

The Australian CHRISTIAN

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The drink habit is taking hold of the young men and young women of our State to an alarming extent.



Vice in purple and fine linen is no better than vice in rags. The former is perhaps the worst of the two, for it attracts and allures, while the other is not without its danger signal.

THE CALL TO ADVANCE.

The official figures in regard to the amount spent by the people of Victoria on alcoholic liquors during 1911 are given by Mr. J. D. Merson, in the last number of the *Alliance Record*. They do not make pleasant reading. We have to face the fact that during that year no less a sum than £4,853,666 was spent in the consumption of strong drink, and that this amount shows an increased expenditure over the previous year of £422,861. It was expected that the delicensing of a number of hotels would have the effect of reducing the drink bill, but it would appear that in spite of this, a great increase has been effected. Evidently other factors have been at work, which have neutralised any good done by the Licensing Reduction Board. Its work, so far as it goes, is in the right direction, and we are of opinion that if no such work had been done, Victoria's drink bill would have been very much greater than it is. It seems to us a sound proposition to assert that the fewer facilities given for obtaining drink, the less there will be consumed. The recent prosperous years in Victoria have possibly a good deal to do with the increased consumption. Higher wages and shorter hours appear to have been, in too many cases, employed in the unprofitable business of swelling the coffers of the liquor dealers.

The saddest sight.

But whatever may have been the cause of the increased consumption of strong drink, it is quite clear that we are brought face to face with a growing and deadly evil. One might easily draw a lurid and truthful picture of the fearful ravages upon society wrought by the drink habit, but anything that we could say would fall far short of the reality. It is enough just now to say that the drink habit is becoming an increasing menace to the youth of our country. This, in our opinion, is the worst feature in the deadly business. Dr. Chapman, in one of his addresses, as reported in the *Argus*,

said that "A friend had told him that on the previous night in passing up and down Bourke-st., at about 11 o'clock, he had seen more intoxicated young men, between the ages of 17 and 22, than ever before in his travels. He also remarked on the great number of girls, under 20 years of age, he saw walking with these intoxicated young men." Donald McDonald, who is on the literary staff of the *Argus*, and takes a great interest in the Boy Scouts movement, says, "A fortnight ago I walked down Bourke-st., Melbourne, between 11 and 12 o'clock on a Saturday night, and was amazed at the spectacle of so many drunken boys reeling along the footpaths. The poor fellows no doubt thought themselves men, but they were only boys, at boyhood's most critical age. It was the saddest sight I have seen for thirty years past."

Sound the alarm.

No one will accuse Donald McDonald of being an extremist, but as an observer of men and things, and having the welfare of his country at heart, he sounds a note of alarm. We want to join with him in doing so. From our own observation we can corroborate what he has said. **THE DRINK HABIT IS TAKING HOLD OF THE YOUNG MEN AND YOUNG WOMEN OF OUR STATE TO AN ALARMING EXTENT.** It is more than time that something was done to stop this fearful thing. Let there be no mistake about this matter. It is not a thing of rare occurrence. It is not confined to a few cases. It is a widespread evil that, unless checked, is going to bring ruin and desolation upon the community. Dr. Chapman might well say "it seemed to him that unless this kind of thing was stopped, and young men were made to see that they could not sow a crop of wild oats without reaping, that one day there would be an awful harvest gathered in Melbourne." The feeling in our mind is that we cannot speak too strongly on this subject. The time has come for our churches, our Temperance Societies, and all decent

citizens, to join together in indignant protest against the ruin of our boys and girls at the hands of unscrupulous traders in strong drink. We have talked too long about vested interests. Vested interests must go to the wall, if they stand in the way of the moral well-being of the community.

A great movement.

We are glad to see that our contemporary, the *Southern Baptist*, in its issue of April 25, has a strong article on the need of concerted action by churches and Temperance Societies against the inroads of the drink traffic. It draws attention to the fact that the Victorian Alliance has issued a circular calling together a great Convention, to be held on June 3, with a view to inaugurating a campaign against the drink trade. It says, "For some months a movement has been quietly engineered that is destined, we believe, to change the whole situation. Three organisations working independently—the Alliance, the Bureau and the Rechabites—have been drawn together, and a complete reorganisation, and the adoption of a fighting platform has been determined. They are not a moment too soon with the proposals for a reformed and liberalised Alliance. The Trade has latterly shown increased activity and daring. . . . We direct the special attention of all of our readers to the contemplated widening of the Alliance constitution and membership, so that June 3 may see such a gathering of religious and Temperance forces, as will fill our foes with fear and our friends with joy." We join hands with our Baptist friends in this "Call to Advance," and hope that the membership of all our churches will give a hearty and practical support to the new movement. It is high time that the churches woke up to the deadly peril inflicted upon society by the drink trade.

Do something now.

But while preparations are being made for a great fight with the liquor interests,

some good preliminary work may be done to arouse the community to a sense of the evil that is being done, especially as it affects the young life of our nation. We want some man of the Judkins type to take up this matter, and raise the danger signal. One who will note what takes place in our streets towards the hour of midnight, and even earlier; who will tell a true tale of the moral corruption that is taking place among the youth of our community and for which the public-house is responsible. Such a tale, sent to every father and mother in the State, would do more to rouse the people to active opposition against the drink trade than anything else we know of. It would be an effective counterblast to the rather absurd leader on the drink trade in last Saturday's *Argus*, the writer of which appears to think that the only needed reform is the removal of the public-house of the slums. These are bad enough in all conscience, but the "man in the street" knows that many of the gilded and outwardly respectable hotels are just as much the haunts of vice as the others. Vice in purple and fine linen is no better than vice in rags. The former is perhaps the worst of the two, for it attracts and allures, while the other is not without its danger signal.

Editorial Notes

Gambling in South Australia.

That gambling is on the increase in S.A. is evident from the fact that over £26,000 passed through the totalisator at the Morphettville racecourse on the 6th inst., considerably more than on any previous day. Much of this was invested by women, and the prominent part they took in crowding at the instrument, and their excitement over the events, has attracted a good deal of attention. The gambling of the women is a disgrace to the State. It will be a good thing if the public ventilation of the matter in the daily papers leads to the prohibition of gambling by women on the racecourse.

An R.C. Authority on Gambling.

The "Rev. Peter James Murphy," Archbishop Kelly's secretary, has been giving evidence before the Totalisator Commission in Sydney. His definition of a gambler is peculiar. In reply to questions he said he would consider a man a gambler who put 10/- on a horse "if that money was not at his disposal, or his family depended on it," but "if he could reasonably afford it" the man who put 10/- on a race would not be a gambler. If this is the kind of teaching R.C. clergymen give their flocks, it is not surprising that gambling flourishes among the members of the denomination, or that it is so prominent a feature in their church bazaars.

A Strike that Pays.

There is serious trouble for some at Port Pirie, S.A. The publicans, in harmony with the advanced cost of living, increased the price of beer. A meeting of men was called and as a result a notice was issued as follows: "At a largely attended mass meeting of unionists held last night a resolution was carried, 'That the unionists of Port Pirie drink no more beer until the publicans reduce the price to 2/- a gallon, and not charge one penny extra for dashes.' Unionists are therefore informed that the beer strike is now on in earnest until such time as the price is reduced." The surprising thing is that the strikers appear to be able to do their work just as well without their beer and "dashes." Unlike strikes in general, the longer this lasts the better off the men will be. "Spread the fire."

Mormonism in Scandinavia.

An American contemporary says that the Mormon propaganda has assumed such alarming proportions in Scandinavian countries that Norway and Sweden have united to check its advance, and that both countries have this year included substantial sums in their annual budgets to combat this spurious cult. Orders have been issued in Sweden to expel all missionaries who cannot show adequate means of support apart from that received from Utah. "All Europe is more or less disturbed by the ghost of this anachronistic delusion, and it begins to look as though there might be a concerted move on the part of leading nations to stamp the thing out. English and German authorities already have advisement plans looking to this end. No plea for religious liberty or toleration can be legitimately expanded so as to include this unusual compound of superstition, politics and polygamy. In the natural order of progress the thing is slated to go, and the chances are its going will be rather rapid in the near future." Robt. Neal, of Grayson, Kentucky, U.S.A., can supply any of our readers for a few shillings with abundance of literature upon this modern imposture, which will enable them to prick the bubble, should any of the scores of Mormon missionaries who are travelling about the Commonwealth and Dominion come into their neighborhood. Mormonism loves the darkness, and its agents prefer to travel in country districts where their delusions are not so likely to be exposed. In the light of the facts that Mr. Neal can supply, it withers away.

"The Undestroyed Vitality of Religion."

The *Southern Cross* of Victoria makes a good point in commenting upon the Chapman-Alexander mission. It says: "The scale of the audiences attracted to the services—the swift unbroken succession of these audiences—these are facts. No available building is large enough to hold these crowds." "The scale of the audiences which crowd to the mission services may well rebuke all doubts as to the undestroyed

vitality of religion amongst us and its unlessered power over the human soul." "Suppose Dr. Chapman were lecturing, say, on politics every day, or Mr. Alexander were conducting an orchestra giving classical music in the King's Theatre at 11 p.m. for an entire fortnight. It is certain there would be no crowds and no overflow meetings. What other speakers, indeed, in Australia, on any other theme than religion, and by virtue of any other forces than those which stream from religion, could draw such crowds, at such hours, and in such swift and unbroken succession? Could Mr. Deakin do it, discussing the Liberal platform, or Mr. Fisher, explaining the ideals of the Labor Party? The newspapers give whole acres of space to politics, yet politics fail to touch the deepest chords in human nature; but the interest of religion is eternal." All this is true. Man is instinctively religious, and an appeal to his spiritual life meets with a responsive echo. Just as the eye is made to suit the light, and the lungs to inhale the atmosphere, so the mind is divinely adapted to receive religious truth, and this being so, the influence of Christianity in this world can never cease.

A Secular Paper on the Religious Census.

The *Adelaide Register* of last Friday contains a leading article on "Religion in Australia." The writer, commenting upon the census statistics, points out although the typical Australian makes no special claim to be religious, "he takes sides with those to whom faith in the Supreme Intelligence is the most potent factor in the formation of character," and as evidence of this, "Of the 4,455,005 accounted for in the census of 1911, 4,270,414 are returned as members or adherents of churches." Of the remainder, 83,003 objected to fill in the return, 10,016, including 579 "Atheists," declared they had no religion, 36,114 were under the head of "Unspecified," and 14,673 "indefinite," while 36,785 belonged to non-Christian religious bodies. The article well says: "The figures support the view that in spite of all the wonders and benefits which science has placed at his disposal, and the immense variety of new interests that claim his attention, the modern man feels as much in need of the overshadowing presence and help of the Almighty as the ancient patriarchs did. They suggest that Christianity is holding its own in Australia, and that abundant material is ready for a far-reaching spiritual and ethical revival, if only the hearts and consciences should be brought under the spell of pentecostal influences." Of the various bodies, the Anglican still leads far ahead with a total of 1,710,443, an increase of 212,867, or 14.21 per cent. for the ten years. Roman Catholics come next with 921,425, an increase of 70,805. "Throughout the Commonwealth, however, 73,379 persons were returned as 'Catholics,' and probably nearly all of them should be added to the Roman Catholic total." Presbyterians have increased from 426,105 to 558,331, or 31.03

per cent., while the Methodist growth has been from 504,001 to 547,806. The writer proceeds, "The Baptist Church total strength is 97,074 persons, an increase of 7736. Far more gratifying headway has been made by the Church of Christ, which especially emphasises believers' immersion and evangelism, and has advanced from 24,192 to 38,748, a percentage of 60.17, a rate of growth unattained by any other

communion. The Congregational Church is relatively declining, as its 74,046 members and adherents are only 485 more than the total in 1901." On the whole, these figures as given by our influential contemporary are decidedly encouraging to those who believe in the principles of the Christian religion. The census figures of course include not only the actual communicants, but also children of members and adherents.

definite promise. At one move Jesus could have brought the whole Jewish world to his feet. And here was Scripture which gave him promise of God's protection. Taken literally, Satan had a good case, and he was not asking an impossible thing, or one wrong to expect.

Still, at the last analysis, the first great wrong in this temptation is Satan's insistence upon a literal interpretation of Scripture. To correctly appreciate Scripture one must distinguish between history or fact. One must recognise a difference between truth and the interpretation of truth. We can all become cognisant of the various literary forms in which holy Scripture is moulded. There are bald historical statements, figures of speech, rhetorical sentences, pictorial representations. The Bible is not a level book. All its statements cannot be taken in the same way. The old Hebrews were child-people, and loved to see things in picture form. The picture may not be literally true. But what of that; it pictorially represents the truth.

In this picture before us, the great lesson is the watchful care, the divine providence, the Fatherly interest of God. That is the truth. But it is expressed in a beautiful picture. Did you ever see, or read how the parent eagles watch over and teach their young ones to fly? From a lofty cliff the eaglet essays a flight. But it is weak and inexperienced, and soon begins to fall. The father eagle is watching and is ready, and ere the little bird dashes itself against the rocks of the ground, he swoops underneath the little one, and bears it away out of danger. That is the picture here in this old Psalm text, so well known to the pious Hebrew, and it is applied to God. God will allow no harm to come to his children. Underneath are the everlasting arms. To take this passage literally, as the tempter wished to do, was to destroy its whole spiritual meaning, and to tempt God.

Trust in God.

Then again, that insinuating doubt—if thou be the Son of God, cast thyself down. Now see what that implies. Satan is making the claims of Christ depend upon this literal interpretation of the text. Now, if this text is not to be literally interpreted, then Jesus will not be upheld by the angels of God, and then he will not be the Son of God. The claims of Jesus, the truth of religion, are made to depend upon a given interpretation of Scripture. That to me is the most pathetic thing in this whole temptation. If a miracle be not performed just in a certain way then there is nothing in the claims of Jesus. This same line of reasoning is followed by so many people in the world to-day. We see it in the study of prophecy, in the subject of the Lord's return, in the plea of Christian union, when the advocates really mean absorption. But worst of all in the matter of salvation. Actually, there are people who believe that a man cannot be saved who does not keep holy the seventh day. There are also those



The Second Temptation.

By A. J. Saunders.

"Then the devil taketh him up into the holy city, and setteth him on a pinnacle of the temple, and saith unto him, If thou be the Son of God, cast thyself down: for it is written, He shall give his angels charge concerning thee: and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone. Jesus said unto him, It is written again, Thou shalt not tempt the Lord thy God."—Matt. 4: 5-7.

The theme in the first temptation was absolute trust in God. Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God. There is a definite commitment to God. The attitude is genuine trust. There is an alliance with God, and a living in accordance with that union. In the second temptation we have an illustration of the working out in life of this principle. The theme here is overcoming by absolute submission to the will of God.

A beautiful picture.

Leaving the desert, the devil taketh Jesus into Jerusalem—the holy city—and there probably on one of the wings of the temple the second temptation is experienced. Edersheim, in his "Life and Times of Jesus the Messiah," has a beautiful picture of this scene. Let me quote it:—

"The Spirit of God had driven Jesus into the wilderness; the spirit of the devil now carries him to Jerusalem. Jesus stands on the lofty pinnacle of the tower, or of the temple porch, presumably that on which every day a priest was stationed to watch, as the pale morning light passed over the hills of Judea far off to Hebron, to announce it as the signal for offering the morning sacrifice. If we might indulge our imagination, the moment chosen would be just as the priest had quitted that station. The first desert temptation had been in the grey of breaking light, when to the

faint and weary looker the stones of the wilderness seemed to take fantastic shapes, like the bread for which the faint body hungered. In the next temptation Jesus stands on the watch-post which the white-robed priest has just quitted. Fast the rosy morning light, deepening into crimson, and edged with gold, is spreading over the land. In the priest's court below him the morning sacrifice has been offered. The massive temple gates are slowly opening, and the blast of the priests' silver trumpets is summoning Israel to begin a new day by appearing before their Lord. Now then let him descend, heaven borne, into the midst of the priests and people. What shouts of acclamation would greet his appearance; what homage of worship would be his. The goal can at once be reached, and that at the head of believing Israel. Jesus is surveying the scene. By his side is the tempter, watching the features that mark the working of the Spirit within. And now he has whispered it. Jesus had overcome in the first temptation by simple, absolute trust. This was the time, and this the place to act upon this trust, even as the very Scriptures to which Jesus had appealed warranted. But so to have done would have been not trust—far less the heroism of faith—but presumption. The goal might have indeed been reached; but not the divine goal, nor in God's way, and, as so often, Scripture itself explained and guarded the divine promise by a preceding divine command. And thus once more Jesus not only is not overcome, but he overcomes by absolute submission to the will of God."

The negative and the positive.

There are two sides to this temptation—the negative and the positive, or the un-trustful and trustful attitude towards God. On the negative side the first thing we note is the literal interpretation of Scripture. The tempter knew Scripture. Here was a

who think that a man cannot be saved unless he believes the earth is flat. In all these contentions we have the very same error that the tempter made—religion made to depend upon an interpretation of science, prophecy, or theology. Happily, religion does not depend upon this or that interpretation or opinion. No, religion has passed from the old dogmatic theology to an attachment to a personal, loving, brotherly Christ, and is expressed in character values and social service. Religion consists of two parts: A trustful, dependent attitude toward God as Father; and a helpful, loving attitude toward my fellow as brother, and both are expressed to us in the teaching and example of Jesus Christ.

The positive side.

We turn now to the positive side of this experience. Jesus said unto him: It is written again, Thou shalt not tempt the Lord thy God. Let me illustrate. If you will bear with me, I will relate a little incident of my early life, which bears directly upon this very point. I was a boy of only 12 years of age. I was thinking at the time very deeply on religion. Mother sent me for some vegetables to a friend's place. It was in the country. I rode on horseback. I was perched a little boy on a big horse with a large load of vegetables in front of me. Some distance from home there was a slip-panel. I was greatly concerned how to get through that gate. If I got down, I could not get back again with that load. God was very real and very near to me just then. I thought that I would pray to him to open the gate for me. But I thought, suppose it does not open, it will weaken my confidence in him. I could not afford to do that. The result was I did not pray that prayer. I did not tempt God. Now, out of that thought arise these three considerations:—

1. Never put God in a corner. Never put this position to him: Now, do this for me, please, God; if you do I will believe; if you do not, I cannot believe. It is simply tempting God. I know of a young man only recently, who wanted a certain thing, and he wanted it in one of three ways. He prayed most earnestly about it, but he told God to do it in one of these three ways. He was limiting and tempting God. It was not faith. It was unfaith. It was what Satan wished to do. It was what I in my simplicity thought to do. But I have ever been glad that I did not pursue it. It certainly would have hurt my simple faith.

2. Choose God's way, see it plainly, and go along manfully. Be not drawn off to this or to that side issue. You know the story of Pilgrim in Bunyan's great masterpiece. He came to the Slough of Despair; he met lions in the way; Vanity Fair intercepted him, but he turned not to the right nor to the left; he went right on. So with Jesus. Here was a short cut to fame. By a miracle he may win the Jewish world; he may accomplish his work at one effort. No, Rome was not built in a day. The king-

dom of God does not come by means of a miracle. It is slow, educational, persistent work. That was Jesus' mission. He would not be drawn aside. He well knew that that which springs up in a night perishes as quickly.

How many applications may come from this principle of life. Here is a young man. He thinks that by going to the race-course and betting he may grow rich quickly. Here is another embezzling. A permanent fortune is never made that way, young man. No true business is built up that way. There is no short cut to a great and lasting work.

3. There is this last thought—Jesus would not tempt God, but he would do his work well, trust in God, seek the Spirit's guidance, and leave the results to him: You remember that pathetic scene in Gethsemane: Let this cup pass from me, yet not my will be done, but thine. There is the great note that should ring in every true heart—absolute trust and dependence upon

God, and a conformity to the will of God. God has a purpose in this world, in all people, in every human soul. It is my duty to find out God's will in connection with me, this district, this nation, this world, and fall in with it, and help it on. Lord, what wilt thou have me to do? Here am I, Lord, send me. Thou shalt not thwart God's purposes. Thou shalt not tempt the Lord thy God. But thou shalt find out the will of God concerning your life, and do it. Do you hear me—and do it.

"Do thy part,

Here in the living day, as did the great
Who made old days immortal; so shall men,
Gazing long back to this far-looming hour,
Say: Then the time when men were truly men;
Though wars grew less, their spirits met the test
Of new conditions, conquering civic wrong;
Saving the State anew by virtuous lives;
Guarding the country's honor as their own,
And their own as their country's and their sons';
Defying leagued fraud with single truth;
Not fearing less; and daring to be pure."

Tasmanian Conference,

1912.

The sixteenth Tasmanian Conference was held at Launceston on April 4 to 8. The President, Bro. Jarvis, welcomed the delegates. The roll call was answered by the following: Hobart, Bren. Ross, Rodd, Jarvis; Nubeena, Bro. F. Elwick Smith; Launceston, Bren. Orr, C. Nicholls, Wilson; Geeveston, Bro. C. A. Hale, by request; Kellevie, Bro. Clifford; Esperance, Bro. C. A. Hale, by request; South Road, Bren. Hutton, E. Taylor; Circular Ponds, Bro. J. Byard, senr.; Mole Creek, Bro. A. Higgs; New Ground; Ormond Park and South Preston, disorganised at present. Executive Committee, Bren. Jarvis, Ross, and Rodd.

Greetings were received from G. Manifold, Vic.; Victorian Conference; N.S.W. Conference; F. Collins, N.S.W.; Queensland Conference; and were sent to N.S.W. Conference, Vic. Conference, I.O.G.T. Conference in session.

Then followed the President's address, Bro. Jarvis, in the course of his remarks, said that he realised the necessity of working from centre to circumference; that the work should not be circumscribed; and that for the future work great care and forethought must be exercised for success.

The minutes of last Conference were read and confirmed. In the discussion, thanks were offered to Bro. Geo. Manifold for the excellence and accuracy of the Conference minutes.

Executive reported: 1. The engagement of Bro. Wilson, and expressed their great satisfaction of his work up to date. 2. The

gift of a tent for mission work, but that owing to financial difficulty nothing further had been done with it. It was decided to make an effort to scot it during the ensuing year by an appeal at the Federal Conference and to the Tasmanian brotherhood.

STATISTICS.

Churches, 12; Members, 1911, 545; Total additions, 46; Decrease, 58; Members, 1912, 529; Sunday Schools: Scholars, 351; Teachers, 38.

TREASURER'S REPORT.

Total receipts, H.M., £147/2/8; Total expenditure, £132/1/10; Cash in hand, £15 0/10; Total receipts, F.M., £51/1/8; Total expenditure, £44/16/1; Cash in hand, £5 5/7; Total receipts, £198/4/4.

Reports were then received from Launceston, Esperance, South Road, Kellevie and Nubeena churches, and regret was expressed that all churches did not report progress at Conference.

The following officers were appointed: President, R. Hutton; Vice-President, W. R. C. Jarvis; Executive, G. Spankling, Elwick Smith, H. Rodd (Sec. and Treas.), G. T. Pryor, P. Orr, and the Executive were given power to elect delegates for the next Federal Conference.

Conference delegates were then entertained to dinner at the Virginia Cafe by the Launceston church.

AFTERNOON SESSION.

The afternoon session opened with a devotional service, after which Bro. Wilson

inducted Bro. Hutton to the chair, and he was welcomed by Bro. Jarvis, the retiring President. Bro. Hutton said that his main object would be to push forward, by the united effort of himself and his brethren, the cause of Jesus Christ.

Bro. Wilson addressed the Conference on "Evangelisation," dealing particularly with preparatory work for special missions, followed by a discussion in which many brethren took part.

SATURDAY'S SESSION.

Meetings opened with a devotional service, led by F. E. Smith.

F. Filmer, who was warmly received, addressed the Conference on the subject of the need of a mission training college for the training of native teachers. Bro. Filmer was tendered the hearty thanks of the Conference for his presence and help.

to fill all vacancies. That the next Conference be held in Hobart at Easter, 1913.

The Conference session closed with a comprehensive vote of thanks, amongst which were: "The Examiner," the Baptist minister, Pastor White; Bro. Warnbrun, Bro. Rodd, Bro. Filmer, and Bro. A. P. Wilson. The meeting then closed with prayer and benediction.

PUBLIC MEETINGS.

All the public meetings were largely attended, and were bright and encouraging in the extreme, and will be of material advantage to the church at Launceston.

1. Thursday, April 4.—The social aspect of Christian work was dealt with. Bro. Hale (Hobart Central Mission) and Mr. R. L. Mason spoke of their work, and with the aid of the lantern Mr. Mason ably de-

4. Sunday, April 7.—The meetings on the Lord's day were well attended, and a great help throughout. The morning meeting was so arranged that the various delegates could take some active part. Bro. Hutton presided, Bro. J. Byard exhorted. In the afternoon a discussion on "Bible Study for Personal Spiritual Growth," was undertaken, opened by Bro. Wilson. The Conference Sermon was preached at 7 p.m., when Bro. Wilson's subject was "The Pauline Christ." A fine attendance gathered, and great attention was given to the subject under review.

5. The Picnic (Easter Monday).—The weather was wet, so the meeting was held in the hall, where a fine spread was laid by the Launceston sisters. After dinner speeches were given, in which thanks were given to the Launceston sisters and church for the splendid spread and hospitable time given to the delegates, who seemed all agreed that the Conference would be a means of inspiration to them during the coming year.

Tasmanian Sisters' Conference.

The Sisters' Auxiliary Conference, conducted by the sisters of the Churches of Christ in Tasmania, had at their meetings delegates from sister churches in Tasmania:—Launceston, Mrs. Leyis, A. P. Wilson, Orr, and Mrs. Wood. Hobart, Mrs. Brown and Miss Whitworth. Bream Creek, Mrs. Clifford. Nubeena, Mrs. H. S. Kingston. West Ulverstone, Mrs. Dent.

In the absence of the President, Sister Mrs. Manifold, who had gone to Victoria, the Vice-President, Mrs. Lewis, presided.

Mrs. A. P. Wilson led the devotional service.

Welcome to delegates and visitors was very heartily given by Mrs. Stevens, of Launceston.

Response to welcome was given by Mrs. Brown, of Hobart.

Greetings from sisters in Victoria and South Australia were read, also from churches in Tasmania.

President's address, by Mrs. Lewis, was then given, in which the exhortation was given to sisters: "Whatsoever thy hand findeth to do, do it with thy might."

A greeting and exhortation were received from Mrs. Manifold.

A solo, "Teach us to Pray," was sung by Mrs. P. Duff.

"Home Missions" was the subject of the paper written by Mrs. Spaulding, who faithfully showed the responsibility of every Christian to win souls.

A duet, "The Life Stream and the River," was sung very sweetly by Mrs. Humphries and Miss Bradley.

"Mission Work in India" was dealt with by Miss Wholgan; the writer noted with joy the work done by God's witnesses in India, and also exhorted every Christian to have more prayer in secret for those in darkness of heathenism.

Mrs. G. Smith dealt with the work of the Dorcas or Sewing Classes.

The work of the Women's Christian Temperance Union was explained by Mrs. Brown.



Tasmanian Conference Group.

It was proposed to engage A. P. Wilson for a further twelve months at Launceston by the mutual arrangement of himself and the Committee.

It was also resolved that a definite appeal be made to the Federal Executive for financial assistance, and for the assistance of preachers to hold missions.

The recommendations of the H.M. Executive (1) That the churches in Tasmania support the claims of the Bible College; (2) That H.M. day and F.M. day be observed as by the churches on the mainland; (3) That the importance of the Bible School being recognised, efforts towards increase in that direction be attempted; (4) That the "Australian Christian" be heartily recommended to all the brethren throughout the State. Further, it was resolved to allow the F.M. Committee to remain in office for another year, and be empowered

scribed the difficulties and encouragements in his work.

2. Friday, April 5 (Foreign Missions).—This meeting is regarded as the apex of our gatherings. Bro. Filmer has quite won the hearts of the Tasmanian brotherhood by his bright, interesting, and informative addresses, and we cannot be grateful enough to the Federal Committee for thus allowing him to come over.

3. Saturday, April 6 (Temperance).—The night opened wet, but still a good audience faced the speakers. The gathering was a united affair between us and the Temperance lodges. David Storrer, Esq., and Mr. Trenoway, from Melbourne, spoke for them, and Bren. Jarvis and Hutton spoke for us. Bro. Wilson occupied the chair. Sister Humphries, from Hobart, favored us with a solo.

"Missionary Work in China," a paper by Miss Davis, was also read.

"The Need of the Soudan" was plainly stated by Miss Whitworth.

Hymn, "There's a Cry from Macedonia," was very earnestly sung and the meeting closed with prayer. Discussions upon each paper were conducted.

Reports from Conference Executive, Dorcas Classes, Foreign Mission Committee, Treasurer's statements were read and received.

The balance sheet showed the increase for the support of the Foreign Missions was very good, and the interest taken since last Conference very encouraging for both Foreign and Home Missions. The sewing classes had helped the needy ones with clothes, food and money. Sick people in homes and hospitals had been visited and suitable food and clothing given. Donations towards churches for renovation had also been given.

Donations from sisters:—Hobart, for Bible woman, £8/4/8; Stationery, etc., 3/1. Nubeena, Stationery, etc., 2/-; Bible woman, £2/9/1. Bream Creek, Bible woman, £1. Sulphur Creek, £1/6/-. Launceston, £2/7/6. Total, £15/12/4. Expenditure—For support of Bible woman in India, £8; Stamps, 4/7; Books for Executive, 2/3; Balance in hand, £7/5/6; Total, £15/12/4.

Report from F.M. Committee: Hobart sisters have had 6 meetings, at which the work in different countries has been discussed.

Report of Conference Executive showed the good result of their 12 meetings since their first Conference in 1911.

Literature has been distributed by the Secretary to the sisters in country churches, and they have been encouraged by the reports of work done in the foreign fields by our workers, and seek to help them by their donations all they can. The past year we have had three women who have only been half-time workers in India as Bible women, until a suitable woman could be selected by Mrs. Strutton to give her whole time as our Bible woman, supported wholly by sisters of Tasmania.

The Home Mission has been assisted by the sisters forming Dorcas classes, where they made garments for the needy, also for sale; from the funds thus raised help was given financially to those in need. Suitable food has also been sent to the sick both at home and in hospitals. Special work for the funds to help in giving donations for the renovation of Hobart church has been very encouraging to those sisters who have given extra time for that purpose.

Constitution and By-laws of the sisters in Victoria have been read and altered to suit the sisters in Tasmania and submitted for the consideration of delegates to the Conference.

Letters to bereaved sisters have been sent.

Isolated sisters have also been corresponded with, and they unite their efforts for Foreign Missions.

During the year we have lost the services of our Sister Manifold, who has removed to Victoria, and who was our first President, and the originator of the Sisters' Conference of Churches of Christ in Tasmania.

Recommendations of Executive:—(a) Constitution and By-laws as recommended by Conference Executive were read and adopted. (b) Affiliation with the Christian Women's Board of Missions in America. After discussion upon the

above, the Secretary was requested to write for more information and bring before the Executive to consider before the next Conference.

Adjourned meeting held in Launceston, April 8, 1912. Vice-President, Mrs. Lewis, in the chair, who opened the meeting with prayer.

Mrs. Brown proposed and Miss Whitworth seconded, That a letter be written to our State President, Mrs. Manifold, thanking her very heartily for the work she had done in organising the first Conference of the sisters in Tasmania. Mrs. Lewis was also thanked by the sisters for presiding at the Conference in the absence of the President.

The new President, Mrs. G. Brown, was welcomed by Mrs. Lewis to the chair, on behalf of the sisters, and in response thanked the sisters for electing her to the position.

Vice-President, Mrs. P. Duff, was welcomed to her new position.

Impressions of the Federal Conference.

By J. E. Thomas.

The Federal Conference recently held in Melbourne was the best attended and probably the most important gathering that the Churches of Christ have ever held in the Southern Hemisphere. At the outset one was impressed with the splendid arrangements that had been made by the local arrangement committee, and the fine representation from the various States. This is an evidence of the fact that we are becoming more federalised and united in our efforts to extend the work in this land.

The social aspect of the Conference was very enjoyable and helpful. There were representatives there from every State, renewing old acquaintances, and making new friendships, that will never be broken on earth or in heaven. The benefit of such fraternal gatherings cannot be estimated. It makes us to feel more of the fellowship of kindred minds that is like to that above. Even from this standpoint, the Conference would not have been in vain.

It is an interesting thing to study the development of our movement as indicated by the Federal Conference gatherings, and it is encouraging and inspiring to see that we are getting visions of greater things, and increasing interest in our work together in this Southern land. The business sessions were well attended and various important matters were discussed. It was very gratifying to see the splendid constitution of the Old Age Preachers' Fund adopted so heartily. This is a move in the right direction, and is worthy of our brotherhood.

A very prominent place was given to Bible School work, and this was a very proper emphasis on the fundamental work of the church, in the teaching of the young. There were many good addresses in connection with the Bible School sessions, both at the afternoon meeting, and at the evening gathering in the Masonic Hall, and the magnificent demonstration in West's picture palace on the Sunday afternoon. Gilbert Chandler,

The newly elected Sister Mrs. Cockayne, as Treasurer, was also welcomed by the President. The Secretary was thanked for her services during the year.

The recommendation of Executive for the support of Bible women in India, and Mr. T. B. Fischer's letter, were brought forward for discussion. It was decided to support one woman for her whole time.

Letters to be written to thank the sisters who had written papers for the Conference programme although not able to be present, but which other sisters kindly read for them.

Foreign Mission meeting to be held monthly when possible.

Each church to notify any other church of any sick sister who may have removed to their district.

An offering was then taken up for the expenses.

of Colac, made a splendid impression, and sounded a good note in urging greater diligence in the building up of Adult Bible Classes, and I hope this will be re-echoed in all our churches. R. Enniss well emphasised the need of organisation in our schools, while G. D. Wright, of South Australia, made a thoughtful speech in seeking for greater co-operation in the work of our schools throughout the Commonwealth. As a result of the discussions, it was decided to try and form a Federal Bible School Union, which will be, I am sure, a right step in the advancement of this department.

The Bible College also received well deserved attention. The meetings at Glen Iris on the Monday and Friday were very satisfactory, especially the splendid and representative gathering at the Interstate visitors' reception. It was very pleasing to hear of the splendid work being done in our College, and to know that the delegates were returning to their States with very favorable impressions concerning this work. The students themselves made a fine impression both at the public meetings, when they rendered vocal selections, and in ushering throughout the Conference. From their conduct generally, as well as by the reports of their work from the teachers of the College, these young men commended themselves to us all. We were glad to hear them so well spoken of throughout all the churches. It is a hopeful prophecy of the future that so many fine young men are preparing themselves for lives of consecrated service in the great harvest field.

While looking at these fine lot of students, as well as mingling with the splendid lot of new preachers who were noticed by us for the first time so prominent in a Federal Conference, there came thoughts of the faithful old brethren who are advancing in years, and how much we owe to them for having built the foundations so solidly and well. There were a few of the

old guard at the delightful preachers' reunion in the afternoon at Lygon-st., and in the evening at Sargent's Cafe. Dear old Father Gore was not there, and we all missed him. Kindly messages were sent him, and we all wished he could have been there. We hope he will be at the next Federal Conference, and that he, with those now constituting the beloved old guard, will long remain with us. Joseph Pittman, the father of preachers, gave us a fine suggestive paper, while H. D. Smith and M. Wood Green seemed to be just as active as ever. G. B. Moysey, D. A. Ewers and a few others of the younger old guard were there, and they helped to dignify and brighten the gatherings. Among the newcomers was the big and genial E. Stanley Tape, and A. Hutson, of Queensland, and the hearty big-voiced W. H. Allen, whose presence made us glad. It was encouraging and inspiring too, to see so many intelligent young men, eager and earnest, well equipped soldiers, who have entered into the battle. It tells of progress and hope, and in the strength of God we will move to great victories.

The Home Mission interests were not neglected, though at present we are not doing very much for the weaker States. It was resolved to suggest doing more for Tasmania, and all were glad that things are more promising in the island State. Queensland had live representatives in Iren. Hutson and J. I. Mudford, and we were pleased to hear good reports from there.

Caring for immigrants is a new department of service, and the Conference is anxious to enter heartily into this work that has already been well begun. The coming of so many strangers to our shores brings to us the privilege and responsibility of seeking to help and care for them.

The Foreign Mission work seemed to be rather limited for time, and that to my mind was rather regrettable, but we had some fine talks by Bro. and Sister Filmer, and Sister Terrell, and others, and a splendid rally in the Masonic Hall on the last night of the Conference.

For the first time in our history, the F.M. officers, as well as the Federal Committee, were elected at the Conference sessions, and we believe this will strengthen this department of our work.

The reports from the fields were very encouraging, and God has blessed us very richly since we have become more united in our efforts to send the gospel into the distant lands.

An important emphasis was placed on the necessity of distributing our literature. F. G. Dunn and others rightly urged that we should be doing more in this direction, and it is hoped that something practical will result from this discussion.

I cannot but say a word about the musical arrangements of the Conference. The singing was splendid, and the special items by the various choirs and individuals were very delightful. Personally, I was very

pleased with, and proud of the splendid work of our S.A. Choir, under Bro. O. H. Finlayson, and the enthusiastic reception that they received.

Through the whole Conference there was a splendid spirit of optimism as regards the future. We were on the mountain tops, viewing the landscape beyond, and it rests with us now to act upon our decisions, and in the strength of God to go in and possess the land. I am sure the officers and Executive will meet with the co-operation of the whole brotherhood, and we will be earnestly striving to show that the Conference gatherings have resulted in lasting benefit to our churches and to the cause of Jesus Christ in this land and in the regions beyond.

We missed Charles Reign Scoville, but his delay only led us to look more expectantly for him, and we believe his coming in our midst will be one of God's ways of quickening us to holier enthusiasm and greater evangelistic fervor, and that in the great efforts we will make together for the salvation of souls we will be accomplishing in the best possible way the sincere resolutions we made to go onward in the service of the great King.

The Scoville Mission. The Work in Sydney.



C. E. MARTY,
Musical Director.

each point. On Lord's day, Bro. Scoville and wife, and Bro. Marty and wife, went to North Sydney in the morning, and in the afternoon the whole party were at the same point. The undersigned and Bro. Philippi spoke in the morning at the City Temple and Hornsby respectively. At night, a mass meeting was held in the Lyric Theatre, Sydney, the writer holding the service at North Sydney in the Ma-

sonic Hall. In all there were about 50 additions during the day, making the total for the eight days of meetings, 207. The theatre, which seats about 2,500, was packed to the limit before time to begin last night. An overflow was announced at the City Temple, and while a great many went home, a large company assembled at the Temple, and a fine service was held.

The services, as planned for the present week, include two nights at North Sydney, the preaching being done by the assistant evangelist, and every night except Saturday night at the City Temple, where Bro. Scoville will speak. On Saturday night a meeting will be held in Auburn, the whole company being present. On Sunday morning and afternoon services will be held at four points by the missionaries, all being present at the night service in the Lyric Theatre.

The various ministers or evangelists of the city and suburban churches are working nobly with us and have won our love by their earnestness, zeal and glad co-operation. It is a pleasant work with such co-laborers, and we can not but be bettered by the fellowship.—C. R. L. Vawter.

Scoville at the Lyric Theatre.

G. T. Walden writes regarding the Scoville mission:—

"In the evening we had a great service at the Lyric Theatre, which had been kindly given to us for the service free of cost. We urged our members to attend. Our choir and choir leader and organist, and the large bulk of our members went to support the mission at the Lyric. A service was held in the Tabernacle to accommodate those who did not go to the city meeting. We had one confession. At the Lyric the place was packed to the doors, and hundreds were turned away. The police found the place was full, and gave orders that no one else must be admitted. The meeting lasted for over three hours. There were 40 confessions. The concluding part of the meeting was a thanksgiving service, when a large number gave expression in a sentence to blessings that they had received during the mission. A mother spoke of her boy who had been won to Christ. A son rose and thanked God for a mother who had confessed her faith in Christ during the mission. Others had brothers and daughters won, and our hearts were very tender as they gratefully acknowledged the blessing received. One brother thanked God that we had in our missionary one who declared "the whole counsel of God." Another thanked the American brethren for allowing Bro. Scoville to come among us. The meeting on Sunday night emphasized the disability under which we are laboring in having to go to small places for our services. If we had been able to secure a place the size of the Lyric, we could have had it filled night after night, and could reasonably look for 2000 additions here in Sydney. Bro. Burns and Bro. Saxby, of Manning River, rode 200 miles on their bicycles to attend the mission in Sydney. One very fine man rose in the thanksgiving meeting and said, "I am not a Christian, but I thank God for a Christian mother." Before the thanksgiving meeting was over, that man came forward and confessed his faith in Jesus Christ. The Scoville mission continues this week in the City Temple, but all our churches will be blessed. Of those who came forward at the Lyric on Sunday night, 11 will take membership at Enmore. I have been asked by brethren in other States for suggestions. I have only one: secure a large hall in the city, and keep Bro. Scoville and his party there from start to finish. His work touches all the suburbs from this central meeting. Even the Enmore meeting sent converts to Sydney, Erskineville, and Auburn churches."

In the Realm of the Bible School.

HYPOCRISY AND SINCERITY.

Sunday School Lesson for June 2, Matt. 6: 1-18.

A. R. MAIN, B.A.

In a former lesson we had the statement that the disciple's righteousness must exceed that of the scribes and Pharisees (Matt. 5: 20). Our present study shows us one way in which we are to do better than they. The Pharisees were scrupulous in their attention to the recognised outward marks of a righteous man; but they cultivated this righteousness in order to be seen of men. The true "motive for righteousness is that of being well-pleasing to the Father."

The Saviour first lays down a general principle, "Take heed that ye do not your righteousness before men, to be seen of them." Note the change from "almsgiving" (A.V.) to "righteousness" (R.V.). This "righteousness" covers all the following subjects. Particular application of the general rule is made to what were to the Pharisees the three leading "good works"—almsgiving, prayer, fasting. G. Campbell Morgan calls these respectively the outward, the heavenward, and the inward spiritual activities. None must be done to gain the favor or applause of men. There is no contradiction at all between this rule and the statement in Matt. 5: 16, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." Hypocrisy seeks to gain glory; sincerity gives it all to God. One has said, "We may be seen to do good, but not do good to be seen."

Outward.—Almsgiving.

The Lord Jesus forbids all ostentation in giving. If one would give threepence in a closed box, and half-a-crown when a plate is passed and the coin is in sight of other men, his action is condemned. The Master encourages secret giving, giving which is "unknown to the world, and therefore bringing no worldly reward. The object of the secrecy is to guard the sanctity of the motive, to keep the springs pure." A very practical question comes in here. Is all publication of gifts forbidden? What of the acknowledgments which appear weekly in the "Christian"? Many excellent people believe such publication is wrong. Morgan seems to come near this view when he writes: "Sir Moses Montifore, a devout Hebrew, held it as a sacred principle of giving, that announced and acknowledged generosity had its only reward therein, and did not count in the reckoning of Jehovah; and, that is exactly what the King taught in this manifesto." On the other hand, most Christians believe there is a legitimate publicity—"when it is not sought but is distasteful, yet is acquiesced in for some good purpose, as to stimulate the giving of others." McGarvey suggests that while the text emphatically condemns all attempts to publish our almsgiving, it does not condemn the publication

of it for a proper purpose by others; and he cites in support Mark 12: 41-44 and Acts 4: 36, 37. It must be acknowledged that there is a grave danger in publication. It is idle to suggest that secret giving is not more in harmony with the Lord's words. Prof. Smith passes on the following story of Oberlin, who was rescued from death in the snow between Strasbourg and the Ban de la Roche by a waggoner who declined reward. "Tell me at least your name." "Tell me," said the waggoner, "the name of the Good Samaritan." "His name is not on record in the Bible." "Then permit me to withhold mine."

Heavenward.—Prayer.

Regarding prayer, Jesus warns us against two things: (a) hypocrisy, doing it "to be seen of men"; (b) vain repetitions, or thinking that much speaking will ensure a hearing. The former of the admonitions is plainly directed against the Pharisees; the latter is said to be characteristic of the Gentiles, though we know that the Pharisees were given to long prayers (Matt. 23: 14).

The Lord laid a serious charge and showed his reversal of human judgment. That pious-looking Pharisee in the synagogue, instead of being holy and pure, absorbed in ecstatic devotion, is standing to be seen of men, is slyly peeping to see the impression made! Those with broad phylacteries standing in the streets are not lifting up holy hands to God—they are hypocrites! Of course in all this, the Saviour did not condemn "standing" as such, or public prayer as such (for he prayed in public), or prayer in the street. He is condemning prayer which is ostensibly offered to God, but which is really directed towards men. I suppose that everyone who is asked to lead in public prayer knows that there is a great temptation and danger in it. We are in danger of thinking of our periods. We are all familiar with the brother who will make announcements to the congregation in prayers. We know of prayers which are appeals to the unconverted. Beecher spoke of a prayer which was the finest ever offered to an American audience. In one of our churches, a good old brother electrified his hearers by pausing impressively after one of his petitions and saying, "Think of that, my friends!" All these things are forbidden by the Master. His remedy is a secret prayer. Then, in the presence of God alone, there is no temptation to parade. We have but the cry of the child to the Father, of the creature to the great Creator, of the sinner to his merciful God. We remember how often Jesus retired to pray.

The Master did not object to repetition in prayer. He repeated his prayer in Gethsemane. He condemned "vain repetitions." The meaning of the word so rendered is not certainly known, but it is doubtless explained by the "much speaking" mentioned later. "Endless repetition of the same words and formulæ and titles was a common heathen practice, under the idea of wearying the Deity into granting the request." The

notion that prayer has a quantitative mechanical force is not yet dead. Most Protestants will agree with A. B. Bruce when he says, "This repetition is characteristic of Pagan prayer, and when it recurs in the church, as in saying many Aves and Paternosters, it is Paganism revived." But possibly we need not go outside Protestantism or even without the realm of our own experience, to get illustrations of the same evil.

The Lord proceeded to give a model prayer to his disciples. It was intended for God, not for the ears of men. There was no repetition in it. It was very brief, so short that if a prayer of similar length were given in our congregations, the brother of fifteen minutes' capacity would hesitate to regard it as a prayer. This prayer, given by Jesus, is, as Luther calls it, "the prayer of prayers." "It is at once the shortest and richest, the simplest and profoundest, the clearest and fullest form of words known to men." It is not intended, nor is it possible, that we examine this prayer in detail now.

The prayer seems to include everything. It is almost exhaustless. It teaches us more than brevity and condensation. It gives us a lesson in order and proportion. We have three petitions for God's work and glory—and they come first. We follow with three petitions for our own requirements, and any one of the three is for temporal, physical well-being. It is an unselfish prayer. We pray for our brothers. We begin with "our" and we never shrivel to "my"; we have "us" but not "me."

Inward.—Fasting.

Jesus takes it for granted that his disciples will fast. The early Christians were wont so to do, though the disciples did not do it in the days when Jesus was with them (Matt. 9: 14, 15). The Lord says that fasting is not to be advertised. Men are to appear to be joyful even when fasting. How is this? Is it right to call this, as some do, "a noble hypocrisy"? Surely not. The whole teaching is intended to guard against hypocrisy; all the disciple is asked to do is to keep his ordinary appearance. Departure from that is most likely to be due to a desire to impress men. Fasting is an act of self-abasement before God. The humility which parades itself is the pride which apes humility. Again, as Morgan says, "that fasting which consists of the giving up of anything perfectly legitimate in itself, in order to increase our power in communion with God, will ever issue in the increase of joy and its manifestation, as, facing life, we reveal the peace and the delight of knowing God."

"They have their reward."

The Lord Jesus thrice uses these words. Of the ostentatious alms-giver, petitioner, or faster, the Master says, he has received his reward; the Greek is stronger, he has it "in full."

The Lord bids us choose our place of reward. We may have it here, or hereafter. We may have it from God, or from men. But we must not expect two rewards. How the ostentatious man has his reward is evident. He set out to do things so that his fellows might stare and say, "Oh, what a good, holy man this is!" He sought that end, and obtained it. They looked and they admired. He had the reward he sought.

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The reflex influence of a large offering on July 7 will mean a greater work in the home lands.

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Address communications to
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 Cheltenham,
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Foreign Mission "Here and There."

The Foreign Mission annual offering promises to be enthusiastically taken up by the churches.

The South Yarra secretary writes as follows:—
 "Will mark July 7. We will try to make a record for perishing foreign humanity and the cause of the dear Lord."

Bro. and Sister Hadfield, missionaries en route to South Africa, will be farewelled from Melbourne at the Lygon-st. chapel on Thursday, May 23.

Miss Cameron, one of our missionary candidates, has just entered the Rose Park, S.A., nursing home for training.

Since the advent of Bro. Jame in S.A., a splendid improvement in the Chinese mission work is noticeable.

J. E. Allan, of Doncaster, Vic., is going to ask for at least £20/5/- for the annual offering from that church. He is giving a series of F.M. talks at the services.

A. J. Day has been appointed assistant secretary to the S.A. Committee.

The Queensland Committee have all been selected from Brisbane and Albion, so as to permit of regular meetings being held. They have strengthened their number by an addition of two new members.

Bro. and Sister Hadfield are expected to be present at the Endeavor Rally at Adelaide on May 27.

The N.S.W. Committee have elected the following as their officers:—President, F. Collins; Treas, W. H. Hall; Sec., F. T. Saunders; Auditor, E. J. Hilder.

In W.A., an F.M. Rally team, consisting of Ben. Banks, Blakemore and Emblen, with a quartette party and other features, will visit the churches prior to the July 7 offering.

The officers in W.A. are:—President, E. E. Nelson; Sec., W. B. Blakemore; Treas., C. A. G. Payne.

The Tasmanian Committee remains the same as last year.

The farewell meeting in N.S.W. to Bro. and Sister Filmer was a very enthusiastic meeting.

Charles Reign Scoville is a splendid supporter of F.M. work, and maintains his own living link in the F.M. field.

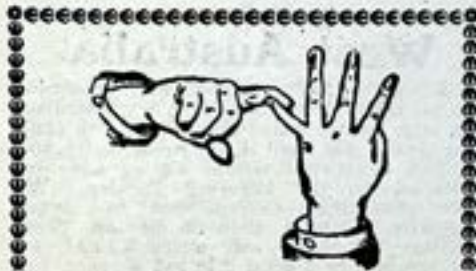
It is expected that P. A. Davey will be in Australia on furlough next year.

Gospels and tracts sold during the month, 73. Villages visited and preached to for the month, 82. Bazaars (markets) where preached, 2. People heard the gospel message, 1334. Times preached to, 82. Enquirers under instruction who will later on be ready to confess Christ and be baptised, 15. Besides these, there are several who are getting interested in the gospel.—M. J. Shah, Harid, India.

Active Work at Diksal.

Just a few words in regard to the work here. All the workers who were on the building and other manual labor here about the place are gone, and it seems quite lonely without them. We have at present a native preacher and a bookseller. The bookseller goes to the trains three times a day. The sales are not large, but the gospel is being spread far and wide by these portions of the Scripture sold to passengers. During the month of February, 30 portions of Scripture were

thinking. The medical work here is gradually increasing, having 50 patients and 76 treatments for the month, some of the principal ones being two cases of burning, one of cholera, one crushed hand, 5 cases of severe toothache (I am getting quite a supply of ivory on hand), and many cases of chronic aches and pains and coughs were treated. One man came for examination; he had a large abscess on his head, which discharged freely. He was afraid his brain was also discharging through the abscess, so he wanted some medicine to save his brains. He got all right again in about five or six days' treatment, and was very grateful for it. I have also had many cases of the guinea-worm, and in one case five inches of the worm was extracted from the wound. I am glad to say that there have been no fatal cases. The Lord has been with us in this work. I spend the morning at home till 12 o'clock, attending to the patients as they come, then if I am called to a distant village I go in the afternoon and take the evangelist with me, and we make it a preaching tour and have some very good times in this way. Other days I go out and visit some of the people at their work in their homes.



FOUR POINTS TO PONDER.

- 1st.—The Annual Foreign Mission offering will be taken on July 7.
- 2nd.—The Australian aim for F.M. work for 1912-13 is £4200.
- 3rd.—There are 15 missionaries and 100 native workers to support.
- 4th.—This is the only generation we can reach.

sold at the Railway Station. We ask your prayers for these silent messengers. During the times between trains this colporteur is occupied with the weaving of cloth, so he helps to support this work by the industry. Then our native evangelist goes out twice a day, visiting each time a different place. He generally starts out about 6 a.m., and gets back from between 10 and 12 o'clock. Then in the evening he goes out about 3 o'clock, and is out till about 7 p.m. The people seem to listen well to his arguments and preaching of the gospel. I often go with him when I am free from medical work. We have had some real good times with different audiences. The people here are very friendly. I have been into many homes, visiting sick ones, and generally have a good opportunity to tell of Jesus.

This evangelist seems to be a very tactful old fellow in dealing with adverse questions, and generally brings the questioner to his way of

We have our daily Bible reading and prayer, all on the compound assembling at from 11.30 to midday. We are now studying the Gospel of John together. Every Lord's day we meet at 9 a.m. for the breaking of bread and exhortation. Our little company consists of seven native Christians and our two selves. One might ask what are these amongst so many thousands of heathens who surround us? Did not our Lord bless the seven loaves, and we well know the result.

Mrs. Watson often comes and assists me to treat the women patients, and tells them of Christ Jesus. This work also opens up the homes for visits amongst the women of the village. Little Nancy is also playing her part in a testimony against giving opium to infants, and many other little points. She is quite a favorite with these people. She cries when a white stranger calls upon us, but will laugh at and go to any native woman, whether a stranger or not. Of course the women are delighted at this, and often pay visits to our home in order to see Nancy. I am just about to engage a master for our school, which begins about April 10. We are all well in health here. With kind regards to the brethren of Australia.—Yours faithfully, H. Watson, Diksal, India, March 1, 1912.

We are at our best when we try to be it not for ourselves alone, but for our brethren; and we take God's gifts most completely when we realise that he sends them to us for the benefit of other men who stand beyond us needing them.—*Phillips Brooks.*



New Zealand.

SPRING GROVE.—We are pleased to report one addition to the church by faith and obedience. Interest well maintained.—A.G.K., April 29.

WANGANUI.—The Band of Hope celebrated its third annual meeting on April 1. Prizes were presented during the evening by the president, H. Grinstead, for reciting, attendance, singing, and proposing members. The programme, which consisted of items by the Band of Hope members, and addresses by local temperance workers, was greatly appreciated.—F. Munro.

NELSON.—Lord's day, April 28, there was a large meeting for worship. Visitors, Sister Holloway, Bren. Bryant and Eves, and Sister Edith Pitts returned from her vacation. The evening service was well attended. The quarterly business meeting of the church was held on the following Wednesday. Reports: Bible School, average attendance, 100; teachers, regular; Sister J. Verco delegate to School Convention; Home Department, 30 members on roll; 24 quarterlies distributed, offerings, 11/9; school flourishing. C.E., good interest; 50 on roll; average attendance, 36. Excelsior Class, good work; meetings well attended; assisting church financially. C.W.B.M., several new members; interest maintained. Visiting committee, Sister C. Hayes, 44 visits; button holes distributed, 548. This indeed is a splendid report. Election of officers: Bren. Knapp, Page, senr., Phillips, Lang, Bolton, Brough, and Jackson. Bro. Verco has been re-engaged for a further term of twelve months.—E.M.J., May 3.

WELLINGTON.—S. J. Mathieson spent a Sunday with us recently. The whole church was very thankful to see him so much better, and we pray for his complete recovery. He preached at the night service to a large audience, and we were gladdened with one confession. The ladies' sale of work was held last week, but unfortunately it was very wet on both days. Still, a fair business was done, and the sisters were pleased with the results. On Friday night we farewelled our missionary party to South Africa—Bro. and Sister Hadfield and Miss Brassett. We were delighted also to have at that meeting the Scoville evangelistic party. They had just come in by the boat. The party were with us until midnight on Saturday. All Saturday afternoon and evening were given up to our visitors—the Hadfield and Scoville parties. It was a time long to be remembered. We had lunch and tea together, went sight-seeing in the afternoon, and spent the evening at Bro. O'Connor's in delightful fellowship. Our programme consisted of songs, recitations, and two earnest short addresses from Mr. Hadfield and Mr. Scoville. The meeting broke up to go to the ships after prayer and "God be with you till we meet again." That day will linger with us for a long time, and we pray God's richest blessing on both missionaries and evangelists.—A.J.S., April 29.

AUCKLAND (Ponsonby-rd.).—No. 17 "Australian Christian" to hand, a valued number. We have reprinted in our local paper Bro. Vickery's Conference address. The three brothers Vickery, born in Auckland, and reared in the church, are much esteemed for their zeal and ability, Milton as evangelist, Williams for work in the back-blocks, and Ernest in the city, a born organiser. Ponsonby-rd. church has off-shoots in the city and suburbs, and notwithstanding depletions of membership by the new openings, holds its own. Bro. Turner is a faithful preacher, but the undue

love of worldly pleasure so prevalent hinders progress. He is now away for two weeks on a mission, aiding Bro. Bell at Pukekohe, a town forty miles away. We are hoping for some good results. Bro. Urquhart, M.A., a brother trained in Dunedin, is a good help here. He has started a mission in a low part of the city. The outcome to date—two women immersed, and added to the church, and one desiring baptism. These, with two additions by letter, and a young man immersed, make six additions during the past month, besides which there were two decisions at Richmond, one at Avondale, and a restoration at Onehunga. We hope that with the new meeting house built at Onehunga, the labors of Bro. Greenwood will have good results.—E.C., May 6.

West Australia.

BROOKTON.—The gospel meetings during the last month or two have been very encouraging, large audiences attending to hear Bro. Manning preach. On April 28, the youngest daughter of Bro. E. Mott confessed Christ, and was immersed on the following Tuesday. We have also lately received one by letter. We have started a midweek meeting. These meetings are very well attended, and we feel sure will be a great help and blessing. A Bible School has also recently been opened. We have already 42 names enrolled, 29 being in the Bible Class. This class is made up principally of adults, and Bro. Manning is the teacher. The Bible Class has been properly organised, and has its own president, secretary, etc. The school has made a splendid beginning. The church is very glad to have H. P. Manning back to labor for another year.—H. Jones, May 4.

EAST PINGELLY.—On May 2 we were pleased to have H. P. Manning with us. Desiring to concentrate his labors in Brookton on Lord's days, he is able to visit us once monthly, on a working day, conducting a preaching service during the evening. A good number of the farming community assembled to hear the address, after which Bro. Manning handed the S.S. prizes to the scholars. Bro. Manning is very highly esteemed in this locality, and people are very willing to come to hear him.—H.J.V., May 3.

Queensland.

ROMA.—The writer visited the church in that town on April 20, and stayed till May 6. During that time 40 visits were paid, 90 miles cycled, and several large meetings were held. The attendances were: April 21, 80 persons present; April 28, 95, and on May 5, the chapel almost full. A lecture, in the open-air, on "The Cigarette," and more than 200 listeners were there. The church at Roma is hearty, sympathetic and energetic, and any preacher who has a mind to work could create a great public interest and get large gospel meetings. The writer tried the experiment, and found that interest could be worked up.—A. W. Jinks.

WALLUMBILLA.—On May 6 this place was visited by Bro. Jinks. He visited all day, preached the gospel at night, and held a meeting with the church. It was suggested that Tannymorel, Chinchilla and Wallumbilla churches engage an energetic preacher. Bro. Hembrow, secretary, was instructed to write the church at Chinchilla re the matter.

MARBURG.—The writer delivered a lecture at Marburg upon "The Church and Her Ministry." After the lecture the meeting was thrown open for discussion, and many took the opportunity to ask questions. The writer was thanked for the lecture, and was requested to allow the publication of same. On the Lord's day morning when the writer was present to address the church, the building was filled. Marburg is in a splendid condition. The local brethren hold gospel services every Lord's day evening, and they report large and good meetings. £2/10/ has already been contributed for a special mission in West Moreton circuit.—H. U. Rodger, May 5.

BOOIE.—On April 28, the Lord's table was set up here, and the gospel preached for the first time here. The following brethren came from Wooroolin:—C. Adermann, F. and J. Adermann, and Bro. Cotte, also Bro. Pates, from Malara. F. Adermann presided and instructed the people on the institution of the Lord's Supper, whilst C. Adermann preached the word, I understand that two or three of our evangelists have promised to pay us a visit, and believe much good would result. We have been granted the use of Perrett's Hall for our meetings, rent free; for this the brethren are indebted to Sister Perrett.—W. Pond, May 2.

CHARTERS TOWERS.—We are still having splendid meetings. Our membership is slowly but surely increasing. We had 81 per cent. of our members present last Lord's day morning. Bro. O'Brien took the evening meeting, and his lesson was very much enjoyed. The mother of three of our young members made the good confession. We have got earnestly to work with our Christian Endeavor, and for our last three lessons have been studying the travels and hardships of the Apostle Paul.—J.C., April 23.

MA MA CREEK.—On April 21, a social was held in the chapel for the purpose of welcoming Bro. and Sister Bernard to this field. The chair was occupied by J. Turner, who, on behalf of the church, tendered a hearty welcome to Bro. and Sister Bernard. Bro. Turner's remarks were endorsed by Bro. Bade. Bro. Bernard suitably responded. A very enjoyable time was spent.—H.B., April 24.

ZILLMERE.—Bro. Waters preached his farewell sermon on April 7. His fourteen month stay in Zillmere was a time of blessing. Bro. Burrows, of Brisbane, has come to our rescue. He is giving the church his services for a month, and then some definite arrangements are to be made. In the absence of Bro. Burrows last Lord's day, Bro. Stabe addressed the church, and Bro. Bignell, of the Albion church, preached to a good audience. All departments of work in good order.—J. Bruce, May 8.

South Australia.

NORTH ADELAIDE.—Monday evening, April 29, Bro. Day organised the Kermode-st. Church of Christ C.E. Society. The following officers were elected: Bro. Day, president; the writer, vice-president; Bro. Grosvenor, secretary; Sister Olive Grosvenor, treasurer. Sunshine Look-out and Prayer Meeting Committees were formed, with Sisters Symons, S. Sparshott and R. Downs as conveners. Meetings to be held on Monday evenings from 8 to 9 o'clock.—V.B.T.

YORK.—In accordance with the wishes of the S.S.U., we celebrated S.S. day. In the morning nearly all the exercises were by our young men, one presiding, another giving the exhortation. In the afternoon one of them gave a fine address, followed by E. J. Paternoster. In the evening the young men again assisted our evangelist, who delivered a forceful address, calling upon the young people for decision. At all the meetings the male choir rendered some excellent singing. £3 was contributed towards the Cot in the Children's Hospital.—W.B., May 6.

HENLEY BEACH.—Good meetings morning and evening. On May 4, the J.C.E. Society held their half-yearly picnic at the Botanic Gardens. We have a splendid society, and they would like

to enter into a competition with another society, with a membership of about 50. Any society wishing information, please write to W. Stanford, Lockleys P.O.

GROTE-ST.—Good meetings on May 5. P. A. Dickson addressed the church. The day was known as Sunday School day, and the addresses at each service were on children and the Sunday School. In the afternoon a number of parents visited the school. Bro. Thomas preached a fine sermon to the young. At the close three scholars made the confession.—W.J.M.

CHINESE MISSION, ADELAIDE.—Bro. Jame has been with us four Sundays. The improvement in all branches has been wonderful. Where we only had one or two to our gospel services, the average since he has been here is about 15. The F.M. Board wished him to stay here about three months, but Bro. Jame can only manage six weeks. He has a splendid influence over his fellow countrymen, and if one like him could be found and stationed in Adelaide, we would be able to accomplish much good.—A. Downs.

SEMAPHORE.—Meetings on Lord's day were good. E. J. Paternoster, senr., presided at the breaking of bread. Sister Pell, baptised during the week, was welcomed. A collection for the Cot in Children's Hospital realised £2/10/10½.—W.J.T., May 5.

NORTH CROYDON.—Lord's day morning, May 5, we received into fellowship two sisters by letter and one sister formerly immersed. At our gospel meeting, Bro. Horsell preaching, an aged lady confessed Christ. H. D. Smith exhorted the church. Our first wedding was solemnised in the chapel on April 24, when J. S. O. Ferris was united to Sister Hoskin, Bro. Horsell officiating. The church presented our brother and sister with a Bible and hymnbook.—F. Plant, May 6.

PORT, PIRIE.—The second week of our tent mission we witnessed many turning to the Lord, and on Sunday morning seven were immersed, and afterwards received into church fellowship, as also were two who have been restored, and one young man by transfer. Evangelist Griffith gave a fine sermon on "The Test of Love." In the afternoon at the women's service there were four confessions, and four more at the evening meeting, when the tent was again packed.—G. A. Marshall, May 6.

WALLAROO.—We have set ourselves to raise £50 for land by the end of June; have reached £42. There are only six weeks remaining in which to raise the balance. The little band here are doing their very best. Who would like to share in securing a block on which to erect a chapel, and so assist in strongly establishing a church in this new field? Good meeting to-night. Bro. Crowhurst gave a fine sermon.—E.J.K., May 12.

SEMAPHORE.—Meetings yesterday were all well attended, and splendid interest shown. We have not yet received a satisfactory tender for the erection of our building, but hope ere long that something satisfactory may be received. Our C.E. Society maintains its interest. Every meeting is large. These are held in the home of Sisters Bloor, kindly lent to us.—W.J.T., May 13.

GROTE-ST.—Three scholars from the school were received into the church to-day. We had a number of visitors from sister churches, and also H. Wright, of Perth, W.A. Bro. Thomas addressed the church. The increase in the Adult Bible Class is growing; 35 present to-day. Bro. Thomas preached a powerful sermon at the service to-night. Bro. Wright rendered two solos. The choir also favored with a very excellent anthem. At the close one young woman made the confession.—W.J.M., May 12.

NORWOOD.—Last Sunday was observed as Young People's day, when special addresses were given. J. E. Thomas spoke in the morning, when Mrs. Atkins, who was baptised on the previous Wednesday, and Mrs. Abbott, by letter from Nth. Croydon, were welcomed. H. Wright, from Perth, Mrs. Blackwell, from Milang, and Mrs. J. Helliour, from Kapunda, also broke bread with

us. P. A. Dickson preached. Miss Crowhurst made the good confession, and was baptised last Wednesday night, and received into fellowship this morning, together with Mrs. Smith, Misses Alicia and Ethel Smith, from Lygon-st., and L. Smith from Collingwood. Splendid meetings to-day, Mr. Dickson taking both services. Our aged Bro. Henry Wright had a paralytic stroke last week, and his condition is still serious.—S.P.W., May 12.

QUEENSTOWN.—Increasing attendance still maintained around the Lord's table on May 5. Bro. Brooker presiding. Bro. Hawkes exhorted. A good audience was present to hear the gospel preached. May 12, Bro. Flitcroft presided. Bro. Brooker exhorted, and preached in the evening. A baptismal service preceded the gospel meeting.—A.C., May 19.

UNLEY.—Last Sunday morning Sister Mrs. Lavington Gordon was present at our meeting. In the evening I. A. Paternoster gave a splendid address. This morning we had with us E. Jellett, from Bordertown. H. R. Taylor gave a fine address this evening. The fourth anniversary of the Men's Mutual Improvement Society was celebrated this afternoon. T. E. Yelland is the president for the ensuing year, and Havelock Charlack the secretary.—P.S.M., May 12.

GLENELG.—On Wednesday we commenced our usual winter series of gospel services, illustrated by the biograph. About 140 people attended. Yesterday, the church unanimously decided on the recommendation of the officers to arrange for a mission in September with Dr. Porter, from Sydney, conducting.—E. W. Pittman, May 13.

PROSPECT.—On Sunday week Bro. Mossop, of York, preached to a good audience. Good interest in the coming mission. The whole church united in daily prayer at 12 o'clock. Largest audience to-night since coming here. Bible School added four new scholars, making 16 since February. Miss Stevens, from Grote-st., received. Glad to welcome several visitors. Membership now stands at 100. Prayers every meeting of the church for Bro. Scoville and his workers.—I. A. Paternoster.

New South Wales.

ENMORE.—The Scoville mission is still very much in evidence. On Sunday morning at Enmore we had the largest number received into our membership in one day, in the history of our church. 42 received the right hand of fellowship, all of them having made the confession during the Scoville mission. At the school in the afternoon an invitation was given, and two of our scholars confessed Christ.

HAMILTON.—Bright services held to-day. Bro. Nisbet spoke at the morning meeting. We had with us a young brother from Nottingham, England, who brought a letter of commendation. Bro. Currie preached at the evening service. We have to thank the Sisters' Sewing Class for their donation of £3 to church building; also Bro. Bob, Fraser for 11/-, collected by him for same purpose.—W. Stow.

MEREWETHER.—On April 24, we were favored with a visit from F. Filmer. On Lord's day last we had a fair attendance at the worship meeting. Bro. Nisbet exhorted. In the evening the gospel was preached by Bro. Stow. We are expectantly awaiting the arrival of Bro. Jinks, who is to labor in our midst.—S. Laney, May 6.

BELMORE.—The work at Belmore is going on as usual. Our C.E. Societies, Junior and Intermediate and Senior, are doing good work. This morning we had the pleasure of receiving into fellowship Bro. and Sister Fred. Wallton, by letter from the church at Enmore, and at night at the gospel service we had the joy of hearing a young woman make the good confession.—A.A.B., May 12.

MARRAR.—Splendid attendance at our gospel service yesterday. At the close of the meeting

three confessed Christ. All branches of church life healthy and strong. A real nice Lord's day school meets here every Lord's day at 2 p.m.; Bro. Mowsar, supt.—T.G.M.

LILYVILLE.—Lilyville fellowship endeavored to fence the whole of their ground for church purposes; to that end a working bee of nine of the brethren met on Saturday last and put up 24 panels of hardwood palings, each panel averaging about 25 boards—about 600 palings; not a bad performance for these short afternoons. Ladies were to the fore, and supplied the company with afternoon tea, and so what might have been a tedious job was made a bright and happy pleasure party. B. Kingston, from North Sydney, heartily joined in the labor of love. The remainder of the fencing will form opportunity for another picnic afternoon, later on. The work inside the building is well sustained. Our Lord's day School is growing, so is the Adult Bible Class, whilst the preaching services are made bright and interesting with the service of song. We are trying to bring souls to Christ, and shall lose no opportunity to that end.—J. Fox.

LISMORE.—On Lord's day last, F. R. Farlinger presided at the morning service, and H. B. Robbins exhorted the church. Good attendance at school. At night the choir rendered an anthem, and our mixed quartette sang, "We Shall See the King Some Day." The writer preached on "Glimpses of the New Jerusalem." A married man confessed Christ, whose wife and son obeyed the gospel about two months back. The writer preached at Keerong on Lord's day morning to a splendid audience. A. C. Withers, accompanied by J. Delzoppo, junr., conducted the service in the afternoon at Pelican Creek; this necessitated a 28 mile bicycle ride. C. L. Peterson went to Bungawalbyn to preach at night, which necessitated a 40 mile drive, reaching Lismore on return about 1 o'clock on Monday morning. All honor to the brethren who are doing such work.—T.H., May 9.

MOREE—NARRABRI.—The writer has begun work in these important towns and surrounding districts. Lord's day, May 5, was spent with the brethren at Moree. Despite the times of adversity which the church has been suffering, quite a number met together to remember their Lord, among whom were Sister P. Winter (on her way home from a visit to her sister at Castlemaine, Vic.), also Sisters Morgan and Bell, from Inverell. At night a gospel service was conducted. The electric light recently installed was used for the first time, and greatly appreciated. The writer with the State evangelist will begin a tent mission at Narrabri on May 19.—W. Waters.

NORTH SYDNEY.—Since last report the mission has been continued each night except Saturday. The meetings during the first part of the week were conducted by Bro. Vawter, whose work is greatly appreciated, as is also Bro. Marty as song leader. Bro. Marty by his cheering presence has helped the musical part of the meetings a great deal. To date the result has been the confession of 20. During the mission we have heard a great deal of the value of personal and individual work, and have also seen it demonstrated. On Sunday last the attendance at the Lord's table constituted a record. We were pleased to see Bro. and Sister Scoville, Bro. and Sister Marty, Bro. G. Burns, from Taree, also many visiting brethren and sisters from sister churches, also from H.M.S. "Drake." Before the meeting for worship Bro. Scoville conducted a brief meeting and exhorted all to engage in active personal work for Christ. The address delivered by Bro. Scoville was indeed splendid and highly appreciated by all privileged to hear it. In the afternoon a united gospel meeting was held, when the building was almost full. At the close of Bro. Scoville's address on "A Mother's Love and God's Love," we rejoiced to see 15 scholars from the Bible School make the good confession. We have been pleased to witness the baptism of three of those who decided for Christ during last week, two of whom received

Sisters' Department.

VICTORIA.

Secretary, Miss Rometsch, 59 St. Vincent-st., Albert Park.

Committees, 1912-13.—Home Missions—Supt., Mrs. Hagger; Sisters Forbes, Pittman, A. R. Lyall, Craigie, Haddow, McLellan, Ennis, Moysey, Huntsman. Dorcas—Supt., Mrs. C. H. Martin; Sisters Connor, Kemp, Hill, Kettle, Conning, Zelius, Durbridge, Cousins, McColl. Foreign Missions—Supt., Mrs. Ludbrook; Sisters R. Lyall, W. A. Kemp. Hospital Visitation—Supt., Mrs. W. C. Thurgood; Sisters Petchey, Cameron, Jerrens, Whittington, Tully, Fischer, Morris. Temperance—Supt., Mrs. Manifold; Sisters—Millis, Sharp, Rankine, Forbes, Ray. Prayer Meeting—Supt., Mrs. Trinick; Sisters Kelson, Potts, Baker, Wilson, Sharp. Kindergarten—Supt., Miss Jerrens; Sisters Thompson, Sharp, Eastman, Tully.

First meeting of new Executive was held on May 3, Mrs. Chown presiding. Motto for the year, "Be ye not afraid; remember God." New delegates were welcomed, and the sisters urged to make this year a record for work accomplished in all the various departments. Apologies were received from Mrs. Craigie, Mrs. Haddow, Mrs. Huntsman, Mrs. Tully. Letters of thanks were received from Sister Mrs. C. L. Thurgood, Bren. M. McLellan and T. B. Fischer. Accounts in connection with the late Conference were passed for payment, and Treasurer's statement received. Additions from Bible Schools—Footscray, 3; Gore-st., 2; Malvern, 6; St. Kilda, 1; Windsor, 2; Cheltenham, 2; Lygon-st., 6; Moreland, 1; North Melbourne, 1; North Richmond, 6; Swanston-st., 3; South Yarra, 1; Brunswick, 1. Next meeting, June 7, at 3 o'clock, in hall, Swanston-st.

The following syllabus was approved and accepted:—June 7, Mrs. Huntsman. Temperance Committee. July 5, Mrs. Allen. Prayer and Praise. Foreign Mission Committee. Aug. 2, Mrs. Chown. Address on "Woman's Work." Mr. R. Ennis. Sept. 6, Mrs. Huntsman. Home Mission Committee. Oct. 4, Mrs. Allan. Prayer and Praise. Prayer Meeting Committee. Nov. 1, Mrs. Chown. Paper by Mrs. Ennis. Dec. 6, Mrs. Huntsman. Hospital Work. Mrs. Thurgood. Paper on "Interesting Cases I Have Met." January, No meeting. Feb. 1, Mrs. Allen. Dorcas Work. Paper by Mrs. C. H. Martin. March, Open.

Home Mission report from Mr. McLellan was read by Mrs. Hagger.

Foreign Mission report.—Since Conference, letters have been received from all the stations. News from Pentecost is not cheering. In some of the villages there is trouble amongst the heathen, and fighting has taken place. Bro. Goodwin says that no Christian has had anything to do with the fighting. We are glad of this testimony to the reality of the conversion of these people. We ask the sisters to pray for our island workers just now, also to give thanks to our heavenly Father for 13 who have put on the Lord Jesus by baptism. Miss Thompson and Miss Tilley are having a busy time in their respective places. 16 visits have been paid to villages; 16 days have been spent in visiting Harla, with an average of 7 visits per day. From China we hear of a prospective day of rest, as the Government are contemplating making Sunday a national holiday. This will mean that Christians will be enabled to attend regular Lord's day services. From Japan comes news of eight engineers who intend to study the Bible. Bro. and Sister Davey are looking forward to their furlough next year.—H. C. Ludbrook, Supt.

Dorcas.—The sisters of the General Dorcas started work on April 18; 9 sisters present. Several warm garments were finished. Miss Connor was re-elected secretary, Mrs. Craigie treasurer, and Miss Hill press correspondent.

The next meeting will be held on Wednesday, May 15, and every third Wednesday in each month. A welcome will be given to any sisters willing to help in this work. The Committee

will be glad to hear of any cases requiring assistance.—L. R. Martin, Supt.
Prayer Meeting Committee will visit Swanston-st. on Tuesday, May 28.

SOUTH AUSTRALIA.

A. E. Manning, Secretary.

The Executive met on May 2. The devotional was led by Miss Wayland:
Sunday School Additions.—Queenstown, 4; Croydon, 1; Maylands, 2; total, 7.

Correspondence.—Letters were received from Mrs. Harkness, of Tumbay Bay, and Miss Wright, of Kadina, telling news of church work.

Obituary Report, Mrs. Dumbrell.—On April 14, Sister Agnes Parker, of the Unley church, had been called home.

Roll-call of Delegates.—32 responded.

Collection, 18/-.
Treasurer's Report, Mrs. P. Messent.—Home Mission receipts for April, £6/13/8½; in hand, £41/5/11; total, £47/19/7½. Foreign Mission receipts, £4/1/1; in hand, £22/7/4; total, £26/8/5. General Fund.—Collection, April, 8/6½; in hand, £3/14/9½; total, £4/3/4.

Prayer Meeting, Mrs. Manger.—In the absence of Mrs. Manger, Miss D. Fischer reported a visit to the Grote-st. Dorcas Society, when a very profitable and enjoyable time was spent.

Hospital Committee.—Through the generosity of a gardener from Start we were able to give a quantity of grapes to the consumptive and cancer home. The Committee have taken to the various institutions fruit, fish, sweets, jellies, etc. We thank all those who have given books and magazines. Visits.—Adelaide Hospital, 26; Destitute Asylum, 16; Consumptive and Cancer Home, 1; Home for Incurables, 9; Children's Hospital, 7; Private Hospital, 5; Sick and Aged, 6; magazines, 470.—E. Brooker, Supt.

Foreign Missions.—During the month the Committee has been cheered by the unexpected receipt of £5 from Grote-st. F.M. Band. We would be pleased to receive many more similar surprises. Two letters have been sent to country churches, one replying to the effect that a cheque would be forthcoming in the near future for the work. No reply has been received from the other so far. The Committee is arranging to visit Maylands Berean Society on May 21, and hopes by the visit to stimulate Foreign Missionary enthusiasm in the church. Bro. Hadfield is expected to be passing through Adelaide about May 27, on his way from New Zealand, and the F.M. Auxiliary is endeavoring to arrange for a large meeting during his short stay. Amounts as follows.—Grote-st. Mission Band, £5; Grote-st. Mothers' Meeting, 1/6; York, 4/6; Queenstown, 7/6; Norwood, 11/5/-; Croydon, 3/3; Total, £7/1/9.—C. Norman, Supt.
Home Mission amounts as follows.—Grote-st., £2/4/3; Queenstown, £2/5/7; York church, 8/-; a Sister from Prospect, 4/4; Mile End, 5/3; Nth. Adelaide, 11/0/6; Total, £6/7/11.

Leader for next devotional meeting, Mrs. C. L. Thurgood.

Census of Religions of the People.

The Commonwealth statistician having issued tables of the religions of the people as returned at the Census of 1911, it has been possible to make the following comparison with the results of the previous Census of 1901.

Reviewing nine of the principal churches, it is worthy of note that only two of them have increased at a greater percentage than the total population increase of the Commonwealth, which was equal to 16.94 per cent., and these two bodies were the Presbyterian and the Church of Christ, with increases respectively of 31.03 per cent. and 60.17 per cent.

The increases were: Church of England, 14.21 per cent.; Roman Catholic, 8.32 per cent.; Methodist, 8.67 per cent.; Congregational, 66 per cent.; Baptist, 8.66 per cent., and decreases of Lutherans, 3.50 per cent. and Salvation Army, 14.26 per cent.

The numbers returning themselves as connected with the several religious bodies were:—

	1901	1911	Increase	Per cent.
Church of England	1,710,443	2,122,867	412,424	24.11
Roman Catholic	921,425	70,808	892,617	96.88
Methodist	547,806	43,795	60,011	10.95
Presbyterian	558,336	132,231	426,105	76.32
Congregational	74,046	485	73,561	99.23
Baptist	97,074	7,730	89,344	92.04
Church of Christ	38,748	14,550	24,198	62.46

Salvation Army .. 26,665 .. 4,435 .. 16.64
Lutheran .. 77,395 .. 2,620 .. 3.39

The following shows the position of the Churches of Christ in the several States:—

	1901	1911	Increase	Per cent.
N.S.W.	3,453	10,082	6,629	192.00
Vic.	6,414	16,511	10,097	157.42
S.A.	2,961	5,809	2,848	96.15
Per cent. of increase	85.75	54.57	31.18	36.36
P.c. increase total Population	20.94	8.59	12.35	58.98

It will be observed that with the exception of Tasmania, the increase in each of the States has largely exceeded the percentage increase of the total population, which speaks well for the vitality of our plea, though of course in comparison with the numerical strength of the various denominations, our 38,748 is like a speck on the horizon.—J.

Young People's Campaign, Toowoomba, Queensland.

Some time ago a young brother, who expected to have some months to devote to church work, suggested that he should spend his time seeking to reach and influence young men. This idea led our Young People's Society to investigate the possibilities of such an effort, and eventually decided us to run our Y.P. campaign. We have held this, and the results are very satisfactory indeed.

This was the plan:—Every night for 14 nights, the meetings were held, managed each evening by a different brother. Beginning at 7 p.m., the young people assembled at the chapel, and indulged in what we termed "recreation." A large number of games, interesting and instructive, were secured, including such things as dart air-guns, shot air-gun, rope, table and wall quoits, two sets of Bobs, table football, draughts, chess, wall rings, Peter Coddle, Winkle's Wedding, diabolo, Invasion of Europe, and a number of other games. We also played the usual well-known parlor games, Proverbs, Forfeits, Priest of the Parish, etc. No games requiring cards, real or imitation, or dice were permitted. We have a rule in our constitution forbidding the use of such. To those who cared for music, the organ and violins were

SILVER STAR STARCH

THE BEST IN THE WORLD.

available, and some of the nights a very fine phonograph, or a zophonone. This recreation, strictly managed and ruled, without ostentation, by the members of the Committee and the preacher, lasted until 8.30 p.m., one hour and a half.

At 8.30 p.m., the president for the evening took the chair, and conducted a religious service, lasting three-quarters of an hour. The programme usually contained a hymn to open, then prayer, Bible reading, hymn, solo, recitation, musical item, address (20 minutes) by the evangelist, and a closing hymn after announcements. The addresses were tactful, and along the lines of educating the young people in material and spiritual matters. Not once were the young people "preached at," but some truth, as taught by Christ, was emphasised each night.

At 9.15 this meeting finished, and recreation resumed until 10 p.m., when the lights were put out. The chapel was not used for these games, the two rear class-rooms, and the lawn (lit by electricity) answering the purpose. On the opening night, after a short session of prayer, a number of young and old members made a canvass of the main thoroughfares of the city, giving printed and verbal invitations to the campaign meetings. The canvassers were only allowed to speak to those of their own sex. On Sundays special efforts were made to get these young people to the Bible Schools, and at night special addresses for young people took the place of the usual sermon. Chart illustrations were used. During the campaign we have reached, and believe we will be able to keep, a large number of young people—about five times as many males as females. The immediate results of the campaign are 18 new members for the Young People's Class, a number of new families interested, greatly increased interest all round, and, during the 16 nights, 31 decisions from the ranks of the young people for Christ, as well as about a dozen adults. The total cost of the campaign, including games, electricity, advertising, etc., is just under £6. Some missions, which have cost us much more effort and ten times the money, have not brought us one-tenth of the results. We will probably do something more, with the same purposes in view, later on, and will gladly welcome any suggestions from the brethren. Anyone, anywhere, who would like to have fuller information concerning this campaign can readily obtain it from either of us.—E. E. Pascoe, Pres. Y.P.S.; J. W. Parslow, Evangelist.

bereaved and sorrowing ones in their trial. They sorrow not as those without hope, but know that their loved one is at rest with Christ, which is far better, where we, too, through him, shall at last meet.—P. F. A. Warhurst, Wallaroo, S.A.

CHARLES.—On Monday, May 6, Sister Elizabeth Catherine Charles, of Beecroft, N.S.W., passed away peacefully to rest. Mrs. Charles learnt the way of the Lord more perfectly in 1887, and was baptised by the writer while laboring in Wagga. Our sister possessed a sweet, gentle, kindly spirit at all times, and everyone felt it a pleasure to hold converse with her. Her remains were buried at Carlingford. At the grave some very appropriate remarks were made touching her simple, godly life. She leaves a husband (Bro. J. E. Charles) and two sons, to mourn her loss.—F. Goode.

Church of Christ, Hampton

Meets in the Hampton Hall, Hampton-st., just through railway gates. Morning at 11; evening at 7; Sunday School at 3 p.m. Brethren visiting the district will be most cordially welcome.—J. H. Tinkler, Secretary.

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Obituary.

NEWHAM.—On May 7, Collingwood Newham passed away. Over 35 years ago, our late brother gave himself to the Saviour, and since that time has been very busy in the Master's service. The churches at North Fitzroy, Prahran, St. Kilda, Murrumbidgee, Perth, W.A., and many others, will remember the work he has done in winning precious souls for the Master's kingdom. Now our brother's work is done, and he is called to his great reward. We laid his body to rest at the Kew Cemetery last Wednesday afternoon. We sincerely sympathise with his family in their great loss, and trust that they and we may so live that, when our call comes, we may be found ready and eager to go to be with Jesus.—O. A. Carr Green, Burnley, Vic.

WURFEL.—After many months of patient suffering, our Sister Mrs. Lucy Wurfel fell asleep on Friday, April 26, at the age of 53 years. She was baptised at Mallala, by Bro. Judd, 27 years ago, and has proved a faithful servant of Christ. Kindly, and of a cheerful disposition, always willing and ready to help those in need, she had won her way into many hearts. Seldom was it that a Sunday passed and she was not in her place at the Lord's table; and during her illness nothing gave her greater joy than that of a few of the church members meeting in her room to break bread. The church has lost a staunch member, and the home a loving wife and a good mother. May the Lord of all comfort bless the

THE Truth about Tea

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In building up our huge trade for "Mutual" Tea, we have always had in mind the necessity for maintaining the absolute purity and uniformity of each blend.

Nothing but pure tea is used in "Mutual" blends, and all dust and fannings are carefully sifted out. "Mutual" Teas are carefully selected and scientifically blended by experts—not ordinary grocers—so that you may depend upon your particular blend being the same yesterday, to-day and always. The blends are made up at frequent intervals and packed from bulk into tins and packets as orders are received. Thus they are always fresh and fragrant.

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The most popular "Mutual" blends are No. 5 and No. 6. No. 5 is a tea of special value. For quality, flavour, and richness in cup it is unequalled at 1/6 lb. No. 6 is a very desirable tea with quality and strength—true Ceylon character—at 1/3 lb.

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From the Field—Continued.

the right hand of fellowship. At the gospel meeting, before another large attendance, the message was delivered in a very powerful address by Bro. Vawter. Before this reaches print the special effort in North Sydney will have closed, but we look for the effects to continue. There is a spirit of inquiry amongst people, and we look for results to follow in the future. Throughout the day the institution of "Mothers' Day" was observed by many wearing a white flower in honor of mother. This idea is growing in importance, and deserves the favorable consideration of all.—W.J.M.

Victoria.

COLAC.—Good meetings all last Lord's day. Bro. Chandler gave a fine exhortation in the morning, entitled "The Model Church," and in the evening addressed a full congregation, his subject being "God's Eternal Purpose." One young lady made the good confession at the close of the morning service, and was baptised in the evening. Five new scholars added to the Bible School in the afternoon. The Young People's Bible Class has now a membership of 30.—E. Sheldrick, May 6.

PRESTON.—Sustained interest and attendance at morning and evening meetings. At the annual business meeting of the church it was decided to adopt the individual cups for the Lord's Supper. Bible School is busy preparing for the anniversary.—G.A.D.

ASCOT VALE.—Meetings are well attended. Since last report two have been received into fellowship by faith and obedience, and one was immersed last Lord's day evening. A deputation from the local churches waited on the Essendon Council last month with the view of endeavoring to get the councillors to frame a by-law to prohibit picture shows on Lord's day evenings. We are pleased to mention that the Council has given instructions for the preparation of a regulation for controlling halls and other places of entertainment thereon. Our representatives were H. E. Knott and W. A. Kemp, who took active part in connection therewith. We are anticipating crowded meetings at our 21st anniversary services, which are to be held on Lord's day, May 19, to be followed by a tea and public meeting on Tuesday, May 21. Special singing by the choir. Speakers, W. H. Allen, P. D. McCallum, and H. E. Knott, M.A. Tea, 6.30 p.m. Public meeting, 8 p.m. Old members specially invited, also those from city and suburban churches.—J. Y. Potts.

HAMPTON.—Two weeks' special mission to bring our position before the people of Hampton has been successfully accomplished. The attendance was very regular from beginning to end. Not only was interest maintained, but one young girl confessed Christ. Besides this the brethren recently received one young man, previously baptised, to fellowship, and their numbers have been increased by Bro. Tinkler, senr., and others of family. Three members were also discovered there, and brought into touch. The membership altogether has thus about doubled. In the mission valuable assistance was rendered by singers from Brighton, St. Kilda, Prahran, South Yarra, Lygon-st., North Fitzroy and Cheltenham.—P. J. Pond, May 6.

HORSHAM.—Since last report we have had two confessions, both young men, who give promise of becoming useful workers. J. A. Millar, who has been carrying on the preaching for us since last October, preached his farewell address on May 5 to a large congregation. He has done a good work. F. J. Goodwin, late of N.Z., is taking up the work, beginning on May 12. We have started a Band of Hope, and hold a meeting every month. During the four meetings held, 11 pledges have been taken, and one young man who signed a month ago confessed Christ last week, and was baptised on Friday night by Bro. Millar. Our thanks are due to the H.M. Com-

mittee for their assistance in supplying the circuit with such a capable man as Bro. Goodwin, and we trust to show our appreciation of their kindness in the near future.—A. E. Gallop.

TALLANGATTA.—The Lord's table was laid for the first time in Tallangatta on May 5, by the people content to be known only as Christians. There were present R. A. Baker, from Bet Bet, and Bro. and Sister R. C. Beard. The meeting, though small, was inspiring, meaning as it did, at least to the writer, a break in the dreary monotony of isolation. Anyone knowing of any other disciples in this district, kindly communicate with R. C. Beard, Tallangatta Railway Station, or R. A. Baker, Eskdale, via Tallangatta.—R. C. Beard.

DANDENONG.—This evening one baptism and at the close of the service one confession, from the Bible School. To-day the Adult Bible Class was held in the Temperance Hall, 37 present. The increase in the numbers attending the Bible School made this step necessary. Bro. Larsen is leader.—J. Proctor, May 12.

HAWTHORN.—Our Bible School anniversary services were held yesterday, and were a pronounced success. T. J. Cook, of Bendigo, addressed a good gathering in the morning, and his afternoon address was much enjoyed. Among the many visitors at the services we noted Bro. and Sister McCance, senr., and Sister McCance, junr., Sister Charlick, of S.A.; Sisters Kirk and Graham, North Melbourne; Sister Hodges, Carlton; Sister Bean, Bro. Holmes, Doncaster; Bro. Neilson, Footscray; Sisters Bridgdon, Brighton. There was a crowded congregation in the evening. The scholars, under Bro. Hickling, sang sweetly, and the school quartette, under Bro. S. Wilson, sang well. Best of all, two fine youths confessed Christ. P. Rees, supt. of S.S., distributed prizes to the junior scholars. Sister Connie Parkes presided at the organ.—A. C. Rankine, May 13.

BRUNSWICK.—On April 22, Bro. J. Jenkin was married to Sister Lizzie Trainor. Bro. Way officiated. The chapel was nicely decorated by the C.E. Society. Last Lord's day, country visitors were Sister Mrs. Ashwood, Petersham, N.S.W., and Bro. McDonald, from Meredith. J. Jenkin, senr., exhorted. One received in on immersion. In the afternoon in the local Town Hall the Bible School anniversary service was held. The supt., W. C. Hardie, presided. Speaker, J. C. F. Pittman. Bro. Way spoke in the evening. The children, under the baton of Bro. A. Bickford, sang heartily. J. H. Barrett, organist, Sister Miss Annie Barnden, pianist, and an orchestra assisted. On Monday, the entertainment was held. Good audiences prevailed throughout. On Thursday, in the chapel, the church annual business meeting was held. Satisfactory reports submitted. Officers elected: Deacons, Bren. Amiet, C. Peters, C. Scott, W. Thompson, W. Jenkin, H. Jenkin and J. Kingstott; sec., W. Thompson; treas., C. Peters; auditors, W. Hardie and H. Gillmour. A committee was appointed to look up absent members. Finances sound. Special references were made to the song leaders, Bren. J. Barnden and A. Bickford. To-day country visitors were: Bro. McDonald, Meredith; Bro. Briggs, Geelong, and Sister Miss Wilken, Bendigo. Bro. Pittman, from Moreland, exhorted. In the afternoon the scholars received their prizes. At the conclusion of Bro. Way's sermon there were two confessions.—W.T., May 12.

COLLINGWOOD.—Last night a young lady who made the good confession last week was baptised into Christ.—A.B.C., May 13.

CARLTON (Lygon-st.).—Large attendance on Sunday last, to remember the Lord's death. Three welcomed into membership. Sister Pollock, of Derby, was present in the meeting. Reg. Enniss gave a very helpful exhortation. A packed meeting at night to hear Horace Kingsbury discourse upon "Hearing, Believing, Obeying." One confession. The Bible School and the Century Bible Class met for the first time together in the chapel for the opening exercises. There were present 127 members of the Bible Class and 185 scholars, making a total of 312.—J.M.C.

MELBOURNE (Swanston-st.).—Amongst our visitors last Lord's day were Bro. and Sister Mann, Unley, S.A., also a brother and sister from Temora, N.S.W. Two were received by letter, one young man from a suburban church, and W. Knight, from Leicester, England, who had arrived in Victoria a few days before. Good attendance at the Bible School. Good attendance in the evening. Bro. Allen spoke on "Man's Sin and God's Promise." Three confessions at close of address.

BRIGHTON.—On Wednesday, May 1, our Junior Endeavorers, under the superintendence of Bro. A. Mann, held their anniversary meeting, when addresses were given by P. D. McCallum and G. Manifold. The Endeavorers contributed items of song and recitations. Visitors from other societies came with greetings. Miss Hayden, sea., was able to report splendid progress for the year, the Society having doubled its membership. During last week five were baptised into Christ, and at the close of a beautiful service to-night three others made the good confession, two of these from the Bible School. Our visitors to-day included Mr. and Mrs. Eastwood, from Horsham district, and Miss Lilly, from Hobart.—T.R.M.

COLAC.—A glorious meeting here last night. Building packed to the doors. The last month our building has been taxed to the utmost, and the crowd keeps increasing. In Bible School we are in the same position. The young people's class, with an average attendance of about 25, still meets in the open air. More room seems absolutely necessary. We are planning for a mission in the near future.—G.E.C.

PRAHRAN.—For the four Sunday afternoons since Conference, Adult Class attendance averages out at 97. New motto for the class is "At the Top in Numbers and Efficiency." Evangelistic mission commenced last night with a full house. Sister Carthew was received in the morning by letter from Subiaco, W.A. Visitors included Bro. Bilson, from England, Sister Furlonger, from N.Z., and young Bro. Carr, from Harcourt.—P. J. Pond, May 13.

SOUTH MELBOURNE.—Our two sisters recently baptised, Mrs. Mary Lincoln and Hilda Vann, have received the right hand of fellowship. W. J. Whelan addressed the church in the morning meeting yesterday, and all present received a great uplift. The evening meeting was again well attended, and our hearts were greatly rejoiced when three more made the good confession. We trust we are now reaping the first-fruits of a great harvest of souls.—May 13.

CHELtenham.—Meetings large and profitable. F. G. Dunn gave an exhortation that helped us all. We regret to report Sister Dorothy Foreman is seriously ill. Bren. Meeres and Bodley, and Sister Goldthorpe, our "shot ins," are all fairly. Bro. and Sister Morris and Bro. and Sister A. Chandler have lost loved ones during the week. We offer them the church's sympathy.

MONTROSE.—On May 6, a social was held, the occasion being the anniversary of the opening of our building. A nice programme of songs, recitations and games was gone through and thoroughly enjoyed. Refreshments were handed round. Lord's day, May 11, we had nice meetings. In the morning H. R. Chandler gave us a good address, and in the evening Bro. Noble gave us a fine discourse.—R. Langley.

HORSHAM.—Nice meetings at Polkington and Horsham yesterday. At the latter place a lad took his stand for Christ at the conclusion of the gospel service in the evening. The prospects are good.—F. J. Goodwin.

GEELONG.—Last Lord's day we had several visitors, among them being Bro. and Sister Tingate, from North Sydney. One received by letter. At the evening service we had a crowded congregation, and a great body of young men which filled one side of the church. Gifford Gordon preached on "What the Church of Christ in Geelong is Doing," and six young people made the noble confession. Bro. Tingate conducted a

pleasant song service before the meeting, and had charge of the singing. Miss May Briers presided at the organ. On Wednesday, the 22nd, we shall have the official opening of our new school hall and kindergarten room. If any readers should be in Geelong, we invite them to come and see the cordial welcome they will receive.—W.B.

BALLARAT.—Splendid meetings on May 12. E. Stanley Tape in the morning spoke on "Three First Century Church Members." It being "Mothers' Day," Bro. Tape took for his evening subject, "Tired of Home." During the service W. Stodden sang a solo very nicely, and the male choir, in connection with the Young Men's Class, rendered a chorus, which was greatly appreciated. Bro. and Sister Rundle have been called upon to part with their infant daughter. Our hearts go out to them in Christian sympathy.—A.E.P., May 13.

BOX HILL.—Our first anniversary was celebrated on Sunday, May 5. Bro. Quick, of South Yarra, exhorted in the morning to a good attendance, his subject being "Saints." The S.S. anniversary was held in the afternoon, when Bro. Allan, from Doncaster, spoke regarding "The Ladder of Success," and the prizes were distributed to the scholars. Several special hymns were well rendered by the teachers and scholars. In the evening Bro. Nightingale preached to a large attendance. On Tuesday evening a public meeting was held in the chapel, which was well filled. Mr. Rankine and Mr. McCallum each gave an inspiring address, and the choir of the Swanston-st. church, under the conductorship of Bro. Tippett, rendered several splendid anthems, Mrs. Hocking taking the solo parts. The secretary reported that the church had made good progress, the membership having increased from 18 to 42 during the year, and all other departments of the church being healthy and harmonious.—A. W. Smith, May 13.

BENDIGO.—"Mothers' Day" was very fittingly celebrated at the Sunday evening gospel service in both song and story. Our evangelist gave a suitable address on the mother of Moses. The choir was augmented by mothers Stewart and Connor, who together with the organist, mother Cook, rendered a suitable piece for the occasion, in addition to a number of old-time songs. Great preparations are being made for the Bible School anniversary on the coming Sunday and Wednesday.—J.S.

Notwithstanding various drawbacks, the Scoville mission in Sydney is yielding good results. Fifty additions reported as the result of last Sunday services, making the total 207 as the result of eight days' meetings.

Last Sunday morning Enmore church received 42 into membership as the result of the Scoville mission—the largest number received at one time in the history of the church.

Six confessions at Geelong last Sunday night. Speakers who are preparing their special address for the annual F.M. offering of July 7, will find some useful missionary books at the Austral.

W. D. More, from Hamilton, N.S.W., has taken up the work at Footscray, Vic. Since his arrival, three have made the good confession.

Owing to the resignation of Bro. W. M. Green as secretary of the Grote-st. church, the officers have chosen Bro. Walter J. Manning to fill the position. All future correspondence should be addressed to W. J. Manning, 10 Ware Ch., King William-st., Adelaide. Private address, "Wanganui," West-st., Torrensville.

E. C. writes:—"There are some in the churches who cannot speak publicly, yet have Scriptural knowledge and conversational talent that could be utilised with advantage." Members could ask their neighbors or friends, Would you like a private Bible reading? If so, it can be arranged; thus, Aquila and Priscilla work could be done here and there, and here and there converts made."

At the monthly meeting of the East Suburban churches, Melbourne, evangelistic missions were planned in the group to run right till the Scoville mission. The annual Conference of the Co-operation is to take place at South Richmond, the beginning or end of July, as opportunity is afforded by the time of the Scoville party's campaign. The topic, "How to Reach the Non-Churchgoer," led by P. J. Pond, opened an interesting discussion.

Bro. and Sister Hadfield and party, of New Zealand, missionaries en route to South Africa, will reach Melbourne on Saturday, the 18th, and speak as follows:—Sunday morning, Brighton; Monday evening, College of the Bible; Tuesday, attend Ascot Vale anniversary; Wednesday evening, North Fitzroy; Thursday, public farewell at Lygon-st. chapel. They will stir up a deep missionary enthusiasm, as they are full of missionary fire, and are splendid speakers.

J.C. Queensland, asks: "What is the proper bread and wine to use at the Lord's Supper, and what do our southern churches generally use?" In answer, we may say that the churches, without any exception that we know of, use unfermented wine. In regard to the bread, some churches use the ordinary loaf, and others unleavened bread. We approach most nearly to the Scriptural idea, and safety, when we use those things which have not gone through the process of fermentation.

The Scoville mission campaign committee held a meeting on Monday last in the lecture hall of the Swanston-st. church; H. Kingsbury in the chair. There were also present a number of preachers and officers of the churches in Melbourne and suburbs. It was decided that the recommendation of Bro. Scoville be adopted, viz., That preliminary missions, lasting about a week, be held in connection with the suburban churches, to be followed by a four weeks' mission in a big central auditorium. It was reported that Wirth's Hippodrome could be had for four weeks at the rate of £50 a week. This being the best available building, it was decided to secure it.

A final meeting of the Federal Conference Arrangement Committee was held in the lecture hall of the Swanston-st. chapel on Tuesday, the 7th inst. The reports of the various sub-committees were finally dealt with, and all were of a satisfactory nature. It was decided to present J. E. Thomas, the ex-President of the Conference, with an enlarged photo. group of the Federal representatives. F. G. Dunn, chairman, on behalf of the Federal Conference, presented T. B. Fischer with a roll-top desk, in recognition of his valuable services as organising secretary of the

Federal Conference Arrangement Committee. The chairman was also instructed to convey the thanks of the committee to the Cheltenham church for granting the services of Bro. Fischer. During the meeting, W. H. Allen reported the results of his visit to Sydney in connection with the Scoville mission.

SCOVILLE MISSION CHOIR.

Mr. Nat Haddow wants a choir of seven hundred to meet him at Lygon-st., on Monday night next, 20th inst., at 8 o'clock, to prepare for the great mission.

Will members of our city and suburban church choirs and all who can sing, give this matter their immediate attention?

Time for preparation is short, consequently singers must make an effort to be present on Monday night.

Let all do their best to have great singing during the mission.—C. H. Mitchell, Hon. Sec.



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COMING EVENTS.

MAY 18.—A special general meeting of the Musical Society will be held on Saturday, May 18, at 8 p.m., in Swanston-st. lecture hall. Every member requested to be present. Most important business.—C. H. Mitchell.

MAY 19 & 21.—21st anniversary, Ascot Vale church. Special services on the Lord's day. Tuesday evening, 21st, tea at 6.30. Public meeting, 8 o'clock. Speakers, W. H. Allen, P. D. McCallum and H. E. Knott, M.A. See other particulars in church news.

MAY 23 (Thursday).—Public farewell from Melbourne and suburban churches to Mr. and Mrs. F. L. Hadfield and Miss Brassett, N.Z. missionaries to South Africa, in Lygon-st. chapel. A choice meeting, which no one should miss.

When Visiting N.S.W.

Do not forget to visit Katoomba, Blue Mountains. "Hurlston," Mrs. J. Thompson. Terms, 25/- to 30/- per week. Near Sights.

THANKS.

Mr. and Mrs. Larsten, of Ma Ma Creek, Qld., wish to tender their best thanks to all the friends who sent letters of sympathy to them during the illness of their son James, and also to all who remembered him in their prayers. We are pleased to say God has raised him up again.

BIRTH.

JINKS.—At "Stafford House," Sandgate, Qld., on April 24, to Mr. and Mrs. A. W. Jinks—a son.

WANTED.

Evangelist wanted for the church at Williamstown, Vic. For particulars, apply to R. Goldsworthy, 39 John-st., Williamstown.

Here and There

Scoville Soul Saving Mission.

Melbourne mission starts earlier than was expected, at the earnest request of Bro. Scoville.

Simultaneous missions for one week start on May 26.

The great central mission starts June 2, in Wirth's Hippodrome.

Wirth's Hippodrome, at Princes Bridge, has been secured by the Melbourne committee for four weeks at a cost of £50 per week.

The Hippodrome will accommodate 3,500 people, and will make a splendid central auditorium.

The expenses for this great campaign will be heavy, but we are sure the churches will rise to the occasion. Country churches should esteem it a privilege to have fellowship in this work.

T. B. Fischer, of Cheltenham, is the organising secretary of the Scoville mission. All communications regarding the mission should be sent to him. W. C. Craigie is treasurer, and will be glad to receive contributions to cover expenses of the mission.

Seven hundred singers wanted for Melbourne Scoville Mission Choir. Singers, give up all engagements to be present at all rehearsals, please. First rehearsal, Monday night next, at Lygon-st.

The Society of Christian Endeavor.

Christian Citizenship.

Topic for May 20.
Daily Readings.

Our lives for God. Psalm 116: 1-19.
Our homes for God. Psalm 127: 1-5.
Our Sundays for God. Psalm 122: 1-9.
Our politics for God. Psalm 72: 1-19.
Our votes for God. Psalm 68: 1-20.
Our country for God. Psalm 81: 1-16.

Topic—Christian Citizenship. Rom. 13: 1-10.
A consecrated life is a national asset! Explain how.
Political rights are a solemn responsibility! Why?
A Christian's neglect of political duties is sin? Why?

The Moreland Church of Christ have started a Y.P.S.C.E., and a Junior Endeavor meeting. Good opening meeting in both societies. Senior Endeavor has 28 active members, and the Junior, 25 members. Bro. Pittman is president of the Senior, and Sister Pittman supt. of the Junior. Motto, "For Christ and the Church." Visitors cordially invited to come to our meetings. The secretary for both societies is W. Brown, junr., 87 DeCarle-st., North Brunswick.

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"Frascella" Hozby-St., E. Prahran, Aug. 25, '10.

Dear Sir,—I have much pleasure in testifying to the wonderful healing properties of your ointment. I had a very bad leg, varicose ulcers, which for years I went to many doctors. At last I gave up all hope, when a friend of my daughter's asked her to persuade me to try your ointment, which I did, and six bottles cured me, and remain so.—Yours respectfully, Mrs. EVELINA FRANCIS.

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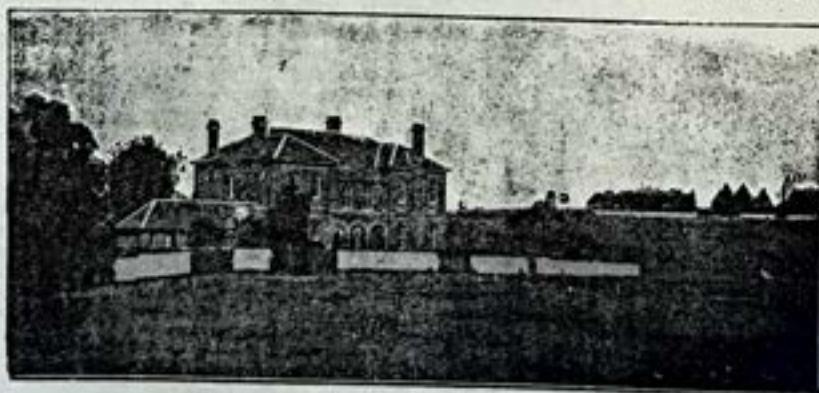
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