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## The Missed Opportunity.

Forty years ago a Hungarian boy, Adolf Zukor, decided to emigrate and seek his fortune beyond the seas. The cables of last week conveyed the news that the poor farmer's apprentice returned to Riese, his native village, as an American millionaire. After he had spent the night at his father's humble cottage, Zukor assembled the villagers, and promised to fulfil all their wishes if they would say what they wanted. The first man asked for 20/-, the second for a suit of clothes, the third for a cow. A sick old man asked for a railway ticket to Budapest in order to undergo an operation. Then a father asked for money to send his son to a grammar school, while the fire brigades demanded a new engine. Zukor granted every wish. When all were satisfied, he left Riese as suddenly and unexpectedly as he had come.

The first thought of most people who read this is of the missed opportunities of the villagers. The meagre requests were grotesquely out of harmony with the offer made by the man who wished to honor and benefit those of his native place. Imagine the resources of a millionaire and his promise to grant any request, and then think of twenty shillings or a cow! Will it not some day, we feel like asking, dawn upon the dull intelligence of the villagers that their benefactor could have been more greatly honored, and their own needs more fully met?

It is, of course, possible that the simple-minded Hungarians showed wisdom. It may be pleaded on their behalf that their modest wants revealed a wholesome state of mind. They would not sponge on a rich friend or abuse his kindness. They had in a hard school learnt the lesson of contentment. Their material wants were few. They would not exchange their spirit of independence for a bribe. Their self-respect was so precious to them that they could not sacrifice it and become poor indeed by the

asking or receiving of an unnecessary gift. It may have been so. In that case, Riese is a village that deserves immortality. As it is, it has a temporary fame because its inhabitants had a millionaire's promise and then asked for a suit of clothes and a cow!

### The missed opportunities of prayer.

Taking it at the worst, which of us has the right to be scornful of the villagers' attitude? The Riese episode irresistibly reminded us of what is constantly happening in the spiritual realm. Every Christian is perforce a believer in prayer. He believes that he has a Father in heaven, the Creator and Sustainer of all, who is willing and anxious to bestow upon his children tokens of his favor. His resources are infinite, and no gift of his but will be a blessing. Adolf Zukor's promise to the villagers "to fulfil all their wishes if they would say what they wanted" is not more explicit than is the promise of God to his praying child. Our Lord Jesus says: "Whatsoever ye shall ask in my name, that will I do"; and "If ye shall ask me anything in my name, that will I do." And we will not ask, will not trust him. We are impoverished with the

resources of Almighty God at our disposal. A suit of clothes to Zukor's wealth is much compared with the little things we are content to ask as contrasted with God's abundance. "Ask...seek...knock," said our Lord, for "ye shall receive;...ye shall find; to him that knocketh it shall be opened." We have a Father who is "able to do exceeding abundantly above all that we ask or think," one who will open the windows of heaven and pour forth a blessing such as there will not be room enough to receive it—and yet we go unblest. What father, asked Jesus, if his son ask for bread, will give him a stone? "If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him?" Alas, we seem to reverse our Lord's words, and, when we might have bread, we ask for a stone. The good things, the rich things, are not given because unwanted or unasked. In Luke's account, our Lord is recorded as having made God's best gift to the disciple contingent upon prayer: "How much more shall your heavenly Father give the Holy Spirit to them that ask him?" The indwelling Spirit of God, the Comforter and Sanctifier, the Advocate and Defender, the Producer in the disciple of every good work and fruit, the Helper in prayer—he is promised to those who ask for him. And yet we are content to live on the lower plane all the days. We have the truest and best gifts promised, which will minister to the life which is life indeed, and instead, as the peasant of Riese, we ask for a suit of clothes! Oh, the tragedy of the missed opportunity! "Ye have not, because ye ask not."

### Worthy of the Giver.

Why do we not ask and receive? Many reasons may be given, but two specially suggest themselves now. The first is distrust, or unbelief. Our faith is apt to be a non-

### Prayer.

*More things are wrought by prayer  
Than this world dreams of. Wherefore  
let thy voice*

*Rise like a fountain for me night and day;  
For what are men better than sheep or  
goats.*

*That now wish a blind life within the brain,  
If, knowing God, they lift not hands of  
prayer.*

*Both for themselves and those who call  
them friends?*

*For so the whole round earth is every way  
Bound by gold chains about the feet of  
God.*

—Tennyson's *Idylls of the King*.

inal belief, rather than a living reality. If faith gives the victory, then our defeat is easily explained. We once saw an auctioneer heroically endeavor to sell some cheap watches. At one stage, to excite interest, he offered one free to any person who would take it. He held it out to a woman, who grinned, but would not stretch out the hand for it. A boy to whom it was offered also grinned, but grabbed the watch. The excuse of the woman was that she did not think the auctioneer meant it. God holds out to us his choicest gifts; he urges us to receive them freely, but we go unblest, for we do not take him at his word. "Consider a promise like this: "If two of you shall agree on earth as touching anything that they shall ask, it shall be done for

them of my Father which is in heaven." We say we believe it, but could an unbiassed observer of our life and work do other than doubt the sincerity of our profession?

A false humility at times comes between us and the blessing. We fear to ask enough, for we are not worthy to receive. It is said that Cæsar once wished to bestow a magnificent gift upon one of his officers, who drew back, saying that the gift was too great for him to receive. "But," replied Cæsar, "it is not too great for me to give." So the least of the divine benefits may be too great for us to be worthy to receive, but the greatest of them is not too great for him to bestow. We honor God by trusting him and making great calls upon his care and goodness.

## Mistakes About the Lord's Supper.

When one absents himself continually from the Lord's table, inquiry generally reveals that he has allowed something to go wrong in his moral life. Backsliding usually begins at the Lord's table. Ask such persons about this grave sin of omission, and they will give the blanket excuse that they do not feel "fit" to partake of "the Lamb's great bridal feast of bliss and love." The answer is generally sincere, but it reveals very loose thinking on this high subject.

It implies that members of the church may become "fit" in the sense that they merit the privilege of the loaf and cup. Such is not the case. Should anybody feel himself fit in that sense, it would prove him unfit for this ordinance of the heart. We cannot absolutely merit the things of the kingdom. We are like children in a family, who get

favors because they partake of the blood of the father and mother. They get what they have because they are children of the family and not because they deserve it. We are made fit for the communion only by grace, which is the gift of God.

But here is a paradox, we are never unfit to partake of the Lord's Supper if we love Christ and are fighting to overcome our faults or to put down our sins. Our need of Christ and our desire to obey him and to commune with him constitute our real fitness to commune.

Another mistake is to think that one should not commune because he feels "out of sorts" spiritually. That is very much as if an invalid should declare he would shut out all sunshine, refuse medicine, refrain from calling a physician, and cut off the fresh air until he felt strong and well. The

Lord's Supper is a means of grace, and when one is feeble spiritually it will prove one of the best helps to the restoration of spiritual soundness.

But the greatest of all mistakes is to turn aside from the Lord's table when we have made a mistake in the management of life. The way to "get right with God" is to do his commandments from the heart.

If one sins, the right course to pursue is not to quit the Lord's Supper, but to quit the sin.

We especially commend constancy at the Lord's table to new converts. The weekly observance of this ordinance keeps the soul's sense of the blood-covenant with Jesus Christ strong and precious. Its oft repetition makes channels for the flow of love both inward and outward. No one will easily forget and fail if he is conscious of the weekly touch of the Infinite Heart upon his own.

Perhaps the worst mistake of all is to think of the Lord's Supper as only a formal rite to keep ourselves in good standing with the church. It is indeed a rite, but it is very much more. It is a declaration of loyalty to the Lord, and it goes even much further than that, glorious as it is. Paul calls it a communion of the body and blood of the Lord—an expression which must not be spoiled by physical literalness—but which means that in the Lord's Supper we partake of the very life of the Master. It is a "communion" in which we have access to the mind of the Master. It thereby becomes a means of destroying evil in the heart, and also a source of real strength in the battle to keep one's self unspotted from the world." —"The Christian Evangelist."

### Prize Verses.

An English magazine offered a prize for the best six quatrains. These won the prize:—

"The happiest heart that ever beat  
Was in some quiet breast;  
That found the common daylight sweet,  
And left to heaven the rest."  
—Anon.

"What win I if I gain the thing I seek?  
A dream, a breath, a froth of fleeting joy.  
Who buys a minute's mirth to wait a week?  
Or sells eternity to get a toy?"  
—Shakespeare.

"Forth from the dust we spring, and run  
About the green earth's patient breast  
Our little day. At set of sun  
Into her bosom creep and rest."  
—Norman Gale.

"Laugh, and the world laughs with you;  
Weep, and you weep alone;  
For the sad old earth must borrow its mirth,  
It has troubles enough of its own."  
—Ella Wheeler Wilcox.

"Teach me to feel another's woe,  
To hide the fault I see;  
The mercy I to others show,  
That mercy show to me."  
—Pope.

"Sweet is the smile of home, the mutual look,  
Where hearts are of each other sure;  
Sweet all the joys that crowd the household nook,  
The haunt of all affections pure."  
—Anon.



Chapel at Parkdale, Vic.

For some time a small company of brethren have been meeting at Mentone. Recently they purchased a block of land near Parkdale Railway Station. A few weeks ago their chapel was opened. Church and school prospects are bright. Abundance of room is left for extension.

# Walks With God.

IV. "THE CHRISTIAN'S SAFETY ASSURED."—Gen. 28: 15.

J. E. Shipway.

What was applicable to Jacob of old is applicable to all Christians to-day. God's promises are as specific to us as they were to the patriarchs. The Christian to-day can feel as certain as did Jacob, that God will keep him in all places whither he might go. And what a peace of mind is generated by the certainty of safety. A young school-teacher on one occasion had gone to the mountains for the holiday season. She had often wandered over the hills, and through the glens, enraptured with the beauty of the handiwork of God. One day she wandered on, examining the crannies of the steep walls, and plucking the beautiful flowers, shyly hiding themselves in the hidden recesses. A jutland of rock suddenly stood out across her pathway, and looking up, the evening sun told her it was time for her to retrace her steps homeward. She turned in the direction from whence she had come, but was immediately confronted with difficulty. The ascent, though dangerous in places, had been safely made, but the descent was a totally different matter. She found she had been trapped. All attempts to return proved in vain; there was no path of safety for her; and for two nights and days she remained in her perilous position, until rescued by a search party. And Christians, how often we wander on, heedless and regardless of God. The beauties(?) of sin seem so sweet to us, that we pluck and feast to the full. We are not going astray. Oh, no! Just having a little heedless wander; but at last the danger becomes so great that in utter despair we turn and cry unto God. What is the result of that despairing cry? Praise his holy name! He hears us, and he delivers us out of all our distresses. Yes, did not David cry, "Whither shall I go from thy Spirit? or whither shall I flee from thy presence? If I ascend up into heaven, thou art there; if I make my bed in hell, behold thou art there. If I take the wings of the morning and dwell in the uttermost parts of the sea, even there shall thy hand lead me, and thy right hand shall hold me." Yes, dear Christian, "In all thy ways acknowledge him, and he shall direct thy paths." The only path of security is the God-called and the God-directed one. Here alone our safety is assured, for our Saviour leads us on. What, then, are some of the eventualities of this God-directed pathway?

## 1. The motives of our hearts will be pure.

It is not so much what we do as the motive that actuates our doing. "Though I speak with the tongues of men and of angels, and have not love, I am become as sounding brass or a tinkling cymbal; and though I have the gift of prophecy, and understand all mysteries, and all knowledge;

and though I have all faith, so that I could remove mountains, and have not love, I am nothing. And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not love, it profiteth me nothing." What a catalogue of virtues, but valueless unless prompted by the high motive of love. And, Christians, is it not always the same? When the heart-prompting motives are pure, the blessing of God is assured. Bartimæus's motives were pure, and he received his sight. The motives of the father who had the epileptic son were pure, and his boy was restored. The motives of the woman in Simon's house were pure, and pardon came to her, and great peace filled her soul. So says the counsellor of wisdom, "Keep thy heart with all diligence, for out of it are the issues of life."

## 2. The words of our lips will be sweet.

Oh! words, words, words! What emanations of thought find their audible utterance in thee. James has it right when he says, "Therewith bless we God, and therewith curse we men, which are made after the similitude of God." But if the Lord keeps the door of our lips, then, surely, brethren, our expressions will find their happy fulfilment in that beautiful figure of speech presented by Solomon, when he says, "A word fitly spoken is like apples of gold in pictures of silver." As preachers, could we preach if God did not keep the door of our lips? As Sunday School teachers, how would you manage if you knew God was not guarding the articulations of your tongues and lips? Did you never feel after you had been in close communion with God, that when the temptation came to say something unkind, God just put his hand upon your mouth, and stopped the wrong thing from coming out? I have. That's the Lord keeping the door of our lips. Surely, Christians, if our safety is to be assured, then, "we must keep our tongues from evil, and our lips from speaking guile." When we realise what happiness, and joy, and exhilaration we can bring into other lives by sweetly and fitly spoken words, we should always pray, "Let the words of my mouth, and the meditations of my heart, be acceptable in thy sight, O Lord, my strength and my Redeemer."

## 3. The pathway of our feet will be sure.

In 1 Samuel 2: 9 we have a beautiful promise, "He will keep the feet of his saints." And Matthew Henry says of this passage, "All that belongs to them, down to their very feet; he will secure the ground they stand on, and establish their goings, that their feet may neither stumble in the way nor wander out of the pathway; when our feet are ready to slip, his mercy holdeth

them up." Why should the Christian's feet want to turn into the way of the dance, the racecourse, the theatre, or the suggestive play-house? How can our safety be assured if we deliberately walk in these places? They inevitably bring their own ruin. The Psalmist assures us that, "The steps of a good man are ordered by the Lord, and he delighteth in his way?" Paul speaks of having "your feet shod with the preparation of the gospel of peace." So in the words of Frances Havergal's beautiful hymn of consecration, we would say,

"Take my feet and let them be  
Swift and beautiful for thee."

A father and his little son were walking along a rough road one very dark night. "Let me take your hand," said the father to his boy, "or you will probably fall and hurt yourself." But the little fellow said, "No, father, I'll just take hold of your hand." They had not gone far when he stumbled, and came down across a sharp rock, with rather serious consequences. The father picked him up, brushed off the dust, tied up the ugly wound with his handkerchief, kissed away his tears, and as they started afresh, the little fellow said through his sobs, "Let me put my little hand in your big strong one, father," and the father, holding him tightly, safely on, through the night, they trudged. Christian, is it not true also in a higher sense? We want just to hold the Father's hand, rather than let him hold ours. When we are ready to place our weak, puny, little hand, into the great strong hand of our heavenly Father, then he will lead us safely onward, in all the paths of rectitude and of peace.

"Thy foot He'll not slide, nor will  
He slumber that thee keeps."

Hence is the Christian's safety assured? Most decidedly it is. For "if God be for us, who can be against us?" Let the Father hold us, and let him lead us on; and, dear brethren, at last we shall

"Rest in the fair and happy land,  
Just across on the evergreen shore;  
Sing the song of Moses and the Lamb,  
And dwell with Jesus evermore."

## The Bridge Builder.

An old man going a lonely highway  
Came at the evening, cold and grey,  
To a chasm vast and deep and wide.  
The old man crossed in the twilight dim,  
The sullen stream had no fear for him;  
But he turned when safe on the other side  
And built a bridge to span the tide.

"Old man," said a fellow pilgrim near,  
"You are wasting your strength with build-  
ing here;  
You never again will pass this way;  
You've crossed the chasm deep and wide.  
Why build you this bridge at evening tide?"

The builder lifted his old grey head,  
"Good friend, in the path I have come,"  
he said,

"There followeth after me to-day  
A youth whose feet must pass this way.  
This chasm which has been as naught to me  
To that fair-haired youth may a pitfall be;  
He, too, must cross in the twilight dim;  
Good friend, I am building this bridge  
for him."  
—Selected.

## Religious Notes and News.

### The Gospel of Love.

Gipsy Smith told Dr. Glover of a striking case. He was preaching in a large hall in the redlight area of Chicago. The people in his audience had been drawn in to the midnight meeting. There were a lot of drunken men there. And they listened to Gipsy doing his best under what he acknowledged to be most difficult conditions. Next day a man called to see him, ill-dressed, ill-kempt, ignorant, one of the worst that city could produce, with no knowledge of religion whatever. From one of his bulky pockets he drew out half a brick and handed it to Gipsy Smith, saying, "I took that to the meeting to throw at you last night. But you looked at me and said, 'God loves you,' and I couldn't do it." This Chicago "tough" had never been told that anyone loved him before, and he was arrested by those words, and came to know more about it.

### "His Eclipse."

Some time ago, on a Sunday morning, writes a contributor, several members of session and the Board were discussing the sermon just preached by a "candidate" for the vacancy, who had created quite a profound impression. The secretary said, "The very man for us. None of your 'paper boys' for me." The statement was applauded all round, and the general opinion was "Just the man for us." During the discussion I was scratching away at the turf in the churchyard with my stick, when I received a dig in the ribs from the wiseacre on the board, who shouted, "Here, you are not saying anything. What did you think about the sermon?" "Not much," I replied. The answer fell on the party like a gas-bomb. I was then asked a simple question: "Why?" "Because I heard his brother preach that sermon twice." It was his eclipse.—"Presbyterian Messenger."

### What the Rosetta Stone Did.

The importance of the Rosetta Stone in disclosing the history of Egypt is told by Mr. J. R. Crowland in the "Teachers' World." Recent discoveries in Egypt may give added interest to Mr. Crowland's statement.

"Egyptian documents in the 'drawing-language' (hieroglyphics) were unreadable to the world in general till the discovery of the Rosetta Stone.

"This block of black basalt, which is 3ft. 9in. by just over 2ft., was found in 1798 by a French Artillery officer among the ruins of Fort St. Julian (near Rosetta). On it are three kinds of writing, carved in the stone. The first is in the hieroglyphic style, but horizontally instead of in vertical columns, the second is in Demotic, the later writing of the Egyptians, and the last in Greek. Scholars could read the second and third writings, and found them to be the same. As the names of kings appeared, and as they knew that in hieroglyphic writing the king's name had a cartouche to enclose it, the scholars traced the king's names, and thus found a key to the old writings.

"The Rosetta Stone passed into British hands in 1801, and is now in the place of honor in the Egyptian rooms of the British Museum."

### A Priest on Prohibition.

One of the trophies that R. B. S. Hammond brought back from his recent world tour was the text of an address delivered at the World League Congress (at which he spoke for Australia) by Father Lancelot Minehan, rector of St. Vincent de Paul Catholic Church, Toronto. Says Father Minehan: "In my soul to soul ministrations I have the most effective of all testimonies to the fact that Prohibition does prohibit. The tales of domestic infelicity which were so frequent and so heart-sickening have not ceased altogether (they will not as long as the cellar stock lasts), but they have become exceedingly rare. At times, when a case of something like old-time turpitude comes up and I seek not in vain its origin in the bottle, I am told that the stuff is very hard to get now,

to which I fervently reply, 'Thank God for that. I hope it will be soon much harder to get.' So I find that Prohibition is prohibiting to the great advantage in every way of the community, and my very great personal relief."

### Dr. Clifford on Personal Evangelism.

More than seventy years as a preacher of the gospel have now been completed by Dr. John Clifford. Yet he does not feel that he has preached himself out, or that the gospel of the grace of God is "played out." Indeed, his testimony is that if he had life to live over again, his choice of vocation would once more be that of a Baptist preacher of the Word. There has come to the veteran preacher in what must be his closing years, a call to a renewed emphasis in regard to the privilege and responsibility of personal evangelism. "Our foremost need," he says, "is a more distinct dealing with persons. We are all in danger of seeking the crowd and forgetting the individual soul, its perils and its cares. Our chief task is to care for individuals, to watch for and to win souls separately. My greatest joy in my own ministry springs from the care I have tried to give to individuals."

### Important Conference on Union.

Representatives of the Anglican, Presbyterian, Methodist and Congregational Churches discussed in Conference at Cronulla, N.S.W., for two days the question of Church Re-union.

The following resolution was agreed to:—"That this Conference desires it to be placed on record that the members of the Conference belonging to the Presbyterian, Methodist, and Congregational Churches, while earnestly desiring the larger re-union: respectfully intimate to the representatives of the Anglican Church that, in entering into the re-united Church, they cannot see their way to accept any commission which, in the form of the rite, implies, or may be taken to imply, to either party, an act of ordination."

The resolutions' committee submitted a report on "The Nature of the Church." The report, which was taken, clause by clause, from the report of the last Lambeth Conference, was as follows:—

1. The foundation of the Church rests not upon the will or consent or beliefs of men, whether as individuals or as societies, but upon the creative will of God.

2. The Church is the body of Christ, and its constitute principle is Christ himself, living in his members through his Spirit.

3. As there is but one Christ, and one life in him, so there is and can be but one Church.

4. This one Church consists of all those who have been, or are being, redeemed by and in Christ, whether they are in this world or in the world beyond our sight, but it has its expression in this world in a visible form. Yet the Church, as invisible and as visible, is, by virtue of its one life in Christ, one.

5. This visible Church was instituted by Christ as a fellowship of men united with him, and in him with one another, to be his witness and his instrument in the spread of his kingdom on earth.

6. As a visible Church, it must possess certain visible and recognisable marks whereby it can be seen and known by men. These have been since the days of the apostles at least the following: (a) The profession of faith in God as revealed and incarnate in Christ; (b) the observance of the two sacraments ordained by Christ himself; (c) an ideal of the Christian life protected by a common discipline; (d) a ministry, representative of the Church, for the preaching of the Word, the administration of the Sacraments, and the maintenance of the unity and continuity of the Church's witness and work.

7. Baptism is, by the ordinance of Christ and of his apostles, the outward and visible sign of admission into membership of the Church.

8. The Church visible on earth ought to express and manifest to the world by its own visible unity the one Life in Christ of the one Body.

9. The true relation of the Church and local Churches is that which is described in the New Testament, namely, that the Churches are the local representatives of the one Church. The actual situation brought about in the course of history in which there are different and even rival denominational Churches independent of each other and existing together in the same locality, whatever justification arising out of historical circumstances may be claimed for these temporary separations, cannot be regarded as in accordance with the Purpose of Christ, and every endeavor ought to be made to restore the true position as set forth in the New Testament.

10. The marks which ought to characterise the Church visible on earth are possessed by these existing separate Churches and societies of Christian people in very varying degrees of completeness or defect. Hence, even though they may be parts of the visible Church, they cannot be considered as all alike giving equally adequate expression to the Lord's Mind and Purpose. Some, indeed, may be so defective that they cannot rightly be judged to be parts of that Church. But such judgments, thought made in trust that they are in accordance with the Divine Mind, must be regarded as limited to the sphere of the whole Church as the One Body of the Redeemed in Christ, for within that sphere judgment can only be given by the All-knowing Mind and Sovereign Mercy of God.

After discussion the report was agreed to. It was resolved to add to it the following proviso, as taken from the preface to the report when issued at the Lambeth Conference over the signatures of the Archbishops of Canterbury and York, and the Rev. J. D. Jones, Moderator of the Federal Council of the Evangelical Free Churches:—"It will be understood that the propositions which the report contains are not intended as a complete statement of the great subjects with which they deal, nor even as expressing what individual members of the Conference or the Churches which they represent might regard as a full statement of their own positions. They are submitted simply as expressing substantially a very large measure of agreement, which, after full and frank discussion, the Conference has been enabled to reach."

### Co-operation in Preparation for Union.

The same Conference passed the following motion relating to co-operation:—"We believe that it is both desirable and possible that an Anglican Church and the Churches already negotiating for union (Presbyterian, Methodist, and Congregationalist) should take preliminary action towards closer fellowship. We believe that as a preliminary to such action a statement of agreement on points of faith and order can and should be drawn up. The name to be adopted for the Churches taking such action should be 'Churches contemplating reunion.' We believe that it is desirable that a central registry be established for Australia, and supported by pro rata contributions from all the 'Churches contemplating re-union.' A complete record should be kept of all communications and agreements between the 'Churches contemplating re-union,' and a list of all recognised ministers of the respective Churches. A treasurer should be appointed to receive contributions for expenses connected with the promotion of re-union. It is desirable that there should be a common Australian and State councils which should meet from time to time to consult. Such councils should consult on the following matters:—United prayer, conferences on subjects connected with re-union, religious education, theological faculties, Christian missions, social and economic questions, public morality, lectures and literature in defence of Christianity, the study of Christian institutions and matters of faith and order by ministers in common, plans for closer union, and the question of united evangelistic work. Such councils shall for the present be appointed by the heads of the Churches in whatever way these respective Churches may decide. The number of representatives of the Churches on the councils shall be eighteen for the Church of England, and six for each of the other Churches concerned, the councils to have power to add laymen to the number of four."

# The Unrealised Logic of Our Plea.

(Concluded.)

D. M. Wilson.

## The other matter to which I wish to refer is *The stewardship of life and the life of stewardship.*

All life is a stewardship, and every man must sooner or later, give an account of his stewardship. It is clearly taught in the New Testament that we are stewards; that all we have and enjoy comes from the bountiful hand of him with whom there "can be no variation, neither shadow that is cast by turning." The true steward will look on the investment of his whole life as a trust to be administered for God, and the good of man. This will include, not merely money, but time and strength, talent and influence, experience, and all that goes to make up personality.

How to make the best and happiest use of our lives is a question of supreme moment to each one of us, and we cannot get away from the fact that God has a proprietary interest in our lives, and that they are best spent in his service. God has placed in our hands an ideal, in the reconstruction of the world, by the gospel of Jesus Christ, and to this glorious task we have been called. Before a world-conquest vision can become a reality in our lives, we must recognise, and acknowledge the vital relation between the consecration of life, and the consecration of material possessions.

Very early in the history of the Christian church we are told that "not one of them said that aught of the things that he possessed was his own." We see in this, not communism, but a recognition of stewardship.

It has been said, "You can tell the honesty of a man's interest in anything by the way he puts his money into it." If this be true—and we think it is, if a man has money to give—I fear that many of us come very far short of being honest in the matter of our religion. We lack the consecration of David Livingstone, who said, "I will place no value on anything I have, or may possess, except in relation to the kingdom of Christ. If anything I have will advance the interests of that kingdom, it shall be given away, or kept, only, as by giving or keeping it, I may promote the glory of him, to whom I owe all my hopes in time and in eternity."

We assemble here in Conference, and discuss plans for the evangelisation of the State. We become enthusiastic in passing resolutions, leaving the committees appointed to struggle in the carrying of them out. A great deal of time and energy has to be spent during the year in trying to raise the money needed to carry out even part of the plans we have in hand. Brethren, this ought not so to be. If our plea involves the stewardship of life, and a life of stewardship, we fail to realise the logic of our plea if we do not learn to give, and "to give not from the top of our purse, but from the bottom of our heart." It should rather be said of us, as Paul said of the churches of Macedonia, "I can testify that up to their means, and beyond their means, they have given, beggaring me of their own accord, most urgently, for the favor of contributing to the support of the saints."

We look for the day when the wealth of those who are disciples of Christ will be Christianised. When this money power is consecrated to the cause of Jesus Christ, it will be the morning, so to speak, of a new creation.

The late war taught us that we owe ourselves, our lives, and our property, to the Government under which we live. How much more, then, should the Christian realise that all he has, and is, belongs to God, citizens of whose kingdom we are.

I have come to the conclusion that the logic of our plea is unrealised, in the matter of Christian stewardship. Money is needed for the carrying out the programme Christ has entrusted to us, and the methods we have had to adopt in the past

to raise that money, have more or less failed. We shall never meet the financial needs of Christ's kingdom until we recognise the stewardship of possessions, and the worship of giving. The primary need is not money, but the consecration that places money on the altar.

When William Colgate, the founder of the great firm that bears his name, was a lad of 16, he left home to seek his fortune. All his worldly possessions were tied in a bundle that he carried in his hand. When he arrived at New York he was led to seek first the kingdom of God, and united with a church. When he earned his first dollar he decided to give one-tenth to the Lord, and ten cents of every dollar were sacred to the Lord. He obtained regular employment, soon became a partner, and in a few years became the sole owner of the business. He instructed his bookkeeper to open an account with the Lord, carrying one-tenth of his income to that account. He prospered; the business grew; he grew rich faster than he had ever hoped. He then gave the Lord two-tenths, and prospered more than ever. Then he gave three-tenths, then four-tenths, then five-tenths. He educated his family, settled all his plans for life, and thereafter gave the whole of his income to the Lord.

In the life of Alexander Campbell, it is recorded that on one occasion Alexander Campbell called on William Colgate, who was then beginning to establish himself in business. Mr. Colgate came out in his apron from his work, and after conversation, he tendered to Mr. Campbell a donation, which, for his circumstances at the time, was a very liberal one. Alexander Campbell remarked to a friend, "I am convinced that the Lord will abundantly bless and prosper one who dispenses his income on the principles that govern Mr. Colgate," and after years proved the correctness of the anticipation.

Other illustrations could be given of men who began early in life to set apart a definite portion of income. John D. Rockefeller began to tithe when eight years of age, and earning ten cents a day. W. E. Gladstone was a tither, and taught his son to tithe. In writing to his son at Oxford, among other things he said, "It is desirable that the fund thus devoted should not be less than one-tenth of our income, and it tends to bring a blessing on the rest."

My purpose in all this is to suggest that we as a people entering on our twenty-sixth year of organised work shall seriously consider this question of stewardship, giving God the first claim on our lives, and on the means with which he has blessed us. Let us determine that, in future, we shall set apart from our income a definite portion, not less than one-tenth, to be called the Lord's portion, and to be used in the interest of his kingdom. I am sure that, if we do this, we shall enable the Home Mission and other committees to carry out their work with far greater success, and it shall, moreover, bring more joy into our own lives.

Much more could be said, did time permit, but I must draw to a close, and in doing so, shall put before you the

## Rapture of the forward view.

Just imagine, with me, if you can, that to-morrow morning you find that a great spiritual awakening has taken place among the members of the church of Christ. It has entered your life, and that of every other member. Each one has become possessed of the prayer spirit, and each life is all aglow with prayer. Unspeakable peace, joy and love have entered each heart, and an irresistible desire to consider before everything else, the claims of Jesus Christ. Many things that formerly occupied our time and thought are given up

and our one desire is to serve him, and to further the interests of his kingdom. An in this spirit we begin the second twenty-five years of our organised work.

It is not difficult to predict what will soon happen. Our prayer meetings will be as largely attended as any other meetings. The gospel services will be crowded, and will be conducted in an atmosphere of prayer that will help the preacher, and will lead to nightly decisions for Christ. Every person with a talent that can be in any way used in the service of the Master, will place that talent on the altar of consecration. There will not be any need for frequent drives to raise money to carry on the work. Each member will have set aside his definite portion, increasing with his prosperity, and all will regard it as a joy, and a privilege, to give to the extent of their means, and even beyond their means. There will be money in abundance for all local needs, for Home, and Foreign Mission work. Men will be no longer satisfied to give in small amounts, but will desire a larger part in the work of the kingdom, even to supporting a missionary themselves. The Home Mission Committee, instead of discussing methods of obtaining money from the members, will have the money coming in unsolicited, and will be able to devote its time, and energy to the work of evangelising, and obtaining the best men to carry on the work. Then, when we have our golden anniversary—and many here I hope will live to see it—there will be such a meeting as will indicate the tremendous change that has come to Western Australia, because the disciples of Christ of this our day decided to realise, to the full, the logic of our plea.

O that each one of us may get the rapture of the forward view, for then we shall truly sing—

"I love thy kingdom, Lord,  
The house of thine abode,  
The church our blest Redeemer bought,  
With his own precious blood.  
"For her my tears shall fall,  
For her my prayers ascend,  
To her my cares and toils be given,  
Till toils and cares shall end."

## Concentrated Effort.

Human nature learns by pictures.... Can each one of us interpret the meaning of this word-picture?

"A bar of steel weighing half a ton was suspended vertically by a small chain. Near by, a cork from a bottle was suspended by a silk thread. The cork was set in motion (swinging), so that it struck gently against the steel bar. But the motion of the cork continued, and at regular intervals it struck the great bar in exactly the same place. Five minutes passed, and still no effect was noted on the bar. After ten minutes the bar gave evidence of feeling uncomfortable. A sort of nervous chill crept over it. At the end of twenty minutes, the great bar was swinging like a pendulum of a clock."

It is because some of our number have been doing really good work in the past few months that we are beginning to look forward to a really glorious work in the autumn and winter.

We have high aspirations, and, with love and unity, we shall hope to accomplish much for the Master. We are longing to be able to report additions in order that we shall know for a certainty that the good work is being blessed.—"Christian Advocate."

## The Secret.

The lowliest flower that blooms above the sod  
Contains a thousand mysteries unknown;  
He who is Father of us all and God  
Is Master of its secret. He alone.

So, friend of mine, no human knoweth thee:  
Thy value hath no measure since thy birth:  
Thy spirit only God himself can see,  
And only God can measure up thy worth.

—Charles M. Sheldon.

# New Zealand Conference.

Wm. J. Lowe.

The Third Annual General Conference of the Associated Churches of Christ in New Zealand assembled at South Wellington on Friday, March 30, 1923, and continued throughout the Easter holidays. Bro. D. Cairns, junr., of Lower Hutt, was President of the Conference, and delegates were present from all parts of the Dominion, representing over forty churches.

Mention was made of the fact that at the Conference there were present Mr. and Mrs. Clissold, of Melbourne; also Bren. J. J. Franklyn and H. Toogood, evangelists at Dunedin and Gisborne respectively, who had recently come to the Dominion from Australia.

The presidential address, delivered by Bro. Cairns, referred briefly to the fact that the Home Mission Executive had labored under great difficulties during the past year, but expressed gratification that what threatened to be a very serious crisis in the work of the Churches of Christ in New Zealand, had now passed, and the position was very much improved.

The report of the Home Mission Executive referred to the strenuous time through which the Committee had passed. Towards the close of the year the position had improved considerably. The balance sheet showed increased revenue over the previous year. £259/7/- was raised during the year, as compared with £214/1/3/4 for the previous year. The expenditure was £297/2/6, as against £281/0/6 for the previous year.

The Executive submitted a budget for the coming year. This is the first time that the budget system has been put forward as a means of producing revenue, and the apportionments made to the several churches have been largely accepted by them, and it is confidently anticipated that it will be accepted by all. This will give the Executive an assured income.

It is estimated that a total of £3200 will be required for the year's work, and of this amount the Organiser, Bro. G. P. Cuttriss, received in cash and promises before the close of Conference, the sum of £1850. This includes amounts of apportionments accepted by churches, and is regarded as indicating that the revenue will know no lack during this year. It is believed that this is the largest amount raised at one time in the history of the Churches of Christ in the Dominion.

Three new churches applied for, and were granted, affiliation with the Conference, viz., Hawera, St. Albans (Christchurch), and New Plymouth. These churches were planted and consolidated as a result of missions held during the year.

The Executive will be located in Wellington again during the coming year, and next Conference will be held in Dunedin.

The following brethren constitute the Home Mission Executive for the ensuing year:—Bren. J. Inglis Wright, President; Geo. Day, Vice-President; H. P. Leng, Secretary; A. V. Williams, Treasurer; and A. H. Eaton, D. Cairns, M. Vickery, W. Coulter, and W. J. Mason. Advisory Boards were also elected, to be stationed at Auckland and Christchurch. The personnel of these Boards is as follows:—Auckland: Bren. A. A. Creamer, J. G. Bell, F. Evans, R. J. Dick, R. Gebbie, G. Moyle, E. J. Carr, V. Ross and E. Vickery. Christchurch: W. Grantham, W. D. More, G. Purnell, M. Doreen, A. H. Reid, Gill, Neilson, Crowe, and T. Mitchell.

A remit from Nelson church aiming to give churches assisted by the Executive the power to engage their own preachers, the Committee to subsidise such churches, in view of the present system of engagements being made by the Executive, was defeated, the opinion being freely expressed that both churches and preachers would feel more confident in making engagements through the Committee as at present.

Friday evening was devoted to a Mission Rally.

The Conference President occupied the chair, and in a few well-chosen words, introduced the President-elect, Bro. J. Inglis Wright. He referred to Bro. Wright's long and honorable connection with the Churches of Christ in New Zealand, especially mentioning his identification with the Foreign Mission enterprises of our brotherhood. Bro. Wright thanked Conference for the honor it had conferred upon him. Bro. G. P. Cuttriss, Home Mission Organiser, addressed the meeting.

Bro. J. Inglis Wright, General Secretary of the Foreign Mission Council, also spoke, dealing with the world-wide aspect of the work of the church.

## FOREIGN MISSIONS.

Saturday morning was set apart for consideration of matters relating to our Foreign Mission work in South Africa. Bro. J. I. Wright presented the report and balance sheet of the Foreign Mission Council. He dealt exhaustively with the many phases of the work. Expenditure has greatly increased of late in connection with the prosecution and extension of the mission work in Rhodesia. Results are being obtained, however, which more than justify the expenditure. 187 additions were reported for the year, and this, in view of the fact that only one white missionary and wife are employed by the Council, shows that the work is alive and progressing.

It will be necessary to send another white missionary and wife to the assistance of Bro. Phillips as soon as can be arranged, also a white missionary and wife for oversight of the work in Bulawayo and district. Since the commencement of the work in South Africa, the mission has never been in debt. Bro. Wright read a letter from Bro. Phillips, also the latter's report for January. This showed fifteen decisions for the month.

Conference resolved to send messages of affection and good-will to all workers on the field, both whites and natives, extending also good wishes for the future.

## BIBLE SCHOOLS.

The report and balance sheet of the Bible Schools Executive stated that a Dominion rally was again conducted, resulting in the addition of 350 new scholars for the year, making a total of 1200 new scholars added to New Zealand schools in the past three years. A shield was presented as a prize for this competition, and Vivian-st., Wellington, were the winners this year, with Ponsby-road, Auckland, second. The Dominion examination had again been held, attracting over 300 competitors. Nelson secured ten prizes, Invercargill second on the list, with nine.

An endeavor had also been made to stimulate teachers' attendances. A Teachers' Attendance Banner had been awarded. Invercargill proving winners with 99.28 per cent. attendances; Spring Grove securing second place with 97.8. This is the first year in which this competition has been held, and that it secured the object for which it was instituted, was evident that no school registered under 90 per cent. of attendances for the period of the competition.

During the discussion on Bible School work, the speakers emphasised the necessity of keeping in touch with the elder scholars.

The Executive was directed to proceed with the formation of a Bible Classes' Union.

Conference expressed itself, in the form of a recommendation to the Executive, in favor of the recognition in some way of the services of Bible School workers, with a record of 25 years' service and over.

The Executive, which will be again located at Auckland, was elected as follows: Bren. F. W. Greenwood, President; E. A. Perkins, Vice-President; W. Knapp, Secretary; Collyer, Treasurer; and Noble, Raper, Hall, Roberts and Callam.

Saturday evening's gathering took the form of a Bible School Rally. Prizes won in the Dominion Examination were presented, the various delegates receiving them upon behalf of the scholars in their schools.

Two of the elder scholars from the winning school received, on behalf of Vivian-st., the shield presented for the new scholar competition. The number of scholars gained by this school was 64. Both scholars made short and appropriate speeches, and Mr. Geo. Day, the superintendent of the school, also spoke.

The Teachers' Attendance Banner was also presented. Bro. G. T. Fitzgerald received it on behalf of Invercargill school. A programme of musical and other items contributed to the enjoyment of the occasion, and Bro. J. Inglis Wright had some splendid things to say on the subject of Bible School work.

Sunday was a day of sweet fellowship and happy service. Bro. E. Vickery presided over a large morning worship meeting, and Bro. G. T. Fitzgerald spoke on "The Challenge of the Highest."

The chapel was filled to its utmost capacity in the afternoon, when Bro. Gebbie preached the Conference Sermon. His subject was "Endued with Power," and his handling of the subject left one and all feeling helped and inspired for the work of the coming year.

Another large meeting assembled in the evening, when Bro. Fitzgerald commenced a gospel mission with the South Wellington church, with W. J. Mason as song leader.

On Monday business was again resumed, when reports of various committees were submitted and the contents discussed. The report of the Church Extension and Trust Board evoked a great deal of discussion, and Conference finally resolved that steps be taken to bring all the churches into line with a scheme to vest all the church properties in New Zealand in the Church Extension and Trust Board as Trustee.

The Evangelists' Training Committee's Report stated that help had been given in several cases to brethren desirous of training for the work of evangelist. The Committee loans money in such cases, which in due time is returned; thus it is possible to use it over again, and the Committee felt that it was a privilege to be able thus to help in a good and necessary work.

Reports of the "New Zealand Christian" were very encouraging. The circulation had increased from 600 to 1000 per month. All outstanding liabilities had been paid up, and the paper was free of debt. There are no advertisements in the "New Zealand Christian." Conference expressed its satisfaction with the financial position, and increased circulation, and also with the tone and quality of the publication. Bro. Gebbie was re-elected editor and Bro. E. Vickery business manager.

An obituary report was presented, which showed that the New Zealand churches had lost 31 members by death during the year.

Reports were also to hand from the Temperance and Social Problems Committee, and the Aged Preachers' Fund Committee, laying before Conference the activities of these committees for the year.

Conference passed a resolution setting forth its high appreciation of the services of Bro. J. Inglis Wright to the cause of Foreign Missions during the past seventeen years, and praying that his labors as Grand Secretary to the Foreign Mission Council might be available to the brotherhood for many years to come. The Foreign Mission Council was directed to have the resolution illuminated and presented to Bro. Wright.

Votes of thanks were passed to all retiring committees and officers, to those who had served in all capacities during Conference, to the Wellington brethren and sisters for hospitality extended to visitors, and to the ladies of South Wellington, who had provided meals for delegates in the Sunday School hall adjoining the main auditorium.

This was probably the largest Conference ever held by the New Zealand churches, and the fine spirit that characterised the whole of the meetings is a good augury for the success of the work of the coming year.

# The Realm of the Bible School.

Conducted by W. B. Blakemore, B.A.

## The Master Teacher.

Students in training to become professional teachers spend a good deal of their time, when in the Demonstration School, in watching others teach. Some really competent person takes charge of a class, and the students watch him at his work. They try to find out how he secures the interest of his pupils; how he adapts his matter and his method to the character of the class; by what means he secures mental activity on the part of the children, and so on. The majority of young students do not do this very well; they are very often quite as unconscious of the methods adopted as are any boys and girls in the class. So the work has to be discussed with them afterwards, and these things pointed out. A capable teacher conceals his art—is, perhaps, almost unconscious of it himself.

## THE TEST OF TEACHING.

Now we are all anxious to be good teachers, by which we mean that we are anxious to produce some real and lasting effects on our scholars. We do not want them, or anyone, to think what good teachers we are; we do not want, even, to recognise that in ourselves. However we may pride ourselves on our teaching skill, we are bad teachers if we do not produce results. So-called "teaching skill" is only a means to an end. It is quite possible to be an excellent teacher of chemistry and a very poor teacher of religion; while on the other hand some of the best teachers of religion have been "no scholars." The wealthy, learned Dr. Coke, of whom the Wesleyans are so proud, learned more religious truth from a farm laborer than from his college, or anywhere else. Still there is such a thing as the art of teaching, and one of the best ways of acquiring it is to watch a good teacher.

## WATCHING THE MASTER TEACHER.

The reading of the Gospels gives us a magnificent opportunity of watching the Master Teacher. In most of the interviews of which they largely consist, Jesus is deliberately aiming at teaching somebody something. His success is marvellous. So we make the suggestion that after our friends have prepared the lesson, by reading the Scripture and any commentary upon the passage, they should go back to it again with the single purpose of seeing how the Master did his teaching. We do not suggest that he prepared beforehand his plan of attack or scheme of work, or what pedagogical method he would adopt; he acted spontaneously, instinctively. Yet anybody who knows anything of the teacher's art can hardly read the Gospels without stopping again and again to admire his teaching skill. The present writer is a teacher, and engaged in the training of young University graduates and others to be teachers; he has no hesitation in saying that one can scarcely ever prepare a lesson from the Gospels without learning something of the art of teaching. That, by the way, is the reason why so many Sunday School workers, who have had little education and no instruction in pedagogy, are such excellent teachers. They are in earnest; they know what they want to do; they "pick up" their teaching method unconsciously from Him.

## FRIENDSHIP BACK OF ALL.

For those who watch the Master Teacher, what will they find? First, that friendship lies at the back of it all—real friendship, without anything pretended or assumed; deep, genuine friendship. Then simplicity; how easy and straightforward his language is! "He does not talk of 'humanity,' he says, 'your brethren.' He has no jargon, no scholastic vocabulary; his speech is the simple, natural, spontaneous overflow of the heart." There is certainly a tendency among us of the Sunday School to use too much "jargon." There is no

call whatever for us to be talking of the "deeper depths of consciousness"; it is just as well to talk of the "awkward age," as of "the period of adolescence." Too many of us are talking psychology, about which extremely little is known.

## ILLUSTRATIONS IN TEACHING.

To return: in almost every lesson from the Gospels there are illustrations of how to teach. It is curious to notice how the writer of the useful little book, "Conversations with Christ," without intending to do so, stops to remark upon this. The story of the woman of Samaria shows how one may deal with a flippant, superficial person; she will not face deep things; she needs a shock to direct her to be serious, and she gets it. Then the action of our Lord is quoted as giving the test of the true teacher. "For a hundred men who can solve a problem, there is only one who can relieve the mind of the perplexity which the problem has produced. The true teacher must not only understand his subject; he must equally understand the mind of the pupil." It would take a score of pages to illustrate even briefly what we mean. We only ask teachers to be on the look-out for suggestions from Christ's own method. The story of the Syro-Phoenician woman (Matt. 15: 21-28) is excellent for this; and does not that of Martha and Mary (Luke 10: 38-42) illustrate to perfection that gentlemanliness which the teacher must have, the absence of "that irritability which so often characterises great men when they are interrupted in a conversation." All along it is the same: we teachers may learn from The Teacher. Of all the prayers that never go unanswered surely this of Miss Havergal's is one:

"O teach me, Lord, that I may teach,  
The precious things thou dost impart;  
And wing my words that they may reach  
The hidden depths of many a heart."

—From "The Greater Things of the Sunday School."

## Bible School Day at Maryborough, Vic.

Bible School Day was observed on May 6. The school was given right of way. A large number of scholars attended the morning meeting, the kinders sang, and the preacher's message was on "Bible School Evangelism." Officers and other church members and parents were invited to be present in the afternoon. There was a very fine attendance. Special music and the Scripture readings were given by scholars and teachers. A united lesson on "The Tabernacle in the Wilderness" was given by the preacher-superintendent, Bro. S. R. Baker. At night there was a large gathering, the school once more being much in evidence, and providing special singing. At the close of Bro. Baker's address there was one confession—not from the school. The annual appeal for the Bible School and Young People's Department met with a liberal response.

## Unley Park, S.A.

A splendid feature in connection with the Sunday School anniversary held on April 29, when Bro. A. E. Illingworth was the speaker, was the Recognition Service at the morning meeting. As the names of the teachers were called they stood, the presiding brother expressed to them words of appreciation and thanks on behalf of the church, after which special prayers were offered. It was a fitting way of recognising the faithful service of those who give so unselfishly of their time and talents to the work of teaching. It also served to bring before the church the importance of the Sunday School as an agency for carrying out the ministry of teaching.

## Victoria's Aims.

1000 nett increase in scholars.  
750 decisions for Christ.  
Working Motto: Get and Hold.

## Notes.

St. Kilda school is planning an Aeroplane Increase Campaign, to run for three months, beginning June 3. They are aiming for 100 new scholars.

The Coburg school has applied for certificates and seals for 18 scholars who have not missed a Sunday during the past year. This school, which hopes to be in its new building before very long, is steadily growing, and promises to be one of our leading schools of Victoria. Mr. P. G. Lennox is the superintendent, and has a pardonable pride in the fact.

## Jesse R. Kellems in Action.

In view of the Kellems-Richards evangelistic campaign in Australia, due to begin in Melbourne in July next, the following descriptive article, reprinted from our American papers, will be of interest. The full title was "Jesse R. Kellems in Action at Union Avenue, St. Louis, Missouri." Ably assisted by C. H. Richards, he drew Great Audiences for Three Weeks.

When a young man becomes an author of books, holds more than a hundred meetings of length and success that bring thousands into the churches, takes a front place in the honored ranks of the great evangelists of the English-speaking world—and all this before he is thirty years of age, he becomes a figure it is instructive and inspiring to account for.

In personal appearance he is rather stocky, but in every movement and word graceful. To the charm of youth is added the grace of sincere Christianity and the culture and refinement of educational training. He is fair in complexion. His wavy, blondish, sandy hair, cut in youthful fashion, suggests that somewhere in his ancestral line there may have been Norwegian blood, but his father was a stalwart Hoosier, and his ancestors fighting Virginians. He dresses neatly—but is not overdressed—and the big ring on his hand is probably the symbol of the eternal covenant of the pure love of a happy marriage.

His father was Professor of Oratory for many years, and Jesse learned how to manage his gestures, his postures and his clear, silvery voice. He can talk or declaim or recite or plead or argue or command, and you always feel that the word is perfectly wed with the tone and gesture. At times he speaks in periods, like the orator: again he is a straightforward talker with such a fusillade of facts that he batters down small excuses and objections. He exalts by sublime descriptions, he melts to tears by genuine pathos, he challenges men to repent, he persuades them to come, he lures them to follow Christ. He has a true passion for Christ and for the salvation of men, and, as nearly as we have ever observed it, speaks the truth in love. He never compromises in any degree, and he is dogmatic, but there is a kindness, a fairness, and a sweet reasonableness about it all that everybody likes. He is a good singer, and this adds to his power. He is not boisterous, nor violent in speaking—but there is never a monotonous moment. He is liberal with his gestures, nearly all of which are made with quick, graceful movement by his left hand. He carries an atmosphere of gladness and he seems to be in love with all good men. Altogether, his ability, his sincerity, his boyish buoyancy, and cheer, his love of God and of men, his amazing physical strength and endurance combine to make him one of the really winsome evangelists of modern times. He reads from memory entire chapters, introductory to the sermon; or passage after passage in the development of his theme, or at the baptismal pool. From the outset he impresses his hearers with the steadfastness of his purpose to proclaim the truth as it is in Jesus Christ, and to persuade them to act upon it.

# Foreign Missions.

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

The transfer of our Indian orphans has been made. Miss Cameron has now 70 girls to care for in place of nearly 80 boys. Bro. Leach will have charge of the Boys' Orphanage at Baramati.

## Our Work in China.

Bro. Anderson writes from Hweilichow, China, that he has been able to rent a house suitable for one family. The place is not a large one. At present the upstairs is all one large room, unceiled. It can easily be ceiled and divided off to make three rooms. Downstairs will be three rooms, too; but they could never be used for sleeping rooms. This will make an ideal home for one of our missionary families. We have taken it for three years, and had to pay 600 dollars as a guarantee. This will be refunded to us when the lease has expired. It is fairly certain that at the end of three years they will lease again or sell to us. In addition to the main house it has the usual out-houses.

Our school preparations are well in hand. We have over 50 names enrolled, and there are more to come. Our modest estimate was something between 25 and 30. We have ordered the necessary forms and desks.

Have had some good meetings of late, despite the fact of Chinese New Year. Chinese New Year fills a large place in the Chinese mind. It is the only real holiday they have during the year. Most of the shops are closed for a fortnight, and it is a time of feasting and merry-making.

Had great meeting here this morning (Sunday, March 4); over 50 people there, and they seemed very interested in the message. I am finding that I can get all the speaking that I want. For the past fortnight I have only been able to speak Chinese, as I am the only one of our people here now. It has been very lonely at times, but the Lord has been very near. It has been a great aid to study. You simply have to think Chinese all the time. Mrs. Anderson says she will not let me go away again alone. If I go, she comes too.

Bro. Waterman, after twelve months' study and work, was granted a short holiday, which he is spending at Ninguenfu. This will give him an opportunity of studying the Baptist work, especially the schools, and will be a help to him in the future work at Hweilichow.

Our missionaries are Christ-loving, hard-working men and women. "Their all is on His altar." They are in labors abundant. The Lord has graciously blessed us in the missionaries that we have been able to send out to the Foreign field.

Brethren, pray for them. The constant request of our missionaries is, "Brethren, pray for us." They say they need prayer, much prayer, more prayer. They find many difficulties, but nothing is too hard for our God. They realise that they can do all things through Christ who strengthens them.

## Hospital and Medical Work.

We expect soon to start our first hospital in the Foreign field. It will be located at Dhond, India, and will be known as the "Ashwood Memorial Hospital." The £1000 bequest of the late Bro. J. F. Ashwood will be used to build this hospital. The executors have sent us the first £500.

Plans for the hospital are being prepared by an experienced Indian hospital architect, and these have been submitted to one of India's leading doctors for his advice, so we hope to have a model hospital when it is finished.

What grander memorial is there than a hospital in the midst of India's teeming population. If we could see the homes where these poor people have to live and battle through their times of sickness! I went with one of our missionary nurses into one of them and found a poor old man lying ill in an empty barrel outside of the miserable hut where the family lived.

We hope that the time is not far distant when, in addition to this central hospital, we shall have a qualified Australian doctor at every one of our Indian stations.

Doctor Ray Killmier expects to leave for China the latter part of this year.

The Foreign Mission day offering will be taken on July 1. Our treasury is quite empty, and we are carrying on with an over-draft, which now amounts to £750. We need a liberal offering to sustain the work we have begun and carried on so successfully for many years.

We hope the brethren will be putting by, week by week, that when the great day arrives there will be no lack.

We have a noble band of young people preparing themselves for service in the Foreign field. We hope that the brethren, by their liberal responses, will make it possible for us to send them all out as they finish their course here.

## Wills and Annuities.

Brethren, are you remembering the Foreign work when you prepare your wills. Sometimes it is impossible to give all we wish while we are living. The money seems needed for our business enterprises, but it may be possible for us to leave behind something that will continue our interest in Foreign Missions after we have gone to the Father's house.

One good sister in New South Wales has put a codicil to her will, leaving £1000 to the work in Foreign fields. Another brother has left £100, the interest of which for 25 years is to be used for keeping some orphan child.

A North Fitzroy sister's estate is now being administered, and we are hoping to erect with the proceeds, our first hospital in China.

We have been greatly helped by money being handed to us by members during their lifetime, on which we pay 5 per cent. interest, and at their death the money becomes the absolute property of the Federal Committee.

One Victorian brother gave us £300. Another, £500. Two South Australian sisters £100 each. A Queensland brother, £1000. Another Victorian brother as a memorial to his son, £100.

Maybe there are others who could not give money direct, but on condition of receiving interest during their life-time could advance the money now. The interest is really a cheap rent for the buildings that we erect. Nearly every building in India has been erected in this way.

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## IN MEMORIAM.

LAWRIE.—In loving memory of our dear husband and father, John Lawrie, who passed away at St. Peters, May 15, 1921.

A beautiful memory left behind,  
Of one who was gentle, good and kind;  
A life made good by kindly deeds,  
And generous thoughts for others' needs.

—Inserted by his loving wife and children,  
4 Wheaton-road, St. Peters, S.A.

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Wanted by young man (member of the church), board and residence, private family, in Seddon or Footscray preferred. Apply personally or by letter to A. Howard, 15 Hotham-st., Seddon.

Mr. B. Wendorf, who has been teaching music in the Box Hill District, desires to announce that he has changed his private address to 49 Suffolk-road, Surrey Hills, and has vacancies for a few more pupils in that district. Any patronage on the part of Church of Christ members would be much appreciated.

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## Here and There.

The address of Bro. C. Young, preacher of the church at Ipswich, now is Wilson-st., Booral, Qld.

The address of the secretary of the church at Malvern-Caulfield is now James Holloway, "Lorraine," Balaclava-road, Caulfield, Vic.

The address of Bro. D. Stewart, who has succeeded Bro. C. Lang as preacher of the church at Shepparton, Vic., is 262 Wyndham-st., Shepparton.

Gordon Andrews received a cordial welcome by the church at Collingwood, Vic., as he commenced his engagement with the church there last Lord's day.

In our issue of May 10 appeared an obituary notice regarding the late Bro. Wm. J. Pickrell, of Hornsby, N.S.W. We regret that in error the name was printed as "Pickvell."

Bro. Wm. Wilson, of Victoria, was the speaker at Dulwich, S.A., last Sunday morning. In the absence of the regular preacher, A. M. Ludbrook at night continued his series on "The Work of the Holy Spirit."

All offerings for Victorian Bible School and Young People's Department should be sent to the Organising Secretary, W. B. Blakemore, 70 Power-st., Hawthorn. Promptness in this matter will be appreciated by the Committee.

South Kensington church, N.S.W., would be glad to hear from brethren able and willing to speak at morning or evening services till June 30. Such are requested to communicate with Bro. G. Smith, Wise-st., Maroubra, N.S.W.

By 148 to 140, the members of the Victorian Presbyterian Assembly held in Melbourne last week voted against the proposed basis of union with Methodist and Congregational churches. In Queensland Assembly 31 voted for the union, and 26 against.

News comes through from U.S.A. that over \$3,000,000 is being spent on new Y.M.C.A. buildings throughout the States. That amount dwarfs the Melbourne appeal for its new building just over Prince's Bridge, the estimated cost of which is £100,000. Victorians have already subscribed two-thirds of this amount.

Swanston-st., Melb., had nice meetings on May 13. Bro. Gibson delivered excellent addresses. Good-bye and best wishes were expressed to Dr. J. H. Kelly, M.D., who was to leave by the steamer "Hobson's Bay" for England on 16th inst, where he intends to take further special study. Dr. Kelly will hold the position of ship's surgeon during the voyage.

Sunday, May 6, proved a very happy day around the metropolitan churches in Western Australia. Most churches reported record meetings. There were two confessions at Cottesloe, two at Claremont, and five at Nth. Perth. A new cause was opened by Bro. W. R. Hibbert at Victoria Park, with an attendance of 28 at the morning service, and 53 in the evening.

At Footscray, Vic., on May 6, special emphasis was given to Bible School work. Bro. Hurren spoke at both services. At the morning service a number of the school children were present. At evening the children took part in the service by singing special items. The service was very bright. Preparations for the anniversary are progressing. The C.E. Societies are doing good work. The church is pleased to welcome back Bro. T. Austen, who has been residing in Tasmania for several years.

Maryborough, Qld., Bible School anniversary was held on April 29. Special address by Bro. Anderson at night, scholars taking part in song. Celebrations continued on Monday evening, with another interesting address to young people by Bro. Anderson on "Nails." Songs, recitations and prize-giving were also included in the programme. On May 7, a large number assembled for the annual picnic at Baddow paddock. Bro. J. C. Wilson is now superintendent of the central school, and Bro. Anderson has taken over the mission service and school at Sunbury, where a large number of the local residents assemble with their children on Sunday afternoons.

Mr. Robert Dey, the Editor of "The Australian Christian World," in a private note relative to the visit of Bren. Kellems and Richards to Australia, says: "We are in full sympathy with the mission which Dr. Kellems and Mr. Richards propose to carry on in Australia. We do need a thorough awakening right over the land. May God bless your effort." Are all our members co-operating in full too? Let every member in every church pray every day for the Lord's blessing on the effort being made.

St. Morris brethren (S.A.) have the services of Dr. Killmier, missionary-elect for China, who will serve the church for about two months prior to leaving for China. At morning service, May 6, the subject was "The Power of the Unseen Christ." The evening address was "Pure Religion and Undeified." The various departments of the work are being actively pursued by our brother, and his work will be much appreciated. Bible School attendance, 148. Larger teaching staff and more accommodation are urgently required.

Enmore, N.S.W., had big meetings all day Sunday, May 13. Bro. E. Davis, of Mosman, gave a fine message in the morning, and Bro. F. J. Sivyer a heart-stirring message on "Mother" at the gospel service. One scholar made the good confession, and three others were baptised. The Y.P. Temperance League gained a special certificate from the N.S.W. Alliance for obtaining 192 signatures for Prohibition, and had a fine display on lorries in Saturday's procession in honor of Mother's Day. Bro. Wine and the society are to be congratulated.

Words of appreciation of the work of Bro. Blakemore and of welcome home to Bro. and Sister Illingworth, were spoken at the quarterly meeting of the Malvern-Caulfield church on May 10. Occasion was also taken to bid Godspeed to Bro. and Sister W. Strongman, as they transfer to Gardiner. Bro. Strongman was the recipient of a gold-mounted fountain-pen. Bro. J. Holloway has been appointed secretary in his place, and Bro. J. McGregor has been made deacon. The treasurer's statement showed that assets were approximately double the liabilities.

Owing to floods in Dunedin, N.Z., no Bible School or evening service was held in the Tabernacle on April 22. 106 members were present at morning meeting on April 29. At a combined officers' meeting it was decided to hold similar meetings every quarter, and J. J. Franklyn was elected president. The following motion was carried: That it be a recommendation to the churches that quarterly plans providing for exchange of speakers at morning meetings and gospel services be drawn up. It was resolved also that steps be taken to form a training class in connection with the Churches of Christ in Dunedin district, and that G. P. Cuttriss be asked to take charge of the class, and that J. J. Franklyn and J. Inglis Wright be added to the teaching staff.

Ballarat city enjoyed a visit on May 12 and 13 of a party of Bible School workers. With Bro. Blakemore were Misses Gill, Perry and Preston. The teachers of the two schools enjoyed every minute of the visit, and used them to the full. About forty teachers gathered at Dawson-st. for afternoon and evening conference on Saturday. Kindergarten, primary, and work in older classes were discussed, and demonstrations given. A happy tea hour, and a half-time "children's games" which closed the day, added to its happiness. On Sunday Bro. Blakemore preached at Peel-st. in the morning, and at Dawson-st. at night. The kindergarten leaders were divided between the two schools, and a most interesting and instructive time was spent. The attendance was splendid, and all voted it inspiring. At Dawson-st. Bren. Connor and Blakemore gave messages to the adult and senior school on the temperance lesson for the day. All the local workers were greatly helped, and showed keen interest. The attendance at both churches at all services was splendid.

South Yarra tent mission (Vic.) has been very successful. During the last two weeks the attendance has been fine—crowded tent every night. Bro. Hinrichsen's messages have aroused a keen interest, and Bro. Brooker's messages in song have been greatly appreciated. On Sunday evenings both tents were filled. Lord's day, May 6, 25 were received into fellowship, and in the evening there were 7 confessions and 5 immersions. On May 13, 14 were received into fellowship; there were 14 confessions and 7 immersions, making the total confessions 101. On Monday, May 14, the thankoffering service was conducted, Bro. Tease presiding. This was a very fine meeting. Representatives from church, Women's Guild, sisters, J.C.E., Phi Beta Pi, Bible School, Male Bible Class, young men, and Bro. Smith, Gardiner (on behalf of visitors to mission), and Bro. Bagley on behalf of the Home Mission Committee, gave expression of deep gratitude to God and Bren. Hinrichsen and Brooker for their help during the five weeks the mission was in progress. Bro. Hinrichsen made the appeal. The thankoffering amounted to £200. The tent mission will continue for several weeks, with Bro. Tease as missionary, and Bro. C. Hall as song leader. Churches are asked to continue their help, which during the past five weeks has been greatly appreciated.

Bro. Lionel Johnston writes as follows:—"I returned this week from a visit to French Island, and I feel it my duty to bring the claims of the work there before our brotherhood. There is a little band of devoted disciples who, for many years, have faithfully met weekly around the Lord's table. In addition, a Bible School is conducted at the hall. A visit by a preacher from the mainland is greatly appreciated by this band of loyal Christians; and in addition to a service for the settlers, they will arrange a meeting at the penal camp on the other side of the island. There the visitor will find, waiting for him, an audience of about twenty men (mostly young men), who will vie with each other to have their favorite hymns sung, and will listen attentively to the address. The camp is intended to be of a reformatory character, and fit the man, who has given way to temptation, to return to civic life. But any reformatory scheme that does not give religion a large place is a failure. The shame of it is that this work is neglected by the churches. The service I conducted last Sunday was the first Protestant service held for the men since October 1, 1922, when Bro. Priestley, of the College of the Bible, paid them a visit. There has been one R.C. service in the meantime. This is a good work, and it should be possible for the Churches of Christ to arrange a regular monthly service, by a church occasionally releasing its preacher, in addition to visits by students of the College of the Bible and other speaking brethren. The church members on the island will gladly bear the travelling expenses and provide hospitality as well as a mount for the preacher, and form an equestrian party to accompany him on the cross-country ride. If anybody needs the gospel to help him, it is the man who wants to make a fresh start after pursuing a course of crime."

### COMING EVENTS.

MAY 20.—Newmarket Bible School Anniversary, Kensington Town Hall, May 20, 3 p.m., Pastor H. F. Wright (Baptist Church, Clifton Hill); 7 p.m., Mr. J. I. Mudford. Bright singing. Special orchestra. Conductor, Mr. C. Hall. Old members cordially invited.

MAY 20 & 22.—Hawthorn Bible School Anniversary Services. Sunday: Morning, H. B. Robbins; Afternoon, Mr. Reg. Clark; Evening, T. H. Scambler, B.A. Special singing by scholars. Tuesday Evening, Demonstration. Recitations, action songs, distribution of prizes.

MAY 27.—The church at Ipswich, Queensland, is calling for your prayers. Will she call in vain? Mission begins on May 27. Are you praying?

MAY 27 & JUNE 3.—Footscray Anniversary Services. Sunday, May 27, and June 3. Afternoon, 3 o'clock. Evening, 7 o'clock.

# The Family Altar.

J. C. Ferd. Pittman.

## THE "INHERITANCE INCORRUPTIBLE."

Upon everything worldly God has placed the stamp of corruptibility. The choicest of earth's blessings vanish; "the fashion of this world passeth away." The apostle appropriately quotes Isaiah—"All flesh is as grass, and all the glory thereof as the flower of grass. The grass withereth, and the flower fadeth; but the word of the Lord abideth for ever." Thus a striking contrast is presented between the earthly and heavenly. "This," adds the apostle, "is the word of good tidings which was preached unto you." It is the incorruptible seed, which liveth and abideth, in which the Almighty places fructifying power, so that he who gladly receives it becomes, even whilst on earth, an heir of heaven, everlasting life glowing within him, possessing the glorious hope of "the salvation ready to be revealed in the last day," and the "inheritance incorruptible and undefiled reserved in heaven," and being consequently, even in the midst of manifold trials, filled with joy unspeakable and full of glory, becoming a child of obedience, holy, loving, patient in trial, "fervent in spirit, serving the Lord," till He comes.

### MONDAY, JUNE 4.

An inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you.—1 Peter 1: 4.

"When Dr. Rainy, the leader of the United Free Church of Scotland, came near the end of his wonderfully active career, he said: "After all, immortality is a dreary prospect if our Father is not in it." So it is. But the Father is in it,—making heaven the homeland and securing to His children, as they gather there, the rest, the work, the freedom, the service, the growth, the sweet society to which some earthly homes afford the nearest likeness.

My Father:

"Thou art rich, Thou art kind, Thou art free;  
What joy shall be failing to me  
Whom Thou lovest? Thy smile and Thy kiss  
Can give me back all that I miss;  
In Thy presence is fulness of bliss;  
I ask not its nature; I know  
It is life, it is youth, it is love;  
It is all that is wanting below,  
It is all that is waiting above."

Bible Reading.—1 Peter 1: 1-4.

### TUESDAY, JUNE 5.

Wherein ye greatly rejoice, though now for a little while, if need be, ye have been put to grief in manifold trials.—1 Peter 1: 6.

"There are nettles everywhere,  
But smooth, green grasses are more common still;

The blue of heaven is larger than the cloud."  
—E. B. Browning.

Bible Reading.—1 Peter 1: 5-7.

### WEDNESDAY, JUNE 6.

Ye rejoice with joy unspeakable and full of glory.—1 Peter 1: 8.

"A sun dial in Spain has this appropriate motto engraved upon it—"I Mark Only the Bright Hours." Let this be our motto. In life let us forget the dark days, and remember only the bright ones. Let us forget the evils that others have done us, and remember only deeds of kindness."

Bible Reading.—1 Peter 1: 8-10.

### THURSDAY, JUNE 7.

Wherefore girding up the loins of your mind, be sober, and set your hope perfectly on the grace that is to be brought unto you at the resurrection of Jesus Christ.—1 Peter 1: 13.

"We cannot indeed arrive at perfect compre-

hension of the inexplicable mysteries of life. We cannot convert all its jarring discords into harmonies. But we can trust, we can pray, we can hope.

"My heart is dashed with griefs and fears,  
My song comes fluttering and is gone,  
Oh, high above the home of tears,  
Eternal joy, sing on."

Bible Reading.—1 Peter 1: 11, 12.

### FRIDAY, JUNE 8.

Ye shall be holy; for I am holy.—1 Peter 1: 16.  
"We have not our own choice to be rich or poor, to be in health or sickness, but we have our own choice to be worthy or worthless."

Bible Reading.—1 Peter 1: 13-16.

### SATURDAY, JUNE 9.

Ye were redeemed, not with corruptible things, with silver or gold, from your vain manner of life handed down from your fathers; but with precious blood, as of a lamb without blemish and without spot, even the blood of Christ.—1 Peter 1: 18, 19.

"Whene'er I think of Thee,  
O sacred Calvary!  
Love fills my breast.  
Flow, then, the joyous tears;  
Flee, all my guilty fears;  
Saviour, Thy cross appears,  
And I find rest.

"When from Thy bleeding side,  
I see the crimson tide  
Streaming for me;  
Faith in Thy flowing blood,  
O spotless Lamb of God,  
Points me from earth's dark clod  
Upward to Thee."

Bible Reading.—1 Peter 1: 17-21.

### SUNDAY, JUNE 10.

The word of the Lord endureth for ever.—1 Peter 1: 25.

"The Empire of Cæsar is gone; the legions of Rome are mouldering in the dust; the avalanches that Napoleon hurled upon Europe have melted away; the pride of the Pharaohs' is fallen; the Pyramids they raised to be their tombs are sinking every day in the desert sands; Tyre is a rock of bleaching fishermen's nets; Sidon has scarcely left a rock behind; but the word of God still survives. All things that threatened to extinguish it have only aided it; and it proves every day how transient is the noblest monument that man can build, how enduring it the least word that God has spoken. Tradition has dug for it a grave, intolerance has lighted for it many a fagot; many a Judas has betrayed it with a kiss, many a Peter has denied it with an oath; many a Demas has forsaken it, but the word of God still endures."—Dr. J. Cumming.

Bible Reading.—1 Peter 1: 22-25.

### PRAYER.

Eternal God, I praise Thee because of the better things reserved for the faithful. Though the best of this world's treasures slip from me, my treasure is in heaven. Though health departs, the day of immortal health will soon dawn; though sorrow and suffering be my lot, Thine own hand shall ere long wipe away every tear. Though the

first things shall pass away, everything which is worth keeping shall be preserved. With this blest consciousness, may I be thankful, faithful, and hopeful, till Jesus comes. In His name. Amen.

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**South Australian Sisters' Auxiliary.**

Meeting held May 3. This, according to previous arrangement, was a Home Mission Rally, and the President (Miss Tonkin) presided. After a short devotional service, the minutes of previous meeting were read and confirmed. Forty delegates responded to the roll-call, and additions from the Sunday School were as follows:—Hindmarsh, 1; Unley, 4; Norwood, 1; Forestville, 1.

Treasurer's Report.—Mrs. Bond reported having received during April for Home Missions £2 11/4; in hand, £23/18/8; Total, £26/10/-. For Foreign Missions, £1/13/1; in hand, £7/6/7. Total, £8/19/8. General Fund, Collection, 16/4; in hand, £2/17/7. Total, £3/13/11.

Then the programme as arranged by Miss Garland and her committee was carried out. A piano-forte overture by Miss Phyllis Lyle, a recitation by Mrs. Shearing, followed by some Home Mission items supplied by Bro. Horsell and read by Miss Garland. A collection followed, which totalled £4/2/8 1/2.

The President then extended a hearty welcome to Bro. and Sister Webb, of the Unley church. Bro. Webb gave a very stimulating address on Home Missions, emphasising the importance of Home Mission work, without in any degree minimising the importance of Foreign Mission work, and advocated our hearty co-operation with the one, for the further development of the other. He also suggested the advisability of a State Evangelist, to carry on tent mission work in country districts.

During the afternoon Mrs. Matthews, and Mrs. Glastonbury contributed sacred solos.

The Superintendent of Home Missions, Miss Garland, in a few well chosen words, thanked Mr. Webb for his inspiring address, and all the sisters who had so efficiently carried out the items on the programme, and expressed her gratitude at the result of the afternoon's offering, and reported having received the following sums per 1d. per week:—From Unley, 16/10; Dulwich, 17/10; Mile End, 12/-; Two York Sisters, 2/-; Glenelg, 5/-; Stirling East, 17/2; Prospect, 10/-; Hindmarsh, 6/4 and 5/6.

The churches to provide literature for this month are: Hindmarsh, York, and Croydon.

The meeting in June will take the form of a Foreign Mission Rally.

The meeting closed with the Benediction.  
V. B. Thompson, Secretary.  
12 Kintore-st., Mile End, S.A.

**Western Australian Women's Auxiliary.**

The first meeting of the Women's Auxiliary for this Conference year was held in the Lake-st. chapel on Tuesday, April 10. Thirty-three sisters responded to the roll-call. The devotional prior to the business session was led by Mrs. Stirling, our new President.

After opening hymn and prayer by Mrs. Robinson, Mrs. Elliott led the Bible reading (Colos. 2). Mrs. Stirling gave a short paper on "Humility," giving as example, Jesus washing his disciples' feet.

Mesdames Hagger and Berry closed the devotional with prayer.

In opening the business session Mrs. Stirling welcomed all sisters, and asked for their hearty co-operation and help throughout the coming year. The minutes of previous meeting were read and confirmed.

Correspondence consisted of a letter from Secretary of Chinese Mission, asking for loan of crockery for anniversary, also one from Miss Mary Thompson, of India.

Financial Statement was read by the Treasurer, Mrs. Hagger, and showed our finances to be in a satisfactory condition.

Mrs. Elliott moved that as we did not quite reach our aim of £260 for Home Missions last year, we make it our aim again for this year. Agreed.

It was also decided to have a Home Mission tea and rally in September.

We regret to have to say good-bye to Mrs.

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Rowley for a time. She is leaving for Adelaide to visit her daughter. Our sister will be greatly missed by us all, especially by the sick folk in the various hospitals, where she has visited regularly. Mrs. Cosh rendered a sweet solo at the close of the meeting.

Collection, 9/6. Meeting closed with prayer.  
M. Wilson, Secretary.

'Phone, 153 Windsor.

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# News of the Churches.

## Tasmania.

Five more added to Hobart church since last report, and three more decisions on May 6. Bro. Nightingale commenced his fourth year of service with splendid interest. A Men's Brotherhood was commenced on Monday night; the city and West Hobart men combined. The church sorrows with Sister Mrs. Lambert in the loss of her husband, and Sister Mrs. Heard in the death of her brother.

Children's Day attendances were large at Launceston. Bro. Campbell's addresses were appropriate and powerful. Bro. Campbell has commenced a second term with the church, and has been given a substantial increase in salary. The Bible School has commenced an interesting rally. The children are to engage in an imaginary aeroplane race around Tasmania. On April 19 the remains of the aged Bro. Smedley were laid to rest. He was a most faithful member. Bro. and Sister Butler were called upon to part with their infant son Frank, after a very short illness. The church's sympathy is extended to the bereaved.

## Western Australia.

At Collie church meetings are keeping fine. Bro. Walden, Federal Foreign Mission Secretary, gave an interesting address on Foreign Mission work. With the help of the Home Mission Committee, Bro. W. Leccc, of Claremont, has been engaged as evangelist.

Good meetings of late at Subiaco, especially at the gospel services. Bro. Clay has spoken on doctrinal subjects suggested by the H.M. Committee. The newly-formed Young Men's Evangelistic Band continues open-air meetings every Sunday evening. On April 28 the Mutual Improvement Society held its annual business meeting and social. Meetings will continue fortnightly.

Bro. Hughes, of Northam, was absent for the first three Sundays of April, and during that time Bro. A. Miller conducted the Lord's day meetings. His messages were greatly appreciated. On 22nd Bro. Morrow, of S.A., gave an uplifting talk to the church, and proclaimed the gospel in the evening. Bro. R. Wright, of Lake-st., rendered a solo. The presence of several visitors from the city was appreciated. One confession since last report.

## Queensland.

Bro. Mason gave a splendid address at united service in Carolee Hall, Kingaroy, on Anzac Day. This address was a fitting conclusion to his four years' work in Kingaroy district.

Albion reports splendid meetings morning and evening. Chapel filled at 7.15 p.m. Bro. Larsen is certainly making his presence felt. Mother's Day, May 6, good gatherings at both meetings; one confession. Monday, 7th, church and school picnic was held in Kalinda Park. Good gathering. The Q.B.U. and Albion Sunday School are co-operating to locate another school in the district of Kedron, a rising suburb.

At Ipswich on May 5 a busy working bee of men commenced work on alterations to accommodate the growing Bible School. Great meetings all day on May 6. One received in at the morning service. The Bible School was larger than ever; one new scholar. The Bible Class is well attended. Evening service was well up to the average. A visitor from Southport, Q., confessed Christ, and was baptised straightway.

South End, Toowoomba attendance on May 6 was the best since church commenced. Bro. A. Coleman spoke on "Living and Growing." A sister was welcomed into membership. Good attendance at the open-air mission. The hall was filled for the gospel meeting. Bro. Stitt spoke on "The Church and its Purpose." Some strangers present. A combined church and Bible School picnic was held in the park on May 7.

Rosewood church has appointed deacons as follows: Bren. Love, Babse, W. Mundt, Chalk. Bro. H. Berlin, Hairslea, is the newly-appointed secretary of West Moreton Churches of Christ. Correspondents are requested to forward all letters

on circuit business to him. The work throughout the circuit continues encouraging; 17 additions for the past nine months. The offerings of the Rosewood church have increased 75 per cent. The circuit has decided to purchase a car for the evangelist in order to save time and expedite the work generally.

Brisbane reports good meetings on May 6. Bro. E. Adermann delivered a good morning exhortation. Visitors included Sister Essie Berlin, Bro. Radcliffe, Moreland, Vic., and Sister Mrs. Hardcastle, Boonah. It being Mother's Day, the Bible Class scholars took white flowers to several mothers who are prevented through old age and infirmity from attending the meetings. At night Bro. Alcorn delivered a good appropriate address.

Roma had splendid meetings on April 29. Bro. Spratt gave a powerful gospel address. The work is growing. It was found necessary to procure an assistant for Bro. Spratt, as the circuit was too large for one man to work effectively. Bro. Vanham, who has been filling the position, has been doing pioneering work at some of the western stations, Gunneu and Injune. At Yeulba a young lady confessed Christ. She is our brother's first convert.

At Toowoomba on April 29, Bro. and Sister Sutherland, of Taylor, were present. Bro. Burns delivered the message to a large audience. Two were baptised, and received into fellowship. Meringandan was visited by Bro. C. Day; good attendance reported. May 6, splendid attendances, with several visitors. Bro. Burns exhorted, and at the gospel service gave a powerful address. Bro. C. Day again conducted services at Meringandan. Bro. John Virgen passed away after a short illness, on May 8.

## South Australia.

At Cowandilla on May 13 Bro. G. A. New gave a very helpful exhortation; about 40 broke bread. Bible School, 84 present. Bro. A. C. Killmier preached the gospel. Bro. B. N. Rodda has planned a series of addresses on dispensational teaching, using a large chart.

On May 2 Balaklava church tendered Bro. and Sister Ewers a welcome home social, after their holiday. An enjoyable time was spent. May 13, Bro. Ewers conducted anniversary services at Owen. Bro. Randall gave two fine addresses to large congregations. Temperance Sunday was observed in the Bible School. Christian sympathy is extended to Bro. and Sister Walter Webb and family, in the sudden passing away of the son and brother, Percy.

Gawler church held its half-yearly business meeting on May 1. Reports from all departments were most encouraging, and showed good progress. Plans of a building were considered, and the church decided to seek for assistance from the Church Extension Building Fund. Bro. A. J. Ingham, of Horsham, preached forcefully. There is a very marked increased interest in the meetings, and in the attendances. One has been received by letter from Port Pirie.

Grote-st. evening service on May 13 showed increased attendance. Bro. Garnett delivered a very fine address. The choir gave special music suitable to Mother's Day; an item from some of the men of the choir was much appreciated, also a solo from Mr. Magarey. At the C.E. prayer meeting on May 9 there were given three short talks on "Phases of the Christian Life": (1) "The Christian at Play," Mr. J. Henley; (2) "The Christian at Home," Miss Thomas; (3) "The Christian at Work," Bro. Garnett. This meeting proves to be a very live one, and the attendance is good.

The work at Barmera and Cobdogla is moving along favorably. Average attendance in the Barmera Sunday School for the quarter January to March was 31 per Sunday, and at Cobdogla 20. H.M. offering amounted to £10/9/-, a record for Barmera. Cobdogla school anniversary was held on April 22 and 24. On the 22nd a good congregation assembled, and on 24th a larger number

were present when the prizes were presented. Bro. Hunt, of Berri, gave a very interesting lantern lecture on "The Life of Christ," which was enjoyed. Cobdogla school now meets at 2.30. On May 6 40 were present. Meetings generally keep up well.

At Wallaroo last Thursday evening a farewell social was given to Mr., Mrs., and Miss Peckham. Bren. G. Bennett, Trowbridge, C. Bennett, E. G. Warren and Councillor spoke words of appreciation. Bible School picnic was held on the beach on Saturday. Splendid congregation on Sunday night. The men and boys' choir, with a small orchestra, led the singing. Bro. Trowbridge sang a solo nicely, and the evangelist sang "Nobody Knows but Mother." On Tuesday a nice paper was read from Footscray Senior C.E. Sunday evening prayer meetings keeping up well. All are pleased to welcome Bro. Brailey home again.

Mile End has commenced May meetings in the local Town Hall, and the result of the enterprise is encouraging. A Children's Day exercise was given in the afternoon of May 6, when the kinders went through their ordinary afternoon exercises in the presence of a goodly number of parents and friends. In the evening the Girl Guides and the Boy Scouts were present, and the hall was packed. The meeting last Sunday night was again full, when Mr. Manning's subject was "The Second Coming of our Lord," illustrated by chart. Four of the Boy Scouts (who were again present) made the good confession. Good offerings for School Extension Fund and the Children's Cot. Five received into fellowship—three by letter, two by faith and baptism.

## Victoria.

Good meetings at Windsor on Sunday, May 6. It being Bible School Day, the young people of the school took part in all services. Bren. Peacock and Tebay gave splendid addresses both morning and evening.

At Warrnambool there was another fine attendance on May 13, when Bro. Edwards conducted an impressive service in commemoration of Mother's Day. His daughters again assisted by singing, "Nobody Knows but Mother."

Hampton has had good services of late. Last Sunday the Junior Endeavorers were busy in connection with Mother's Day, and the preacher's themes were appropriate. Bro. Wakeley was the speaker at the district Anzac Day service.

At South Richmond on May 13 Bro. Stevenson, of Burnley, spoke acceptably in the morning. Bro. Hattwell gave an excellent address at the evening service on "Mother." A young lady made the good confession. Bro. Smith led the singing.

On May 13 there were good meetings at Berwick. Bro. Black's subject at night was "The Uncrowned Queen," being appropriate for Mother's Day. Six of the young people assisted with readings, announcing hymns, a duet, and a solo.

Hawthorn Sunday School anniversary services were commenced on Sunday. The speakers were Bren. W. F. Nankivell, H. A. G. Clarke, and T. H. Scambler. The scholars, under the baton of W. F. Nankivell, ably conducted the singing, assisted by a fine orchestra. There was a large attendance of parents and friends.

A social was held at Preston on May 7, under the auspices of the K.S.P., when a good programme of musical items, recitations and games was given, and the installation of the officers of the K.S.P. for the ensuing year took place. It is hoped that the club will be of great assistance in helping to keep the young men.

The church at Dunolly is on the upward grade. The last few weeks have seen five new members added. The new chapel is nearly half-finished. A short mission is being conducted by Bro. Youens and Bro. Earle, and on Sunday a large number attended. Bro. Youens gave a stirring address to an exceptionally interested audience.

On May 13, there were good meetings at Cheltenham. J. C. F. Pittman addressed the church, spoke to the children in the afternoon, and preached in the evening. The kindergarten department, under Miss Martin, celebrated Mother's Day in a splendid way, many mothers being present, and some 60 kinders.

At Montrose on Sunday last special services were held in connection with Bible School Day, Bro. Hughes giving two fine addresses. Sunday, May 13, Bro. Welch, from the College, changed with Bro. Hughes for the day. The meetings are keeping up splendidly.

Big inspiring meetings at Ararat on May 13. Four splendid young men took their stand for Christ at the close of Bro. Combridge's address on "Honoring Mother." The gospel service was preceded by a powerful prayer meeting. Fifty-two at prayer meeting on Tuesday night, when one was baptised.

The first week of the mission at Castlemaine has aroused some local interest, and the attendances have been fair, although the weather has been inclement. On May 13 Bro. Clipstone gave an address on "The Four Kingdoms," illustrated by a chart. At the close two young girls from the Bible School made the good confession.

Burnley had fair meetings on May 13. In the morning Bro. Hattwell spoke very feelingly on "Mother." One received by letter. Evening, memorial service to late Sister Mrs. Westerman. Bro. Stephenson's subject was "Heaven." A Bible School scholar accepted the Saviour. Mr. and Mrs. Nicholls rendered musical items. All auxiliaries healthy.

102 broke bread on Sunday last at Ballarat East. At this service, as visitors, were the party from Melbourne in connection with the Bible School conference. Bro. Blakemore exhorted. In the afternoon, instead of the usual school session, the school witnessed the conducting of the kindergarten by Miss Perry. At night, after an address by Bro. Combridge, there was one confession.

Splendid meetings are reported at North Melbourne. Bro. Dawson is holding special services on Lord's day evenings for this month and June. All were very pleased to see Bro. W. Burrows at the Lord's table last Sunday, and pray that he may continue to be strengthened. C.E. Society had a visit from Williamstown, which was much appreciated. A novelty social was held on May 3.

A very successful church social was held at Bendigo last Wednesday evening, to mark the commencement of Bro. Gibbins' third year as evangelist. Bro. Dr. Cook presided. A very pleasing programme of musical items, solos, anthems by the choir, was given. Bren. F. Collins and A. Dempster spoke words of appreciation of the services rendered by Bro. and Sister Gibbins during the past two years, after which Bro. Dr. Cook presented Bro. and Sister Gibbins with a roll of sovereigns on behalf of the church.

St. Kilda reports steady progress. Bren. Raisbeck and Northeast have helped the evening services. The Girls' Class held a lantern lecture on May 6, delivered by Bro. Arnold Brown, and appreciated by all. On May 13, the right hand of fellowship was extended to the mother of Bren. and Sister Neil, who confessed her Saviour at the South Yarra mission. In the afternoon, the kindergarten held Mother's Day. Workers nicely decorated the hall. Bible School work is healthy. An aeroplane campaign is being launched June 3.

Ascot Vale reports good meetings maintained throughout. Sunday evening service was held in honor of mother. Bro. H. J. Patterson, M.A., spoke on "Mother and Home." May 6, an every member present meeting was held to mark the commencement of Bro. Patterson's fifth year of labor. Thursday, 10th, a members' social was held for the same purpose, when Bro. Patterson was presented with a token of love from the church. Bro. Payne is again training the children in the singing for school anniversary.

At Lygon-st. on Sunday morning F. T. Saunders gave a fine address upon different phases of Bible School work, and the responsibility of the church to the school. Increasing audiences on Sunday nights to hear A. T. Eaton, whose addresses show originality and freshness. His subject on Sunday evening was "Mother," and was followed with the closest attention. There was one confession. On Sunday afternoon the parents of the children of the kindergarten and officers of the church with their wives were invited to a display in the lecture hall. The exercises of the children, which in some way

or another referred to mother, were very interesting, and showed how faithfully the helpers do their work.

At Newmarket during the past month gospel meetings have been well attended, J. I. Mudford preaching. One girl from the school made the good confession. Miss Campbell, of Prahran, assisted greatly by her singing. At a special meeting the secretary asked for £50 to instal the electric light, etc.; £36 was promised. At the church social on May 3, the balance was promised. Miss Campbell was presented with a small token of esteem. £18 was collected for a special appeal quite lately.

Special meetings were held at Maryborough on Bible School Sunday. Morning attendance reached 101—68 members, and 33 from school and kindergarten. Bro. Baker exhorted. The kinders rendered some beautiful messages in song. In the afternoon the lesson on the Tabernacle was delivered from the platform to the scholars and officers and a goodly number of church members who came to see how the school is conducted. At the gospel service special praises were rendered by teachers and scholars. Bro. Baker delivered a powerful address on "The Shadow in the Harvest Field." One young woman confessed Christ.

Bro. Ingham resumed preaching at Horsham on May 6. Young People's Day was observed. Splendid meetings morning and evening. On May 13 Mother's Day was honored. Again exceptionally fine meetings. In the morning the Juniors visited the hospital and gave bouquets of white flowers to patients and staff, together with a letter of remembrance of mother. During Bro. Ingham's absence on holiday, Bren. J. Butler and Bert Millar conducted the services acceptably. The church has been pleased to have Bro. and Sister Percy Ewers come among them. Bro. Ewers has been appointed headmaster of Horsham State school.

At Carnegie the offering for Bible Schools Department has reached over £6/10/-, the aim being £4. On May 6, special reference was made to school work, a number of parents and church officers being present in the afternoon. On May 13, at the morning service, 123 were present, when Bro. A. T. Eaton inspired all with his message. At the school 239 were present, when Mother's Day was celebrated by a good programme of songs, recitation and address. Bouquets of white flowers were distributed to mothers over 60 years of age, and the cradle roll called, and cards distributed. At the gospel service before another large audience, Bro. Saunders gave a fine address on "The Mother of Jesus."

During the past three weeks at Brim meetings have been very well attended. One confession at the close of a gospel address by Bro. White. The church is indebted to Bro. Andrews, of Collingwood, who has helped a great deal by his fine messages for the past month. On May 6 Bro. Andrews baptised the lad who had previously made the good confession. On May 2 a farewell tea was given to Bro. and Sister Hood and family, at which a presentation of a travelling-rug was made to Bro. and Sister Hood, a fruit set to Sister Jean Hood, and a small token of esteem from Arthur's B.S. class to him. The church is sorry to lose these members. They will reside in Ararat. A presentation was also made to Sister F. Wardle, who has recently been married.

Mother's Day was observed at Brighton on Sunday evening. To a splendid congregation Bro. B. W. Huntsman spoke on "Jesus and His Mother." The choir rendered appropriate selections, and Mrs. Passe sang a beautiful solo. A young man confessed Christ. At the last meeting of the K.S.P. club the young men carried out the suggestion given at the last Conference, and had for their programme a "Brighton Council Meeting." It proved interesting and profitable. The Phi Beta Pi club and Mission Circle keep their work up to a high standard. At last meeting an address was given by Miss Frickie, who was one of the four Australian delegates to the World's Student Federation Conference at Peking, China. She gave an interesting account of her experiences, and the great meetings of Christian students from all parts of the world.

### New South Wales.

City Temple, Sydney, had good meetings on Mother's Day. Bro. Sutton in the morning gave a fine address on "The Spirit of Christ in Womanhood." Bro. W. Fox spoke at night on "If the prophet had bid thee do some great thing." Both were much appreciated. The Bible School is on the upgrade; 110 present on Sunday.

At South Kensington on May 13 Bro. Chapple addressed the church. Mr. Bray, from the Methodists, spoke to the school on "Mother." Bro. Harward at night preached on "Mother" to a large attendance. Tuesday night prayer meetings for the sick are growing, many members of the Baptist Church attending. The "Girls' Own" on Thursday night is flourishing, with Miss Elvy as leader.

On morning of Mother's Day at Canley Vale, 42 broke bread. In the evening the building was crowded to its utmost seating capacity. The Boys' Brigade of the Bible School, under the command of Bro. F. Woellner, and the local Boy Scouts' movement, under the command of Mr. J. Starkey, were present. A brilliant address was given by Bro. A. Forbes. At the close, about 12 decisions were witnessed principally from the Scouts.

Inspiring services at Taree on May 6. Young men led the meetings both morning and evening. Bro. Edwards spoke morning, afternoon (to the children) and evening, giving a powerful gospel message. The Sunday School had a record attendance, due to the advance made by the Kindergarten Department. A splendid spirit of harmony prevails. The Tennis Club (playing in the first grade competition) won their first opening match on May 5.

North Sydney reports splendid meetings all day on May 13. In the morning 38 broke bread. Bro. Tingate presided, and Bro. Haddon's address on "Go ye and teach," was most helpful. Seven new scholars at the Bible School. Bro. Haddon briefly addressed the school, and afterwards spoke to the teachers. A fine gathering listened to a brief address on "Mother," and then the gospel address, also by Bro. Haddon, which was expressive and uplifting.

At Lismore on May 6, Bro. C. L. Savill was presiding elder. Bible School day addresses and offering. At night Bro. P. J. Pond preached on "Safe-guarding the Young." Splendid audience. Bible Class young men read the lessons. Scholars' choir sang. Bro. A. Coomber, of Rockdale, Sydney, was visiting. The first Sunday in July is now decided as date for opening services of splendid new temple here. Bro. H. G. Harward is coming for the occasion.

All departments of work at Auburn are well maintained. Good meetings every Lord's day. Record school attendances. Bible School anniversary was held on April 22, with a public demonstration on April 24. Big attendances. Bro. A. L. Haddon, Bible Schools Organiser, was the speaker and made the presentation of prizes. On May 5 a farewell social and presentation was given to Bro. and Sister Belz, who have gone to North Sydney to live. Bro. Belz is a foundation member of Auburn church. Mother's Day was observed with special services.

At Hurstville on May 9, a social was held to bid farewell to Bro. and Sister Cunningham and family, who are leaving the district, after being actively associated with the church for fourteen years. Presentations were made. Bro. Cunningham received from the men of the church a watch. Sister Cunningham from the sisters a beautiful brush and comb, whilst the two Misses Cunningham also received tokens of loving appreciation. They were faithful workers, and will be missed. Services good on Mother's Day. Bro. Crossman spoke at both meetings. Lantern lecture on Bush Missions was held on Monday evening.

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**OBITUARY.**

**WINKS.**—On Tuesday morning our much-loved Bro. Frederick J. Winks, senr., passed from this scene to be with his Saviour. During December of last year the deceased had a fall, dislocating his shoulder, the effects from which he never really recovered. Since then his health was gradually failing, and twelve days prior to his death was rendered unconscious with a paralytic stroke. With the passing of Bro. Winks there is removed one of the well-known identities of Hurstville, N.S.W. He was a zealous advocate in all religious matters, a strong enthusiast for temperance and anti-smoking, and was admired by all for his firm principles. He was 87 years of age, and practically up to the time of his accident was a regular attendant at all services of the church, where his very presence was always an inspiration. It has been said that the greatest thing in his life was his unflinching fidelity to the Master, and his zealousness in personal work. He leaves a son to mourn his loss, Bro. Winks, junr., secretary of the church. The service, which was conducted by Bro. Crossman, at the grave on Anzac Day, was largely attended, and resounded with a note of triumph.—W.J.C.

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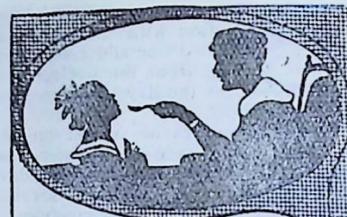
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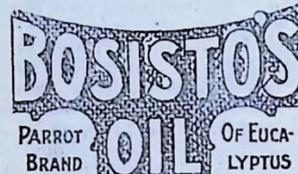
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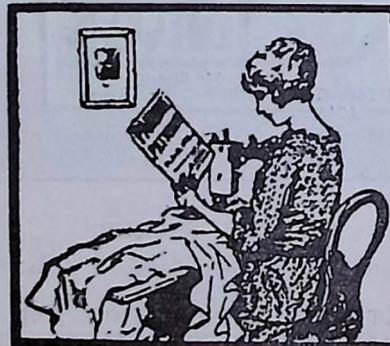
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