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Our Conferences.

THE time draws near for our Annual Conferences. In New Zealand and in all the States, except South Australia, Easter gatherings will take place. In preparation for the State meetings, some district conferences have already been held. On the whole our Conferences are gloriously successful. District Conferences have proved their worth, and State-wide Conferences have for nearly sixty years abundantly justified their existence.

Fellowship and cheer.

How delightful our Conferences are! Truly they are seasons of fellowship and inspiration. It is good to see the crowds of happy believers gather to consider the work of God. The fact that so many men and women are willing to spend the holidays in conferring about the progress of the Kingdom of God is noteworthy. Particularly, the great number of young men and women who follow with keen interest the discussions of the business sessions is most encouraging. The fervor of the great missionary meetings, the heartiness of the congregational singing, the joy and eagerness with which reports of successful work are received, the manifest determination to join in efforts for greater progress, the liberal gifts made for the work—these things stimulate the most faithful Christians to more zealous and enthusiastic service, and renew in the lukewarm a desire for better things.

It is impossible to overestimate the value of our Conferences as encouragers of the brethren who labor in small fields with but little apparent success. They are led to realise the fact that they belong to a big brotherhood, and that they are sharers in the success of the whole even if in their district progress may not be made. "Like a mighty army moves the church of God;" an army may be gloriously successful even if one regiment be in difficulties or one battalion fail. In our Conferences the success

of one church becomes a source of help to all. The story of faithful continuance amidst difficulties and comparative failure will also be a help. Reminded of the truth that God makes no demand of success, but only of faithfulness, we may each go back to work with a renewed spirit of determination.

Why conferences are held.

Conferences of Churches of Christ differ from those of most religious bodies in that they neither claim nor exercise authority over the local churches. They have no legislative authority. They do not interfere with congregational independency. They do not seek to determine the policy of churches or deal with matters within the jurisdiction of the local assembly.

It has been alleged that our Conferences were called into being in imitation of denominational procedure, and that their existence is inimical to the interests of the local church. No one could begin to prove the accuracy of such a statement. To indulge in the thought is unjust to our pioneer brethren—the men of our first generation who from personal conviction left the denominations and in faith and practice eschewed a denominational position. The statement, moreover, is in conflict with the avowed aim and constitution of our Conferences. For instance, our Victorian Con-

stitution plainly sets forth the objects: "(a) To cultivate fraternal intercourse among the churches. (b) To co-operate for effective evangelization, and generally to act in a united capacity where such action is necessary or desirable." Every year, by virtue of their meeting together, brethren declare these to be the objects of Conference; surely it is more sensible to accept their emphatic declaration than gratuitously to suppose that not knowing their own mind they have really met in foolish imitation of denominational practice.

The obvious fact is that Conferences not only have the twofold object referred to, but that by the favor of Almighty God they have with a fair measure of success realised the object.

There are many works beyond the power of any congregation saddled with the responsibility of its local concerns. Our Home and Foreign Missionary work, for example, is made possible only by co-operation. Co-operation in Australia has been satisfactorily achieved through our Conferences. There is no alternative scheme before us. Theoretically, a group of individuals, responsible to nobody, and representing nobody but themselves, might undertake the task; but, naturally and wisely, the churches prefer the work to be done through committees of Conference which do represent the brotherhood, which are under the control of their fellows, which have to give an annual account, and are liable to dismissal if they do not please.

One important use of co-operation in Conference is that churches which are congregationally independent are kept from an aloofness and ultra-independence which would weaken them and hinder the work.

A democratic spirit.

It is evident that at times brethren are unmindful of the democratic character of our Conference gatherings. Taking our Victorian constitution as typical, we note a few things.

Faith Without Scorn.

Make Thou my faith so strong and high
It shall not scornfully pass by
The faith of souls less strong than I.
Make Thou my peace and patience pure,
That all unshaken they endure
The weary plaints of souls less sure.

Lord, make my hope so heavenly bright
It shall not scorn, nor fail, nor slight
The souls that have not seen the light.

Lord, let my love so selfless burn,
It shall not measure costs, nor spurn
The love that gives me scant return.
—Exchange.

At all Conference gatherings any member of any Church of Christ in good standing may take part in the deliberations.

Any member of any church associated with the Conference is eligible for election to any office or committee under the Conference. An exception exists in the case of a preacher supported by Conference or church subsidised by Conference; he is not eligible to be elected to the Home Missionary Committee.

The representatives to Conference are of course appointed by the associated churches.

It is difficult to see how there could be anything at once fairer and more democratic.

Some, evidently without sufficient consideration, have criticised the provision that "the privilege of voting on financial matters, at the election of officers, and on other matters whenever a division is called for, shall be restricted to delegates." It has been suggested that every disciple should have the privilege. A moment's reflection will show that the rule, instead of limiting the rights and privileges of the churches which are associated, preserves them. Distant churches simply cannot have many of their members attending; city and inner suburban churches can and do have large proportions of members present. Without the proviso referred to, it would be possible for the members of a few churches to out-vote all the rest. To prevent the possibility of the rights of the majority being taken away, the restriction referred to has been made; and it has hitherto worked very well. After a careful discussion to which all members, whether delegates or not, may contribute, the vote of representatives is likely to result in a decision which is approved by the vast majority of members in the local churches.

Constitutions can be amended. Any brother having a better system in mind may bring it forward. If it commends itself to a majority as good, it will be accepted. If not, the brother in a Christian spirit may still hold to his own opinion but harbor the thought that perhaps the majority is wiser than any one individual.

The spirit in which to come.

Year by year our brotherhood interests grow, and year by year our Conference gatherings increase in spiritual power. We may confidently expect that the forthcoming Easter assemblies will be occasions of happy Christian fellowship and of wise planning for greater service. Let the churches be well represented, and let the brethren come in a spirit of helpfulness, and all will be well. We trust that every church will see that it is directly represented by some of its own members. The smallest and most distant of country churches would do well to make sure of this. There is none so strong and self-sufficient as to be beyond the reach of a benefit which Conference can bestow, and none so weak and humble as to be unable

to contribute something to the sum of spiritual good.

Let us all decide to come to Conference with a sincere desire to help on the work. Let us appreciate the good; let us be critical but not hypercritical; let us freely express our opinion, and show how a better

course may be adopted. To indicate a weakness and suggest a remedy may be a great help. Above all, let us remember that a spirit of brotherliness is essential to progress. So with one aim let us strive together for the faith of the Gospel.

The Divine Archer.

F. Cornelius.

"He hath made me a polished shaft; in his quiver hath he hid me."—Isaiah 49: 2.

Isaiah, in his reference to archery, teaches the great truth that efficient service can only be rendered when lives are completely yielded to God. The archer has sufficient control over the arrow to cause it to go forth on its errand, accomplishing his designs. So it is with God. He works mightily through lives that are passive in his hands.

The prophet's utterance contains two pictures. Literally his words are applicable to Christ, who came to earth on a very definite mission, seeking to redeem a lost and ruined world, but they may also be applied to all who, having enlisted under the banner of the Cross, seek to valiantly serve their King.

Fruitful lives.

The power to enrich is costly. Many would ascend to great heights of usefulness, if the path were easier. Much dross has to be removed before nobility of character is realised, the process being a most painful one. During the zenith of his fame, Dr. Raleigh, a prominent suburban minister, was frequently visited by his brother ministers, who, seeing the large church crowded, greatly envied him. He said in reply: "But they do not know what it cost me to come to this." Herein is a vital principle stated, it being ever true that the wearing of the crown of victory necessitates the bearing of many heavy crosses.

What a uniquely beautiful life was Christ's! He, God's arrow, was perfectly competent to complete the great task entrusted to him. For fragrance he is "the lily of the valley," and he is "the rose of Sharon" for beauty. His life was not exempt from anguish. He paid the great price of his own precious blood in order to make the redemption of the world possible. He "for the joy that was set before him endured the Cross, despising the shame, and is set down at the right hand of the throne of God." His character being perfect, little wonder is it that his words so arrested those who were sent by the Pharisees to seize him, that they were compelled to exclaim on returning without him, "Never man spake like this man." And what of his personality? It could not fail to have a magnetic charm. Even his enemies were impressed by his unique character. Pilate detected his faultlessness,

Pilate's wife his righteousness, Judas his innocence and the unclean spirit his holiness.

Christians, being prepared to pay the price, can be channels through whom God will richly bless others. Surrender is the basis of all useful service. A young naval officer, being brought before the captain of the victorious squadron, expressed a desire to exchange greetings, but received the reply, "Your sword first." The shaft is made to fulfil the archer's wish, all its activities being directed by him, and Christians have been chosen to do God's will. Great things are possible to the life wholly given to Christ. D. L. Moody says, "God does not want golden vessels, and he does not want silver vessels, but he has got to have clean vessels. God has yet to show the world what he can do with a man entirely consecrated to him." Sacrifice is essential to enrichment. Christ said that John the Baptist was a "shining light," but he also stated that he was a "burning light." His power to illumine was dependent upon his willingness to sacrifice. What a source of blessing many lives have been. The closing scene of Stephen's life undoubtedly made an indelible impression upon the mind and heart of Paul. George Wishart, by his courageous death at the stake, stirred the soul of John Knox. Pilgrims have been encouraged, not only by courageous deaths, but also by the beautiful influence of saintly lives.

Derived energy.

By what power are lives made fruitful? The arrow derived its energy from the archer. So it is with all who serve Christ. The upward look is very necessary. We must, like the prophet Isaiah, see the Lord sitting upon a throne, high and lifted up. God grants power where there is the readiness to receive and impart it.

From the experience of Oliver Cromwell we are furnished with a splendid instance of what God enables a life to accomplish that relies upon him for strength. How impressive it is to picture him, a young farmer, leaving the fields, putting the plough in the shed and setting forth for London to dethrone the king and dismiss Parliament. One eventful night, sitting near the fire, he reads from the last chapter of the Epistle to the Philippians, and is amazed to learn of Paul's great achievements. He says, "I came to the thirteenth verse, where

Paul saith, 'I can do all things through Christ which strengtheneth me. Then faith began to work, and my heart to find comfort and support; and I said to myself, 'He that was Paul's Christ is my Christ too!' And so I drew water out of the Wells of Salvation!"

God is always seeking an outlet for his power, and will abundantly bless all who make the complete surrender. Ole Bull, playing his violin before a company of university students, greatly charmed them. Afterwards he was asked, "What is the

secret of your power, have you a special bow, or is it in the instrument you use?" His reply was, "I think it is in neither, but it has always seemed to me that I had power in playing because I waited to play until I had an inspiration, when my soul was overflowing with music and I could not stay the torrent that was back of me; it is then that I take my violin and the music flows forth." The enriching life is the one that is fully surrendered to Christ and draws upon his strength.

Between Gifts and Promises.

People sometimes cry out: "How great is God's power!" Or, again: "How great is his mystery!" They do not cry so often: "How great is his goodness!" And yet this ought to be more often upon their lips. If they saw their real position, they would be ready to exclaim, as a man of God once cried:

"Oh how great is Thy goodness,
Which Thou hast laid up for them that fear Thee,
Which Thou hast wrought for them that trust in Thee!"

Life was not smooth with him. It never is for the loyal. But the heartiest notes of praise rise from men and women who are surrounded by some anxieties. Such uncertainties drive them back upon what is certain; as they remember and as they anticipate, as they recall powers and chances which have passed from them, and as they cannot help looking ahead to difficult times, they console themselves, if they are wise, with the thought that they are between God's goodness and God's goodness—between goodness that he has worked out already in their experience and goodness laid up for their faith and need to-morrow. The background and the fore-ground of life may be rough and unpleasing. But as for the psalmist, so for us, there is an outlook of faith that is heartening.

I.

Wordsworth once wrote a sonnet on the cheerful spirits of lambs on a bright morning. The little creatures, he noticed, welcomed the sun and trusted to its cheer.

"Does joy approach? they meet the coming tide,
All sullenness avoid."

So, he argues, ought human beings to welcome good spirits when they have the opportunity.

"Why to God's goodness cannot we be true?
And so, His gifts and promises between,
Feed to the last on pleasures ever new?"

Our life, as it is inspired by faith, is always between his gifts and his promises. It lies with these before it and behind it. God's goodness manifests itself to us in gifts and promises, gifts that we enjoy and promises to which we can look forward. Anyone who knows Wordsworth's

poetry knows his emphasis upon joy. He interprets life to us as an unfailing source of joy, accessible to all honest and thoughtful spirits. "Wordsworth's poetry is great," says Matthew Arnold, "because of the extraordinary power with which Wordsworth feels the joy offered to us in Nature, the joy offered to us in the simple primary affections and duties." This phrase of his, "God's gifts and promises between," describes the religious life in its true setting as a life which rejoices in the resources provided by God. God is true to us in making provision for us. We are true to him as we frankly expect and welcome his goodness. And it is more often present than we realise. We may miss it by our melancholy, which is born of self-reliance, or by our selfishness, especially by the latter.

II.

We enjoy God's gifts; we can rely upon God's promises. For he has not exhausted himself in what he has already bestowed upon us. There is *goodness laid up* for us in the future, which he has pledged his word to bring us. And as we employ his gifts, we enjoy the assurance of his promises. But how? Well, to enjoy a gift of God is to employ it; that is, to use it unselfishly. God's goodness does not come to us for any selfish end. We get affections and duties from him as opportunities for serving him; the enrichment of our lives comes through their devotion to his ends. To be good is to be good for something. The goodness that he works out for us consists in the equipment of our lives for their position in this world; it is as we enjoy it on those terms that we can expect his promise of goodness yet to come.

"It is not life upon Thy gifts to live,
But to grow fixed with deeper roots in Thee."

What makes God's gifts vital to us is our employment of them in his service, as we live on them for him and for our fellow-men. Health, happiness, ease of mind, increase of opportunities—these and all other forms of God's goodness to us are meant to deepen our sense of responsibility and to render us more dutiful, more sensitive and alert to what we can do for our day and generation.

III.

It is as we take his gifts in this disinterested spirit, holding them as a trust, and endeavoring to impart what we have, that we realise he will never relax his care of us. He gives us promises. He assures us that every need of our active spirits will be met. We have his Word for it. As his gifts enter our lives, he holds out still this promise and that. On these we can rely, as we address ourselves to the present hour. We have God's Word for it that there is goodness *laid up*. The mine of his goodness is not worked out. He who gave will give; he promises this. More is to come for those who are reverent and unselfish, rejoicing in this, above all things, that life is a constant trust.

In the last analysis, it is self-seeking which prevents us from hoping. The selfish are the most easily discouraged. But when we turn God's gifts to his own ends we are encouraged to believe in his further promises. This indeed, is what we may lay to heart; we are living on God's gifts and in view of his promises. Surely this ought to rally us when things may look unpromising. The gifts we enjoy to-day were once promises. And the promises of help and guidance, on which we rely meantime, will one day become gifts to the faithful.—"The British Weekly."

A Cure for Care.

O Soul of mine; why worry
O'er pleasures that are past;
Or weep sad tears for fleeting years,
Whose treasures could not last?
Go roam through the sunny meadows,
Or walk o'er the flowery green;
And know that God is in Heaven
With not a cloud between!

If buoyant Youth has vanished,
And Age, subdued, treads by:
If fond hopes fled with the days now dead,
And Memory brings a sigh:—
Go roam through the sunny meadows,
Or walk o'er the flowery green;
And know that God is in Heaven
With not a cloud between!

If the cares of life o'erwhelm you,
And sorrows pierce you through;
If the friends you made are lowly laid—
Or have shown themselves untrue;
Go roam through the sunny meadows,
Or walk o'er the flowery green;
And know that God is in Heaven
With not a cloud between!

O soul of mine look upward
Far, far beyond earth's gloom:—
This care-filled earth, with all its worth.
Can promise but a tomb:
Go roam through the sunny meadows,
Or walk o'er the flowery green;
And know that God is in Heaven
With not a cloud between!

Within my heart Love reigneth,
And Hope is with me there;
And Faith sheds rays of cloudless days
Around me everywhere:
Go roam through the sunny meadows,
Or walk o'er the flowery green;
And know that God is in Heaven
With not a cloud between!

—Milton Lee in "Christian Evangelist."

Religious Notes and News.

Five thousand delegates from all parts of the world are to take part in the Ninth World Sunday school Convention at Glasgow next year. The entire passenger space on three ships has been taken for the two thousand American delegates alone.

The Coming Elections.

South Australia is preparing for a general election on April 5, and a special effort is being made to impress upon aspirants for political honors that there are great moral issues for them to face. It is a recognised fact that the church as we understand that term knows no party politics. There are those who are partisans and vote the straight ticket, but the church cannot afford to be wedded to any party. There are times when, in order to gain some needed reform, it is necessary to single out certain men who are leaders in their parties, but even then it is unfair to say the party political issue is uppermost.

In the fight against the liquor traffic, Christian people should place the welfare of humanity before the welfare of party. This spirit on the part of our American cousins placed a majority in almost every parliament who were pledged to prohibition of the liquor traffic as a principle. Hard as it must have been for a Democrat to vote for a Republican and vice versa, it is well known that in thousands of instances this was done in order to elect a Prohibitionist.

Surely it is not asking too much of those who read this paper that when they enter the place of voting on April 5, they will stop long enough to ask: "How may I best serve my God, my country, my family, myself?"

The Churches of Christ are committed to prohibition as the only satisfactory way of dealing with the liquor traffic. The only hope of getting it is by electing to Parliament men or women who are pledged to grant the referendum.

The S.A. Alliance expects to issue a list of candidates pledged to support the referendum. Irrespective of party, Christian people should vote for these men, for by so doing you are registering your vote for God and humanity. In time this method will win and we shall rejoice as America is doing in the abolition of the liquor bar.—Ira A. Paternoster, Vice-President S.A. Alliance.

Best Chance Since Pentecost.

A remarkable manifesto signed and issued by the Anglican Bishops of Lichfield, Woolwich, Winchester, Chelmsford, Liverpool, Manchester, St. Alban's and Southhampton, has been given to the world. It is issued on behalf of the Industrial Christian Fellowship, which was formed four years ago to bring religious influence to bear on industrial and social problems. The nature of the manifesto may be seen from some passages which appear in it:

"It is no exaggeration to say that the church is presented to-day with the greatest opportunity it has had since the days of Pentecost, if only it can effectively proclaim the kingdom of God to statesmen, employers, controllers of monopolies and combines, trade unionists and laborers throughout the world, as offering the key to the true relationship between man and man, nation and nation.

"It is time that every reference to public questions in the pulpit ceased to be called 'politics.' The word is often used disparagingly of the purest and most elementary application of Christian ethics to affairs; to refuse that application is to ruin the church's influence in the national life.

"The church should seek to be free from party politics, but every pulpit in the country should resound with 'national' politics. There are sins which lie at the root of political and economic evils. They are avarice, unwillingness for hard work, and selfish indifference to the interests or the sufferings of others.

"Against these evils, no less than against the more acknowledged sins of dishonesty and in-

temperance, it is the duty of the church to warn men, and to declare the remedy which the gospel offers."

A Great Controversy.

The Bishops of the Episcopal church, assembled at Dallas, Texas, U.S.A., issued a pastoral letter affirming as facts the statements made in the Apostle's Creed and the Nicene Creed, and declared it irreconcilable with the vows of a minister of their church to deny or suggest doubt as to these facts. They started a controversy which has extended far beyond the confines of their own communion. The centre of the controversy is in the following paragraph from the letter:

"To deny, or to treat as immaterial, belief in the Creed in which at every regular service of the church both minister and people profess to believe, is to trifle with words, and cannot but expose us to the suspicion and the danger of dishonesty and unreality. Honesty in the use of language—to say what we mean and to mean what we say—is not least important with regard to religious language (and especially in our approach to Almighty God), however imperfect to express divine realities we may recognise human words to be. To explain away the statement, 'Conceived by the Holy Ghost and born of the Virgin Mary,' as if it referred to a birth in the ordinary way, of two human parents, under perhaps exceptionally holy conditions, is plainly an abuse of language. An ordinary birth could not have been so described, nor can the words of the Creed fairly be so understood."

Christabel Pankhurst.

The "Moody Church News" for December gives the following account of the visit of Miss Pankhurst to the Moody church, Chicago: "Miss Christabel Pankhurst was the guest of the Moody church, from December 2-6. In inviting this dear sister to our platform, we felt that she might possibly reach a constituency that is quite outside that which is affected by the regular ministry of the church, and we are thankful to say our hopes were realised. Great crowds gathered on the Lord's day. There were in the neighborhood of five thousand people, morning and evening, in the congregation, and many were turned away from the evening service. Large numbers of non-churchgoers attended each meeting. We have seldom listened to a speaker who has a clearer grasp of the prophetic programme, and at the same time sees the importance of regeneration. In every address Miss Pankhurst emphasised most strongly the absolute necessity of the New Birth, seeking ever to magnify the one and only Name through which sinners may be saved."

If the Apostles Came Again.

"It is as certain as the day that if the Saints Peter and John, Paul and Silas lived to-day they would receive as hostile a reception from our modern society of rich and poor as was given them in Corinth, Rome and Ephesus. They would be locked up as harmless lunatics or else sent to penal servitude as disturbers of the peace; that is, as persons who desired to turn the world upside down. The present-day monopolists are as eager in defence of vested interests as were the silversmiths and jewellers of Ephesus in the days of long ago," writes Mr. George Lansbury in the "Daily Herald" in a very outspoken condemnation. "Because of the spread of knowledge and the consequent development of men's minds, many things our fathers accepted as true are now challenged. One thing cannot be challenged—the eternal truth taught on the slopes around the Sea of Galilee: that man does not live by bread alone, that evil must be overcome by good, and lives must lose themselves by service in the lives of their fellow men and women. These sayings have stood, and will continue to stand, the test of time, for none can deny their absolute truth."

Prayer Meeting Topic

April 9.

Matthew the Publican.

(Luke 5: 27-35.)

Horace Kingsbury.

"As Jesus passed by from thence, he saw a man, called Matthew, sitting at the place of toll; and he saith unto him, 'Follow me. And he arose, and followed him.'" In those few words Matthew himself records his call to be a disciple of Jesus. Luke records the same event in these words: "And after these things he (Jesus) went forth and beheld a publican, named Levi, sitting at the place of toll, and said unto him, 'Follow me. And he forsook all, and rose up and followed him.'"

"The system of taxation in the time of Jesus was open to abominable abuses. The taxes were 'farmed out' and a publican was hated without reserve as a result of the system. The common association of the words 'publicans and sinners' shows how the office filled by Matthew was popularly regarded." "He was taking tribute from his own people to pay foreign masters."

Amos R. Wells says: "A publican was sure to be a hard, greedy, extortionate, oppressive tax-collector; a man who coined gold from widows' tears and orphans' hunger; a man who cut the farmers' harvests in half; a man who balked the merchant of his profits; the bane of industry, the thief of prosperity, the mildew of trade." Yet, I cannot bring myself to believe this an accurate description of Matthew, even before Jesus found him, and he found Jesus. Of course, if he were such, Jesus could make him over; but are there not exceptions to every rule, and might there not be an honest publican? Anyway, Jesus saw "the radiant saint in the disregarded publican" and called him to discipleship.

Amos R. Wells suggests that Matthew's call was not so sudden as it seems. He says: "We are hardly to suppose that this was the beginning of Christ's relations with Matthew. Certainly the publican had heard much about the wonderful deeds and equally wonderful words of the Carpenter of Nazareth; his calling put him in touch with many men, and he sat at the receipt of new as well as of taxes. He knew Jesus as a great teacher and miracle-worker, and also as a man who was kind even to the scorned publicans. Doubtless Matthew and Jesus had held some conversation together, and our Lord, with his marvellous reading of the human heart, perceived that the seed he had sown was ready to blossom and bear fruit." "And he saith unto him, 'Follow me. And he arose and followed him.'"

Matthew then reports what happened when Jesus "sat at meat in the house." Luke, however, tells us the occasion was "a great feast in his own house" which Matthew had made for his Lord. Thus he honored Jesus, took farewell of his friends, and brought many of his fellow-publicans into contact with Christ. Possibly he had hoped his guests would fall under the spell of his Master as he had done, and so swell the ranks of his disciples.

"When Matthew rose up and left all and followed our Lord," says Dr. Alexander Whyte, "the only thing he took with him out of the old occupation was his pen and ink. And it is well for us that he took that pen and ink with him, since he took it to such good purpose." With the help of God he wrote the gospel that bears his name, and so immortalised himself, exalted his Lord, and blessed the world. The Master exercised both insight and foresight that memorable day when he called Matthew from the place of toll.

Suggested Hymns—Sankey's Collection.

- 46—I Love to Tell the Story.
- 60—Jesus, the very Thought of Thee.
- 263—Cling to the Bible.
- 814—Rescue the Perishing.

Omit that Verse.

G. P. Pittman.

More than once in England, when I went to churches to speak on foreign missions, the chairman of the meeting chose the well-known hymn in which those lines occur—

"If you cannot cross the ocean,
And the heathen lands explore,
You can find the heathen nearer,
You can help them at your door."

I may have been mistaken, but I had the impression in each instance that the hymn was intended as a corrective to any undue enthusiasm for foreign missions which might be engendered by the occasion.

I venture to call in question the sentiment of the above verse. No doubt the necessity of finding a rhyme to "door" led the writer to give us the line ending "explore," or I might even suggest that there are only a very few Livingstones nowadays. But let that pass. I notice that we are judiciously informed that we can "find" the heathen nearer, so that we might even infer that they are somewhat scarce, and have to be "found." The last line, however, appears to correct this impression, for we are told that "you" (which means anybody) "can help them at your door." So that we are to understand that there are heathen at everybody's door, in Australia as well as in England, and we need not go abroad to find them or to preach to them.

It is true that in the home-lands there are to be found Orientals who, although they have lived many years in our midst, know very little—to our shame it must be said—about the Christian faith. But the hymn does not refer to these, but to depraved white people. Admitting that there are many of these, who by poetic license may be denominated "heathen," we should be quite clear as to the fact that they are not really anything of the sort. The phrase "the heathen at home" occurs frequently in prose as well as poetry, and it conveys quite a false idea. For, what is a heathen? A heathen is one who knows nothing about the true God, but worships sticks and stones and demons instead. How many of these are at our doors? Take the worst and most "heathenish" people among us, and mention the name of Jesus to them, and see how many of them do not know him from a bird or a flower. When they pass a church building, do they look up and stare and ask one another, "What is that big building, and why are the people going into it?" When they see the Salvation Army marching down the street, do they ask, "What are these people doing, and what does it all mean?" When they see a Bible, do they take it up and examine it carefully and ask who wrote it and has it just been published?

There is in fact no comparison between the condition of the lowest and most irreligious classes here, and that of the people of a heathen country. Here the ignorance is comparative, there it is absolute. Here it is wilful, there it is not. If Australian people want the light they can have it. There are preachers and teachers, churches and chapels, Bibles and hymn-books in abundance, and anyone who wants to know how to be saved can learn without difficulty. But in heathen countries there are still, after all our efforts, a thousand million people who do not know the difference between Jesus Christ and their own ugly idols! And at the rate the churches are moving in the matter the majority of them will never have a chance of knowing. There are still places on the foreign field where you could find a million people without a single Christian worker in their midst. Think of it!

But even supposing there were really thousands of true heathens in the home-lands, would that justify the tens of thousands of Christian workers merely huddled up here, and only the merest handful going to the vast populations abroad? May the Lord open our eyes, and give us some sense of proportion.

"The heathen at home." So we are to wait till all of these have been converted before we go or send to the millions abroad! If Augustine and the others had waited to home on the same principle, where would you and I have been? And they went even as far as England with the good news, and may their crown of reward be a very bright one, in that day.

No, it won't do, whichever way we look at it. We have our instructions, to "go into all the world," and we are not obeying them. In sinful will-worship we are all jostling one another in this enlightened, gospel-illuminated land, and refusing to go or send to those who have never yet had the chance, whose name is Legion—a "multitude whom no man can number." And the hands of our Foreign Mission Committee are tied, and candidates cannot be sent out, because funds are not coming in. And Christians are spending lavishly on luxuries, and salving their consciences with thoughts of the "heathen at home." How will it look in the day when the Master returns and has his reckoning with us? By all means, when you announce that hymn, ask the audience to omit the second verse.

"Walk not the frivolous ways of mirth,
That bind you to this sordid earth;
But in thy strength, the strength of youth
Choose for thy God, the God of truth;
Thy soul may mount on wings of fire,
And to celestial heights aspire."

Excavations Round About Ur of the Chaldees.

A deeply interesting communication appeared in a recent issue of the London "Times," from Mr. C. L. Woolley, director of the joint expedition in Mesopotamia of the British Museum, and the Museum of the University of Pennsylvania. Mr. Woolley describes work at Tel-el-Obeid, a small mound in the neighborhood of Ur—excavations which have yielded an embarrassing quantity of objects going back to times long anterior to those of Abraham. The investigators have got on the track of people who, at least in part, were Sumerian, and still using stone implements; none the less, they were a people familiar with copper, and showing great skill in hammering and casting the metal. Among the objects brought to light was a marble tablet, recording the foundation of a temple of the goddess Ninkhursag, set up by King A-an-ni-pad-da, son of King Mes-an-ni-pad-da, of the first dynasty of Ur. This is the most ancient document in the world. So say the archaeologists, who were, however, hardly prepared to welcome it. The reason for this unpreparedness lies in the fact that a well-known list of kings of Sumer and Akkad, belonging to an even more recent period had been adjudged mythical—i.e., wanting in historical value. Those, however, who, in a hurry, had reached this judgment, must now begin again, for Tel-el-Obeid has produced a contemporary record proving the real existence of kings who have hitherto been regarded as mere heroic shadows!

"No man should be willing to fill a position for which he has not been specially fitted by consecration of heart and training. God wants consecrated and trained men for his work."

Preachers' Provident Fund

OF THE CHURCHES OF CHRIST IN AUSTRALIA.

107 Pitt St., Sydney, N.S.Wales,

March 15, 1924.

To the Preachers throughout Australia,

Dear Brethren,—

I desire to bring under your notice the Endowment scheme in connection with the above fund, and feel sure that by so doing, the scheme will receive your approval, and probably lead to you contributing.

Briefly the scheme is as follows:—Any preacher who shall contribute any sum up to £10 per annum into the fund shall have such contribution subsidised as far as the funds of the trust will permit to an amount equal to the amount contributed, and interest will be credited to the account of each contributing preacher at the rate of 3½ per cent. per annum on the amounts contributed, and on the subsidies granted by the Committee. No medical examination is necessary. The total funds to the credit of a preacher may be withdrawn by him on his attaining the age of 65, or at an earlier age in certain circumstances at the discretion of the Committee. In the event of the death of a contributor before reaching the age of 65, the funds standing to the credit of the deceased will be applied by the Committee as directed by the deceased in his will.

As a practical example let me state that £6 per annum paid into this fund for 35 years, would amount to, plus compound interest at the rate of 3½ per cent per annum, £400. To this must be added the subsidies granted by the Committee, plus compound interest on the subsidies, also at the rate of 3½ per cent. per annum. Of course the Committee cannot make any guarantee as to the amount of the subsidies. A contributor is not bound to contribute every year, although that is desired by the Committee if possible. Non-payment of a contribution during any year does not render previous contributions liable to forfeiture.

but if a contributor omits to contribute during any year, he would not participate in the subsidy allotted for the year during which he failed to contribute.

You will notice that I have taken as an example the case of a preacher commencing to contribute to the fund at the age of 30. A preacher commencing later on in life would get a result in proportion. The Committee is considering the advisability of granting to contributing preachers the right to apply for a loan of say up to 50 per cent. of the amount contributed, repayable by instalments, interest to be charged.

Having made enquiries, I find that an assurance of £200 is the best that could be obtained from a Life Assurance Society, to those entering at 30, maturing at 65 for an annual premium of £6, after passing a medical examination. While the Assurance Society does not guarantee any bonuses, still it is safe to assume that bonuses would be paid, and that they would probably amount to about £150, making a total return from the Assurance Society of about £350, against £400 plus subsidies from the Preachers' Provident Fund.

From these figures you will see that if the Preachers' Provident Fund could not grant any subsidies the result to those contributing would, finally, still be more satisfactory than the result obtained for a similar premium paid to a Life Assurance Society, but subsidies will be granted and further, the Preachers' Provident Fund hopes to grant subsidies which will more than compensate contributing preachers for the "cover" to be obtained from the Life Assurance Society. The financial position of the fund is absolutely sound.

Copies of the constitution and further particulars may be obtained from the writer.

Yours fraternally,

William H. Hall,
Hon. Secretary and Treasurer.

The Home Circle.

Conducted by J. C. F. PITTMAN

The radiant morn hath passed away.
And spent too soon her golden store:
The shadows of departing day
Creep on once more.

Our life is but a fading dawn,
Its glorious noon, how quickly past;
Lead us, O Christ, when all is gone,
Safe home at last.

Nan to Polly.

The morning that Nan left for college Polly found a note pinned to the little, fat, blue-silk cushion that Mattie Bird had given her for Christmas.

"Dear little sister," it ran, "going to college is one of the grandest things in the world, provided one does not leave one's family behind. Being the oldest sister, there has been very little responsibility put upon you until now. But now that I am going, I want you to shoulder a little.

"My principal concern is for mother. And that is why I am writing this note. On the days that she has headaches, see that she doesn't try to get dinner, and keep the house quiet. Don't forget the cold water she always appreciates. Take lunch off her hands on wash-day and ironing-day. Every Friday dust the china on the sideboard and polish the silver. The mantel clock I wind every Saturday night, and I wash the leaves of the geraniums every week.

"Another thing: when Aunt Jane comes to spend the day, don't let her tire mother out. Entertain her yourself for a few minutes. It will rest mother wonderfully. You know she hasn't been really well since that attack of rheumatism a year ago.

"Another thing: always help with the dishes. I know you really intend to be the best little helper in the world; but last week, when I came home from Annabel's tea, I found mother washing dishes alone, and you had run over to see Marie, and had not come back. And only last week, when I came home from making calls, you were playing popular songs at the piano while mother peeled potatoes in the kitchen.

"Now, good intentions are splendid, but good actions are better. So I am closing with this one plea: Take care of mother. She is all the one we have or will ever have.

"Mother love is splendid fine,
Like the sun and stars to shine;
Lonesome is the way and black,

When mother goes and can't come back.

"Always your affectionate

"Nan."

Polly read and re-read the note, flushed, and then her lips quivered and the tears came. "She needn't think she's the only one who cares about mother," she whispered, half-angrily. "I love mother, too, but"—a softer expression dawning in her brown eyes—"I guess she really had to write me just as she did."—S. H. M., "Christian Advocate."

The Story of the Teeny Weeny Pig.

Once upon a time there was a teeny weeny pig that lived on a farm. One day he was in a hurry for his dinner, and he got caught under a gate. And he squealed and he squealed, and he wouldn't stop crying.

Along came Mr. Rabbit, and he said, "Oh, dear, this is terrible!" So he went and got from my garden a nice cabbage, and he brought it to the little pig. But he squealed and he squealed, and he wouldn't stop crying.

Just then Mrs. Hen came to see what was the matter. "Oh dear, this is awful!" she said. So she went into my barn and found a nice bag of corn, which she brought to the little pig. But

he squealed and he squealed, and wouldn't stop crying.

Old Mrs. Cow heard the noise and came to find out all about it. She said, "Oh dear, this is dreadful!" So she went into my field and found some nice clover, which she brought to the little pig. But he squealed and he squealed, and he wouldn't stop crying.

Mrs. Duck waddled up to see what she could do. She quacked, "Oh, dear, this is horrible!" She hurried to my duck pond, where she found some nice juicy water-lily roots, which she brought for the little pig. But he squealed, and he squealed, and wouldn't stop crying.

Hearing the noise, Mr. Robin Redbreast came flying up to see if he could help. "Oh dear, this is unbelievable!" he said. So he flew away to my cherry tree and found some nice cherries, which he brought for the little pig. But he squealed and squealed, and he wouldn't stop crying.

About this time along came Little Boy. He said, "Oh dear, this is frightful! What is the matter?"

Mr. Rabbit said, "I brought him a cabbage, but he won't stop!"

Mrs. Hen said, "I brought him a bag of corn, but he won't stop!"

Mrs. Cow said, "I brought him some nice clover, but he won't stop!"

Mrs. Duck said, "I brought him some nice water-lily roots, but he won't stop!"

Mr. Robin Redbreast said, "I brought him some nice cherries, but he won't stop!"

Then Little Boy reached up and unfastened the latch of the gate, so that the gate opened. And out came the little pig.

And then he ate all the cherries with much gladness and said, "Thank you!" to Mr. Robin Redbreast. And next the pig ate the nice juicy water-lily roots and said, "Thank you!" to Mrs. Duck.

Next the pig ate the clover and said, "Thank you!" to Mrs. Cow.

After finishing these, the pig ate the corn and said, "Thank you!" to Mrs. Hen.

At last the pig ate the nice cabbage and said, "Thank you!" to Mr. Rabbit.

Then he made a nice bow to Little Boy, and all the others, and said, "I thank you one and all for your kindness!"

So saying he jumped through a hole in the hedge and he never came back any more.—Sherman Ripley.

A Hurt Doll.

My doll, my doll, my Annabell!
She's really feeling far from well—
Her wig is gone, her eyes are out,
Her legs were left somewhere about,
Her arms were stolen by the pup,
The hens ate all her sawdust up;
So all that's really left of her
Is just her clothes and character!

—Lucy Fitch Perkins.

Spokesman of motor party (to farmer along the roadside): "Do you ever go down to the city to see the sights?"

"No. Why should I, when they go by here day after day in motor cars."

Mrs. Kriss: So you are obliged to scrub all day for a living?

Mrs. Casey: Yes, mum. When me man ast me to marry him he got down on his knees, an' he's kept me on mine ever since.

"What is your occupation?"

"I used to be an organist."

"And why did you give it up?"

"The monkey died."

The Family Altar.

SUNDAY.

To me to live is Christ, and to die gain.—Philippians 1: 21.

"Teach me to live that I may dread
The grave as little as my bed."
Reading—Philippians 1: 19-24.

MONDAY.

We would not have you ignorant, brethren, concerning them that fall asleep; that ye sorrow not, even as the rest, who have no hope.—1 Thessalonians 4: 13.

In Archbishop Tait's biography there is a quotation from Lady Wake's "Reminiscences": "We could not but receive abiding impressions from our gentle mother. Each night, when she knew her little ones were in bed, she would be over us, whispering the well-known verse—

"This night I lay me down to sleep,
And give my soul to Christ to keep;
Sleep I now: wake I never,
I give my soul to Christ for ever."

"This became so fixed a habit with us all that in after years our soldier brother used to tell that he never even when sleeping under arms on the ground, forgot to repeat this prayer."

Reading—I Thessalonians 4: 13-18.

TUESDAY.

For thou wilt light my lamp.—Psalm 18: 28.

"Think then, my soul, that death is but a groom,

Which brings a taper to the outward room,
Whence thou spiest first a little glimmer of light,

And after brings it nearer to thy sight,
For such approach hath heaven made to death."

Reading—I Timothy 1: 8-10.

WEDNESDAY.

We all do fade as a leaf.—Isaiah 64: 6.

A minister wrote to a friend, "We seem to live and die as the leaves; but there is one who notes the fragrance of every one of them, and when their hour comes, places them between the pages of his great book."

Reading—Psalm 116: 1-4, 15-19.

THURSDAY.

Blessed are the dead who die in the Lord from henceforth; yea, saith the Spirit, that they may rest from their labors.—Revelation 14: 13.

Out of the strain of the Doing,

Into the peace of the Done;

Out of the thirst of Pursuing,

Into the rapture of Won;

Out of grey mist into brightness

Out of pale dusk into dawn—

Out of all wrong into rightness,

We from these fields shall be gone.

"Nay," say the saints, "not gone, come,

Into Eternity's Harvest Home!"

Reading—Revelation 14: 13-16.

FRIDAY.

We are of good courage, I say, and are willing to be absent from the body, and to be at home with the Lord.—2 Corinthians 5: 8.

"Tis sweet as year by year we lose

Friends out of sight, in faith to muse

How grows in paradise our store."

Reading—2 Corinthians 5: 1-10.

SATURDAY.

Though I walk through the valley of the shadow of death, I will fear no evil; for thou art with me.—Psalm 23: 4.

"I want to talk to you about heaven," said a dying parent to a member of his family: "We may not be spared to each other long; may we meet around the throne of glory, one family in heaven?" Overpowered at the thought, his beloved daughter exclaimed, "Surely you do not think there is any danger!" Calmly and beautifully he replied, "My daughter, my darling! Oh, do not use that word. There can be no danger to the Christian, whatever happens. All is right, all is well. God is love, and is well—everlastingly well—everlastingly well."

Reading—Psalm 23.

Our Young People.

Conducted by W. B. BLAKEMORE, B.A.

The Joy of Work with Little Children.

Most of us may have, at some time in our thinking, decided that work with the older young people or adults is the kind that gets immediate and visible results—that the child from the ages of three to six is not old enough to discuss or learn the great lessons of life. We like to work with people who are capable of appreciating "our deep thoughts." I think, however, that the psychological and pedagogical studies of the child that have been so vigorously pursued in the last few years have revealed to us that the most profound lessons of life are learned by the child—the impressions that make or mar his future—before he reaches six years. This still seems unreasonable and impossible to many people.

But take the case of Mrs. Marie Graybow as an example. Through her experience, painstaking preparation, consecration and the extravagance of love, Mrs. Graybow has become an expert worker in the Beginners department in the Peoria Central Christian Church Bible school. She is highly honored in her home church and in demand elsewhere as a speaker on this work. She has mastered the art of telling a story to the Beginner child. The following story of her experience and growth in this work reveals the consummate joy one may have in work with little ones.

"I became interested in the work because of my love for little children. I taught in the Junior department for several years, and each Sunday I felt that I was a complete failure. About three years ago we had a superintendent take charge of our Bible school who saw that I was a failure in this department. Although he did not express himself in that many words, he did ask me to give up the Juniors and take charge of the Beginners department. I am certainly thankful that he made this change, for it has made my work a constant source of joy ever since. I sometimes wish that we might have another Sunday in the week. One hour a week is not nearly enough to spend in the work one loves. Up to the time I took charge of the little children I had no experience whatever as a leader, but I was determined that I would give my children the best. Hence I took up my story-telling. I read every book that I could find that would help me in planting the little seeds of truth in the children's hearts. I always told the story to the children with them sitting around me in a circle. The attention is always very tense. I never make the stories more than three minutes long.

"I have nothing new to offer in the way of a

program. Miss Florence Carmichael has been a great help to me in my work. She has used me in State Conventions in telling my Beginner stories. Whatever ability I have in presenting this work to others has been developed by my work with my Beginners.

"Besides the stories I tell to the children, I have them do some talking and dramatization of the stories they have heard. I teach them to do things even if they are young, for their mothers and fathers. I tell them that every time they help it means 'I love you.' Each Sunday they tell of the things they have done through the week. In a remarkable way they live the truth of the lessons taught.

"The mother of one of my little three-year-old boys has told me that her little son comes home from Sunday school and wants to help her by hanging up his clothes and putting away his toys. When asked why he did this he replied, "That means 'I love you,' and when I love you we are a happy family." This same mother, having two boys, wanted a little girl. The little boy said, 'Pray to Jesus; that is the way Samuel came to his mother.'

"On another occasion an amusing thing happened when I was telling the story of the garden of Eden. After making the garden beautiful and putting Adam and Eve into it to care for it and to enjoy it, I also explained how they were driven out of the garden because of disobedience to the Heavenly Father. One little fellow piped up and said: 'Mrs. Graybow, the Heavenly Father didn't do right. He should have given them one more chance; my mother always does me.'

"In a talk on the heavenly home, one little child interrupted by saying: 'I have a grandma in that beautiful home.' Another wanted to know if Jesus would call him soon. He wanted, he said, to live with Jesus and 'feel his hands' on his head.

"A four-year-old girl told the story of Samuel before the class and also a number of visitors present, in the following way: 'Samuel's mother did pray for him. And God did send Samuel to his mother, and when he was old enough his mother did take him to the temple to do 'widda fins' for God 'cause he couldn't do 'big fins.'

"These are a few of the personal things which mean so much to me and which make the work so fascinating every Sunday.

"This is the Sunday morning programme in the 'Beginners' department of Central Church, Peoria:

Welcome Song (children shake hands).

Ringin' Bells (motion song).

Songs Selected by the Children.

Circle Talk.

Collection.

Story.

Salute to the American and Christian Flags.

Handwork or Dramatization of the Story.

Closing Prayer.

Good-bye Song.

"This is my daily prayer:

"Dear Lord, I do not ask

That Thou shouldst give me some high work of Thine.

Some noble calling or some wondrous task;

Give me a little hand to hold in mine;

Give me a little child to point the way

Over the strange, sweet path that leads to Thee;

Give me a little voice to teach to pray.

Give me two shining eyes Thy face to see.

The only crown I ask, dearest Lord, to wear

Is this—that I may teach a little child.

I do not ask that I shall ever stand among the

Wise, the worthy and the great;

I only ask that, softly hand in hand,

A child and I may enter at the gate."

—J. A. Jacobs in "The Front Rank."



Hampton Juniors.

An enlarged copy of our picture was presented to Miss E. Miles on the occasion of her marriage to Mr. W. A. Russell, of Tumby Bay, S.A. She had been superintendent of the society at Hampton, Vic., from its inception, and under her leadership it has become a popular institution. Miss Alma Miles and Miss Vera Storey now have charge of this work.

CORRESPONDENCE.

(The editor is not responsible for the views of his correspondents.)

"A FUNDAMENTAL MISTAKE."

To the Editor,—

Dear Brother,—

In your issue of March 6 appears a remarkable letter from the pen of Bro. H. C. Spratt in which he apparently takes me to task for contending for the restoration principle that the Word of God is our guide in religion. It is evident that my article was timely, and that we need a good deal of teaching along these lines.

I pass over astounding assertions made by this good brother, and his futile attempt to find contradiction in what I wrote, and simply say that I am astonished that any brother should write to the effect that the bottom has fallen out of his belief in the promises of Christ if it be true that the Word, and not something else, is our guide to the principles of the holy religion of our Lord.

It is good to know that your correspondent takes Christ at his word. May I humbly say that I believe I do also. But did he not make a mistake when he declared that he believed that the gospel preached by the Lord is for the 20th century? The gospel which Christ preached was: "Repent for the kingdom of heaven is at hand" (Matt. 4: 17). I have always understood that the gospel for the 20th century was the gospel preached from Pentecost onwards, which contains the announcement of the death, burial, and resurrection of the Lord (1 Cor. 15: 1-4).

If it be true that the Holy Spirit guides men "into all truth" to-day, how does Bro. Spratt account for the fact that men who claim this guidance do not at all agree in their teaching? It is useless to say that all the others are wrong, because that is what every other fellow says of all the rest. When you couple with this that men often claim to be guided into things contrary to the teaching of the Word, and that most of the freak religions which hinder the progress of the cause of Christ lay claim to such guidance, surely it can easily be seen how the idea defended by Bro. Spratt opens the door to the worst kind of confusion. I am not prepared to suggest that this confusion is the result of the work of the Holy Spirit.

Again I say: "Let us be sure that we use the Word of God as our guide, and let us earnestly plead for that as the only present-day guide to the truth of God," for in that Word the Spirit has made the divine will clear. Failing to do this we shall neither be able to get certainty nor finality.

In conclusion I would suggest that a careful re-study of the work of God's Holy Spirit is one of the needs of the day among the advocates of the restoration of New Testament Christianity; such would save us from what I called "a fundamental mistake," and from other mistakes too. And it would make for greater power in the work we are trying to do for the Lord.

Yours in the King's service,

Thos. Hagger.

THE APOSTACY AND COMING REVIVAL.

Dear Bro. and Editor,—

In recent issues of the "Christian" two articles have appeared under the above heading from the able pen of Bro. Percy Dixon. He said some very good things, but the remarks about the "last days" and the Second Advent connected therewith seemed to call for some comment. See "Christian," Feb. 14, page 110. These Scriptures are terribly misapplied. If we understand the "last days" to be those of the Jewish dispensation or "age" and Christ's coming as the "end or consummation" of the same, we will find harmony in place of confusion. For instance, when Jesus said to his disciples, "Lo, I am with you always even to the end of the age," it is only reasonable to suppose that they would understand it to mean

that they were living in the premissianic age rather than the gospel or church age as Bro. Dixon would have us believe. See their question Matt. 24: 3 (R.V.). That Bro. Dixon holds this view may be seen by the way he explains Matt. 13: 29, 30. See "Australian Christian," Feb. 14, page 101. There is no getting away from this fact: no matter how strenuously we contend for the "plea of the Churches of Christ," we are only negating our position if we hold or disseminate such views as I have called attention to. It would not be so needful to sound the alarm and warning if our brother did not stand with the great majority in the Churches of Christ who hold to this theory.

With your kind permission, let me give an opposite view from the same copy of the "Christian," and to my mind consonant with Scripture and therefore safer for your many readers. See Feb. 14, page 98, 3rd column, second par.: "They saw him sitting upon a throne and making all things new. The old order was passing, the new was coming. The night was far spent, the day was at hand. To use the Christian's doctrines, the Christian ideal, the Christian people, and the Christian organisation to create a new heaven and a new earth wherein dwelleth righteousness, is to practise primitive Christianity."—"Christian Evangelist."

—T. Johnston, Launceston, Tasmania.

seen sitting reading a copy of the Bible, succession a number of persons approached him and tried to get him to give up his search and follow them. He resisted all until a priest came along who showing him that he too was going to heaven got the old fellow to go with him to the temple. The priest's success was short-lived, the old seeker soon began to examine the offerings of heathenism in the light of the Bible he carried only to find it insufficient. Finally the priest, realising the emptiness of the religion he had been following, went off to join the Christians.

And so the evening wore away. Many heard the gospel in a new way. When the Chinese came into the full possession of the gospel, they were certainly be able to present it.

State Foreign Mission Secretaries.

Please send offerings to the following:—
Victoria—J. E. Allan, 51 Watts-st., Box Hill.
N.S.W.—J. Clydesdale, 9 Grand-par., Brighton Sands.

S.A.—G. T. Walden, 74 Edmund-ave., Unley.
W.A.—W. Clay, 9 Chester-st., Subiaco.

Qld.—H. W. Hermann, Francis-st., Eagle Junction, Brisbane.

Tas.—J. Foot, jr., 14 Balfour Pl., Launceston.

Federal Secretary.—G. T. Walden, M.A., Edmund-av., Unley, S.A.

F. QUAFIE,

LICENSED ELECTRICAL CONTRACTOR

CRAMER STREET, PRESTON.

THANKS.

The preacher, officers and members of the Prahran church desire to thank all those brethren who so freely and willingly assisted in the services of the church during the recent illness of Bro. L. C. McCallum.

WANTED.

Gentleman wants board and residence in private family in Middle Brighton. Horatio East 4 Westley Av., Garden Vale, Vic.

Bro. H. Ball after Easter will be open for engagement, either for ordinary church work or special missions. His address is 65 Kaye Carlton, Vic.

An evangelist for Swan Hill and Woorin churches. Salary, £5 per week. A unique opportunity in these growing districts for an evangelist. Applications returnable by April 3 to G. A. Mott, Woorin P.O., Vic.

IN MEMORIAM.

BROOKER.—In sweet and loving memory of our dear wife and mother, who departed this life at North Norwood, S.A., March 28, 1920. —Inserted by her loving husband, sons and daughters. Ever remembered.

MOORE.—In precious and loving memory of our beloved mother and grandmother, who passed away for the eternal home on March 16, 1919. Though absent from us, the influence of her long and beautiful life abides.

—Mrs. Everett and Les, Sydney.

PEDLER.—In loving memory of our dear niece Irene, who passed away, March 21, 1920.

She smiled to all around her—
Brave and true to the last,
Little we thought, dear Irene,
That we so soon were to part.
Gathered with the best in God's garden,
Kissed by the purest dew;
Too sweet to grow any bigger
God whispered—he knew.

—Inserted by her loving Uncle Len, Aunt A. and Grandma Gordon.

The annual draw of 20 debentures in Kadina church took place on March 10, when the following numbers were drawn:

£10 debentures—98, 99, 2, 6, 93, 72, 21, 94.
£5 debentures—10, 48, 46, 99, 6, 42, 30, 74.
—J. F. Laffin, Sec., Church of Christ, Kadina.

Foreign Missions.

Conducted by G. T. WALDEN, M.A.

Latest News from Hweilichow.

Bro. Anderson's Interesting Letter.

"As anticipated, we left Yunnanfu on Dec. 10 and arrived here in the evening of the 20th. Everything was perfect, cold at times, but bright sunshine. Everything went along all right on the trip, and on the whole we had a fine lot of coolies and men.

"We had heard before we left that there were no robbers on the road, and being allowed to go on the date planned seemed to confirm this. Things are much better, I think. Nowhere along the road did we hear about robbers—a good sign, I assure you. Previous years nothing much else was spoken of. If conditions remain so it will make travelling safe, and business will continue between Hweili and the capital, thus making the money market much easier to operate on.

"The Hweili folk met us outside the city the day we arrived, and had a feast prepared for us. We had a great welcome. All the school children were there to salute us, and many of the gentry of the town, as well as Christians and enquirers. Their welcome seemed sincere, and it filled us with great joy.

"Sunday we had the usual meetings, and interest still seems keen. The evening meeting especially was well attended. At morning meeting I spoke, and the folk were very attentive. A big feature of the day was the fact that after the morning meeting, about 12 Christians met to remember their Lord. It was a quiet, impressive meeting, conducted solely by the Chinese Christians. It was good to be with them.

"To-day, Christmas Day, was a very busy day for us. The folk of themselves decided to remember the birthday of our Lord. They purchased lanterns (paper), and decorated the meeting-place up generally, and last night these lanterns were lit. They made a wonderful show, and the place was crowded out, an encouraging feature of it being the number of women and girls who came out. Mrs. Anderson was able to seize the opportunity of speaking to the women and get to know them. All this was last night. To-day we had two feasts. More than 100 guests sat down, some of them being women. It gave us a chance to meet many folk whom we had not previously seen; also we had two meetings, one after dinner and one this evening. The folk listened well. It was very fine to speak to them to-day. The old message of the Christ-child held their interest even as it does at home. This evening I think I saw one of the largest crowds the place has seen. It was crowded out. Probably the lanterns and the foreign ladies accounted for some of the interest, but it gave us an opportunity to speak to them.

"We have had a happy day. Quite contented and satisfied to be here. This is our life's work, and we are glad the Lord has placed us here.

"Send out the message to the brotherhood, 'Our prospects are great,' and in the words of our

message to-day, 'Emmanuel—God has come to dwell among men.' He was with us to-day. We ask for no more.

"We are all well. Thanks for your Christmas greetings. They arrived two days ago. Yes, we will have a pudding, a real one too; but not roast beef. In its place we have a 9-lb. goose; how does that sound? Our real Christmas dinner will be eaten to-morrow. I will send you a report about the end of the year. This is only to let you know of the safe arrival, and how we are doing."

Christmas at Kwenming Rd., Shanghai.

Christmas proved a very happy as well as highly interesting time for the young people here. The knowledge that some help was promised by the Australian Committee on behalf of the boys and girls of that more highly favored land enabled Mr. Hu Sui Wu, the headmaster of the school, to secure a small present for each one in attendance. The Chinese being born actors prefer to give expression to their ideas in a way that the eye can see and enjoy, hence the school children, guided by one of the teachers, planned a presentation of the Christmas idea and gave the same in a few well-worked-out scenes.

As with everything we do in this work, so now the Scriptures were read, hymns sung and prayer offered. Also, we had a fine address by a Chinese friend which went to explain clearly the idea underlying the Christmas holidays and festivities. The hall was packed, and even the passages were full of onlookers; there must have been over three hundred persons present. Under this method of presenting the story of Jesus, impressions would be made on minds not usually or easily reached.

The scenes represented took in the outstanding events in the early life of the Master, and also depicted the effects of our contact with him.

Boys and girls took part in setting forth the shepherds, the angels, telling of his birth, and several other events. Then the whole story was recited by one pupil, and the listeners took it all in. This was followed by a view of a Bible-woman visiting a heathen home and explaining to the inmates the gospel. Christmas eve in a Christian home was wonderfully portrayed—the family gathered to read the old story, the Christmas tree with presents for the family—all happiness except for the fact that outside a little girl was discovered who was homeless and crying bitterly! The Christian family took the girl in and gave her a share of what they had, leading her to understand the difference Christmas had made in China. Father Christmas was seen on the platform distributing the presents. This brightened the whole audience, as they knew that there were real presents for all the children to be distributed later.

Other scenes followed, in which question and answer regarding the Christian faith prevailed. One of the most effective, from the outsiders' point of view, was the depicting of the history of a man determined to find the right path. He was

Here and There.

Collie, W.A., reports four decisions during the first two weeks of March.

At Sydney Chinese church on Mar. 16, Bro. H. L. Pang exhorted. At night Bro. Au Kwong Hon spoke, and three night-school scholars made the good confession.

Bro. J. E. Searle, who is relinquishing his work as preacher of the Woorinen and Ultima circuit, Vic., on April 13, will then be open for engagement elsewhere.

The W.A. Home Mission and the Foreign Mission Committees are both reporting a record financial year, the incomes being in advance of all previous years.

We learn that Bro. N. G. Noble, of New Zealand, has accepted an invitation to labor with the church at Launceston, Tas. Bro. Noble is due to arrive in his new field about the end of April.

Bro. J. F. Gibbins has been appointed preacher to the church at Harcourt, Vic. Owing to removals and other causes, gospel meetings have not been held of late, but they are to be resumed next Lord's day.

The Committee of the Preachers' Provident Fund of Churches of Christ in Australia has allotted a subsidy of 8/- in the £1 on all contributions made by preachers during 1923. Interest will also be added to all contributions and subsidies, to Dec. 31, 1923, at the rate of 3½ per cent. per annum.

W. R. Hibburt, in connection with the organising work in Western Australia, spent Sunday, March 16, at Whittaker's Mill. He conducted the Bible school, and preached in the evening. The gospel service was the first Protestant service held for a number of years. This community is only one of the many parts in the State without any spiritual provision.

The church at Parkdale, Vic., held its annual business meeting last week. A fair number was present. All the officers were re-elected. The success of the year included 26 additions by faith and baptism, and 14 by letter; two by restoration; total, 42. Bible school has 70 scholars and seven teachers. A young people's social club has done good. Money raised for all purposes, £256. The church enters its second year of work full of faith.

In honor of Mr. Joseph Pittman the "old boys" of the A.C.B. (the college conducted by the Victorian Conference just prior to the establishment of the Glen Iris College) arranged a motor outing on Saturday, March 15. During the afternoon opportunity was taken to express appreciation of the services rendered by Bro. Pittman years ago as teacher, and a gold evershar pencil was presented to him as a token of remembrance. Mr. G. I. Pittman, another of the teachers, was also a welcome guest of the "boys."

Sydney City Temple enjoyed splendid meetings despite wet weather on March 23. At worship service, Bro. Southgate presided and Bro. P. A. Dickson delivered a much-appreciated address. Old friends gathered in force to greet Bro. and Sister Dickson after their long absence abroad, among those present being Dr. Porter. At night the church received a fine address from Bro. Southgate entitled, "The New Life." Bro. and Sister Southgate have now thoroughly settled down to the work, and great things are expected.

The annual public demonstration of the British and Foreign Bible Society (Victoria) will be held on Monday, March 31, in the Melbourne Town Hall, at 7.45 p.m. The chair will be taken by the Hon. W. H. Edgar, M.L.C., and the speakers will be Dr. J. H. Ritson, M.A., who has been the general secretary of the Society in London since 1900, and who is recognised as a distinguished missionary statesman of international importance, and Mr. Maurice Frater, from the New Hebrides. Admission will be free, but reserved seats (numbered) may be obtained at 1/- each at the Bible House, 241-3 Flinders Lane, Melbourne.

Victorian Women's Executive will meet on April 4. Conference business. All sisters are cordially invited.

Secretaries of Victorian Women's Work are requested to summarise all reports and forward as follows: Dorcas and church aid to Mrs. Moysey, 11 Albert St., Surrey Hills; prayer meetings, Mrs. H. Swain, 783 Nicholson St., N. Carlton; women's mission bands, Miss Baker, 7 Riversdale Rd., Hawthorn; girls' circles, Miss Huntsman, Stanhope St., Malvern.

A young man and a young woman confessed Christ last Sunday evening at Chelsea tent mission, Vic., conducted by Bren. P. R. Baker and Les. Brooker, making seven for the week. Meetings have been most encouraging, and there is every prospect of building up a strong church in this growing centre. Last Sunday, Bro. Blakemore was present, and organised the Bible school with about 25 scholars. The brethren are asked to pray for and assist this great field by their presence.

The "Carrum Borough Gazette," Vic., has given good publicity to the tent mission being conducted by Bren. P. R. Baker and Les. Brooker. In addition to printing personal notices and photographs of the missionaries the editor inserted a paragraph under the heading, "What's the Big Tent For?" in the course of which he said: "The tent will be filled to overflowing if experiences elsewhere count for anything. These Church of Christ missionaries are men with a personality and a healthy Christian manliness that will appeal to men. Wherever the missionaries have been they have never left until a Church of Christ was built and fully established."

Dawston St., Ballarat, church anniversary was celebrated on Mar. 16. Bro. S. Stevens, from Geelong, was present by invitation, and his addresses were much appreciated. Close on 150 attended communion during the day. The middle school and the Bible class held a combined afternoon session, and there was a splendid gathering at night. The choir, under Miss Jolly at the organ, was heard to advantage. The Monday tea was catered for admirably by the Dorcas sisters, and a bright and interesting programme followed in the chapel, with Bro. Connor in the chair. Bro. Stevens was principal speaker. Visitors from Ballarat, East and York St. church were present. With over 400 members in the three churches, the cause of Primitive Christianity in Ballarat has a brighter outlook than ever before. On Mar. 24, a very happy combined picnic was held by the east and west churches at the Botanical Gardens.

At Surrey Hills, Vic., on March 16, services were fairly well attended. In the morning Sister Carter was welcomed by letter. In the evening, at the close of Bro. Eaton's sermon, four young people confessed Christ. Two of these, together with one who went forward the previous Sunday, were baptised by Bro. Eaton, and another scholar from the school was baptised last Sunday evening. The K.S.P. has commenced its session using its new chaplain, Bro. Murray. At its first meeting there was a representative gathering of Kappas from the suburbs, and an enjoyable evening was spent. Bro. Eaton spoke on morning of 23rd. The three young people were welcomed to membership. In the evening, Bro. Eaton preached his last message. Bro. Clarke is commencing his work next Sunday. The services of Bro. Eaton have been much appreciated. During the past week the tennis club ran a successful "American evening," the proceeds being for improvement of church property. The Junior Christian Endeavor continues successfully under the leadership of Miss McAlister. Sister Gibbs has taken over the work of official Sunday school visitor. The ladies' guild recently held an all-day sewing session for the support of the General Dorcas Committee. The young ladies' guild and other auxiliaries are hard at work.

On Monday evening, March 17, Swanston St. chapel, Melbourne, was filled by an enthusiastic company who gathered to say farewell to Miss Vera Blake on the eve of her departure for India. Considering the counter attractions of Fleet week, the gathering was a great personal tribute to our missionary as well as an evidence of the interest of the members in our missionary enterprise. The gathering was thoroughly representative. A number of short speeches were made, and Miss Blake delivered an address. Next day a large number of friends journeyed to Williamstown, and said farewell ere the "Ormuz" left on its voyage. Miss Blake expects to spend a fortnight in Western Australia and to journey thence by the "Malaja."

On Mar. 22 at Brighton, V., the men of the church entertained the members at an elaborate tea. It was the first function held in the school building since the enlargement and renovations, and was most successful. Bro. T. R. Morris presented the financial report of the building committee, and formally handed the care of the buildings over to the congregation. The reception of the report was moved by Bro. J. Sharp and supported by Bro. C. J. Morris, and representatives of the various auxiliaries of the church. Bro. A. Millis suitably responded on behalf of the committee. Bro. James Dick made an appeal for pledges to meet the interest of the building debt, and a liberal response was given. Bro. Dick has resigned as superintendent of the Sunday school, after serving for over ten years. On Sunday afternoon the teachers and scholars presented him with a Scofield Bible as a memento of his faithful services.

COMING EVENTS.

MARCH 28 and 29.—A sale of gifts will be held in the Church of Christ, St. Leonard's Rd., Ascot Vale, school hall, on Friday and Saturday, Mar. 28 and 29. To be opened at 3 p.m. on Friday by the Mayor of Essendon (R. J. Gilbertson, Esq.). Admission free. Everybody welcome.

MARCH 29, 30, APRIL 1.—Church of Christ, East Camberwell, cor. Riversdale Road and Aird St. Opening services. Saturday, March 29, 3 p.m., speakers, Bro. J. McGregor Abercrombie, Conference President; E. W. Greenwood, Esq., M.L.A.; His Worship the Mayor of Camberwell, Cr. Hocking. Sunday, March 30, 11 a.m., worship and breaking of bread; president, Bro. A. L. Gibson; speaker, Principal Main. Afternoon, 3 p.m., parents' and scholars' service. Bro. Blakemore, sec. young people's dept.; exercises by children. Evening, 7 p.m., preacher, Bro. Robbins, evangelist; soloists, Mrs. Williams, Mr. and Mrs. De Vaus. Tuesday, April 1, community singing, 7.45 p.m., speaker Bro. Illingworth, president Council of Churches. Greetings from sister churches, and also from ministers of other churches in the district. Anthem, etc., by Hawthorn choir. Luncheon and tea provided on Sunday. Wattle Park tram passes the building. Hearty welcome extended to the Brotherhood to make these services a great success in this growing and important centre.

MARCH 30, and APRIL 6 and 8.—Bambra Rd. Bible school anniversary, March 30, speakers, 11 a.m., Bro. McCallum, M.A.; 3 p.m., Bro. Brooke; 7 p.m., Bro. Schwab. April 6, 3 p.m., distribution of prizes; 7 p.m., speaker, Bro. Blakemore, B.A. Special singing by scholars at all services. April 8, scholars' entertainment; action songs, cantata, etc. Tickets, 6d. to prize fund.

APRIL 5.—Boronia Sisters' Auxiliary. Sale of work. Home-made cakes, jams and jellies. Everybody welcome.

APRIL 6.—East Kew first Bible school anniversary. Bro. A. Baker speaker, morning and evening. Bro. Reg. Clarke in the afternoon. Special singing by the scholars.

APRIL 13.—The Parkdale church and school will hold their first anniversary on April 13.

APRIL 13.—Sydney City Temple. Home-coming Sunday. Special services. Speakers, Bren. Harward and Southgate, morning; Bro. Haddon, afternoon; Bro. Southgate, evening (great evangelistic service). Special music. Director, T. Walker; organist, Ewart Chapple. Come to the worship service and stay for the day—you must be there—luncheon and tea provided.

OBITUARY.

COHEN.—Lake St. Perth, church has been called upon to part with another member in the person of Sister Mrs. Cohen. Left as a widow with two young children, she bravely faced the world on their behalf, and did a true mother's part. They now have the memory of a brave and self-sacrificing mother to carry with them through life. Our sister, who had reached the age of 53 years, had been ill for several months, but bore her sufferings with Christian fortitude, and passed away trusting wholly in the finished work of Christ. In addition to the son and daughter, an aged mother, who made her home with Sister Cohen, is left. To all we commend the consolations of the gospel of Christ.—T. H. Perth, W.A.

CULLEN.—The church at Bundaberg, Qld., has suffered a loss in the passing away of Sister Cullen, one of the esteemed members of the Elliott church till the forming of the church at Bundaberg. She was baptised nine years ago by Bro. Way, and remained a faithful member of the church till the Lord said, "Come up higher." She had been a sufferer for many months, but bore it all as one who realised that round about were the everlasting arms. She leaves a husband and six children (all of whom are grown up) to mourn their loss. We commend them to the Saviour in their hour of sorrow, for that sweet comfort and consolation he alone can bestow.—J. R. C., Bundaberg, Qld.

RANDALL.—On March 8 our young Sister Miss Mary Randall fell asleep in Jesus, aged 23 years, after some months of suffering in body. She was formerly a very useful member in the church at Grote St., having fine musical gifts. Our sister also assisted in the church at Nails-worth, and she found a delight in the service of her Master. To the widowed mother and the two aunts who lived with her, we extend our sincere sympathy. "The morning cometh."—A. G. Rankine, Adelaide, S.A.

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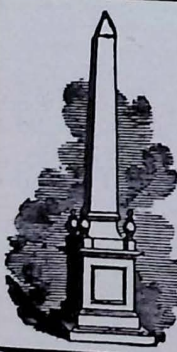
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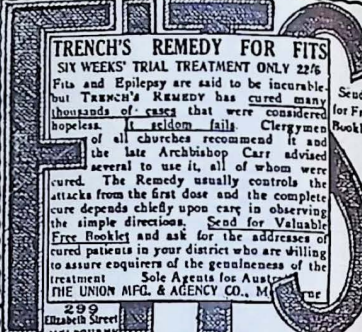


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Queensland Home Mission Notes.

New Fields.—At the last H.M. Committee meeting, it was decided to render assistance for the next three months to Ipswich, where Bro. L. Larsen is now preaching; to Zillmere and Boondall, where Bro. E. Aldermann is preaching, and to Hawthorne, where Bro. J. Larsen is helping as week-end preacher. This means an extra tax on the H.M. funds, but is done in faith, believing that the brotherhood will stand behind the work.

Progress at Gympie.—It was our privilege to go to Gympie on a recent Sunday and baptise six who previously had made the good confession at a little country cottage service at Enterprise, when some Gympie brethren were conducting a gospel service. A Bible school has now been started, and the Lord's table will be set up. At the Gympie baptismal service three others made the good confession.

Conference Items.—Churches are reminded of the following matters:—Names of delegates must be in the secretary's hands by April 4. Notices of motion cannot be received after March 14. Nominations for Conference officers must be sent in, together with written consent of person nominated, by April 4. Conference fees should be paid before Conference.

Finance.—The following amounts have been received since last meeting:—From individuals:—E. Reeve, £1; T. Simpson, £2; Bro. Sharp, 10/-; Bro. Gallagher, 10/-; Bro. Broad, £2; Sister Newby, 10/-; W. H. Winter, £10/15/2; V. Fittell, £1/1/6. For Conference printing—F.M. Comm., £3/12/-. Refund fares—Ipswich, 15/-; Bundaberg, £2; Roma, £1/10/3; Gympie, £1. For Preacher's Salary—Annerley, £4/10/-. Con-Affil. Fees—Bundaberg, Charters Towers, Marburg, Albion, Wooroolin, Kingaroy, Zillmere, Gympie, Ma Ma Creek. For Organiser's Salary—Federal Comm., £10; B.S. Comm., £13. Sale of Constitutions, 10/-; penny per week, per Sisters' Conference—Elliott, 8/6; Albion, 13/10.

Overdraft.—The overdraft at the bank is still £70, and it is urgently hoped that churches holding H.M. money, and members who can assist, will promptly send in money. The H.M. offering amounts will be announced as soon as possible.—A. J. Fisher.

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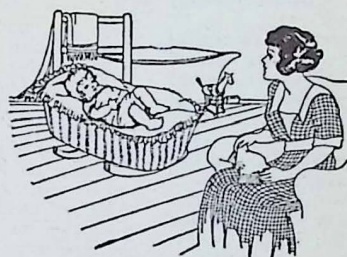
Public Meetings in Swanston St. chapel, 7.30 p.m.

March 25—Lady Speakers.

April 1—Male Speakers.

Members of the church generally, and all interested in the development of speaking talent among our young people, are urged to attend.

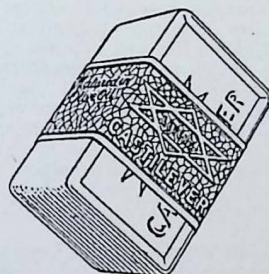
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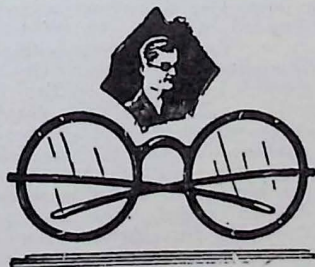
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News of the Churches.

Tasmania.

Bro. E. R. Levett has been appointed treasurer of the church in Hobart. Bro. H. B. Hurburgh exhorted. The C.E. Society is growing rapidly; eight new members on March 18.

At Ulverstone on March 11, a very successful business meeting was held. Officers were elected for different branches of church work. Since Bro. A. G. Brown's coming, attendances at all meetings have been good. The work of Bro. Brown is being appreciated.

The work at Devonport is going along nicely. Meetings are still being held in the tent, and the attendances are good. Two young women stepped out for Christ on Mar. 9. The building is progressing favorably. On 8th inst., a working bee was held, when several men from Ulverstone helped the local men to erect the frame. At the close of the gospel service on 19th, a baptismal service was conducted, when four were baptised.

New Zealand.

At Nelson on March 2, Bro. Carpenter gave a fine exhortation on "Meditation." At night he concluded his talks on "The New Jerusalem: Its Constitution and Government." These topics have attracted very large congregations. Bro. Knapp delivered the morning message on March 9. In the evening Bro. Carpenter delivered the first of two addresses on "The Unchanging Christ," "Jesus at the Well." The boys' and girls' clubs have resumed their meetings.

At the annual meeting of the church at Palmerston North, the reports showed the church and its auxiliaries to be in a healthy condition and the finances sound. Election of officers resulted as follows:—Bible School Superintendent, Mr. Hugh U. Rodger; church secretary, Mr. L. Martin; treasurer, Mr. A. E. Wright; organist, Mrs. L. Martin; assistant organist, Mrs. A. Scadden; leader of girls' club, Mrs. Martin; correspondent to "Australian Christian" and also to isolated members, Mr. Hugh Rodger; press steward, Mr. A. E. Wright; auditors, Messrs. L. Martin and J. Day; executive committee: Messrs. Rodger, Martin, Grinstead, Peters, Scadden, Butler and Wright. Mr. H. Oldham was appointed honorary elder. The chairman, on behalf of the church, presented Mr. A. E. Wright with a gold-mounted fountain pen in recognition of services rendered. Mr. Wright suitably responded. Supper was served by a ladies' committee. Splendid meetings all day on March 9. Record attendance evening service, Mr. Rodger speaking. A young worshippers' league has been organised with good results.

Western Australia.

There was a good attendance at the Lord's table at Lake St. on March 16. A man baptised at mid-week service was received into fellowship. This made the eighth addition by faith and baptism during March. Good attendance at school in afternoon. At night Bro. Hagger commenced a series of sermons on Fundamentals.

At a social gathering in the Lake St. chapel, the teachers and scholars of the Chinese Mission in Perth recently said good-bye to Bro. Phillip Quon, an excellent worker, who is paying a short visit to China. The remarks made by several speakers, and the presentation of a suitable pocket-book, testified to the departing brother's valuable services to the mission school. In spite of this loss the work goes on making steady progress. On March 9 a scholar decided for the Christian life. The promise of a visit from Bro. Au Kwong Hon is giving the workers much encouragement.

The churches in the Harvey-Bunbury circuit were delighted to have Bro. Enniss visit them in the interest of the College of the Bible. On March 2, harvest thanksgiving services were held at Harvey. There was a large attendance at the worship service. At night the chapel was packed. The choir, under the leadership of Bro. Bert

Ottery, rendered an anthem, and Sister Miss Marjorie Sharp sang a solo. Bro. Wakefield preached on "The Seeds we are Scattering." On Mar. 9 Bunbury church held thanksgiving services in connection with the harvest, and the evangelist spoke at night to a good congregation. The churches extend to Sister Horne their sympathy in her sad bereavement of her father.

Bro. Hibburt, organising secretary, spent a Lord's day at Collie, and gave helpful addresses. On Feb. 17, Bro. Reg. Enniss spoke to good audiences morning and evening. In the afternoon at Ewington he addressed Bible school parents and friends. On Feb. 26, Bro. Hagger commenced an 8-days' mission. Bro. Hagger was instrumental in starting the work 19 years ago. Several of the pioneers were present to welcome him, and the children's talks were eagerly listened to. One girl from the Bible school made the good confession, and was immersed at the close of the mission. Later a married lady made a decision for Christ, Bro. Whiteaker preaching. Two Bible school scholars decided at Ewington.

The church at Bassendean held a very successful harvest thanksgiving on Mar. 2. Bro. Cameron gave a fine morning address, and Bro. D. R. Stirling, from Maylands, preached to a full house in the evening. Good meetings morning and evening on Mar. 9; one confession. Bro. D. M. Wilson gave an impressive address in the morning and Bro. Cameron preached at night. On Mar. 10, a gloom was cast over the church and district when the news was disseminated that Bro. and Sister Robinson had lost their eldest daughter Stella. A memorial service was conducted on Mar. 16, when every available seat was occupied. Bro. Cameron preached an impressive sermon, and the choir rendered appropriate songs, and Sister Hibburt sang two sweet solos. A convention for the deepening of spiritual life commenced on Mar. 23.

"While the City Sleeps" was the title of a fine address which Bro. Fred. Youens delivered at Subiaco church on Mar. 16. Bro. Clay had sufficiently recovered from his indisposition to conduct the gospel service. Twenty-one men of the church helped in the evangelistic band's service on the same evening. This meeting precedes the gospel address, and is held on the main street corner. Since the church decided to buy the property next to the church property (some months ago), £114 has been raised in weekly contributions for this purpose and rents from the building. On the 18th inst., the girls' club commenced the year's work by having dinner at the chapel; there were 45 present. The officers' report at the annual business meeting on Mar. 19 revealed satisfactory progress in all departments. Fifty have been added to the church during that period.

South Australia.

Last Sunday Mile End church had encouraging meetings. One young man, a boy and a girl came forward at night. On Wednesday there were 110 at the prayer meeting, with six baptisms and one confession—a mother. On Sunday six were received by baptism, and Bro. Lou. Curtis by letter from Balaklava. The chapel was comfortably packed at night. A boy and a girl made decision for Christ. Underdale brethren Queenstown on Mar. 16 had good services. Bro. C. E. Lawton exhorted. Bro. Brooker welcomed into fellowship Bro. Armitage, immersed the previous Sunday evening. The sister who confessed Christ at Pennington was immersed before the gospel service. Bro. Brooker preached before the full sermon on "Baptism." A man and his wife, also the wife of Bro. O. Schmidt, made the good confession. Monday, March 17, the members of the cricket club and friends tendered a farewell social to one of their members, Mr. W. Jelley, prior to his departure for England. Mr. Jelley

was presented with two gold medals, one for greatest number of catches, and the other for highest batting average. On Mar. 23, Bro. A. Coin exhorted. Evening, a baptismal service preceded the gospel service. Bro. Brooker preached a magnificent sermon on "Obedience." He welcomed into fellowship Bro. and Sister Richmond on behalf of Pennington church, and Sister O. Schmidt, who with her husband is leaving for Western Australia.

Norwood services were good during the past week. Bro. Shill was in charge of prayer meeting Wednesday. Saturday the J.C.E. held a very successful picnic at Morialta, while a very successful working bee continued some necessary repairs to the church property. Sunday, Miss Grundy, of Gisborne, N.Z., addressed the J.C.E. Bro. and Sister Mauger and daughter Arleen were received by letter from Maylands. Bro. Penfold of Pt. Pirie church was a visitor. In the evening the choir rendered two items to a good audience. Bro. Paternoster spoke on "What to Believe about Sin."

Walleroo Home Mission offering closed last Lord's day at £27/13/-, a record. Tuesday and Wednesday of last week the Northern Conference was held. There were ten preachers present: Bren. Reg. Enniss, of Melbourne; Ewers, Balaklava; Bowes, Pirie; Taylor, Mallala; Turner, Owen; Horsell, of H.M.C.; Filmer, Kadina; Oram, Moonta; Paternoster, Norwood; Warren, Wallaroo. These men inspired with their messages. Splendid meetings on Sunday. Bro. E. G. Warren preached at night on the "Warning of the Closed Door." Three young girls made the good confession.

Grote St. congregations have enjoyed splendid addresses of late from Bro. A. C. Rankine on such subjects as "The Anti-Christ and the Great Tribulation," and in the evening of Mar. 23, after a splendid address on "The Coming Judgment," two confessed Christ. In the morning an address on "The Mother Church" from Bro. Walden was enjoyed. The boys' club has commenced meetings again, and a good number have been received into membership. The Senior Christian Endeavor Society has also started to meet again at Grote St., and the Sunday school is busy practising for the anniversary.

The church at Nailsworth reports splendid progress. Since last report two have been received in by faith and baptism, several by letter, and one baptised believer has linked up with the church. Sunday school is doing good work. The canvass of the district has brought at least 50 new scholars. Home Mission offering realised £16/15/9; apportionment was £10. Harvest thanksgiving services were held on Mar. 16. The vegetables and fruits were afterwards made a gift to the Children's Hospital. Splendid gatherings all day; 115 present in the evening, when Bro. Garnett gave an inspiring address on "Sowing and Reaping." Choir rendered special anthems. A K.S.P. club has been inaugurated amongst the boys.

New South Wales.

At Wingham on Feb. 24, evangelist Crossman presided and gave a very helpful morning address. At night his subject was "Righteousness, Truth and Judgment." At the close three made the good confession. On morning of 16th Bro. Ed. Billingham, from Taree, presided and Bro. Edwards, from Cundle, gave a good message. On the 17th, three brothers and three sisters from the Bible school were welcomed into fellowship by Bro. Edwards. Sister Garrett was welcomed to the Lord's table.

At City Temple, Lismore, on Mar. 16, the newly-appointed officers were formally set apart. Bro. E. Davis, of Mosman, assisting local elders. At night Bro. E. Davis acceptably delivered the gospel message. Bren. W. Davis (Kyogle) and G. M. Davis (Lismore) assisted in the service. The oldest living member at Lismore, Bro. Davis, celebrated his 80th birthday last week. Members of the family gathered from wide separated centres, and on Sunday three generations of the family sat together at the breaking of bread.

Hornsby harvest festival and B.S. prize-giving ended on Monday, 17th, with a concert, presided over by the Conference President; who also made the awards to the scholars. There was a good programme, and a full house. The goods donated were sent to the Erskineville church for distribution to the poor. Bro. and Sister P. H. Morton have been presented by the school with a set of books in appreciation of their work when living at Hornsby.

During March, Bren. Crisp and Haddon have in addition to Bro. Whately given appreciated addresses at Enmore's morning services. An increase campaign has been commenced in the Bible school of which Dr. Verco is superintendent, and W. D. Rankine is secretary. Thirty-five Loyal Daughters gave a welcome to Mrs. Whately at the home of their leader, Mrs. Hackshall. There was a large attendance, especially of young people, at last Sunday's gospel service.

Rockdale Bible school held its anniversary services on Sunday, March 16, and Tuesday, March 18. Bro. Southgate, from City Temple, was the speaker on Sunday afternoon, and gave the scholars a fine illustrated address. At the morning meeting Bro. Lewis, from Marrickville, exhorted. In the evening Bro. Clydesdale gave a stirring address. Attendances were good, and the children's singing was fine. On Tuesday evening the chapel was packed, the children rendering numerous items and choruses, all reflecting great credit on the school and Bren. Sainty and Clydesdale, who were responsible for the training of the children. Bro. Coles, supt. of the Bible school, presided. Bro. Clydesdale distributed the prizes.

Victoria.

Bro. H. D. Priestly commenced his labors with the church at Kyneton on March 9. His fine earnest messages hold the attention of all. Fellowship with Bro. G. H. Oldfield and other visitors has been enjoyed.

Two confessions at Stawell on Sunday night, after a fine address by Bro. Pratt on "Faith," to a good audience. Attendances at all meetings are keeping up well. Bible school rally has reached the 100 mark. Prospects are very bright.

At Cheltenham on Sunday morning, Bro. G. P. Pittman presided over a good meeting. Speaker, Bro. Wm. Judd. A good school in the afternoon. In the evening G. P. Pittman preached on "Paul the Missionary Hero." Many members attended the Chelsea mission.

Several visitors at Warrnambool last Sunday. Bro. C. Morris, from Dawson St., Ballarat, and his daughter, Sister Mrs. Rawsell, were among the number. Bro. Morris exhorted in the morning, and preached in the evening. All were benefited by his helpful messages.

On morning of March 23, at East Kew, Bro. A. Baker welcomed three young men into the church. Bro. Purden was the speaker. In the evening Bro. A. Baker preached a splendid sermon to a large gathering. A solo by Sister Ludbrook was much appreciated. Bible school had a record attendance.

Box Hill church had good services on March 23. Seven were received into fellowship by letter, Bro. and Sister Earl, from Hawthorn, Bro. and Sister Kestle and son and two daughters, from Carnegie. Bro. Allan preached to a good audience at night on "Midnight in the Garden." A quartette, "Tis Midnight," was rendered.

Last Lord's day Swanston St. enjoyed a visit from Bro. Kingsbury, who exchanged at Gardiner with Bro. Shipway. An excellent address was given, and the meeting was good. Sister Kingsbury, sen., of Enmore, N.S.W., was present with other visitors. Bro. Shipway delivered an instructive sermon at the evening service, which received fine attention.

Splendid gospel meeting at Ararat on Sunday night. At the close of a powerful address by Bro. Combridge two young men and a young woman stepped out for Christ. A man also came forward on Sunday, 16th. All meetings well attended. Annual business meeting held on Tuesday, 18th. Seven of last year's officers re-elected, the other two not standing for election. Reports showed good progress. A fine spirit of unity prevails.

Thornbury meetings are keeping up wonderfully. Bro. Swain spoke powerfully to a crowded audience last Sunday evening. Two young men made the confession. With a young lady and a gentleman who made the confession the previous Sunday they were baptised at the close of the service.

Good meetings at North Williamstown on Mar. 23. In the evening a special service was held in connection with the visiting fleet. The chapel was suitably decorated, and the choir sang special pieces. Bro. Johnston spoke splendidly on "The Men go down to the Sea in Ships." One girl from the Bible school made the good confession.

Bro. W. B. Blakemore, B.A., spoke at Lygon St., both morning and evening, on 16th inst., giving fine addresses. Bro. Eaton was taking part in Kaniva Conference. Last Lord's day Bro. and Sister Brown, from Western Australia, were visitors. One received by letter. T. H. Scambler, B.A., delivered an appreciative exhortation in the morning, and A. T. Eaton discoursed at night.

Woorinen harvest thanksgiving on March 23 was a great success. A number of the members from Swan Hill were present all day. Bro. Searle spoke ably in the morning. In the afternoon he gave a helpful message to the school, and at night preached to a full meeting on "A Harvest-field Tragedy." The work throughout the district is prosperous.

Harvest thanksgiving services were held at the Balwyn church last Lord's day. The building was tastefully decorated with fruit and produce. Bro. J. E. Thomas conducted all services. The evening meeting was largely attended, when a returned soldier and a young man from the Bible school made the confession. The new kindergarten hall is almost completed.

At Brunswick on March 9 Bro. Fitzgerald spoke in the morning. Bro. Halleday preached at night. On March 16, Bro. Halleday spoke at both services. On March 23 Bro. Way presided and Bro. Campbell exhorted, Bro. Halleday preaching at night. On Mar. 18, a successful concert was held in connection with the junior cricket club, this being the first time the newly-acquired piano was used.

The church at Dunolly have been fortunate in securing the services of Bro. Bowen, from the College, for another twelve months. Bro. Bowen has been delivering very fine addresses. Last Lord's day the message was entitled, "The First Christian Captain." One young lady made the good confession. On Mar. 19, a cup and saucer social was held. A splendid lot of crockery was handed in.

Boronja, on Sunday, March 16, and Thursday evening, 20th, celebrated its third Sunday school anniversary. Bro. Thomas on the Sunday gave a splendid address. The singing under Bro. Rowley Batterham, and the children's items arranged by Miss Ellis, contributed greatly to the success of all meetings. On Sunday, 23rd, good meetings were enjoyed. Sister Green, of Brighton, was received into fellowship.

Mr. Wallace Jackel has given helpful addresses in the Brim circuit. Opening services were held on Mar. 24, in the Dunmunkle chapel, which has been lately renovated at about the cost of £200. The building, which is very attractive, is as good as new. Mr. Ingham, of Horsham (president of the N.W. District Conference) was the visiting speaker for the occasion. The chapel was well filled morning and evening, when fine addresses were given. Sweet solos were given by Mrs. Newell and H. Jackel. Encouraging meetings have been held at Wilkur (15 miles from Brim) in the school, where H. J. Jackel preaches to very appreciative audiences.

On March 13, at Moreland, Bro. Wm. Gale delivered a lantern lecture on "Kappas around the Camp Fires"—Christmas camps and excursions—aided by the Kappas and friends. There was a full house, and a good programme. On Mar. 20 the North Carlton Try Society had an excellent entertainment given by Mr. R. W. Thompson's troupe. On March 16 three young ladies were received in by faith and baptism at the morning meeting. Attendance, 183, and at night, to full house. Bro. Gale preached on "Great Hymns and

their Story." Two young men made the good confession, and were immersed after the evening service on March 23, when two more young men made their confession.

South Yarra choir held a social evening on March 13. The choir-leader, Bro. F. C. Lewis, had charge, and contributed much to the pleasure of the function. Bro. R. G. Cameron, on behalf of visitors thanked Bro. Lewis for the invitation to be present, and the choir for their great help at gospel meetings. A special effort has been made during this month to increase attendances. Circulars have been distributed by church members, supervised by the preacher and others. The results are satisfactory. Last Lord's day, at the gospel meeting, a visit from Bro. and Sister Walter Russell was appreciated. One decision at night.

The anniversary of the church, Essendon, was celebrated on March 2. Bro. F. J. Sivyer spoke at both services. Bro. Robt. Lyall presided. The building was filled at both services. Invitations were extended to all past members. During the half-year, 23 were added to the church. On Mar. 5, at the annual meeting of members, reports from preacher, secretary and auxiliaries showed continued activity and increases, whilst the financial report showed there had been £316 raised from all sources. Bro. Jackson, sec.; Bro. Burdeu, treas., were re-elected; Bren. Moss, Stewart and Sime were elected deacons. The proposed new church building caused some discussion, and about £60 has been added to building fund, which now stands at £390; this will be augmented by a sale of work later in the year.

Castlemaine yearly business meeting was held on March 4, and was largely attended. Officers elected: Bren. A. Clarke (Treas.), H. Peeler (sec.), O. Clipstone (asst. sec.), J. Howarth, W. Smith, A. Baker and D. Ross. Bros. A. Clarke and H. Peeler were complimented for the efficient manner in carrying out their duties. The sum of £435 was paid into the treasury and £100 for Kellems-Richards mission. Bro. H. M. Clipstone stated that through the mission in Castlemaine, the church had been lifted up in the eyes of the people as never before. The membership is 190, including 28 isolated members. Additions for year, 50. Harvest festival was held on 16th inst., both services being largely attended. Regret is felt that Mr. and Mrs. Hall and family, also Mr. and Mrs. Spicer, have left the district.

Bambra Road attendances and interest are most encouraging. Bro. Schwab's preaching is earnest and powerful. One confession since last report. Membership increased by 44 during the year. Systematic giving introduced towards building fund, also several large special donations received for same purpose. General finances much increased. J.C.E. held a happy picnic on 15th inst. under the guidance of Bro. King. Ladies' aid class commences new year under leadership of Sister Schwab, with Sister Kettle, vice-pres., Sister Burton, sec., and Sister Nichols, treas.; splendid work is being done. Bible school increased membership during red and blue rally by 23. Bible class is aiming at having a big group of Bible enthusiasts. A party of church members journeyed to Chelsea mission and much enjoyed it. Bro. Nichols is rendering splendid service in training Bible school for anniversary. Bro. Hinrichsen's message on Sunday morning was much appreciated.

Queensland.

At Brisbane on Mar. 11, the sisters' guild held their first meeting for the year; they have decided to hold a sale of work, the proceeds to be devoted to the reduction of the debt on the building. On morning of Mar. 16, Bro. Colvin presided and Bro. Alcorn exhorted on the Lord's Supper. Miss Smith was also welcomed after a prolonged absence in Melbourne. At night to a good audience Bro. Alcorn preached on "Hearing and Doing." The offering for Home Missions amounted to £39.

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There was a very good attendance of delegates at the executive meeting on March 7. Encouraging reports were received from 9 young people, 3 intermediate, 7 junior societies. Dulwich, Cowandilla, Forestville and Grote St. have formed new Y.P. societies, and York has restarted an intermediate. A C.E. rally is to be held at Dulwich on May 12, also a junior rally on April 28 at Grote St. (if available). Next executive will be held at Grote St. on April 4, at 7.45 p.m. Will all societies see that their delegates attend, to help plan for great things at the Town Hall rally next September. If endeavorers have any suggestions for item please forward to secretary at an early date. The boat trip was held on March 8, when over 200 endeavorers and friends had a most enjoyable evening.—Gertie Spurr, Hon. Sec., 160 Sea View Rd., Henley Beach, S.A.

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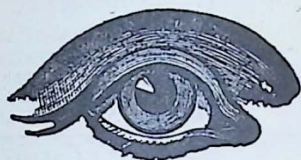
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