

The Ideal Church.

By Gifford Gordon.

An ideal is a conception embodying perfection. God is its author. When out of the darkness of chaos he commanded light to come forth, perfect light was his ideal. When about to create man, the same standard of excellence was before him, as seen in his declaration, "Let us make man after our image, after our likeness." When seeking a law that should govern man he chose one that demanded absolute perfection. And when seeking a Saviour to redeem a sin-stricken world, he looked to "him who knew no sin," to him who was the very embodiment of perfection—the ideal life. The same ideal undoubtedly occupied the mind of the apostle when laboring to establish an ideal love between husband and wife he referred to Christ's love for the church. "Husbands, love your wives, even as Christ also loved the church, and gave himself up for it; that he might sanctify it, having cleansed it by the washing of water with the word, that he might present the church to himself a glorious church, not having spot or wrinkle or any such thing; but that it should be holy and without blemish."

When this glorious morning dawns, the eternal purpose of Almighty God will have reached the zenith of its perfection. The sojourn of our Lord and Master on earth did not complete the eternal purpose of God; for as our Great High Priest and Intercessor has passed into the heavens, he is still engaged in work preparatory to its final consummation. He is preparing a place for us, that where he is, there we may be also. And not until the Son of man shall come in the glory of his Father, to fashion anew the body of our humiliation, conform it unto the body of his glory, and present us faultless before the Father's throne with exceeding great joy, there to live throughout the never-ending ages of eternity, will the eternal purpose of God reach the summit of its glory.

Will the ideal be realised?

What a memorable day that will be! When this old world shall be rolled up as a scroll, when time shall be no more, and when we shall see the Son of man coming with power and great glory, surrounded by angels and archangels, coming to receive

his bride—the church; coming to present her unto himself a glorious church, not having spot or wrinkle, or any such thing, but holy and without blemish. But those who have studied the history of the Christian church from her inception to the present, know that while her influence throughout the world has been mighty, she has not yet attained unto her ideal. During the dark ages her ideal was lost in the shameful struggle of the long line of Popes, in their endeavors to gain ecclesiastical supremacy over church and State. And while those days are no more, and man is permitted to worship God according to the dictates of his conscience, still she falls far short of the ideal. We have a multitude of churches. The body of Christ is split into almost a thousand fragments. We see jealousies, envying and strife, inside her sacred walls we find traces of infidelity, scepticism, and destructive criticism, and in consideration of these things we question the possibility of the church ever attaining unto such an ideal. Will the church ever be without spot or wrinkle, holy and without blemish?

Striving after the ideal.

Not so long as fallible man has anything to do with it. The church militant cannot be spotlessly pure. It is only the church triumphant that can attain unto such a perfection, and reach such an ideal. However, while the church recognises the impossibility of attaining unto such an ideal, still she recognises the wisdom of striving to that end, that for making the attempt she will be all the purer, the holier, the richer, the greater. Jesus said to man, "Be thou perfect, even as your Father in heaven is perfect." He knew the impossibility of man reaching such an ideal, but still there is the standard; attempt it, aim at it, and your efforts will be rewarded with a life beautiful, rich in its virtues, and mighty in its influence. Yes, the best and noblest lives are those which are set toward high ideals, and the highest and noblest ideal that any man can have is Jesus of Nazareth. And what applies to the individual Christian will apply to the church.

1. A church with a converted membership.

My conception of the "Ideal Church" is a church with a converted membership. Not a membership that has gone through a form of joining the church, but whose hearts have been truly converted to the Lord. Men and women whose minds, wills and purposes have undergone a complete reformation, so that they might be truly in sympathy with spiritual things. Jesus declared that "the world could not receive the Spirit." Why? Just because the world is not in sympathy with the things of the Spirit. "For the natural man receiveth not the things of the Spirit of God; for they are foolishness unto him; neither can he know them, because they are spiritually discerned." The reason why so many church members are living as if they did not fear God, or care what became of his church, and hence the reason why the church is so often compelled to hang her head in humiliation and shame, is because they have joined the church in an unconverted condition. They have never experienced that change of heart which is imperative in true conversion.

Indifferent Christians.

The cold, indifferent way some Christians treat the church is most appalling, to say the least. They are indifferent to their attendance. It has to be an exceptionally fine day, with even temperature, to induce them to venture out. If there are any indications of rain, or heat, they will meekly walk inside, pronounce the day unfit for respectable people to be out, delve into some latest novel, and thus enjoy the day. But when Monday morning comes the weather does not receive the slightest consideration. It does not matter how heavy the rain, or how extreme the heat, they must get to work, and they get. They are indifferent to the hindrances of the church. How the local expenses are met does not concern them in the least. They so rarely attend, and when they do they search for the insignificant threepennybit, and without the sign of a blush, drop it into the collection box. Ask them for £5 towards the preacher's salary, and after utilising all your persuasive powers, they politely offer you 5/-. Ask them for £10 towards the liquidation of a long-standing church debt, and when they have regained their breath and be-

come aware of your presence and the extent of your request, they offer you 10/- But go into their homes and you will find all the heart could wish. Follow them about the city, take note of their actions, and you will soon be convinced that the reason why they do not support church finances is not because they are poor, or mean, but simply because they are indifferent. They are indifferent to the great work of evangelisation.

How the heathens in the Home or Foreign lands are to come under the influence of the gospel and believe, does not concern them. And all the special appeals that are made in the interests of this great work do not affect them in the least. They are indifferent and thus never hear, or take the trouble to read such appeals. Friends, if such people treated their own interests as they treat the Lord's, they would be reduced to beggary in less than three months. They are indifferent to the life of Christ, and care but little whether or not their lives are even a reasonable reproduction of that one ideal life. They are careless about their habits, their companions, their amusements, and their conversation. In their indifferent condition they lose sight of the truth expressed in the old maxim that "Example is better than precept." Indifference will not be seen in the life of a converted man. Again the converted man will not be responsible for church troubles, and yet how often do we find men holding themselves up to the world as professing Christians responsible for splitting the church literally to pieces in order to gratify their own selfish desires and conservative ideas. Almost every church motto reads, "In things fundamental—unity. In matters of opinion—liberty. In all things—love." But Christians who even glory in such a motto have been known to miss its meaning.

Matters of opinion.

It would seem that so many are unable to discriminate between "things fundamental," and "matters of opinion." Many matters of opinion they would thrust upon you as articles of faith, and in doing so, are as dogmatic and dictatorial as the Pope of Rome. They deprive their brother of the right to hold an opinion contrary to theirs, hence they rob him of his liberty, while in the "all things" they exhibit about as much love for their brethren as the Jews did for Jesus when they crucified him on Calvary. Friends, upon "matters of opinion" there never can be unity, and hence it is not the place for dogmatism, and just so long as they do not affect the essence of Christianity they should not be the means of dissension. God's idea in sending Jesus into this world was to save sinners from their sins. Prior to the Lord's ascension to glory, he committed unto man as a sacred trust a glorious gospel. A gospel of peace, not of contention. A gospel of hope, not of despair. A gospel of love, not of hatred. A gospel of freedom, not of tyranny. And friends, if we are going to be

faithful to the sacred trust, we will not find time to fight and quarrel and quibble over matters of opinion — things upon which there never can be unity—but every spare moment will find us out in the highways and byways, lifting up poor sin-fallen humanity from the lowest depths to the highest heights. The apostolic admonition to "do all things decently and in order" allows the widest latitude for the introduction of anything of a legitimate character, and within the bounds of reason and common-sense, and for you and I to dogmatise about the unscripturalness of certain things which have repeatedly proved themselves instruments in God's hands in bringing thousands under the influence of the gospel of Jesus, and hence into his kingdom, would win for us a stigma that would follow us to the grave. If we glory in such a motto, then for the sake of the God who loved us, and the Christ who redeemed us, let us give it a reasonable and practical interpretation in the lives we live.

United in love.

2. A church united in the bonds of love and fellowship.

My conception of the ideal church is a church united in the bonds of Christian love and fellowship. We believe this day is coming; and when we study the condition of things in the religious realm we are sanguine enough to predict that such a union is not in the far distant future. In all countries there is springing up stronger bonds of love and friendship between the leading Protestant bodies. The great reformation of the nineteenth century has undoubtedly been a factor at work in bringing about such feelings of fraternity and love. We believe that as a people we have discovered, and are advocating the only true basis of Christian unity, and our progress although not as great as we had hoped, still is a long way from disheartening.

Inconsistency.

But we also believe that if all the earnest and faithful preaching on the subject had only been backed up with a little more consistency on the part of our members, our progress would have been ten times as great. But this is where we as a people have lost out. Our preachers many Sunday evenings paint in glowing colors the beauty of our plea. It appeals to the outsider. It must appeal to any reasonable man. But when he gets inside he is very much distressed and disappointed upon finding factions and divisions, strifes and jealousies in the very church advocating the only true basis of Christian unity. He does not withdraw immediately, but keeps on, hoping things might improve, but finding no improvement, but rather the reverse, he severs his connection with the church and is loud in publishing abroad his reasons for so doing. I am very much afraid that our churches in this State at any rate are a long way from Christian unity, and until

we become a little more consistent along these lines, all our preaching and pleading with men and women to become more Scriptural, when we by our divisions are so wide of the mark ourselves, will be ignored and ridiculed. Why should I expect my brother to give up a fault when I am afflicted with a similar fault myself? All my preaching and pleading would be brand as base inconsistency. Then why should we expect other religious bodies to give up things which tend to divisions when we cling so tenaciously to such things ourselves? From an outsider's standpoint, and yes, from an insider's standpoint who is not biased in any way, it appears the height of inconsistency.

An effective sermon.

The greatest and most effective sermon that we as a people can preach to other religious bodies, and to the world, on the subject of unity, is to become a united people ourselves.

Let us get into the condition of the early Christian church, when such a love existed among them that heathens were led to exclaim, "Behold, how these people love one another." That was a sermon on unity with a far reaching effect, and such a sermon would be just as effective to-day. If our progress in the past in the light of such conditions has been anything but disheartening what would it have been under proper conditions? Marvellous! I move, Mr. President, that in the future we be equally as insistent upon practising our plea as upon preaching it. Let our preaching and our practising go hand in hand, and, O, what a mighty people we would become! We would certainly have a much greater influence in the religious world than we have to-day, and while we have been instrumental in bringing about a greater desire for unity among God's children, still with a little more consistency in our ranks we would soon have people praying the prayer of Wesley with a much greater fervency than they do to-day. "Would to God that party names were forgot, and that we as loving, humble children might sit down together at the Master's feet, read his holy word, imbibe his spirit, and transcribe his life in our own."

To be continued.

Giving is essential to the completeness of Christian character. It is the crowning grace because it is the manifestation of the highest excellence. It is the result of sympathy, unselfishness, of contact with Christ, of drinking in of his Spirit.—*A. Maclaren.*

"I can forgive, but I cannot forget" is only another way of saying, "I will not forgive." A forgiveness ought to be like a cancelled note, torn in two and burned up, so that it can never be shown against the man. There is an ugly kind of forgiveness in this world—a kind of hedgehog, shot out like quills.—*H. W. Beecher.*

South Island District Conference, N.Z.

1908, 1015; 1909, 955. Teachers, 1908, 119; 1909, 121. Bible Class, 225. Additions to church from S.S., 23.

On Friday morning, March 25, the 25th annual Conference of the Churches of Christ, South Island District, was commenced in the Tabernacle, Great King-st., Dunedin. T. Arnold, Vice-president of the Conference Executive, presided. Devotional exercises occupied the first half hour, after which came the roll call of delegates.

The churches represented and the list of delegates were:—

Christchurch: R. Gebbie. Ashburton: J. Readhead, W. Shearer, W. Olsen. Greymouth: J. M. Innes. Oamaru: T. H. Mathieson, S. Clarke, senr., J. Gebbie, J. D. Farnilton. Hampden: G. Mathieson. Dunedin: Captain C. F. Sundstrum, J. W. Stokes, J. M. Routledge, Alex. Thompson, W. J. Hastie, L. Kemnitz, L. C. J. Schulenburg. South Dunedin: W. M. Allan, A. F. Burns, L. Irvine, W. H. Palmer. Mornington: H. Holmes, Captain J. Stewart, J. L. S. Wright. North-east Valley: T. Arnold, G. Balsille, W. J. Lowe. Burnside: J. I. Wright. Kaitangata: E. Andersen. Gore: J. R. Clarke, W. G. Ladbroke. Mataura: T. J. Bull, W. Pryde, M. Perkins. Invercargill: A. Brighton, W. D. Little, J. Watt, Middlemass. Isolated members: A. Roy (Portobello).

The Vice-president apologised for the absence of the President, C. Fleming Macdonald, through indisposition, and welcomed with pleasure the delegates, whom he said he looked upon as being representatives of the soldiers of the army of the Lord and of one church, who were bound together as Christians of one conviction and as members of one union, working together in the same vineyard. Since their last Conference the Lord had been gracious to the church. She had had her victories, and they must not be discouraged by any failures experienced. He urged them not to diminish their endeavors in that band which had for its purpose the efficient carrying on of the work of the Master.

Expression of deep sympathy was extended by motion to Bro. Macdonald.

Greetings were extended to the Conferences of the Middle District and North Island District, now in session, and to the Christian Women's Board of Missions of the Churches of Christ, the latter also meeting in Dunedin.

The Presidential address by C. Fleming Macdonald was read by Bro. Arnold. The writer dealt with the two-fold mission of the church—namely, the unity of divided Christendom and the evangelisation of the world, and in this connection touched upon some of the matters upon which, he was happy to say, they were united as Christians. Having alluded to the ordinances of divine worship, and their significance, he emphasised the necessity for prayerful devotion in obeying the commands of Christ and diligence in the service of the Master, who said: "Go ye into all the world and preach the gospel to every creature."

HOME MISSION REPORT.

Brethren,—We have come to the end of another year, and again would place before you an outline of the work, which, under the blessing of our heavenly Father, your Committee has been enabled to carry on.

At our last Conference the following recommendations were made to the Home Mission Committee:—1. That the whole matter of future (Home Mission) work be left entirely in the hands of the Committee. 2. That churches employing preachers be urged to lend same for one month.

Ashburton.—In conformity of the wish of last Conference, F. W. Greenwood has continued to labor with the Ashburton church till the present time. Owing to financial difficulties which existed when Bro. Greenwood took up the work at Ashburton, your Committee paid his full salary for the first six months, but during the latter part of the year the conditions had so improved that the church was able to relieve the Committee to the extent of £1 per week. Bro. Greenwood's report shows the work that has been done under his ministration. Although there has been little increase in the membership of the church by faith and obedience, we realise the difficulty of the position upon his taking up the work, and feel that he has done a great deal to build up, unite and strengthen the members. Bro. Greenwood's engagement with the Committee terminated last November, but has been extended until the Conference.

Gore.—Soon after last Conference application for financial assistance was received from the church at Gore. J. R. Clarke (Oamaru) had been communicated with in reference to taking up evangelistic work, and subsequently was engaged by the church, when your Committee assisted by paying £1 per week towards his salary. Bro. Clarke's report, which speaks for itself, presents the position very clearly before Conference.

Burnside.—The charge of Burnside church has rested mainly in the capable hands of our Treasurer, J. M. Routledge, who during the year has done a considerable amount of preaching as well as arranging for speakers in his absence. The interest in the church and Bible School has been well maintained, and 10 additions are reported. George Clark has taken over the superintendency of the Bible School.

Finance.—The annual golden offering was again taken up in July, but, as the amount raised was insufficient for our needs, another appeal was made in December. We still find it a difficult matter to meet our obligations. Probably the proposed amendment in the way of carrying on this important and necessary work would be a means of relieving us of the continual worry of endeavoring to make both ends meet.

The statistical schedule shows the following totals:—Members, 1908, 1669; 1909, 1617. Additions, baptisms, 81; by letter, 70. Losses, by death, 22; by letter, 73; by roll revision, 91. Increase, 46. Average attendance at breaking of bread, 724. Average at gospel services, 1341. Scholars,

FOREIGN MISSION REPORT.

Dear Brethren in Christ,—It is a pleasure to submit the sixth annual report of the Foreign Mission Committee. We do so with hearts full of gratitude to God for his loving kindness in leading the brethren to give this work the whole-hearted support that has been manifested by them in the past. We desire also to place on record our appreciation of the splendid manner in which our appeals have always been responded to.

While the contributions this year have exceeded in the aggregate that of last year, still we regret that a few of the churches have not quite attained what they did last year, thus falling short of their apportionment. Christchurch, Greymouth, and Mornington have done splendidly, all exceeding their apportionments, while Hampden and Gore have also reached their apportionment.

The total we appealed for was £275, and of this we received £242/9/2, which cannot be regarded as otherwise than satisfactory. The work, however, is expanding, and the necessity for more money—and that immediately—is getting a little serious, as there are several financial matters of importance that will require to be dealt with in the near future.

Bro. Hadfield's furlough will be due at the end of next year, and it will be necessary to secure the services of some brother to take his place.

We have, however, perfect faith in God, who will, we feel sure, move the brethren as he has done before, to see that we are not handicapped by insufficient funds in this great work.

We regret that the exchange of preachers on Lord's day previous to Foreign Mission Sunday was not as general this year as we would have liked, a number of our brethren finding it inconvenient to leave their own church. To those brethren who did so willingly assist us in the direction we again tender our thanks.

The reports of Bro. Hadfield and the General Secretary deal largely with the progress of the work and the achievements of the workers, so that it is not necessary for us to give more than a brief outline here.

The Field.—Bro. Hollis has now taken up the work at Blantyre under the direction of the British churches, and we rejoice that this promising field will now receive the attention and assistance that it deserves.

The work at Bulawayo continues to prosper and extend. Bro. Hadfield has commenced a meeting for preaching the gospel to the white people at Bulawayo in the Good Templars' Hall. This service he conducts, while Bro. Anderson holds one in the Main-st. chapel for the colored people; so that on every Lord's day the gospel is preached by our brethren at Bulawayo to three distinct classes of people—viz., the whites, the colored, and the natives.

Bro. Sherriff continues his noble work at Forest Vale, with the assistance of Bro. Hills and Sister Dobson. He is, however, considerably hampered for want of sufficient funds, his mission being conducted without the assurance of any money whatever. He has a perfect faith in God, who he knows will supply all his needs.

We again contributed to Bro. Sherriff £20 towards his work as an expression of our sympathy with this cause, which is undoubtedly of great value to the Bulawayo Mission.

The Workers.—Our brethren have labored with great devotion, and we commend them to you, and trust they will be continually borne up before God for his blessing. We are glad to report that Bro. Hadfield has recovered from his serious illness, and is now again fulfilling the many duties that so continually fall to the lot of a missionary. The Committee regret that our pioneer worker, Bro. Agrippa, thought it the leading of God to resign during the year. He has now settled down on a farm twelve miles from Bulawayo, where he purposes spending his spare time in preaching to the natives. He will, of course, be able to assist the brethren at Bulawayo occasionally.

The Converts.—The church membership has steadily increased, there having been 66 additions during the year—viz., 5 white people, 3 colored, and 58 natives—the total membership now standing at 274.

The work at Intini (Hillside) has been encouraging. The number of members at the commencement of the church on May 15 was 8, which has now reached 21, making a total at both places of 295.

Native Evangelists.—The resignation of Bro. Agrippa necessitated an alteration in the Student Evangelist Training Scheme, the headquarters of which are now at Intini. The training of natives as teachers and evangelists is a most important work, and as we have decided to spend £50 per year of the amount previously paid to Bro. Agrippa on this work, Bro. Hadfield will be able to extend it considerably. It is principally financial reasons that prohibit us having a larger number of students in training.

Finance.—The statement of receipts and expenditure is submitted with deep gratitude to God. We realise that the brethren have been inspired to give by their love to the Lord Jesus Christ, their noble response being evidence of this.

Prayer.—God has proved a prayer-answering God, for our prayers to him on behalf of the workers have always been heard and answered. We would impress upon the brethren the necessity and desirability of continually remembering our missionaries before the throne of grace, seeking that God's richest blessing may abide on them in their strenuous labors in Darkest Africa, not forgetting those in our own country who are identified with the Foreign Mission work.

In closing, we remind the brethren of Bro. Hadfield's words: "Your gifts and labors on behalf of South Africa are not wasted. 'The Master of the Harvest' is blessing your seed sown, and in the end you shall see among the stores of the heavenly barns rich sheaves as the result of your labors and ours." Let your prayers, your labors, and your gifts be in proportion to the prosperity that God has already given, and the rich promise of future blessings more glorious still. This done, and we shall all see the 'blessings that we cannot contain.'"

In this spirit we have entered upon another year's work on your behalf and for the extension of the kingdom of Christ Jesus in South Africa.—On behalf of the Committee,

J. L. STEWART WRIGHT, Sec.

A. Roy was heartily thanked for his services in connection with the isolated members.

Discussion took place on a motion passed at the last Conference as to the best methods of carrying on Home Mission work, and which the special committee was set up to consider. It was recommended that each church appoint a committee to act as corresponding secretary with the Home Mission Committee; that any church formed under the auspices of the Committee be under their foresight for two years; that the Committee have discretionary power in the engagement of evangelists; that the Home Mission annual offering be taken up the fourth Sunday after Conference, and that the Committee be urged to make liberal use of literature in connection with evangelistic work.

It was decided to offer an engagement of one year as general evangelist to H. G. Harward, Principal of the Bible College, Melbourne, his work to be among the churches of the Southern District, and to do pioneer evangelising. Details in connection with the engagement were left in the hands of the Home Mission Committee.

The Conference Essay on "The Old Watchword and the New Century" was next read by T. H. Mathieson (Oamaru). A hearty vote of thanks was accorded the essayist.

It was decided to hold the next Conference at Ashburton.

At 6.30 the delegates and friends were entertained at tea in the Choral Hall, the ladies of the Tabernacle and suburban churches presiding over the tables. After tea, a Foreign Mission Rally was held in the Tabernacle, J. Inglis Wright, President of the New Zealand Mission Board of the Churches of Christ, in the chair. Appropriate addresses were given by T. J. Bull, W. D. Little, T. H. Mathieson and T. Saxby, and the programme was interspersed with musical items.

The Conference was continued on Saturday morning, followed by a picnic at Portobello in the afternoon.

The Conference decided to establish a church extension fund to assist in the erection of church buildings by means of loans repayable by annual instalments, an annual collection being taken up in all the churches in the union augmented by individual contributions, annuities, or bequests. In this connection Captain C. F. Sundstrum, C. F. Macdonald, T. Arnold, A. Thomson and A. Roy were appointed trustees, with full power to receive all contributions to the fund, and lend same or part to any church they think advisable.

The election of Conference officers resulted as follows: President, F. W. Greenwood (Ashburton); Vice-president, Ralph Gebbie (Christchurch); Sec. and Treas., J. Readhead (Ashburton); Home Mission Committee: President, A. Roy, Portobello, re-elected; Sec., L. C. J. Schulenberg, Dunedin, re-elected; Treas., J. M. Routledge, Dunedin, re-elected; C. F. Sundstrum, W. J. Stokes, W. J. Hastie, and A. Thomson.

Foreign Mission Committee: President, J. Inglis Wright, Dunedin, re-elected; Sec., J. L. Stewart Wright, Dunedin, re-elected; Treas., K. H. Kippenberger, Dunedin, re-elected; Committee: Mrs. T. Brown, Miss J. Alexander and Messrs. C. Auburn and H. Holmes.

It was agreed to continue the *Quarterly Letter*, under the editorship of T. Arnold.

In connection with the Conference a united Sunday School rally took place on Sunday afternoon. The Tabernacle, N.E. Valley, Mornington, and South Dunedin Bible School scholars were present, and the meeting was presided over by Ralph Gebbie (Christchurch), President of the Churches of Christ Bible School Union. An attractive programme was provided, and included two brief interesting addresses by the President and T. H. Mathieson. An appropriate medal was presented to each scholar.

In the evening Mr. Gebbie preached the Conference Sermon, the subject being, "None Other Name." The preacher sought to show that no name has centred such universal attention upon itself as the name of Jesus. None has ever been so much hated and yet at the same time so truly loved from the very beginning. No name was higher than that of Jesus; none abler than that of him who could still the tempest and raise the dead; none so sure as his, the same yesterday, to-day, and for ever; and none sweeter, for who else could save from death and hell? And there was no easier name than Jesus, who said: "If ye love me ye will keep my commandments." The three phases of the text—no other name by which or through which we may be saved, none other by which to be called, and in which to work—were then dealt with. The reasons why the idea and aim of the gospel were to save men from the penalty and the guilt of sin and free them from its power, next received consideration by the speaker, who went on to refer to the knowledge of the truth, the standard of ethics, and the gift of power that were offered us in the name of Jesus. Jesus Christ lived a perfect life, and looking upon that life man could see what he might attain to. He sees the foolishness of sin, the power of Christ, and the gift of Christ. New aspirations and new ideals take hold of him, and through that life, after living a successful, happy life, he is ushered into the presence of God, to dwell in a prepared place with a prepared people. The steps by which these may be attained through Christ having been explained, Bro. Gebbie drew the difference between the liberty which is to be found in Christ and independence, and in conclusion said that to be loyal to Christ means to be loyal to his Word; his teaching must be believed, and his commands must be obeyed.

The Bible Schools session was continued on Monday morning. R. Gebbie, the President, stated that the eminent Dr. Potts was fond of expressing the opinion that the Bible School must keep time with the music of the twentieth century. "The Bible School should be the best organisation"

was the keynote, and every department would then be able to carry on larger and more efficient work. Following on the lines of the International Sunday School Association of America, standardisation was what was really wanted, with an elementary department with selected lessons for beginners, with only one lesson of one theme of thought for each Sunday; trained teachers, who had the power to impart in such a manner as to permit of the young minds easily grasping the truth. The intermediate department was extremely difficult to deal with. It was the one with the leak in it. The teaching of teachers could be advanced, and the class workers receive certificates for organisation. To some extent they had lost sight of this association work.

An address upon "All the Church, and as Many More, in the Bible School," was delivered by W. D. Little. Bro. Little dealt with his subject from the point of view, not as an organisation apart from the church as a means of teaching others, but as a means of acquiring knowledge on the part of the church itself, in order that it might be able first of all to minister to its own needs, and then to minister to the wants of others. In this connection, referring to the lack of Bible study among disciples, he drew the distinction between exhortation and teaching, and pointed to the desirability of church members being in the Bible School for the development of Christian character.

W. J. Hastie next spoke upon "Organisation of Bible Classes Among our Young People." Suggested methods for the more successful carrying on of the work of the Bible School, the business of which is to make Christian character, were touched upon, as well as what the institution means to the home, to the church, and to citizenship.

"Children's Work," was the theme upon which a paper was read by Mrs. Powell, South Dunedin. The paper had to do with the religious care of children and the good influence that was essential to the building up of the Christian character of the child whom Christ had given a place in Christian lands to-day.

The closing address was delivered by T. J. Bull, Maitaura, upon "Supplementary Work, Graded." With regard to Bible School work and its before-stated drawbacks, he thought they could easily get over the difficulty by infusing a little more steam and enthusiasm into the work, and by getting into closer touch with spiritual forces. With regard to the grading in the schools, classes should be graded so that each child would be taught at every period of growth the truths suitable for it which it ought to know. If a good system of this description were adopted, supplementary lessons would not be necessary. The children could not be properly graded at once, but gradually the machinery could be brought to work properly under essential divine forces to ultimate success.

The addresses were freely discussed,

and at the conclusion the speakers were accorded a vote of thanks.

The election of officers resulted: President, C. F. Macdonald; Vice-president, T. Arnold; Secretary, W. H. Palmer; Treas., W. J. Lowe; Committee: J. W. Stokes, W. Alexander, Misses L. Neil and B. Thompson.

At the conclusion of the Bible Schools Union session the congratulations and fraternal greetings of the Union were extended to the Christian Women's Board of Missions, then sitting in Conference.

It was decided that a committee consisting of W. J. Hastie, R. Gebbie, F. W. Greenwood, J. W. Stokes, H. Langford, and W. Kilgour, make suggestions to next Conference for the consideration and guidance of the associated churches in regard to the matter of the transfer of members from one church to another.

The Foreign Mission work in South Africa for the ensuing year was left in the hands of the Foreign Mission Committee.

W. D. Little, Invercargill, was appointed Conference essayist for next year.

On behalf of the visitors, through T. J. Bull, a hearty vote of thanks was passed to the Dunedin members for their hospitality. Thanks were also passed to the ladies who had assisted at the tea meeting, to the Press and Press reporter, Mr. H. Woollett, also to the Conference chairman and Secretary, and the retiring Committees.

That evening the proceedings of the Conference were brought to a conclusion with a Home Mission rally. The different phases of the subject "My Quota Towards Home Missions" were considered. The speakers were R. Gebbie, J. R. Clarke, W. J. Hastie and J. M. Routledge. Appropriate anthems were rendered by the choir under the conductorship of R. D. Trounce.

Christian Women's Board of Missions.

ANNUAL CONFERENCE.

The second annual Conference of the N.Z. C.W.B. was commenced on Friday, at the Hall of the City Church of Christ. About 65 delegates were present, representing the auxiliary societies at Wanganui, Oamaru, Hampden, Gore, Invercargill, Kaitiaki, South Dunedin, and North-East Valley.

The chair was taken by Mrs. Powell (South Dunedin), who led the devotional services, after which reports from the Treasurer and also the Secretary were considered. The work of the Board was described as being enthusiastically prosecuted, and the interest and membership of the sisterhood steadily increasing. During the year a missionary had been employed for a short time in Westland, and the total membership of the society in New Zealand now stood at 408. At the commencement of the year the officers were faced with an empty exchequer, but now had the respectable sum of £108 to their credit at the bank.

Mrs. John Hislop (City) welcomed the delegates, and Mrs. Cole (Invercargill) responded,

expressing their pleasure in attending such a large and important Conference of representatives.

The annual Presidential address was then delivered by Mrs. W. J. Hastie, who reviewed the work of the past year as being richly blessed by God, to the sweetening of home life, the up-building of their own souls, and adding to their usefulness in the harvest field of their divine Father. They were now merely laboring at constructing a foundation upon which a glorious and beautiful superstructure would hereafter be upreared, making a good work for God. They should rejoice together at the success that had attended their efforts.

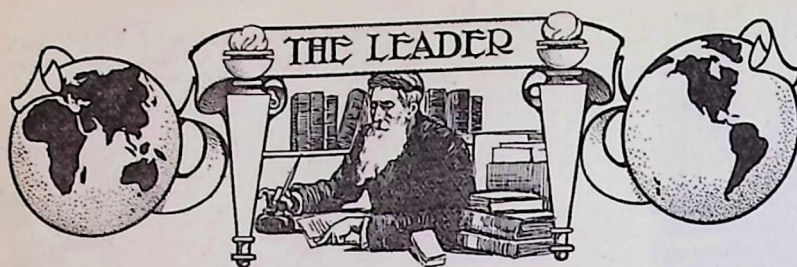
Congratulations and fraternal greetings were received from the Conference of the United Churches of Christ now in session in Dunedin, and the Secretary was instructed to reply in suitable terms reciprocating the hearty good wishes received.

The Dominion Secretary, Miss M. Lowe (N.E. Valley), on behalf of the New Zealand Board of Missions, presented Mrs. Hastie with a golden mission badge and chain, and in a few well-chosen words, expressed the love and esteem felt for the President, and their appreciation of her faithful service during her term of office. Mrs. Jarvie, on behalf of the President, thanked the contributing auxiliaries for their very handsome gift and the love prompting it.

The Conference concluded on Monday afternoon. Papers were read from the pens of Miss Vine and Miss Parnell (Wanganui) upon the subject of "The Need of New Zealand for our Missionary Efforts." After discussion, the plan of future work was left in the hands of the Executive, with power to act. The election of officers for the ensuing year resulted in the following ladies being returned: Dominion President, Mrs. W. J. Hastie; Vice-presidents, Mrs. Powell and Mrs. Macdonald; Dominion Secretary, Miss Mary Lowe; Recording Secretary, Miss J. Lowe; Treasurer, Mrs. Charles Sundstrum; associate members, all presidents of the New Zealand auxiliaries, *ex officio*.

Two Creators.

Man has two creators — his God and himself. His first creator furnishes him the raw material of his life and the laws in conformity with which he can make life what he will. His second creator, or himself, has marvellous powers he rarely realises. It is what a man makes of himself that counts. Man is placed in the world not as a finality, but as a possibility. Man's greatest enemy is himself. Man in his weakness is the creature of circumstances. Man needs less of the "I am a feeble worm of the dust" idea in his theology, and more of the conception "I am a great human soul with marvellous possibilities" as a vital element in his daily working religion. At each moment of life he is a king or a slave. As he surrenders to wrong or weakness, he is a slave. As he crushes weakness and masters opposition, then he is a king.—*W. G. Jordan.*



IS THERE LIFE AFTER DEATH?

The most serious question that a man can ask is this: "Is there life after death?" It is serious because the answer we give it will have a profound influence upon our lives. Many men are asking this question to-day. All men ask it some time or other in their lives. Not audibly, perhaps, but in those rare moments when the mind is forced to consider the mystery of things, whether they be seen or unseen. At the present time, however, men are speaking audibly and freely concerning the thoughts in their minds regarding this momentous subject—perhaps more freely now than at any other time in the world's history. And what is more to the point, men are not simply asking the question without caring much whether or not they get an answer, but many are earnestly seeking to discover for themselves whether it is a question that man himself can answer. With many it is no longer a question that must be studied from the standpoint of theology, but one in which they are demanding an answer from nature itself. In this enquiry, man, in regard to his "make-up," has been subjected to keen analysis. The old problem of the immortality of the soul is brought under review; but in all such seekings after an answer, the general result has not been satisfactory. And this must always be the case when revelation is ignored in the consideration of the deep things of God.

Nature not silent.

Not that nature is altogether silent about life after death, for it is not. It has its prophecies—its whispers of the possibility of a future life, but while these are eloquent enough, they give no solid basis on which the mind can rest with certainty. In a recent article in a Freethought journal a writer discussed the idea of God. That his idea of God was not ours, and that the article was flippant and inconsistent, need not concern us just now. We only notice it because of one line of argument he uses, but the force of which he evidently did not understand. He said: "We simply say God is because we are. As human creatures we have need of him; therefore he exists. Nothing could be more conclusive. Having lungs to inflate, there is air. Having wasting energies to restore, there is food. Having aspirations to fulfil, there is God." The argument properly used is not without force, and might be continued in the present case, namely, that as man can think and aspire after immortality, im-

mortality is, therefore, possible. The same thought is expressed by Leigh Hunt, when he says: "For does this soul within me, this spirit of thought and love and infinite desire, dissolve as well as the body? Has nature, who quenches our bodily thirst, who rests our weariness, and perpetually encourages us to endeavor onward, prepared no food for this appetite of immortality?" And so, as we pursue our enquiries, we discover that the best thoughts of men do not find any satisfactory solution of the problem of life in the idea that death is the end of all things. As Emerson says: "Our dissatisfaction with any other solution is the blazing evidence of immortality."

Serious as it affects others.

So far as the Christian is concerned, he does not need to look for evidence in nature or in himself. The question "If a man die, shall he live again?" is a settled one. Through faith in Christ, he lives in the hope of a glorious resurrection to everlasting life. Whether man is immortal or not is not for him a serious problem. It is only serious as it affects others whose faith has not been placed upon Christ. And it is this aspect of the question which appeals to us. For while it is true that the belief is widespread that man lives on after death, it is also true that a rank materialism is crushing out this thought from the minds and hearts of very many. Even beliefs that are natural to us, the finest instincts of our being, may be deadened or destroyed by a process of education which has that end in view. There are very many of whom it may be said that they are without God or hope in the world. They have reached that stage of dark materialism when they are convinced that beyond the grave there is nothing. That death is a sleep from which they will never wake. And so it is that the suicide seeks death as a relief from troubles that he has not the courage to face. Life has become unbearable, and by comparison, extinction looms before him as a veritable paradise. The idea of a future life, when it exists, makes men pause ere they rashly and impiously enter into it. Take away the idea of a future life, and you take away one of the world's great moral safeguards.

Materialistic conceptions.

The prevalence of suicides in modern days may be regarded as conclusive evidence that purely materialistic conceptions

of life are gaining ground. That belief in the idea that man is not immortal, but that "death ends all," is prevailing to a larger extent than we had any idea of. The formation of suicide clubs that we now and then hear of, could only be possible among people who had definitely cast off the idea of a hereafter. The people composing those clubs do not belong to the ranks of the "unfortunates," but are members of fashionable society and surrounded by all kinds of material comforts and luxuries. They have exhausted the pleasures of life, and their satiated appetites and intense weariness make them regard death as a welcome exchange. No reasonable person with any idea of justice and right in another world, would dare to seek its portals with the idea that their selfish and ill-spent lives would there enjoy conscious ease. That which makes them dare a suicide's grave is that they have lived the life of materialists, and their end is consistent with the life they have lived. Recent cablegrams from Europe inform us of an epidemic of suicide in Russia. During the year 1909, statistical returns show that 932 males and 500 females committed suicide. 123 girls, one of whom was heiress to £2,000,000, committed suicide, each leaving a letter stating that she was weary of life and resolved to end it. Nothing can account for this epidemic, except the increasing prevalence of materialist conceptions of life, in which the idea obtains that death is the end of all things, and the grave the only refuge for the man or woman to whom life has become something not worth living.

Moral responsibility.

Man's moral responsibility is a factor that must be taken into account in the consideration of this subject. The suicide ignores this, because he has decided that there is no future life, and consequently no one to whom he is morally responsible. And yet there is no fact that has been more clearly demonstrated than that man has a moral nature and therefore accountable to God for the deeds done in the body. Thomas Cooper, after escaping from the toils of materialism, wrote, "The most indubitable evidence that we have of a future state—next to Revelation—is the fact of our moral nature. What is it that our moral nature so clearly discovers? That vice, crime, wrong, deserve blame and punishment; and that virtue, uprightness, self-sacrifice for the good of others, deserve praise and reward. But, are vice and crime and wrong always punished here? Are virtue, uprightness, self-sacrifice, always rewarded here? Oh, no! Vice is often triumphant, crime is often kingly, while virtue suffers, and uprightness is degraded. Then the whole of God's moral government cannot be comprehended or contained in this our mortal life. If God's moral government were to end here, we should feel that there was an indelible stain on his justice; it would forbid our belief in his holiness. Our existence here can only

comprise the beginning of his moral government. This can only be a probationary state; there must be a future for us, as moral agents; a state wherein God's equity shall be clear as the light to all; where the wrong-doer shall be punished, and the right-doer shall be rewarded." If this be true, the suicide's paradise of extinction is an illusion—a blind leap into the dark, from which there must be a rude awakening. The gospel of materialism is therefore a dangerous gospel to preach. It assumes that man has nothing within him that is deathless, and ignores the fact that not only has he a moral nature, but that the real man within him is spiritual. The old doctrine of the immortality of the soul may be discarded, but the day in which its denial becomes universal will be one fraught with disaster to the human race.

Editorial Notes.

Unsatisfactory Statistics.

According to the published statistics at the recent Conferences, Victoria reported a net increase of 62 members; N.S.W. reported 196 and W.A. a net decrease of 20. In reality, however, W.A. has an increase of 50, the apparent loss being due to the dropping of the 70 "isolated members" appearing in last year's schedule. Adding the 166 increase reported at the S.A. Conference last Sept., we have in the four States a clear gain of 474 church members. The Sunday School figures are not so satisfactory. Against the gain of 31 scholars in W.A. and 273 in S.A., we have a loss of 9 in Victoria and 111 in N.S.W., leaving a net increase for the four States of only 184. This is not very encouraging. It is admitted on all hands that our Bible Schools form a most valuable asset, and this conclusion is justified by the fact that 579 scholars became church members in the above four States last year. Of the 1417 baptised, 41 per cent. were from the Sunday Schools. Moreover, observant brethren have noticed that as a rule additions from the schools are more reliable and become more useful than those from other sources. It is evident that were our schools larger our increase would be correspondingly greater. There is room for great improvement in this direction. While we have 17,720 church members in the four States mentioned, we have only 13,217 scholars. We are far behind our religious neighbors. In South Australia, for example, as Bro. Horsell pointed out at the last Conference, the Baptists with but 238 more church members have 6786 scholars—3604 more than we have. Nor is this by any means a solitary example here. We are also far behind our English brethren, whose Sunday School membership is much greater than their church membership. Unless there is a speedy and permanent improvement in Sunday School attendance

we must expect to fall behind in future church progress.

What is the Cause?

The real cause of our alarming backwardness in Bible School effort is that as a people we do not realise the importance of Sunday Schools. It is a simple fact that the great majority of church members treat the school as though it were a small-pox centre—a place to be carefully avoided. The few earnest brethren and sisters who devote their time and labor to the training of the young, receive little or no encouragement from the churches. In some cases a few pounds may be grudgingly given them towards school expenses, but they are more often expected to do the work and raise the money as well. As a consequence the schools as a rule are miserably equipped. Up-to-date methods are frequently not even known. Even our Sunday School Unions or Committees do not always rise to the importance of the work. In one of the recent Conference reports the annual examination was described as "What appears to be the Committee's especial task." Without detracting from the value of a yearly examination, we may surely conclude that this is not the supreme object before the Unions. Our American brethren with their graded schools, cradle rolls, home departments, training classes, adult classes, etc., are setting us an example worthy of imitation. There adults generally compose 50 per cent. of the scholars. Here, when a youth reaches the age of 16 or 17, he feels too old for school, while in the United States he finds his parents there with him, and so remains. Our Australian brethren as a whole are only playing with the subject. There are a few noble exceptions, but until the whole brotherhood is aroused, we can expect to make but little advance. One forward step would be to adopt the rallying cry of the American brethren, "All the church and as many more in the Bible School." Brethren must be led to realise that the Sunday School is not simply a place for training children, but the church at work, and when the church gets to work something worth recording at our Conferences will be done.

Local Option in S.A.

The Temperance Alliance in South Australia has not received the encouragement it expected in the recent Local Option poll. According to law, a district must petition for a poll to be taken in connection with the general election. Twenty-four districts petitioned, and polls were granted. Electors could vote either for the reduction of the present number of licenses, their continuance, or their increase. If reductions were carried, the licenses would be reduced one third. One district, Wallaroo, carried reduction by a large majority, but all the others voted for continuance, and in some cases by immense majorities. In South Adelaide, for example, where there are 111 hotel licenses and 60 others, or one to every 200 of the population, continuance was car-

ried by a majority of 2431. It is evident that South Australia is not yet ripe for prohibition. This is the most general poll yet taken in the State, and the figures afford a basis upon which to work in the future. But it would be a mistake to regard the result as an unqualified defeat. On the contrary, the friends of sobriety have secured important and substantial gains. In the Wallaroo district, one-third of the licenses will be reduced, and in all the other districts they cannot be increased until another vote is taken. In many of these country districts as well as in the Adelaide suburbs, the population is rapidly increasing, but no more licenses can be granted. The drink party is rejoicing over the "victory" it has gained, but the fact is that it has lost in one district and made no progress in the others. On the other hand the advocates of reduction have small cause for self congratulation. It is evident that much educational work has to be done before reduction can be generally carried. It is to be regretted that electors had no opportunity to vote No License. Many who were opposed to reduction of licenses on the ground that it would increase the monopoly of the few would have voted No License, and their votes would, failing the carrying of No Licensee, have been added to those favoring reduction. The Alliance has now a better grip of the situation and can enter upon the preparation for the next contest to better advantage.

The Mission of Trouble.

Trouble has many phases. It may be chiefly our lot to endure bodily weaknesses, illness and pain, the chastening rod laid upon us in physical disability and grinding torture of nerve and aching head or limbs. Some of God's children are invalids, shut in to their own homes. They can illustrate the grace of God by the sweetness with which they endure this discipline. Others have health, strength and ease of environment, but meet with losses and crosses through the ill-doing or the incapacity of their dear ones; the sorrow that is borne because of families and kindred who in some way go wrong, is far harder to bear than any personal suffering. And death enters home after home, and there falls a pall upon joy, and life is veiled, and it seems well nigh impossible to face onward, without the presence and sympathy of cheery comrades on the road, who were all in all to the home. In every aspect of tribulation there is something that hurts. Well for us if there is also something that helps: Greater sympathy with him who sends the affliction, more consciousness of his nearness, more love to him. Can we say with Whittier in the hour of trial,

We take with solemn thankfulness
Our burden up, nor ask it less,
And count it joy, that even we
May suffer, serve, or wait for thee,
Whose will be done!

If so, sorrow has wrought in us its perfect work, and made us aware of the divine hand that never gives one stroke too many.—Margaret E. Sangster.

Auckland District Conference, N.Z.

The opening session of the 27th annual Conference commenced on Thursday evening, at the Ponsonby-rd. meeting house. Brethren representing the following churches were present: Ponsonby-rd., Dominion-rd., Avondale, Richmond, Onehunga, Helensville, Hoteo North, Dome Valley, Wellsford, Port Albert, Pukekohe and Pakurua.

The President, F. Evans, delivered a thoughtful address on "Continuity of Purpose," dealing specially with its application to individual and collective effort to attain to perfect manhood, and seeking to impress upon the brethren not only the need for every church to have its F.M. work, if it is to be progressive, but that it is just as necessary that it shall have a broader outlook on Home Missions than its own district.

Bro. Marson having extended a welcome to the visiting delegates, the rest of the evening was devoted to the consideration of the Conference's constitution.

On Good Friday the Conference was continued in the Queen's Hall, Paget-st.

The churches at Gordonton and Kamo were affiliated with the Conference.

The reports from various fields and from Evangelists, the Executive, Temperance and S.S. Advisory and F.M. Committees, also Corresponding Secretary to isolated members, were received.

The newly-appointed Home Mission Committee is as follows: F. Allen, R. J. Dick, J. Edwards, H. Grinstead, J. W. Mushet, A. F. Turner and M. Vickery.

Foreign Mission Committee: J. C. Morton, J. C. Laing, W. Hibburt, J. Allen, H. Smith, W. Cammell, D. Henderson and Sisters J. Morton, A. Tabb, and M. Taylor.

The Bible School statistics showed that during the past year an increase from below 500 to nearly 800 had taken place.

During the meeting promises amounting to £112 were taken towards Home Mission work.

H. Grinstead was appointed editor of the *Auckland Christian*.

A. Creamer was elected President for the incoming year.

It was resolved that special attention be given by the Temperance Committee to the "locker system" of distributing liquor.

Sister F. Downey was thanked for her work as Corresponding Secretary to the isolated members, and again appointed to the office.

In the evening a tea and social meeting was held. A. Creamer occupied the chair, and short, interesting addresses were given by Bren. Bryden and Milton Vickery.

There was an interesting programme of quartettes, recitations, solos and instrumental selections which the large audience thoroughly enjoyed.

On the Lord's day there were large gatherings.

At Ponsonby-rd., H. Grinstead spoke in the morning, his subject being "The Rich young Ruler's Question, and Christ's three-fold Answer." In the evening A. F. Turner spoke on "Walking in the Old Paths."

At Dominion-rd., C. Downey exhorted the church in the morning, and in the evening H. Grinstead preached on "The Risen Lord and His Message."

At Onehunga M. Vickery spoke. At Avondale, W. Vickery, and at Richmond, W. Latimer addressed the church, and in the evening C. Downey preached.

The first annual meeting of the Sisters' Conference was held on March 23, and was very successful, the proceedings being very enthusiastic and interesting.

Sister Mushet was elected Secretary, and Sister F. Downey was re-elected President.

West Australian Sisters' Conference.

On March 23 about 80 sisters met to hold their annual Conference, 24 delegates being present to represent the various churches.

The President, Mrs. Moysey, took the chair, and after a few well chosen remarks called on Mrs. H. J. Banks to welcome the visiting sisters.

The Secretary, Mrs. Cecil, in her annual report, showed that a considerable amount of work had been accomplished, and that all organisations in connection with the sisters' work were in a fine flourishing condition. The Treasurer, Mrs. Wilson, stated that just on £100 had been collected by them during the twelve months.

The various committees' reports were then dealt with.

Hospital Committee made 191 visits to the metropolitan hospitals, distributing 9544 books and tracts, besides home comforts and little delicacies. In connection with this work, it was unanimously decided to give more time and attention to the literature committee, whose mission it is to supply suitable reading matter for this purpose.

Foreign Mission. Mrs. Robinson gave a glowing report of our Foreign Missionary work throughout the world, a native helper having been supported by the sisters in the Island of Pentecost, a sewing rally having been held during the year, when 150 garments were made for the orphan children in India. It was decided to continue these good works, and as opportunity offered, see what could be done in other fields.

Isolated Committee reported a very heavy year's work, owing to so many of the members having taken up land, and thus being out of touch with the churches. Mrs. Payne, the supt., was greatly pleased with the success of the year's work, and told of letters of thanks received from those in isolation.

Home Mission, under the pilotage of our esteemed President, Mrs. G. B. Moysey, has made marked progress. Our Centen-

nial aim was reached, and £30 was handed over for this object, while the mite boxes accounted for another £32/19/4.

Prayer Committee (Mrs. Banks) has organised prayer and praise meetings in all the local churches during the year, and has also started a prayer circle, with over 100 members, who daily petition the throne of grace on behalf of the home, the church and the world.

Other committees reported equal progress.

In the evening a large audience filled the building, when a programme of a varied nature was gone through, and three papers of unusual interest on women's work were read by Mrs. Moysey, Mrs. Burchell, and Mrs. Blakemore.

The following officers were elected for the ensuing twelve months: President, Mrs. Banks; Vice-presidents, Mesdames Moysey, Blakemore and McGregor; Secretary, Mrs. Cecil, re-elected; Asst. Sec., Mrs. Burchell; Treas., Mrs. Wilson, re-elected.

After a vote of thanks had been passed to the out-going officers, a most successful Conference was brought to a close.

FLORENCE O. CECIL, Sec.

Living by the Spirit.

We complain that this is a nervous, hurrying age. We find ourselves stricken with nervous prostration, dyspepsia, heart trouble, and the like, and consult a physician in the belief that we have caught some disease. Yet it is our habit of life that is primarily at fault. We could change it all if we would. But we are proud, and must keep up with our fellows. Money making is an enticing game, which we enter with a rush. Thus we become slaves of our own selfish impulses. All this results from our decision to participate in life's headlong strife. No one need suffer these ills who lives moderately.

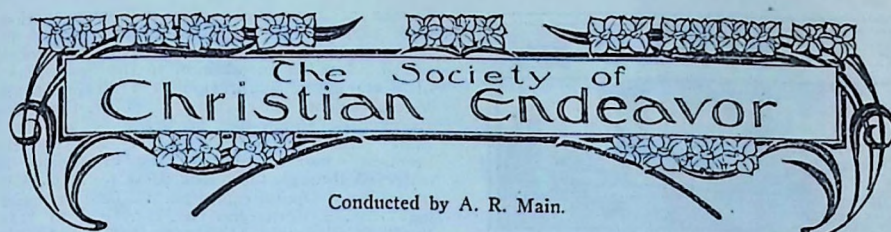
The cure for nervous diseases is not to take medicine, but to change the life, build new habits, master self and the forces which self controls, and so remove the nervous strain. Like the experience of a child with fire it is purely a matter of individual control.

If our servitude to nervous tension be a habit of life-long standing, it must be undermined by long and patient endeavor to build ourselves anew. Action and reaction are still equal; every effort tells.

If we live in an attitude of apprehensiveness, of self absorption, or hatred, we must continually reap as we perpetually sow. No religious or medical remedy possesses the power to spare us the consequences.

It is futile to apply the external remedies. The cause must first be removed, and it must be removed by the one who reared it.

The only permanent remedy is self-understanding and self-development. For our entire external life is regulated by the attitudes we assume within, by our decisions, our motives, or our spirit.—H. W. Dresser.



(All correspondence for this department should be addressed to "Iris," Toorak Road, South Camberwell.)

CHRIST WINNING THE WORLD.

John 12: 20-32.

Topic for April 25.

Will Jesus come into his own? He died to redeem all. They who live should live to him who for their sakes died and rose again. The Father promised the Son that the nations should be his, the uttermost parts of the earth his possession (Psa. 2). Our topic assumes that the Son's prayer will be answered and the Father's promise fulfilled.

The method.

Christ winning suggests the method and motive. He being lifted up will draw men to himself. The only compulsion is the compulsion of love—the constraint which turned the persecuting Saul into Paul the faithful herald of the cross. The method and motive are still the same. Nothing can move men like the story of Christ's love and sacrifice. The Esquimaux for years resisted the Moravians' preaching of hell fire, but yielded to the story of the love of the dying Saviour. The terrors of the law will not so soon break men's hearts as the love of the gospel will melt them.

Optimists like Christ.

Jesus had many difficulties; he saw the evil as none of us can; he measured the forces of Satan as we cannot; he knew the power of sin more than we; yet he did not fail or be discouraged. He was the sublimest optimist. He declared that the gates of Hades should not prevail against his rock-founded church. But he did not leave us with this negative consolation, which might ensure against defeat but could not pledge us victory. The Master gave the positive promise in these words: "Every plant which my heavenly Father hath not planted shall be rooted up." Do we believe this? If we do, it will affect the quality of our work. We remember that Christ makes us helpers in the great work of winning the world. This is our highest privilege. Shall we not the more heartily because we have victory assured? It may be delayed, but it must come.

"I may not live to see the day
When the great Saviour shall bear sway,
And earth shall glitter in the ray
That cometh from above;
But come it fast, or come it slow,
'Twill come at last, I surely know,
And heaven and earth shall feel the glow,
And men will call it love."

Some cheering facts.

"We see not yet all things under his feet."
Much remains to be done. One thousand mil-

lions know not the Christ. But the victory is in progress. That splendid missionary paper, *The Missionary Review of the World*, in a recent number said: "The story of a century of foreign missionary achievement should thrill us with enthusiasm for the tasks which are yet before us." In support it presented in tabular form a century's progress, of which the following is a part:—

1810.

Nearly every country in Asia and Africa was closed to the gospel.

The church did not believe in foreign missions. There were practically no Protestant Christians in heathen lands.

Only one hundred foreign missionaries had been sent out.

The Bible was translated into only sixty-five languages.

There were no medical missionaries.

There were no mission hospitals or orphanages.

There was no native Christian ministry.

There were no mission presses or agencies for preparing and distributing Christian literature in non-Christian lands.

1910.

Practically every nation in the world is open to missionaries.

All evangelical churches are interested in missions. To speak against missions is counted a disgrace, and a sign of ignorance.

More than two million Protestant Christians have been gathered in heathen lands—besides all who have died in the faith.

There are nearly 22,000 foreign missionaries in the world.

The Bible has been translated into about 500 languages and dialects.

Thousands of medical missionaries in the heathen lands treat three million patients a year.

There are 400 mission hospitals and over 500 orphanages and asylums in foreign lands, operated by missionaries.

There are about 93,000 native pastors, evangelists, etc., working among their own people.

There are over 160 publishing houses and mission presses, and 400 Christian periodicals are published on the mission fields.

CHRIST OUR KING.

John 18: 33-40.

Topic for May 2.

Our topic takes it for granted that Christ is a King; else he could not be "our King." Is it so? He himself said that some men living when he was on earth should not die before they saw the Son of man coming in his kingdom. All these have died ere this. Peter declared to the murderers of Jesus that "Him did God exalt with his right hand to be a Prince." The writer to the Hebrews says: "We behold him who hath been made a little lower than the angels, even

Jesus, because of the suffering of death crowned with glory and honor." (If one says the beholding was only by way of prophetic vision, then this is out of harmony with the contrast between verses 8 and 9; for there would be no difficulty in so seeing all things subjected to him, as indeed the O.T. Scripture prophesied.) John in Revelation says: "He made us to be a kingdom, to be priests unto his God and Father." Paul in Colossians praises the Father, "who delivered us out of the power of darkness, and translated us into the kingdom of the Son of his love." The implication of our title is true.

A kingdom of truth.

Our special reading is highly instructive and interesting. Pilate rightly judged Jesus to be a king, judged him to have confessed so much. But Pilate could only think of an earthly kingdom. His notions were crass, as were those of the people generally, disciples included. The Lord declared his kingdom was not of this world. The presupposition of an earthly kingdom and the way in which this blinded men to the glory of the Messiah is one of the most significant things in the Gospel record. Men who would gladly have crowned Jesus King, if the kingdom were a powerful earthly one, deserted him when his spiritual teaching was unfolded. The apostles to the last (even in the upper room when he instituted the feast memorial of his death) wrangled over the chief place in that kingdom. Their appreciation of his glorious ascension was somehow marred by a questioning about times and seasons for the inauguration of the earthly kingdom. As we think of the wrong notions, unchristian thoughts and words and acts into which the preconceived theory led them, we may profitably ask ourselves if we are altogether free. He who has a biased opinion, a belief or judgment that clamors for corroboration, is not in a fit frame to appreciate the Master's teaching. The professed church during the centuries forgot—when it engaged in bloody persecution and forced itself on unwilling hearts—that Christ's kingdom was not of this world. Many a one now needs to be told that his is a kingdom of truth; they who are of the truth hear his voice and come into his kingdom. It may be that we ourselves need to realise more that "the kingdom of God is not in word, but in power," that "the kingdom of God is not eating and drinking, but righteousness and peace and joy in the Holy Spirit."

We are subjects.

We must be, if Christ is really *our* King. We are commanded to honor even earthly kings. What shall we do to the King of kings? We must render him homage—i.e., become his men. We shall enthrone him where he most loves to reign—in our hearts. We must honor and obey him—he glad of his rule, cheerfully obey it. We are soldiers as well as subjects. We shall fight the King's battles. We march under his banner. We fight well, because we serve under the mightiest of kings. We are not only soldiers, but recruiting officers. We do not simply wish to serve ourselves, but we shall do our best to make others enlist. Since his is a kingdom of truth, our method of doing this is to proclaim his truth unto men. All who are of the truth will gladly welcome him who is the Truth itself.



New Zealand.

AUCKLAND (Ponsonby-rd.).—Our esteemed elder Bro. Harrison passed away to his eternal rest on Good Friday afternoon, after being laid aside for about 12 months. He was a faithful follower of Christ for many years. His thoughtful addresses to the church were always appreciated by many. We extend our Christian sympathy to his dear ones. There has been a marked improvement in the attendance at the gospel meetings during the past month. A special service was held at the Bible School last Lord's day afternoon. An object lesson address was given. Subject, "The Finger Post." Several pieces were well sung by the scholars, and Sister Cammel contributed a solo. Fine attendance of parents and scholars. Two weddings have been celebrated in the chapel lately, Bro. Muir being united to Sister Lacy, and Bro. Ferguson, of Wellington, to Sister N. Turner, second daughter of our evangelist.—F.D., April 3.

DUNEDIN.—On Friday evening, April 1, Mrs. W. J. Hastie, who with her family is returning to U.S.A., was entertained at a social in the Tabernacle. Capt. C. F. Sundstrum presided, and speakers were T. Arnold, N.E. Valley; W. H. Palmer, South Dunedin; J. W. Stokes and Mrs. C. Fleming Macdonald. The Dunedin auxiliaries of the Christian Women's Missionary Society presented Mrs. Hastie with a greenstone bangle, and a travelling rug was the gift of the office-bearers of the church. J. W. Stokes, on behalf of the C.E. Society, presented Miss Borea Hastie with a handbag. A varied programme was contributed. The annual golden offering for Home Missions will be taken up on Lord's days May 22 and May 29. As the Home Mission Committee have been entrusted with a work which will require about twice the amount that was raised in this district last year, an effort is being made, by means of the envelope system, to raise £500 for our Home Mission work. If each member would conscientiously lay by only 10d. per month for this, the Lord's work, we should have ample funds for the purpose. The Committee are arranging for a representative to visit the churches and bring before members the above facts, and endeavor to deepen the interest in Home Missions.—L.C.J.S., April 4.

Tasmania.

ULVERSTONE WEST.—We held our first Sunday School anniversary of only seven scholars on March 20, in our house. J. Byard presented the prizes, and spoke some kind and encouraging words to the scholars and parents. We had our usual meeting of the Lord's table in the morning. We were greatly helped by the presence of Bro. Howard and Byard.—F. Dent, April 3.

HOBART.—Work here is still on the up-grade, although we have had to postpone the holding of our Conference owing to so many brethren taking advantage of the extended holiday and getting away into the country at Easter time. Bream Creek and Nubeena churches, as a result of a local Conference some three months since, are now contributing a fixed amount into the Home Mission Fund. May other churches make an extra effort to do likewise. We have greatly enjoyed the presence of our brethren from the mainland. First we had a contingent of South Australian blacks with white hearts, who were

over here under engagement for the great Carnival Season. These good people paid visits to the Bible School, and addressed the children and sang to them, also in the evening Bro. Unipon as organist and conductor of his choir did himself credit. The choir rendered choruses and solos from Alexander's hymn book which were greatly appreciated. Gospel addresses were given by these colored brethren, and came as a revelation to many who previously had a notion that the aboriginal was a low type of humanity. It would be well if we who style ourselves White Australians acted our part in church life as consistently as do these colored people. These meetings have proved that money spent on missions has a power that cannot be estimated. A farewell social was held in honor of the aboriginals. Choruses and songs were sung, recitations and speeches given by the visitors. Included in the list of visitors were Bro. Redmond (S.A.), Bro. Smedley, Crouch, Harman, Reed (Vic); Bro. T. Smith and Saxby (N.S.W.); Sister Smedley (Vic); Sister Saxby (N.S.W.); Bro. G. Spaulding (Nubeena, Tas.). T. Smith gave an address on the "Power of Prayer." G. Spaulding spoke on the "Grace of God," and Bro. Saxby on the text, "That I may know him." We are deeply indebted to these brethren for their assistance. Bro. Manifold is still pushing the work along here. The church co-operated with the Nicholson-Hemminger movement. Pleased to report two additions to our number as a result—Gordon Woolley and Thos. Edwards. March 27, after the preaching of the evangelist, a father, mother and son, late of Bendigo (Mr. and Mrs. Mannering), stepped forward. April 3, at the close of the evening meeting, three others decided—Hedley and Elliot Woolley and Mrs. Nicholson—and at the morning meeting Sister McNalty, late of Bream Creek church, was given the right hand of fellowship. At an early morning prayer meeting (7 o'clock) 40 members were present. This represents over a fourth of the membership. Bro. Norman Cooper has joined the ranks of the Benedicts, and by so doing has changed the name of our highly respected Sister Nation. They are both workers in the Bible School, and the wish of all is that their path may be one of happiness.—W. R. C. Jarvis.

South Australia.

CONFERENCE OF NORTHERN CHURCHES.—This was held in the church at Balaklava, on Wednesday, March 23. The attendance at each of the three sessions was good. The morning session commenced at 11 o'clock, the chairman being H. M. Tuck (Balaklava). An address was given by D. A. Ewers, on Sunday Schools in U.S.A., in which special reference was made to the success of the Teacher Training and Adult Bible Class movements, and to the children's rally days. The address was instructive and practical, and was freely discussed. Dinner was served in the Institute Hall, from 1 to 2.30. The chairman for the afternoon session was E. Griffiths (Mallala). An able address was given by S. G. Griffith on "Sunday Schools," in which emphasis was given to the fact that the Sunday School takes the child at the time of least resistance. A lively and interesting discussion followed. All the Northern churches were represented, some by delegates with reports, and others with reports only. The reports show the churches to be in good condition—the additions for the year being about 70, with one C.E. Society

formed at Port Pirie. The following motions were carried:—1. That this Conference be extended to include all the Northern Churches of Christ. 2. That in addition to the appointment of a committee as previously, a President and Vice-president be elected. 3. That the State Evangelistic Committee be urged to appoint a State Evangelist without delay. 4. That the heartiest congratulations of the Conference be conveyed through the public press to all workers in the Local Option campaign. 5. That the greetings of the Conference be conveyed to "Our Boys" at Glen Iris, Melbourne, and U.S.A. The officers and Committee for the ensuing year were elected as follows:— President, J. Harkness, Owen; Vice-president, D. Finlayson, Owen; Sec. and Treas., A. G. Day, Balaklava; Committee, D. Gordon, H. M. Tuck, J. Wark, R. D. Lawrie and H. Curtis. It is expected that in future the Northern Conference will assist the General Conference in evangelistic work. Tea was served from 5.30 to 7. The public meeting commenced at 7 o'clock, when the chapel was crowded. The chairman, W. J. Marshman, Owen, in his opening remarks gave as a motto for the year, "Go Forward." Inspiring addresses were given by D. A. Ewers, who described in a most interesting manner his trip through Italy, France, and England to the big Convention in Pittsburg, U.S.A.; W. Morrow (Mayor of Port Pirie), who made an eloquent appeal to the Christian electors to "vote in the top square," and thus make the most of the best opportunity the S.A. Government has granted in temperance reform; and S. G. Griffith, who taking Elijah under the juniper tree as his starting point, spoke of the grand and noble work done by our pioneers in the cause of primitive Christianity, and urged the workers of the present to do greater work because of the improved conditions under which they are laboring. A hearty vote of thanks was accorded to the visiting speakers, and to all who had in any way assisted in making the Conference a success.—A. G. Day.

HENLEY BEACH.—On Sunday, March 13, the Sunday School anniversary was held, and went off very successfully. T. H. Brooker, from Hindmarsh, gave a helpful address in the morning. In the afternoon a service of song entitled "Singing Jim," was rendered by the children and friends, under the leadership of Mr. Maddern, from Grote-st., and W. Manning read the connective readings. On Wednesday, the public tea was held, when a pleasant time was spent, followed by a public meeting presided over by J. Fischer, President of S.A. Conference. A very interesting address was given by D. A. Ewers on his travels to Pittsburg and incidents from the Centennial Convention.—M. S. Noble, April 4.

GOOLWA.—We had with us as visitors today Bro. and Sister E. G. Warren, from Kadina. Bro. Warren gave the church an excellent address. At the gospel service in the evening we had a splendid audience, and at the close of the address by the writer, one young man came forward and confessed Christ. Meetings on Hindmarsh Island continue to be well attended.—J.T., April 10.

GROTE-ST.—Since last report we have received into fellowship Miss Howe, from Goolwa, Miss Olive Purdie transferred from Pt. Pirie, Bro. W. Stevens and Mrs. Stevens, Miss Stevens and Miss Vera Stephens, from Narracoorte. Bro. Stevens and family have been useful workers at Narracoorte, and we believe they will be a great help to us here. Bro. Shaw, of Prahran, Bro. Wylie, of Bordertown, Mrs. Richards and Miss Richards, from Owen, Mrs. McLachlan and two daughters, from Alma, were among our visitors yesterday. Several officers and workers are away on holidays, and our evangelist goes this week with Mrs. Thomas and family to Middleton for a three weeks' rest. Our services yesterday were well attended, and at the close of Bro. Thomas' address at night, we were encouraged to see four come forward—three confessions and one restoration.

LONG PLAIN.—The church recently held its annual harvest thanksgiving services, which proved very successful. On the Sunday evening

James Gordon, of Owen, preached acceptably to a large congregation, and on the Monday evening a great crowd came together to enjoy the social. A programme of recitations and songs together with tea and coffee gave enjoyment to everybody. We also had Bro. Evers present, and he spoke in a very interesting way of his recent travels, and also addressed the friends in the interests of Home Missions. Our Home Mission offering reached £21 this year, which was a record. We are trying to get things in shape for a mission at Long Plain, also one at Mallala. At a meeting of officers, from both places, held at F. M. Worden's last Tuesday, it was decided to make a forward move if a suitable missionary can be secured. Good financial promises were obtained to meet the cost of missions if held. Another matter we are considering is the need of some change in the method of carrying on the Bible School work. Some of our brethren are impressed with the up-to-date ideas of the Americans on this subject, and it seems as though we may attempt to do something along these lines.—E. Griffiths, April 9.

NORTH ADELAIDE.—Lord's day, April 10, Sister Peterson was welcomed into the church by letter of commendation from the church at Stirling East.—V.B.T., April 11.

LOCHIEL.—On Sunday last, R. J. Clow gave his farewell sermon. There was a good attendance. Great regret was expressed at the departure of the evangelist.—W. A. Greenshields, March 30.

QUEENSTOWN.—Sunday, April 3, anniversary meetings. Morning, John Fischer, President of Conference, spoke. Splendid address on "Growth." Evening, W. C. Brooker preached on "Is the Young Man Safe?" Crowded attendance. Tuesday, public tea and meeting. A. M. Ludbrook, H. J. Horsell, E. G. Warren, Jas. E. Thomas and John Fischer, chairman, addressed the meeting. Secty. Bro. Harris read report. 27 baptisms during year. Special singing under the leadership of W. J. Pilkington. Vote of thanks, moved by C. E. Lawton, brought a very successful meeting to a close. Sunday, April 10, morning, C. E. Lawton spoke. One brother received into fellowship. Crowded meeting at night. W. C. Brooker spoke; subject, "The Truth."

SEMAPHORE.—This cause is growing, and is likely to develop into a large church. Good meetings, Sunday April 3 and 10. Sister S. Bloor, one of our members, is now on a visit to Victoria and N.S.W. Our sister has a splendid Young Women's class in Sunday School. Bro. Burden, our reporter, is also on a visit to Victoria. He is missed very much at the Semaphore and Queenstown, and we are looking forward to his coming home. We are glad to place on record the valuable services rendered by both our sister and brother at Semaphore.

UNLEY.—After the morning service to-day the congregation adjourned to the opening and dedication of the three new rooms which have been added to the church buildings, at a cost of about £320, which includes necessary furnishings. The rooms form a separate structure at the rear of the chapel, and one of them is a good-sized hall, which will prove exceedingly useful for the Men's Mutual Improvement Society, and for C.E. meetings, prayer meetings, etc. The electric light has been laid on to the rooms. The opening ceremony was gracefully performed by Sister W. Jones, after remarks by T. J. Gore, M.A., W. J. Harris, and Philip S. Messent (church secretary). In the afternoon the Men's Society held their first meeting in the new hall, when R. Burns (president) was in the chair, and an interesting paper on "Mothers of the Bible" was read to a fine gathering by Arthur E. Rhodes, a good discussion ensuing. Towards the cost of the new building £156/4/- has been raised in cash. The total collection for Home Missions was as follows:—Park-st., £32/6/8; Cottonville, 13/0. The kindergarten system of teaching has been inaugurated for the benefit of the little children in the Sunday School.—R.B., April 10.

KADINA.—On March 30 Miss Eva Annear and Mr. C. Skipworth were married in the

church by the writer. Our brother and sister were members of church and Sunday School. The building was crowded, and was also nicely decorated. We wish Bro. and Sister Skipworth much joy and prosperity, and may the Lord's richest blessing rest upon them throughout the whole of their life. Last Lord's day evening at the close of the writer's address, Miss Annie Aird, daughter of Bro. Aird, of Blyth, confessed Jesus, and was baptised the same hour.—E. G. Warren, April 4.

Queensland.

WOOROLIN.—Great interest and good meetings are being maintained here. The brethren are zealous for the extension of the kingdom of Jesus Christ, and prospects are very bright. We have with us Sister Kennett, from Vernor, who is on a visit for her health. Bro. and Sister Cottee, from Lismore, have settled in this district, and show their zeal for Jesus Christ by regularly attending and helping in all our assemblies for worship. We appreciate and very much need their help. Brethren from various places have promised to visit us. By the help of God and our constant labor we hope in the near future to see the result.—J. H. Adermann, April 7.

New South Wales.

ERSKINEVILLE.—One confession on March 31, and one on April 3. The meetings have been fairly well attended, and the interest well sustained. During the year we have just started on we hope to do much good for the Master. We are looking forward to the end of the year, when we hope to have Bro. Hagger and the tent with us. Junior and Senior Endeavor, Sunday School and Band of Hope are all in flourishing condition.

AUBURN.—Meetings still continue to be well attended and very enthusiastic. On March 20 a sister came forward for obedience, and two others were received by letter. The brethren were well represented at Conference meetings, which were greatly enjoyed by all; address delivered by our evangelist at the public demonstration was much appreciated. Annual business meeting was held on the 5th. The writer was elected as secretary, owing to W. H. Clay, who previously fulfilled the duties with credit to the church, being compelled to relinquish the position on account of ill-health. All auxiliaries are in a healthy condition, and we look with confidence for many decisions in the year we have entered upon. The officers' desire to publicly thank the collectors of Home, Foreign, and local building funds, for the untiring efforts that have been put forth during the past 12 months. Statistical statement submitted to Conference disclosed a very encouraging state of affairs. The church as a whole is expectantly looking forward to the tent mission which is to be held here early next year; a thorough course of preparation is to be entered upon. A young girl confessed Christ at close of gospel meeting to-night.—A. Wade, April 10.

MOSMAN.—Good meetings morning and evening, Sunday, April 11. The prospects for the future are exceedingly bright, and we find much cause for encouragement in the work.—G.D.V., April 11.

SYDNEY.—Lord's day, April 3, good meetings, morning and evening. Bro. Franklyn preaching at both services. A number of visitors were present. Mrs. Shearston, son and daughter, received in from Enmore. Wednesday night, a baptism took place, the young woman who went forward the previous Lord's day being baptised. Good open-air meeting Saturday. To-day Bro. Macindoe gave a fine address, with reference to church discipline, etc. Sisters T. Dyer and Walker, from Lismore, and Bro. McAlister, from Erskineville, as visitors. Glad to see Sisters Hall and McKinnon with us again in fellowship, both being laid aside for some time through illness.

Good meeting at night, Bro. Franklyn speaking on "An Old Message for New Cities." Quite a number of strangers coming to the gospel meetings lately.—J.C.

ENMORE.—Fine meetings all day. Bro. Payne, from Erskineville, preached at 11. One received into fellowship. Bro. and Sister K. Vero and Miss Vero, from Grote-st., Adelaide, were visitors to the morning meeting. G. T. Walden gave a stirring address at night. Four young ladies made the good confession. Bro. Madsen, a sincere and devoted worker, will be leaving for the Old Country on Friday, April 15. Our esteemed brother will be greatly missed from the institutions in connection with the church. We pray that God will take care of him, and return to us in perfect health and strength.—W. D. Rankine.

Victoria.

DRUMMOND.—Good meetings here yesterday. At the close of Bro. Clipstone's address one married man came forward and confessed his faith in Christ.—M. Gilmore, April 11.

PRESTON.—One addition since last report—a lady received upon explanation. Meetings are well attended, the morning meetings especially. Last Sunday morning our building fund golden offering amounted, with silver, to £4/16/6, but we are still a long way off the £100, and would appreciate gifts from those whose sympathy for us is of a practical nature. We thank the church at Paddington, and "A Practical Student," for 5/- each, also C.E. at Geelong, 2/6. Our C.E. membership is now 16, and the society has started on a parcel for Pentecost.—W.A.S., April 10.

BRUNSWICK.—One received in, previously immersed. L. Shirt, from North Fitzroy, delivered a helpful exhortation. A full house greeted Bro. Lochhead, who, assisted by H. Jenkin, preached the gospel; subject, "Christ in the Midst." School anniversary next Lord's day, in the local Town Hall, and continued on Monday. All readers welcome.—W.T., April 11.

BRIGHTON.—F. Pittman exhorted the church in the morning. The Adult Bible Class has been inaugurated in the afternoon. F. Pittman preached the gospel in the evening, and F. M. Ludbrook at Sandringham. Every Tuesday at 8 o'clock the prayer meeting.—G.H.W.

WINDSOR.—E. W. Pittman, from Glenelg, S.A., preached on April 3. The new building is nearing completion, and we hope will be opened on May 1.—D.E.P., April 11.

MELBOURNE (Swanston-st.).—Last Lord's day morning we had amongst our visitors Bro. and Sister Ross Manning, from Grote-st., Adelaide; Bro. and Sister Charlick, from Unley, S.A.; Sister Miss Bagnall, from Auckland, N.Z., and Mrs. Glasson, from Nathalia. Bro. Charlick presided, and Bro. Gordon addressed the church. Very enjoyable meeting. In the evening Bro. Gordon delivered an excellent address; subject, "The Divine Revolutionist." Text, Matt. 10: 34.

CARLTON (Lygon-st.).—We are always pleased to see our visiting brethren, and on Lord's day at the breaking of bread we had with us Bro. and Sister Payne, from Unley, S.A., Bro. Jabez Thurgood, from Tasmania, Sister Louey from Sydney, also Bro. and Sister Page, of Nelson, N.Z., who are en route for the Old Country. W. W. Mantell gave a nice address in the morning, and Horace Kingsbury spoke at night; subject, "After Baptism, What?" The Sunday night discourses have the apostolic ring about them, and are delivered with much earnestness and power. The work is going forward. Growing interest and attendance at all the meetings of the church. Bro. Kingsbury's Bible Class is finding favor with the young people, there being 54 present on Sunday afternoon last. An enjoyable motor boat picnic in connection with the Class was held on Saturday afternoon at the Hawthorn tea gardens.—J.M.C.

Continued on page 250.

FINDING THE WAY,

A WESTERN SURVEYOR'S STORY.

By Mabel Earle.

(C.E. World.)

CHAPTER I.

THE SURVEYOR APPEARS RATHER UN CEREMONIOUSLY.

"Set the step-ladder a little nearer the corner, Archie," Frances directed. "I want to have this spray fall over the door-cornice just so; don't you see how I mean? Let me climb up there, then. This is once in a life-time, and it must be done right."

"How soon is Jack Hilliard coming back?" asked Archie. "I'd give five dollars to have him walk in here and find you up there."

"Jack says I may have everything about my wedding exactly as I please," Frances answered. "Daddy says so, and mother, and if you—O! Give me another hook, do, please, Archie. That one fell down behind the ladder."

The evergreens upon her arm were fragrant with the spicery of mountain forests. Through the open window at her right hand the breath of a mountain summer swept in, perfumed as no lowland air might be, sweet with the indefinable suggestion of snow-peaks and pine-slopes, remote and untrodden, yet making their own gracious answer to the fulness of the year. Something of the same intangible charm clung about the slender form of the girl, poised upon the topmost step of the ladder, her arms lifted with their burden of fir boughs, and her soft dark hair slipping loose from its knot. Archie regarded her with the dubious, half-critical, wholly loving eyes of a younger brother. If he had found words for his thoughts, he might have said, "The idea of Frank's settling down to be a married woman after to-morrow!"

"Now the ball of twine," she commanded, pushing back the loosened curls that blew into her eyes. "And the scissors, please. I wish you would hold the ladder, it shakes so. There, that's better. What is it? O, no, indeed! I wouldn't let one of the men do it. Wouldn't let you or daddy do it. This is mine, all mine."

"Fan!" It was her father's voice at the door, slightly querulous with the accumulating worries of the week. "There's a man here with some things from Bryson's, and your mother has gone over to the station with Hilliard, and I don't know—"

"I'll come, daddy," the girl answered. "Just one second—"

"Miss Frances, honey,"—this was Clorinda, in the dining-room,—"yoh ma didn't say to use all-spice or clo's or bof—"

"O, here's Hilliard back again," Archie observed. "There's mother, and a girl—Frank, is that the girl?"

The evergreens fell ignominiously to the floor as Frances sprang down. Her father drew back into the safe recesses of the dining-room. At the front door there was a small explosion of laughter, and broken words, and the deep-toned

masculine comments wherewith Jack Hilliard delivered his sister into the arms of his bride-to-be.

"And we thought she couldn't possibly be here before evening; and, when we drove up to the station platform, looking for the bishop, there was Margaret instead, pacing the planks, and waiting for the team she had ordered from Carter's," Mrs. Stafford explained. "There was a telegram, from the bishop, to say he had been detained, but would come this afternoon. So we took possession of this girl; but we told her it was really a pity, because you had planned to drive over with Jack to meet her at sunset—"

"And now I have spoiled that drive!" said Margaret. "All because Mr. Cavendish and I rode up from the Junction in the general manager's private car."

"O, Cavendish has reached the point of chartering private cars, with general managers thrown in, has he?" Hilliard remarked. "Why didn't he stop? Will he be here to-morrow?"

"Probably," Margaret answered. "He had to go to Silver Gulch to-day, and it's so uncertain getting away from there—"

"I can dry my tears if he doesn't show up for my wedding," said Hilliard. "No offence, Meg. It'll be quite enough if he's on hand for yours."

"These brothers!" Frances interrupted, noticing the color that sprang into Margaret's forehead. "I have one of my own, you know; and I've concluded they were ordained by Providence for a discipline. You've never met Archie. Present yourself, Archie, and make a nice bow."

Archie bent his blonde head, taller than Jack Hilliard's, over Margaret's hand; and Mr. Stafford came forward to add his welcome, and Clorinda beamed upon all from the other side of the dining table, rubbing her chin and repeating "But ef I jes' knowed whethet it was clo's or allspice!"

In the cordial tumult about her, Margaret's face regained its own clear serenity. She surrendered hat and gloves to Frances' hands, and suffered herself to be led through the half-decorated rooms, laughing at Archie's account of his sister's arbitrary sway. Midway of the back parlor she paused beside the open window with a little cry of delight.

"O, Frances! And that is your pine-tree, and that is your mountain gorge! I hadn't realised that one might have such neighbors on a ranch three miles from anywhere."

"It's beautiful, isn't it?" said Frances, leaning her head comfortably against Margaret's arm. "I shall dream of it, I know, when I—when I am away from here. All the years I can remember, except when I was in school, I have seen the sun rise over the gorge there; and the pines here under this window were my playhouse when I was a little girl. That is why I said I would be married there and nowhere else."

"Out of doors?" Margaret asked.

"Under my pine trees. Looking up the gorge, Jack understands."

"Does he?" Margaret laughed a little. "Jack is a very sensible boy, my dearie. He knows when to submit gracefully. No, indeed, I am not objecting. I will stand with you under your pine trees most willingly. It is quite the fashionable thing in the East now, you know, these lawn weddings."

"Mine isn't a fashionable wedding," said Frances. "Daddy offered to move the family to Butte or Denver or New York for the occasion, and to take rooms at a fashionable hotel, and have everything done in a big, beautiful church. And—I love churches, of course. But the dear old bishop is just as willing to come here; and the gorge means more—"

"What is your wedding dress, Frances?" Margaret interrupted. "Don't tell me you will wear white satin out yonder."

"I shall wear the little white lawn I wore when I first met Jack."

"Honestly?" Margaret could not quite keep the amusement out of her clear eyes.

"I don't mind if you laugh," said Frances, with her own eyes deep and full of little flashing lights, like the crystal brownness of her mountain brooks.

"Then I will laugh, not about the dress. Bless your dear heart, I am so tired of the way that everybody does like everybody else. Why should not you be yourself? It is only to think that anybody can be so much in love with Jack. And you know how glad I am of that, too. Jack does not deserve you, even though he is a dear, splendid fellow."

"Luncheon is almost ready," said Mrs. Stafford. "Take Margaret to your room, Frances. She looks beautifully fresh and unruffled, but our drive was very dusty."

The ranch house was a wide, rambling, one-story structure, built of logs, and presenting a curious contrast of primitive and modern ideas. There were hard-wood floors, and a few good rugs, these laid within the last year, to please the young collegian, Archie. Two great chimneys, with roughly constructed fireplaces, dated back to pioneer days; and the bearskin on the floor by Frances' bed was a trophy of her father's rifle.

"Tell me about the Settlement," Frances demanded, sitting on a hassock, with hands clasped about her knees, while Margaret stood by the dresser. "Have all your classes been doing well? Is somebody going to give you a new building?"

"Somebody has given it," said Margaret. "I haven't been in residence there since June, but we are all congratulating ourselves about the building."

"Who gives it?"

"Some rich man who does not care to have his name known."

"O! But I know it, then," said Frances. "Never mind. I don't covet his riches."

She laughed, a trifle mischievously. The friendship between these two had never been confidential as regarded the discussion of personal affairs, but its trust and affection were established securely enough to be taken as a matter of course.

"You seem to be very well pleased with your lot," Margaret remarked, twisting up the long, fair coil of her hair. "For Jack's sake I am very thankful, of course. But I may say that I am glad it isn't myself who is looking forward to spending her days as the wife of an assayer in one of these wretched Western towns. O, certainly, I'm proud of Jack's achievements. He has distinguished himself, of course. But, when I took you under my wing at St. Agatha's, I fancied you would be married some day to a rich man, who would carry you off to Europe, and satisfy your hungry little soul with art and music."

"Such a man as Mr. Cavendish," Frances suggested, watching her friend's face narrowly. "No, I thank you. Mr. Cavendish is very handsome, and cultivated, and philanthropic; I like him, if Jack doesn't; but I'd rather have Jack and the Western town."

Margaret made no answer. She was pinning the thick, fair loops into place, and studying the effect with a hand mirror.

"Let me fasten your collar," said Frances, repenting of her innocent attempt to pry into Margaret's affairs. "I wonder whether I can make you realise how glad I am to have you here now, even if you had to cross the biggest part of the continent to come. Do you remember how you used to talk to me about Jack, when we were at St. Agatha's, and plan for us to meet? And yet I never saw him until he came out here to work."

"Sis!" Archie's voice called through the hallway. "Mother says you girls mustn't stay there any longer talking about Jack Hilliard."

"It's his way of announcing luncheon," said Frances. "Come, you are quite complete. I wanted to show you the presents, but they'll keep until we eat. Such a beautiful piece of old lace from Mr. Cavendish! But just now you must share the crude fare of our ranchers."

There could be no crudity of fare at a table over which Clorinda presided, but nobody except

Clorinda had any just appreciation of that luncheon. Frances leaned her chin in her hands, totally oblivious of convention, studying the possible effect of an arrangement of wild flowers above the mantel. Mrs. Stafford was checking off items about guests and gifts and preparations.

"The Wallaces and the bishop will be in on the five o'clock train," she announced. "If the Darrows come too, I don't know how we shall manage to find room for them; but it may be that they'll wait for Lawrence, and he can't possibly leave his work before morning. There are those notes to write—Frances, child, you must write to Mrs. Ellison this afternoon. Her silver was here yesterday; and I must remember to tell Clorinda—"

"We must have most of those Mariposa lilies," Frances announced, waking out of a brown study. "O, I beg your pardon, mamma; I didn't mean to interrupt. I'll write notes for half an hour religiously, and then Jack and Margaret and I will take the new phaeton and drive up into the hills for the flowers."

"You will be out of the way, at least," said Mrs. Stafford, "and out in the fresh air; and that is very much better for you. Only be sure that you bring her home by dinner time, Jack. Don't let her mountains beguile her away from her guests."

The search for the lilies took the three—Hilliard and his sister and Frances—up into the heart of the narrow canon, several miles above the ranch house. There were miles of perfume and solitude and silence broken only by the dashing of the stream whose course the roadway followed. Jack drove slowly, saying little; and Frances looked up at the dark green sunlit pines, and the vivid burning blue of the sky above the canon walls, too peacefully in harmony with the loveliness about her to put her deep contentment into words. Neither of these two, withdrawn thus into the holy place of the mountains for an hour apart from the bustle of preparation and

the babel of friendly voices, had much thought for Margaret's presence. She dropped into their mood, accepting her isolation with that little heartache which every wedding must cast as the shadow of its own brightness.

To be continued.

PICTURE PERFECTION The Mignon Stereoscope

Better Effects seem scarcely possible.

Only
2/6

Every object
stands Clear
and Solid.



The Views are High-Class Photographs
—on Glass.

The Perspective is Wonderfully
Reproduced.

Price 2/6, with Six Excellent
Pictures, carriage paid anywhere.

UNTIL you have seen the Mignon Stereoscope you have but a faint idea how perfectly it is possible to present pictures in this way. The slides are positive photographs on glass, also 2 1/2 by 1 1/2 inches, and the magnifying eye-glasses bring out every detail clearly and distinctly, every object standing solid and in marvellous relief. Optical experts say that the Mignon Stereoscope is "the very best." There is a large selection of views, including beautiful scenes in all parts of the world, humorous incidents, &c.; every picture is a photographic gem. Additional slides cost Two Shillings per dozen. Money back if you are not perfectly than satisfied.

The Union Manufacturing Co.,
299 Elizabeth Street, Melbourne.

When Requiring a Change of Air
It can be had by going to Mrs. Griffiths, Mount
Logan, Katoomba-st., Katoomba, N.S.W.
Terms Moderate.

W. DONAHAY.



181-183
Collins St.,
Melbourne.

Sight Testing
Free.

COLLEGE OF THE BIBLE, GLEN IRIS, MELBOURNE



Teaching Staff—Principal, H. G. HARWARD;
A. R. MAIN, W. W. MANTELL.

Federal Conference Executive President, G. T. Walden; Vice-President, J. E. Thomas; Treasurer, T. B. Verco; Secretary, D. A. Ewers; Assistant-Secretary, W. L. L. L.

Executive Committee New South Wales—A. E. Illingworth, T. Illingworth, S. G. Griffith, L. Russell. South Australia—R. Burns, J. Manning, John Fischer, A. C. Rankine, T. H. Brooker. Victoria—F. G. Dunn, A. Millis, W. C. Craigie, R. Lyall, F. M. Ludbrook, C. Hardie. Western Australia—H. J. Banks, D. M. Wilson. Queensland—L. Gole, C. Watt. Tasmania—W. R. C. Jarvis.

New Zealand Advisory Board—C. F. McDonald, W. J. Hastie, C. F. Sundstrum, J. Routledge, and J. Inglis Wright.

The Correspondence Course in the Bible, conducted by H. G. Harward, may be commenced at any time. Arrangements have also been made with W. W. Mantell to conduct Correspondence Classes in English, Greek, Hebrew, etc.

Particulars in regard to the College Course for Resident and Day Students, Correspondence Classes and Night Classes, will be furnished on application to the Principal, H. G. HARWARD, College of the Bible, Glen Iris, Melbourne.

Treasurer—W. C. CRAIGIE, Little Collins St., Melbourne.

Secretary—CHAS. HARDIE, Henrietta St., Hawthorn, Vic.

From the Field—Continued.

Here & There.

CHELTHENHAM.—Our first harvest festival in connection with school and church was celebrated on Sunday. A magnificent display of the product of the earth was made, and a better quantity or quality would be difficult to find. Members gave freely out of gratitude to him who gave freely to us. In the afternoon session Bro. Tuck, Vice-supt. of school, led the meeting, F. Martin, sec., read the lesson, harvest songs were given by Violet and Lillian Judd and Daisy Walton, and Bren, E. T. Penny and T. B. Fischer spoke. At night, our large school building was packed, when the evangelist preached, being assisted by N. Noble and A. J. Fischer, from the College of the Bible, with Bro. Cockroft also present. The choir rendered two fine anthems and Sister Ivy Woff sang a solo. The goods were afterwards sent to institutions.—T.B.F.

MIDDLE PARK.—Splendid meetings both morning and evening on last Lord's day. At the morning service we received one young man into fellowship from the church at South Melbourne, and in the evening one young woman, a stranger, made the good confession, 30 present at the Training for Service Class in the afternoon. New scholars coming in to the Bible School every week.—J.S.M.

BET BET.—A farewell social was tendered to Bro. and Sister Jinks on Tuesday, March 22, in the chapel. The building was filled to overflowing. J. Patterson presided. A programme consisting of speeches, songs and recitations was gone through, after which refreshments were handed round. The chairman, on behalf of the members and friends, presented Bro. and Sister Jinks with a beautiful silver tea service.

FOOTSCRAY.—Good meetings lately. Bro. Baker from the Mallee district preached last Sunday week to a good audience, and Bro. Allen had a large congregation last Sunday night. Our evangelist, Bro. Allen, has been away for a few weeks at Emerald, where he was joined by marriage to Miss Wright. A social was held by members and friends in St. John's Hall to welcome home Bro. and Sister Allen. About 150 were present. Mr. Aitken presided, and a splendid programme was arranged. The main item of programme was given by Bro. Ley, secretary of church, who presented a handsome hall-stand as a wedding present to our esteemed Bro. and Sister Allen, from the members. Bro. Allen thanked the members for the welcome to Sister Allen, and also the presentation. Refreshments were handed round. We had several visitors from North Melbourne, and Newmarket was represented. The arrangements were in the hands of the Endeavor Class, with Miss Lee as secretary.—T.B.E.

ASCOT VALE.—On Monday, March 21, the Men's Literary and Debating Class held their first public demonstration in the Temperance Hall, and proved a great success, the subject being "Trial by Jury." Attendance good; piece well rendered; appreciated by audience. On Wednesday, April 6, the Men's Bible Class invited the members of the church to attend their social gathering in the above-mentioned hall. A splendid programme, consisting of solos, recitations, duets, etc., was gone through; these were well given, and greatly delighted all present. Before dispersing, refreshments were handed round to the invited guests, by the members of this class, who generously provided same. Both of these societies make promise of becoming a help and a blessing to the church. Our evangelist manifests great interest therein, and receives encouragement from those connected therewith.—J.Y.P., April 12.

"WOODLANDS,"

137 North Quay, Brisbane.

First-Class Private Board and Residence.

Overlooking the River. Large Airy Rooms, Newly Furnished.

MRS. NEILEN.

Some Conference reports not to hand yet. Brunswick Bible School anniversary in Town Hall on April 17 and 18.

H. Chipperfield, 371 Burnley-st., Burnley, is now secretary of the church at North Richmond. Growing interest in the Junee, N.S.W., tent mission; but no confessions yet. The prayers of all the saints are asked for this effort.

Secretarial duties in connection with the church at Auburn, N.S.W., have been allotted to A. Wade, Park-rd.

Sister Miss Sarah Herd, of Twynholm, London, met with the church in Brisbane on Sunday, April 3. The brethren enjoyed her fellowship.

The church anniversaries at Cheltenham are always hearty. Read the notice in "Coming Events," and then encourage this faithful church with your presence.

R. C. Gilmour has gone to Moree, to labor temporarily with the church and brethren in that district. The permanent evangelist is expected to arrive in September.

The Victorian General Dorcas will meet on Thursday, 21st April, in the Lecture Hall, Swanston-st., from 10.30 a.m. A full attendance of the Committee is requested.

We are pleased to learn that Ed. Carr, who recently underwent a serious operation in an Auckland private hospital, is making rapid recovery, though not yet able to attend the meetings of the church.

In answer to C.P., we may say that we do not think it right for the unconverted to take part in the religious exercises of either church or Sunday School. This applies to musical exercises as well as others.

Gifford Gordon's address is now 111 Fenwick-st., Geelong. Bro. Gordon, in a private note, says, "Had a great meeting to-night. Members much encouraged, and so am I. Folk here are seized with a desire to advance."

Six gifts of 1000/- each have been promised for N.S.W. Home Missions; four more are required in order to claim the first offer, which was conditional. Those who desire the privilege of being one of this number will need to hurry.

We were pleased to have a visit from Miss M. Bagnall, of Auckland, N.Z. She is now on her way home, after a tour through America and Great Britain, and had the privilege of being present at the Pittsburg Convention, which she very much enjoyed.

Bro. Harrison, for many years an elder in the church at Auckland, N.Z., passed away on Good Friday. He received a paralytic stroke twelve months ago while on a visit to Christchurch. A second attack occurred just a week before his death. He was 71 years of age.

Geo. Morton, on behalf of Erskineville church, writes: "We would like to take this opportunity through your paper of publicly thanking the Enmore church for the splendid freewill gift of their organ to the church at Erskineville. We appreciate the gift and pray that God will bless them in the giving."

Amongst the visitors at Cheltenham on the 3rd April were Mrs. Staggard, of W.A., Miss Jenkin, of Brunswick, and Mrs. Haldsworth senr. The last-mentioned had come down for the unique reason of worshipping with the Cheltenham church, where exactly 51 years previously, to the very day, she was immersed into Christ.

T. Bagley, writing from Maryborough, says: "Nice meetings on Lord's day. Bro. and Sister A. L. Gibson were present. Bro. Gibson presided. Glad to report good progress and bright prospect for the cause here. I will be in the district for a few more days, visiting the churches at Dunolly, Bet Bet and Maryborough, with the hope of forming a circuit and stationing an evangelist."

The first prize in the New Century Campaign of the AUSTRALIAN CHRISTIAN has been won by W. D. Rankine, of the Enmore church, N.S.W. He increased the number of subscribers by 45, making a total of 101. The second and third prizes have been gained by R. Mayman, of the Maylands church, S.A., and W. T. Field, of the Williamstown church, Victoria.

A N.S.W. brother and sister who are unable to make one of the ten givers of 1000/- each to the Home Mission Fund of that State, have increased their Conference promise from 20/- to 100/-, and would like others—at least 9 more—to do the same, and so between them contribute 1000/-. Those willing will please communicate with Thos. Hagger, Organising Secretary, P.O. Junee.

The Jubilee History of the Churches of Christ in Australasia makes a handsome and wonderfully cheap volume at 7/6. We find, however, that the volume is over the regulation weight to go at the book rate of postage, and that the cost of carriage will depend upon the locality to which it is going. The price of the book will, therefore, be 7/6, plus whatever the carriage may happen to be.

Dr. A. C. Dixon, of the Moody Church, Chicago, has lately been dealing with the theories advanced by destructive criticism. Among other things, he said:—The Bible is still authoritative, while the criticism referred to is losing all authority with people who dare to use their own brains and refuse to accept as authoritative the unsupported dictum of scholars, though they be labelled philosophers or scientists. A little more insistence on freedom of thought will even liberate the students of our colleges and universities, immature as they are, from the letters which respect for their professors has fastened upon them. When they learn a few more facts, they will perceive that their professors are not so much the interpreters of the Bible as the Bible is of their professors. The sun in the heavens is not on trial, but rather the tapers that have been lighted by the sun, and are now claiming to supersede the sun. *The Bible is not on trial, but rather the institutions that were established by the influence of the Bible, and are now conspiring against the life of their benefactor.*

At a meeting of the British and Foreign Bible Society held at Brighton, Vic., Dr. Rentoul said the history of the society proved again the old truths that all great true forces, big and small, and that every great living spiritual force arose out of an experience of human need. The society had a distinct claim upon the people—that from its origin it had been non-sectarian, and therefore was able to appeal to the organised forces of the churches, working all for the main end of the uplifting of man. He heard around him the cry that Protestantism was in danger from political influences. In the Presbyterian, the Anglican, the Congregational, and the Baptist Churches it was in danger, but not from such influences. It was in danger from the sons and daughters of the people. It was in danger from themselves. They talked about sending the Bible to far countries, and they did not read it themselves. They did not make it part of their lives. If instead of reading wishy-washy novels, and making their minds neurasthenic, rapid, they studied God's Word, and led their sons and daughters to study it, there would be no danger to Protestantism.

Bro. Thos. Ryan, of Grote-st. church, has been returned at the general elections in South Australia as a member for the important district of Torrens in the State Parliament. Bro. Ryan secured over 12,000 votes, and was second on the poll out of the 5 candidates returned. We join in congratulations to a brother who stands so high in the esteem of so many electors. Bro. Ryan is yet a young man, and we wish him a long life of usefulness to the State and in the church. Bro. K. W. Duncan was also a candidate for his old district of Stanley, but though he polled splendidly, he failed to secure his seat again. Bro. O. Treasure, of Yaran-yacka, and Bro. D. H. Griffin, of Milang, were candidates for Flinders and Adelaide respectively, and se-

ured a creditable support, though unsuccessful. It is good to see that so many of the brethren in S.A. are able to take a prominent part in the public life of their State.

"British Brother" does not think we are acting fairly to the British churches in not giving his defence of their position. Well, just to satisfy him, we give the following extract:—"It is quite true that a good deal of time has been spent on the organ question lately, but if my memory serves me aright, such a thing as Conferences settling, or trying to settle, whether this church should use an organ or not, was not raised. The facts were simply these, that this church was refused co-operation by a district, and when it made direct appeal to be received into the co-operation of the annual Conference, it was asked to postpone its application for another year, and in the meantime have a talk over its difficulties with the division it was in. That it refused to do, and when at the next meeting its application came up again, the very men who would have voted them in were compelled to vote against them and advise them once more to carry out the wishes of Conference. No, Bro. Ewers, it was never received into co-operation, for the simple reason that the members who had commenced the work there returned to the church which they had left. Bro. Hagger and Bro. Ewers seem to have got the idea that the Conference in Britain is legislative. I can assure them they are wrong. A leading brother at home calls my attention to the remarkable statement of our Bro. Ewers, on this matter, and says, 'I thought there was one thing our brethren did understand, and that was that our Conferences were for evangelistic purposes alone.' Just a word or two on the British churches and their evangelistic fervor. True, it is not what it should be, but it must not be judged by the number of evangelists employed. There are many other things to be considered. I know one little bit of Australasia, but it certainly has nothing to boast about. Bro. H. is quite wrong, however, about the evangelist on the gospel platform being under the control of the presiding brother. It is a common custom to have a brother on the platform to help the preacher. I have travelled Scotland and England pretty thoroughly. I have as an evangelist preached repeatedly in London, Leicester, Glasgow, Edinburgh, and a hundred other places, and whilst I have sometimes wished the meeting had been in my own hands entirely, only on one occasion do I remember any brother objecting to me controlling the meeting. I have an idea that 'the old is better' (especially in churches where the evangelist is just visiting) to have your local representative brethren to the front, not necessarily to take part in the meeting, unless the preacher so desires, but so that the strangers attending may get into touch with them and they with the strangers."

A "World-Congress" of those interested in Sunday School work will shortly be held in the United States. We have received the following particulars regarding it:—

"The interest of the East in the West and of the West in the East is promoted by every friendly gathering of the representatives of all nations. So truly has the world become one neighborhood, drawn close together by modern methods of news-dissemination, travel, trade, and scholarship, that world-congresses and international gatherings of various sorts are by no means uncommon.

"Of more than usual interest is the World's Sunday School Convention in Washington, the capital of the United States, in May of this year. Delegates will be present to the number of several thousand, from more than fifty-one different countries.

"The Sunday School was founded in England in 1780, for the purpose of improving the condition of very poor children by imparting education to them. Now it is a distinctively religious institution, in connection with practically every Protestant church, and there are more than a quarter of a million local Sunday School organizations, to be found wherever Christianity has penetrated; and a membership of twenty-six mil-

lion persons and over. As a result of elaborate preparation, every Sunday School in the world has been requested to use an identical programme on World's Sunday School Day, May 22, 1910.

"The President of the United States will address the Washington Convention as well as Hon. John Wanamaker, America's best known business man, together with other distinguished speakers from many lands. A great parade of men, who are members of Adult Bible Classes, will be one of the features of the Convention, for the modern Sunday School enrolls persons of all ages.

"Previous world's conventions have been held in London, St. Louis, Jerusalem and Rome."

The Australian Christian.

PUBLISHED WEEKLY AT

528-530 Elizabeth St., Melbourne.

Editor & Manager, F. G. DUNN.

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

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

TERMS.—In Australian Commonwealth, Two Copies or more to one address, or Single Subscription posted Fortnightly, 6/-. In New Zealand, Four Copies or more to one address, or Single Subscriber posted Monthly, or Two Subscribers posted Fortnightly, 6/-. Single Copy posted Weekly to any part of the world, 7/-.

Obituary.

ROBINSON.—The church at Stirling East has been called upon to part with one of its precious and well-beloved sisters—Sister Robinson. Our late sister, who survived her husband by over ten years, has been a member with us for nearly thirty years. She was an example to all who knew her, and many wondered at her faithfulness and devotion to her Lord whom she loved so well. Of late years the infirmities of old age prevented her attending around the Lord's table as often as she would have liked, yet when possible she was to be found in her seat partaking of the tokens of our Lord's love to the human race. Although 82 years of age, she dearly loved the assembling together around the table, and was ever ready to offer her mite towards the work of our Master. We pray that the Lord may draw the bereaved ones very close to himself, and comfort them in their sorrowful hour. We commend them to the God of peace and comfort.

Stirling East, S.A.

A. G. RUDD.

ACKNOWLEDGMENTS.

FOREIGN MISSION FUND.

Queensland—A Sister, £1. Victoria—Miss Flett, Malvern, 2/6; Church, Bayswater, per Mrs. Clements, 12/7; School, Doncaster (b), £1/18/8. Robert Lyall, Treas., F. M. Ludbrook, Sec., 39 Leveson-st., N. Melb. 151 Collins-st., Melb.

MARRIAGE.

HEMPHILL—WATTS.—On March 2, at Lingwell Nook, Lancefield, by H. Swain, Percival Chambers, eldest son of the late J. Hemphill, to Clara Evelina, second daughter of Alfred Watts, news agent, Swanston-st., Melbourne.

COMING EVENTS.

APRIL 17, 18 & 27.—Brunswick School anniversary, in the Town Hall. On 17th, F. M. Ludbrook speaks on "The Boy Scouts." Bro. Stevens preaches. On 18th, Entertainment. Chairman, J. G. Barrett. On 27th, public welcome to new evangelist, W. Uren, of Boonah, Qld. Chairman, Bro. Robt. Lochhead. All invited to these gatherings.

APRIL 17, 20 & 24.—North Richmond Sunday School Anniversary. Sunday, 17th, afternoon, 3, address, Theo. B. Fischer; evening, 7, E. Davis. Wednesday, 20th, 8 p.m., public meeting. Chairman, F. M. Ludbrook. Good programme. Admission, silver coin. Sunday, 24th, afternoon, 3, distribution of prizes. Evening, 7, gospel address, E. Davis.

APRIL 24 & 27.—Cheltenham Special Church Anniversary Services. Sunday, 24th, 11 a.m., H. G. Harward. 7 p.m., J. W. Baker. (Special anniversary thankoffering at morning service.) Wednesday, 27th, 5.30 to 7, Great Tea. Usual Tariff. 7.30, public meeting. Chairman, T. B. Fischer. Speakers, H. Kingsbury and J. C. F. Pittman. Topic, "The Ideal Church," her ministry to (a) the young; (b) the regions beyond; (c) the home fields. Meeting will close in convenient time for town visitors' train. Special singing at each session. Will you be there and I?

You...

Cannot Do Better



THAN SEND
TO THE—

AUSTRAL
PUBLISHING
COMPANY

FOR

BIBLES AND TESTAMENTS,

Books for Helping Bible Students,

Books for Presentation,

Illuminated Addresses for Presentations,

Sunday School Supplies.

The Ideal Sunday School Periodical



"Pure Words"

Is an Interesting and Instructive Monthly Paper, Helpful to Young and Old, Published by the

AUSTRAL CO., MELBOURNE.

SUBSCRIPTION PRICE:

12 Months:

12 Copies, 12/-; 24, 20/-; 26, 48/-; 48, 35/-.

Send for Sample Copies.



NATARA

(OCKENDEN'S)
**DRIES UP A
Cold in the Head
in a Few Hours.**

THE BEST REMEDY
YET INTRODUCED

Price: 1/6 & 2/6

ALL CHEMISTS.
WHOLESALE:

ROCKE, TOMPITT & Co.
Melbourne, Victoria.

A reasonable advertisement which appears in our columns for the first time is that of NATARA. The "Rehabite" does not advertise what are termed patent medicines, but NATARA is a standard remedy, and the Editor can testify to its efficacy in warding off a cold when taken in the early stages. *The Rehabite*

PHONE, CITY 38.

R. & A. E. Barnes, L.D.S.,
DENTISTS.

73 Gertrude St., Fitzroy. High St., Kyneton.



W. J. AIRD, OPTICIAN

(Many years with the late T. R. Procter).
122 Collins St., Melbourne (opp. Dr. Bevan's Church).
Headaches not only prevented but cured by wearing correctly adjusted Eye-Glasses and Spectacles.
New Varieties. Charges Moderate. Phone 834.
Optician to L.O.R. and O.S.T. Hon. to B.B.H.

BOARD AND RESIDENCE.

Broken Hill.

A good home away from home is offered to gentlemen. First-class table, cleanliness and civility. Charges moderate. Stone house; bath, piano, etc. Sister E. Litchfield, 177 Oxide-st., Broken Hill.

Sandringham.

In quiet Christian musical home, comfortably furnished, two double bedrooms (fireplaces). Use diningroom, kitchen, bathing box. Private grounds, campers; sheltered fir-tree, pines. Use above. Lunch, teas, catered, if previously advised. Home situated best part Esplanade; 8 minutes R.S. Recommended. Accommodation limited. Sister, "Tweedehome," Esplanade, Sandringham.

THE JUBILEE HISTORY of the Churches of Christ in Australasia.

A number of copies have been plainly but strongly bound, making a handsome volume.

Special Price, 7/6.

Carriage Additional.

The Jubilee History makes a handsome volume for presentation. It is a good first prize for Sunday Schools.

380 LYGON ST., CARLTON, Phone 1192.
2469 NICHOLSON ST., NTH. CARLTON.

By Special Appointment to His Excellency the Governor-General. Telephone 2937.

O. OWENS, Late D. Cameron.

Bread Manufacturer,

18 Victoria Street, Carlton. All Suburbs

Where to stay in New Zealand...

GRAND CENTRAL.

107-113 Cuba Street, Wellington.

An Ideal Private Hotel. Just out of the Builders' hands.
81 Rooms. 8 Modern Bath Rooms. Fireproof throughout.
Tariff from 6/- per day. Permanents from 30/- and 35/- per week.
D. O'CONNOR, Proprietor.

Foreign Mission Fund.

Please remember our work in India, China, Japan, the South Seas, and among the Chinese in Australia. Donations sent to the undersigned will be thankfully acknowledged.

Victoria—Hon. Secretary: F. M. Ludbrook, 151 Collins-st., Melbourne. Organising Secretary: Theo. B. Fischer, Glebe Avenue, Cheltenham. Treasurer: R. L. Vall, 39 Laveson-st., North Melbourne.

New South Wales—Secretary and Treasurer: Geo. T. Walden, Stanmore-rd., Stanmore.

South Australia—Secretary: Ita A. Paternoster, Hindmarsh. Asst. Secretary: Geo. H. Mauger, Treasurer: T. Colebatch, Miller-st., North Unley.

West Australia—Secretary: H. J. Yelland, "Governor's," Kidman Avenue, South Guildford. Treasurer: C. J. Garland, "Penville," 159 Grovenor-rd., North Perth.

Queensland—Representative: L. Gole, McRobertson's, Brisbane.

Tasmania—Representative: W. Jarvis, Hobart.

Books, Stationery and Fancy Goods.

New Books & Magazines

By Mail Steamer
Every Week

Mechanics' Institutes and
Libraries supplied
...at Lowest Rates....

School and College
Books & Stationery

BIBLES
and
HYMN
BOOKS.

M. L. Hutchinson,

GLASGOW BOOK WAREHOUSE.

305-307 LITTLE COLLINS-ST., MELBOURNE

When Visiting N.S.W.

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

WHAT SCHRECK'S POULTICE CAN CURE

TUBERCULOSIS—Yes! You write to us and we will give you names and addresses of people cured, and it has never been known to fail for

Poisoned Sores, Abscesses, Boils, Carbuncles,
Jar, Whitlow, Sprains, Burns.

SCHRECK'S POULTICE cleans the blood, heals the sore, and leaves the body healthy.

Melbourne, 5/11/09.
To Schreck, Sons and Co. Dear Sirs,—I feel it my duty as well as a great joy to tell you what "Schreck's Poultice" has done for me. My knee was injured with an axe some years ago, and it became stiff and swollen. I had the best medical advice, and an operation was performed, but it only made it worse. I quite lost the use of it, and had to go on crutches. On the 21st Dec., 1906, I went under another operation at the Melbourne Hospital, and had 2½ inches of the knee-joint taken away. I was attending the Hospital until the June following, when I noticed on your shop "Schreck's Poultice" cured tuberculosis. I went in and saw Miss Schreck. She assured me "Schreck's Poultice" would cure me in 12 months. I then had three running wounds on my knee, the majority of medical men said it was tuberculosis, and what gave me such great faith in treatment of "Schreck's Poultice" was the Doctors' opinion of the great improvement they saw after nine days. When I began with "Schreck's Poultice" I then returned to Watcham, and continued the treatment. Well and strong again, as I felt the disease was all through my system. I only wish I could tell everyone the wonderful value of "Schreck's Poultice." I shall do all in my power to make it known.—Wishing you every success, yours gratefully, JOHN H. RANKIN, Watcham.

SCHRECK SONS & CO,

335 GERTRUDE ST., FITZROY.
Depot—355 ELIZABETH ST., CITY.

And all
Chemists—

1/6 and 5/6.

WHAT IS ESSENTIAL

to add to your comfort during the Summer months is

A GAS STOVE.

A GAS STOVE is indispensable and also ensures EFFICIENCY,
CLEANLINESS, and RIGID ECONOMY.

THE METROPOLITAN GAS COMPANY,

Phone 2713.

186 Flinders Street, Melbourne

JOSIAH HOLDSWORTH, Undertaker.