on Saturday evening, April 6.

Prior to the meeting proper a song service was held, conducted by Nat Hadlow. Our brother, as leader of song, renders valuable aid to the success of our Conference gatherings.

At 7.30, F. M. Ludbrook, President of the F.M. Executive Committee, took the chair. After singing a hymn, W. Morrow, of S.A., led the meeting in prayer.

The chairman in his opening remarks said that he was glad to preside over such a grand meeting. There were representatives from all quarters of the Commonwealth, a fact which proved the great interest the brethren were taking in Foreign Missions. He was glad to say that they had grand men in the field, and other grand men were preparing for the mission field in our College of the Bible. They had now come to the end of the year, and he was glad to say that it had been the best of all the years. They were confidently hoping that the year upon which they had entered would be still more bright and prosperous.

The South Australian Choir.

The South Australian Choir, under the leadership of Bro. O. Finlayson, gave three splendid selections of sacred song, which were much appreciated by the large audience present.

Greetings from the Field.

These were given in person by Miss Terrell, of India, and Mrs. Filmer, of Pentecost, and by letter from Miss Mary Thompson, Mr. and Mrs. Strutton, Miss Tonkin, Mr. and Mrs. P. A. Davey, and Mr. and Mrs. G. P. Pittman. There were also greetings from J. Inglis Wright, of New Zealand, I. A. Paternoster, of S.A., and W. B. Blakemore, of West Australia.

Solo by H. Wright, of West Australia.

Greetings to the Missionaries.

R. Lyall proposed, That this Foreign Mission meeting send a hearty greeting to all our workers in foreign lands. The motion was carried with enthusiastic applause.

Missionary Address, C. M. Gordon.

It was originally intended that C. R. Scoville should have given this address, but

through his non-arrival in time, C. M. Gordon was asked to fill the vacancy. Bro. Gordon dwelt upon the tragedies of heathenism in its cruelties and superstitions, and the need there was for sending the gospel to the people in heathen darkness, that the beneficent light of the gospel of Jesus might shine into their hearts. As showing the change in sentiment in regard to Foreign Missions which had taken place in something like one hundred years, Bro. Gordon gave the following illustration:—When the proposal to evangelise the heathen was brought before the Assembly of the Scotch Church in 1796, it was met by this resolution, "That to spread abroad the knowledge of the gospel amongst barbarian and heathen nations seems to be highly preposterous, in so far as philosophy and learning must in the nature of things take the precedence, and that while there remains at home a single individual every year without the means of religious knowledge, to propagate it abroad would be improper and absurd." And then Dr. Erskine called to the moderator, "Rax me that Bible," and he read them the great commission, which burst upon them like a clap of thunder.

The contrast between 1796 and that meeting required no comment.

Offering.

An offering for Foreign Missions was taken up, amounting in cash and promises to about £100. During the taking up of the offering, S. Pittman rendered an organ solo.

Swanston-st. Choir.

The Swanston-st. church choir, led by Bro. Tippett, gave a finely rendered anthem.

Lantern Lecturette.

A lantern lecturette, entitled "A Trip to Our Mission Fields," was given by T. B. Fischer.

Hymn, prayer and benediction brought the meeting to a close.

CONFERENCE SERMON.

One of the largest meetings of Conference assembled to listen to the Conference Sermon, preached by H. Kingsbury, the incoming President of the State Conference. The chair was occupied by C. M. Gordon, the retiring President. Bro. J. E. Thomas, of S.A., led in the opening prayer. The Scripture lesson was read by S. G. Griffith, of S.A. A male quartette party from the Y.M.C.A. sang.

Bro. Kingsbury took for his subject, "Elements of Church Strength." The sermon was worthy of the great occasion, and was listened to with rapt attention. The speaker pleaded for loyalty to the Bible, and fidelity to the gospel. Scientists may endeavor to shake our faith, but whilst science can tell us all about the age of rocks, we need the Bible to tell us about the Rock of Ages. Scientists can tell us how the heavens go,

scientific dogma in the 18th century that such a thing was impossible. Scientists don't say that any more. Not that transmutation has ever been accomplished, but developments have been such as to render it probable some day. Yes, we continually touch new forces, and the earth is answering in new and startling ways to the hand of man.

Does it not seem reasonable, then, for One who was Divine, to have control of forces we do not understand, even to-day? Why not? He stilled the tempest. Is it not likely that that could be done without suspending or violating any law of nature? Might he not do to the fullest extent what men seem to be doing by slow degrees? If we know enough to make the winds our messengers, and oblige them to carry a whisper of ours for hundreds of miles, in spite of storm or tempest, might he not have control of forces beyond us, and miracles be the result?

Elisha made an axe head swim. You don't believe that. Well, will you believe me when I say that a man can take ten thousand tons of iron, and make it swim? Yes, you believe that, and would intrust yourself to that mass to carry you over the seas. But now we come to the matter of

Evolution.

You say there is no place for miracles in evolution. Just the natural and orderly progression of things. I will not discuss evolution now. I have no quarrel with you if you are an evolutionist. I have no quarrel with you if you are not an evolutionist. Sometimes I think it requires a little more faith to be an evolutionist than to accept the old creation story of Genesis. We know that this earth, within time measurable to science, was a red-hot ball. There was no life then. And somehow, later, life appeared. It needs a little faith to accept the thought that life merely evolved. And the genesis of species! We people of a scientific turn, whose natural laws are observed sequences—that, and nothing more—we require a little faith when we know that this production of species has not actually been observed, but only inferred, and that the very theory requires the recognition of natural forces that we have not found as yet. But that by the way. I want to say that there have been and are many evolutionists in the world who yet have a place for miracles. There are Mivart and Drummond, and Lyman Abbot—these men are thorough-going evolutionists, and miracles do not seem to be impossible in their view of things—they found a place for them. The whole question seems to depend on another:

Is there a God?

It is easy to deny a God. Easy, that is, if you don't think. But to a thinker, the task is not so easy. There was Herbert Spencer, for instance. He dispensed with God, and gave us the Unknowable. He had not gotten very far beyond the old Athenians, who erected an altar to the Un-

known God. He had to grant something as a cause. He found personality on this side, and had to inject personality into his cause. He found intelligence here, there must be intelligence in his cause. And soon his Unknowable began to resemble our conception of God. Indeed, he afterwards acknowledged that. There was Matthew Arnold. He found "a stream of tendencies making for righteousness." That means personality, determination, does it not? Look at Darwin. He tells us of Natural Selection. But this strange power, whatever it was, intently watched the evolutionary process, and preserved the most fit forms of life. But that seems to me to imply "the higher quality of personality, a reasoning will."

I want you to listen to the words of Jesus again. "But that ye may know that the Son of Man has power on earth to forgive sins (he saith to the sick of the palsy) I say unto thee, Arise, take up thy bed, and go unto thy house." And he arose. That is the Saviour I need—one who can save

from sin. I can trust in his power. He is the King. He is greater than this world which was created by him. To him who healed the sick and raised the dead; to him who was raised up, having loosed the pangs of death, because it was not possible that he should be holden of it; to him who has "lifted empires off their hinges, and turned the streams of centuries out of their channels"; to him who holds the world in his hand, I bid you come now, in loving surrender, that he may save you. He will work this miracle for you; he will save you from yourself and from your sin, and make of you a new creation by his power. "Lord, if thou wilt, thou canst make me clean." You believe that. If you come with that thought in your heart, he will do it. You will not be disappointed.

Will you come, and let him save you?

Oh, trust his love and might;

Will you come while he is calling?

Are you coming home to-night?



New Zealand.

NELSON.—Lord's day, March 24, at the meeting for worship, Bro. Knapp presided, and Bro. Verco gave us a nice exhortation. Visitors, Bro. and Sister Sharp, of the North Island. Special subjects have been introduced at our midweek meetings lately, such as "Jesus and Human Society," "Well-known Men and Women of the Bible," "Old and New Covenants," "Foreign Missions at Bolenge," and "Life of F. R. Havergal." The last named topic was taken last Wednesday by Bro. Lang. The time spent was a very profitable one, all receiving an insight of the beautiful character of this woman, and her lovely hymns. There have been very good attendances at these meetings.—E.M.J., March 29.

WANGANUI.—The church here has just concluded a fortnight's special mission. Bro. Grimstead was the speaker, and we were treated to a splendid series of addresses. On the whole the meetings were well attended. Quite a feature of the mission was the free use made of the question boxes at the doors. The season has been one of spiritual uplift for those members who attended. The result of the mission was that two obeyed the Lord in his own appointed way. No efforts are being spared to push forward the work in this place. The Young Men's Improvement Society has been renamed the "Mathieson-st. Men's Own." We will hold our opening meetings in a couple of weeks, and a big effort is going to be made to extend this branch of the Lord's work. The Bible School is doing fairly well, the Bible Class especially having increased its numbers considerably. We held to-day an examination in connection with the "First Principles," which lessons have been given by the evangelist for some time past. The annual prize distribution takes place in three weeks' time.—H. Siddall, March 31.

Tasmania.

LAUNCESTON.—The mission has ended its first week. Sunday evening (24th) saw about 100 gathered, while during the week the attendance was fair. On Saturday evening the question box was opened, and the time was taken up by an observer of the Sabbath, who asked and was answered several questions. The lady spent three hours in the evangelist's study to-day (Monday), when the question was thoroughly thrashed out, with the assistance of "Austral" tracts and Bro. Watts' "Is the Jewish Sabbath Binding Upon Christians?" She admitted that she would need to study the matter more carefully, and has asked for another interview. Sunday (31st) was the best meeting yet, and a great interest is being aroused. On Tuesday night the preacher will speak on "Seventh Day Adventism," and a good time is expected. A brother was restored to fellowship on Lord's day morning, and we rejoiced to have Bro. John Kingsbury with us.—A.P.W.

Queensland.

ROSEVALE.—The thirteenth annual Sisters' Conference was held in the Farmers' Hall, Rosevale, on March 18. The President, Sister Berlio, welcomed the visitors, and the minutes of the previous Conference were read by the Secretary. The Treasurer's report was very encouraging. The essays were very helpful, one being sent by Sister Mason, of Junee, entitled, "How to Arouse Fresh Interest in our Churches," and one by Sister Madsen, entitled, "The Expectation of Christ and a Christian's Hope." Votes of thanks were accorded the essayists. Sister Houston, of Marburg, spoke words of encouragement to our young sisters in taking such interest in church work.

Sister Berlin was re-elected President; Sisters Houston and Christensen, Vice-Presidents; Sister Primus, Secretary (re-elected); Sister Jessen, Treasurer (re-elected). All penny-per-week collectors were re-elected. Essayists, Sister Madsen and Sister Miss A. Zahl. The amounts collected by penny-per-week were as follows: Marburg, £1/2/6; Rosewood, £1/15/8; Mount Walker, £2 4/3; Rosevale, £2/11/-. A collection for petty cash purposes was taken up by the sisters, amounting to 4/5. Thirty sisters were present at the Conference, and great interest was manifested.—W. Primus, March 29.

MA MA CREEK.—T. A. Chappell is taking a trip to England by the ship "Medic," timed to leave Sydney on April 11, Melbourne, April 17, and Albany on April 27.

West Australia.

FREMANTLE.—The end of February completed the nineteenth year of the church's history. Our anniversary services commenced on Lord's day, March 17, when Bro. Emblen, evangelist of the church at Maylands, who recently became associated with the Restoration movement, addressed the church in the morning, and Bro. Banks proclaimed the gospel in the evening. On Tuesday night, the 19th, we held a social, when addresses were delivered by Bro. Blakemore, Banks, and Anderton (Baptist minister), the choir interspersing the programme with songs. During the year 12 were added by faith and immersion, 1 by letter, and 1 formerly immersed, making our number 159, of which 30 are isolated. Bro. Lacraft has conducted nearly all the gospel services throughout the year. Four decided for Christ in March.—J. Leach, April 1.

COLLIE.—Bro. Filmer paid us a flying visit some two weeks ago. Those who heard him were deeply interested in the stirring account of a missionary's life amongst the heathen. Our brother, in speaking, referred to a very "cool" reception he had received on arrival at Collie, but the audience were greatly relieved when they found he referred to a swim he had taken on arrival in the Collie River. On March 17 two young ladies from the Sunday School took their stand for Jesus, were immersed into his name on the 24th, and received into fellowship yesterday. We also received into fellowship Sister Shurman (nee Gale), from the church at Kaniva, Vic. W. L. Ewers gave his final gospel address on March 31, to a full house.—L. J. Moignard, April 1.

PERTH.—The young men have formed a working bee for Saturday afternoons, and with their saws and hammers have worked hard in order that the building might be finished a little sooner. We had a good meeting this morning. Bro. Beck presided at the Lord's table, and in his remarks likened the church to the family circle, and hoped that the characteristics which marked the ideal family would be found in all the members. Bro. Blakemore gave us an encouraging address upon Gal. 5: 11. Our visitors were: Sister Kierk, of Grote-st.; Bro. Henderson, and Sister Sylvester, of Boulder. The attendance at the school was 300.—W.A.

W.A. SUNDAY SCHOOL UNION.—The monthly meeting of the General Committee was held in Trinity Parlor on Tuesday evening, March 26. Mr. J. Barnes, Vice-President, being in the chair. There was a very large attendance of delegates. An interesting synopsis of lectures to be given by Mr. C. H. Archibald and his daughter, Miss Archibald, for the week commencing May 7, was arranged. It was decided if possible to arrange primary department and teachers' preparation class demonstrations under Miss Archibald, and the charge of 2/6 for the whole course was fixed. It was decided that as the event afforded a unique opportunity for educationalists, the attendance of the Methodist Sunday School teachers and also of State School teachers and parents should be sought. The report of the school visitors showed that four schools had been visited during the month, and a deal of information

gleaned. It was resolved to issue a digest of the reports to the schools in the Union as a matter of stimulus. It was decided that at future meetings of the Committee a subject of practical help to teachers and workers should be presented. Albany Bell, at the close of the business, presented a specimen of a superintendent's blackboard review to scholars, treating the assembled delegates as scholars. The lesson was presented in a very able and striking manner, and proved very suggestive and enjoyable. J. Barnes was chosen to introduce the next subject at the meeting on April 23.

New South Wales.

ENMORE.—We have had Conference meetings at Enmore during the week, and Lord's day, April 7, was known as "Conference Sunday." At our morning meeting Bro. J. Wilkin was received by letter from Lilyville. Bro. Alan Price, from Cudal, gave a very helpful and much appreciated address based on the last verse of Isaiah 40. We had among our visitors Elder Smith and wife, of Maryborough, Queensland; J. Wilson and wife, of Junee; Bro. and Sister Cook, Inverell; Bro. Nesbit and Gordon, Merewether; Sister Winter, senr., and Miss Ivy Winter, Inglewood Forest; Mrs. Peter Winter, Moree; Sister Butler, and Miss Aldyth Winter, Mungindi; Bro. and Sister Prior, Cudal; Misses Branch, Coffs Harbor; Bro. Johanson, McLeay River; Bro. Robinson, Bungawally. At the night service we had Bro. Arthur Terry, missionary to the Aborigines, McLeay River, and Bro. Prately, from Liverpool, England. In the afternoon Bro. Walden preached the Conference sermon at the Adelphi Theatre, Sydney, to a good audience, while Bro. Thos. Hagger delivered a magnificent address to our Enmore Men's Brotherhood. Enmore is being represented at the Victorian and Federal Conferences by Bro. and Sister James Hunter, Bro. and Sister John Kingsbury, Bro. and Sister W. D. Rankine, and Geo. T. Walden.

CITY TEMPLE.—Fair meetings on Sunday. Many of our members are spending the holidays on the mountains. Among the visitors were Bro. and Sister Burt, of Inverell; Sister Wotherspoon, of Lismore; Bro. and Sister James Holloway, of Moreland, Vic.; F. Dowsey, and the Misses Gibbons, of Lygon-st, Vic.; and Bro. A. M. Ludbrook, of South Australia, who delivered a very helpful address. "Christ is Risen," was the writer's subject at the evening meeting.—T.B., April 8.

TYALGUM.—To-night's meeting was good. Attendance, the biggest yet; interest, the keenest; singing, the best. We regret that the preacher cannot be here every Sunday. The land fund grows slowly. We thank "Kentucky" for £1, and "Sister" for 5/-. The sale is on the 23rd. We will need every penny that day, and welcome other gifts quickly, to reach us if possible before the 23rd. Post a gift to-day to W. A. Strongman, Tyalgum.—March 31.

TWEED RIVER DISTRICT.—New stations still being opened. In the midst of a big storm our first preaching service at Perch Creek was held on March 28. Openings for aggressive gospel work are plentiful all along the Tweed River, but as soon as we open at a place the denominations go there too; but as our plea has no rival we are pleased at this sign of the "craft of sectarianism" being in danger. In Murwillumbah a meeting for breaking the memorial loaf was begun on March 31. The few brethren round will meet monthly for a start.—W.A.S.

MARRAR.—During the past week we have held a week's mission at our chapel, conducted by T. G. Mason, assisted by his wife and daughter also some Junee brethren. Our brother has proved himself a most able teacher of the gospel, and with charts interested a full building. During the week we saw the good confession of four sisters, who were baptised into Christ.—F.A.C., April 2.

RICHMOND RIVER DISTRICT.—On March 24, Bro. Strongman drove down from Bangalow to Ballina, having a few days previously visited

the isolated brethren and Baptist folk there. A meeting to break bread had been called to meet at Bro. Denford's home. Six in all were present, and Bro. Denford has decided to break the loaf each Lord's day in his home. He will also continue to teach his own, with any other children, the word of truth in preference to denominational catechisms. Bangalow and Byron Bay meetings continue as before.—W.A.S.

BROKEN HILL.—Five confessions since last report—two men and three women. Fine meeting on Good Friday evening, when a man and his wife put on Christ by baptism. Splendid meeting this morning; a number of visitors present from S.A. churches. Sister Miller received into fellowship by letter from Kadina. T. Jones is with us again. Arrangements have been made with him to take up the work at Railway Town. He commenced his labors there to-day. Our evening meetings have improved greatly the last month. Our C.E. Society is a very live body, with an average attendance of 40 members.—R. House, April 7.

INVERELL.—On Lord's day morning we received two into fellowship—Mrs. Morgan, who confessed Christ last Lord's day evening, and was immersed prior to the morning service; and Mr. Lewis, commended by letter from Salem, Ferryside, Welsh Baptists. Bro. Cust exhorted acceptably on "The Fruitless Tree." Afternoon occupied by the children in their anniversary exercises. Evening service, conducted by the evangelist, was again crowned with success, a young married woman taking her stand with Jesus. Monday evening was occupied by the children rendering the song service, "One of His Jewels."—Geo. Brighty, April 4.

Victoria.

NEWMARKET.—The united prayer meetings in connection with the Chapman-Alexander mission in this centre are being well attended, of which our evangelist is the chairman. On Lord's day seven were received into fellowship—five by obedience and faith, and two—a sister from Castlemaine and Sister Wright, from Subiaco, W.A.—by letter. The church here is united and doing good foundation work.

PAHRAN.—Three were welcomed to fellowship yesterday. This is the tenth consecutive Sunday we have had additions to membership. Despite many hindrances yesterday, our Adult Bible Class only lacked one of having 60 in attendance. Bible School is growing every Sunday, and the superintendent, Bro. Ward, is arranging to introduce the Kindergarten system.—F. J. Pond.

MONTROSE.—Lord's day, April 7, one was received into fellowship. Three baptisms at the evening service. This makes seven for the last three weeks. Our evening meeting was splendid. Bro. Noble gave a fine address. The church at Montrose is splendidly situated for week-end visitors, being right in the centre of a fine tourist district.—R.L., April 8.

SOUTH YARRA.—Last Lord's day, C. A. Quick spoke morning and evening. We had a number of visitors from the country—Bro. Russell, Sister Readhead, and Alma Luna, from Bet Bet; Bro. Griffin, Geelong; Bro. Gallop, Horsham; Bro. Bert Lewis, Colac, and Frank Lewis, Sydney, and we were pleased to have with us again Sister Fox, from Lilyville, N.S.W.—T.M., April 8.

BALLARAT.—E. Stanley Tape's subject on Sunday morning was "Decorative Graves." "In the place where he was crucified there was a garden, and in the garden a new sepulchre." Evening subject, "Scenes at the Sepulchre." Two splendid discourses. Several visitors present.—A.E., April 8.

HAWTHORN.—We had a good season of fellowship yesterday morning, and were glad of the presence of Bro. and Sister Freestun and Sisters Rudd and Waldron, of Norwood church; Sister Nesbit, of Newcastle; Sister Reed, Kadina; Bro. Frank Goodwin, Bro. Allan, Doncaster; Bro.

Wright, Emerald; Bro. and Sister Warmbrun, Dandenong; Bro. and Sister Clements, Bayswater; Bro. Collins, Emerald; Bro. Staggard, Perth; Sister Johnson, Warrnambool. Bro. Freeston gave a greeting to the church. Bro. Cuttris, of Mal-lala, S.A., exhorted. At night we had the pleasure of hearing an impressive gospel address by W. Morrow, of Port Pirie. Bro. Wilson, evangelist, of Owen, assisted in the service.—A. C. Rankine, April 8.

MELBOURNE (Swanston-st.).—Last Lord's day we had the pleasure of the company of many visitors from interstate and our Victorian churches. We cannot name all. Bro. Allen presided and extended a cordial welcome to all visitors, and received into fellowship of the church three by letter. H. D. Smith, of Hindmarsh, S.A., made an introductory talk before breaking of bread. J. E. Thomas, of Grote-st., Adelaide, addressed the church. All enjoyed the meeting. Most of the visitors were entertained at lunch and tea, provided by the sisters. In the evening the chapel was crowded. Dr. James Cook, of Bendigo, read the lesson, and Bro. Allen delivered the address. Subject, "The True Brotherhood of Man." The Sydney Y.M.C.A. Quartette sang "Rock of Ages," and the choir rendered special pieces, with assistance of Sister Hocking as soloist. A baptismal service preceded the address, when two obeyed the Saviour in his ordinance. Altogether a most pleasant day was spent. We were happy in the fellowship of so many brethren, and all expressed pleasure at the opportunity of meeting with the town churches.

CARLTON (Lygon-st.).—Following the inspiring services of the State Conference, our meetings on Lord's day were very largely attended, having a fine representation of visiting brethren and sisters to meet with us in remembering the Lord's death. Bro. John Kingsbury also took part. The South Australian choir, under O. H. Finlayson, were also present, and sang beautifully. S. G. Griffith, State evangelist of South Australia, gave an impressive address upon "The Uplifted Christ." The gospel meeting at night was a crowded one. J. E. Thomas, of Grote-st., Adelaide, was the speaker. The address was worthy of the occasion. The immense audience was deeply interested. The musical part of the meeting was contributed to by the Sydney Quartette Party. Bro. H. Wright, of W.A., also sang a solo, and our own choir, under Bro. Nat Haddow, presented a very fine rendering of Gounod's "Gallia," accompanied by Sister Jennie Dickens at the piano, and Bro. Sidney Pittman at the organ. Our usual custom to entertain visitors, which is always a great pleasure in "Our Home-like Church," was availed of by 230 who remained to dinner and 240 to tea.—J.M.C., April 8.

South Australia.

MILANG.—Bro. Bass is away on a visit to Lamerop, holding a short mission, and we trust that his visit will do good among the brethren there and strengthen the cause. This morning Bro. A. W. Pearce exhorted the church, and in the evening Bro. Jarvis, from Strathalbyn, preached the gospel. We had good meetings on both occasions. Since last report we have had one addition by faith and obedience. On March 18, the Y.P.S.C.E. held an "Old Folks' Evening," which was appreciated by all.—S.H.G., March 31.

PROSPECT.—Good meetings to-day. Bro. Nelson, from Bews, was present at the morning service. Hoping to instal the electric light in the chapel soon, while the work of re-painting begins next week. Beginning to plan for our mission with the State evangelist, which we hope will begin on June 2. Were pleased to have with us last Wednesday night Miss Deimler, of the Zenana Medical Mission, who gave us a very helpful talk on the Zenana work.—I. A. Paternoster.

GLENELG.—At a special meeting of the church our esteemed evangelist, E. W. Pittman, was asked, and consented, to continue his labors with the church for an indefinite time, from the expiry of his fourth year's engagement. Also a

resolution expressing the approbation of the church concerning his faithful services and that of his sister wife during his term of engagement. The church has enjoyed great peace, love, joy and prosperity throughout his sojourn with it, especially among the young people.—Wm. Burford.

GROTE-ST.—We have had splendid services, and three men have confessed Christ since last report. Many visitors have been with us from country churches and other States. It has been decided to erect a more suitable and commodious building in front of our school hall, and to use the old building for other needy purposes. We will soon be starting a campaign to raise the money necessary for this much needed work. About 15 of our members, including Bro. Thomas, are away at the Federal Conference. A. G. Day was with us this morning, and W. E. Sims was the preacher at night. Sister Wayland has been re-engaged by the church as visiting sister. She is doing a consecrated and good work. All departments of the church are in a healthy condition.

UNLEY.—The Sunday School anniversary services were concluded on Wednesday last. The tea and public meeting passed off successfully. Reports of the school work were presented, showing that the Kindergarten movement has made great progress, and that the finances were in a good condition. Nine scholars had confessed Christ during the year. Arthur G. Day gave a splendid address on "The Three Matches," which was much enjoyed by the children. The musical portion of the service of song was repeated. The Sunday School superintendent, W. J. Harris, was chairman. This evening S. Tuck-well kindly came over and preached, his subject being "A Wonderful Conversion."—P.S.M.

SEMAPHORE.—Meetings fairly well attended to-day. Many members were away for Easter. Among our visitors were Bro. and Sister Pilkington; Sister Weir, Prospect; Sister Taylor, Strathalbyn; Bro. and Sister Taylor, Croydon. The evening service was small, but a good one. Sister Pauline Pirie sang a solo. The writer preached on "Victory over Death." One made the decision at the close of the service.—W.J.T., April 7.

QUEENSTOWN.—Our mission concluded on Monday night, April 1, with a thanksgiving service. We are pleased that one more came forward and made the good confession. On Tuesday we held a tea, and afterwards a public meeting in connection with the anniversary celebrations. Speakers and evangelists from sister churches spoke and gave some inspiring addresses. Reports from various officers responsible showed most satisfactory progress for the year. The annual Sunday School picnic was held on Good Friday, in the beautiful Botanic Gardens, adjoining the city. This proved a most pleasant and successful function. Lord's day, April 7, Bro. Ward presided. Bro. Hawkes exhorted the church. We had the pleasure of extending the right hand of fellowship to a sister from the church at Goolwa. The Young Men's Bible Class was favored by a visit from Mr. Stanley and several of his co-workers in the Pt. Adelaide Seamen's Mission. A most profitable afternoon was spent. Bro. Brooker preached the gospel in the evening, his subject being "Locked Out."—A.C., April 8.

CONFERENCE JOTTINGS.

The great meeting of the Friday afternoon's business session filled the Lygon-st. building to overflowing, and scores were unable to be accommodated. A larger building is a necessity.

The temperance meeting was the largest for years, and was very enthusiastic.

The welcome to visitors and new evangelists was responded to in delightful one-minute speeches.

Conferences bring North, South, East and West together. On Good Friday we met friends from Queensland, New South Wales, Victoria, South Australia, West Australia, Tasmania, New Zealand, India, South Seas and England.

Bro. Ewers paid a compliment to the large number of men and women of Melbourne who gave up their holiday and attended the business sessions in such large numbers.

Great excitement prevailed on the arrival of the special express, running almost three hours late, from South Australia, with about 50 visitors.

The Home Missionaries gave pointed, pithy six-minute talks at the Home Mission session.

H. Leng said they didn't fear the police at Maryborough, as he had taken the confession of the local guardian of the law.

H. Wright, of W.A., sent a thrill through the meeting when singing "His Eye is on the Sparrow."

Bro. Combridge, in giving his H.M. report, said he didn't like the word "concise" in the programme in front of the word "reports," and referring to the President who kept the speakers to time, said, "Our worthy President, Mr. Cow Gordon, is very closely related to Mr. Cowise."

The temperance addresses were of a high order, and S. G. Griffith, Miss Anderson Hughes and E. Tenneyson Smith made a splendid trio.

Everyone was impressed by G. Chandler's report on his work. In a humble spirit he said he could easily tell in his limit of six minutes what had been done, but it would take the whole afternoon to say what they intended to do.

The Shepparton Home Missionary pleaded for loyalty on the part of brethren who came to reside in country towns, and who often united with other religious bodies, on finding less prosperous causes, and less attractive buildings than in the city.

Bro. S. G. Griffith is "a bundle of evangelistic enthusiasm."

Miss Anderson Hughes at the Temperance demonstration told an apt story of the deacon who prayed with wearisome reiteration, "Lord, sweep the cobwebs off my soul." At last his long-suffering wife made the petition, "Lord, kill the spider." She urged us to eradicate the cause of our troubles, and deal with the liquor question in a business-like way.

"We don't get prisoners here now." This was the testimony of the Oamaru Superintendent of Police to the effectiveness of No-License.

E. Tenneyson Smith gripped his audience with his graphic and thrilling "imaginary interview with the drink fiend." It was a wonderful delirium.

Here and There

A. J. Saunders closes his work at Wellington, N.Z., on June 2.

The church at Ouhunga, Auckland, N.Z., is erecting a meeting house, and expects to occupy it on April 14.

Bro. Scoville has cabled that he will be arriving in Sydney on April 30. In his last mission in Oklahoma he had 1400 additions.

SILVER STAR STARCH

THE BEST
IN THE WORLD.

Does No-License ruin a place? If so the Scotsmen of Clutha are "too slow to know they are ruined," for they time after time gave a larger vote for No-License. Thus did Miss Hughes happily answer the drink-sellers' libels.

"But for the support of the Christian Church, I question if the liquor traffic could exist." "It ought to die, and it is going to die, and the church of God is going to kill it."—E. Tenneyson Smith.

Great applause followed the passing of the resolution against the "No Temere Decree."

The public meeting of the Home Mission Committee gave the ushers difficulty in providing seating accommodation, but their duties were well performed, and they packed the great Masonic Hall in every part.

Unless we do something to make our own land better, some of us have a poor chance of reaching the better land.—D. A. Ewers.

Hearty applause met Bro. Rankine's suggestion that the Victorian churches should keep a mission hall open in Melbourne from January 1 to December 31 for the neglected and the lost.

The Kindergarten display by 54 children and teachers from the Brighton school, under Mrs. J. Sharp, was a unique and highly interesting display of Kindergarten methods as applied to the Bible School.

In speaking about the Melbourne Chinese Mission, Bro. Sam Wong asked members to visit the mission, stating that the preaching there was as earnest as any that was given on any other church platform. He could not offer visiting brethren a large audience, but he could offer a large welcome.

Lady Somerset says that in a fisherman's hut in the north-east of Scotland, she saw a picture of the Saviour upon the cross, and as she stood looking at it, the fisherman told her its story. "I was away down with the drink," he said, "when one night I went into a 'pub,' and there hung this picture. I was sober then, and I said to the bar-tender, 'Sell me that picture: this is no place for the Saviour.' I gave him all the money I had for it, and took it home. Then as I looked at it, the words of my mother came back to me. I dropped on my knees, and cried, 'O, Lord Jesus, will you pick me up again, and take me out of all my sin!'" No such prayer is ever answered. To-day, that man is the grandest man in that little Scotch village.

THE GOLDEN RULE APPLIED TO LIFE.

Our safety lies in an educated citizenship. The best interests of labor are to be conserved and advanced through the instrumentality of the schoolhouse. Ignorance is the foe of us all, and to no one is ignorance a greater enemy than to those who labor.

There is no better code by which to live than the golden rule. If we will faithfully live according to this brief yet all-embracing code of personal conduct we shall best advance our common interests. "Whatsoever you would that men should do unto you, do ye even so unto them" is a venerable utterance.

It has been the guide of millions in ages past and it will continue to guide the conduct of millions yet to be. It is the rule of Christianity. It is the rule of men and women who are given to right thinking and noble doing. Hold fast to it amidst good and evil report.

It calls you to generous and lofty duty. It lifts you out of the mere grossness of self. It leads away from the ungenerous and the uncharitable. It paralyses the tongue of hate and closes the lips of slander.

If you can do no kindly act to your brother act not at all. If you cannot make his burdens lighter do not make them heavier. If you cannot lift him up do not cast him down.

A DREAMER.

"Your young men shall see visions."

(It used to be said that Mr. Hudson Taylor was a mystic, a visionary, a dreamer.)

An unknown dreamer dreamed concerning men,
And what he saw in vision came to pass,
For he, by faith, had stood on sea of glass
And heard the Voice, and then had said, Amen!
Thereat, he quickly turned from heaven to earth,
The light of glory burning in his eyes,
To speak what he had heard within the skies,
To preach redemption through the heavenly birth;

And so he saw what God saw from his throne,
And thus he wrought according to God's plan,
And thence through years, though oft rejected,
lone,

He voiced God's message to his fellow man:—
But now a countless host adores his God!
The dreamer died; they laid him 'neath the sod;

—H.W.F. in China's Millions.

The Australian Christian.

PUBLISHED WEEKLY AT

528-530 Elizabeth St., Melbourne.

Editor & Manager, F. G. DUNN.

All communications should be addressed to the AUSTRAL PUBLISHING CO., 528, 530 Elizabeth-st., Melbourne.

All Cheques, Money Orders, etc., should be made payable to F. G. DUNN.

TERMS.—In Australian Commonwealth, Two Copies or more to one address, or Single Subscription posted Fortnightly, 6/-. In New Zealand, Four Copies or more to one address, or Single Subscriber posted Monthly, or Two Subscribers posted Fortnightly, 6/-. Single Copy posted Weekly to any part of the world, 7/-.
(This issue of the "Christian" contains four extra pages.)

ACKNOWLEDGMENTS.

FOREIGN MISSION FUND.

Victoria.—Church, Swanston-st., per Miss Gracie, 15/-; do., per Miss Daraley, 19/4.

South Australia.—A Brother, for Native Workers and Colporteur, Baramati, £25.

R. Lyall, 39 Leveson-st., Nth. Melbourne.

F. M. Ludbrook, Collins-st., Melbourne.

T. B. Fischer, Cheltenham.

COMING EVENTS.

MAY 12 & 14—HAWTHORN

Bible School Anniversary.

T. J. Cook, from Bendigo, will be with us.

BOOKS ON FOREIGN MISSIONS.

MISSIONARY FIELDS AND FORCES; by W. J. Lhamon. Post free, 1/7.

HANDBOOK OF MISSIONS; by A. McLean. Post free, 1/7.

SUNRISE IN THE SUNRISE KINGDOM; by J. H. de Forest. Post free, 2/6.

BOLENGE: A Story of Gospel Triumphs in the Congo; by Mrs. Eva N. Dye. Post free, 3/2.

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MARRIAGE.

SMURMAN—GALE.—On March 27, at Collie, W.A., by Mr. W. L. Ewers, Lionel Francis, son of Mrs. Wm. Shurman, of Dandenong, Victoria, to Ada Vihala, daughter of Mr. D. Gale, of Kaniva, Victoria.

THANKS.

Mrs. Mephan thanks all friends for their tokens of love in remembering her birthday, especially the Sunshine Committee. With love to all.

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In the Realm of the Bible School.

THE BLESSED LIFE.

Sunday School Lesson for April 28.

"The Beatitudes," Matt. 5: 1-12.

A. R. MAIN, B.A.

Our next few lessons are from the incomparable discourse which Jesus made to his disciples, an address in the early centuries called, and since the Reformation days almost universally called, "The Sermon on the Mount," though A. B. Bruce with more accuracy styles it "The Teaching on the Hill." It was spoken to disciples, and plainly set forth the great principles of the kingdom which the Master declared to be near at hand.

The greatness of the sermon.

The sermon made an immense impression on the people who heard its delivery, but it has a profounder impression on the subsequent generations. By general consent it is the incomparable sermon. It is the finest compendium of moral law which the world has ever seen. No human code approaches this in excellence. Other sermons grow dry—read the finest discourse, besides this, a dozen times, and see how stale it is. This one is ever fresh, never exhausted.

To the question, Wherein does the greatness of the Sermon on the Mount consist? various answers may be given. We shall begin with three points of contrast which Bishop Gore makes between this sermon and other moral codes. (1) It "is comprehensive, while they are fragmentary." It has a depth, a completeness, a finality, such as are nowhere else found. The sceptic himself would trust a man who was living in accord with this sermon. (2) "It is as pure to the partially corrupt or mixed." We nowhere else get the high level maintained. In other religions we get noble words mingled with defiling ones. (3) "It is as teaching for grown men, who are also free, compared to teaching for children and slaves." That is, this sermon lays down principles which are applicable to every possible circumstance, instead of giving enactments chiefly of a negative kind which might be satisfied by a mechanical obedience and which could not suit the varying circumstances of life. (4) We are almost forced to touch on the question of the originality of the sermon. Laborious efforts have been made to get earlier parallels to some of Jesus' statements. Jewish writings have been ransacked, and their teaching published side by side with extracts from the sermon, with a view to denying the originality of Jesus. Again, the "Golden Rule" itself has been declared to be old, for Confucius said: "Do not to others what you would not wish done to yourself." This, however, is not the Golden Rule. It but advises us not to injure; Jesus tells us not to be content with this, but to perform works of active beneficence. We must not merely abstain from piracy; we must throw a rope and save. The question of the originality of the sermon is not settled by seeking for earlier statements of some

of its sayings. If each one could be paralleled, it would still be true that the Sermon on the Mount was the greatest compendium of moral truth which the world has seen. A. B. Bruce puts it thus: "Some of them [i.e., the Beatitudes], e.g., the third, may be found in substance in the Psalter, and possibly many, or all of them, even in the Talmud. But what then? They are in the Talmud as a few grains of wheat lost in a vast heap of chaff. The originality of Jesus lies in putting the due value on these thoughts, collecting them and making them as prominent as the ten commandments. No greater service can be rendered to mankind than to rescue from obscurity neglected moral commonplaces." (5) After all, it has to be noted that the thing which impressed the audience who listened to the sermon was the authority of him who spoke (Matt. 7: 29). He needed not to quote rabbinical precepts or tradition; he did not need a "Thus saith the Lord." In his own name he spoke and revised in speaking the old law. Here was a claim to authority and divine power which is the most wonderful thing in the sermon.

The Beatitudes.

These receive their name from the word *beati* (blessed), with which the verses begin in the Latin Version. The beatitudes tell us of the blessed life. It is well, therefore to ask, What is blessedness? I do not think that Jesus meant merely "happy," though some translators give that word. "Blessedness," says one, "is the express symbol of happiness identified with character." Dummelow has some suggestive words: "Blessedness is higher than happiness. Happiness comes from without, and is dependent on circumstances; blessedness is an inward fountain of joy in the soul itself, which no outward circumstances can seriously affect. Blessedness consists in standing in a right relation to God, and so realising the true law of a man's being.... The Greeks thought that the blessed life was possible only for a very few. It was impossible for slaves, for the diseased, for the poor, and for those who die young. Christ taught that it is possible for all mankind, for the meanest slave, and the most wretched invalid, as well as for the wealthy, the prosperous, and the great. He even went beyond the Stoics. They taught that the wise man is blessed. Jesus opened the blessed life to the simple and uneducated."

There are two ways of looking at the Sermon on the Mount, and, especially, the Beatitudes. (1) We see, first, the principles of the kingdom of heaven. What is the character of the man fit for the kingdom? Here it is portrayed. The disciples often wrangled about greatness in the kingdom. They might have learned from the start that greatness lies in character. (2) We may look and find that here we have "our Lord's own character put into words." "The Beatitudes and the Sermon on the Mount are Christ's biography. Every syllable he had already written down in deeds. He has only to translate his life into language." Indeed, we shall often best interpret the

sermon in the light of Jesus' acts (e.g., Matt. 5: 39; cf. John 18: 22, 23). It is good to think that the Master not only told us the proper things to do; he showed us in his own example how to do them.

It has to be borne in mind that Jesus seeks to describe a harmonious character. He does not pronounce blessedness on a trait. He who loves peace is not called a child of God, irrespective of his purity of heart. So the merciful are not therefore blessed in the absence of soul hunger and thirst. We must seek to chorus our virtues. At one and the same time, we should be poor in spirit, meek, merciful, peaceful.

The revolutionary nature of Jesus' teaching in the Beatitudes should not be overlooked. We are so familiar with them that we may fail to see their strangeness. But there is much of pure revelation in them. Before Jesus told us, the man who was poor in spirit would have been reckoned a poltroon and a coward. The meek man was despised rather than commended. "He who taught in parables," says Vaughan, "also taught in paradoxes. His thoughts are not our thoughts. It is as though he had said, Happy are the unhappy, honorable the dishonorable, great the little, and rich the poor." Professor David Smith writes:—"The Beatitudes were a challenge to the Twelve, showing them where the blessedness of the kingdom really lay—not as they, in their Jewish fashion, supposed, in worldly greatness, but in poverty, sorrow, obloquy, persecution." Bacon long ago wrote: "Prosperity is the blessing of the Old Testament; adversity is the blessing of the New; which carrieth the greater benediction, and the clearer revelation of God's favor." This teaching of Christ is so strange that while we accept the words, it may be questioned whether many of us realise it in our hearts and lives. Who of us can pretend to a perfect acquiescence in the beatitude of need, or of sorrow, of submissiveness, of strenuous desire, or of opposition and persecution? Who makes the most of life? Are we not yet apt to say the confident, the strong, the rich, those fall of health and free from trouble? Who is the man of commanding position in the church? Read the Beatitudes, then watch this man of high estate, and see the discrepancy! We have all yet much to learn. The greatest life, the best life, the most blessed life, is the life of the Beatitudes. As Vaughan says of Christ: "We must follow him. We must learn his language, we must judge his judgment, if we would ever rejoice in his salvation."

The Lesson's Meanings for Us.

We may and should be happy, whatever things happen to us, or whatever things we fail to possess. The highest happiness lies not in circumstances nor in possessions, but in ourselves.

"Instead of trying so hard, as some of us do," said James T. Fields, "to be happy, as if that were the soul purpose of life, I would, if I were a boy again, try still harder to deserve happiness."

These men of the Beatitudes possess the qualities of heart that Jesus would have every one possess. Such as they are, we may be, and such let us resolve with God's help to be.—*Tarbell*.



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Obituary.

WALLIS.—We have been called upon to part for a season with our Sister Eliza Kemp Wallis, daughter of Caleb Wallis, of Papakura, who departed this life on March 6, 1912. For nearly forty years she has been identified with the Church of Christ, and was a constant attendant at all the meetings. Even on her dying bed she desired that those who ministered unto her should not absent themselves from the meetings on her account. Great as was her suffering, she praised her Lord, and asked that he might take her quickly, but at the same time bore the pain with true Christian fortitude. Our sympathy goes out to all those who are near and dear to her, but especially to the aged father: we pray that he may find comfort and sustaining grace from the divine Comforter. The love of this father and daughter was wonderful. Their lives were one. They lived for each other. None but those who have lost such an one can realise the awful blank that has come into the life of our esteemed brother. But all will soon be changed for the joy of the reappearance of the Son of Man, who will unite once more all who have loved him.—M.B., Papakura, N.Z.

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The Pledge—Its Scriptural Foundation.

Topic for April 15.

Daily Readings.

My sure ground. 2 Tim. 3: 14-17; John 5: 39.
My daily joy. Psalm 145: 1-9; Acts 17: 10-12.
My ancestors. 1 Cor. 10: 1-12.
My indebtedness. Rom. 15: 1-6; Psalm 119: 7-11.
My resolve. Psalm 85: 1-13.
My satisfaction. Psalm 119: 97-104.

Topic—Guidance. Psalm 119: 1-8; Matt. 4: 4.

What does "to read the Bible" mean?

Why the Bible—particularly?

How can I tell that the Bible is God's Book?

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