

The Message of the Church To-day.

By D. A. Ewers (W.A. Conference Sermon).

Ephesians 3: 21.

The supreme object of the church is to glorify God. "Unto him be glory in the church," and this is her perpetual mission: "Unto all generations for ever and ever." With the church the Saviour is inseparably associated: "Unto him be glory in the church and in Christ Jesus unto all generations for ever and ever."

In order to the prosecution of her mission the church has a message, and the message of the church is the message of Christ. She is not only his bride, but also his representative to articulate his will and publish abroad his message. By the church we understand the church of the New Testament, the ideal church and the church which as a people we profess to be endeavoring to reproduce.

But what is this message? It is the message of peace. 700 years prior to the Lord's advent Isaiah had announced that his name should be called the Prince of Peace, and Zacharias in predicting the coming of "the dayspring from on high" declared his mission was "to guide our feet into the way of peace." His arrival was heralded by the angelic anthem of "Peace on earth." During his earth-life his constant theme was peace, and he pronounced a special blessing on the peacemakers, declaring they should be called "the children of God." When about to depart he bequeathed his peace as a perpetual inheritance: "Peace I leave with you, my peace I give unto you. Not as the world giveth, give I unto you," etc. The primitive church caught up the sound, and her swift feet, "shod with the preparation of the gospel of peace," passed from land to land proclaiming "peace to those that were afar off and to those that were nigh."

And this is the message of the church to-day. She still sends forth her representatives to preach "the gospel of peace," and never in the world's history was the message more needed. The prevailing characteristic of the age is unrest; unrest political, unrest social and unrest religious. The great heaving ocean of life is ever restless. The spirit of militarism, of social discontent and of religious confusion, is manifest in the world's armies and navies, the ceaseless struggle for political precedence, the bitter conflict between labor and capital, with its strikes and lockouts, and the wrangling and

jangling of sectarian controversy both in the home and mission fields. For all this turbulence and strife, the church as the representative of Christ who stilled the tempest with his majestic "Peace, be still!" has the one message and it is her mission to call upon all men to "follow after the things, that make for peace."

I. Consider for a minute the great military unrest among the nations of the world: The armament budgets of ten great nations, as recently published, amount to no less than the enormous sum of £386,844,400. Europe resembles nothing so much as an armed camp. Many millions of trained men are only waiting for the word of command to engage in wholesale murder. Is it surprising that thoughtful men should ask whether the world is not becoming insane? And this spirit of war is fostered by the huge vested interests it has called into existence. To say nothing of the millions of the rank and file, there is an immense army of official parasites who fatten upon the burdensome taxation of the community. They toil not, neither do they spin, yet Solomon in all his glory was not arrayed like one of these. Apart from these, enormous firms such as Krupps find it to their financial interest to scatter alarmist rumors of war with a view to the extension of their death-dealing business. Even in our own land which has been called "God's own country" because it is the one country in the world whose soil has never been stained with the bloodshed of war—in our own fair land, far removed from the arena of the world's strife, the ungodly spirit of militarism is so rampant that it is the only part of the British Empire where compulsory military drill is enforced. Even youths of tender age who have believed that discipleship of the Prince of Peace was inconsistent with the spirit of war, and have dared to put their faith into practice by refusing to be drilled to slay their fellow men, have had to suffer as criminals in prison, and to leave the country to avoid further persecution for conscience sake. Surely the time has come for the church to proclaim warfare against the spirit of war, to oppose compulsory military drill unaccompanied by an effective conscience clause, and the insane expenditure upon preparation for war. Even apart

from the religious aspect, is it not reasonable to suppose that if but half the enormous amount spent in preparation for war were devoted to the opening up of our waste country and the judicious settlement thereon of suitable immigrants, a far more effective defence would be provided against the hypothetical inroads of Asiatics who are supposed to be anxious to possess our unoccupied lands? Let the church be true to her mission and proclaim the message and foster the spirit of peace.

II. Social and political restlessness is no less marked than military unrest. The spread of education has led the masses to realise their strength no less than their worth. As a result we have powerful unions of labor on the one hand and combinations of employers and capital on the other, each struggling to gain the advantage. What should be the attitude of the church toward the industrial strife which has recently attained such unparalleled dimensions? If she does not take sides with one party or the other, she is open to the charge of indifference, while if she ventures to express an opinion she is accused of undue interference in matters outside her legitimate circle. Here again the church's message is one of peace. Hers not to enter directly into the arena of political and industrial strife, but to proclaim and promulgate those divinely given principles, the acceptance and application of which can alone solve our problems. There are real social inequalities pressing upon the poor to-day, of the same nature though not to the same degree as in the days of the apostles. These must be antagonised by the fearless denunciation of human selfishness to which they owe their existence, and by the inculcation of brotherly unselfishness. There is scarcely anything more antagonistic to the spirit of Christianity than the practice of human slavery, so common in the world before it was swept away by the influence of the spirit of Christ. Paul had to face this evil, and the problem was how to successfully cope with it. A slave who had escaped from his bondage in Colosse became a convert of the apostle's in Rome. To keep him there was to directly encourage the violation of the law, while to send him back would appear to be an endorsement of slavery. Never-

theless, Paul sent him back to his Christian employer, Philemon, with a message enjoining him to receive Onesimus as "a brother beloved." Brotherhood and slavery are incompatible, and the axe of brotherhood was destined to finally destroy the tree of human bondage. So the message of the church to those engaged in industrial strife to-day is the message of brotherhood, the message of peace. The unselfish principles taught by the carpenter of Nazareth constitute the only practical and permanent solution of the problems associated with industrial affairs.

III. There are other sources of social unrest, and of these it will suffice to mention the trinity of evils—drunkenness, gambling and immorality. Let us briefly look at these singly:—

1. Drunkenness. This has attained such proportions and leads to so much poverty, crime, degradation and death, that the church to be consistent must wash her hands of all complicity with the evil and wage relentless warfare against the drink business. It is not sufficient to oppose the evil while we make no effort to remove its source. It is the drink itself which is the prolific cause of untold misery and sin, and its effects are deadly and diabolical whether its distribution is conducted by the State or the individual. The church should present no indefinite message, and her members should clear themselves from all association with this devilish curse.

2. Gambling. This is scarcely less harmful to the community than drunkenness. And yet to the disgrace of religion, churches have even sought to sanctify it by pious swindles at their fairs and festivals. Most of the Protestant bodies have abandoned the raising of funds by euchre parties and games of chance, but in some cases Christ is still being wounded in the house of his friends. Since horseracing appears to be inseparably associated with gambling, it behoves the church, through its pulpits and by the example of its members, to present an unbroken front to this evil. Encouragement is given us by the example of America, where the pressure of religious sentiment has been so strong that betting has become illegal, and as a result horseracing is now practically unknown in the United States. In contrast with this we legalise gambling through the totalisator, and thus entrench the evil behind the sanction of law.

3. Immorality. This has also to be fought without gloves. But few have any adequate conception of the proportions of this evil. Thousands of our young people are going down to premature graves as a direct result. Our youths and maidens should receive instruction from parents or discreet teachers, and thus be armed against its evil effects. One fruitful source of juvenile depravity is the custom of allowing children to play in the streets of an evening. After dark the street becomes the school of degradation in which the pupils graduate at an early age for physical and spiritual damnation. Another source of immorality

is to be found in some of the suggestive modern dances so ingeniously calculated to excite the baser passions, and yet another in the immodest displays of dress or undress in some variety shows.

For these evils which, like others I have mentioned, find their roots in human selfishness, the church has her message, and again it is the message of peace, but peace which can only be gained by the acceptance of the teaching of Christ and the denial of self.

IV. Denominationalism presents another form of unrest for which the church of God has a message to-day. Within comparatively recent times denominationalism was defended and even advocated on the ground that the rivalry of conflicting creeds led to increased activity in the gospel proclamation, and it was urged that as "competition is the life of trade," even so religious rivalry was good for the community. But people have learned that while competition in trade may be for the benefit of those who seek to purchase at the cheapest possible rate, it is detrimental to the interests of the competitors themselves. And so, while religious competition may be, and undoubtedly is helpful to the powers seeking to obtain advantage over the church, it is detrimental to the highest interests and noblest purposes of the churches so competing. Just as the spirit of co-operation rather than that of competition is commanding the support of thinkers in the commercial world to-day, so the spirit of union rather than of antagonism is being welcomed in the religious world. To advocate "the unity of the Spirit in the bond of peace" is no less the mission of the church than in the days of Paul. And the church has not only her mission to proclaim unity, but she comes with a divine and definite message concerning the platform upon which this unity may be attained and maintained. This divinely constructed platform consists of seven planks: "There is one body and one Spirit even as ye are called in one hope of your calling; one Lord, one faith, one baptism; one God and father of all." No question is ever settled until rightly settled, and here we have the only inspired and permanent settlement of the union problem. As the faithful representative of Christ, the church proclaims this message of peace from the discords and distractions of sectarian strife, and any union effected on lines other than those laid down by divine authority must necessarily be ineffective and temporary. This is the plea the church presents: the abandonment of all party names, denominational creeds and sectarian usages, and the substitution therefor of "the unity of the Spirit in the bond of peace."

V. There is, finally, the personal unrest of the sinner conscious of alienation from God. This is universal, for "all have sinned." Here again the church must deliver her message—the gospel with its divine facts, commands and promises—as the only source of peace. "Being justified by faith we have peace with God." Where education, culture, and philosophy fail, the gos-

pel succeeds. The story of the crucified Redeemer is the only power to win men from sin to righteousness, from vice to virtue, from alienation to peace. And this old gospel must be preached in all its primitive fulness and pristine purity. No emasculated message can bring permanent peace to the alienated heart or rest to the wearied soul. The message of the spotless life, the atoning death, the bodily resurrection, and the kingly authority of the ascended Christ, is essential to the production of heart confidence, genuine repentance, open confession and unreserved submission, which are requisite to the restoration of peace between God and man. In the proclamation of this message the church can make no compromise. The original gospel is still the power and the only power of God unto salvation. In order to this end the church has no other message but the message of the Christ and him crucified, "in whom we have redemption through his blood, even the forgiveness of sins."

And this message of peace to the world of unrest in all its varied forms needs not only to be delivered, but to be delivered with force. We require the power as well as the message. The latter we have in the Word of God, but whence shall we obtain the power? In pile driving you have seen a heavy weight lifted up and made to fall upon the head of the pile. The higher the weight is raised the more powerful the blow as it descends. If we would tell upon our age and send home our message with force we must see to it that we are uplifted near to God. Our power will depend upon our elevation. Prayer, meditation, communion are as a windlass winding us up aloft. It is not lost time we spend thus, for we are accumulating power so that as we come down from the presence of God our message is sent home with force through the help of the Almighty, "to whom be glory in the church and in Christ Jesus for ever and ever."

Life's Possibilities.

Think of all the magnificent powers God has put into these lives of ours. He has given us minds to think, to reason, to imagine, to roam amid the stars, to wander into the very borders of infinity, to climb the golden stairs of faith even into the midst of heaven's brightness. He has given us hearts to feel, to suffer, to rejoice, to love. He has put into our beings the possibilities of the noblest achievements and the loftiest attainments. Oh, what a shame it is for one born to live in immortal glory, called to be a child of God, to become like the Son of God, yet to be content with a poor earthly life and to live without reaching up toward God and heaven!—*J. R. Miller.*

Serve God by doing common actions in a heavenly spirit, and then, if your daily calling only leaves you cracks and crevices of time, fill them with holy service.—*C. H. Spurgeon.*

Middle District, N.Z., Conference, 1914.

Wellington is the great place for Conferences, and to Wellington the delegates wended their way for the 18th annual Conference of the Associated Churches of Christ. The meetings were held in Wellington South, and a warm welcome was tendered to the visitors by our esteemed Bro. Campbell. Bro. Milton Vickery, the President, presided over the Conference.

THURSDAY.

After a short devotional service led by M. O. Johnston, the roll was called, the following brethren answering to their names:

Kilbirnie: Bren. Purnell, Coombe, and Sisters Atkinson and Rowle. Levin: Thos. Dawson. Lower Hutt: Bren. Owen, Pocknall, S.S. and Sister Williams. Nelson: Bren. Mathieson and Brough, and Sisters Page and Pitts. Pahiatua: Bro. B. Hay. Palmerston North: Bro. L. Martin and Sister Pullan. Petone: Bro. Withington. Richmond: Bro. Tucker. Spring Grove: Bren. J. Griffiths, Lane and P. Boddington. Wanganui: Sisters Duxfield, Higgins and M. Taylor, and Bro. J. Wilson. Wellington: Bren. Hall, Wright, Easterbrook, Williams; Sisters Callam, Allen, Day, Stewart. Wellington South: Bren. D. Campbell, Townsend, S. H. Callam, and M. Vickery; Sisters Campbell, Pratt, Inkersall and Vickery.

The following evangelists were present: L. A. Johnston, M. O. Johnston, W. Phillips, S. J. Mathieson, E. Noble, H. Grinstead.

The first business of the Conference was the revision of the Constitution. This work had been in able hands, and at an early hour the amendments had been accepted, and the Sunday School and Foreign Mission work came under the immediate control of the General Conference.

FRIDAY.

The proceedings were opened on Good Friday morning by an address from S. J. Mathieson, Bro. Vickery taking the chair at 9.30. Greetings were received and reciprocated from Christchurch and Auckland Conferences, and also from some of the Australian Conferences. There was also a message from Bro. S. J. Mudge.

Home Missions.—The report of the Home Mission Committee told of the work at Palmerston North, and the hope was expressed that now the church had a suitable place of meeting, the work would go forward. L. A. Johnston hoped that this year was going to be the reaping year, and as a result of the discussion it was decided to continue the work in Palmerston North.

Bro. Grinstead having resigned his position as evangelist at Wanganui, "A meeting of the officers of the Wellington and Suburban Churches was convened by your Committee, and as a result, he was called to labor with the churches at Kilbirnie, Lower Hutt, and Petone. After this arrangement was made, we learned that the C.W.B.M. had made arrangements to place an evangelist at Kilbirnie." This alteration of arrangements rather interfered with the arrangements made, but an enthusiastic Conference led by R. A. Wright and others, made things look quite rosy for the Lower Hutt and Petone churches, and the Confer-

ence decided that the work in the Hutt Valley should be continued, the churches to be asked to increase their gifts.

The churches at Vivian-st. and Wanganui were heartily thanked for the loan of M. O. Johnston and H. Grinstead for special mission work during the year.

Our Treasurer, Bro. Campbell, has had a fairly difficult year in connection with the finances; but after all he came out with a balance on the right side. The fact that many of the churches now engage their own evangelists leaves less finance for the H.M. Committee to handle. The setting up, too, of a separate Conference in the Nelson district had further depleted the treasury, and a resolution proposed that the Nelson churches be asked to keep up their affiliation with the larger Conference was carried.

Statistics.—The total membership in the Middle District was reported at 975, a decrease of 41. This is not an actual loss, as in previous years the isolated members have been counted twice. During the year 103 have been added to the churches associated. Some of the churches have been purging their rolls. The churches all round are in a healthy condition, and the prospects are bright for the coming year.

Obituary.—The churches in the district have suffered severely by death during the year. Some of our old pioneers have been called home. In the death of Bro. E. Lewis, the G.O.M. of the cause, New Zealand has lost one of its most faithful workers. Bro. A. V. Knapp, for over 25 years secretary of Spring Grove; Bro. I. James, one of the charter members of both Vivian-st. and Wanganui; Bro. W. D. Little, an evangelist of many years' standing; Bro. Anglesey, the pioneer of the cause at Tadmor; and others have all passed away. To the bereaved relatives we extend our heartfelt sympathy.

Union with the Baptists.—The following resolution was passed at the Annual Assembly of the Baptist Union in New Zealand, 1913:—

"That a sub-committee of three delegates be appointed to confer with a like number from the Church of Christ to consider the possibility of the ultimate union of the two bodies, and the prevention, in the meantime, of the overlapping which at present involves so much waste of energy and money; and that a report be presented to the next Annual Assembly."

The President of the General Conference suggests that the Auckland Middle District and Southern Conferences each elect one delegate.

R. A. Wright was elected to confer and report to the next Conference.

The afternoon session was opened by a short devotional service led by Bro. Noble, of Kaitangata, after which the election of the Conference Executive took place, resulting as follows:—President, Milton Vickery, for the third year in succession; V.P., R. A. Wright; Treas., D. Campbell; Sec., H. Callam, with Bren. Hunter, Phillips, D. Cairns, junior, and M. O. Johnston.

Notice of motion had been given to rescind the motion in favor of the Nelson system of the Bible in State Schools League, and that was moved by R. A. Wright. L. A. Johnston moved the reaffirmation of the previous resolution, and a long, keen discussion took place. The Conference was almost unanimously in favor of Bible teaching

in State Schools; it was wholly a question of whether the teaching should be voluntary or compulsory. The essential point of difference was the right of sectarian entry. When the vote was taken, the Nelson system was reaffirmed by a small majority. Several delegates did not exercise their vote, and attention was called to the fact that evangelists who had in previous Conferences been given the full privileges of delegates were deprived this year unless appointed as delegates.

There was a fine attendance at the Conference tea, the tables being very prettily decorated. A prize was given for the best. We have not the name of the winners, but the losers deserve all praise. At the Home Mission rally two very fine addresses were given by S. J. Mathieson and W. Phillips. Bro. Hunter presided, and the South Wellington choir entertained with some choice singing.

SATURDAY'S SERVICES.

Saturday's proceedings were opened by a devotional service led by L. A. Johnston. Bro. Vickery took the chair at 9.30, and the report of the Sunday School Committee was presented by Bro. Boddington, of Spring Grove. The report shows an increase in the number of scholars, the gathering of a fund for the support of weak schools, and that Foreign Mission work has been well supported by the scholars.

The report and balance sheet was adopted, and the outgoing Committee thanked for their good work. The delegates now rescinded their former constitution, coming by mutual consent under the control of the General Conference.

It was agreed that an examination be held this year on First Principles.

It was agreed that the Bible School Committee might in future ask for support for their general work from either schools or churches.

It was agreed that the Committee be again placed in Nelson District.

The following are the Committee: F. B. Knapp, President, re-elected; F. Phillips, Vice-President; Percy Boddington, Sec.; Bro. Aimes, Treas., with Bren. Bell, P. Bolton, C. Inglis.

The business of the Bible School having been got through, the President announced that we should continue the H.M. report. Notices of Motion:—

1. By the Executive—"That in the event of the Auckland and Southern Conferences failing to contribute a like amount, the resolution authorising the payment of 1 per cent. of the total receipts to the Dominion Church Extension Fund be rescinded." Carried.

2. Bro. R. A. Wright—"That the resolution passed at the last Conference in opposition to compulsory military training be rescinded, and the following substituted:—"That the Conference approves of a system of compulsory military training for defensive purposes. It believes that such training would be beneficial to our young men, and if the necessity arose, of great assistance to the country."

The above resolution was withdrawn by leave of the Conference.

3. Spring Grove Church.—That instead of a separate Conference for sisters only, the sisters

be given special representation at the ordinary Conference sessions."

The President, Bro. Vickery, said he would have to rule this motion out of order, as the churches at present could send as delegates sisters if they so desired. Indeed, said he, "we have several of our sisters as delegates to-day."

Bro. Vickery now moved, "That the Executive Committee be instructed to confer with the Auckland Home Mission Committee to consider the question of bringing about the amalgamation of the two Conferences and report to Conference." After considerable discussion the motion was negatived.

The Isolated Correspondent's (Mrs. Day) report was received and adopted, and Bren. A. V. Williams and Crichton were appointed correspondents for North and South Islands respectively.

SATURDAY AFTERNOON.

There was a very large attendance at the afternoon session, many no doubt being attracted by a blackboard and sand table demonstration kindly given by Bro. Howe. A very able address was also delivered by Bro. M. O. Johnston, on the need for teachers' training classes, and how to meet the need. A good discussion followed, and a vote of thanks was heartily accorded Bro. Johnston and Bro. Howe.

Special services were held on Sunday throughout the district, the Conference sermon being delivered by Bro. W. Phillips, the new evangelist at South Wellington.

FOREIGN MISSIONS.

On Monday morning at 9 o'clock Bro. John Griffiths, of Nelson, led our thoughts to the throne of grace. The seasons of prayer and song throughout the Conference were of great help and encouragement.

At 9.30 R. Hall, the President of the Foreign Mission Committee, presided, and moved the adoption of the report.

Bro. Hall explained how it was they could not as a committee assent to the proposal to buy the additional land at Intini. It was not that they were opposed, but that they thought the time was not opportune. Bro. Campbell thought we were walking in the dark in connection with F.M. work. Bro. Owen thought that if the other Conferences were prepared to pay, we ought not to stand in their way. Bro. B. Hay gave a short account of his visit to the field. Bro. Grinstead thought that a great deal of the difficulty in connection with F.M. work was due to the fact that though we had big committees the Executive was too small. We had every reason to be proud of our work and workers in South Africa.

Bro. M. Vickery moved at this stage a resolution as follows:—"That at the General Conference to be held in Dunedin, the N.Z. Committee be asked to present a clear statement of the whole financial obligations of the mission, including agreements with missionaries *re* salary, furlough, etc., also of any outstanding debts in South Africa." After further discussion the resolution was carried. The report and balance sheet having also been adopted, the new Committee

were then elected as follows: President, Robert Hall, re-elected; Vice-President, D. Campbell; Sec., H. Coombe; Treas., Bro. Owen, with Sisters Pratt, A. Mansill and Bren. M. O. Johnston and J. Day.

On Monday afternoon a Conference of sisters was held, a report of which will be found on another page.

The proceedings of the Conference were brought to a close by a thanksgiving service and social evening. M. Vickery was in the chair, and addresses were delivered by L. A. Johnston, J. Griffiths and M. O. John-

ston. It was a really enjoyable meeting, and a fitting close to a successful Conference.

Bro. Coombe was Secretary to the Conference, Bro. James Inkersell and Bro. Grinstead Recording Secretaries and Press Reporters.

A vote of hearty thanks to our hosts was adopted.

The Conference will be held in Spring Grove next year.

The motto for the year was proposed by George Purnell, "Each One Win One."

Tasmanian Conference, 1914.

FRIDAY.

The eighteenth Annual Conference was opened in the chapel, Margaret-st., Launceston, at 9.30 a.m. on Friday. This meeting, which was a devotional gathering, was led by E. Smith, of Nubeena, who gave a pleasing address on "The Perfectness of Christian Character." At 10 a.m., the President, A. E. Gourlay, took the chair, and here the business portion of the Conference began.

The Secretary, W. R. C. Jarvis, called the roll, to which the delegates from the various churches represented responded, and greetings were also read.

Delegates were as follows:—

Hobart, W. Ross; Nubeena, F. E. Smith, G. Greatbatch, S. Williams; Dover (Esperance), C. Hale; Launceston, P. Orr, H. Swain, W. Ling, W. Tyson; Wynward, A. W. Heron; South Road, R. Hutton; Mole Creek, J. Byard; Caveside, W. Gillam, H. Crowden; Kellevie, N. J. Warmbrunn; Sth. Preston, C. Nichols; Geeveston, E. Nichols. The Executive officers were: A. E. Gourlay, H. C. Rodd, W. R. C. Jarvis, J. Adams.

The President delivered a splendid address on the subject of "Our Message, the Truth."

Correspondence was read and received. Home Mission reports were read and received. The financial report showed an increase for the year of several pounds, the Committee having a balance to its credit, £58. The statistical report showed a substantial increase in all departments of the work. The total increase of church membership was 197, the total increase of Bible School scholars 204, and the total increase of school teachers, 20.

The congratulations and the greetings of the Conference were sent to the churches of Wynward and Kingston, which are new members of the brotherhood. A hearty vote of thanks was passed by the Conference to the Conference Committee, which has acted with such spirit towards making the Conference a success. This concluded the morning session.

The meeting in the afternoon was opened by devotional exercises, led by W. Ross, of Hobart.

The President resumed the chair at 2.45 p.m. It was resolved that an evangelist be procured, if possible, who would make it his

duty to evangelise the State of Tasmania, on behalf of the Church of Christ. It was also resolved that, if possible, two preachers be placed at the disposal of the country churches, north and south.

The following officers were appointed for the ensuing year: President, H. Swain; Vice-President, C. Nichols; Secretary, N. Warmbrunn; Treasurer, W. Ling. C. McCallum was appointed as speaker for the next Conference Sermon in 1915. The following members were appointed to the Executive Committee:—Bren. Orr, Nichols, and Heron. A strong committee was appointed to carry on the work of the Home Missions. Bren. Tole and Clemons were appointed auditors.

A note of appreciation was sounded in the Conference when it became known that Bro. Crowden had decided to undergo a course of study in the Bible College, Melbourne, with a view to becoming a preacher in the Church of Christ.

The reports of the work carried on by the various churches in the country districts proved very interesting.

A Conference tea was held in the Temperance Hall, York-st., at which 150 were present. This proved a splendid opportunity for the social chats of the many delegates present, after which the Conference was continued at the chapel, Margaret-st., at 7.45. The building was well filled.

The first business was the induction of the new President, H. Swain. Four addresses of interest and of an inspiring nature were delivered at this meeting. Bro. Jarvis spoke on "The Field." He said the field was the world, and the true standard required was manhood, a right spirit, and the proper application of method.

The President (Bro. Swain) spoke on "The Need." He said that the need of the church was a wide vision. The need also was the proclamation of the true principles of primitive Christianity. Better organisation was required, and they should prepare for victory, pray for victory, and expect victory.

Bro. Hale spoke on "The Message." In the course of his remarks he said the message was of a positive degree, the gospel. The message could reach the King, it could reach the beggar, it could reach all men.

Bro. Smith then spoke a direct and effec-



TASMANIAN CONFERENCE DELEGATES.

(Taken at the Picnic on Easter Monday.

Photo. by F. E. Smith, Nubeena.)

Read from left to right. Top row: E. Nichols, S. Williams, J. Adams, W. R. C. Jarvis, W. Ling, J. Byard, F. E. Smith, A. W. Heron. Second row: C. Nichols, H. Swain, A. E. Gourlay, N. Warmbrunn, C. Hale. Front row: W. Tyson, W. Ross, H. Crowden.

tive word on "The Method." He said that method must be inspired by love, be spoken in love, and He who loved as no other would reward his own work.

Miss Hayden and Miss Patterson rendered two beautiful solos. The meeting closed with prayer at 10 p.m.

SATURDAY.

The Conference was continued on Saturday morning in the chapel at 10 a.m. Devotional exercises were conducted by Bro. Crowden, who spoke words of exhortation from 2 Tim. 2: 15.

The Chairman, Bro. Gourlay, resumed the chair at 10.30. The first business called for the report of the Federal delegates. These reports were given by Bren. Hale and Jarvis. The reports were received and adopted.

The following delegates were appointed to represent Tasmania at the next Federal Conference, which is to be held at Adelaide in September next: Bren. Gourlay, Jarvis, Swain and Nichols. The reports of the delegates representing Hobart and Launceston churches were most encouraging, and augur well for the future success of the advance of primitive Christianity.

The following resolution was passed by the Conference: "That this Conference of Associated Churches of Christ, meeting in Launceston, earnestly protests against the boxing displays which are at present being conducted in Hobart and Launceston, as they have a tendency to degrade the youth of these cities."

At the afternoon session Bible Schools and the growing work in connection with this department were made a feature of discussion. Addresses were given by Bren. Swain and Crowden.

A comprehensive vote of thanks was

passed to all who had taken an active part in the conduct of the Conference, their efforts being much appreciated by the delegates.

The evening session was a Foreign Missionary rally, led by H. Swain, who took the chair at 8 p.m. A large congregation assembled. The meeting was characterised by a spirit of brightness. Bro. Gourlay read the report of the Foreign Mission Committee. The sum of £68/6/1 had been contributed and sent to the foreign field last year. An able address on the subject of Foreign Missions was delivered by C. Hale, of Hobart. A paper was prepared on this subject also by James Foot. Bro. Foot being absent, the paper was read by the chairman. The chairman backed up the good things already said by a few pregnant remarks. Bros. Sidwell and Adams contributed vocal solos, and Bro. I. Arnott played a violin solo, which was much appreciated. The meeting closed at 9.30 p.m.

On Sunday morning the Conference was again continued, when the session opened by a sunrise prayer meeting at 7.30, led by Bro. Rudd, of Hobart. At 11 a.m. the members again assembled for the breaking of bread and divine worship. The chapel was well filled on this occasion, when Bro. Byard, of Mole Creek, preached an eloquent and inspiring sermon on the subject of "The Higher Life."

On Sunday afternoon at 3 o'clock, Bro. Warmbrunn took the chair, and presided over a large assembly. The first part of the meeting consisted of prayer, reading of the Scriptures, and a short service of song. Bro. Sidwell tastefully rendered the sacred song, "A Broken Heart." The children of the Bible School sang a piece, which was greatly appreciated.

The Conference Sermon was preached by H. Swain, the subject being "Our Weakness and Our Strength." He took for his text, "Out of weakness were made strong," and from this and other texts of Scripture went on to show that most of the strong men of the age as recorded in the Bible were at one time weak men; also that some of the nations now holding a strong position, were once weak and unrecognised. This strength came out of the exercise of a great and mighty faith. Likewise the Church of Christ had a small beginning, and at one time was very weak; but seeing that this church possessed the greatest plea on earth, a plea for the return to primitive and apostolic Christianity, the casting down of all denominational barriers, and the wearing of the name of Christ, together with the fact that she stood for Christian union, must and will eventually constitute them the strongest evangelical body on earth.

The last, but by no means the least of the Conference meetings, was held at 7 p.m. on Sunday night. The chapel was packed. Bright singing characterised the meeting, and the service throughout was bright and cheerful.

Summary of Statistics.—Membership, 1913, 553; membership, 1914, 750; increase, 197. Bible School, 1913, scholars, 395; teachers, 29; 1914, scholars, 599; teachers, 49; increase of scholars, 204; increase of teachers, 20. Additions to church from Bible School, 15.

W.A. Conference,

1914.

The annual Conference of the West Australian brotherhood was held as from Monday, April 7th, continuing over Good Friday and closing with the usual picnic on Easter Monday. The Conference was notable for the record of a year's steady work and for the optimistic spirit prevailing in regard to the future of the cause in W.A. D. A. Ewers, the Organising Secretary for the South Australian brotherhood, spent an enjoyable time meeting old friends, and his presence and counsel at the various meetings of Conference were both valuable and inspiring.

The first meeting of Conference was held in the Perth Town Hall, and was a bold bid on the part of the Temperance Committee, rewarded, however, by a very large gathering and a reasonable financial success, besides the undoubted good such meetings always do. The Mayor of Perth, who is a teetotaler, and always ready to help the cause of temperance, presided. The Attorney-General, a good friend to the Temperance cause in W.A. (Mr. Thos. Walker, M.L.A.), and D. A. Ewers, from South Australia, were the speakers for the evening.

FOREIGN MISSION MEETING.

The Conference was continued on Tuesday night, when the Foreign Mission meeting was held. H. J. Banks, the Conference President, presided, and he was supported

on the platform by Bro. D. A. Ewers, of Adelaide; Sister W. B. Blakemore, President of the Sisters' Conference; Miss Tilley, a visiting missionary from India; and Mr. Matthew James, a member of the Chinese Mission School, Perth.

The chairman in his opening remarks congratulated the Foreign Missionary Committee upon their successful year's work. Their offerings this year were larger than those of any previous year in their history. The sum of £160,000 had been given by the Churches of Christ for F.M. work, including £218/5/10½ contributed by the churches in the State. They had 1100 workers engaged in the various mission fields of the world. He pleaded for a deeper interest in their Chinese mission work of the city.

Miss Tilley, D. A. Ewers, and E. G. Warren addressed the meeting.

During the evening a Chinese scholar read the Scripture lesson, and musical items were rendered by the Maylands Quartette Party and Miss Wright.

BUSINESS SESSION.

The President of the Conference occupied the chair at the business session on Good Friday morning. After the minutes of last year's Conference had been approved, the roll call revealed the attendance of delegates from Brookton, Bunbury, Collie, Fremantle, Maylands, North Perth, Subiaco, Perth, West Guildford, Northam, and Kalgoorlie. Greetings were received from the Conferences meeting in N.S.W., Victoria, and Tasmania, the Evangelistic Union of S.A., the Federal F.M. Committee, the W.A. Sisters' Conference, Bro. A. J. Ingham (late evangelist at North Perth, but now of the College of the Bible, Vic.), and A. W. Connor, of Bendigo, Vic., who is to arrive in the State shortly as evangelist for the church at Subiaco. The President extended a welcome to the State to E. G. Warren, the recently arrived evangelist for the Fremantle church; D. A. Ewers, Organising Secretary for the Evangelistic Union of S.A.; W. Hunter, from Victoria, and W. Marsden, from England, at present acting-evangelist at Kalgoorlie.

The Executive Committee's report expressed appreciation of the valuable assistance rendered by the Sisters' Conference through its various committees.

The statistical table showed 17 churches, with a total membership of 1495. There were 13 Bible Schools, with 1411 scholars and 195 teachers, an increase of 122 scholars and 13 teachers. There were 40 scholars added to the church.

On the question of finances the report showed a deficit of £33 for the year. The finance committee, consequently, appealed for increased contributions from the whole of the membership, so as to enable the Committee to carry to a successful issue the plans formulated for the promulgation of the gospel in the State during the ensuing year. A motion by R. W. Ewers, that the churches throughout the State should be urged to give special consideration to the adoption of the envelope system in their individual memberships, was carried unanimously. The Conference Treasurer (Bro. H.

Wright) emphasised the need for the contribution of £500 more during the ensuing year to enable the Executive Committee to carry out the evangelistic programme decided upon.

The Literature Committee reported a successful year's business, resulting in a profit of £38.

After the adjournment for lunch A. S. J. Fry, the W.A. representative of the British and Foreign Bible Society, was introduced by the President. He expressed his pleasure with the consistent support accorded by the members of the Church of Christ wherever he had travelled throughout the State, and pointed out that the Bible Society stood for the Book which now had a place in the literature and esteem of every nation.

Mention was made in the report of the Executive Committee of the existence of the W.A. Council of Public Morals, and the following motion, tabled by Bro. Albany Bell, was carried: "That this Conference most heartily supports the W.A. Council of Public Morals, and endorses their endeavor to arouse public opinion in the direction of protecting the community against the moral dangers surrounding it, and especially to place protective restriction around our young people."

The election of officers for the ensuing year resulted as follows: President, T. H. Scambler; Vice-President, Albany Bell; Sec., H. J. Banks; Asst. Sec., R. W. Ewers; Treas., H. Wright. The election to committees resulted: Home Mission: E. R. Berry, J. Rhodes, D. M. Wilson, W. B. Blakemore, C. A. G. Payne, G. O. Burchill, E. G. Warren. Foreign Missions: W. B. Blakemore, Sec.; G. Payne, Treas.; E. M. Evan, E. E. Nelson, E. Jeffrey, E. Eaton, J. Platt, E. G. Warren, W. Marsden. Temperance Committee: E. Cecil, A. Stephenson, G. S. Thompson, F. Whelan, P. Wedd, H. Patterson, H. Dawson. Church Council: A. Bell, W. B. Blakemore, H. Wright, H. J. Banks, R. W. Ewers, P. W. Miller, T. H. Scambler, A. W. Connor, E. G. Warren, R. Redman. Isolated Correspondent: H. J. Banks. Obituary: E. G. Warren.

The announcement concerning the appointment of Bro. Banks as Organising Secretary was received with acclamation. Bro. Banks, who has been the evangelist of the church at Subiaco for nearly eleven years, spoke a few earnest words in response to the meeting's expression of enthusiasm, and pointed out that success in his work depended upon the loyal support of every individual church member.

The evangelists from the Brookton-Pingelly, Bunbury-Harvey, Kalgoorlie, and Northam circuits gave encouraging verbal reports of the work in their districts, as did also the delegates from other country districts.

The F.M. Committee's report stated that the Australian churches were now supporting 16 missionaries, besides a large number of native helpers. The annual offering amounted to £218.

It was reported that through another year the workers and scholars of the Chinese Mission had stood faithfully to their posts.

The meeting for the breaking of bread had been maintained by the Chinese Christians. Gospel meetings had also been conducted. A visit from evangelist W. Jame was looked forward to with great joy and expectation.

Discussion on the report elicited that the Chinese in Perth are being supplied with copies of the Scriptures in their own language, and that they are being taught the English language in order to get their interest and to promote intercourse with them.

Church Building Extension Fund.

"The amount received for this fund during the year was £16/0/7, through church contributions, and £9/1/6 from interest, against £13/4/- and £7/11/8 respectively last year. During the year we have been able to grant assistance to the West Guildford church to the extent of £100. An application has also been made by Claremont church for assistance. This fund presents great possibilities, and although our transactions are still small, the usefulness of the fund has been clearly demonstrated by the assistance we have been able to render the churches to whom advances have been made. Brethren, we must not lose sight of this fund, but, by our practical sympathy, add materially to the amount which the Committee should have available when called upon to consider any applications for assistance. Narrogin members having funds in hand, for which they had no immediate use, have, as you will see from the financial statement, handed over to the committee an amount of £15 for use until such a time as Narrogin church will require it for their own progressive work, in, let us hope, the near future."

The report was adopted.

TEMPERANCE COMMITTEE.

The Temperance Committee reported having held five public meetings in different suburbs during the year. These were well attended, and Vigilance Committees were formed at the close of the meetings where possible. The Committee had been well represented at any special meetings of the W.A. Alliance. The Committee had united with the sisters' committee for the year's work, with good results. A recommendation was made to the incoming Committee that they appoint someone to safeguard the interest of the cause of Temperance in each church.

S.S. DEMONSTRATION.

On Saturday afternoon a large gathering of Sunday School workers met in the Lake-st. chapel. T. H. Scambler occupied the chair, and those present (experts, some of the speakers called them) evinced much interest and enthusiasm in the proceedings.

The demonstration was commenced by Bro. E. R. Berry giving a practical talk on the best system of conducting the song service in the Sunday School.

Sister Miss Wright told a story in a straight and entertaining way, as it would be given to a primary class. She was followed by another story told by Sister Mrs. Scambler, from the school at Maylands, where, at Perth, a properly graded S.S. and primary department is in existence. It was generally agreed that the newer methods of work in Sunday Schools, as adopted by the Perth and Maylands schools, were proving a great success. Bro. Lightfoot gave acceptable advice as to what literature should be secured and studied by those engaged in the work.

In the Realm of the Bible School

UNPROFITABLE SERVANTS.

Sunday School Lesson for May 24,
Luke 17: 1-10.
A. R. Main, M.A.

It is impossible to dogmatise as to the setting of our lesson. Most writers seem to think that we have a grouping of four unrelated exhortations of our Lord; though some think that the first two and the last two passages are connected. Some of the teaching is found in other Gospels in a different connection. The headings of this article are from the brief but suggestive treatment in the International Critical Commentary.

The sin of causing others to sin.

We so consistently use the word "offence" in one sense that we may distort the Master's meaning. The word rendered "offence," according to M. R. Vincent, means "the stick on a trap on which the bait is placed, and which springs up and shuts the trap at the touch of an animal. Hence, generally, a snare, a stumbling-block." To offend another is to cause him to stumble, to fall into sin. Our Master says that "it is impossible but that occasions of stumbling should come." As a fact, men will fall and cause others to fall; but the Saviour does not mean that anyone is coerced into being an offence; freewill is presupposed in the responsibility implied in the "woe unto him through whom they come." Some will cause offence—the truth is. "Let me beware lest it is I who offend," not "So let me not be responsible if it is impossible for the offence not to come"—is the exhortation.

From offences in general, Jesus turned to offences against "one of these little ones" in particular. From Matthew's Gospel (chap. 18) we might think Jesus referred to believing children chiefly or solely; but possibly the reference is to any disciple likely to be weak and easily led away. There is obviously a specially easy application to the children. We may cause such to stumble by our example or by our words, by our coldness or lack of sympathy. "If you sap the virtue, or sneer at the faith, of one who is innocent, or childlike, or confiding; if you give him lessons in falsehood, or impurity, or dishonesty; if you teach him by your example to ridicule sacred things, and the net result of your teaching is that his soul is ruined—his blood is upon your head."

A terrible fate awaits the one thus guilty. Better death than such a destiny. The words should impress us with our responsibility for the proper use of influence.

The duty of forgiveness.

Repeatedly the Saviour inculcated the duty of forgiveness. He made the spirit of forgiveness a condition of pardon (Matt. 6: 14, 15). He laid down a rule of procedure intended to bring another to repentance (Matt. 18). Here we have the twofold injunction: If a brother sin, rebuke him; if he repent, forgive him. "Rebuke... forgive"—the former is only intended as a help

to the latter (1 Thess. 5: 14). Various explanations have been given of the connection with the foregoing teaching. Plummer gives several views: Some "make an unforgiving spirit to be set forth as a common way of causing others to stumble. Others regard it as a *fortiori* argument. If we must avoid doing evil to others, much more must we forgive the evil which they do to us. A better link is found in the severity of vv. 1 and 2, 'when thou sinnest against another,' and the tenderness of vv. 3 and 4, 'when others sin against thee.'" This last view is specially interesting, since it is in harmony with one of the finest rules of Christian living: Be as strict as possible with your own conduct, as charitable as you can with reference to that of others.

Christ here declares that one who sins against us seven times in a day must on expressed repentance be freely forgiven. On another occasion when Peter, with what he thought wonderful magnanimity (seeing that he had gone much further than the Rabbis, who limited the number to three), asked if he should forgive seven times, Jesus replied: "Until seventy times seven," *i.e.*, to an unlimited extent. The "seven times in a day" is an expression, then, which must be used to denote the same constant spirit of loving forgiveness.

The power of faith.

Following on the lofty teaching received, the apostles prayed, "Lord, increase our faith." The probability is that this prayer is directly connected with the preceding incident, and that the disciples asked for such faith as would be necessary if they were to live up to the moral requirements of their Lord. It is difficult for ordinary disciples to forgive once or twice: it needs special grace and faith to forgive seven times in a day. The prayer, it will be noted, is a prayer for increased faith. Faith originally does not come in answer to prayer. Without faith, no prayer could be acceptable, nor would it likely be uttered (Heb. 11: 6); faith comes by hearing the word of God (Rom. 10: 17). Yet in many of the Christian's difficulties, it seems to me, the appropriate prayer would be either, "Increase my faith," or "Lord, I believe; help thou mine unbelief" (Mark 9: 24). We have faith; but it is not yet perfect.

In response, the Master said, "If ye had faith as a grain of mustard seed, ye might say to this sycamine tree, Be thou plucked up by the root, and be thou planted in the sea; and it should obey you." On another occasion, Jesus used such words about a mountain (Matt. 17: 20; 21: 21). Many believe that such words are simply metaphorical expressions to emphasise the power of prayer. The great rabbis were called "removers of mountains." So, it is said, prayer will remove any mountain of difficulty. On which interpretation, we would need a sycamine tree of difficulty, too; though it would be hard to get a blasted fig-tree of difficulty to match the incident and words of Matt. 21: 21—"so this which is done to the fig-tree." However, there is a very obvious application to faith as a remover of obstacles of what-

ever sort. Some believe that there is direct reference to the wonder-working faith which the apostles had. I could not have faith to remove a sycamine or blast a fig tree by prayer, because the Lord has not shown it to be his will that I should have such miraculous power. But "it appears that the faith which wrought miracles did not differ in kind from other faith; for it simply took God at his word, and that is the essential character of all faith. The faith which, in our day, justifies the sinner, is *sufficient* to remove the sycamine tree, if God now diverted its exercise in that way—but he does not."

The mustard seed was chosen as an illustration of the faith required, partly because of its smallness (cf. Matt. 13: 31, 32), but not for that reason alone. F. B. Meyer has a helpful word: "It is not the quantity of faith, but the quality, which is important. A grain of mustard seed and a pellet of dust may appear at a distance to be much the same, but the difference between the two is immense, because the one has no life burning at the heart of it, whilst the other contains life as God has kindled it. The one thing that you need is to have faith, as small as you like, but faith which has in it the principle of life, namely, faith with God in it. The one thing that shows whether or not your faith is of the right quality is whether it is directed towards the right object, which is Jesus Christ."

The insufficiency of works.

It may be that the magnificent promise of power through faith and prayer gave rise to "the parable of the ploughing slave." Feelings of pride might easily come in; it is true that even possessed faith brings its dangers. Jesus accordingly warns against undue elation. There must be no vain-glory in connection with anything the disciple does; there is no room for merit; no one does more than his duty; all must, if they speak truth, say, "We are unprofitable servants."

Many have been led to wonder at the apparent harshness of the parable. The treatment of the man hard at work all day who without a "thank you" is given further service has been dilated upon. But Farrar points out "there is none of the harshness which some have imagined. The master merely says, Get me my dinner, and then take your own," and that "as a fact men are not in the habit of acknowledging the daily services of their dependents." A good deal of the misunderstanding is removed by two considerations: (1) Our Lord's parable sets forth the old relation between master and slave, not the relations now existing between master and man; and (2) This parable does not tell us all the truth: it sets forth an aspect of our relation to God. It can be read in perfect harmony with such passages as Luke 12: 37, and Matt. 25: 14-30.

Under the relationship of master and slave, the ideas of duty and absolute authority were emphasised. This relationship, wicked among men, yet well sets forth one part of our relation to God. As Maclaren says: "Jesus lays his hand upon it, and says, 'That is the relation between men and God; that is the relation between men and me.'" This writer, then, finds the lesson of the parable in this: "Duty never ends. The eternal persistence through life of the obligation to service is what is taught us here, as being inherent in the very relation between the Lord and Owner of us all and us his slaves. Morality and irreligious teachers say grand things about the eternal sweep of the great law of duty. The Christian thought is the higher one, 'Thou hast beset me behind and before, and laid thy hand upon me,' and wherever I am I am under obligation to serve Thee, and no past record of work absolves me from the work of the present." He who reads the Pauline Epistles will remember how the great apostle felt the truth of this parable of the Lord: Paul loved to call himself the bondservant, the slave of Jesus; he reminded the Christians that they were not their own, they were bought with a price and should glorify God in your body and spirit, which are his (1 Cor. 6: 20).



Items for this page will be very welcome. Send to J. J. Mudford, 76 Munro-st., Ascot Vale, Vic. Phone, Ascot 767.

Notes from the Federal Foreign Mission Executive.

Bro. Jos. Pittman has been re-appointed as president of the Melbourne Chinese Mission.

H. L. Pang, who recently paid a visit to China, speaks in high terms of the work and influence of Miss Tonkin.

The hope was expressed some time ago that Bro. Corey, one of the secretaries of the F.C.M.S., of our U.S.A. brethren, might visit Australia while travelling to or from stations to be inspected this year. Bro. Corey regrets that this will be impossible, as the Commission going out from U.S.A. consists of three or four men, and has only a few months at its disposal.

Frank Butler, of Cheltenham, has had to resign from the Victorian F.M. Committee owing to his projected early departure for Christchurch, N.Z. Bro. Butler has served the Foreign Mission cause in Victoria well.

There is still abundance of opportunity for service in the Melbourne Chinese Mission. Those desirous and capable of teaching will please communicate with Miss A. Baker, Secretary, Bourke-road, East Malvern.

R. E. Pittman, of Glenelg, S.A., has very kindly supplied the Committee with a copy of a dialogue, "An Evening in Daltonganj," written by G. P. Pittman. This exercise will soon be rendered at Lismore, N.S.W., and at other places.

At the New South Wales Conference the following resolution was carried: "That this Conference expresses its appreciation of the services of the Federal Foreign Mission Executive Committee in the work of winning the world for Christ, and . . . expresses the hope that further expansion may result from the work of that Committee."

The Federal Executive Committee announces with pleasure that Sister Miss F. E. Tole, of the Melbourne Eye and Ear Hospital, a member of the Lygon-st. church, has been accepted for Foreign Missionary service. Miss Tole is well qualified for service. She is now sister in charge of a ward in the institution named. We hope to publish her likeness, together with particulars as to the field to which she is going, at an early date.

The value of systematic giving to Foreign Missions all the year round is shown by the achievements of two of our Australian churches, viz., Doncaster (Vic.), and Hindmarsh (S.A.). The Doncaster Mission Band has contributed, since 1894, over £250 to the world-wide work; while the Hindmarsh F.M. Auxiliary has given over £750 in its 20 years' history. Thus the F.M. work has benefited to the extent of over £1000 from these two agencies alone. This does not include

amounts raised by other means in these two churches.

The following is from the pen of Bro. Alexander, of Perth, W.A.:-

"At the Conference just closed a great deal of time was spent in discussing the work of Foreign Missions. Miss Tilley, who had arrived from the mission field in India on April 7, was given a very hearty reception at the Conference meeting in the evening. The audience rose as Bro. Banks introduced her to the gathering. She conveyed greetings from Bro. and Sister Watson. D. A. Ewers, in a stirring address, said that the progress in the foreign field was so rapid that even the figures for the previous six months would be out of date. Miss King, a Baptist missionary from India, gave a fine address at the sisters' meeting. In her subject, "Darkness and Light in India," she showed that all was not dark in sad India. The growing power of the gospel was bringing hope and light to many in that land."

Mr. Dan Crawford.

His Farewell Message to the Churches of Great Britain.

Mr. Dan Crawford is booked for a long list of engagements in America; he comes to Australia during 1914, and will then bore his way again into the long grass of Central Africa to resume the work he loves so well. He does not expect to return to civilisation again, and when, says Mr. F. A. Atkins, in the *British Weekly*, we said good-bye in a New York hotel the other night we recognised the fact that we might never meet again in this world. I asked Mr. Crawford for a farewell message to the Churches of Great Britain, and he gave me the following:-

"The great wandering Greek long ago said that he would die gladly if he might but see the blue curl of smoke in the distance from his old homestead. And I, too, shared in his feeling when, after wandering for many years away on the lonely frontiers of the world, I came back to the dear old shores of England. God knows I had never dreamed of returning. For did not our hero, Livingstone, die with his eyes gazing towards the Far interior, with no dream of a triumphant entry into Westminster, where his grave is watered by a nation's tears.

"Ours it is at any rate to thank God for that glorious Livingstone initiative, and surely it is a feather in the cap of Christianity that we missionaries following in Livingstone's steps got first in with the Gospel of Christ—yes, an easy first—before explorers, traders, and all the rest. Is it not written that in all things Jesus Christ should have the pre-eminence? My heart is longing to get back and try to keep the flag flying, in spite of the great inrush of the riff-raff of Europe into Central Africa.

"The only bit of literature these Central African tribes will have for many a day is the grand old Bible. Humanly speaking, many a year must pass before it would pay, commercially, to print a secular literature in these foreign languages. Here, then, Jesus Christ is again an easy first in the fine and frank sense that his Word, and his Word alone, constitutes the mother literature of Central Africa! Of course, this is only history repeating itself, for what was the first thing the mighty printing press ever did if not print the Bible?

"Do not forget, likewise, that it was in this very despised Africa that the Canon of Holy Scripture was decided at the Council of Carthage long ago. Never forget, moreover, that the first individual conversion in the book of Acts is that of the well-known black man of Ethiopia, who had crossed up from the South through the desert to buy a copy of God's Word. Away down in his negro home he had heard the wonderful news that up North in 'Judah's land God was well known, and Jacob was his tabernacle.' There it was he bought his copy of God's Word, and back he came, sending after him the still haunting challenge: 'How can I understand it unless someone teach me?' And even to-day, right from the marshes of Central Africa, this old-time call moans into England. For, remember, that, although they have a literal copy of the New Testament in their own language, yet in their millions they are all illiterate, and cannot read a line of the same except someone teach them. What is the use of a looking-glass to a blind man? What is the good of handing a tract on the perils of dancing to a man whose legs have been amputated?

"Do not, therefore, desert us, but remember that the Bible, being the heritage of the soul, is the authentic voice of God to these lost millions, and rally to our help."

Waiting and Watching.

The strings of camels come in single file,
Bearing their burdens o'er the desert sand;
Swiftly the boats go plying on the Nile,
The needs of men are met on every hand.
But still I wait
For the messenger of God, who cometh late.

I see the cloud of dust rise in the plain,
The measured tread of troops falls on the ear!
The soldier comes the Empire to maintain,
Bringing the pomp of war, the reign of fear.
But still I wait!
The messenger of Peace, he cometh late.

They set me looking o'er the desert drear,
Where broodeth darkness as the deepest night
From many a mosque there comes the call to
prayer;
I hear no voice that calls on Christ for light.
But still I wait
For the messenger of Christ, who cometh late

Wherever souls are being tried and ripened, in whatever commonplace and homely wars, there God is hewing out the pillars for his temple. Oh, if the stone can only have some vision of the temple of which it is to be a part for ever, what patience must fill it as it feels the blows of the hammer, and knows that success for it is simply to let itself be wrought into what shape the Master wills!—*Phillips Brooks.*

The Family Altar

Conducted by M. M. Davis,
From the "Christian Standard."

FORGIVENESS.

The highest eulogy ever paid Lincoln was that of Emerson, when he said, "His heart was as great as the world, but there was no room in it to hold the memory of a wrong." And this is one of the main reasons why the passing years add to, rather than detract from, his fame. Each of us may, if we will, drink from the same sweet fountain this week.

SUNDAY, MAY 10.

Gems of Thought.—"Forgiving one another, even as Christ forgave you" (Col. 3: 13).

"Forgive! for Time's swift pinions
Are bearing us along,
And few may be our moments
To do or suffer wrong;
Then let us, while the power is given,
Forgive as we would be forgiven."

A little blind boy, when asked what "forgiveness was, replied, "It is the odor that flowers breathe when trampled upon."—*W. R. Clark.*

Bible Reading.—Col. 3: 9-13: Imitate Christ in forgiving.

MONDAY, MAY 11.

Gems of Thought.—"Be not grieved, nor angry with yourselves that you sold me; for God did send me before thee to preserve life" (Gen. 45: 5).

One adequate support
For the calamities of moral life
Exists—one only: an assured belief
That the procession of our fate, however
Sad or disturbed, is ordered by a Being
Of infinite benevolence and power;
Whose everlasting purposes embrace
All accidents, converting them to good.
—*Wordsworth.*

It is utterly impossible for us to judge of any event, whether it is a blessing or a misfortune, from simply looking at the event itself; because we do not know the whole. Fancy the buying of a slave in a cave of Canaan, and straightway there springs up in your breast a feeling of indignation. Pass on a few years, and we find Joseph honored and beloved, and two nations are saved by him from famine.—*Robertson.*

Bible Reading.—Gen. 45: 1-11: God's providence.

TUESDAY, MAY 12.

Gems of Thought.—"In the beginning was the Word, and the Word was with God, and the Word was God" (John 1: 1).

I am what I was: that is God.
I was not what I am: that is man.
I am now both God and man.
—*Gomasus.*

Jesus is the Word as the Declaration of Independence was the Word of the American colonists. That Word had been throbbing in the hearts of the people.

The Word had been throbbing in the heart of God—love. He would express it, clothe it, make it stand out the illuminated letters of an electric sign-board; so he put it all into the person and life of Jesus; Jesus became his Word. But back of the Word was the eternal thought, remember;

we must keep this in mind—the eternal thought of God toward us was *love*.—*C.E. World.*

Bible Reading.—John 1: 1-14: The incarnate God.

WEDNESDAY, MAY 13.

Gems of Thought.—"When I am weak, then am I strong" (2 Cor. 12: 10).

There is no one so helpless himself that he can not help others. The life of Sophie Wright, of New Orleans, is full of inspiration. Crippled by an accident in childhood, Miss Wright has all her life been a sufferer, yet to her the *Picayune* awarded its prize as the one who had done more than any one else for the city of New Orleans. Her family lost their property in the Civil War, and on the death of her father she began to support herself and her mother when only fourteen years old. She had then a grammar-school education, and she opened a school for younger girls. Frail as she was, she taught this school in the morning, attended a normal school in the afternoon where she taught the beginners for her tuition, and gave instruction in the evening to a young man who was too poor to pay her anything. Her free evening school has grown to seventeen hundred scholars. She has built a cottage for crippled children. Every one who came to her she has helped. During all these years she has helped many thousands and has remained poor herself.—*Tarbell.*

Bible Reading.—2 Cor. 12: 1-10: Strength in weakness.

THURSDAY, MAY 14.

Gems of Thought.—"Man looketh on the outward appearance, but the Lord looketh on the heart" (1 Sam. 16: 7).

Though thy name be borne abroad,
Like winged seed from shore to shore,
What thou art before thy God,
That thou art, and nothing more.
—*Eleanor C. Donnelly.*

"The dynamometer-car has been a potent influence of late years in making railroads safe—not in itself, but in the curious record which it makes automatically of the general condition of the road. In case there is any discrepancy in the roadbed, the apparatus not only records it on paper, but also drops a large spot of yellow or black paint on the ties at the faulty spot, so that it may be easily found and repaired." The roadbed might seem in perfect condition to the glance of a passer-by, but the recording apparatus finds and records its defects. Our lives may appear all right to those about us, but God knows our every act and even the secret thought of our hearts.—*W. Thorburn Clark.*

Bible Reading.—1 Sam. 16: 1-13: As God sees things.

FRIDAY, MAY 15.

Gems of Thought.—"David inquired of the Lord" (2 Sam. 2: 1).

Behold the whole secret of David! Things surely looked all right, but he would not budge until he asked God about it. How do you move, by impulse or direction? Wouldn't it be fine to be able to make just the right move at the right time! Life is a constant coming to cross-roads, and all the sign-boards down. There is a light over yonder; climb the fence and inquire! Men have tried all sorts of things: tea-leaves, goose-bones, stars, palmists, mediums, fortune-tellers, dream-interpreters and what not. David "inquir-

ed of Jehovah"—and waited until he got the answer. The surprising thing is that Christians go plunging and floundering through life without exercising the God-given privilege of sure guidance.—*Ridgway.*

Bible Reading.—Psalm 25: 1-9: God anxious to guide us.

SATURDAY, MAY 16.

Gems of Thought.—"Blessed is he whose transgression is forgiven, whose sin is covered" (Psa. 32: 1).

God hath yoked to guilt
Her pale tormentor—misery. —*Bryant.*

The slightest sorrow is sufficient if it produces amendment, and the greatest is insufficient if it does not.—*Colton.*

Bible Reading.—Psalm 32: 1-11: God anxious to forgive.

Correspondence.

VISIBLE RESULTS.

At the N.S.W. Conference Bro. H. G. Harward, who had ably filled the position of State Evangelist, said that he had had 78 additions as the outcome of the year's work, but was disappointed with the result. What need is there to be disappointed? Think of the value of 78 souls in God's sight! Why, one soul is worth more than the whole solar system, and of more interest to the angelic host than all the inventions of man! I often think that we fail in many respects because we keep our eyes too much upon visible results, and allow our own spirituality to become weakened by tabulating converts. It is an indisputable fact there are churches in Australia that regard the preacher who is not always getting confessions as a failure, and they are after the men who get big numbers here and there. Bro. Harward has no need to be in the least disappointed, because the work of God which he was privileged to do might have a cumulative effect. For instance, some of the converts might in the near or distant future be the means of bringing hundreds of persons to Christ. As one who has worked with Bro. Harward, I feel sure that his preaching has paved the way for greater work and more extended usefulness. I think that as Churches of Christ we need to give up tabulating converts and attend more to the deepening of the spiritual life. God does not evidence his approval of a preacher by the number of converts secured.—*Yours, etc., Nemo.*

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Correspondents are requested to condense their reports as much as possible.

Tasmania.

LAUNCESTON.—Our meetings on April 26 were well up to the standard of excellence. N. Warmbrunn presided at the morning service, a splendid congregation being present. Bro. Swain exhorted. The Bible School is still growing. At the evening service the chapel was packed, when Bro. Swain delivered a powerful address on "Conversion." At the conclusion five confessed Christ. T. Arnot tastefully rendered a solo before the sermon. On Monday night the Endeavor Society met, when two of our young converts led the meeting. Tuesday night quite a hundred children sat down to tea, provided for them by the church members. After tea, the youngsters played games and had a fine time. The school teachers were also present.—A. W. Heron, May 1.

Queensland.

ANNERLEY.—On April 21, at the invitation of the church at Annerley, the City and Suburban Conference held a splendid rally in the Walker Memorial Hall. Representatives from every church associated with the Conference were present. W. J. Way and W. B. Hayes were present. H. C. Stitt occupied the chair, and gave a brief outline of "Our Position." H. U. Rodger gave a very earnest and thoughtful address on "Ezekiel's Vision of the Dry Bones." The meeting carried with it a fine impression. Several members were absent yesterday owing to sickness. We were pleased to have Bro. Laing with us again in the morning, though not yet quite restored. We were pleased to have the fellowship of Bro. and Sister Keeble again, also Sister Miss Coward and Bro. W. Trudgian. The latter gave us a very helpful exhortation. Bro. Byrne, who presided, expressed the sympathy of the church with Bro. and Sister Keeble in their recent sad bereavement while on their holiday. S. Trudgian gave an impressive gospel message at night on "A Man in a Fix."—A.R., April 27.

WEST MORETON CIRCUIT.—The work is progressing favorably. Owing to our having only one man, we have not been able to make the desired progress. There are five churches in the circuit. Each is in a healthy condition. Since the coming of our evangelist we have had two additions; one by faith and obedience (Rosewood); one restoration (Vernor). The death angel has visited our flock, and carried off the beloved daughter of Bro. Thos. Baills, of Mt. Walker. Our sympathy is extended to our Bro. Baills and family. We are expecting the second man in the field within a week or two.—J.D., April 27.

BRISBANE.—At the quarterly meeting of the church held on April 22, the resignation of L. Gole as secretary was accepted with regret. Since coming to Brisbane Bro. Gole has been a front-rank worker in Foreign, State, and local church work. He has filled the position of secretary for nearly eight years, and is recognised as the best authority in our State on Foreign Mission work. The writer has been appointed to fill the vacancy. W. McCallum preached the gospel again last evening, and gave a splendid address on the story of Naaman the leper. The Adult Bible Class is being well attended. Yesterday W. Suchting gave the address.—H.C.S.

West Australia.

FREMANTLE.—On April 21 Bro. I. A. Potter and Sister Miss Edith Meyer were married in the chapel. They are both splendid workers in the

Bible School. Wednesday evening we had our quarterly business meeting. All branches of the work are in a healthy condition. Our Lord's day morning meetings have wonderfully improved. At the close of the address on 2 Kings 20: 1 five were baptised, and six made the good confession. Sister Sims was called on to part with her son last Friday night. He died very suddenly. May the God of all comfort sustain her in her great sorrow, also the wife and children.—E. G. Warren, April 28.

New Zealand.

WELLINGTON (Vivian-st.).—The attendance campaign is working well; good congregations both morning and evening. Bren. Russell Knapp, from Spring Grove, and Walter Knapp, from Nelson, were received by letter. Bro. Dixon, from Greymouth, also present on a visit. Bible School continues to grow, to-day's attendance being a record for the year. The outlook is more promising than for some considerable time past.—A.H.E., April 19.

DUNEDIN.—Last evening at the Tabernacle P. D. McCallum preached upon "The Criminality of the Liquor Traffic."—L.C.J.S., April 27.

LOWER HUTT.—The half-yearly meeting of the church was held on April 22. There was a good representative gathering. Secretary and Treasurer gave encouraging reports as to the general interest in church work and the state of finance. After the business tea and cakes were handed round, and 15 minutes' general intercourse was indulged in.—D.C., April 22.

RICHMOND (Nelson).—Our membership is slowly increasing. Since last report one young brother has been restored, and we have also meeting with us now Bro. and Sister Batt. Bro. Batt is a great help; he is taking most of the gospel services. We now hold a prayer meeting at 6.30 p.m. on Sunday evenings, and feel sure God is answering these prayers. We hope to have the electric light in the chapel by next Lord's day.—B. G. Cooper, April 19.

NELSON.—Since last report Bro. Mathieson has been away at the Conference. During his absence the platform was occupied one Sunday by P. Bolton, and the other Sunday by J. G. Price, of Richmond. The last two Sundays the attendance at Bible School has shown a decided increase. There were 140 present on April 19. The Thursday evening prayer meeting is splendidly attended. Bro. Russell Knapp has left us to take up his abode in Wellington, he having received a Government appointment. All wish him success in his future life. "Rally Day" is to be held on May 10.—H.E.A., April 22.

PALMERSTON NORTH.—In the absence of Bro. Johnston on Easter Sunday, Bro. Hearle preached, and one sister made the good confession. Last Sunday we had meeting with us Sister Russell, from Gore, and Bro. Lane, from Spring Grove. Bro. Lane exhorted, and in the evening Bro. Johnston conducted a well attended baptismal service.—M.C., April 22.

CHRISTCHURCH.—On Easter Sunday we enjoyed splendid meetings all day. Mrs. Powell addressed the Sunbeam Mission Band at 10 a.m.; Bro. McCallum addressed the church on "Unrealised Power"; the children appealed to a crowded audience in a great Bible School demonstration in the afternoon; Bro. Mathieson preached at night on "The Power of His Resurrection"; one man came forward, and has since been baptised in Oamaru. Last Sunday Bro. Gebbie spoke morning and evening on "God like an Eagle," and

"Faith and Sight" respectively. The Wednesday meeting was addressed by Mrs. McLeod on some lessons from "Jonah."—P.S.N., April 25.

WANGANUI.—Meetings to-day were good. Splendid addresses from Bro. Downey morning and evening. A combined teachers' and Bible Class tea is to be held on May 10. A meeting of sisters was held last Thursday to consider ways and means of reducing the debt on the new church property in Bell-st. There was a good attendance and much interest was manifested. A systematic effort is to be made to wipe off at least £100 during the ensuing twelve months. We had with us to-day Sisters Taylor and Morton, of Enmore, Sydney; Sister Clenkard, of Wellington, and Bro. Granger, of Wai Iti, Nelson.—H.S., April 26.

SOUTH WELLINGTON.—Last Lord's day morning M. O. Johnston gave us a treat in the way of an address, basing same on the text "A bruised reed shall he not break, and smoking flax shall he not quench." In the afternoon W. Phillips inaugurated an Adult Bible Class, when quite a number of the members attended. This evening the quarterly business meeting of the church was held, and the reports given by the secretaries of the various auxiliaries were exceedingly encouraging. Three of the S.S. scholars who gave themselves to Christ a week ago were received into the church on Sunday last. The Endeavor Society has increased in membership since last report, and the Sunshine Committee is doing an excellent work. Bro. Phillips is pushing this Society along very much, and it is his intention to inaugurate a Juvenile Endeavor Society, to be held on Lord's day mornings from 10 a.m. to 11 a.m. Milton Vickery was this evening heartily thanked for his untiring and successful labors during the time that we were without a preacher.—A.L., April 21.

South Australia.

TUMBY BAY.—On a recent Sunday we exchanged platforms with Mr. E. E. Clark, the Congregational minister, for the evening service. Our Christian Culture Club is continuing to hold the interest, and several good meetings have been held. At a missionary meeting dealing with life in India, several volunteered to write letters to the missionaries in India. We were delighted that W. Morrow, of Port Pirie, found time to be with us for one Lord's day, when touring through the district upon a political campaign. His address to the church and his gospel message proved helpful and inspiring to all who heard him. An improvement is being made to the chapel, in the shape of corner curtains at either end of the platform, to act as class rooms. Our Kindergarten class recently obtained a set of the small chairs used for the kinders.—A.J.F.

COTTONVILLE.—One received into fellowship last Lord's day from the Baptists. To-day seven were received into membership. At the preaching service this evening three made the good confession when Bro. Manning gave the invitation at the close of his address—a young man, a youth, and a boy. These facts make us sit back and think hard of the smallness of our building and the dearth of empty seats.—J. McNicol, May 3.

GROTE-ST.—Bro. Thomas gave a good exhortation this morning, and delivered a fine address to a large congregation this evening. Last Wednesday evening the quarterly business meeting of the church was held. All the auxiliaries reported good progress. A letter was read from the Foreign Mission Committee assigning to us Bro. Filmer, of Pentecost Island, as our living link. Mr. N. L. Gooden, of the Hindmarsh Baptist Church, an interstate cricketer, is helping us by acting as physical instructor in the K.S.P. Society.—T.M.G., May 3.

KADINA.—This morning we had a fair attendance around the Lord's table. We are sorry that some of our deacons are laid aside through sickness. Bro. Verco gave the exhortation. This evening the chapel was full to hear Bro. Verco give his fourth address on Baptism; subject, "Act of Obedience, Act of Surrender, Act of Fellowship."—Jas. H. Thomas, May 3.

STIRLING EAST & ALDGATE VALLEY.—Mission commenced at Stirling last Sunday. Fine

gathering. Rain interfered with gatherings during the week; nevertheless a very fine interest. Question box in great demand. Bro. Taylor preaching Christ. Rejoiced to see one confess Christ on Friday night. Mission continues this week.—T.E.

YORK.—To-day was celebrated as Bible School Day. There was a splendid attendance around the Lord's table. A. Fischer presided, and E. J. Paternoster delivered a special address on Bible School work. After the usual classes this afternoon Bro. Paternoster delivered a bright talk to the Bible School, and a young girl decided for Christ. The offering on behalf of the Children's Hospital Cot realised £1/5/6. Bro. Paternoster preached a powerful gospel sermon to-night to a good attendance. T. Burt, from the West Coast, had pleasant fellowship with us at all services to-day.—W.G.J., May 3.

STRATHALBYN.—Our meetings show a marked improvement of late. To-day has been observed as Bible Schools Day, when G. Wilson gave three earnest and appropriate addresses to good congregations. To-night we rejoiced to see three fine young lads from the Bible School take their stand for Christ.—H.B., May 3.

MAYLANDS.—Two formerly immersed received since last report. H. R. Taylor spoke this morning with much profit on "The Bible School of the Future." 241 in Bible School. Union gift from church, £1; Cot offering, £3/3/-. Large attendance at night. H. R. Taylor spoke of the good king Josiah. One young woman from the Bible Class and four girls from the school confessed Christ.

UNLEY.—The services to-day were specially in connection with the observance of Sunday School Day. In the evening, after a fine address by Bro. Huntsman on "What Would you Like to Be?" one of the scholars made the good confession. Next Sunday will be observed as "Mothers' Day." The Football Club Training Room on the South Park Lands was formally opened by Bro. Huntsman on Saturday afternoon, after which the initial match of the newly-formed Association was played and resulted in a win for Park-st. Afternoon tea was provided for the visitors.—P.S.M., May 3.

GLENELG.—The work here is progressing satisfactorily. At a recent church meeting all the officers were re-elected, and good reports were presented. They showed a steady increase, and that a spirit of love and unity prevails. In nothing has the church given greater evidence of its desire to imitate our Lord in good deed than in the hearty sympathy and practical assistance it has given the evangelist in his work as hon. sec. to the Royal Institution for the Blind, especially in his work of organising and planning for the great fair which was opened by the Governor last Friday, and which is proving such a magnificent success. To-day we have had splendid meetings, and to-night at the service for young people, in which we were assisted by 20 of our Young Christians' Class, five young people made the good confession.—E. W. Pittman, May 3.

GOOLWA.—Lord's day, May 3, Bible School Day. Good number present at morning service, though several members away on holiday. Special service in the afternoon; scholars on the platform, special singing, several items from the Kindergarten. At the evening service, special address to young people. Scholars again occupied the platform. Miss Gracie Thompson sang a solo. Good attendance.—A.M.L., May 4.

NORWOOD.—Good meetings all day, which was observed as Bible School Day. Special offering for Bible School Extension work realised £4/10/-. Bro. Dickson delivered a powerful address in the evening on "Decision." There was a large attendance. On April 9 we held our half-yearly meeting. The church report, read by our secretary, Bro. Weir, was of an encouraging nature, and showed that the last half year was an eventful one on account of the erection of our Bible School. The Bible School report was read by the secretary, H. Taylor, and various other auxiliaries by E. C. Mauger. Glad to report increased enthusiasm in the Bible School, with a deep spiritual atmosphere permeating the whole

school. Our general secretary is away holiday making in the Eastern States. Since our last report we have laid to rest our aged Sister Campbell, a consistent and faithful servant of our Lord. Bro. Walter Bristow has also lost a little daughter, and Sister Mrs. Parker has laid to rest her father.—J.T.

NARACOOORTE.—Very good services in connection with the church anniversary services last Lord's day. At the public meeting on Wednesday evening J. P. Spry (formerly of Naracoorte, and who was here on a visit) presided. E. Edwards (Bordertown) gave an earnest address upon "God's Family." Songs were rendered by J. Gould and Roy Rule. At this meeting the new vestry was formally opened. We are sincerely grateful to those brethren for their loan and gifts, thereby enabling us to bring our desires to a realisation. We had the pleasure of a visit from Miss Todd (Secretary of the Presbyterian Women's Board of Missions) to the Bible School this afternoon. Her interesting address was listened to with delight by the scholars.—P.W., May 3.

QUEENSTOWN.—Monday, April 27, the choir held its annual social, and spent a very pleasant evening. Sunday, May 3, fair attendance of members around the Lord's table. We were pleased to have with us in fellowship Sister Glover, from Moonta, and other visitors. Bro. Lawton presided. Bro. Brooker addressed on "Christian Giving to the Lord's Work." Evening, Bro. Brooker spoke to a large audience on "The Need of Confession." Attendances at mid-week meetings are on the upgrade, and we are having some very fine meetings. Young men took the services last Wednesday. Bro. Delves gave a fine address, and Bro. Jeffries is to speak on May 6.—H. Watkins, May 3.

CROYDON.—Good gatherings on April 26. This morning E. Bartlett presided. Geo. Wilson exhorted. Our many visitors included Sister Trumain, Unley; Sister J. Pickering, Hindmarsh; Bro. and Sister Rees, Wallaroo; Bren. S. Lunn and Young, York. Bible School, 141 present. Gospel service, W. Uren, Rose Park, preached a powerful address on "Jesus or Barabbas." Lord's day, May 3, we were pleased to have Bro. and Sister Horsell back after a short holiday. Morning, F. Plant presided. H. J. Horsell addressed the church on "Jesus and the Children." Bible School attendance, 151 scholars. An in memoriam service was held to-night. The chapel was suitably draped in memory of Sister Richardson. The choir rendered a suitable anthem.—J. S. H. Ferris.

CHICAGO.—To-day being Bible School Day, we held a special service this afternoon for the children. We were very grateful to Bro. Will Palmer, of Grote-st., in coming along to address the school. The work generally is progressing favorably, the number of scholars being about 30. We must also give a word of praise to our general helpers at our night services, being supplied with speakers from our sister churches. We are sadly in need of a chapel of our own. Meetings at present are being held in a hired hall. Thanks to the Prospect K.S.P. for purchasing a block of land in this locality, and the presentation (by a church member) of an organ for the good work in this district. Should anybody desire to contribute toward a building, the undermentioned would be pleased to receive any donations.—H. R. Reynolds, May 3.

WALLAROO.—During the past fortnight the meetings in connection with our mission have been good. The average attendance has been about 115. The gospel has been faithfully and well preached by Bro. Wiltshire, and the interest has been very good. We have been pleased to have with us, through the mission, Bro. Cuttriss, from the Moonta church, as leader of the singing. He is doing much good, and helping us greatly in this. This afternoon we had a meeting for men only, when a crowd of them gathered and listened to a fine address by Bro. Wiltshire. At the close of the meeting one man made the good confession. The total number of confessions up to the present is 12. Through the mission we have had with us Sister Miss Leedham, who kindly consented to sing the gospel into the hearts of men

and women. The meeting to-night was a really good one; about 200 present.—E.J.K., May 3.

New South Wales.

PADDINGTON.—Last Lord's day morning we had H. G. Harward with us, who gave an excellent address. In the evening F. Collins preached his fourth sermon on "The Verity of Christian Union," his subject being "The One Lord." At the afternoon meeting we had the pleasure of extending the right hand of Christian fellowship to Sister Curr and Bro. Chatterton, who were both baptised during the previous week.—W.R.R., April 29.

INVERELL.—On the 26th, Bro. Lewis exhorted, giving an account of the Conference meetings, and urging one and all to become "soul-winners." Bro. Waters conducted the services at Spencer's Gully. Bro. Cust proclaimed the gospel at night to a good audience. Bren. Waters, Brightie and Mackie left here on the 28th on holidays, going by van across to Grafton, and returning by Coff's Harbor and Armidale. They expect to be away two or three weeks, and we hope Bro. Waters will return in better health. Sunday Schools still in good order.—W.B., April 29.

MEREWETHER.—On April 19 T. Fraser exhorted. In the absence of Bro. Fretwell, who is relieving Bro. Waters at Narrabri, Bro. Nesbit preached. April 26, Bro. Waters on his way from Conference exhorted, and preached at night.—Joseph Fraser.

BROKEN HILL (Railwaytown).—Good meetings but no increases since last report. Annual business meeting was held April 23. Reports of various auxiliaries showed that we are only just holding our own. Considering that we have no evangelist, this is not so bad as it appears. It was decided to assist the work at Wolfram-st. to the extent of 10/- a week, the help of their evangelist, E. J. Tuck, being highly appreciated by our brethren. A vote of thanks was passed to several of the Wolfram-st. brethren who have been assisting us by speaking. To-day we are observing Children's Day. Bro. Clark exhorted in the morning, when we had a good number at the Lord's table, including Sister Berriman, from Kadina, S.A. Afternoon and evening services, with E. J. Tuck leading, were well attended, and the collection will be sent to assist the Children's Cot Fund.—C. H. Hunt.

BELMORE.—Tuesday evening saw a goodly number gathered in the Tabernacle to farewell Miss E. Day, who has faithfully served the church for a considerable time. A number of the officers spoke in the highest terms of appreciation. Bro. Forbes presented Miss Day with a handsome travelling case. Reference was also made to Mrs. Day, who has so well filled the part of mother in Israel, taking an active interest in all that pertains to the church in Belmore. The following evening a member of Miss Day's class in the Bible School made the good confession and was then baptised by Bro. Forbes.—John Rodger, May 1.

HAMILTON.—On Lord's day morning there were three visitors in the persons of Bren. T. Fraser, Baxter, and Williams. Bro. Baxter delivered a helpful address on "The Seven Churches." The Sisters' Sewing Class has just handed £8/11/2 over to the building fund.—A.W.J.

PETERSHAM.—April 26, good morning meeting. Bro. Coleman gave a splendid address. Gospel meeting was also much better attended. Bro. Coleman took for his text "Christ Crowned," and the grandson of Bro. Denford made the good confession. On April 29 a social was held to bid farewell to Bro. and Sister E. Coleman. Musical programme was provided by the choir. A presentation of a set of carvers and fruit knives and forks and vase was made by the chairman, Bro. Pearce, to Bro. and Sister Coleman, from the church. Bro. Coleman responded in a few suitable words. A pleasant evening was spent. May 3, we had a good meeting for breaking of bread. Bro. Saxby addressed the church. Bro. Denford was received into fellowship. There was an improvement in the attendance at the gospel meeting. Bro. Saxby took for his subject "Man's

Continued on page 310.

Middle District, N.Z., Sisters' Conference, 1914.

The meeting opened on April 13 with singing hymn 176, after which Bro. Vickery led in prayer. Bro. Vickery then briefly explained the reasons for calling the sisters together in accordance with a recommendation from Conference held in Nelson last year, and, without in any way prejudicing the feelings of those present, withdrew, leaving the meeting entirely in the hands of the sisters.

Sister Callam was unanimously elected President, and Sister Geo. Day Minute Secretary. Greetings from Sister Carter, Palmerston North, were read, and much appreciated.

The following delegates were present: Vivian-st.: Sisters Allan, Callam, Stewart and Day. Wellington South: Sisters Campbell, Inkersell, Pratt and Vickery. Wanganui: Sisters Duxfield, Higgins and Rowell. Palmerston North: Sister Puly. Nelson: Sisters Page and Pitts. Kilbirnie: Sister Atkinson. Hutt: Sister Williams.

The business before the meeting was the consideration of a motion: "That a Sisters' Conference be formed in conjunction with the Middle District Conference." This was moved by Sister Pratt, seconded by Sister Campbell. As an amendment, Sister Duxfield moved: "We recommend that the organising of the sisters be held over for a year, and in the meantime it be earnestly desired that mutual arrangements be made wherein the Home Mission Executive and the C.W.B.M. work harmoniously together." Seconded by Sister Page.

After some discussion as to whether the Conference need clash with the C.W.B.M., the amendment was put before the meeting, five sisters voting in favor thereof. The motion was then considered and carried, 9 sisters voting therefor.

Sister Callam briefly spoke on the desirability of the whole Dominion sisterhood being united in one common platform.

The election of officers for the Executive for the forthcoming year was next proceeded with, and the following sisters were chosen as the first Executive of the Sisters' Conference of the Middle District:—President, Sister Pratt; Vice-President, Sister Vickery; Secretary, Sister Patching; Treasurer, Sister Mansill; Committee, Sisters Hardham, Smith, Stewart and Weston.

After singing hymn 500, Sister Callam closed the meeting with prayer.

Obituary.

RICHARDSON.—Sister Mrs. M. C. Richardson fell asleep in Christ on April 15. She was born at East-st., Brompton, S.A., on June 9, 1886, where she lived till the time of her marriage on October 28, 1908. From early childhood until her marriage, she faithfully attended the Sunday School at Hindmarsh. At the age of 15 she confessed Jesus as Son of God, and was baptised by Bro. Walden in Robert-st. chapel and added to the church at Hindmarsh. When the cause was established at Croydon she became interested in the young church, and because her home was near this chapel, and in order that she could regularly attend all the services, she transferred her membership to Croydon church on June 22, 1913. She was inspired with "the soul of music," and for many years gave her voice in the service of praise in the church choir at Robert-st. She was also a great acquisition to the choir at Croydon, and her best efforts in church work were given in a musical direction, where her voice was heard for the last time. She was one of the willing workers, so much valued in our churches. She was ever ready to do what she could. Her place will be difficult to fill. She will be much missed at Croydon. Sister Richardson left a devoted and faithful husband, with three little children to mourn their sad loss; a kind Christian whole-hearted mother (Sister Pickering, of Hindmarsh church), one sister, and six brothers. To these we express our Christian sympathy, and commend them to the loving Father. Her body was laid to rest in the Hindmarsh Cemetery on April 17. A large num-

ber assembled at the graveside, where—in the absence of the writer—H. D. Smith conducted a very impressive service.

"Until we meet again before his throne,
Clothed in the spotless robe he gives his own,
Until we know even as we are known—
Good-night."

—H. J. Horsell, Croydon, S.A.

HARKNESS.—Our Sister Mrs. Robert Harkness passed away at Alma Plains on Feb. 19. She was the eldest daughter of the late elder John Lawrie, and one of the foundation members of the church at Alma. She was baptised by Bro. Alexander Risk in the river Nith, New Cumnock parish, Scotland. She came to South Australia in the ship "Theodore" in 1858. With her parents she settled at McLaren Vale, where meetings were held in J. Watson's house, and afterwards at John Lawrie's. Some of the prominent brethren meeting there were J. Lawrie, J. Aird, and Craig. The family moved to Alma in 1858, when the Alma Church of Christ was formed, meeting in R. Lawrie's house. With her husband she went to Melbourne in the sixties, and while there met with the church in Lygon-st. After two or three years they returned to Alma, and generally speaking lived in the district ever since. For a brief period she, and her husband, had their membership with the churches at Norwood and North Adelaide. After her husband's death in 1903 she lived at Alma with her daughter Mrs. H. G. McKenzie until she fell asleep in Christ. Our sister was greatly esteemed and loved by all who knew her. In disposition she was specially kind and gentle. Through all her life, and all the relations of life, the writer of this, who knew her well, felt that she patterned her life after that of Christ. She was hence faithful and devoted to the church, and did not neglect the duties which belong to the kingdom. She was generous and benevolent. Her children rise up and call her blessed. In the church her place was at the Lord's table. She loved the Lord's house and the worship of God. The writer of this speaks of her from personal experience. Her faith was simple, pure and strong. The Bible, to her, was the Word of God; the gospel was indeed the power of God to salvation. No doubts entered her mind or heart. Her life was a happy one. Her confidence was great and her hope bright and beautiful. Her children, early in life, accepted the claims of the loving Saviour, and entered the church. John, Angus, Robert and Janet, now Mrs. McKenzie, comprised the household. Robert is a preacher in the Church of Christ, and is now in England. John and Angus are both farmers at Owen and Alma; they are all workers in the Lord's vineyard. A beautiful life passes away and leaves behind it the sweetest of memories. In the presence of many loving friends and relatives the body of our sister was laid to rest in the Alma Cemetery, among those who had gone on before, Brethren R. Woolcock and A. H. Wilson officiating. "Blessed are the dead who die in the Lord."—T. J. Gore, Henley Beach, S.A.

Life should be considered a measure to be filled, not a cup to be drained.—A. T. Hadley.

There are souls in the world who have the gift of finding joy everywhere, and leaving it behind them when they go. Their influence is an inevitable gladdening of the heart. They give light without meaning to shine. Their bright hearts have a great work to do for God.—F. W. Faber.

What shall we do with life, bear it patiently and bravely? Yes, and more. Take it up gladly, as a heritage; enjoy it rationally; trust God, not fearing to use what he gives, and go forward with all courage. If we live truly, we shall count no duty small and no sacrifice great. We shall love strongly, aspire unceasingly, and find life's highest end in being.—Chas. A. Murdock.

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From the Field—Continued.

Place in God's Plan," and preached a splendid sermon.—T.I.

CHATSWOOD.—Fine meetings on Sunday at the new cause in Chatswood. Plans for building have been adopted. The building committee will begin operations in a week or two. We shall be glad to hear of bricklayers, carpenters, plumbers and painters who are willing to give their services on a Saturday afternoon. The building will largely be erected by voluntary service. We are grateful for the further following donations: Mr. and Mrs. A. N. Schache, £7; Mr. R. H. U. Fancourt, £5; Mr. and Mrs. M. Bills, £2/2/-; J. Chapple, £1; M. Verco, 10/-; Emily Woodward, 3/-; Regina Woodward, 5/-; Frank Woodward, 5/-; George Woodward, 2/-; Sister Wilson, £1; Bible School, £1. We need at least £30 more to carry out our scheme. We shall greatly appreciate further help. Kindly send to T. Bagley, "Allan-Brae," Nelson-st., Chatswood.

HORNSBY.—C. J. Lea presided. Among our visitors were Bren. Alan Price, Morris, Sisters Price, Bull and Holderness. Bro. Morris exhorted on "The Righteousness of God." Very good gathering at the gospel service, T. E. Rofe speaking on "Jesus Wept." The church are asked to wear a white rose next Lord's day in memory of mother. The Kappa Sigma Pi Boys' Club gave a banquet last Friday to welcome their chaplain, T. E. Rofe, and vice-chaplain, H. G. Payne, home again. The club have made a beginning with their gymnasium.—Thos. E. Rofe.

NORTH SYDNEY.—All services throughout the day received large attendances, the Sunday School being a record. Bro. Bardsley presided in the morning. Bro. Gale gave an encouraging address. A number of strangers were present at the evening service, when Bro. Gale preached on "God's Plan of Redemption." A splendid anthem was rendered by the choir.—F. J. Reeson, May 3.

ENMORE.—Bro. Illingworth spoke at the morning meeting from Isaiah 35: 8, and made a special appeal to members of the church to help on the work of the Sunday School by personal service. We were pleased to have quite a number of visitors have fellowship with us around the Lord's table. Bro. Illingworth's text in the evening was Luke 7: 23, and his subject, "The Friend of Sufferers." One young man stepped to the front in response to the invitation at the close of an earnest address.—E.L.

SYDNEY.—Well attended meetings to-day. Visitors, Bro. and Sister Glaister, from Auckland; Sister Watt, Swanston-st.; Sister Freeman, junr., Manning River; Sister Henry, Enmore; Sister Mack, Grote-st., S.A. Bro. and Sister Bertelson received in by letter from Paddington. A fine address by Bro. Harward on "Giving to the Lord, and the Tithe System." He also continued his series of talks on the gospel at the evening service, many visitors and strangers being present.—J.C.

LILYVILLE.—May 3, meeting good. Bro. Riddell presided. Bro. Saunders exhorted. We were glad to welcome as visitors Sister Miss J. Whitfield, of Maylands, S.A., and Sister Mrs. McBain, of Collingwood, Vic. Bible School a record, the kindergarten having 36 scholars. At night Bro. Saunders preached on "The Rich Fool."—E.B.

LIDCOMBE.—On April 26 we held anniversary services in connection with the Bible School. Bro. Bland, supt. Chinese class, was present, along with ten or twelve members of the class and church, who helped in the programme. Bro. Bland and Bro. H. B. Robbins also addressed the meeting. Prizes were distributed to the kinders and first classes (boys and girls). Continuation on Tuesday, 28th, concert by scholars and friends. W. Gale distributed the balance of prizes. A full audience in attendance at both meetings. To-day Bro. Arrowsmith exhorted in the morning and conducted gospel service. Good attendance.—M.A., May 3.

ST. PETERS.—Since last report our meetings have been a little better attended. On April 26 Bro. Adams gave a fine exhortation. S.S., about 40 present. Evening service conducted by Bro. Russell, who preached very acceptably. Monday,

27th, the service of song was well attended and enjoyed by all. Lord's day, 3rd, we had Bro. Payne all day. Morning address very helpful. Evening service was well attended, when Bro. Payne preached on "Devolution and Evolution" very forcibly.—C. E. Cook.

ERSKINEVILLE.—The teachers and officers of the Bible School gave a picnic to Bro. and Sister Clydesdale at Oatley Bay on April 25 to mark their esteem for the splendid work they have done in our school. On May 26, Bro. and Sister Clydesdale spent their last Sunday afternoon with us. F. Taylor presented them with a beautiful 400 day clock on behalf of the teachers and officers of the Bible School. Bro. Clydesdale thanked the school on behalf of himself and Sister Clydesdale. On April 28 a farewell social was tendered them by the church. The building was crowded. W. Lewis occupied the chair, a good programme being rendered. Addresses were given by A. Price, Bren. Saunders, Collins, and Illingworth. Bro. Lewis, on behalf of the church, presented a gold watch chain to Bro. Clydesdale and a pair of silver vases to Sister Clydesdale. Bro. Clydesdale expressed his thanks. The Dorcas sisters presented Sister Clydesdale with a beautiful hand bag and satchell. We all join in wishing God-speed and God's blessing for the future welfare of our Bro. and Sister Clydesdale.—W. Budgen.

Victoria.

PRAHRAN.—Three more, two young men and a girl, made the good confession. 121 broke bread, and one received to local fellowship. 60 in Adult Bible Class, and 60 in Kindergarten department. New kindergarten hall to be officially opened on Wednesday, May 13.—P. J. Pond.

NORTHCOTE.—Interest in all our meetings continues to increase; good attendances at our gospel meetings. We are forming a Girls' Guild in connection with work among the young ladies.—R.C., May 3.

MORELAND.—The sixth annual business meeting of the church was held on April 30. All reports (treasurer's, secretary's and evangelist's) showed things in general sound. Last annual report we were hoping to have a lecture hall; this report we have one. We look back on a good year's work, and trust for better in the future. Officers and deacons were appointed. We were sorry to lose Bro. Clegg as treasurer, he having retired. The new treasurer is Bro. Brown. Secretary, James Holloway, 13 Cameron-st., Moreland.—C.R., May 3.

CARLTON (Lygon-st.).—Splendid meetings all day. We were pleased to have the fellowship of Bro. Wheeler, from S.A.; Sister Clapham, Stawell; Sister Enniss, Hawthorn; Mrs. Moyle, Preston; also Mrs. and Miss Nash, from Mt. Dandenong. In the morning H. E. Knott, M.A., gave a fine exposition of the 19th Psalm. In the afternoon S. G. Griffith's topic at the Century Bible Class was "The Winds and the Waves Obey Him." The members of the class are showing a splendid interest in the addresses by their regular attendance. There was a large audience at night, when S. G. Griffith discoursed upon "Responsibility—Yours and Ours."—J. McC.

CASTLEMAINE.—Our services have been keeping up well. Have received four by letter from other churches lately. We were glad to welcome to our service this morning Sister Hunter, who for many months has been unable through illness to attend. Our evangelist gave the word of exhortation, to the profit of all who heard. Our evening service saw a number of visitors present, when Bro. Marrows preached on "The Crucifixion."—D.S., May 3.

WINDSOR.—The officers have engaged Ross Graham, from the College of the Bible, for a term. Our brother is proving an acceptable speaker. We had an address from Bro. Verco this morning, and several visitors were present. On April 29 a very pleasant social was given by the Bible School officers and teachers to Miss Metcalfe, who for some years has taken an active part in the school. Several bright speeches, solos, and recitations were given, and a very pretty cake basket was presented to the guest of the evening.

Miss McMillen, organist, had a small monetary gift from the church officers to purchase music. Sister Miss Emmitt has been called to part with her father, and Mrs. Salter has been laid aside for many weeks. They have our sympathy.

NORTH MELBOURNE.—Since last report we have received one into membership, a lady who has been isolated for many years and out of touch with any church. A concert was held in aid of our kindergarten. As a result, our equipment will be made more efficient. The men of the church have formed themselves into a committee to attend to the interest of the church. Their motto, "Expediency, Decency, and Efficiency." Two meetings have been held, and useful business transacted. On Easter Sunday we had very helpful addresses by W. H. Clay and W. L. Jones, of Warrnambool. A great deal of sickness obtains among our members. Sunday School anniversary will be held on June 14. We expect T. J. Cook, of Bendigo, to be with us. Splendid meetings yesterday. Bro. Baker, of North Fitzroy, gave a fine address in the morning.—A.H., May 4.

HAWTHORN.—Last Tuesday evening we held a temperance meeting under the auspices of the C.E. Society. There was a good attendance. Mr. H. R. Frances gave a fine address. The Tucker family contributed a trio, and there were dialogues and recitations by members of the society and Bible School scholars. A collection was taken up amounting to £2/12/1, which was divided between the Alliance Fund and Church of Christ Temperance Committee. On Saturday evening last a largely attended social was held in the lecture hall in connection with the cricket club. Medals and other presentations were made to successful players, also to the scorer, Miss Heaton; the president, Mr. McDowell, and late secretary, Mr. W. Wright. Yesterday we had nice meetings. Our aged Bro. Exley gave a good address in the morning. Miss Gray, of Port Fairy, Nurse Bevilacqua, of Adelaide, and Mrs. Craddock, of Unley, S.A., were with us.—A. C. Rankine, May 3.

CHELLENHAM.—Anniversary 10-day. Great meetings and addresses. In the morning Bro. Allen was with us, and opened up our minds to "Our Proper Vision." In the evening Bro. Knott addressed a crowded meeting, his subject being "I am not ashamed of the gospel." One woman made the great decision. Early this morning our aged Sister Pearl was bereaved suddenly of her son Bert, who has been her main comfort for many years past, he being the only member of the family to remain under her roof. During the night he had a paralytic seizure, and after about four hours' suffering he passed away. Our sister has our deepest sympathy in this great trial.—F.W.M., May 3.

BUNINYONG.—E. Price brought out in the motor his wife, Sister Morris, senr., and Bro. Leng, from Ballarat, this morning. Bro. Leng gave a splendid address on "We would see Jesus," which was highly appreciated by the members. Collection for Bible School amounted to 15/—E. Gullock.

CARNEGIE.—Fine attendances at all meetings yesterday. Two received into fellowship since last report. Everybody getting busy for our anniversary celebrations, May 24. Our teacher training class is proving itself a useful institution. We are at work on a scheme to systematically work this field with advertising matter. All departments showing progress.

SOUTH YARRA.—Since last report we had the pleasure of receiving into fellowship James Webb, from the Bible College, by transfer from South Richmond; also one of the Bible School scholars, who was received by faith and obedience. Bro. Webb has charge of the Bible School, and is proving a very capable supt. The Adult Bible Class is well attended, and is greatly benefited by the able teaching of Bro. Main. We are pleased to have a visit from Sister Mrs. Wickens and her daughter, from Perth, W.A. Their fellowship with us reminds us of the happy times of ten years ago, when Bro. and Sister Wickens and family were with us. May 3, we had a number of visitors. Bro. Rothery, from South Richmond, gave a very able exhortation, and in the

evening there was a good gathering, when Bro. Main preached on "The Healing of Bartimæus." The attendances at the gospel meetings are increasing.—T.M., May 3.

DUNOLLY.—After a very impressive sermon by Bro. Anderson on "Righteousness, temperance and judgment to come," five responded to the invitation, four young girls and one young man. Included there is a son and daughter of our late Bro. Richards, who recently passed away. Our S.S. is on the up-grade. Bro. Anderson gave an address to the children and parents, which was very well received. Sister Beard has been appointed as visitor for Sunday School. A week-night Bible Class and prayer meeting has been started in the home of Bro. Beasy, which is very well attended, and much enjoyed.—John Beasy, May 4.

Here and There

Three confessions at Maryborough, Vic., on Sunday, L. Larsen preaching.

H. C. Stitt is now secretary of the Ann-st., Brisbane, church. His address is Whytecliffe-st., Albion.

For the past eight years an average of forty saloons have been abolished daily in the United States.

A.H.B. wishes to know if all denominations in foreign lands practise immersion. The answer is that they do not.

A. W. Connor leaves by the "Zealandia" on Wednesday, May 20, to take up work with the church at Subiaco, W.A.

Mark Collis, of Lexington, formerly of Adelaide, recently held a mission at Mt. Sterling, Kentucky, with 185 additions.

Geo. A. Moore, formerly of Prahran, is now on his way from America, and expects to reach Melbourne about the beginning of July.

At Central Church, Pittsburg, C. L. Thurgood's old church, a mission conducted by Roy L. Brown resulted in 87 accepting the invitation.

An Illinois jury assessed a saloon keeper \$1000 for the benefit of the six small children of a man to whom he sold liquor till his poor victim was incapacitated.

The quarterly officers' meeting which has been announced for May 25, in Swanston-st. lecture hall, has been postponed. Watch for the announcement of the corrected date.

Prof. S. M. Jefferson, of Transylvania University, died recently, while on his way home from teaching a class. Australian students from Lexington will remember him.

At Enmore, N.S.W., the "Bible School" is the paramount topic. The deacons conferred with the teachers last Wednesday evening, the chief subject discussed being "The Value of the Bible School to the Church."

South Melbourne mission had increasing attendances throughout last week. On Sunday there were good meetings all day, with one confession at night. Two baptised believers, and one by letter, were received on Sunday morning.

Thos. Hagger, 15 Walsh-st., Coburg, has been appointed by the Executive and Home Missionary Committees of Victoria, Conference and Home Missionary Secretary. All communications and accounts for either Committee should be sent to him at the above address.

An Appeal.—The Victorian General Dorcas is in need of clean partly worn garments, and strong material; and by the generously inclined small or large donations of cash. If your readers will refer to the "Women's Conference" reports, they will notice we did a good work in helping the needy last year. We could do even better had we the means. Parcels may be left at Swanston-st. addressed "General Dorcas"; money to be sent to Mrs. Craigie, Harcourt-st., N. Hawthorn. —L. Martin, President.

Miss Henry, of the China Inland Mission, arrived in West Australia on April 21. Our sister spent over 20 years in China, and also was the Principal of one of the colleges in China. Miss Henry would be glad to speak in any of our churches. Her address at present is c/o Mrs. J. Hicks, 32 Miller-st., Boulder, W.A.

At the first meeting of the Conference Executive of Victoria for the new year Bro. H. Kingsbury was appointed correspondent for the *Herald*. Preachers, secretaries and others who have news for insertion will please send to him, and he will prepare all for the Press. Address him at 112 Eglinton-st., Moonee Ponds.

J. W. Parslow, of Toowoomba, Qld., has written to the church at Abbotsford, Vic., of which he was recently the preacher, intimating that having changed his views on baptism, etc., he has severed his connection with the Churches of Christ. From another source we learn that he has succeeded in dividing the church at Toowoomba.

A telegram in an American paper from Chas. Reign Scoville reads: "Four thousand one hundred and nine converts at Hutchinson; 117 the last day; 179 the last Sunday. Sandy and wife, Marty and wife, Frisenger and wife, with Mrs. Scoville and myself. The Lord hath done great things for us whereof we are glad." This was a union meeting.

At Coney, Kentucky, where J. W. Cunningham of New Zealand, educated at Lexington, is laboring, a mission conducted by O. E. Hamilton, who spent some time in N.Z. and Australia, assisted by the Stewarts, resulted in 435 confessing Christ. Nearly all these have been received into church membership. The Bible School increased from 160 to 587.

C. A. Faulkner writes:—"It is the intention to hold a District Conference on June 4 next in this large and fast growing district of Mildura. There are quite a number of towns and settlements within reasonable distances. The cause of primitive Christianity has taken hold of many and is being held up as worthy of serious consideration. The time is opportune for considering the extension of the cause in this district, greater efficiency in church work, and kindred subjects. Preachers and speaking brethren who are able to sacrifice a little of their time in the great cause may be sure of a hearty welcome with accommodation. We want help in this the first and largest irrigation settlement in the Commonwealth."

The following resolution was passed at the late Conference of Associated Churches of Christ, held at Christchurch:—"That we reiterate the position of the Church of Christ upon the great question of temperance reform—total abstinence for the individual, No-license in every licensing district, and prohibition for the Dominion. We record with gratitude to God the great awakening of the public conscience throughout the Dominion in respect to the liquor traffic, as shown in the vote for Dominion Prohibition in December, 1911, and urge upon the members of our church the continuance of their best efforts to secure the carrying of No-license in their several districts and of Prohibition throughout the Dominion this year, and that to this end they should do practical work in agitation, education, and organisation to carry these proposals at the poll; that this year, which is the centenary of the introduction of the gospel into New Zealand, may be signalised by this other great blessing to the people of our land."

A letter from Mr. P. A. Davey, from Vienna, Austria, expresses appreciation for kindnesses shown to him and his family during their residence in England. His words concerning the English work are worthy of quotation:—"Evidently the F.C.M.S. work is a difficult one. You need more British-born evangelists with a positive message. I have wondered, too, whether, as in Japan, it is not necessary to work along lines of least resistance and even conform, so far as seems wise in matters of expediency, to the best the Old Brethren Churches have in their methods and manner of public worship, and sink out of sight anything like the idea of introducing an American type of Apostolic Christianity which Britishers are sure to resent because, like the Japanese, they are a distinct national type and are very nation-

alistic in their sentiments: their whole outlook on the world is decidedly British, not American. I shall ever pray for the Churches of Christ in Great Britain. I do not profess to wholly understand your problem, and, if I did understand it, the statement of it would be far easier for me than the solution would be to you. I am one with you in praying that the distinction of 'American' Churches and 'English' Churches shall be dropped by all concerned in public and in private, and that a positive gospel shall be sounded forth. I hope you will be able to secure many good able gospel preachers in the near future."—*The Christian Monthly (England)*.

Brisbane City and Suburban Conference.—The second united rally of the above Conference was held on April 21, at Annerley. Visitors were present from Brisbane, Albion, Zillmere, and Hawthorne. The President, H. C. Stitt, occupied the chair, and as requested by Conference delivered a short concise statement of our position as a people pleading for the restoration of the New Testament church. H. Urquhart Rodger (Albion) delivered a stirring address on "Christian Apathy," basing his remarks on Ezekiel's vision of the valley of dry bones. At the close appreciation was expressed. The rally was highly successful, and certainly established the usefulness of the reunion. W. J. Way, State Organiser, and evangelist W. Hayes were present. The President apologised for the absence of W. H. Nightingale, who is at present away on his vacation, but is a leading worker for the Conference. During the evening choir singers assisted from the Brisbane, Albion and Zillmere churches. The next rally will be held at Hawthorne on May 12, when H. Urquhart Rodger will speak on "The Plan of Salvation," and W. H. Nightingale will take as his subject "The Aims of the New Testament Church." If it was possible for the Conference to permanently engage an organising evangelist to specialise in the suburban work, a grand missionary enterprise could be launched; meantime Bren. Nightingale and Rodger are generously shouldering the work.—H. C. Stitt.

COMING EVENTS.

MAY 13 (Wednesday, 8 p.m.)—High-st., Prahran. Opening of new Kindergarten Hall. Good speakers; items from scholars. Everybody invited. See hall furnished for use.

MAY 10 & 11.—The Brunswick Bible School anniversary will be held in the local Town Hall, Sydney-road, corner Dawson-st., on 10th and 11th May. On the 10th Mr. F. M. Ludbrook at 3, "Puffing Billy." At 7, Mr. W. Beiler. Scholars will sing. On the 11th a grand Concert by the scholars at 7.45. Silver coin admission.

MARRIAGE.

FEATHERSTON—DAVEY.—On the 10th of March, at Church of Christ, Windsor, by Mr. J. Pittman, Stanley, eldest son of Mr. and Mrs. John Featherston, of Camberwell, to Gertie Amelia, eldest daughter of Mr. and Mrs. W. H. Davey, "Windarra," Glen Eira-road, East St. Kilda. Present address: 195 Highett-st., West Richmond

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Wanted, an Evangelist for the Mataura Church of Christ. For particulars, apply to George Beaumont, Secretary, Church of Christ, Mataura, New Zealand.

IN MEMORIAM.

DICKENS (JANE).—In memory of my precious mother, who passed away on May 9, 1911. —Jeannie Dickens.

DICKENS.—In memory of my dear grandmother, who went to heaven on May 9, 1911. —Neil Ames, Nelson, New Zealand.

The Society of Christian Endeavor.

FORGIVENESS OF INJURIES.

May 10 to 16.
(United Meeting with Juniors.)

Daily Readings.

About getting angry. Matt. 5: 21-24; Ephes. 4: 25-32.
Returning good for evil. Matt. 5: 38-41; Gen. 50: 15-21.
Kindness to enemies. Luke 6: 27-38; Prov. 25: 21, 22.
Love and Bless. Matt. 5: 43-48.
Avenge not yourselves. Rom. 12: 14-21.
The Master's Example. Luke 23: 27-34.
Topic.—Forgiveness of Injuries. Matt. 18: 15-35.
Am I allowing an old grudge to spoil my life?

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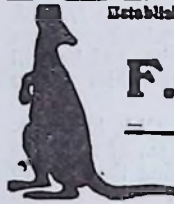
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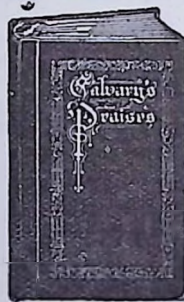
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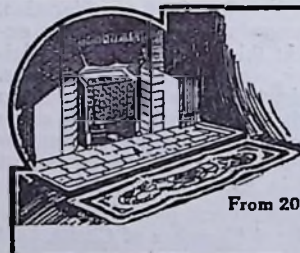
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