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Bible Things in Bible Words.

TO instructed disciples the words of our heading will be familiar. We used to hear them very frequently, for our pioneer preachers were never tired of emphasising the importance of purity of speech as a great aid to Christian union. "We choose to speak of Bible things by Bible words," wrote the illustrious author of one of our best-known books, "The Christian System," "because we are always suspicious that if the word is not in the Bible, the idea which it represents is not there; and always confident that the things taught by God are better taught in the words and under the names which the Holy Spirit has chosen and appropriated, than in the words which man's wisdom teacheth."

Faith and opinion: a pioneer view.

To a recent, and not altogether edifying, discussion in "The Christian Advocate," published by British Churches of Christ, Mr. John McCartney, one of the teachers of Overdale College, contributed a letter in the interests of unity, in which he quoted the following words of Elder John Smith, uttered in 1832, on the occasion of the union between the "Disciples" associated with the Campbell's and the "Christians" with B. W. Stone and his colleagues. There had been differences on matters named in Mr. Smith's address, but these were overcome, and the two wings of the Restoration Movement became one; and, acting on the lines suggested, differences gradually disappeared. Mr. Smith said:—

"There are certain abstruse or speculative matters—such as the mode of the Divine Existence, and the Ground and Nature of the Atonement—that have for centuries been themes of discussion among Christians. These questions are as far from being settled now as they were in the beginning of the controversy. By a needless and intemperate discussion of them much feeling has been provoked and divisions have been produced.

"For several years past I have tried to speak on such subjects only in the language of inspiration; for it can offend no one to say about these things just what the Lord himself has said. In this Scriptural style of speech all Christians should be agreed. It cannot be wrong—it cannot do harm. If I come to the passage, 'My Father is greater than I,' I will quote it, but will not stop to speculate upon the inferiority of the Son. If I read, 'Being in the form of God he thought it not robbery to be equal with God,' I will not stop to speculate upon the consubstantial nature of the Father and the Son. I will not linger to build a theory on such texts, and thus encourage a speculative and wrangling spirit among my brethren. I will present these subjects only in the words which the Lord has given to me. I know he will not be displeased if we say just what he has said. Whatever opinions about these and similar subjects I may have reached, in the course of my investigations, if I never distract the church of God with them, or seek to impose them on my brethren, they will never do the world any harm.

"I have the more cheerfully resolved on this course because the Gospel is a system of facts, commands, and promises, and no deduction or inference from them, however logical or true, forms any part of the Gospel of Jesus Christ. No heaven is promised

to those who hold them, and no hell is threatened to those who deny them. They do not constitute, singly or together, any item of the ancient and apostolic Gospel.

"While there is one faith, there may be ten thousand opinions; and hence, if believers are ever to be one, they must be one in faith, and not in opinion. When certain subjects arise, even in conversation or social discussion, about which there is a contrariety of opinion and sensitiveness of feeling, speak of them in the words of the Scriptures, and no offence will be given, and no pride of doctrine will be encouraged. We may even come, in the end, by thus speaking the same things, to think the same things.

"For several years past I have stood pledged to meet the religious world, or any part of it, on the ancient Gospel, and order of things as presented in the words of the Book. This is the foundation on which Christians once stood, and on it they can, and ought to, stand again. From this I cannot depart to meet any man, or any set of men in the wide world. While, for the sake of peace and Christian union, I have long since waived the public maintenance of any speculation I may hold, yet not one Gospel fact, commandment or promise will I surrender for the world!"

A modern approval.

The foregoing is from the pen of an old disciple. But the plan evidently appeals to the young also. The May issue of "The World Call," just to hand, is a "Youth Number." It contains a number of articles by young disciples in American colleges and universities. One of the writers refers to the union of the "Reformers" and "Christians," to which Mr. John McCartney refers in the above letter, and approvingly quotes Elder John Smith's words, as follows: "Are there no differences of opinion between you and the 'Reformers?'" asked some of the dissatisfied brothers. Answering, Smith said, "We do not know, nor

True to Death.

*Faith of our fathers! living still,
In spite of dungeon, fire and sword:
O how our hearts beat high with joy
When'er we hear that glorious word.*

*Our fathers, chained in prisons dark,
Were still in heart and conscience free;
How sweet would be their children's fate,
If they, like them, could die for thee.*

*Faith of our fathers! we will love
Both friend and foe in all our strife;
And preach thee, too, as love knows how,
By kindly words and virtuous life.*

—Frederick W. Faber.

are we concerned to know; we have never asked them what their opinions were, nor have they asked us. If they have opinions different from ours they are welcome to have them, providing they do not endeavor to impose them upon us as articles of faith; and they say the same to us." "Thus," says the student contributor, "we have a concrete example of our plea for unity and its realisation, to some degree, in the early history of our church. Opinion was not made the test of Christian fellowship. The unity which our founders advocated was based upon the authority of Christ and the terms which he laid down as the condition of salvation: or the essentials of Christianity as revealed by the Holy Scriptures."

It appears then that the principles enunciated by our pioneers appeal still to our veteran leaders and to the educated youths in Universities who will be our future leaders.

With the foregoing there will be fairly general agreement amongst our people. Sometimes our theory and our practice do not harmonise as they should. While for ourselves we do not think that the principle of using Bible names and phrases will do so much as some writers appear to believe, we are glad to acknowledge that on the whole our people have found the rule to work well. Sometimes the working of the rule is interfered with by the putting of an unscriptural content into a Scriptural phrase; e.g., the recognition of Jesus as "Son of God" with the implication that he is son, or divine, only in the same sense as we may be: this is not to acknowledge but to deny his claims. However, we are in most cordial agreement with the putting of Bible things in Bible words. The practice of this, especially if we combine with it liberty of opinion, will preserve the unity which exists and pave the way for a still larger measure of union.

A summary view of the "whole scheme of union and co-operation" was put by Alexander Campbell into one period: "Let the Bible be substituted for all human creeds; facts, for definitions; things, for words; faith, for speculation; unity of faith, for unity of opinion; the positive commandments of God, for human legislation and tradition; piety, for ceremony; morality, for partisan zeal; the practice of religion, for the mere profession of it; and the work is done."

The Need of the World.

The need of the world is a faith that will live anywhere;
In the still dark depths of the woods, or out in the sun's bright glare;
A faith that can hear God's voice alike in the quiet glen,
Or in the roar of the street and over the voices of men.
And the need of the world is a love that burns in the heart like a flame;
A love for the Giver of Life, in sorrow or joy the same;
A love that blazes the trail to God through the dark and the cold,
Or keeps the pathway that leads to him through the glory and gold.
—E. W. Wilcox.

Youth Looks at Itself from the Pulpit.

Miss Pattye Horn.

My experience as pastor of the Christian Church at Promise City has been the outstanding event of my life, and I trust that I may be permitted to continue my service there, at least until I finish my course in the College of the Bible at Drake University.

In my religious thinking I am probably what our elders would call a fundamentalist. I believe in the virgin birth, and I believe the Bible is the inspired word of God. However, I am a student of biology and chemistry at Drake, and I am taking astronomy also. I do not believe there is any necessary conflict between science and religion. I look through a telescope and behold the glory of God. I look through a microscope and behold the same thing.

I don't preach very much to my young people. I save my sermons for the adults. The younger generation needs to be loved more than preached to, not with a love that expresses itself in fur coats and automobiles, but with a love that understands and wants to help solve its problems.

When we talk of the careless abandon with which young people face the problems of life, do we think of the army of boys and girls who are working their way through college, or working in the daytime and going to school four or five nights a week? Boys and girls who are doing that are much too busy to do either themselves or the world very much harm.

As for the so-called "college menace," I have attended two universities, the latter of which, Drake, has an enrolment of more than 2,000 boys and girls. Among so many students naturally there are some who have low ideals, but, personally, I have never known a girl who smoked or drank, and I have never met that semi-mythical individual, the campus sheik, who carries a liquor flask on his hip. Seventy-five per cent. of the students at Drake work part time to earn money with which to defray all or a part of their college expenses. These young people know the value of a dollar and they are not spending any very considerable part of their earnings in riotous living.

Prominent men and women throughout the country are continually giving out interviews about our "jazz generation." The boys and girls of to-day didn't make the world they live in. The older generation made it for them, and I believe the older generation is equally responsible with the new for any jazz tendencies in our day. If fathers and mothers would give more time and attention to their children, if they would try harder to understand them and attempt to be real pals and companions with them, I am certain many of the tragedies of our day, in which unfortunate boys and girls go astray, would be averted. And just as soon as the church awakens to the fact that

the young people of this restless age are seeking real spiritual guidance, more than the church is now supplying, just as soon as the church studies and understands youth, then the young people will pay greater heed to the churches.

Young people to-day are rebels. They rebel at the church, war, industrial and social conditions—and in their revolt they are raising questions which, if rightly handled, will mean much to the next generation. For their problems must be solved, and the answers will be guideposts to young people of the future.

The problem of the church to-day in regard to young people is a question of approach, of understanding, of kindly, considerate help. Once young people find that the attitude of the church toward them is sympathetic rather than harsh, they will flock to it in ever-increasing numbers for help in solving their problems.

I intend to devote my best thought and effort in the years just ahead to proving mistaken the folks who think our youth—the modern dreamers of dreams—are going to the eternal bow-wows. Never were the ideals of youth in general purer and loftier than to-day. Never was the dream more worthy of the dreamer. A worthy dream, or ambition, should have first place in the life of every boy and girl. And the youth must strive to be worthy of the dream. There came one time to Jesus a rich young ruler who had a feeble dream of eternal life. When Jesus told him what he must do, he turned away, unworthy of the dream.

We know we must possess perseverance. We know how hard it is to keep true to a dream when so many other things clamor for our time! How difficult to remain steadfast when the more glittering and shallow things of the moment call! For it takes courage to go on when the way is rough, when the gleam seems enveloped in darkness.

We know we must have faith—faith in God. Into our dreams we have put courage, sacrifice, love, perseverance, tears, heartaches and probably many disappointments. We must then put prayer and keep faith in God. We must know personally this invisible and loving father. We need his comfort, his inspiration, else our burdens will become too heavy.

Also, we must have faith in our fellow men. We must love our enemies and pray for those who despitefully use us. Call us idealists if you will, but you cannot harden our hearts, cramp our souls or destroy our faith in mankind.

Young people to-day want to be worthy dreamers so that our lives will be a benediction to our fellow men, an increasing joy to ourselves, and our souls will find a place in the eternal plan of the ages.—"World Call."

Preach the Word.

T. H. Scambler, B.A., Dip. Ed.

One Sunday evening, in the early American summer of 1907, it was my privilege to attend a gospel service at the University Church, Des Moines, Ia., U.S.A. Bro. Charles S. Medbury, who at that time had been the minister of the church for a number of years (and who has carried on the work there in a wonderful way ever since) was the preacher. He had two charts hanging over the platform, presenting lists of kings and other historical data of the period of the kings of Israel and Judah. The sermon was one of a long series, in which Bro. Medbury was taking his Sunday evening congregation through the Bible. I listened to him, and looked at the great crowd, in astonishment. That a large audience would gather week by week to hear a solid serial exposition of the history of the Bible was difficult to believe. I expressed my wonder to Bro. Medbury afterwards, in one of those awkward compliments which, I presume, we are all guilty of giving now and then—a compliment which, instead of finding utterance as I meant it to do, sounded as if I were surprised that Bro. Medbury could hold such an audience. However, he took it very graciously, and I did not then, nor have I since, had any doubt of his surpassing power in attracting an audience, no matter what subject he discussed. As a matter of fact, I attributed the result more to Bro. Medbury's power than to the interest of the people in the word of God. I decided that it might be all right for him, in his sermons, to carry through an extensive plan of Bible study, but that we lesser men would find such an attempt end in humiliating failure.

Consequently, though I gave a message from the word every time I preached, and sometimes had a serial study extending over three or four sermons, I yielded for years to a prevalent notion that people think serial sermons are dry, and that preachers would do well to avoid them.

Last year I determined, as a means of conserving the work of Bro. P. R. Baker in

our tent mission, to embark on a somewhat elaborate scheme of Bible instruction in the regular services. The outline was carefully prepared from the beginning, and was followed consistently throughout. The announcement read (perhaps it was rather ambitious), "Do you know your Bible? Would you like to understand it better? A complete course of Bible instruction will be presented during the winter months on 'The History and Doctrines of the Bible.' Come. Bring Bibles. Bring notebooks." The accompanying diagram, which followed some suggestions in Sweeney's Book of Diagrams, was prepared and printed in a folder for distribution among the people. A large calico duplicate of the chart, attractively done in colors, was used on the platform in the course of the sermons. None of the addresses was a chart sermon; the chart was used merely for the purpose of getting ourselves located in the course of Bible History, and of binding the studies into a unity. Thirty sermons were preached on fifteen Sundays. The entire course of Bible History, and much substantial Bible doctrine, were passed under review.

With regard to the manner in which each day's work was set out, it may be of interest to state that as far as possible the subjects were paired, the morning address dealing with a general period, and the evening sermon centring on some definite feature of the same period. Thus one day's subjects were "The Patriarchs" and "The Conversion of Jacob." Another's "Judges and Kings" and "The Far-reaching Influence of a Wicked Life" (Jeroboam "who made Israel to sin").

And the people—how did they take it? The results rather astonished us. The audiences began to grow. Brethren who had been all their lives in Glenferrie said that never were such consistently large audiences seen here. During the course of the addresses many people read the suggested portions of Scripture each week, in preparation for the next sermons. A number

of folk brought note-books and took notes throughout. As soon as the course was finished the audiences dropped back to normal in a disconcerting way. The same preacher was preaching too.

Naturally we resolved to try again this year. Another course of serial addresses was outlined. We are in the middle of the series now. The method of approach is quite different from that of last year. But the idea of giving definite and comprehensive Bible study is kept steadily in view. The course provides for three morning addresses on "How the Bible Came to Us"; three more on "God's Unfolding Purpose in the Bible"; four on "Bible Characters," illustrating God's unfolding purpose in the Bible, and finally three in exposition of the Book of Hosea. The evening sermons include ten on the Ten Commandments, expounding one each evening, and four sermons in exposition of the Book of Acts.

A splendid interest is being displayed in this second series. The sermons on the Ten Commandments seem to be attracting special attention. For the first time in years we have had to increase, on two occasions, the seating capacity of our building. True, on these occasions there were other special features, which helped to swell the crowd. But we have had those special features in other years, and smaller audiences.

It may be that this story of an experiment in preaching may have some things of interest to the many among us whose work in life is to preach the Word.

Perspective of Life.

You say life is still a strange puzzle? But as yet you have little perspective on it. Wait till you can study all these experiences against the background of eternity! Even the iron chariots may begin to glisten with beauty and purpose. The unity of life may become apparent at last:

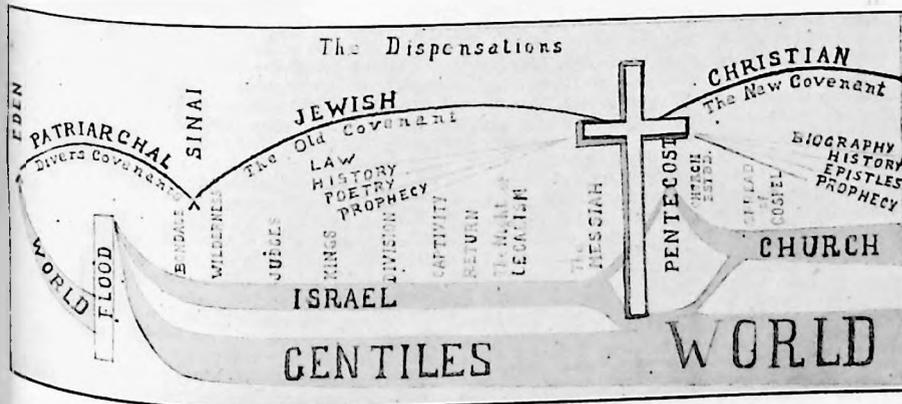
We cannot look beyond
The spectrum's mystic bar:
Beyond the violet light,
Yea, other lights there are,
And waves that touch us not,
Voyaging far.

Vast, ordered forces whirl,
Invisible, unfelt:
The language less than sound,
Their names unspelt;
Suns cannot brighten them,
Nor white heat melt.

Here in the clammy dark
We dig as dwarfs for coal:
Yet one Mind fashioned it
And us, a luminous whole:
As lastly thou shalt see,
Thou, O my soul!

—James Gordon Gilkey, in "Record of Christian work."

"Had I but heard
One breath of applause, one cheering word—
One cry of 'Courage!' amid the strife,
So weighted for me with death or life—
How would it have nerved my soul to strain
Thro' the whirl of the coming surge again."



Religious Notes and News.

American Bible Society Praises Disciples.

The following news item recently appeared in the "Boston Evening Transcript," U.S.A.:-

It is the judgment of the American Bible Society that the Disciples of Christ made a record during February which surpasses anything of the kind ever achieved by a religious body, or any group of people. It was suggested by one of the Christian and Disciples leaders that during the twenty-eight days of February individuals read the twenty-eight chapters of the Acts of the Apostles. The purpose was not merely to make Christians familiar with the book, but to bring into Disciples' membership as many recruits as possible.

At first it was supposed that 50,000 copies of the book in question would be ample. Disciples sent forth as a slogan this: "A Chapter a day keeps the Tempter away." Almost before the month opened 155,000 copies of the Acts were solicited. The society had no such stock in hand, and was compelled to call on its agencies, some in other countries. Even then not enough copies were secured, although more than 200,000 were furnished. It is estimated that the readers reached 500,000 in number. Already, Disciples have reaped tangible results in new members.

Home Missionary Need.

Dr. S. Parkes Cadman thinks there is need for some Home Mission work in the country yet. Hear him describe the situation from his point of view: "One of the great needs we have to meet to-day is the appalling ignorance of religion, even among people supposedly otherwise well educated and intelligent. I speak with feeling on this subject, because I receive thousands of letters every month which reveal an amazing ignorance of religious thought. When I survey the history of Christian thought, I find that there is no reason for us to blush at what Protestant scholarship has achieved, especially in the last fifty years. I look forward to a more catholic protestantism, a protestantism which shall be universal in the best sense. Protestantism has a development yet to undergo, namely, to become unified."

The last sentence has a very vital relation to what goes before. The world's conversion waits on a unified church. In other words it is waiting for the churches to take the words of Christ seriously: "Neither pray I for these alone but for all of them also that believe on me through their word, that they may all be one; even as thou, Father, art in me and I in thee, that they also may be in us, that the world may believe that thou didst send me."—Dr. Garrison in "Christian Evangelist."

Public Morals.

The prevalence of wanton impropriety in recent books and stage-plays is causing great anxiety to many, and the London Council for Public Morality recently made certain proposals to the Home Secretary with a view to counteracting the evil (says the London "Christian"). In a reply published a few days ago, however, Sir Wm. Joynson Hicks expressed the opinion that the administrative changes proposed by the Council would not, in operation, have the desired effect. While recognising that ample reason exists for uneasiness in regard to the matters under notice, Sir William remarks:-

"The cure for this state of things is a stronger public opinion, because it is the strength of public opinion against the production of plays and books of immoral tendency which ultimately determines the standard. I should, therefore, welcome any action which the London Public Morality Council can take in fostering, influencing, and mobilising the right kind of public opinion.

"It has frequently been alleged that official censorship is ineffective, and that it permits many

things to which exception may properly be taken by right-minded people. On the other hand, unofficial condemnation—whether by protest through the Press, or otherwise—seems but to give an increased measure of popularity to undesirable books and plays. One such instance of unavailing protest has lately been noted in the papers. A certain play, when recently produced, created little impression at first; but as soon as public protest was made against its undesirable theme, attendances and receipts leaped considerably. The theatre concerned is now said to be filled nightly, and the play is regarded as an established success!

The Greater Task.

The considerations set out in the foregoing paragraph (continues "The Christian") are indicative of a national condition such as can hardly fail to arouse profound disquiet. If a high moral standard cannot be maintained either by official measures of a protective character, or by any appeal to general public opinion, wherein does the antidote lie? It is generally assumed that debasing books and entertainments are the cause of a low moral standard; and, of course, they inevitably tend in that direction. But may it not be true that these undesirable productions are a consequence of low standards, and that the real remedy must be sought elsewhere than in repressive proposals? A deep-seated moral canker can be cured only by recourse to the Great Physician, the Lord Jesus Christ himself. A national Revival may not yet be in sight (though such a movement of the Spirit can rarely be foreseen); and the efforts requisite to call the whole nation back to God certainly require more than human energy. Never-

theless, is it not certain that there is no other way to full national salvation? This larger duty makes its imperative call, and until that call is obeyed and translated into aggressive action by the church of Christ throughout the world, moral laxity and a thousand attendant evils will continue to abound.

Sir Henry Lunn on Big Problems.

These are days of momentous changes in every direction. Empires are thrown into the melting pot, new nations are emerging from the mould with changed characteristics and altered purposes. This is pre-eminently a moment for the propagandist, whether political or religious (said Sir Henry Lunn in a recent speech). Never was the prophecy more rapidly being fulfilled, and fulfilled in more directions, than now, when nations are being born in a day. The responsibilities of the Christians of this generation for influencing their fellowmen, and their opportunities for such influence, have never been surpassed in the history of mankind. Serious events for the Christian faith are occurring in Africa. That dark continent is a vast area, a virgin continent for missionary work, and the Mohammedan world realises this. Opened up by the enterprise of Livingstone, Speke, Grant, and other British pioneers alike to the energy of the missionary and the merchant, there is now proceeding in these territories a great conflict between Christianity and Mohammedanism. Wherever Mohammedanism spreads—and it is spreading rapidly—it proves a fatal obstacle to Christian work. "Once Moslem, always Moslem," is the rule, practically without exception. Christian missions are advancing in the Dark Continent, but their advance is paralleled by that of the energetic followers of the Prophet, advocating a moral code which commends itself to primitive races and an eternal future of material delights, which has a special appeal to savages emerging from barbarism. Nothing but deep devotion on the part of the Christian church can counter such appeals.

Fellowship of Kindred Minds.

Ira A. Paternoster.

We are on holiday at Victor Harbor. It has been a delightful experience just for a time to be free. Yet how we love our work! How restless we would become if life held no more for us than what these two weeks of idleness have held.

Victor Harbor certainly affords an ideal place for a holiday. We have been staying at the O.B.I. (Our Boys' Institute) camp, situated on the banks of the picturesque Hindmarsh River. This stream is an attraction for the disciple of Isaac Walton. We certainly learned the need of patience as we sat dangling a line with a tempting piece of "cray." We were rewarded—one "brim" about one and a half inches in length. It is surprising how even one little fish raises one's hopes. I often think if some of our smug church-members would take one fish for Christ, what a difference it would make to their interest and zeal in his service. The upper reaches of the Hindmarsh River are exceedingly picturesque. As the stream winds in and out among the hills, trees overhanging its banks reflect in its placid waters, presenting every detail of landscape at some places half a mile away. I could not help thinking of the goodness of our Father in presenting such pictures for our enjoyment, and a greater determination lays hold of us to more exactly reflect his glory in our lives in the days to come.

We are not alone this holiday, but are accompanied by some brethren and sisters of Norwood church in addition to the members of our own family. Each Lord's day we have set up the Lord's table. What a joy it has been to fellowship with Jesus and our brethren under these circumstances. This is possibly the first time the table has been spread by Churches of Christ in Victor

Harbor. Among our visitors was Bro. T. H. Brooker, and a group of his relatives and friends who were staying at Encounter Bay. Bro. Brooker represents the "early days" of discipleship in this State. We pray God may long spare him. His chief interest is among the young people, and many are grateful to him for kindly words of advice.

What a joy it is thus to meet to remember Jesus, and to know this fellowship is extended beyond the bounds of our own group. It was a great joy during the week to receive letters from the secretary and treasurer of Chapel-st., to say "You were lovingly remembered in prayer Sunday morning."

Victor Harbor holds many attractions, but none so great as those at home. We are grateful for the rest and fellowship here, but what joy in the prospect of returning to minister to the people at Chapel-st.! The older we grow the more we realise the great honor God confers upon a man when he calls him to the ministry of the word. To the younger preachers who may read this, we would say your richest days are before you. God has some wonderful experiences in store for you. Be faithful to him. Seek to honor him and he will bless your soul with many loyal friends who will uphold your hands as you lead them forth into new fields where pastures are rich.

There is one other fact which has helped make this season of rest the delight it has been. Kind and willing brethren have assisted with word of teaching and appeal during our absence. We are under a debt to them—a debt of love.

"The fellowship of kindred minds is like to that above."

The Preacher's Spiritual Life.

H. G. Harward.

The preacher's work is the most largely human of all occupations. It brings a man into more multiplied relations with his fellowman than any other work. Of none who serve is more expected than of the one who serves in the gospel. He is judged by his powers of oratory, and his consequent ability to draw and hold an audience by the gift of eloquence. He is expected to be an organiser, with a general's capacity for marshalling the forces of right to war against any and every form of evil in the community. While frequently looked upon as one who has not sufficient ability to conduct the business of a peanut stall, and not likely to be able to earn as much as he receives as a preacher, he is yet expected to be quite a man of affairs, and to exercise wise oversight of the business concerns of the church and its associate institutions. Never being the possessor of much money, and not having that familiarity which breeds contempt for this medium of exchange, he is expected to be familiar with every method of financing the work of the church, and the chief extractor of this useful commodity from the pockets of others. His position calls upon him to be the purveyor of useful and general information, through which he may advise concerning the care of the health, both of the aged and the young; suggest remedies for healing broken hearts; reconcile those who have become estranged; suggest ways out of business difficulties; recommend the best lawyer in some legal matter; answer the many questions—sometimes foolish and unlearned—which his supposed learning and authority qualify him to answer. And he must expect to be measured by high intellectual standards, too. There is an idea abroad in the land that the preacher should know about everything, at least have some knowledge on most subjects, and on every question. Any admission of ignorance is a serious handicap to his position in the community—that is in the eyes of the people generally.

First, a preacher.

This many-sided demand on the preacher's life; the varied nature of his duties; the mint, the anise and the cummin of his calling; these present the real danger, and keep many men from meeting the highest obligations of their ministry.

The preacher is to be first, last and all the time a man of God. He is one who has offered his life as a medium through which divine influence may reach his fellowmen. In physical proportions he may tower, Saul-like, head and shoulders above his fellows. There may be a magnetic charm in his personality. In intellectual equipment he may possess everything that diligent personal study and the culture of the schools can give to him. In these realms he may be among the giants, while in the things of the kingdom of God—the things which pre-eminently belong to his high calling, he may be a dwarf.

It would be supreme folly to underestimate the value of personality and culture in the work of the preacher. But the possession of these will not compensate for the lack of the spiritual qualities which are the peculiar credential of the preacher's office. "The preparation of the heart is of the Lord." And no school nor faculty can really prepare a man for the ministry of the word. Our danger may not be the over-emphasis of the intellectual; but most assuredly it is the under-emphasis of the spiritual.

One can feel the thrill in the Master's voice, one can vision the glow in his eye, when he gave his world-wide charge to his ambassadors: "Go . . . It is the vision of conquest and the voice of victory. And I imagine these men would be eager to start out on such a challenging campaign. But there is the quieter voice, with its spiritual tone: "Tarry"; "wait. Ye shall be witnesses. Yes. But ye shall receive power." Wait-

ing was necessary to witnessing. Power was available, but it must be sought.

The task of the preacher is chiefly spiritual. I do not think he is called upon to meet every intellectual challenge of the day; to solve all the peculiar problems of the time; or to present a remedy for social, economic, industrial and other ills. He is to present Christ to men. To do so he must be a seer, with a mind illumined with the vision of divine and eternal things. He must be a prophet—a forthteller of the truth of God, as revealed in the written word, and in the living Word which came down from heaven.

Spiritual experience essential.

The ability of the preacher to meet this dual demand will depend upon his own spiritual experience. We may talk on things we ourselves are not experiencing. Urge others to a standard

God-sense.

God grant you,
In the common ways of life,
Good common-sense!—
And in the larger things,
Uncommon sense!—
And, in the greatest things of all,
His own God-sense!—

God-sense of what is right and fit,
That so, in every circumstance
Of life or death, you may acquit
Yourself as he deems well,—
In all make good deliverance,
In all without offence excel,
In all add glory to his name,
And his estate enhance.

John Oxenham in
"The Vision Splendid."

we have not reached. It is demanded of us that we get up and speak, and often we force ourselves to the task. The crowded duties of life; the care of other things, and our physical weakness, have handicapped us with our message.

The first concern of the preacher should be his own spiritual preparation for his ministry in divine things. He should counsel more with the Lord than with the theologians of the present or the past. Extra time spent in prayer will more than compensate for the less time spent on psychology. On his knees gazing at the cross will do more for him than scaling mountains and looking at the stars. It will be easier to talk with men after the vision of God. Moses spent eighty years preparing for forty years of service. Jesus was thirty years in the quiet places of life getting ready for three years of public ministry. Saul conferred not with flesh and blood, but went away into Arabia. As a giant refreshed he came back to the strenuous ministry of the after days.

If the preacher is to meet the claims of his high calling his greatest concern must be the care of his own spiritual life. The temptations of his life are subtle and strong. He can only exorcise the devil from the lives of others as he wins the victory over him in his own life. He must keep under his body and bring that into subjection, lest, having preached to others, he should become a castaway.

Three essentials.

For the preacher there are three essentials to spiritual preparation for his life service.

First.—*The Quiet Hour for Communion with God.*

The Catholic monastery, the convent, the period

for retreat are the expressions of this need. The preacher must be in tune with the infinite. Only thus can he hope to bring harmony amid the discords of life. The incessant demands upon his time, the clarion calls of varied duties, in addition to constitutional, temperamental, and other disabilities, make this no easy accomplishment. The age is restless. Inclination and environment are the enemies of the quiet hour. The preacher is out late attending meetings, or up late reading some interesting book, maybe preparing some address. To compensate for lost sleep he does not rise with the dawn—at least, not often. If he should be early awake, and astir for the day, there may be a job in the garden or household duties awaiting him. If this were a confessional I am sure we would all admit our failure in this regard. The literary charm of our message, the conformity to rules of rhetoric and composition, the observance of homiletical standards: these have often concerned us far more than the spiritual power which can only come in richest experience through our waiting upon God. Jesus loved the quiet. He made opportunities for retirement. Every great crisis of his life was faced through the atmosphere of prayer. That should be our experience too. It is not lost time waiting upon God. If we, with each new day, face the eternal, the divine, the spiritual, we will be better able to respond to the challenge of our task, and better prepared to face the audience which waits upon our message.

"Begin the day with God;
Kneel down to him in prayer;
Lift up thy heart to his abode,
And seek his presence there."

Second.—*Devotional Study.*

There is study which increases knowledge; research which strengthens mental powers; investigation which gives intellectual satisfaction. All this may be desirable and helpful in the work of ministering. A man may be a better preacher because of the influence exerted in this direction. But there is study which means the enriching of the spirit, the supply of soul need. It is the research which leads to introspection—the self-examination which is profitable to all who honestly practise it.

The preacher should study the Bible devotionally. He should first of all seek the message it has for himself. The psalmist declared, "I have more understanding than all my teachers, for thy testimonies are my meditation." "I will meditate in thy precepts, I will have respect unto thy word." "While I was musing the fire burned." Paul's word to Timothy was, "Meditate on these things, give thyself wholly to them." Too often the Bible has been for us an arsenal from which to draw bombs to throw into the ranks of our theological enemies. We have been satisfied to use it as a rule for measuring the correctness of doctrine. We have studied its law, acquainted ourselves with its history, become familiar with its prophecy. We could possibly pass a creditable recitation in its facts, commands, promises and warnings. But how much time do we honestly spend in heart meditation upon the word of God? It is an apostolic injunction to desire the sincere milk of the word—and we are satisfied with skim milk.

Frequently we preach sermons, give addresses, and have no message for our hearers. They ask for bread and we give them a stone. We may be complimented upon our talk, but there is no response in the way of renewed devotion to Christ and deeper consecration to his service. We have used the Scripture as an encyclopedia for sermon construction, rather than a granary for drawing food supplies for the soul. The inspired Scripture is profitable . . . that the man of God may be perfect.

The morning paper is read from the birth, marriage and death column, through the leader, down to the latest cricket returns. The evening paper is closely read to see how far it contradicts the news of the morning, or to learn if the world is still in the same place. Religious magazines,

(Continued on page 330.)

The Home Circle.

Conducted by J. C. F. PITTMAN

Upon the Pilot's Face.

One night, near port, a mighty tempest rose,
Tossing a ship like driftwood on the foam.
Or deck the sailors toiled; below were those
Who thought, while facing death, of friends at home.

But lo! when hope from every heart had fled,
One from the deck, returning to his place,
In joyful tone to waiting comrades said:
"I saw a smile upon the pilot's face."

Sorrow and anxious fears to-day abound,
But still our souls a trustful calm can trace
Upon the men of those whose hearts have found
The light of Hope upon their Pilot's face;
And 'mid the stress and storm Faith's message hear,
"God lives and reigns and loves—Be of good cheer!"

—H. T. Lefevre.

The Bible.

The Bible is read more to-day than ever before. It is the only book of its time that remains untouched by the rust of ages. On the contrary, its power has kept increasing with the years. No other book has ever been attacked with so much persistency, no book has so triumphed over all assaults. Geologists have ransacked the bowels of the earth and astronomers swept the starry heaven to find arguments to disprove it, but without avail. It is a stupendous miracle in itself. A wholesome exercise, when tempted to doubt the Bible, is to sit down and try to think what the world would be without it. Keep the Bible, and the Bible will keep you.—Meredith.

The Sponge Diver.

Most of us think of an animal as something that has four legs and can walk, run, and skip about, and by a "small animal" we mean a rabbit or squirrel, or mouse. But I am going to tell you about one smaller than any of these, which hasn't any legs which we can see, and so stays in one place; in fact, he really cannot move about, for very early in his life he is fastened to a rock or something firm in the ocean. He does not live all by himself, either, but the members of his family or "colony" live together, yet each one has his own "room" to himself. He is called a sponge.

You know the small, soft sponge that you sometimes use in your bath, and the larger soft sponge that is used in washing carriages and automobiles? Those are really the houses in which a group or "colony" of these little animals once lived. The little animal is very soft and pulpy, like a bit of jelly. His food and nourishment are brought right to him by the water which flows over him. Men in rubber and canvas suits—called divers—go down and gather the sponges, take them up into boats where the animal part is cleaned out, and just the fibrous framework is left, and that is the part which we know and buy for a sponge.

Sometimes the divers find that a crab has chosen to make his home in a sponge. Mr. Crab will squeeze himself right down into a sponge, which makes a very cosy nest for him, and there he is safe from the big fish who would like him for their dinner. But in this way he makes quite a large hole in the sponge, so the sponge is not as good and firm for our use. Once in a while a sponge gets torn off the foundation on which he grew, then the water rolls him around and around. Sometimes such a sponge will get covered up in the sand, for he does not attach himself to anything else once his is torn free.

After a diver has brought a sponge out of the salt water into a boat, if rain or fresh water falls on it the sponge—the animal part of the sponge—will die. But if no fresh water does hit it a man

can divide the sponge in several pieces, so long as he leaves at least one little animal unhurt in each part, then he can fasten each piece to a cement disc with lead wire, plant it down on the bottom where he found it, and it will grow and increase just as if it had not been disturbed.

There are many kinds of sponges, but these that I have been telling you about are called sheepswool, and are the best ones to be found in America. They grow and make their home off the west coast of Florida, in the Gulf of Mexico.

The Children's "If."

If you can play a game, and not be selfish,
Nor always want to choose the game to play;
If you can lend your dearest doll, or engine,
To some poor little child that's sad to-day;
If you can gentle be with Baby Brother,
Nor mind if his small fingers pull your hair;
If you can cheerfully stay near his cradle,
Whilst wishing all the time to be elsewhere;
If you can leave the book that's so delightful
And quickly run to answer Mother's call;
If you can bite your lips to keep the tears back
When you have hurt yourself or had a fall!
If you can tackle lessons that seem hardest,
To master them just bravely peg away,
Determined that your parents and relations
Shall be right proud of you some coming day;
If you not only know the right, but DO it
In spite of those who call you names or jeer;
If you enjoy a bit of fun and have it,
Just careful-like to keep your conscience clear
Why then—you are the children Australia's proud
of.

Honor you'll bring to her dear name some day,
As men and women you will serve our nation
Now isn't that worth striving for? just say!

—Selected.

A Boy's Logic.

A Sunday School teacher was questioning her class on the text "Thou God seest me." She asked, "Is there anything or anywhere that God cannot see?" Some answered, "God cannot see in a dark cellar." But one little boy said, "There is something God cannot see—my sins." "Tell me why God cannot see your sins?" said the teacher kindly. "Jesus put his pierced hand over my sins, and the blood covered them quite up. So God cannot see my sins now," the boy answered.

They started a new school in the village, to which all the farm laborers were invited. The curate on one occasion gave them a lecture on astronomy and kindred subjects. When he had finished he put a little test question to them.

"In front of you," he said, "is the north, to right is the east, and to left the west. Now, what have you behind you?"

"Please, sir," said a bright pupil, "a patch on my trousers."

A little girl was taught to close her evening prayer during the temporary absence of her father with "And please watch over my daddy."

It seemed very sweet, but the mother's amazement may be imagined when the child added, "And you'd better keep an eye on mummy, too."

Sylvia—"How do you know Cyril loves you? Has he told you so?"

Julia—"No, but you should see the way he looks at me when I'm not looking at him."

The Family Altar.

— J. C. F. P. —

MONDAY.

Where is he that is born King of the Jews? for we saw his star in the east, and are come to worship him.—Matt. 2: 2.

When Sir Edward Burne-Jones was painting "The Star of Bethlehem," a young lady who watched him asked whether he believed the story was true. "It is too beautiful not to be true," he replied.

Reading—Matt. 2.

TUESDAY.

In those days cometh John the Baptist, preaching in the wilderness of Judaea.—Matt. 3: 1.

"The last, and greatest, herald of heaven's King, Girt with rough skins, hies to the desert wild— There burst he forth—'All ye whose hopes rely On God! with me amidst these deserts mourn; Repent! Repent! and from old errors turn.'"

Reading—Matt. 3.

WEDNESDAY.

And walking by the Sea of Galilee, he saw two brethren, Simon, who is called Peter, and Andrew his brother, casting a net into the sea; for they were fishers.—Matt. 4: 18.

"When the men of the 'Mayflower' were preparing to sail for America, they sent messages to King James I., asking that they might enjoy liberty of conscience in their new home. In return they would extend his dominions and would spread the gospel among the heathen. James inquired how they meant to live. 'By fishing,' they said. 'Tis an honest trade,' replied the king; 'twas the apostles' own calling.'"

Reading—Matt. 4.

THURSDAY.

Blessed are the pure in heart, for they shall see God.—Matt. 5: 8.

"Blessed are the pure in heart,
They have learned the angel's art,
While on earth, in heaven to be,
God, by sense unseen, to see."

Reading—Matt. 5: 1-26.

FRIDAY.

He marketh his sun to rise on the evil and the good, and sendeth rain on the just and the unjust.—Matt. 5: 45.

"Thy sun thou bidd'st his genial ray
Alike on all impartial pour;
To all, who hate or bless thy sway,
Thou bidd'st descend the fruitful shower."

Reading—Matt. 5: 27-48.

SATURDAY.

When therefore thou doest alms, sound not a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may have glory of men. Verily I say unto you, They have received their reward.—Matt. 6: 2.

"Dr. Johnson said: 'The morality of an action depends on the motive from which we act. If I fling half-a-crown to a beggar with intention to break his head, and he picks it up and buys victuals with it; the physical effect is good; but with respect to me the action is very wrong. So religious exercises, if not performed with an intention to please God, avail us nothing. As our Saviour says of those who perform them from other motives, "Verily they have their reward.'"

Reading—Matt. 6: 1-18.

SUNDAY.

Behold the birds of the air.—Matt. 6: 26.
As the birds sat upon his knee, Charles Kingsley quoted Guthlac's words, "He who leads his life according to the will of God, to him the wild birds draw more near."

Reading—Matt. 6: 19-34.

Prayer Meeting Topic.

June 2.

The Benediction on the Merciful.

(Matt. 5: 7.)

F. J. SIVVER, B.A.

"Blessed are the merciful: for they shall obtain mercy." Charles Dickens once wrote regarding a criticism made by himself in the "Examiner," concerning Thomas Hood: "The book is rather poor: but I have not said so: for Hood is poor too, and ill besides." This is the kind of thing we would have expected the charitable Dickens to have said. In a similar way the benediction before us is so characteristic of Christ that we are not surprised to find it among the beatitudes. His was from beginning to end a ministry of mercy, and he might well be called "The Man of Mercy." It should be borne in mind, however, that every side of human excellence is not suggested by the blessing on the merciful. Mercy becomes "a maudlin sentiment, like that which snuffles in a theatre over make-believe sorrow," when it is not conjoined with truth.

MERCY AND TRUTH.

The psalmist puts it very beautifully: "Mercy and truth have met together; righteousness and peace have kissed each other." In some ways, ours is a very merciful age, but, when we get mercy divorced from truth, justice suffers. Jurymen complain of the difficulty they find in bringing in a verdict of guilty. Some of those who serve on juries, to save themselves the trouble of examining all the evidence of the case, and to shirk the responsibility of finding a prisoner guilty, will from the outset advocate a not-guilty decision, and will bolster it up on the grounds of mercy. Real mercy can only be extended when truth has first of all been honored. On the other hand, the real facts of the case often help to the extending of mercy. "Why do you hate that man?" said one to Charles Lamb; "you do not even know him." "Of course I do not know him," answered Lamb; "for if I knew him, I probably should not hate him." At times there is truth in the old French proverb: "To know all is to forgive all."

"IT IS TWICE BLESSED."

In his immortal parables—the Good Samaritan and the Unmerciful Servant—Jesus illustrates two kinds of mercy, that of active benevolence, and that of the forgiving spirit. Each kind of mercy is, in the language of Portia, "twice blessed": the bestower as well as the receiver gets a blessing. The good Samaritan who visits the sick, or helps the poor, or cheers the discouraged, receives blessing a hundred-fold.

Sometimes it is easier to engage in works of charitable relief than it is to forgive an injury. The parable of the Unmerciful Servant—that story of the man who, after having received mercy, yet turned with harsh vindictiveness on a fellow-servant—sets in a lurid light the sin of an unforgiving spirit. God will have none of it. Jesus emphasised only one petition in what we call the Lord's Prayer: that regarding the forgiveness of enemies. "If ye forgive not men their trespasses, neither will your Father forgive your trespasses." Over the grave of Jonathan Swift in Dublin there is set the epitaph:—"Here lies the body of Jonathan Swift, where his fierce indignation can tear his heart no more."

Those who are merciful obtain mercy every day. The man who instinctively takes a gentle and generous view of the mistakes and offences of his fellows, naturally becomes serene and happy. Such a man, too, in the very nature of the case, may reasonably expect mercy in the unseen world, where "the works of earth are tried by a juster Judge than here"; for God himself is the Father of all mercy; and "Blessed are the merciful: for they shall obtain mercy."

TOPIC FOR JUNE 9.—WITH JESUS IN THE VALLEY.—Luke 9: 37-43.

Our Young People.

Conducted by Leslie C. McCallum, M.A.

Efficiency in the Bible School.

(Continued.)

5. *Teacher Training.*—A really live school will try in every way to make its work as effective as possible. The teacher is the key man in the school, and everything should be done to help him in his work. Every Bible School teacher would be the better for a course in child psychology, and the principles and practice of teaching. It would be well if the local school could form a training class in which the subjects mentioned, and other allied topics, might be studied.

6. *Teachers' Preparation Class.*—In very many of our schools the kinder or primary department is well organised with weekly study classes for lesson preparation. The result is that in almost every instance fine work is being done. Very seldom, however, in the higher departments do we find any preparation class at all. This is a pity, for a good weekly preparation class is a wonderful source of encouragement and strength to the teachers as well as to the whole school. Such a gathering tends to unify the teaching, and if properly conducted, will certainly raise the standard of teaching in the school.

7. *Week-day Influence.*—The Bible School is more than a Sunday School, and provision should be made for the influence of the school to extend over every day in the week. If this is to be done care must be taken to see that suitable clubs or societies are formed in which the young people may develop themselves, physically, morally and spiritually. The teachers of the Bible School can help greatly by regarding it as part of their work to follow up that which is done in the school by personal contact with their scholars in their homes and on the playground.

8. *Liberality.*—The spirit of cheerful and liberal giving should be developed in our children. The ideal method of finance is for the church to finance the school, and all the scholars' contributions to be "for others." Thus unselfishness is taught. Where this method does not operate, at least the school should contribute to the Home and Foreign Mission work of the church, and the funds of the Sunday School Department.

9. *The Final Test.*—The supreme and final test of a good Sunday School is the personal test. The success of a Sunday School must be finally gauged by the answers given to such questions as these: Does the school hold its boys and girls and its young people? Does it make them avowed, loyal disciples of Jesus Christ, fitly representing him in character and conduct? Does it lead them into the church as earnest, faithful members? Does

it enlist them in Christian service? If a school is accomplishing these things it must be regarded as an efficient organisation.

Victorian Christian Endeavor Notes.

The attention of Endeavorers in all parts of the world is now rapidly concentrating on the great World's Convention, the seventh of the series, which will be held in London from July 16 to 21.

The Australasian President, Mr. G. F. Dyson, who is one of the delegates, sailed by the "Suevic" on April 29. It is understood that a prominent position has been allotted him on the Convention programme.

Plans for the Convention in Melbourne, from October 6 to 13, are well in hand. Keen interest is being taken by other States, and already more than 250 delegates have registered. As 90 per cent of interstate delegates are requiring hospitality, the early offering of accommodation by church members will be much appreciated. The appeal to Victorian Endeavorers to take 2/6 shares in the Convention has met with an excellent response, and over 600 shareholders are already enrolled. A special badge is being prepared for members of junior societies to be sold at 3d.

The C.E. Field Day held at South Morang on April 26 was most successful. Nearly 1,000 were present, requiring two special trains from Flinders-st. Interesting addresses were given by Mr. L. H. Purnell and Mr. Robert Powell.

The Christian Endeavor movement in Victoria has recently sustained severe losses through the removal of Mr. Hugh Macdonald to Devonport (Tas.), and of Mr. C. H. Harman to Mildura (Vic.). Mr. Macdonald was chairman of the programme committee of the "Melbourne 1926" convention, and Mr. Harman was convener of the teas and luncheons committee.

The State Junior Superintendent has reported to the Council that in many junior societies no C.E. pledge appears to be taken by the members. This is regarded as a serious defect, and one it is hoped to remedy shortly.

In the historic Mohawk Valley in America there is a sign, which reads: "Jesus said, 'I am the way, the truth, and the life' (John 14: 6)."

"Without the Way there is no going.

Without the Truth there is no knowing.

Without the Life there is no living."



Kadina J.C.E.

One of the brightest features of the work at Kadina, S.A., is the J.C.E. Society.

Some idea of the society's numbers can be gathered from the accompanying picture.

Foreign Missions.

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

Make June a Month of Prayer and Self-Denial for FOREIGN MISSIONS

Notes and News.

Dr. Oldfield is visiting some Indian hospitals with a view of gathering data for our new Ashwood Memorial Dhond Hospital.

Mr. Watson has sent us a photograph of the Lyall Memorial Chapel at Shrigonda. It is a fine large stone building that will accommodate three hundred people.

Bro. Escott reports that at Palesdeve, where a Christian Sadhu has been ministering to the church temporarily, an Indian Christian and his family are now permanently established.

In Southern India the people of one village gave their god a ride round town on a bicycle. But when a motor-car came by them they fell down and worshipped, thinking it must be a god!

Several interesting missionary letters await publication. The special F.M. number of the "Christian" will be issued on June 17. It will be profusely illustrated. Every member should endeavor to secure a copy.

In many of the temples in China the idols are presented with new shoes once a year. Especially is this true of the images in the women's temples, not because the idols wear out their shoes, however—they never hudge.

Miss May Ashwood, after talking with Bro. Coventry about his plans for teaching trades to our orphan boys and Bhamptas, gave a thousand rupees, over £70, on behalf of herself and mother to help build a trades' school.

The Victorian F.M. Committee has received from Bro. J. W. Baker, executor of the estate of the late Sister Miss Frith, of North Fitzroy church, a cheque for £100 towards a hospital at Hweilichow, China. It is hoped as soon as funds can be obtained to provide a hospital for our work there. A ward is to be named to commemorate the late Miss Frith.

Our three new missionaries, Nellie Morris, Edna Vawser and A. Hughes, and Dr. Oldfield, are hard at work studying the language at the language school at Mahableshwar. There are nearly 50 missionaries attending this language school. Miss Edna Vawser writes: "I am very happy to have been located at Shrigonda with Miss Cameron. The few days we spent there were thoroughly enjoyed. The girls are certainly the nicest looking and cleanest we have seen in India. Miss Cameron tells me that already they think of me as 'auntie.' At Mahableshwar Mr. Jose is our pundit. I have my private hour from 7.15 to 8.15 a.m., then class at the chuppers (grass huts) from 8.30 to 9.30."

Letters have been received from Mrs. Killmier, telling of some sad cases amongst the Chinese women of Hweilichow, where they need special treatment from Dr. Killmier, and of the very urgent need for an operating room so that serious cases may be properly attended to. Some cases are attended to under very difficult and awkward conditions, and the lives of the women are endangered and lost in consequence. About £30 would cover the cost of a room that could be used with great advantage until more permanent conveniences are provided. Mrs. Robert Lyall, Tevers-st., Royal Park, Melbourne, is collecting for this good object. Some £8 have been given, and all interested are appealed to for assistance in this important and urgent work.

Sisters' Foreign Missions.

[Mrs. A. E. Messent, 32 Park-st., Hyde Park, South Australia, is our Sisters' Conference Foreign Missionary superintendent. She is introducing a new feature in connection with raising money for Foreign Missions. This is entitled "The Vanishing Tea." It has three features connected with it that we think will be very valuable and worthy of adoption in other States. First, it raises money for Foreign Mission work; second, it increases the sociability of our churches by bringing almost the whole of the sisters into association; and third, it results in a great deal of increased interest in our Foreign Missionary work.]

The committee and many members of the city and suburban churches have seen with pleasure the three fine young people who have just gone out to India in our stead.

The obligation to support them rests on us, and as sisters we must each one shoulder the responsibility. I think that if each sister in South Australia gave one shilling *extra* for the year, we could wipe out our overdraft and have some to go on with.

My idea for organising this scheme is on the lines of the vanishing tea scheme, although there is no need to give the tea, unless one wishes to do so; but I think more social intercourse between members of the churches would help in many ways.

THE VANISHING SCHEME.

Six ladies begin by each inviting seven ladies to give 1/- for the fund; each of these in turn asks six people to contribute 1/-; each of these six agrees to invite five others, and so on. The following table will show how the chain is completed and the sum of £4,109/14/- realised:—

1st link—6 ladies each invite 7 friends to contribute 1/-. Result	42
2nd link—42 ladies each invite 6 friends to contribute 1/-. Result	252
3rd link—252 ladies each invite 5 friends to contribute 1/-. Result	1260
4th link—1260 ladies each invite 4 friends to contribute 1/-. Result	5040
5th link—5040 ladies each invite 3 friends to contribute 1/-. Result	15120
6th link—15120 ladies each invite 2 friends to contribute 1/-. Result	30240
7th link—30240 ladies each invite 1 friend to contribute 1/-. Result	30240
Total ..	82194
82194 shillings—£4109/14/-.	

It should be emphasised that the obligation of each lady is only to collect one shilling from the appropriate number of friends, taking care that she chooses those willing to carry on the links. After she has sent in their money and their names and addresses to the organiser in your church, the committee will do the rest. It should also be noted that this is a vanishing scheme, and that each one asks others to do less than she has done.

POINTS TO BE REMEMBERED.

1. Get the interest of those who will "carry on." A single break in the chain will mean heavy loss in the final results.
2. Do not consent to give a second 1/- or arrange a second "tea" unless you are willing to carry on a second link.
3. Donations of more than 1/- will, of course, be accepted, as long as they are not given instead of "carrying on" by interesting other friends to give, and so in their turn developing the scheme.

COMING EVENTS.

MAY 30 and 31.—Prahran Church of Christ Bible School Anniversary Services. Sunday afternoon, May 30, Distribution of Prizes, Mr. Killey. Sunday evening, Mr. R. Enniss. Mr. F. Chipperfield, song-leader. Special singing by scholars. Grand Concert, Masonic Hall, St. Edmonds-rd., Monday, May 31.—A. Denton, Sec. MAY 30.—Newmarket Sunday School Anniversary. 11, chapel, G. T. Black; 3, Kensington Town Hall (Newmarket Station), J. E. Shipway (Pres. Vic. Conference); 7, Town Hall, R. Powell (China Inland Mission). Singing led by Mr. C. Hall. Offerings for expenses. June 1 (Tuesday), Town Hall, Grand Cantata; tickets 1/-.—W. R. Crichton, Hon. Sec.

JUNE 1.—Child Delinquency—Mr. F. T. Morris, late President Baptist Union and officer Children's Courts, will lecture at Independent Hall, Collins-st., Tuesday next, June 1, 8 p.m. All invited to attend.

JUNE 6, 13 and 16.—Northcote Bible School Anniversary Services. June 6, 3 p.m., L. C. McCallum, M.A.; 7 p.m., W. H. Hinrichsen, M.B., B.S. June 13, 3 p.m., F. R. Killey; 7 p.m., W. H. Hinrichsen, M.B., B.S. Special singing by scholars. June 16, 8 p.m., Scholars' Demonstration.

JUNE 7 (Holiday).—Bilwyn. Second-coming Meetings. 3, Dr. J. H. Kitchen, Dr. Stewart McColl, Mr. A. E. Illingworth. 7, Mr. J. E. Shipway (Conf. Pres.), Mr. E. Lee Neil, C.B.E., and Dr. Hudson Taylor, of China Inland Mission. Tea provided for visitors. Everybody invited to come.

JUNE 7 (Holiday).—Christian Endeavor Pre-convention Meetings, in Swanston-st. Chapel. Afternoon at 3 p.m., Conference. Speaker, Mr. W. Campbell, Convention Secretary. Basket Tea at 5.30. Evening at 7.15 p.m., Inspirational Rally. Speaker, Mr. Wm. Gale, State President. All interested are invited to spend a happy holiday at these meetings. Come and enjoy the fellowship at the tea table. Tea, sugar and milk provided free.—Jas. H. McKean, secretary.

IN 'MEMORIAM.

PRIOR.—On May 25, 1925, at "Bolton Brow," Victoria-ave., Claremont, W.A., Ida, well beloved wife of James, mother of Percy J. S. Prior. Formerly in membership with Bassendean, Fremantle and Lake-st. churches in W.A.; Grote-st. and York, in S.A.; Bendigo and Williamstown, in Vic. In loving memory.
—Inserted by James and Percy Prior.

TAYLOR.—In loving memory of our dear Adela, who passed away on May 24, 1924, at "Kynuna," Barden, Brisbane. "Thy will be done."
—Inserted by family.

TAYLOR.—In fond and loving memory of Del.
—Inserted by M. Marshall.

WANTED.

Boy, just leaving school, for workshop and errands. Chance to learn trade. Apply Motor Radiator Co., 255 Latrobe-st., Melbourne.
Brother and sister require board and residence. Private family at Coburg, Moreland or East Brunswick preferred. Please communicate (stating terms, etc) to Miss N. Cavanagh, 85 Park-st., Parkville, Melbourne.

ORGANISER, full-time, for Department of Social Service, Victoria. Applications treated confidentially. Duties, salary, etc., apply to C. Burdeu, 19 Goe-st., Caulfield.

Late College of Bible student wants permanent position.

Man, 39, family, urgent, anything. Others waiting.

Young lady, domestic, recommended, place with no children.

Apply C. Burdeu, 19 Goe-st., Caulfield.

Here and There.

As a result of visits by Mr. P. J. Pond, of the Church of Christ, Lismore, it has been decided to open a church at Grafton, N.S.W.

The Annual Conference of Churches of Christ in South Australia is planned for Show Week, September 30 to October 6 inclusive.

Mr. L. A. Anderson, M.A., will shortly complete a twelve months' temporary engagement with the church at North Sydney, and will then relinquish his work there.

A nine days' mission was conducted at Manchester, England, by Dr. Jesse R. Kellems prior to his leaving for South Africa. As a result 84 persons were baptised.

Special young people's services were to be conducted at the Merewether church on May 23 and 24 by Mr. A. L. Haddon, organising secretary of the Y.P. Department, N.S.W.

A cheque for £100 has been received by the Victorian Home Mission treasurer from the estate of the late Esther Mary Frith, a former member of the church at North Fitzroy.

Mr. J. E. Webb has been appointed Hon. Secretary of the Churches of Christ Collegiate School, South Australia. Correspondence may be addressed to him at 5 Commercial-rd., Hyde Park.

Arrangements have been made by the Victorian Home Missionary Committee for Bro. A. W. Ladbroke to take up the work at Peel-st., Ballarat, when Bro. R. G. Cameron concludes his work there.

H. G. Harward, 242 Pitt-st., Sydney, would like to hear from any brother capable of leading the singing in special mission, and who would be free to spend a few months in a country centre in N.S. Wales.

The Victorian Women's Executive will meet in the hall, Swanston-st., on Friday, June 4, at 2.30 prompt. Mrs. Schwab will lead devotions; speaker, Mr. Gosbell. All delegates and sisters cordially invited.

The Council of the Sydney Bible Training Institute which was appointed at the recent conference has selected the following officers: Principal, A. L. Haddon, M.A.; Chairman of Council, W. H. Hall; secretary, S. J. Southgate.

On Tuesday morning we received the following telegram from Western Australia:—"Great blessing attending Hinrichsen-Brooker mission Cottles-loc: four confessions Sunday, seventeen for week, total twenty-eight; pray for us.—Thomson."

Bro. G. T. Fitzgerald, of Nelson, N.Z., has accepted three years' engagement to labor with the church at Dawson-st., Ballarat, Vic., and is expected to begin his labors there in August. Bro. A. W. Connor, who shortly goes to Prahran, will have completed almost eight years' labor with Dawson-st. church.

Bro. W. H. Hall, Hon. Secretary and Treasurer of our Preachers' Provident Fund, writes:—"At the last meeting of the committee of the Preachers' Provident Fund, five applications from preachers and missionaries for permission to contribute to the Endowment Fund were approved of. There are now 50 contributors. Every preacher and missionary should be a contributor."

At the Forbes-Warren mission, Port Pirie, S.A., there have been twenty-four decisions to date, and four restorations. A household of five were baptised—father, mother and three children. A friend who came to observe made the good confession, and was baptised the same hour. Our plea is receiving great publicity in the papers, and from the platform. The meetings continue large, and are doing much good.

At the Victorian Conference the Church Extension Committee was enlarged, Bro. A. E. Kemp and J. T. Mahony being added. At a recent meeting of this committee, Bro. Robert Lyall was re-appointed chairman and treasurer. As Bro.

Hardie expressed a wish to be relieved of the secretarial duties, Bro. Enniss was appointed in his place. Special thanks was accorded Bro. Hardie for his long service as secretary.

One decision at Ballarat, Vic., Sunday night, Bro. Connor preaching on "A Pillar of Salt." Seven young men were home from College last week, and some of them took part in the services on Sunday. The Ballarat papers report that as an expression of appreciation of the interest taken by A. W. Connor in the work of religious instruction at the Urquhart-st. school during the past eight years, the committee and staff made him a presentation of nine useful volumes.

The South Australian Home Mission secretary writes to ask if brethren and sisters who made promises of financial support during the current year will please be good enough to forward the amount promised as soon as convenient to the office, 515 Liberal Club Buildings, North Terrace, Adelaide. Church secretaries or treasurers who have not yet forwarded money for S.A. Bush Fires Relief are asked to send on to H. J. Horsell, so that a complete church list may be arranged.

In the third week of the mission at Gardenvale, Vic., two adults confessed Christ, and one was received into fellowship. On May 23, after a splendid address by Bro. Ball on "Christian Unity," a lady made the confession. The mission concluded on Monday evening. Ten adult members will be added to the church. The church appreciates the work of Bro. Ball, the missionary, also the personal work of Bro. J. Jackel, of Dunolly, every day of the mission, and the services of Bren. F. Elliott and J. Nicholls as leaders of song.

By an inadvertence the report of Queensland Conference in a recent issue was printed under the name of H. G. Payne. That report was much longer than we had anticipated, but the additional space was allowed on the ground that a report of the Sisters' Conference was included. The sisters, we gather, were not pleased at the inclusion, and the secretary of the Women's Conference writes: "I was instructed to request you to publish the report I sent you." With our usual amiability, we comply with this official request even at the cost of some little needless repetition. We forgive the original and unknown reporter also.

Victorian brethren will be interested to know that the Home Missionary Committee has secured the services of Bren. E. C. Hinrichsen and L. E. Brooker for a term of two years, commencing January 1, 1927. A series of missions will be arranged covering that period, and it is hoped that great blessing will result. The committee is glad to make this announcement. When Bro. Hinrichsen went to Western Australia at the beginning of this year, he was under contract to return to Victoria on July 1. In response to earnest solicitations from the Western Australian brethren, the Victorian Home Missionary Committee cheerfully agreed for Bro. Hinrichsen to give a longer term in the West.

The Chatswood (N.S.W.) friends of Bro. and Sister Jacob Saxby entertained about 100 old friends to tea on Sunday afternoon, May 23, to celebrate their diamond wedding. Bro. W. H. Hall, Conference President, presided over a very fine gathering. Bro. A. Graham read several letters of congratulations from old friends of sister States and churches of N.S.W. Sister Ashwood, on behalf of the sisters, presented to Sister Saxby a cut-glass vase with everlasting flowers. Bro. Graham presented to Bro. Saxby two books. Several speeches were made by old friends. Bro. Saxby very graciously responded in tones of Christian love. Mrs. Saxby cut the cake, which was handed to each one.

Under the heading "Visit of Distinguished Evangelists," the "Rand Daily Mail," Johannesburg, published the following paragraph: "Prof. H. E.

Knott, M.A., B.D., of the Eugene, Oregon, theological college, U.S.A., has been in Johannesburg for several days arranging for an evangelistic campaign to be begun in Johannesburg shortly by two visitors from America. The campaign is to commence about May 30, and will last seven or eight weeks. It will be conducted by Dr. Jesse R. Kellems and Mr. Charles H. Richards, the latter being the singing evangelist." A private letter from Bro. Knott received this week confirms the report that the first mission is due to begin next Lord's day. The prayers of the Australian brotherhood are asked for this great venture of faith.

The tent mission at Croydon, S.A., concluding on May 16, was a very great success. Our reporter writes:—"The interesting part of the business is that they conducted it themselves. With a mind to work they pitched the Pt. Line Group tent, appointed Bro. Ross Graham (their preacher) missionary, Sister Graham soloist, Bro. John Woodhead song-leader, and Sisters L. Howard and P. Waters pianistes; besides handing out jobs to a host of willing workers. For five weeks they carried on a campaign for Christ. A full tide of spiritual life has come in. 48 confessions and two for restoration are the visible results, and new scholars for the Bible School each Sunday." The church is grateful to all who helped to make the mission so successful.

Many changes are to take place amongst Sydney preachers in the near future. R. K. Whately, M.A. (Enmore), leaves for U.S.A. on July 11; S. J. Southgate (City Temple) goes to South Kensington on June 20; G. Fretwell leaves Auburn for Epping at the end of June; L. A. Anderson, M.A., finishes at North Sydney in a few months, his part-time service having prepared the way for a full-time man; E. Davis has resigned from Mosman, and has made no plans as yet; J. Plummer has left Naremburn for Victorian fields. No appointment has been made for any of these churches. Attempts are being made to locate men at Murwillumbah (new field) and Hurstville (recently part-time). Other causes which will probably need men shortly are Burwood and the Federal Capital (new buildings).

We join with many others in extending congratulations and good wishes to Mr. and Mrs. Jacob Saxby, of Lindfield, N.S.W., who celebrated their Diamond Wedding on May 23. Born in Ashfield in 1845, Mr. Saxby was from 1864 to 1906 associated with the Department of Education. He united with the church in 1868, his wife joining five or six years later. Their membership is at Enmore. Mr. and Mrs. Saxby have had four sons and one daughter. The eldest surviving son is Mr. George Saxby, headmaster of Sydney High School. There are also eleven grandchildren, and two great-grandchildren. The "Sydney Morning Herald" published a good photograph of our esteemed friends and accompanying letterpress giving particulars of their life. It quoted Mr. Saxby as saying that if he were to start life again, he would go into the schools, and as speaking of his wife as follows: "We met in 1863, and selected each other on first sight. Now we are completing 60 years together; and, if the selection could go back, the choice would be the same."

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The Preacher's Spiritual Life.

(Continued from page 325.)

periodicals, theological works, text books, current literature: all these are studied with the thought that they will broaden our outlook, widen our sympathy, increase our knowledge—with a resultant increase of power in our ministry. And other things considered they may do so. But is not the result of the pressure of these things, in too many instances, a crowding out of the spiritual preparation which comes from communion with our Lord through the sacred page?

Quoting Goodspeed's translation of 1 Cor. 2: 9-16, we have this message profitable to present-day preachers:—

"There are things

Which no eye ever saw and no ear ever heard,

And never occurred to the human mind,
Which God has provided for those who love him."

For God revealed them to us through the Spirit, for the Spirit fathoms everything, even the depths of God himself. For what human being can understand a man's thoughts, except the man's own spirit within him? Just so no one understands the thoughts of God but the Spirit of God. But the Spirit we have received is not that of the world, but the Spirit that comes from God, which we have to make us realise the blessings God has given us. These disclosures we impart, not in the set phrases of human philosophy, but in words the Spirit teaches, giving spiritual truth a spiritual form. A material man will not accept what the Spirit of God offers. It seems merely folly to him, and he cannot understand it, because it takes spiritual insight to see its true value. But the spiritual man is alive to all true values, but its own true value no unspiritual man can see. For who has ever known the Lord's thoughts so that we can instruct him? But we share the thoughts of Christ."

Thirty minutes of prayerful meditation on the word of God each day, would mightily influence our preaching. Would it not add to the sacredness of that ministry, and give to us increased joy in the Lord?

There is room, too, for the reading of devotional literature in order to quicken our own spiritual lives, and make our service ring true to the highest ideals. Years ago while in Oamaru, N.Z., I was greatly helped by daily devotional readings by Smellie. There is abundance of this material at our command. I am not keen on reading other men's sermons in order to get material for our own. But to enrich our spirits, to deepen our devotion, to clarify our vision, to strengthen our faith, and to generally refresh us, we may well drink deep draughts from the fountain of other men's musings upon eternal themes.

Third.—The Emphasis Upon the Spiritual in the Ministry, in Public and in Private.

Some of the tasks which come to a preacher are irksome. He frequently groans under service which is burdensome. He longs for big things in the work of God, and his strength and zeal are consumed by the seeming trivialities of life. "He that watereth others, shall be watered also himself." This is true in the preacher's experience. His pastoral duties may not only help those who are visited, but may be a means of grace to his own soul. He cannot bring Christ into the homes of the people by his personal influence without having more of him in his own life. We have all probably looked upon this part of the work as largely a waste of time. Is this largely because we have wasted it, rather than using it for its profit to ourselves as to others? With most folk the ministry of the personal touch will be far more effective and helpful than the ministry of the public platform. If wisely used the preacher will get far more out of it. To visit and drink afternoon tea with the ladies and talk pleasant platitudes is not much of a man's job. But we can make more out of this sort of work than that. There is the

opportunity for personal teaching, for encouragement in the Lord's work, for the word of comfort, for the quiet insight in hearts and homes, for the bringing of Jesus Christ to folks as we pass in and out among them, for the prayer that brings the blessing of heaven down, and which brings the hearts of people up to the divine presence. And no man can honestly strive to do this sort of shepherding the flock of God without having wonderful compensation in renewed spiritual power, and a vision of the opening heavens as he passes along the pilgrim way.

And in the public ministry we must remember that our chief work is spiritual. The preacher isn't a politician, a social reformer, a philanthropist, or any other of the thousand and one things he may be if he turn aside from his real job. He represents the spiritual in the life of the community. He is in a special sense the representative of Jesus before the people. If he lets down on this aspect of his life and service he is discredited. He is a bearer of good tidings. It is easy to turn from the word of God and serve tables. To turn stones into bread may be more interesting than to feed men with the bread of life.

Perhaps we are losing out in our distinctive mission as preachers, because so many are obsessed with the idea that it is the preacher's business to lead in the intellectual life of the community; to assist in guiding the affairs of state; to champion every cause that needs assistance; to solve all the perplexing problems of the day; to suggest remedies for the grievous ills of life, and in a general way to be mixed up with multitudinous affairs and interests of a temporal nature.

There may be rudeness in the saying, "Mind your

own business." But is it not a corrective some of us at times, need? Our business is to preach the word. To make known the gospel, to exalt Christ, "Warning every man, and teaching every man in all wisdom, that we may present every man perfect in Christ Jesus." We are to be heralds of the spiritual. We are to urge men to "Seek first the kingdom of God and his righteousness." Whatever may be our message, if it fail in some way to bring Christ to men, if it does not possess spiritual content and value, it isn't worth while.

And the emphasis on the spiritual in our public utterance will react in blessing upon our own spiritual life. We cannot lead others up to the throne of the Eternal, without ourselves gaining the exhilaration of the heights. It is easy talking to people when we have first talked with God. And talking with them will keep us linked to God.

A Great Text.

(John 3: 16.)

- 1.—The Great God—"For God."
- 2.—The Great Love—"So loved."
- 3.—The Great Company—"The world."
- 4.—The Great Gift—"His only begotten Son."
- 5.—The Great Invitation—"That whosoever believeth on him."
- 6.—The Great Deliverance—"Shall not perish."
- 7.—The Great Inheritance—"But have everlasting life."

Difficulties are things which show what men are.—Horace Mann.

Patience is the passion of great hearts.—Lowell.

Queensland Women's Conference.

The Queensland Women's Thirteenth Annual Conference was held in the Ann-st. chapel, Brisbane, on Thursday, April 1. The president, Mrs. W. Wendorf, occupied the chair. The morning devotions were led by Mrs. Young.

Minutes of previous conference were read and confirmed. Greetings were received from New South Wales, Victoria, Tasmania, South Australia, Western Australian Sisters' Conferences. Mr. G. T. Walden (Secretary Federal P.M. Board), Mrs. Colvin, Mrs. Burns, and Miss E. Smith (matron, C.M. Home, Palm Beach, and late C.I.M. missionary). Mr. S. Vanham addressed the sisters at the morning session, and Mrs. S. Suchting sweetly sang "The Rugged Cross."

When conference re-assembled in the afternoon, Mrs. Feuerriegal led the devotions. Welcome greetings were given by Mrs. Moffat to all delegates and visitors from other States, Mrs. F. Saunders. Mrs. W. Woff, Mrs. J. Sharp and Miss I. Le Page, from Victoria; Mrs. J. Tait, State President of the W.C.T.U., and Mrs. T. Steward, president of the Y.M.C.A. Both these ladies outlined the work of the Union and the Association respectively. The theme of the president's message was "Our Land for Christ." Assistance rendered to the Home Missionary Committee was £12 for western work, and £27 for our late organising secretary, Bro. Fisher. Beautiful furnishings were presented to the Wynnum church and electric light installed during the year.

The following officers were elected for the year: President, Mrs. Wendorf; vice-presidents, Mrs. Mills and Mrs. Larsen; secretary, Mrs. Morton; assistant secretary, Miss A. Hinrichsen; treasurer, Mrs. Coward. Superintendents: prayer, Mrs. Berlin; isolated, Mrs. Hardcastle; hospital, Mrs. Handy; obituary, Mrs. Feuerriegal; temperance, Mrs. Cockroft; Home Missions, Mrs. Burnham; Foreign Missions, Mrs. Wilson; cradle roll, Miss Burnham.

The essay written by Mrs. Woff, senr., on "Women's Work in the Church," was magnificently outlined in service in little things.

Thanks were expressed to Mrs. Woff for her essay, to the officers of the Ann-st. church, to the "Australian Christian," and to any who assisted us in any way.

Financial Statement.—Receipts: Cash in hand, £1/4/-; Conference meals, £19/4/4; Conference offering, £7/4/-; pioneers' dinner, £3/15/-; delegates' tea, £6/5/6; Y.W.C.A. luncheon, £4/14/5; Madame Vanoski, £1/0/6; offerings executive meetings, £4/6/1; orphan fund, £11; id. per week, £2/14/7; personal donations, £11/19/6; special appeal, £9/13/6; total, £173/1/1. (Expenditure: Conference meals, £17/10/3; Conference printing, £2/11/6; stationery, £1/3/3; pioneers' dinner, £2/19/-; delegates' tea, £3/11/9½; Y.W.C.A. lunch, £5/18/10; Foreign Missions, £11; Home Missions, £27/1/2; furnishings and electric light, Wynnum church, £74/18/11; western work, £12; Madame Vanoski, £1/0/6; sundries, £3/11/3½; in hand, £9/14/7; total, £173/1/1.—M. Morton, secretary.

ACKNOWLEDGMENTS.

The treasurer of the Queensland Conference Executive and Home Mission Committee acknowledges receipt of the following amounts received in March and April:—

For Home Missions: Toowoomba, £5/15/-; Meringandan, £7/5/-; Roma, £2/6/8; Sisters' Conference Executive, £9/12/4; Conference prizes: Sister Haigh, £6; Bro. Barnett, £5; Bro. Keddie, £5; Bro. Fisher, £5; G. and L. C., £5; Bro. Alcorn, £2/-; Sister Pittman, 10/-; Bro. Wendorf, £2; Bro. Martin, £1; Bro. Ritchie, £1; Bro. Boettcher, £1/4/-. Collection, per promise card, £20/14/2; College collection, £2/6/6; Preachers' Provident Fund, £8/5/4; S.L. appeal, £11/6/-; duplex envelopes, £20/17/4; circuit fund, £18/12/-; Conference programme, £6/13/3; Federal subsidy, £20; affiliation fees, £6/10/6; "Dorrigo" Relief Fund, £22/2/11; Isolated Member, 10/6; from Conference picnic, 4/8; sale constitution, 6d.—Geo. Colvin.

Sisters' Auxiliary, S.A.

The meeting of the auxiliary was held on May 6. Mrs. F. Harding, of Cottonville, had charge of the devotional session, and gave a very helpful talk on "Love and Sympathy." Miss Norman presided over the business session. 53 delegates and six superintendents responded to the roll-call. Additions from Sunday Schools:—Croydon, 20; Cowandilla, 1; York, 2; Fullarton, 1; Unley, 2.

The treasurer, Mrs. Bond, reported having received in March for Home Missions £1/12/5½, and in April £7/15/3; in hand, £24/2/5; total, £33/10/1½. For Foreign Missions: March, £14/10; April, £3/10/6; in hand, £7/5/5½; total, £21/10/9½. Temperance Fund: Collection, £1/16/2; St. Morris, 13/6; in hand, £1/11/10; total, £4/1/0½; expenditure, 10/7. Constitutional by-laws sold, 9/9. General Fund: collection, 10/2½; in hand, £4/14/0½; total, £5/13/9; paid for printing by-laws, £2/5/-. Catering fund: For hire of crockery, 5/-; in hand, £11/5/3; total, £11/10/3. A collection taken up amounted to £1/5/5.

Foreign Missions.—Mrs. Messent reported that letters from the missionaries expressed gratitude for parcels sent, especially for the singlets made out of stocking tops. Will the sisters see that we have a good supply for next Christmas, as well as a good collection of old linen, for which there is an almost endless demand? The secretary reported receipt of £14/15/0½.

In the absence of Mrs. Moseley, two short prayer meeting reports were read by Mrs. House and Mrs. Selway. Hindmarsh, York and Croydon churches had been visited, and two cottage prayer meetings have been held—with Sister Clifton, of Grote-st., and Sister Forrest, of York.

Since last report Mrs. Young reported that 200 visits had been paid to the various hospitals and institutions. Croydon sisters made 1 doz. garments for the Children's Hospital, and sick comforts have been freely dispensed.

Mrs. Sargent read an appreciative letter of thanks from Mrs. Stanley, of the Seamen's Mission, for parcels of books and magazines forwarded.

Mrs. Green reported a good attendance at a temperance meeting on March 24, Mrs. Killmier being chief speaker. On April 1, at a temperance rally at the Sisters' Auxiliary meeting, Grote-st., Mrs. W. C. Brooker was the speaker. On April 20, at a splendid C.E. meeting at Cottonville Mrs. Rankine was speaker. On May 5, at a good meeting at Glenelg, Mrs. Killmier was speaker.

Mrs. Blight reported the following sisters had received the home call: Miss Parfit, of St. Morris, and Mrs. Forrest, of York.

The next meeting to be a F.M. rally.—V. B. Thompson, 12 Kintore-st., Mile End.

N.S.W. Sisters' Executive.

The monthly meeting was held at City Temple on May 7. The president, Mrs. Clydesdale, presided. Devotional exercises were led by Mrs. Budgen, who spoke on prayer.

Four sisters had answered the home call during the week—Sisters Kingsbury, Lambert, Lewis and Casperson. Mrs. Ashwood and Mrs. Fox engaged in prayer for the bereaved. Correspondence included a letter from Bro. Carter, reporting on the work at Erskineville. Prayer meeting to be held at Paddington, May 27 at 2.30 p.m. Report of catering for General Conference, March and April, 1926, by Mrs. A. Morris showed receipts, £55/8/3; expenditure, £25/10/9; leaving a credit balance of £29/17/6. Devotional leader for June is Mrs. Shelton.

Mrs. Clydesdale reported regarding the appeal of Bro. Quan Mane, and said the fund was still £23 short of the £40 asked for. It was decided to give £5/5/- from conference funds, and a sister gave another £5/5/-. Others followed; so the amount was promised and nearly all in hand before the meeting closed. Also £2/2/- each were passed to "Christian" and "Messenger," and £5 to Ryde Home for Incurables for wireless appeal. A proposition by Mrs. Corbitt that Mrs. Andrews become a life member of the executive

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was carried unanimously. Bro. Harward on behalf of General Conference thanked the sisters for their generous help at conference. Delegates on the Foreign Missionary committee are Miss Simmonds, Mrs. Corbitt and Mrs. Clydesdale. We are pleased to welcome a larger number of sisters to the meetings since conference, and hope for still larger attendances at next meeting, Friday, June 4, at 2.30 p.m.—Mrs. E. Morris, Rec. Sec.

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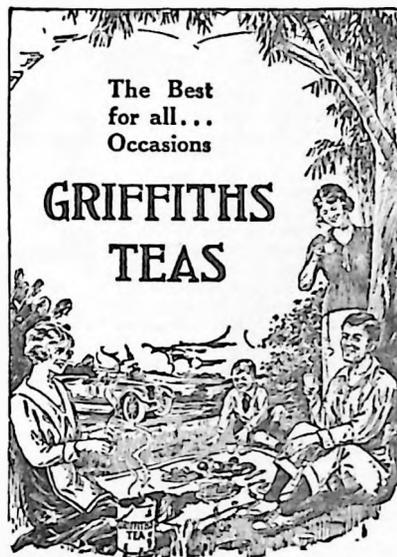
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News of the Churches.

Tasmania.

Jean Thomas confessed Christ on Sunday night at the close of Bro. A. Ivory's address at West Ulverstone. A "Whatsoever" Committee has rendered splendid service lately by cleaning up and making cupboards within the building, and paths and gardens without.

Launceston sisters' auxiliary enjoyed a visit and fine programme from Invermay sisters on May 17. In a prettily decorated chapel on May 18 Bro. N. G. Noble performed the marriage ceremony of Sister Florence Flounders and Mr. Henry Lanyon. The Y.P.S.C.E. appreciated a return programme from the city Baptist society. Deep-seated sympathies are expressed to Sisters Mrs. Harrison and Mrs. Geo. Reid at the decease of their fathers. Several brethren from Margaret-st. church and school have commenced services at the Sandhill, a place of some future promise. Splendid meetings at Margaret-st. last Lord's day, when Sister Ruby Stone was welcomed by letter from Cavaside. Bro. J. Smith was present from Geelong, Vic.

Western Australia.

The work at Victoria Park is prospering under the leadership of Bro. Arnold Brown. On May 9 records since the mission were broken. Though handicapped by lack of building, meetings grow in size and interest. Eight have been added since the coming of Bro. Brown.

At Bassendean on May 12, Bro. Peacock, continuing his addresses on Paul, gave an interesting summary of the letter to the Romans. On morning of 16th Bro. D. R. Stirling spoke on "People of Other Lands." In the evening Bro. Peacock occupied the platform. All services were well attended.

Bunbury work is in a healthy condition. The prayer meetings, both week-night and Sunday evening, maintain a good average attendance. On May 9 at Mother's Day service, the chapel was filled to overflowing. On May 16 meetings were splendid all day, the chapel again being taxed to its utmost capacity. One young woman made the good confession. The Bible School is rapidly increasing, new scholars being enrolled every Sunday. The teaching staff is also growing.

Maylands church is glad to report for some time a continuous progress in every phase of the work. May 9 was the first Sunday for weeks on which there were no decisions or baptisms. The work of the evangelist, Bro. D. R. Stirling, has been wonderfully blessed. On May 12 the first midweek open-air meeting was held, and was a great success. Sunday services have wonderfully improved; an average of 100 at the breaking of bread, and from 130 to 140 in the evening. Mother's Day was a great success, over 180 being present at night. Prayer meetings are improving.

Queensland.

At Mount Walker on May 16, Bro. E. P. Aderman (late of Hawthorn-Boondall circuit) ably exhorted for the first occasion since his being temporarily engaged until the services of a permanent preacher can be procured. Three young girls received the right hand of fellowship.

At Sunnybank since last report two young lads have been received in by faith and baptism. The Bible School held a most successful picnic on May 5. The school is in a healthy condition. On May 9, Mother's Day, Sister D. Harlin decorated the chapel; trains were met and button-holes distributed. Bro. Young conducted morning and evening services, which were well attended.

Ten inches of rain, falling in two days, prevented a gospel meeting at Maryborough on May 16. At the quarterly business meeting on May 19, reports were submitted from the departments,

including the Bible Schools at Maryborough and Timana. Bren. J. Wilson and W. Dakin are in charge of these schools. The church is consistently reducing its overdraft of £400 by over £1 per week.

Attendances at Ann-st., Brisbane, on May 16 were good. Bro. Trudgian addressed the church. Visitors included Sister Steiler, Maryborough; Bro. and Sister Thrupp, Roma; Bro. and Sister Downing, Richmond, Vic.; and Sister Rowe, W.A. Bro. Alcorn spoke at night on "Jesus or Another." The sisters opened the newly-formed sewing class on May 12 with a fine gathering. Officers elected were: President, Sister Alcorn; vice-pres., Sister Handy; secretary, Sister Partridge; treasurer, Sister Wool; convener, Sister Saunders; superintendents, Sisters Suchting and Miss Elvery. The officers have commenced improvements to the church.

The work at Annerley continues to prosper. A boys' and girls' society has been formed under the guidance of Bro. A. Rieck and Sister Vera Wyeth. On May 2 to a crowded meeting Bro. Young gave an earnest gospel message, when one confessed Christ. May 9 was observed as Mother's Day. Full meeting at worship; and crowded Bible School service, Bro. Young speaking. The gospel service was also crowded. Bro. More arranged special singing, and Bro. E. Reeve spoke on "Mother." Special meetings again on 15th. Bro. Young's blackboard address on "Baptism in Plain English," was highly interesting and instructive. A sister was baptised.

Toowoomba has had a number of visitors lately—Bro. Green, Bro. Stitt, from Sydney; Bro. Fred. Saunders, whose addresses were greatly appreciated. On May 16 Bro. Vanham addressed both services very helpfully. Miss Skerman has had a severe operation, but is progressing satisfactorily. The Sunday School is working up nicely. Mr. Rodger is the publicity convener for Gipsy Smith's mission. At Harlaxton the work among young people is one of the pleasing features. Sister Mrs. Schumann presented the church with a set of communion glasses; Bro. Swinton a cedar contribution plate. Mr. Rodger has commenced a Scriptural instruction class in the State school.

South Australia.

Glenelg services on roll-call day, May 9, were a splendid success. Very few members did not respond to the roll-call. Meetings are increasing with the coming of the winter months. Senior Endeavorers entertained juniors at a happy social. Two confessions last Lord's day.

Gawler had good meetings on May 23. Bible School attendance was the best for weeks. Bro. Wallis Ludbrook, who is on the staff of the Roseworthy Agricultural College, gave a fine morning address. Strangers are attending the evening meetings. Junior Endeavor is doing well. Sister Annie Bywaters was operated upon at the Adelaide Hospital recently.

Good meetings at Semaphore on May 16, when Bren. W. C. Brooker and F. E. Pocock delivered appreciated addresses in the absence of Bro. Rootes, who was taking services at Goolwa. On May 19 the church tendered a farewell social to Bro. Tom Russell, who leaves this week for Fiji. He was presented with a nicely-bound copy of the Scriptures from the church, and a fountain-pen from the choir, of which he has been a very consistent member. Last Lord's day a young sister, recently baptised, was received into fellowship.

At Grote-st. on May 23, Bro. J. Wiltshire addressed morning and evening meetings, his subject at night being "The Joy of Heaven." One man confessed Jesus. The meetings have been well attended on Sunday evenings. Since the opening of the new chapel, seventeen have been added to the church, nine by faith and obedience,

one by restoration, and seven by letter. Two await baptism. Two have not been received into fellowship. Bro. Thos. Hagger did splendid work in conducting a four-nights' mission following the opening services, and several confessed Jesus.

On Monday, May 17, Queenstown Band of Hope held its meeting, when fifteen new members were gained. Mr. Wiltshire was the speaker, and an excellent programme was presented. On May 23 Bro. Brooker exhorted on the morning lesson Sunday School attendance was excellent. Bro. Brooker gave an address on the "A.B.C. of Sunday School." In the evening the chapel was crowded, when Bro. Brooker spoke on "If a man die, shall he live again?" Special mention was made of the passing away of the late Mrs. Bowan, and sympathy goes out to the bereaved relatives.

The cause in Snowtown-Lochiel district moves on steadily. Bible Schools have been established in both districts, and at present have an abundance of workers. At Lochiel on May 16 a young man was baptised. At Snowtown a men's training class has been started. The men meet to consider the conduct of the services and to fit themselves for assisting in the meetings. These meetings are attended so far by 100 per cent of the men. A Bible School workers' training class is a valuable adjunct to the work. The church welcomes the coming of Bro. R. E. Pittman and family to the district.

The Berri-Barmera brethren are preparing for the Forbes-Warren tent mission planned for August. Good meetings at Berri on May 16. Bro. Edwards exhorted and Bro. H. H. Gray conducted the gospel service. The church extends deepest sympathy to Sister Gray, of Winkie, in the loss of her mother; also to Bro. Plant, of Barmera, whose sister was called home suddenly on May 16. Sister Mrs. Carthew, of Cobdogla, has undergone severe illness. Winkie rejoices in the recovery of Miss Bessie Carpenter. On May 18 Berri members paid a surprise visit to the home of Bro. and Sister T. Inglis, prior to their departure from the district, and bade them farewell. Many expressions of regret were made at the removal of two long and faithful members, an officer of the church and church organist. Bro. Randall presented Mrs. Inglis with a silver teapot on behalf of the church at Berri. The wedding of Sister Miss Edna Edwards and Bro. J. Grigg was conducted by Bro. Randall at Berri on May 6.

Victoria.

Good attendance at St. Kilda last Sunday night, when the P.B.P. club led the service. Several visitors were present at the morning meeting.

At South Melbourne on Sunday, Bro. Waterman gave a helpful message in the morning on "Take no thought for the morrow," and also spoke in the evening, when a young lady made the good confession. All auxiliaries are doing fine work.

The work at Yarrowonga is very prosperous and meetings are well attended. Fine attendance at worship service on May 23. One new scholar enrolled at Bible School. At the close of a powerful address by Bro. Pratt on "Seeking the Old Paths," a young man confessed Christ.

All departments at Brunswick are working well. The sisters are working for a sale. Mrs. Austin held an "at home" in aid of this fund. The Bible School has had an increase of 22 since April 8. On Wednesday, May 12, a sister was baptised.

On Sunday, 23rd, a young man confessed Christ. Meetings at Swanston-st. last Lord's day were fairly well attended. Sir Joseph and Lady Vernon from Adelaide, were welcome visitors. Bro. Shipway's sermons were very good. In the evening special reference was made to the Empire exhibition, and the desire expressed that Great Britain and her far-flung Empire would be a righteous nation and God-fearing people.

At Glenferrie morning meeting, Bro. T. H. Scambler continued the series on "God's Unfulfilled Purpose in the Bible," and the subject at the night gospel service was the seventh commandment. All meetings were very helpful, and the Bible studies are greatly appreciated, imparting a clear and comprehensive grasp of Scripture teaching. A young man was received into fellowship.

The church at Croydon was pleased to have fellowship with Bro. Bullen, of Doncaster East, who motored Bro. Payne last Lord's day over to Croydon to take the services. The addresses by Bro. Payne to church and Bible Class are much appreciated.

The rain and cold reduced Lygon-st. attendances on May 23, although the Bible School continues to prosper. Nearly 40 young people formed a chorus at night, when several young men conducted the meeting. It was a great service. A. G. Saunders spoke appropriately.

A fine spirit prevails at Ringwood. Mr. Lindsay Smith has accepted an invitation to labor with the church for a period. On May 23 he spoke on "The Second Coming of Christ" to the largest attendance for some time. All departments are doing well. A young people's Try Society has been formed. Bren. Perry, Westmore and Clements have ably spoken at morning services.

At Preston on Sunday, May 16, there was a large attendance. Bro. T. Hagger, from West Australia, gave a splendid exhortation. In the evening there was a good meeting, and after a fine sermon by Bro. Mortimer, a lady, mother of three young people who were baptised lately, made the good confession. All auxiliaries report good meetings and good work. The football team is doing well.

The sixty-fourth anniversary of Maryborough church was celebrated on Sunday. Well-attended services throughout the day. Messages delivered by Bro. Baker proved a great inspiration. Bright singing under Bro. Combridge was a big factor towards success. The Bible Class held a special service, when its new organ was installed. Mother's Day was celebrated on May 16. Bro. Eaton, of Burnley, rendered the evening solo.

Meetings at Wedderburn are well maintained. Bible School day was held on May 9. Good meetings and attendances on May 16, which was set apart as Mother's Day. Bro. Mudford spoke morning and night on "Father" and "Mother" respectively. Both subjects were dealt with on Scriptural lines, and were most helpful. The "aeroplane" Bible School rally is in progress. A social in connection with this is being held this week.

At North Fitzroy, in spite of inclement weather and sickness during the past month, there has been increasing interest. Good addresses have been delivered at morning meetings by Bren. Payne, A. Wilson and B. W. Huntsman. On Bible School Day three of the young people confessed Christ, Bro. Wigney preaching. On Sunday evening these and another young lady were immersed. At the close of Bro. Baker's address, one young lady came forward.

Fairfield meetings continue to be good. Bro. Fitzgerald has taken up his work again after six weeks' illness. The young people have formed a class to study the second coming of Christ. The J.C.E. paid a visit to North Fitzroy society on Sunday, May 16, and had a very enjoyable time. Bro. Youens exhorted last Lord's day morning. His message on "The Untried Path" was much appreciated. Bro. Phillips, senr., is laid aside with influenza.

Owing to sickness Gore-st., Fitzroy, meetings have been smaller during the past few weeks. At the conclusion of Bro. Saunders' address on May 16, a sister confessed the Master. In the afternoon the Sunday School held a service in memory of the late Sister Shirley Worrall. Bro. Cook, from North Richmond, gave an appreciated message on morning of 23rd. J.C.E. anniversary in evening. Singing by juniors under leadership of Bro. Shepherd. Bro. Saunders spoke on "Bringing in the Sheaves."

At Bamba-rd., Caulfield, on May 16, Bro. Schwab exhorted. At the close of Bro. P. R. Baker's address at night a young lady confessed Christ. On May 23, Bro. R. Gebbie gave the church a powerful message. Bro. Schwab at night spoke on "Christ's Ideal," an impressive address, resulting in two confessions and two for restoration. Services on 23rd marked the sixth anniversary of the work. Attendance at Lord's table was 130, and at Bible School 286, a record for the year.

Enjoyable meetings at Boronia on Mother's Day, when Bro. Arnold gave two appropriate addresses. Two Endeavorers distributed white flowers. Last Lord's day Bro. Arnold gave a splendid address in the morning on "The Perpetual Witness," and a fine gospel address at night. Good attendance at Bible School, and fine Endeavor meeting in afternoon. At last meeting of the Women's Mission Band Miss Redman told of her work in India.

At Cheltenham on Sunday, the sixty-ninth anniversary was commenced with a large morning meeting and a splendid address from Bro. A. E. Illingworth. There were many visitors, some being former members of Cheltenham. The school session was enthusiastic. More new scholars. Sister Mrs. McDonald and Bro. H. Foreman addressed cheering words to teachers and scholars. Both of these were at one time teachers at Cheltenham. At the evening service Bro. D. Wakeley spoke well on "Christian Union." The choir helped much with their singing. Bro. Foreman was the leader of a large prayer meeting before this service.

Doncaster ladies' sewing class meets fortnightly, and prepares articles of clothing for benevolent purposes. New electric-light shades and an extra light for the preacher's desk have been placed in the chapel, the sisters having provided money for these improvements. Bro. C. Lang recently entered on his fourth year of labor with the church. He engages in various social activities in the district, laying special stress on religious instruction in the State schools. The church officers met at Bro. Frank Smedley's home, and made a presentation to him in recognition of his thirty-four years of service as an officer of the church, from which position he recently retired.

Castlemaine C.E. and J.C.E. societies celebrated their second anniversary on May 16. Bro. J. E. Shipway spoke to the J.C.E. in the morning, and gave two splendid addresses to the church. In the evening about 50 from the societies rendered musical items to a good congregation. On Monday evening the building was again filled. The two societies gave a splendid programme and Bro. Shipway a very fine address. Miss Redman gave an address on work amongst the children of India. At the mid-week meeting of the church she gave another interesting talk. On May 13 the ladies' help assembly celebrated their second birthday. About 40 ladies were at the afternoon meeting. Bro. Clipstone gave a short address, and the ladies supplied a programme. Meetings on Sunday, May 23, were well attended. Bro. Clipstone gave a fine address on "What the World Needs To-day."

Anniversary services were held at Carnegie last Lord's day. In the morning Bro. P. A. Dickson presided, and gave counsel based on a long Christian experience. The Scripture lessons were read by two foundation members, Bren. J. G. Barratt and E. F. Ryall. Bro. Robt. Lyall gave a very good address on "Days of Remembrance." In Carnegie Memorial Hall a "pleasant Sunday afternoon" was held. Sister Mrs. Hayward tendered excellent advice to the sisters. Bro. J. G. Barrett, who was instrumental in having the little chapel erected in Neerim-rd., Murrumbidgee, in 1893, told of the events that led to the commencement of the cause there. Bro. W. C. A. Luke added his reminiscences of a later period. Bren. Robt. Lyall and Reg. Sparks also spoke. Musical items were rendered by Sisters Mrs. Holloway, Miss Kenyon and Mr. Cato. At the evening service Bro. Reg. Sparks gave a fine gospel address to an audience which filled the chapel. The Ladies' Aid Society of the church superintended the excellent catering arrangements.

Mother's Day services were held at Geelong on May 9. Bro. Stuart Stevens spoke morning and night, his evening subject being "The Ministry of Motherhood." A good programme was contributed by the scholars. The hospital offering totalled over £5. The junior choir and other singers gave effective assistance. Sister Parsons has returned after residence in another centre, and Bro. and Sister Mitchell and daughter, from Mill-Bro. and Sister Mitchell to reside. The Ladies' Aid Society has been responsible for the reduction by

£103 off the building fund in a period of two years. The C.E. Society members were recently addressed by Bro. Stevens. Services on May 16 were moderately attended. In the morning Bro. A. Cameron, of Swan Hill, exhorted on "A Building Fitly Framed." Bro. Stevens preached at night on "The Plea of Evil." Bro. Sampson, vocal champion of South-st. Competitions, gave a beautiful solo, and the junior choir also nicely sang. At evening communion service Bro. Stevens extended the right hand of fellowship to a new member.

The fifth anniversary celebrations of Thornbury Bible School were a great success. On the first Sunday, Mr. R. Lyall presided in the morning, and Mr. R. Emiss gave a most suitable address to a crowded congregation. In the afternoon Mr. W. Gale delighted the large number of scholars and friends with his talk on "Pencils." On the second Sunday afternoon, the prizes were distributed, and the congregation filled the building, a feature of the meeting being the presence of over 50 babies, who are on the cradle roll, and 120 members of the kindergarten, who occupied the gallery. The school has had a phenomenal growth, starting with 22 five years ago, and now being the second largest school of the Churches of Christ in Victoria. The demonstration was held in the picture theatre, Thornbury, when fully 1,000 people were present. Too much praise cannot be given to the teachers who so assiduously trained the scholars. Since the anniversary a number of new scholars have been enrolled, attendances for the last two Sundays being 297 and 298 respectively. It is hoped to have the new building before the next anniversary, so that accommodation will be available for the needs of this rapidly growing district.

New South Wales.

Bro. Davis has resigned from the work at Mosman, and will be leaving on August 4. The Sunday School scholars were given a social by the teachers, which was a great success. Good interest is taken in Bible School examination; 52 entries. Mrs. Dickson of Camberwell, Vic., has had fellowship with the church.

At Lismore on May 16 Bro. P. J. Pond preached on "The Divine Religion the Safe One." The husband of Sister Nenkorn passed away at the age of 91 during the week. The service at the Church of Christ Temple was largely attended. Sunday night prayer meetings have been restarted. An evangelistic mission with Bro. H. G. Harward is planned for August.

Bro. and Sister Smith, after spending several months with their family in other States, were welcomed back to Chatswood on May 23. Bro. Whelan gave an appropriate address to the church on "A Patriot's Prayer." He preached at gospel service on "Does it Pay to be a Christian?" At the close the granddaughter of Bro. and Sister Jacob Saxby took her stand for the Master before a splendid congregation. Bro. Harward assisted and Sister Blanche Hall (soloist) assisted in the service.

The church at North Sydney on May 16 renewed fellowship with Bro. and Sister F. T. Saunders. Bro. Davis, from Mosman, helped with a splendid message. At the gospel service Bro. Saunders delighted all by his address. On 23rd, Bro. Childs, from Hornsby, gave an instructive address, and Bro. Anderson was in good form at the gospel meeting. Bro. Anderson will be relinquishing the work in about three months' time. Plans are being laid by the young people to form a tennis club.

Services are well maintained at all the preaching places in Inverell district. Bro. Hutson gave an Anzac address in the Town Hall to 1,000 people. Special Mother's Day services were held. Bro. and Sister H. Cook and family and Bro. and Sister Morris and family have left for Sydney; Bro. and Sister Dewberry and family have gone to Armidale. All are very much missed. Bro. F. T. Saunders gave an excellent address on the College of the Bible. One was received into membership by faith and baptism on May 16. The church is getting ready for rally month in June.

ACKNOWLEDGMENTS.

S.A. ANNUAL HOME MISSION OFFERING.

We gratefully acknowledge the following amounts received from the churches and isolated members for the annual offering inclusive of duplex envelopes, per budget system, and proceeds of lantern lectures:— Adelaide (Grote-st.), £63/16/8; Alma, £13/15/-; Balaklava, £41; Berri and Winkie, £8/3/10; Blackwood, £3/11/-; Bordertown, £41/2/0; Broken Hill, £1/14/-; Cottonville, £7; Cheltenham, £2/2/-; Croydon, £20/12/5; Cummins, 8/6; Col. Light Gardens, £5/16/2; Dulwich, £10; Forestville, £22/18/8; Fullarton, £10; Gawler, £37/8; Glenelg, £40/10/11; Goolwa, £10/9/10; Henley Beach, £6/12/2; Hindmarsh, £40/10/-; Kadina, £1; Kersbrook, £5; Lochiel, £2/10/6; Long Plains, £61/13/6; Mallala, £2; Maylands, £77/12/2; Milang, £21/1/9; Mile End, £30/7/3; Cowandilla, £5/3/-; Moonta, £20; Murray Bridge, £12/11/-; Nailsworth, £12/12/9; Naracoorte, £8/0/6; North Adelaide, £26/4/11; Norwood, £28/14/9; Owen, £20/14/-; Point Sturt, £20/7/6; Port Pirie, £22/3/11; Prospect, £44/13/5; Queenstown, £32/13/3; Railwaytown, £2/8/5; Semaphore, £20/17/6; Strathalbyn, £12/17/-; St. Morris, £9/12/5; Tumby Bay, £8; Unley, £117/10/7; Wallaroo, £13/13/5; Wamponny, £5/13/-; Williamstown, £5/10/-; Willunga and Mt. Compass, £6/15/-; York, £14/6/7; Isolated Members, £3/11/- Total, £1,066/0/2.

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We gratefully acknowledge the following gifts:—A Brother, £30; Dr. R. Magarey, £5; Mrs. J. J. Dumbrell, £1; S. Price Weir, £1; H. J. Lawrie, £10; A. J. Walkley, £5; G. E. Hammond, £2; A Brother, £10.—H. J. Horsell.

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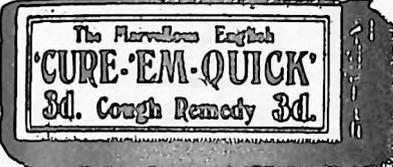
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