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A World Without Christ.

WE have hardly begun to realise all that the world would lose if it had to lose Christ. He has woven himself into the whole fabric of things until he is as real a fact in the spiritual universe as the sun and the stars in the material one.

To suggest losing him is like suggesting the falling to pieces of things which have taken centuries to build up—the blankness of discovering that we were left without guidance and resource in a life which was a mystery without a clue. In the realm of man's spirit such an upheaval would be akin to one of those cataclysms in the natural world which change the contour of a whole countryside. It would be a different kind of world we should live in—a world where the old familiar things were taken away—a world in which we should all have to begin over again.

The centuries and Christ.

To the critical mind this may appear to be an exaggeration, a piece of mere emotional rhetoric. The critical will point out that it is only a few centuries in the long avenues of time that Christ has filled with his presence, and that to multitudes who live in the world to-day he is little more than a name.

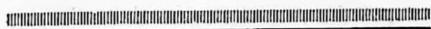
To the assertion that there are many to whom Christ is a name and nothing more, the answer is equally simple. There is no one living to-day to whom Christ is merely a name. It is possible, of course, to live in such a way as to remain careless about the source from whence we derive the greatest benefits. But that lack of recognition means no more than that men may take a benefit without feeling any gratitude for it. The benefit is there all the same, and life as we all know it to-day has been purified and sweetened in all its aspects by the work of Christ throughout the centuries. He has altered the whole spiritual landscape. Life

is altogether a new thing because he came into it. Manhood is a new thing because of the Son of man—womanhood also, and childhood. Every relationship of life he has altered in the same way. He has done more than all the kings and statesmen and philosophers put together to form our conception of citizenship. In a word, he upholds the home, the city, the State.

What is left?

To contemplate, then, a world from which he has been taken away is giving the imagination a task to which it is unequal. The whole order of things as we know it depends upon him in a measure that is not paralleled in the case of any other figure. You may change the political and economic system of a country, and yet leave life essentially unchanged. Inventions may put into the hands of man larger powers, and yet the deep under-currents of life are undisturbed. That man can travel with a speed and comfort undreamed of by the men of a century ago, that we can communicate with the most distant parts of the world by means which they would have considered miraculous, does not make us different men.

We can read of the hopes and strivings of the past with understanding and sym-



"THE DAY IS . . . SPENT."

The little one to care and comfort creeps,
And finds the rest that healthy childhood reaps—
The tired one that soothly smiles and sleeps
At even-tide.

The sturdy one that struggles through the deeps,
And strong and true and steadfast ever keeps,
Each daily battle done, then, dreamless, sleeps
At even-tide.

The weary one, with ebbing force that seeps,
Who welcomes not the dawn, and helpless, weeps,
Finds solace in the shadow, then, and sleeps
At even-tide.

—Selected.

pathy which no change in the outward structure of life affects in the slightest. But take Christ out of the story of the race and you strike at the roots of things. Our whole thought of life and its meaning is derived from him. Is God really in his purposes toward us like a Father with his children? Is every life of infinite value—a thing to be guarded at all costs? Does life in its prospects reach out with any confidence beyond that dark limit that we call death? Is there forgiveness for men whose lives have been wrecked on the rocks of sin? Is there hope for those who have known nothing but misfortune and disappointment and failure? Our faith in the Christian answer to these questions may not at every moment be strong and confident, but the great background of all the world's thinking upon them is Christ.

He cannot be dismissed.

Everyone realises dimly or clearly that he is there. They may not feel his presence. They may not hold any mystic communion with him. But they know that he is there, and that knowledge makes all the difference in the world. Our common folly is that with the tremendous issues which depend upon Christ we do not make an effort to come to any real faith in him. We neglect the greatest things so carelessly, and give ourselves so eagerly to things that are trivial and ephemeral. But if it came to an issue in which there was a danger that Christ might be lost, if men attempted to banish him by suppressing his teaching, then if I know the human heart at all there are multitudes who seem to make little or no response to him to-day who would rally to his cause. His sway is larger than men dream and his kingdom has wider boundaries than the eye can discern. A world without Christ is something which men could never allow once they have known a life which has been transformed by the touch of his Spirit.—Dr. S. M. Berry.

Weary-Glen.

By an Unknown Pilgrim.

Containing a Peregrination made by him To and Thorough one of the most common Parts of the Knowne World.

(With apologies to Samuel Purchas.)

Not by silent sea or babbling brook or turbulent torrent was my holiday spent, but on the way that winds through Weary-glen.

I.

Do you know, curious reader, the location of Weary-glen? Have you ever seen the name among the seaside or mountain resorts, or on any of "Cook's excursions"? Probably not, for Weary-glen does not advertise itself: it has no need to. For one thing, it is so very handy to everyone's door. Like these "Devil's Elbows" on our roads, it is ubiquitous. Besides, it is always fully booked for Christmas and Easter, and all the days between. You do not recognise it even yet? I do not wonder, for it was renamed only very recently. To our grandparents it was "The Valley of Baca"; since 1881 it has been styled "The Valley of Weeping"; only a year or two ago a scholar by the name of James Moffatt submitted "Weary-glen" as an appropriate designation. It lies in the pathway of every pilgrim who is marching to Zion. Says Dr. Moffatt concerning such:—

"Happy are they who, nerved by thee, set out on pilgrimage!

When they pass through Weary-glen, fountains flow for their refreshing, blessings rain upon them; they are the stronger as they go, till God at last reveals himself in Zion."

II.

Very densely thronged indeed is the way that passes through Weary-glen. The rich and the poor meet together there; the young and the aged; the wise and the unwise; the saint and the sinner. In the morning one often hears a voice sighing wearily, "Would it were even!" In the evening the same voice sighs more wearily still, "Would it were morning!" Life seems dull and drab and dreary as one plods his weary way along the glen. Many a traveller is there because of physical suffering. Of many such I have heard the saying, "It is easily seen that he has never had a day's sickness." Others there are who are there owing to mental anxiety. More, again, have been brought low by spiritual despondency. So I have at times reflected that as long as man is a trinity of body, mind and spirit, so long will this ravine be thronged by bleeding feet that feel the weariness of the way.

III.

"Fountains flow for their refreshing." What are they?

There is the fountain of human kindness. One never knows one's friends till this glen is entered. Who is my neighbor? The Good Samaritan who comes to me in Weary-glen with oil and wine for my wounds. But

is he not a Roman Catholic? a denominationalist? an unbeliever? Perhaps he is, but he teaches me anew, "Better is a neighbor that is near than a brother far off." The pilgrim in Weary-glen misses many of the ministrations he had expected to enjoy, but God provides him with abundant compensations.

There is again the fountain of heavenly comfort. As I entered my Weary-glen—a hospital ward—and awaited the "pitiful, pitiless knife" of the surgeon, I was not a little surprised to hear voices singing (it was the time of the nurses' prayer meeting):—

"Rock of Ages, cleft for me . . .
I will hide myself in thee."

For once I felt no shock to my ingrained conservatism as the usual phrasing of the last line was abandoned. Anon the same voices were uplifted in a song of dependence, sung, I am sure, vicariously:—

"I must have the Saviour with me,
For I dare not walk alone."

MOTHER.

I have praised many loved ones in my song
And yet I stand
Before her shrine, to whom all things belong,
With empty hand.
Perhaps the ripening future holds a time
For things unsaid:
Not now, men do not celebrate in rhyme
Their daily bread.

—Theresa Helburn.

Two hymns have taken on a new meaning to me through having been heard in Weary-glen. Whoever sings a song on this pilgrimage awakens a responsive chord in the heart of his fellows.

Some readers of this paper have, no doubt, memorised the verse on this year's almanac; but would you learn the deeper meaning of "patience and comfort of the Scriptures?" Then take the journey through Weary-glen! The first thing that caught my eye on my entrance was a fragment of God's word: "I have redeemed thee . . . thou art mine." It was written, you say, for Israelites, captive in a far-off land? Perhaps so. Whether or no, it was certainly written for 1927 A.D., and for me. Memory supplied the immediate context—had I not broken it to others as the bread of life? and upon it I stayed my own heart:—

"When thou passest through the waters,
I will be with thee;
And through the rivers,

They shall not overflow thee;
When thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee."

Now that I am "through," I can say with Hopeful, of the famous allegory: "I felt the bottom, and it was good." (By the way,

on my recovering I went to hear Bro. Lees, of the Anglican church, who had recently suffered the acute pain of bereavement. His was the very same text, and he gave his testimony to having proved its comforting truth.)

With the thermometer looping the loop at about 107 degrees, I learned the meaning of God strengthening his servant on the bed of languishing, and making all his bed—mattress, pillow, everything—in his sickness; and Dr. Moffatt's version of the sixty-second psalm fell like a balm upon a heavy heart: "Leave it all quietly to God, my soul." Which I accordingly did.

In Weary-glen the fountains overflow at times. Not once nor twice my fellow-pilgrims said to me: "Uncle" (this was a mere courtesy-title given by younger fellows to a quadragenarian) "will you read us a chapter?" So we slaked our thirst simultaneously at such living fountains as the 103rd Psalm, the 40th chapter of Isaiah, and the first part of the 5th chapter of John.

If any reader doubts the inspiration of the Bible, well, perhaps he has never yet been in Weary-glen, and therefore cannot appreciate the songs of Zion.

IV.

But God does not leave his people in this valley. He leads them through Weary-glen through the waters, through the fire. O blessed preposition! art not thou one of the choicest in the divine economy? Like certain widely-advertised tours, this journey for the Christian is "personally conducted." Many there are who perish in Weary-glen, but they are not those who love God, and who are the called according to his purpose. He who has begun a good work in us will perform it until the day of Jesus Christ. "Ask the Saviour to help you . . . he will carry you through."

V.

Best of all, God's people "are the stronger as they go": ever gaining momentum. With true spiritual insight, Bunyan emphasises this truth in his great masterpiece. In sporting parlance the pilgrims "come with a great burst of speed." The despondent rally their downcast hearts, saying, "Hope thou in God, for I will yet praise him": by prayer and supplication, with thanksgiving, the anxious make their requests known to God, whose peace mounts guard upon their hearts; the physically-afflicted renew their strength, and praise God for his goodness. Forth from Weary-glen they all come, and in Zion appear before God. They seek the habitation of God's house. With the psalmist they cry extinglingly:

"How dear thy dwelling is, O Lord of hosts!
My soul has been panting and pining for the courts of the Eternal;
Now soul and body thrill with joy over the living God."

True, the way that winds through this glen is at times a little weary, but it leads the pining pilgrim out into ways that are ways of pleasantness, and into paths of peace.

The Restoration Plea and Its Commitments.

Ethelbert Davis.

A distinct and valuable contribution was made to religious thought and life by the restorers when they reacted against the doctrine of conversion which had been developed as a result of Calvinistic theology, and focussed attention upon the conditions of salvation laid down in the New Testament.

Their rationalisation of conversion revealed the whole process in a light in which both the divine and the human factors stood out with extraordinary lucidity. It cannot be said that they have constructed a theory of conversion which has made it easier for the mind to grasp, but that they have rediscovered the scheme of salvation communicated to man by divine revelation. It is a self-evident truth that that which is revealed of God is best understood when accepted in its original form, free from all theories and human explanations.

When the pioneers of restoration came back upon the Scriptures for instruction in the plan of salvation, and in the terms of pardon, they found a wealth of definite teaching and a fund of historical data, which made the whole scheme so clear that the simplest could understand it, and submit intelligently to it. There is no doubt that the marvellous response to their evangelistic appeals in the early history of the movement was due to the clearness of their message, and the new emphasis upon the terms of pardon. Even those who have had little sympathy with the aims of the restorers have asserted as their conviction that the successes in the evangelistic field are due to their position on the question of conversion. Their attitude in this regard was certainly in harmony with the aphorism, "Where the Scriptures speak, we speak; where the Scriptures are silent, we are silent." One has said: "It was only to be expected that a people who take the Bible alone as their guide should adopt the way of salvation outlined in the Acts of Apostles, as being divinely authorised, since the Book of Acts is in the Canon of New Testament Scripture, and is admittedly a record of the conversion of both Jews and Gentiles in the early church. In the light of Christ's last command, what would be more natural, in answer to the question, 'What must I do to be saved?' than to give Peter's answer, 'Repent and be baptised every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Spirit.'"

These people, from the beginning of their history, have been committed to the positive belief that the conditions of salvation laid down in the New Testament have been imposed by Christ himself, who is the Author of eternal salvation, and who alone has the right and authority to specify any conditions. While these conditions are arbitrary, they are not so as the irrational requirements of a doctrinal system; they are psychologically necessary to produce the moral and spiritual change involved in conversion, seeing that conversion has to do with the whole man—intellect, emotions, will. It is therefore believed that these conditions are not haphazard terms fixed, as one may assign terms without any real connection with the object desired, but that the conditions, while being divine requirements upon which acceptance and forgiveness are assured, are by their very nature active elements which operate in producing desired results. In this light they are the more easily understood, as they accord with the processes of life on other levels. To illustrate: "Without faith it is impossible to please God." That is not only because God accepts faith as that which pleases him, but faith is the only thing that comes within human experience that makes a man wish to please God, and therefore places him in that position where God can be pleased with him.

Sin is alienation, self-separation from God. It is the rupture of a personal relationship with the Father. Salvation, the renewal of personal relationship, is conditioned upon elements which react upon the intellect, emotions, and will. Entrance into the state of salvation is volitional for, while salvation springs out of divine grace, it preserves the freedom and responsibility of the human personality. It is the recognition of the terms of salvation as being divinely imposed, and as psychologically necessary to produce the change involved, that causes the restorers of to-day to adhere as firmly to the conditions of pardon, as did the pioneers of over a century ago. The increasing insight into the inspired Word, and the ever-extending knowledge of the human personality, and the principles upon which it acts, have only gone to prove more conclusively that the conditions of pardon made known in the New Testament are indispensable to the obtaining of that salvation which is revealed by Christ in the Scriptures.

GOD'S GIFT OF A GOOD MOTHER.

God's best gift to this world, next to his Son Jesus Christ, is a good mother. There is no more powerful driving force in the soul of a man than her memory, her influence, her example. There is no richer inspiration that the world possesses. The lives of great men cannot be written, the story of the world's progress cannot be told, the history of human achievement cannot be regarded as adequate and complete, the records of the erection of the enduring temple of character, of the glittering edifice of human happiness, of the solid and immovable structure of service for man and God, and sometimes service through heroic and splendid sacrifice, cannot be finished and sealed without reference to the world's mothers, and the influence which they have exerted, even though many of them have lived and died in utter obscurity. For good or for bad, for happiness or for misery, for heaven or hell, it is the hand that rocks the cradle that finally rules the world.—W. J. Grant, B.A.

With the terms of pardon clearly revealed, the obvious duty of those who believe the Scriptures to be a sufficient guide, is to announce those terms dogmatically and unequivocally. Adverting to the New Testament it is found that there are two sides to the scheme of redemption—the human and the divine. The divine part in salvation is singularly complete and extraordinarily plain. God has provided the means of salvation, has announced in a book, the Bible, what he has done, and sent the Holy Spirit to lead men into a knowledge of these truths, and to convince them of sin and the need of a Saviour. Alexander Campbell distinguishes between the human and the divine elements in salvation by observing what Christ has done for man, and what man must do for himself. On the principle of individual relationship, and the freedom and responsibility of the human personality, there are conditions with which man must comply in order that the provided salvation may accrue to him.

The first of these conditions is faith. Two or three passages from the Scriptures will suffice to substantiate this: "Believe on the Lord Jesus Christ and thou shalt be saved. . . ." "Without faith it is impossible to please him." "Faith cometh by hearing, and hearing by the Word of God." "Faith is, the substance of things hoped for, the evidence of things not seen."

Primarily faith is an act of the intellect. Faith is produced by evidence. In order to salvation

a person is set as the object of faith. That is embodied in a divine proposition, "Jesus Christ is the Son of the living God." But that proposition can be believed only when sufficient and adequate testimony is given. The proof of the very nature required—miraculous, supernatural—is given in the Scriptures. Of his Gospel records John writes: "These are written that ye might believe that Jesus is the Christ, the Son of the living God; and that believing ye might have life through his name." But faith is more than a mere conviction of the truth; it is the beginning and the ground of all subsequent spiritual experience, inasmuch as in the complete state of faith the intellectual, emotional and moral elements are present. A faith that is purely intellectual, that does not contain the emotional and willing elements, is imperfect. Hence the words of Scripture: "Devils believe and tremble." "Faith without works is dead."

The second condition is repentance. Faith in operation first expresses itself in a willingness to forsake sin and to turn to God. Repentance is a divine command or requirement, which involves human action. In corroboration of this the following Scriptures are cited: "Repent and be baptised every one of you in the name of Jesus Christ." "Repent ye therefore, and be converted, that your sins may be blotted out." "God now commandeth all men everywhere to repent." Like faith, repentance is an act of the mind. It is a change of mind in which there is sorrow for sin, and a trend of the actions away from sin, and ends in a complete renunciation of that sin. This condition is complied with only when the fruits of repentance insisted on in the Scriptures are manifest.

A third condition, in perfect harmony with the whole process of conversion, and in logical sequence is that of confession. The teachings of Scripture are very explicit at this point. Jesus first calls attention to it in the words: "Whosoever therefore shall confess me before men, him will I confess before my Father which is in heaven." As is plainly set forth in this Scripture, the confession is not a confession of sin, but a confession of faith in Christ. How that confession is to be made is explained in Romans 10: "If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation." This act is faith expressing itself through the emotions. It connotes faith in a trustful reliance upon Jesus Christ, the Son of God and Saviour of men. A faith that is purely intellectual and volitional without affecting the emotions is without spiritual fervor, and is therefore imperfect. An open confession of faith is one of the terms specified by the Scriptures, and is justified in Christian experience as a definite commitment to the Person of Christ, and reliance upon him as Saviour.

The fourth condition is baptism. In this faith expresses itself through the will, in submission to a divine ordinance. It is wonderfully significant that the culminating act in conversion, which act is also the beginning of the new or sanctified life, should be centred in an ordinance. Its significance is explained in the fact that in baptism there is a surrender of the will to Christ in an act in which the preceding acts of faith, repentance, and confession are ratified. In this act faith reaches its highest expression, repentance its complete change, and confession its fullest commitment. Couched in other terms it is the whole man, intellect, emotions, will—the whole man yielded in fullest surrender to Christ: dead to sin, the past buried, and the life hid with Christ in God. A modern writer referring to conversion has said that these conditions imply that the whole man "believes intelligently, feels trustingly, and yields willingly to God in Christ."

(Continued on page 283.)

Western Australian Conference.

Conference was characterised by a spirit of thankfulness for the great blessings and evangelistic successes of the past year, and throughout the meetings a note of advancement was struck.

The Conference President, Bro. Albany Bell, most ably and graciously presided over the meetings.

On the opening night a great devotional meeting in the Lake-st. chapel was presided over by Bro. A. Brooke. The evening was one of prayer, inspiration, and fellowship, Bro. W. Wakefield delivering a very helpful and encouraging address on "Thankfulness."

Bible School Demonstration.

The Bible School demonstration was held on Tuesday night, when the Lake-st. chapel was crowded out. A bright song service was led by Bro. E. R. Berry. Bro. C. H. Hunt, of Kalgoorlie, addressed the gathering, taking for his subject, "Backing up the Bible School," and a very fine programme was given by the schools in the metropolitan area.

Preachers' Session.

The Preachers' Session was presided over by Bro. D. R. Stirling, Mr. J. A. Lewis speaking on "Modern Psychology and Religious Experience."

Foreign Mission Night.

The Foreign Mission demonstration took place on Thursday night, and opened with a hearty song service conducted by Bro. C. Nelson.

The combined choir, under Bro. Hoskin, made its first appearance, and rendered several very fine anthems.

Miss M. Sharp, of the C.I.M., addressed the meeting on "Transformed by the Word," and Miss F. Cameron, of India, took as her subject, "A World-wide Investment," and told of her work with the girls in Shrigonda.

Business Session.

General Conference commenced on Good Friday morning, Bro. Albany Bell, the Conference President, being in the chair. On application for admission, Corrigin church was received into Conference.

Greetings were received from the following Conferences:—South Australia, Victoria, New South Wales, Queensland, Tasmania, New Zealand; also from Federal F.M. Committee, College of the Bible, W.A. students, Glen Iris, Federal Executive Committee, Bren. S. H. Mudge, W. H. Clay, W. R. Hibbert, E. C. Hinrichsen and L. E. Brooker.

The President welcomed the following visitors—Sister D. A. Ewers (S.A.), Bro. and Sister Hedger (N.S.W.), Bro. D. Stewart (Vic.), Sister M. Sharp (China), Sister F. Cameron (India), Bro. A. Hutson (evangelist at Inglewood), and Bro. Kwaan Young Man (Chinese evangelist) were welcomed as new workers to the State.

Home Mission.

Throughout Conference appreciation was expressed of the magnificent results of the Hinrichsen-Brooker mission, which has been such a vital factor in the year's activities. During the year additions were:—795 by faith and baptism; 101 by letter; 138 by restoration and formerly immersed; total for the year being 1,034. Losses:—143 by letter; 26 by death; 320 by revision and discipline; total deductions, 489. Nett gain, 545.

Receipts totalled £3,761/15/10, expenditure £1,053/9/6. The annual offering was behind recent years, but receipts show that this year has been a record in giving to the Lord. The drop in the amount of the annual offering is the reflex of special thank-offerings.

The Federal Conference of October, 1926, will ever stand out as one of the most successful gatherings of its kind. The work of the secretary, Bro. T. Hagger, with the co-operation

of the brethren and sisters, who entertained the 110 interstate delegates, more than justified the assertion that Western Australia was the right place for the Conference.

Thirteen churches have been registered as entering the incorporation.

Since last Conference three assisted churches—Claremont, Kalgoorlie, Northam—became self-supporting. There are now thirteen evangelists laboring in the State.

The Hinrichsen-Brooker party conducted missions at Harvey, Cottesloe, Inglewood, Kalgoorlie, Northam, Subiaco, and North Perth. The mission at Kalgoorlie merits special mention; confessions numbering 297, and since the mission, there have been over 50 additions. The complete result of the missions is as follows:—Confessions, 837; Received into fellowship,



A. J. INGHAM,
Newly-elected President W.A. Conference.

709; Thank-offering promised, £2,194; Already received, £1,727. Bro. Ross Graham also held a very successful mission at Bassendean in March.

An isolated brother kindly offered to supply a motor truck to be used in the country as a Gospel van.

The organising secretary, Bro. W. R. Hibbert, resigned in June, 1926, and since December his work has been nobly carried on in an honorary capacity by Bro. A. Lucraft. Conference was unanimous in its appreciation of the splendid work done by our esteemed brother.

The reports from various centres, viz., Armadale, Brookton, Bunbury, Collie, Corrigin, Cottesloe, Harvey, Inglewood, Kalgoorlie, Victoria Park, West Subiaco, York showed evidence of expansion and increased enthusiasm.

Future work on recommendations were as follows:—

(a) To make the Gospel van the first objective and plan to have its wheels turning within three months from Conference.

(b) To co-operate with churches where missions have been held, consolidating the work and establishing new members in the faith.

(c) To so advance building proposals at Victoria Park, Cottesloe, York and Northam, that next Conference may see all, or at least some, of these buildings completed.

(d) To enlist the activity of all members in the State in an endeavour to organise tent missions.

Mrs. G. W. Elliott (President of Sisters' Conference) was presented with a leather-bound copy of Sankey's songs and solos, in recognition of services rendered, by the sisters under her leadership.

Home Mission Demonstration.

The great Home Mission gathering on Friday night took place at Unity Theatre, when once more the Conference Choir delighted the audience with its singing. The retiring President, Bro. A. Bell, addressed the meeting on "Christianity—What it is." Bro. J. K. Robinson, of Bunbury took as his theme, "Christianity—Its Contribution to the Home," and Bro. A. J. Ingham, newly-elected President, delivered a message on "Christianity—Its Contribution to the Community."

Foreign Missions.

It is gratifying to note that in F.M. giving all previous records have been eclipsed. Receipts totalled £1,190, an increase of £260 over last year, and W.A. still holds pride of place in per capita giving.

Pleasure was expressed at the bright prospects of work in India, China and the New Hebrides, and among the local Chinese brethren, Bro. Kwaan Young Man is doing excellent work.

Bible School and Young People's Department.

Bro. A. Hutson has been appointed Young Peoples' Organiser. Examinations last year were highly satisfactory.

Receipts, £826/5/6, Expenditure, £808/10/4; Dhond Hospital Fund, £41/5/0. £675/15/7 was raised for the Inglewood building. Through the Increase and Attendance Campaign, 502 scholars were added to the schools.

Church Building Extension Committee.

The annual offering shows an increase on last year, but it is necessary that the fund should be built up more rapidly.

Social Questions Committee.

Efforts have been made to stimulate the annual hospital appeal and to contribute to charity through the church. An attempt has been made to eradicate the evils of gambling and desecration of the Lords' Day.

Literature Department.

Under Bro. D. M. Wilson, this department is in a flourishing condition, total sales being 90 per cent. above previous records.

Young People's Demonstration.

The Lake-st. chapel was filled to its utmost capacity when, on Saturday night, the Young People's Demonstration was held.

Conference Sermon.

On Saturday afternoon at Unity Theatre, Bro. Thos. Hagger preached the Conference Sermon to a crowded house, his subject being "Jesus the Great Contemporary." The Conference Choir rendered several splendid anthems.

Conference Picnic.

On Easter Monday the Conference Picnic at Subiaco Oval proved to be an enjoyable outing for old and young.

Musical Festival.

Conference concluded with a grand musical festival held on Tuesday evening in the Lake-st. chapel.

Election of Officers.

President: A. J. Ingham.
Vice-President: D. R. Stirling.
Treasurer: Hy. Wright.
Secretary (acting): A. Lucraft.
Assistant Secretary: R. W. Ewers.
Executive and H.M. Committee: Bren. A. Bell, E. R. Berry, A. Brooke, S. Mathews, S. H. Rodier, W. Wakefield, D. M. Wilson.
Foreign Mission Committee: President, H. J. Yelland; Secretary, A. J. Ingham; Treasurer, A. Brooke. Committee: Bren. J. Leach, H.

Louey, E. Nelson, T. Peacock, J. Robinson, D. R. Stirling, W. Wakefield, Sister Sharp.
 Bible School and Young People's Department: President, J. A. Ewers; Secretary, A. Hutson.
 Committee: Bren. A. M. Bell, E. R. Berry, E. Jeffrey, A. Lethbridge, H. Meredith, J. Rhodes, Sisters Sharp and Jones.
 Church Building Extension Committee: Secretary, A. Lucraft; Committee: Bren. Anderson, Bown, R. W. Ewers, H. Wright.
 Council of Churches: Bren. A. Bell, A. Brooke, A. Hutson, A. Ingham, A. Lucraft.
 Social Questions Committee: President, J. R. Leach; Secretary: (no appointment); Treasurer: H. F. Meredith. Committee: Bren. Forsyth, McLaren, P. Wedd.
 Literature Committee: L. C. Peacock, E. Nelson.
 Auditors: Bren. E. Black, R. Robbins, N. Jackman.

Conference Resolutions.

- (1) "Conference expresses its pleasure that steps have been taken to lessen the gambling evil in the community, but enters its emphatic protest that facilities for gambling exist in the city streets, and urges the Government to abolish these practices."
- (2) "Conference reaffirms its conviction that the arbitrament of war is an obsolete, unsatisfactory, and un-Christian-like method of settling disputes between nations, and endorses the attempt to bring about disarmament. That a copy of this resolution be forwarded to the Prime Minister and Minister for Defence."
- (3) "Conference supports the movement for the closing of liquor establishments, but is convinced that the real solution of the drink problem is prohibition. It also deploras the laxity of enforcement of the present laws."
- (4) "Conference views with great hope the world conference on Faith and Order, to be held this year in Switzerland, to which Bro. D. M. Wilson is appointed as Federal delegate. While rejoicing in the growing desire for unity, Conference reaffirms its conviction that this can only be attained by a return to the simple faith revealed in the New Testament."
- (5) "Conference sends greetings to the Faculty and Students of the College of the Bible, and expresses the hope that Western Australian students will graduate with honours and ultimately return to this State to labour."
- (6) "Conference sends greetings to all Missionaries on active service and assures them of its continued interest and prayer, specially commending to the care of the Heavenly Father the workers and native Christians in China, Bro. and Sister MacKie and little Melville on the New Hebrides."
- (7) "Conference approves the suggested celebration of the 19th Centenary of the church in 1930, suggesting that the Home Mission Committee appoint a standing committee to plan a suitable campaign leading up to the celebration."
- (8) "Conference views with pleasure the announcement that Bro. Jesse Bader will arrive in Sydney in July, and hopes that the Federal Executive, in arranging his itinerary will plan for a visit to W.A."
- (9) "Conference protests against the desecration of the Lord's Day."
- (10) "Conference places on record appreciation of the valuable contribution Bro. Thos. Hagger has made to State work during the five years he has laboured with the Lake-st. church, and in bidding him farewell, we wish for him God's richest blessing in his work in N.S.W."
- (11) "Conference thanks the State Christian Endeavour Council for the work it is doing amongst the young people and offers congratulation on the bringing of the Australian C.E. Convention to Perth in 1928, promising any assistance that may lead to the success of this event."

- (12) "Conference appreciates work of Bro. Gribble among natives at Forrest River Settlement."
- (13) "A vote of thanks was accorded to the President, Bro. A. Bell, the secretary, Bro. A. Lucraft, the Women's Auxiliary, Sisters R. W. Ewers and F. Eaton (in charge of

meals) and their assistants, Bro. J. Platt for his usual energetic assistance, Bro. J. Hoskin and the Conference Choir, those entertaining country visitors, and all others who have assisted in making this a happy and profitable Conference."
 —Allan G. Elliott.

Western Australian Sisters' Conference.

Beautiful weather favoured the 22nd Annual Sisters' Conference, which was held in the Lake-st. chapel on Wednesday, April 13th.

Morning Session.

The morning session opened with devotions led by Mrs. Robinson, Jr., who gave some helpful thoughts on the "Promises of Jesus."

The business session was presided over by the President, Mrs. G. W. Elliott, who, after extending a welcome to the delegates, called for special prayer on behalf of absent visitors who were unable to attend on account of ill-health.

Greetings from the following were received:—Victorian, South Australian, Tasmanian, Queensland, and New South Wales Sisters' Conferences, and Sisters Payne, Hibbert, Manning, Hutson, Brooke, Pollard, Hinrichsen, and Bro. Walden (Federal F.M. Committee.)

Election of Officers.

President: Mrs. J. Robinson.
 Vice-Presidents: Mrs. J. R. Leach, Mrs. W. Wakefield, Mrs. G. W. Elliott.
 Secretary: Miss M. Wilson.
 Assistant Secretary: Mrs. A. Lucraft.
 Treasurer: Mrs. A. J. Ingham.
 Home Mission Supt.: Mrs. A. Lushby.
 Foreign Mission Supt.: Mrs. H. J. Yelland.
 Prayer Meeting Supt.: Mrs. Robinson, Senr.
 Doreas Supt.: Mrs. O. Fieldus.
 Isolated Supt.: Mrs. W. Seaby.
 Hospital Supt.: Mrs. Grist.
 Mission Band Supt.: Mrs. H. Seaby.
 Obituary Compiler: Mrs. Jefferies.
 Woolooloo Sanatorium Visitors: Mesdames Oats and Hitchco.
 Bible School and Young People's Representatives: Mesdames Wakefield and Seaby, Miss Wilson.
 Social Questions Representatives: Mesdames Louey, Abbott, and R. W. Ewers.
 Organist: Miss Alma Berry.

Afternoon Session.

The afternoon session was opened with devotions led by Mrs. D. R. Stirling, who spoke on "The Sayings of Jesus." Welcome greetings were extended to the visitors by Mrs. J. R. Leach and responded to by Miss M. Sharp (China), Miss F. Cameron (India), Mrs. D. A. Ewers (S.A.), Mrs. Hedger (N.S.W.), Mrs. Reeve (W.C.T.U.), and Mrs. Curtis (Baptist Women's Mission).

The annual reports from each department showed increased activity, £200 being raised for Home Missions and over £100 for Foreign Missions. £52 was given for cheer to the Woolooloo Sanatorium, and monthly visits have been paid to that institution. Hospital visitors have carried out their duties in a self-sacrificing and praise-worthy manner. Doreas societies have been busy helping the needy, 184 letters have been written to isolated members, and 100 replies received.

The Prayer Meeting Committee has paid 8 visits to the various churches during the year. Great interest is being maintained in the Mission Bands, Bible School and Young People's work, and one of the pleasing features of the year is the inauguration of several clubs for girls known as "Phi Beta Pi." These clubs cater for the all-round development of its mem-

bers, intellectually, spiritually, physically, and socially.

Resolutions.

The following resolutions were carried:—

- (1) "This Conference views with alarm the increased secularising of the Lord's day and resolves to use every effort to combat this serious state of affairs."
- (2) "This Conference supports to its utmost power the proposed effort of the Home Mission Committee to cater for the needs of the isolated brethren by a Gospel Van travelling over the country."
- (3) "This Conference, while strenuously opposing the drink traffic, views with pleasure the good work being carried out by the present Licensing Board, and pledges itself to continue working for 6 o'clock closing."
- (4) "This Conference will do all in its power to oppose the gambling evil, and will continue to raise its voice against many of the pictures shown on the screens of picture theatres, and also beauty competitions."

The business sessions were greatly brightened by musical items from Sisters Ingham, Lushby, Cosh, Ewers and Hedger.

Evening Session.

The night meeting was a splendid finish to a successful Conference. Mrs. T. Hagger conducted devotions, and spoke on "Women's Influence." Mrs. Elliott delivered her presidential address, basing her remarks on Rev. 2: 10, "Be thou faithful unto death, and I will give thee a crown of life." Bro. Thos. Hagger addressed the meeting on "The Women in the Bible named Mary."

A programme of vocal and elocutionary items was presented by Mesdames Cosh, Horn and Ewers, and Misses P. and M. Stewart, and N. Blossome.

A profitable and enjoyable time was spent, and throughout the day the attendance was splendid.—Allen G. Elliott.

Church Finance.

At the recent Methodist Conference held in Melbourne, the committee on church finance made its report, including the following recommendations:—

"That the present system of giving on the part of our members and adherents is haphazard and unsatisfactory, and that some better plan should be adopted.

"That there is a general lack of knowledge on the part of our people of the methods of our church finance, and that some system be adopted to place the whole financial system regularly before them and the need of systematic and generous giving.

With a view to effecting this we suggest that—
 A concise explanation of the requirements and outlay of our church funds be printed and distributed in the various churches.

In view of the present inadequate system of indiscriminate giving, an envelope system be introduced, by means of which regular and systematic giving may be adopted, and that each member and adherent be asked to promise to contribute a definite amount per week in each year,

The Family Altar.

— J.C.F.P. —

Monday.

This day is a day of good tidings, and we hold our peace; . . . now therefore come, let us go and tell the king's household.—2 Kings 7: 9.

"Their own consciences told them that some mischief would befall them if they acted separately, and sought themselves only. Selfish, narrow-spirited people cannot expect to prosper; the most comfortable advantage is that which our brethren share with us in. According to this resolution, they returned to the gate, and acquainted the sentinel with what they had discovered, who straightway brought the intelligence to court, and it was not the less acceptable for being first brought by lepers."

Reading—2 Kings 7.

Tuesday.

And Jehoash did that which was right in the eyes of Jehovah all the days wherein Jehoiahi the priest instructed him.—2 Kings 12: 2.

Yet, like hosts of others, he began better than he ended. (See 2 Chron. 24: 17, 18.) A good start is no guarantee for a good finish. "He that endureth to the end shall be saved." Dr. Adam Clarke comments thus: "Oh, how few of the few who begin to live to God continue unto the end!"

Reading—2 Kings 11: 1-16.

Wednesday.

Thou (Joash the king) shouldst have smitten five or six times; then hadst thou smitten Syria till thou hadst consumed it.—2 Kings 13: 19.

Bishop Edward King gave the following counsel to his undergraduate friends, when leaving Oxford: "Aim high in your life. 'Thou shouldst have smitten five or six times.' Often the cause of failure is because you don't press your victory. Let me leave that with you as your text. Bishop Wilberforce impressed that text upon me years ago. Have higher aims."

Reading—2 Kings 13: 10-35.

Thursday.

And Jehovah smote the king, so that he was a leper unto the day of his death.—2 Kings 15: 5. Like Jehoash, Araziah "began well but failed before he finished. . . . God smote him with this leprosy, to chastise him for his presumptuous invasion of the priests' office."

Reading—2 Kings 15: 1-12.

Friday.

In the ninth year of Hoshea the king of Assyria took Samaria, and carried Israel away unto Assyria, etc.—2 Kings 17: 6.

"There, we have reason to think, after some time, they were so mingled with the nations that they were lost, and the name of Israel was no more a remembrance. Those that forgot God were themselves forgotten; . . . those that would not serve God in their own land were made to serve their enemies in a strange land."

Reading—2 Kings 17: 1-23.

Saturday.

And Hezekiah received the letter from the hand of the messengers, and read it; and Hezekiah went up unto the house of Jehovah, and spread it before Jehovah.—2 Kings 19: 14.

"Not as if God needed to have the letter shown to him (he knew what was in it before Hezekiah did), but hereby he signified that he acknowledged God in all his ways . . . and that he referred himself to God, and his righteous judgment, upon the whole matter."

Reading—2 Kings 19: 1-14, 35, 37.

Sunday.

And the king stood by the pillar, and made a covenant before Jehovah, to walk after Jehovah, and to keep his commandments.—2 Kings 23: 3.

"So shall I bless thy pleasing sway;

And, sitting at thy feet,

Thy laws with all my heart obey,

With all my soul submit."

Reading—2 Kings 22.

A Mother's Love.

Last night, as I lay sleeping, a dream there came to me.
A dream which stirred me strangely, a dream I still can see.
Sometime before the sunrise, just when the morn was nigh,
Methought an angel called me, from out the starry sky.
And as I lay and listened, he softly called to me—
"Strange sights before the morning I wish to show to thee."
Then swiftly he descended, and took me by the hand;
We floated soon together above the sleeping land.
At last, unseen we entered a cottage mean and small,
And as I gazed around me I saw by yonder wall
A mother gently rocking her wailing babe to rest;
The angel whispered, "Surely a mother's love is best."
"But come, we must be going, see, it is nearly day."
He spread his wings, and silently, softly we sped away.
Inside another dwelling we soon made pause again,
Wherein a child lay tossing upon a bed of pain.
His mother watched beside him, by weariness oppressed;
The angel whispered, "Surely a mother's love is best."

When next a house we entered, the day had broken bright,
We saw a mother toiling in the early morning light.
So hard she worked maintaining all well within her nest.
The angel whispered, "Surely a mother's love is best."
The last house was a grand one, with gilded, arched halls,
And everything was gorgeous within those splendid walls.
But joy and mirth were banished, the place was hushed and still,
For in an upper chamber the mother loved lay ill.
Into that still room, softly, we stole with bated breath,
Where lay a brave soul fighting her last lone fight with death.
I asked my guide, "Who is it, dying, in this stately place?"
He said, "Go, look." I did so. It was my mother's face.
I started back in terror, with loud despairing cry,
When, suddenly, I awakened, to find the sun was high
And on my heated forehead, my mother's hand was pressed.
I gazed into her face, and sobbed, "A mother's love is best."

—Dorothy Arland

Sisters' Conference, New South Wales.

The New South Wales Sisters' 33rd Annual Conference, held in Enmore Tabernacle, on April 12, 1927, will long be remembered by the many sisters present as a day of rich spiritual experience and happy fellowship.

The Conference opened with a devotional session led by Mrs. Fox, and her talk on "She hath done what she could," followed by a most appropriate solo by Mrs. Walter Fox, created an atmosphere most fitting for the discussion of the King's business.

The business session, under the presidency of Mrs. Clydesdale, began with the minutes of the 1926 Conference, which were read and confirmed.

Correspondence was received from Bro. and Sister Whelan, Sisters Eadie and Nichols from Ryde Home, Sisters' Conferences of South Australia, West Australia, Victoria, Queensland and Tasmania, from the F.M. Board and the H.M. Committee.

Roll-call of delegates showed representation from 28 churches, delegates, members and visitors numbering over 200.

The following officers were elected:—President, Mrs. Rush; vice-presidents, Mrs. Corbett and Mrs. Clydesdale; secretary, Mrs. Fretwell; treasurer, Mrs. A. Morris. Superintendents of Committees: Obituary, Mrs. Flood; Hospital, Mrs. McKinnon; Newington, Mrs. Cox; Prayer Meeting, Mrs. Illingworth; Temperance, Mrs. Shearsten; Home Mission, Mrs. Farr; Dorcas, Mrs. W. H. Hall; Foreign Mission, Miss Simmonds; Isolated Sisters, Mrs. Partridge.

Superintendents all gave splendid reports of work heartily and well done by the sisters during the past year. The bereaved, the sick and the afflicted, the despairing and sorely tried, the poor and heavy-laden, the isolated, and all those who labor for the Lord at home and abroad, have come under the tender ministrations of the sisters of our churches during the year, and who can measure the result of their self-sacrificing service for the Master they love?

Miss Blanche Hall rendered a sweet solo, which was much enjoyed by all. Thanks are due to Mrs. Rush and Miss Simmonds, whose foresight and labor made the lunch hour a happy one for all.

The afternoon session opened with devotional exercises led by Mrs. Paternoster, who gave a very thoughtful and helpful talk on "The Pre-eminence of Christ." We were glad Mrs. Ashwood was able to be present to welcome the visitors in her own happy and sincere way. Responses were given by Mrs. Fisher, of S.A., and Mrs. Escott, whose message was from the text, "In the beginning, God." The president's remarks were brief but stirring, as in the words of the apostle she besought us to present our bodies a living sacrifice, wholly acceptable to God, which is but our reasonable service. All felt the deep spirituality and sincerity behind the message, and the prayerful preparation was rewarded in the uplift of hearts as in conclusion all dwell on the beautiful words of that hymn of consecration. "Take my life and let it be, consecrated Lord to thee," so sweetly rendered by Sister Edgar, of the Sydney City Mission. Bro. G. Fretwell gave a fine talk on the subject of "A Great Woman, the Woman of Shunem," showing how many and varied are the avenues of service for women, and how great a part they have in the extension of the Master's kingdom.

The Executive extend their thanks to the officers of the City Temple and Enmore Tabernacle, for use of their buildings during the year; to our retiring president, Mrs. Clydesdale, who so ably led us during our past year's activities, and to all who have helped to make this Conference so successful and happy.—Janie Jackson Fretwell, Hon. Sec., "Braemar," Carlisle-road, Epping, N.S.W.

Prayer Meeting Topic.

May 11.

SEEKING FIRST THE KINGDOM.
(Matthew 6: 33.)

F. J. SIVYER, B.A.

"But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." Jesus is no hard task-master. His commands have rather the nature of entreaties. Whenever he asks a man to do anything, there is good reason and rich reward for doing it.

The Kingdom.

"The kingdom was something more than a mere phrase constantly found on the Master's lips. It was a passion in his heart that carried him on to the Cross.

"The disciples were already familiar with the idea of the kingdom of the Messiah, but it was narrowed by material, political, and racial considerations. "Wilt thou at this time restore the kingdom to Israel?" they cried. Jesus was thinking of a Society that went out beyond the borders of his race, and up to the throne of God. It was a Society and a Spirit that held men together in love, and right, and honor, because it was God's Spirit, and his redeeming purpose and plan dwelling among them."

An Objective.

"Seek ye first the kingdom of God." Christ was not thinking so much of his gain, but ours, when he issued that clear command. Everyone must have an objective in life, an aim, something to live for. Nothing holds and helps a man more than a lofty and an absorbing purpose. Listen to the lament of one who never responded to our Lord's command!

"Oh, I have been but driftwood on the shore, Caught ever by the sportive waves of life, Been tossed now here, now there, have been outborne

Some little way toward the brave and boundless blue,

Then by the homing tide been borne again, And bumped now here, now there, but still been left

Upon the shifting shingle and the sand. Great forces every moment, every hour, Between the wide horizons of the world Pursue their business and demand not rest, But I in impotence and passiveness Have drifted through the world—an accident!"

A Cure for Care.

Leo Tolstoy has been described as the greatest man of the age. He was always a seeker. He sought near and far for something to satisfy. And at last, when reading the New Testament, he came across this command, with its gracious promise—"Seek ye first the kingdom of God . . . and all these things shall be added unto you." Tolstoy saw his mistake. He had been seeking great things for himself; from henceforward he sought first the kingdom of God, and he found peace and the abundant life.

"Arguments against worry are numerous enough," says A. W. McClymont, "but man is too complex a creature to be satisfied with arguments. In his wisdom Jesus gives us comfort, comradeship, courage, and the self-forgetting spirit of a new enterprise in which we do not stand alone." "Seek first the kingdom of God, become a partner in this royal business, it will not fail or disappoint you; have a share in God's thoughts and purposes for men and discover that he has indeed a Father's interest in the souls that he has made, and that Christ died to redeem. Then you will find anxiety is swallowed up in assurance."

TOPIC FOR MAY 18.—THE STRAIT GATE.—Matt. 7: 13.

Our Young People.

Conducted by Leslie C. McCallum, M.A.

A WORTH-WHILE GIRL.

"Why are you college fellows so devoted to Miss Brown? There are so many more attractive girls." The reply was, "She's such a good comrade, and gives us a square deal, and always expects the impossible of us. So it keeps us hustling to measure up to her ideals. I tell you it will be a mighty big man who will qualify to win her. She's not like an ordinary girl. She doesn't hold herself cheap."

Yet there had been hard times in this girl's college life when it would have been much easier to follow the crowd than to maintain her ideals. As she once confided in a friend, "It is terribly hard to resist the appeal of 'Oh, come on, all the girls do it,' but you know I have to live with myself, and I couldn't sleep at night if I couldn't square myself with my conscience."

BIBLE SCHOOL PROGRAMMES.

Without a programme any organisation must come to grief. The Bible School with its great aim will fail if there is no outlined plan of any kind. Aims will never be reached by aimless methods.

Well-defined Programmes Necessary.

Every Bible School superintendent should have a well-defined knowledge of the lessons that are to be covered during the school year. It may not be possible under our present system of quarterly lesson books to plan for the work of the whole year, but it should be possible to arrange for special features that will help make the lessons for each quarter more interesting and profitable. In the average school fully as much time is occupied with what we term the opening and closing exercises as with the lesson. Very often these exercises have a deeper and more lasting influence than the formal lesson itself. Therefore these exercises should be carefully and prayerfully arranged. No matter how splendidly and wisely the lesson may have been taught in the class period, it is easy to undo all the good it may have done by closing exercises that are irreverent and undignified. The reason for all this is not hard to find; in the class the pupil is often no more than a listener; in the "exercises" he is a participant, nearly all his senses are brought into activity, and the impression is thus the stronger and more enduring.

Build the Programme Around the Pupil.

Every programme should be built up with the needs of the pupil in view. Too often concern for the good of the organisation outweighs the concern for the pupil. The Bible School exists for the purpose of teaching and winning the scholar for the service of Christ, and all our efforts should be directed toward the development of his spiritual life. If any other interest than this is placed first, we are occupied

with things which are secondary and subordinate. If we would aid the child in his development, we must take our stand with him, realising that he is a living, self-acting being, and bring within his reach what his life needs, what it will take within itself, assimilate and grow upon. We shall be greatly helped in accomplishing this end if we have before us clear and definite plans that cover the work of the year. It will help both superintendent and teachers if they together lay down definite plans for the future and seek to see these plans fulfilled.

The Sunday Programme.

Not only will the wide-awake superintendent plan for the work of the whole year, but he will make careful preparation for the weekly session of the school. Henry F. Cope has said, "Some schools are conducted; others meander and often get lost. The former have carefully prepared and definite programmes; the latter do not. A school on a schedule means a school that arrives somewhere." The ideal programme will not only be carefully planned, it will also be varied, bright, brief, and framed with a view to developing in the child the spirit of reverent worship. Let every hymn, reading or other exercise be selected with reference to its influence on the pupil's life; let every detail be carried out, even to the announcements, in such a way as to strengthen feelings of worship, of honor for things divine and of desire for a nobler life. Nothing counts for more in the education of a child than the extent to which, and the manner in which, he expresses himself naturally in such collective acts as singing, praying and reading. The superintendent who comes to his task with his programme thoroughly prepared will surely reap the reward of the time and thought that he has put into it, for he will see the result of it in a school that is well conducted, and one in which the spirit of reverence is cultivated.

OUR PICTURE.

This week we present a picture of some of the members of the Bible School at North Essendon, Victoria. This school meets in the North Essendon State school, and is in the centre of a large and growing district. Already forty-three scholars have been gained, and the future promises even bigger results. Bro. Mason is the superintendent, and Bro. Hillbrick who, until recently was with the Ascot Vale Bible school, is the secretary of this young and thriving school. We are confident that under the capable direction of its leaders a great future lies ahead of this school.

HOW TO HELP.

Said Peter Paul Augustus,
"When I am grown a man,
I'll help my dearest mother
The very best I can
I'll wait upon her kindly;
She'll lean upon my arm;
I'll lead her very gently,
And keep her safe from harm.
"But when I come to think of it,
The time will be so long."
Said Peter Paul Augustus,
"Before I'm tall and strong,
I think it would be wiser
To be her pride and joy
By helping her my very best
While I'm a little boy."

—"Brown Memorial Monthly."



Some Teachers and Scholars at North Essendon Sunday School.

Foreign Missions.

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

On May 3, at a garden party given to the Duke and Duchess by the Governor of South Australia, our Federal Executive presented the following loyal address:—

ADDRESS OF LOYALTY AND WELCOME.

To
Their Royal Highnesses
the
Duke and Duchess
of
York.

May it please Your Royal Highnesses—

We, the members of the Churches of Christ in Australia, desire to assure your Royal Highnesses of our loyalty and devotion to the Throne and person of His most Gracious Majesty, the King, and to express our sincerest pleasure occasioned by your visit. We are thankful to Almighty God for your safe arrival. We share with our kinsmen the high expectations your presence will inspire in stimulating our love and loyalty.

We deeply appreciate the personal sacrifice entailed in the long journey taken to honor us with your presence involving as it does the separation from your little daughter, and other members of the Royal Family. May we hope that you will find some compensation in your more intimate personal knowledge of the devotion of the Australian people.

We pray that Your Royal Highnesses may be safely guarded during your travels, and be brought again in health and strength to your loved ones.

We hope that you may be long spared to enjoy the happy memories of your visit, and the high place which you have won in the affection of our people.

Signed on behalf of the members of the Churches of Christ in Australia.

W. Morrow, President.
Geo. T. Walden, Vice-president.
W. G. Graham, Secretary.
A. J. Gard, Treasurer.

NOTES AND NEWS.

The brethren on Oba, New Hebrides, are building a large baptistry, and hope soon to report a number of baptisms.

Mr. and Mrs. D. M. Wilson, who are two of the stalwarts among our Foreign Missionary forces in West Australia, and who have rendered great service to out-going and returning missionaries by placing their motor car at the disposal of missionaries, left on April 25 for a trip to Europe and America. They carry with them a letter from the F.M. Board to any of the missionary organisations in Europe and America.

Bro. Kwaan Young Man is having good meetings in West Australia. A young Chinese, who was working in a ship, has been baptised. Bro. Kwaan says, "The special feature of the work in Perth is that there are many exceptionally zealous laborers, who are the real backbone of the church. One thing they are especially interested in is the building of a church in Canton. The preparation for this is progressing favorably."

On Pentecost Island Bro. David Bullacasso, who, with some teachers, is holding the fort between Bro. MacKie's visits, reports that the teachers are working hard to advance the cause on Pentecost. They have had ten baptisms. On Oba an old pig chief with a bad reputation has come out and taken Christ as his Saviour, and it is expected that a large number will follow him, as the chief has great influence with his people, and they give him implicit obedience.

Bro. Bullacasso on Pentecost writes: "I have received your letter and read it out to all the Christian men and women here, and they told me to tell you and all Christian brothers and sisters in Australia of their rejoicing that you all remember us in the work here on Pentecost. We thank you for your prayers, and we know that if we continue to believe on Jesus, we will see him face to face in heaven by-and-bye." Bro. Bullacasso is stationed at Bannatnal, South Pentecost, and keeps on the school work helping the boys in their reading and writing. He says, "I not understand very much, but God said, 'speak one little word for Jesus, Oh, speak or sing or pray.' We are very anxious for a missionary to be sent here, and we will not forget you in our prayers that you may be able to send another man down to help us in God's work. We have had five missionaries here, Mr. Thompson, Mr. Filmer, Mr. Black, Mr. Dalvese and Mr. MacKie, and we remember them in our prayers yet, for they came and preached to us all the name of our God and Saviour Jesus, who gave up his life for all mankind. Mr. and Mrs. Filmer and family are now on Ambrim."

Miss Florence Cameron reached her home in South Australia on Friday, April 29. She is looking remarkably well. She says that the voyage has been a great help to her health. She spent a happy and busy two weeks at Perth attending their Conference and addressing various meetings.

Tuesday, May 3, the S.A. F.M. Committee will hold a welcome meeting to Miss Cameron, from India; Mr. and Mrs. Nicholls, returned C.I.M. missionaries (they are neighbors of our own missionaries at Huelliehow), and Mr. Medwyn Pascoe, also a returned C.I.M. missionary.

On Thursday, May 5, our Sisters' Conference will give a welcome to Miss Florence Cameron, and on Thursday night she will be welcomed again by the Maylands church, of which she is a living link. For the rest of May Miss Cameron has been asked to take an absolute rest. Should her health permit, during the month of June she will visit some of our South Australian churches.

Mr. T. Escott has written a very interesting booklet on the work at Diksal, India, under the title of "A Peep into India." The booklet has been printed by MORTONS Limited, and like all their work is well done, and very attractively produced. One thousand copies have been donated to the Foreign Mission Board by a member of the New South Wales F.M. Committee. These booklets will be sold at sixpence each. Copies may be obtained from Geo. T. Walden, 74 Edmund-ave, Unley, S.A.; Mr. J. Clydesdale, 9 Grand-pde, Brighton-le-Sands, N.S.W.; Mr. J. E. Allan, 51 Watt-st., Box Hill, Vic.; Mr. H. W. Hermann, Francis-st., Eagle Junction, Brisbane, Qld.; Mr. A. J. Ingham, 41 Woodville-st., North Perth, W.A.; and Mr. J. C. D. Green, 83 Giblin-st., New Town, Hobart, Tas.

HELP! HELP! HELP!

It is a case of the many helping the few. At the present time there is much unemployment everywhere, and the Victorian Social Service Department has enquiries from many who are willing to do even the casual job, and who would rather earn money than receive a gift. Painters, gardeners, caretakers, cleaners, etc., are available. "Help us to help others."

Will H. CLAY, Organiser, 49 Elizabeth-st., Melb.

IN MEMORIAM.

BURDEU.—In loving memory of our dear son and brother, Corporal Cyril A. Burdeu, who was killed in action at Gallipoli, May 9, 1915. Loved and remembered always. Our Anzac. —Inserted by A. Burdeu and family.

DUNN.—In loving memory of Captain Francis Henry Dunn, M.C., 23rd Batt., A.I.F., who was killed in action at Bullecourt, May 3, 1917; dearly loved only son of the late F. G. Dunn and Mrs. E. R. Dunn, Story-st., Parkville.

COMING EVENTS.

MAY 8 and 11.—One of the noted events of the year. Cheltenham Church Anniversary will be held on May 8 and 11. Special services, and tea and public meeting, when Dr. Brandt and Mr. S. H. Mudge are the expected speakers. Brethren everywhere invited.

MAY 8 and 12.—Balmain-st., South Richmond, Church of Christ, Anniversary Services will be held on May 8. Thursday, May 12, Public Meeting at 7.45, followed by a coffee supper. Tickets 1/- and 9d.

MAY 8, 15, 18.—Moreland Bible School Anniversary. May 8, 3 p.m., Bro. D. Griffin. May 15, 3 p.m., Distribution of Prizes. May 18, Children's Demonstration. Bright singing under Bro. Barber. Come and spend a happy time with us.

MAY 8—22.—Plan to be present at the Monster Tent Mission at Fairfield Park, now in progress, and continuing till May 22. Interstate preacher, Bro. G. Tease. Bro. J. Baker, song leader. Prayers and co-operation of sister churches solicited.

MAY 12.—8 p.m. Foreign Mission Rally at Essendon Church. Speakers, Mr. and Mrs. Anderson, our missionaries from China. Everybody welcome. Members and friends of neighboring churches especially invited.

MAY 22.—Carnegie Church Anniversary, 11 a.m. Reunion and Communion Service; speaker, Bro. J. E. Thomas, 3 p.m., Carnegie Memorial Hall, P.S.A.; speakers, Bren. J. E. Thomas and D. Griffin. 7 p.m., Bright Choral Service; speaker, J. E. Shipway. A cordial invitation is hereby extended to all old members and friends to enjoy these services with us. Visitors will be entertained for both dinner and tea. Motor cars will meet the 10.20 a.m. (Carrum) train from Melbourne at the Caulfield station. So that catering arrangements can be made, please advise the secretary, Bro. J. L. Ward, 6 McPherson-ave., Carnegie, of your intention to be present.

MAY 22, 29, 30.—Prahran School Anniversary Services. Sunday, May 22: 3 p.m., Mr. H. J. Patterson, "Bridging the Chasm"; 7 p.m., Mr. A. W. Connor. Sunday, May 29: 3 p.m., Distribution of Prizes; 7 p.m., Mr. A. W. Connor. Special singing by scholars, under Mr. F. G. Chipperfield, with Griffiths' orchestra Anniversary Concert, Monday, May 30, in Old Town Hall. All welcome.

FOR SALE.

New five-roomed house, one and half acres, good land in splendid position, fenced, planted with pines, gums, almonds; water laid on; excellent view Kintyre Extension, Boort. Particulars, F. T. Burt, Boort, Vic.

Fruit trees, best sorts, 13/- doz.; Passions. Grape Vines, Goosecherry, Currants, Logans, 4/- doz.; Strawberry, 9d. doz., 2/6 100; Raspberry, 1/3 doz.; Chestnuts, Walnuts, Almonds, 1/3 each; Orange, Lemon, 3/- each; Rhubarb, 5/- doz.; Asparagus, 1/3 doz.; Cabbage, Cauli., Lettuce, 1/- 100 on rail, 2/- posted; assorted bulbs, 2/- doz., 2/6 posted; Choice Roses, bush, climbing, 1/- each, standards, 3/-; Gums, Cypress, 8/6 doz., 55/- 100; Oaks, Elms, Planes, Poplars, 1/6 each; Hedges, Golden Privet, 2/- doz. green, 1/6; Veronica, 4/-; Boobyalla, 6/- doz. Climbing plants, 1/6 each. Price list posted.

A. G. NIGHTINGALE,
NURSEYMAN, EMERALD, VICTORIA.

Here and There.

Warrnambool, Vic., mission enters into its second week with a continuance of good attendances. One confession on Thursday night.

We are grateful to Bro. W. C. Craigie for his kindness in supplying the photographs of the address presented to H.R.H. the Duke of York which appeared in our last issue.

In this issue we print the last of Bro. Ethelbert Davis's articles on "The Restoration Plea and its Commitments." A great amount of useful teaching has been given in the series.

At the Webb-Lampshire tent mission at Forestville, S.A., twenty have confessed Christ as their Saviour. The new chapel will be opened on May 7. Bible School is growing.

Students at the College of the Bible, Glen Iris, appreciate the comfort provided by the newly-installed radiators. The cost of this service is just over £100. To date £50 has been received toward this, mainly from Endeavor Societies, and the organising secretary will be glad to hear from others who wish to have a part.

On May 1 the 13th anniversary of Chatswood church, N.S.W., was celebrated. All were pleased to have Bro. Whelan at the communion service, the first time for seven weeks. His health is gradually improving. His morning subject was "Conditions of Revival." At night he spoke on "Some People Cannot Listen-in." There was a good attendance at each service.

A bright and helpful meeting of Southern District Sisters' Fraternal was held at Milang, S.A., on April 15. Six churches were represented, and 42 sisters were present. Some fine papers were written and read by sisters. A collection was taken, and it was decided to send £2 to help the work at Canberra. The sisters joined with brethren in opening and closing devotional services. Dinner and tea were served in the vestry.

At Ma Ma Creek, Qld., the Ball mission opened on April 17, with crowded meetings, and continued each night until April 25. Interest was very keen, people travelling long distances to hear the blind preacher, the chapel being well filled each night. On evening of April 24, the hall was packed. Bro. Ball's subject was "The Supreme Question." At the close one confessed Christ. On Monday night the chapel was again packed, and at the close of the Gospel address four candidates were baptised. The offering amounted to about £23.

Malvern-Gaulfield church, Vic., reports splendid services on May 1. Special offering for Bible School and Young People's work was £6/8/6, both the Bible School and church participating. Miss Effie Varley, returned missionary from Sudan mission in West Africa, gave a splendid morning message. Bro. D. H. Griffin preached to a full house at night, his subject being, "When Royalty Saved a Nation." This is the first of a series of biographical sermons. At these May meetings the congregation is being invited, prior to the address, to guess who the character under discussion is.

During the past month £71/1/2 has been added to the Canberra Fund in cash and promises. The total in the fund is now £1,809/18/5. To this amount the States have contributed as follows, viz.:—N.S.W., £1,140/10/6; W.A., £199/1/2; S.A., £104/9/3; Vic., £189/1/11; Qld., £48/4/6; Tas., £14/14/6; while in interest and from outside the Commonwealth £23/16/7 has been received. The balance (£1,190/1/7) will need to be secured by June 30. In this national work every member should have a hand. Send your gifts, no matter how large or how small, to Thos. Hauger, c/o G.P.O., Adelaide, S.A., or Alf. J. Gard, King's-gve., Trammere, Adelaide, S.A. You had better send it to-day, lest you forget.

At Glenferrie, Vic., on May 1, Bro. T. H. Scambler commenced the series, "Great Moments in Jesus' Life," the studies being "Baptised in Jordan," and "Tempted in the wilderness." A young lady was received into fellowship on faith and baptism.

Essendon, Vic., Bible School celebrated its anniversary on May 1. There were splendid attendances. R. W. Payne (Horsham) spoke, and A. Henry presided at the morning service. In the afternoon D. H. Griffin gave a forceful and attractive message to parents and children. At night the building was packed. H. B. Robbins gave a magnificent message, at the close of which two young men from the Bible Class, and one lad from the school, made decision for Christ. Some 200 children took part in the choruses, and acquitted themselves finely. R. W. McKenzie splendidly conducted the singing.

The Dorcas or Ladies' Aid Societies in all the States are requested to note that the Victorian Women's Conference has undertaken to raise £150 for renovations and furnishing comforts at the College of the Bible as a coming-of-age gift. The Board of Management will be glad if societies in other States who contemplate sending goods in response to the appeal made by the organising secretary in February will, instead, send cash to supplement what is done in Victoria, so that all furnishings, etc., may be uniform. Several gifts have been received and appreciated, but it is desired now to coordinate the earlier plan with that adopted by the Victorian sisters.

The second issue of the Federal Directory is now being prepared, and as soon as the matter is in hand from the State Conference secretaries the Editor, Bro. W. L. Ewers, will publish same. The book will contain a complete list of all Conference Committees, State and Federal; addresses of all secretaries (church, Sunday School, C.E. societies and clubs), and of all the evangelists of our churches in Australia and New Zealand. There will also be copies of the Federal Conference and F.M. constitutions, statistics, and other information of a helpful character. Every preacher and church secretary should secure a copy, as also should secretaries of other organisations. As the issue will not be a large one, orders should be sent early to the State Home Mission secretaries, or to Austral Publishing Co. It is expected that the directory will be available before the end of May, at a cost of 1/- per copy.

Recently we referred to the strange questions forwarded to us. Another of these has reached us, in which the right of appointing to a responsible conference position of one who conducts worldly amusements, such as card parties, in her house is questioned by a sister. Of course we have no knowledge at all of the persons concerned, and cannot vouch for the accuracy of the descriptions in the inquiries. What we previously wrote in our issue of April 21 must stand as our considered judgment and our answer to the inquiries sent, and it also answers our second querist. One sister, who evidently considers that she knows the persons previously alluded to writes in defence. We are personally quite ignorant of whether or not her conjecture is right. She says, in part, that "a certain person (who is not a member of the church) wished to hold an evening in aid of hall fund, and the home of the erring deacon was placed at his disposal. A quiet game of cards was played (neither for money nor prizes), and a few of the young folks danced on the verandah. It was harmless dancing, neither the deacon nor his wife can play cards or dance, and no members of the church did either." This is cheering, so far as it goes, and in justice we publish the statement. We replied to a general

question, not to any specific charge, and our reply to the question as put still stands. We would urge that all Christians, and particularly those in responsible office, consider the influence of their example; and, when this is properly done, all doubtful amusements will be shunned. No one has a right to spoil his influence for Christ. None of us liveth unto himself.

At Gardiner, Vic., on April 21, Bro. and Sister W. Leech and son were received by letter from Wedderburn, whilst Alan Leech was received, following his baptism on April 21 by Bro. Mudford. At night Bro. Gebbie preached, and one man made the good confession: On May 1, 151 were present at the Lord's table. Bro. A. W. Connor gave a fine exhortation. At Bible School 167 were present. At night Bro. Gebbie preached on "Baptism," and afterwards baptised him who had confessed Christ. The choir, under Sister Gebbie, is helping greatly in the meetings.

On April 24 Mrs. Russell and her daughters, Misses Dorothy and Mercia, were received at Enmore, N.S.W., by letter from Mosman. Among visitors were Bro. and Sister E. Saxby and Bro. and Sister G. Bateup, of Adelaide. At night an Anzac service was held, Bro. Paternoster reading the names on the honor roll and preaching on "The God of Peace." A young woman confessed Christ. Among visitors on May 1 were Bro. and Sister L. Larsen and son, Q.; Bro. and Sister C. Bell, Miss Lawrence and Miss Warncken, S.A. Bro. Paternoster spoke on "The Marks of a Strong Church," and at night conducted the monthly questions meeting. This service grows in interest. Two young women confessed Christ, and a young man desired to be restored to fellowship. There was a baptismal service at the close. The quarterly business meeting on Wednesday showed the work to be very satisfactory.

Following is from "The Christian Evangelist" (U.S.A.) of March 24:—"One of God's noblest men was gathered home when D. C. McCallum, pastor of First Church of Christ, New Philadelphia, O., died after an attack of double pneumonia lasting only one week. His spirit passed at 11 a.m., March 11, 1927. Don. McCallum, as his friends called him, was born in Australia, May 20, 1876, and was, therefore, in his 51st year. He entered the church when quite young, and early showed a deep interest in all her work. He chose the ministry as a life calling and preached a short time in his native land. He came to America in 1902 to enter the College of the Bible and Transylvania College, Lexington, Ky. Then followed two years at Harvard. He graduated with the degrees of S.T.B., and A.M. Responding to the world call, he spent six years in the Philippines, being sent out by the United Christian Missionary Society. He returned to America in 1916 and was actively engaged in the Men and Millions movement in Y.M.C.A. work during the war, and in pastorates at Beaumont, Tex., Calhoun, Ky., Madison, Ind., and at New Philadelphia, O. Those who knew Donald McCallum best loved him most. He ever left the impression that in his bearing, character, and work he had attained a high ideal of Christian manhood. He was deeply loved by the congregation from which death suddenly separated him, and by many friends in other parts of the United States and Australia. He was a hard worker, a student with a broad mind and a high spiritual aim. He was suffering from a too close application to his work when the fatal attack came on. Surviving are the widow, two children, Martha Cherry and John; also his mother, three sisters and one brother in Australia; Mrs. Martha McCallum, 76, Mrs. R. M. Williams, Mrs. Leslie Verco, Mrs. S. McCann, and L. C. McCallum, State organiser of young people's work in Victoria; and three brothers in the United States, P. D. McCallum, minister at Crawford-rd., Cleveland, O., W. C. McCallum, minister at Alliance, O., and Dr. J. T. Carey McCallum, Indianapolis, Ind."

Victorian Women's Conference.

The Victorian Women's Forty-second Annual Conference was held in the chapel, Lygon-st., Carlton, on Wednesday, April 13, 1927. Mrs. Hayward, president, was in the chair. The morning devotions were led by Mrs. Trehearne, her theme being "Walking, Talking and Abiding with Jesus."

Minutes of last year's Conference meetings were read, and confirmed. Correspondence included letters from Mrs. Martin (Macedon) and Mrs. Way. Decided to hold next Conference in the chapel, Lygon-st., on Wednesday prior to Good Friday. The secretary was asked to convey the thanks of the sisterhood to the editor and manager of the "Australian Christian" for their courtesy in printing the monthly executive reports and conference matter. Greetings to be sent to our missionaries in foreign lands, and several sisters unable to be with us through sickness. Greetings were received from Mrs. P. Pittman (India), and Miss Vera Blake, Mrs. Laidlaw (America), Mrs. Cosh (W.A.), Mr. W. Gale (secretary General Conference), Mr. J. E. Allan (secretary F.M. Committee), Tasmanian, West Australian, N.S. Wales, South Australian and Queensland Women's Conferences. 59 churches responded to the roll call. The obituary told of 26 sisters called to higher service. The notices of motion, which read as follows, were passed: (1) "That in view of the growing work of the Women's Mission Bands and the consequent need of more adequate supervision by the committee, all Mission Bands send their contributions direct to the secretary of W.M.B. Committee." (2) "That all superintendents of committees have the standing of delegates, and be entitled to vote on all questions."

Conference re-assembled in the afternoon, when Mrs. McCann conducted the devotions, taking for her Bible lesson "The Gift of Time." The welcome greeting was given by Mrs. A. G. Saunders, and responded to by Mrs. D. Griffin, Mrs. J. L. Brandt, Mrs. Fisher, Mrs. A. E. Baily, Mrs. Clydesdale, Miss Morris. Mrs. Anderson took for her theme, "Yea, being ambitious to preach the Gospel not where Christ is already named." Our sister gave a very interesting address on "Women and Children of China."

Incorporated in secretary's annual report were brief reports of the various departments of work. These were spoken to by superintendents and representatives of committees. Mrs. Main paid a high tribute to Mrs. Meyer and her committee for their labor of love in cheering the sick and lonely in our hospitals.

Mrs. Shipway led the evening devotions; her text, "Take the Christ of good cheer into the New Year of Service." The beautiful organ selections by Miss Pittman were composed by Mr. E. W. Pittman, of South Australia. The President, Mrs. Hayward, gave a helpful message on "Service." Mr. J. E. Thomas asked that we make an appeal this year for the College; that we try and raise £150 as a renovation fund to celebrate the coming of age of the College of the Bible.

"Don't Lose Heart" was the subject of a very fine address by Mr. R. Gebbie, in which he said, "They that wait upon the Lord shall mount up with wings as eagles." From the mountain-top we get a larger vision. We see beyond the things that harass and annoy, and in the extended vision, see so much that gladdens and inspires. Prayer brings us into co-operation with God. Let us pray and don't lose heart.

The appeal for new mission tent, which resulted in £130/4/6, was presented by Mrs. Hayward to the President of General Conference, Mr. J. E. Shipway, at the Home Mission service on Good Friday night.

In appreciation of services rendered during her year of office as President of Victorian Women's Conference, Mrs. Hayward was presented with a Bible. Mrs. Shipway made the presentation. The esteem in which the sec-

retary and treasurer are held were made manifest in the beautiful gifts of love they received. Mrs. B. J. Kemp, on behalf of Conference, presented the secretary with a gold wristlet watch, and the treasurer a xylonite brush and comb.

Mrs. A. W. Connor, in a happy way, introduced the officers for the ensuing year:—President, Mrs. J. E. Shipway; vice-president, Mrs. Reg. Clark, Mrs. G. Mitchell; secretary, Miss Rometch; treasurer, Miss Huntsman; asst. and financial secretary, Mrs. Dines.

Resolution.—"That we as a sisterhood of the churches of Christ, enter a strong protest against the Miss Australia beauty competition



MRS. J. E. SHIPWAY,
Newly-elected President of Victorian Women's
Conference.

being held at picture shows, as being degrading to womanhood, as well as demoralising to the young of both sexes."

Thanks were expressed to the officers of Swanston-st. and Lygon-st. churches for the use of their buildings during the year, to Mr. R. Lyall for auditing our books, Mr. R. Gebbie for his splendid address, Mrs. T. L. Mitchell, Miss Greenhill, Miss Rea Lawson, our faithful organist, Miss Pittman, Mrs. Leane, pianiste for executive meetings, the ladies who served the tea, and all who in any way helped to make our conference pleasant and profitable.

Superintendents of Committees elected:—Home Mission, Mrs. F. Lee; Foreign Mission, Mrs. D. Pittman; General Dorcas, Mrs. Hunter; Prayer meeting, Mrs. T. Edwards; Women's Mission Bands, Mrs. Scambler; Hospital Visitation,

Mrs. Meyer; Benevolent Home, Mrs. Croxford; Social Service, Miss Darnley; Isolated Sisters, Miss P. Ellis; Girls' Circles, Miss Smith; Obituary, Mrs. Gill. The conference was brought to a close with prayer and benediction by Mr. Robert Lyall.—L.R.

The treasurer, Miss Huntsman, submitted the financial statement. This showed the total receipts to be £107/14/11 and the expenditure £107/12/7. The largest items on the receipt side were: Dinner and Tea, General Conference, £45/0/3; Sisters' Tea, £13; Collection at Conference, £8/10/9; from Churches, £13/18/4; Collections at Executive Meetings, £14/1/6. The chief items of expenditure were: Entering, General Conference, £40/0/11; Sisters' Tea, £10/7/6; Programmes and other printing, £13/2/11; Hospital Comforts, £9; Mission Band, £9/13/3. Special donations of £5 each were made to the Bible School and to the Home Mission tent fund. The Home Mission tent appeal resulted in £118/4/6 being given by the churches to the time of closing of treasurer's books for conference. Additional responses amounting to £12 have since been received, making a total of £130/4/6.

The statement re Mission Band Fund showed that £207/16/- had been received from churches, and that this was distributed as follows: Home Missions, £103/18/-; Foreign Missions, £83/2/6; College of the Bible, £20/15/6.

SERVICE.

"When earth's last picture is painted,
And the tubes are twisted and dried,
When the oldest color has faded,
And the youngest critic has died;
We shall rest—and, faith! We shall need it,
Lie down for an aeon or two
Till the Master of all good workmen
Shall set us to work anew,
And only the Master shall praise us,
And only the Master shall blame;
And no one shall work for money
And no one shall work for fame—
But each for the joy of the working,
And each to his separate star,
Shall draw the thing as he sees it,
For the God of things as they are."

—Kipling.

FEDERAL EVANGELISTIC WORK.

The following amounts have been received from churches:—

South Australia.—Unley, £5; Long Plains, £3; Kadina, 10/3; Forestville, 10/-; Nailsworth, 10/-; Willunga, 10/-.

Victoria.—Box Hill, £2; Horsham, £2; Essendon, £1/1/-; Oakleigh, £1/1/-; French Island, 10/-.

Tasmania.—Tunnel Bay, £1/5/-; West Ulverston, £1.

Queensland.—Port Douglas, £1/5/-; West Australia.—Claremont, £1/6/-.

A secretary sent 10/- for Federal Evangelistic work, without any information whence it comes. Will he please communicate with the secretary, W. G. Graham, 3 Campbell-rd., Parkside, S.A.

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THE RESTORATION PLEA AND ITS COMMITMENTS.

(Continued from page 275.)

As an act of faith, baptism serves its purpose when the will has surrendered to it. But, unlike faith, repentance and confession, baptism is a divine ordinance designed to accomplish other things. It is a birth; it is a burial with Christ; it is a resurrection in the likeness of his resurrection; it is an initiation into the church, the body of Christ; it is in order to the remission of sins, and the gift of the Holy Spirit. These things the inspired Word specifically declares of baptism.

A fifth condition is stated by Jesus in the words, "He that endureth to the end shall be saved"; and the whole tenor of New Testament teaching confirms that. Endurance unto the end in the state brought about by conversion is necessary to salvation. As conversion has to do with the whole man, intellect, emotions, and will, the process of conversion is Scripturally and psychologically imperfect without a compliance with all these divine requirements.

Having indicated briefly the nature and the purpose of the conditions, it will now be in order to state that, with these churches, the question of the terms or conditions of salvation is involved in the authority of Christ, in the sovereignty and sufficiency of the Scriptures in matters of faith and practice, in the return to the New Testament church, and in the restoration of primitive Christianity. If, originally,

(Continued on page 286.)

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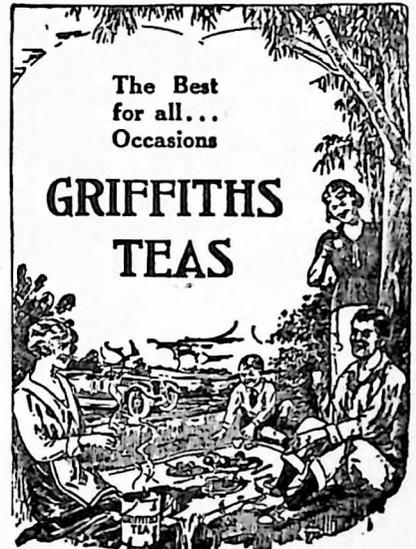
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News of the Churches.

Tasmania.

Many Launceston members attended the conference at Hobart. The local work was ably maintained by Bren. C. Crabtree, W. Libbey, A. Lee, A. Keats, P. Cross, and Sister Ruby Nicholls as organist. On April 24 Bro. R. Townsend and Sister Miss Knowles, from Cheltenham, were present. In the morning Bro. A. G. Noble spoke on "Echoes of Conference." His evening message was on "Greater Love."

Western Australia.

Work at North Perth goes forward steadily. Since last report five have been added to the church, four by baptism, and one who was formerly immersed. On April 17 there was a fine evening attendance. Bro. Hunt, of Kalgoorlie, preaching on "Seeking the Crucified." Bro. Ingham conducted a special Anzac service on April 24. It was another fine meeting. Special singing was rendered by the choir, and a solo sung by Miss P. Stewart. The Bible School and Kappa and Phi Beta clubs are all making good headway.

At Subiaco, the rally month closed with a fellowship tea on Mar. 31. The Ladies' Aid served a delightful tea to a large gathering. The junior girls' club entered for lunch and afternoon tea; at Subiaco Oval for the conference picnic on Easter Monday. Easter Sunday, the sunrise prayer service was well attended. Bro. W. Thompson, of Cottesloe, spoke in the morning; Bro. Stewart, of Parkdale, Vic., preached in the evening. Bro. Brook's evening addresses for the month were "The Trial of Jesus," "His Cross," "His Resurrection," "His Ascension." May is "family month," with special services each Sunday evening; Sunday, May 1, young people's day, address by Bro. Brook on "Ten Young Girls."

Kalgoorlie church reports fine attendances at mid-week meetings. The Y.L.O. are also having fine meetings. The young ladies are busily getting ready for their sale of work and concert. The K.S.P. society is having fine meetings, and are increasing in numbers. C.E. meetings are keeping well up to the standard. April 24 saw fine gatherings, the chapel being packed morning and evening, among the visitors being Bro. and Sister Winch, and Sister Wild, from Subiaco. Bro. Hunt exhorted the church, giving a short resume of the conference. He also spoke at the Gospel service. At the conclusion one young man made the good confession. Sunday School attendances continue to keep up, there being present 230 scholars.

Queensland.

New Veteran reports good meeting on April 24. Bro. E. Trudgian preached powerfully on "And with the Morn." Over 30 broke bread. At Hawthorne on April 17, both services, which were conducted by visiting brothers, were well attended. The church has engaged Mr. J. Larsen as evangelist for twelve months, commencing May 1.

Albion attendances were good during the absence of Bro. H. G. Payne in Sydney and Melbourne. Bren. C. Young, F. Enchelmaier, Hon. W. Morrow, W. Rothery and S. Vanham helped much by taking the services. On April 23, the Y.P.S.C.E. ran a successful launch picnic to Seventeen-mile Rocks. On 24th meetings were excellent. C. Snow, of Murwillumbah, N.S.W., was a visitor. Much sympathy is felt for the secretary (Bro. Taylor and Sister Taylor in the loss of their infant boy, and with Bro. and Sister Furlonger in the death of the latter's sister (Mrs. A. Hutson, of W.A.). On Anzac Day, H. G. Payne was the speaker at the combined service held in the Baptist City Tabernacle.

Bro. Alcorn addressed the church at Brisbane on morning of April 17. A large number of visiting brethren were present. In the afternoon the conference sermon was preached by W. Morrow, of Adelaide, to a crowded house. Bro. Morrow also spoke at the Gospel meeting, when the church was crowded. On April 24 Bro. Snow (Murwillumbah) spoke at the morning meeting. Bro. Alcorn spoke at night, when one young man made the good confession.

Bundamba meetings are well maintained. One was recently restored to fellowship. Bro. Larsen preaching. We are sorry to report the death of Bro. Matthew Mackie, a consistent member and preacher for many years. The church sympathises with Sister Mackie, nephew and niece. At a social evening on April 22, the church had farewell to Bro. Larsen, who has been preacher at Ipswich for the last two years. Brief speeches were given by Bren. Finlayson, G. Green, and R. Coward. Bro. Larsen was presented with a gold-mounted fountain pen and pencil. The sisters presented Mrs. Larsen with a stationery outfit. Bro. Larsen made suitable acknowledgment.

South Australia.

At Queenstown on May 1, Bro. Brooker exhorted the church. At the evening service the chapel was filled, when Bro. Brooker preached on "A Royal Visitor"—"Behold I Stand at the Door and Knock." Two ladies confessed Christ.

Snowtown reports fair attendances at all services on April 17. Bro. Robt. Harkness, B.A., addressed both morning and evening services, his messages being very helpful. The Northern Conference is keeping the church supplied from week to week with visiting preachers, whose efforts are greatly appreciated. Sunday School scholars are practising for the anniversary.

Evangelistic services at St. Morris have improved lately. The choir rendered "The Story of the Cross" on the Sunday evening before Easter. Miss Mabel Howard has taken the leadership of the kindergarten. Interior of building improved by gift of pot plants from the Young Ladies' Guild. Our esteemed Bro. Robert Barr passed away on April 23, at the advanced age of 94 years.

Meetings at Cheltenham have been small but good. A concert was held on March 13. The S.S. scholars gave a fine display. On Easter Saturday the cricket team had an outing at Tittree Gully. On Easter Monday the S.S. held their picnic at Botanic Park, Adelaide, and another good day was enjoyed. Through the month the church had the assistance of Bren. Milne, Green, F. Harris and A. Coin as speakers.

At Semaphore on April 28 a teachers' tea and conference was held, when Bro. W. Beiler delivered an address. Good attendance at morning service. The members of the football club attended this service in a body. In response Bro. Rootes' Gospel appeal, two young ladies confessed Christ, and a sister was received by offering for Bible School day, £3.

Bordertown Bible School held its anniversary on April 17. There was a crowded afternoon assembly. Bro. E. P. Vereo led a well-chosen service. Bro. Cornelius gave an address and presented prizes. In the evening Bro. Cornelius preached to another splendid audience. On 18th Bordertown and Mundalla schools combined in a picnic at the stone quarries. On April 24 Bro. and Sister W. Smith were received by letter from Kaniva. Bro. Finney and Sister Bro. and Sister Rich, of Unley, who were foundation members of Bordertown church.

At evening service at Maylands on April 24, a married man confessed Christ. On May 1, Sister Florence Cameron, our living link missionary from India, was present. At morning service Bro. Collins spoke. At Bible School 290 were present. At evening service, all available seating, including kinder and primary chairs were occupied. A special young people's choir rendered several items. Bro. Collins spoke on "If the Child accepts Christ, then what?"

Prospect chapel was crowded on April 21, when a welcome social was tendered to Bro. and Sister Russell. Bro. G. T. Walden, who has done fine work during the past few months, was in the chair. Greetings of welcome on behalf of church and auxiliaries were expressed by L. H. Crosby, J.P., Mrs. Bowden, P. T. Roberts, E. L. Stevens, L.L.B., W. Wright, Miss Metcalf, A. Mauger and J. Burdon. F. Langlois (Conference President) and Roy Raymond, of Nailsworth, and A. Shillum, of North Adelaide District C.E. Union, also tendered greetings. Various musical items were given. A little kindergarten girl made a beautiful presentation of flowers to Mrs. Russell. Bro. and Sister Russell both suitably responded. A vote of thanks was accorded to Bro. G. T. Walden for his recent splendid service, and Bro. Black presented him with a purse of money, donated by the members of the church and school. Bro. Walden warmly thanked the brethren, and distributed some prizes to scholars of the school for solving Bible puzzles.

Victoria.

Mrs. Poulson, of Prospect, S.A., was received in at St. Kilda church on May 1. The K.S.P. club, after a recess of several months, started again on May 2.

Bro. C. Fortune, of the College of the Bible, delivered splendid messages at Rochester during the month of April. He acted on behalf of Bro. Bamford who was recovering from influenza.

Splendid meetings at Thornbury on May 1. Bro. Swain preaching. A van load of members intend visiting the mission at Fairfield. The Bible School has commenced practice for the anniversary.

Attendances at Kaniva have been slightly smaller lately owing to holidays. The brethren appreciate greatly the faithful help of local preachers who have capably taken all the services during the absence of Bro. Benn.

Since last report meetings at Benalla have been good. Brethren from Berwick and Emerald have been present on two occasions. Eight church members have come to reside in Benalla. The church is planning for a forward step in the near future.

Big meetings all day at Bendigo on May 1. 150 broke bread. Several received into fellowship. 115 present at the Bible School, including several new scholars. Great meeting at night, at the close of which two men made the good confession. Bro. A. Hinrichsen preached. Many were baptised into Christ.

Since Bro. A. H. Pratt's coming to North Williamstown, meetings have improved. Two have made the good confession, and two have been received by letter. A number of new Bible School scholars are also attending. On May 1 Bro. Pratt preached two splendid addresses, which were greatly appreciated.

Good meetings are being maintained at Dandenong. On evening of May 1, at the close of Bro. Trezise's message, "What think ye of Christ?" four young men made the good confession. A young people's Bible study class has been started, Sunday being the first day, and the attendance was seventeen.

Meetings at Echuca are keeping up well. On Easter Sunday the church had fellowship with Bro. Woolnough, from Woorinen, who spoke at both services. Bro. Brown, of South Yarra, exhorted on morning of April 24. On Easter Monday the S.S. picnic was held. A splendid site has been secured for the coming mission.

At Dawson-st., Ballarat, on morning of May 1, there was a good meeting and several visitors present. Bro. Wilkie spoke on "Some Aspects of Paul's Life." Bro. G. T. Fitzgerald was the speaker at night. The Junior Endeavor is still well attended.

At Geelong two brethren, from Mildura, were received into fellowship on April 24, together with a young lady, who recently confessed her faith. Bro. Stevens' discourses were heard by large gatherings, including a number of visitors. It being Anzac day, the evangelistic theme was "Lest We Forget."

Attendances at North Melbourne church services are increasing. A young lady was received into fellowship on May 1. There has been a great improvement in the numbers who attend the prayer meetings. The Bible School scholars are now engaged in practising for the forthcoming anniversary, Mr. Easton being the leader.

Services at Shepparton and Cosgrove, during the interval between Bro. Stewart's departure and Bro. Larsen's arrival, are being conducted by Bren. Funston, Bolduan and Paul. On April 21, a combined P.B.P. and K.S.P. social was held. Special addresses were given on April 24, and an evening offering was taken for permanently disabled soldiers.

Attendances at Carnegie church services since last report have been excellent. In the evening of April 24, an Anzac service was held at which Mr. Shipway gave an inspiring address to a large congregation. On evening of May 1, another enjoyable Gospel service was held, when many strangers were present. The work is in great heart.

Meetings at Gore-st., Fitzroy, during the past weeks have been well attended. Exhortations have been delivered by Bren. Whelan and Jackel. On April 24, a men's service was held. Singing was rendered by a male choir. At the close of Bro. Martin's address a young man made the good confession. On April 28, the men held a social; as a result of their efforts £2 was given towards building fund.

Last Lord's day, Swanston-st. church had good services. Several State and interstate visitors were present, the latter including Bro. and Sister Russell Wright, from Perth, W.A., and Bro. and Sister Morrow, of Dulwich, S.A. There was a good address from Bro. G. J. Andrews in the morning. Dr. Brandt's sermon in the evening was much enjoyed.

At Horsham circuit during the absence of Bro. Payne, services at Horsham and Pimpinio have been taken by Bren. A. H. Belwell, E. Blair, G. Miller. At Haven by Bren. J. Becker, W. Leng. Bro. J. Butler has been the preacher at Horsham Gospel meetings. Two confessed Christ, and one was restored. A baptismal service was held on May 1.

The church at Drummond reports improved meetings. Bro. Miles' messages are bright, stirring and helpful. The secretary is laid aside through illness, also Sister McClure. The fellowship of Bro. and Sister Newton is enjoyed. Sister Burrows, from West Australia, has been meeting with the church for the last four months. Interest maintained in Sunday School.

Fine interest is maintained at Cheltenham. On May 1 a young lady was received into fellowship. Bro. D. Wakeley gave a good Bible School address, entitled "The Open Door." The interest in the school is splendid. One new scholar, and a number entering for the coming examination. Bro. Wakeley preached at night on "Reconciliation." Special singing by the choir. The meeting was well attended.

Lygon-st. church enjoyed good meetings the last two weeks. April 24, Bro. A. W. Connor gave the morning address, otherwise Bro. Saunders has done the preaching. At each evening meeting the church has rejoiced to hear a brother make the good confession. Saturday, April 20, before a large gathering of friends, Sister Sylvia Bagley, daughter of the late Bro. Thomas Bagley, was married to Bro. Les. Olsen. The couple left next day for U.S.A.

At Yarrowonga, meetings continue to be well attended. Fine work is being done in both Bible Schools. On May 1 offerings were taken for the annual Bible School appeal. At the close of Bro. Pratt's powerful address at the Gospel service two boys from the Yarrowonga Bible School, confessed Christ. On Wednesday, April 27, the first wedding was solemnized in the chapel, when Sister Myrtle McNeill was united in marriage to Mr. R. Stephens, Bro. Pratt officiating.

Hampton church celebrated its J.C.E. anniversary on May 1. In the morning Bro. R. T. Pittman exhorted. In the afternoon a record audience listened attentively to the children's singing, assisted by a string orchestra, and afterwards to Bro. R. L. Arnold's talk to the Endeavorers on "Beginnings." In the evening Bro. Arnold's subject was "Carry On." Many visitors were present. Offerings were taken for the Bible School and Y.P. Dept., and in the evening for social service.

Moreland church annual business meeting was held on April 27, when the following were elected as officers:—Bren. Pittock, secretary; Brown, treasurer, Ploog, asst. secretary, Ross, Fisher, Littlejohn, Webster, Sampson, Cleaves, Smith, Spittle, Rasmussen. Fine meetings all day on May 1. Bro. Robbins spoke in the morning on "Outside the City." Bro. Sixyer preached at night on "The Silence of Jesus." Bro. Cecil Watson and Mrs. Kingshott rendered a duet. At the conclusion of the evening service three lads were baptised.

All meetings of the Ormond church and auxiliaries continue to progress satisfactorily, and a very active interest is being taken in all departments of work. The Ladies' Aid and the Christian Endeavor have each had a very special function to stimulate interest in their several spheres. These meetings were a great success, and the members are encouraged to go forward. Bro. Russell Baker is winning his way into the hearts of the people. The church has been made glad by the reception of three new members in recent weeks. Good meetings on May 1. At the evening service several visitors from the 3AR radio station greatly helped the meeting with their songs and recitations.

Splendid meetings at Footscray on May 1. At a social evening held on April 26, Bro. Hurren, on behalf of the church, presented Sister Iris Cordy with a complete tea set on the eve of her marriage. The girls' club presented a set of cutlery, and her Bible School class, a dinner set and float bowl. Miss Cordy has been a teacher in the school for a number of years, and has endeared herself to all who knew her. On April 30 she was united in marriage to Mr. J. Carter. Bro. Cecil Thomson has again been busy and furnished another room in the school with 1 doz. chairs, etc., for use of senior class and officers.

The Surrey Hills Birthday League of Joy, in co-operation with the Ladies' Guild, held a successful sale of gifts on April 30 in the school hall. Sister Mrs. Gill performed the opening ceremony, and there was a fine attendance, both afternoon and evening. The proceeds are to be devoted to complete the sum of £200 raised by the Surrey Hills church for the work of the missionaries in the China field at Hucili (Szechuan province). Approximately £24 nett was received, amply justifying the confidence of the president of the League, Sister Mrs. Luke. At the morning service on May 1, Bro. Theo. Edwards was the speaker, and it was announced that the officers had completed arrangements with Bro. A. L. Gibson to conduct the pastorate for several weeks succeeding the expiration of Bro. Edwards' ministry on the 22nd inst., pending the appointment of a successor.

New South Wales.

At Ashfield on April 24, Bro. Thomas, of Belmore, spoke in the morning. In the evening a children's service was held. There was a good meeting of 33 adults and 19 children. Bro. Stow ably spoke on "Is a Young Man Safe?"

Another good day was spent at Paddington on April 21. In the morning the address of Bro. A. H. Willson, of Belmore, was enjoyed. Amongst visitors was Sister McKeller, from Warrnambool, Vic. In the evening Bro. Chapple's address was much appreciated by a fair congregation.

At Wagga interest and attendances are being well maintained. On April 17 Bro. A. Brown spoke at both services. The health of Bro. Rich is causing anxiety. Service was held at his home on afternoon of May 1, about 20 members being present.

Services at South Kensington are well attended. Bro. Cyril Flood has been added by letter. Work among the young people flourishes. 367 are now enrolled in the Bible School. Football and gymnasium clubs have been formed for the boys, and trade classes established. Many strangers attend Sunday evening services.

On morning of May 1 City Temple church, Sydney, appreciated a message from Bro. Aderman, of Auburn. At night all enjoyed Bro. Illingworth's address on "Putting Diabolus to Flight." The W.C.T.U., which held its conference in the building, requested Bro. Illingworth to deliver their Conference sermon; their delegates in addition to the members of the home church, made a big meeting. A solo rendered by Miss G. Newby was greatly appreciated.

At Lismore on April 17, Bro. C. L. Savill gave a helpful morning exhortation. At night Bro. G. M. Davis preached acceptably to a good audience. On April 24 Bro. W. Morrow, Federal Conference President, and Sister Mrs. Morrow, were unexpected visitors. At night Bro. Morrow assisted in the service. Bro. P. J. Pond gave an Anzac memorial address, and a young man made the good confession. On Anzac day, Bro. P. J. Pond delivered an Anzac address in the Methodist church.

Hurstville church reports that good meetings continue. At a special Anzac service on April 24, Bro. Hinrichsen preached on "The Reign of Peace." Bro. and Sister Escott were present all day; they gave an address to the children in the afternoon. On May 1 Bro. Morris addressed the church. At night Bro. Hinrichsen commenced the second series of addresses on "The Sermon on the Mount." The chapel was packed to the doors. Great interest is taken in these addresses. Several visiting members were present. The missionary tea on April 24 was well attended. The C.E. work is in full swing, and the Sisters' Aid is very busy.

At Epping on morning of April 21, Bro. Childs, from Hornsby, spoke most acceptably on "The Transfiguration." At night Bro. Fretwell commenced a series of addresses on "The Living Christ in the Midst of the Churches." Mr. Keith Wells was soloist. On April 23, the teachers and young people held a very enjoyable quarterly social. On May 1, Bro. Escott, from India, gave an interesting talk on the work. At night Bro. Fretwell continued his fine series. Miss D. Stevens rendered a nice Gospel item. On April 26, the Dorcas Class paid a surprise visit to Sister Mrs. Warner at her home at Beecroft, when a presentation was made as a mark of appreciation for her work in connection with the class.

DEATH.

JACKSON (nee Gearin).—On May 2 at her daughter's (Nurse Pratt) residence, Reef-st., Wedderburn, Margaret, wife of the late John Jackson, senr., and loving mother of Annie (Mrs. Pratt), loving grandmother of Maggie (Mrs. Freeman), Willie Pratt, Norah (Mrs. Rossi), Tonie (deceased), Nellie (Mrs. Andrews), Jack, Leonard, Stanley, Daph. (Mrs. McPherson), and Heyliger (deceased).

"He giveth his beloved sleep." Until we meet again.
—Inserted by her loving granddaughter.

THE RESTORATION PLEA AND ITS COMMITMENTS.

(Continued from page 283.)

Christianity was true to the ideal and Spirit of Christ; if the New Testament church was constituted according to the divine pattern; if the New Testament is the inspired revelation of the will of God; if Christ is the Son of God, the Author of eternal salvation, with all authority delegated to him both in heaven and in earth, and all that the Bible and the church claims him to be, then the terms of salvation which he appointed, and which the New Testament records and elaborates throughout, and which the church has accepted as coming from him, must be recognised as having at the back of them all the authority of heaven, must be proclaimed by those who would be true to Gospel fact, command and promise, and must be complied with by those who would enjoy the salvation provided.

Pledged to accept the New Testament as the sole guide in these matters, the restorers are satisfied to announce the terms of pardon therein revealed, and insist that such terms are obligatory until Christ cancels them, and appoints others. Such being the case, there is no sprinkling of infants to make them inheritors of the kingdom of heaven, and later confirming them to admit them to membership in the church. There is no urging the seeker to wait till God gives him saving faith, and to pray until he feels saved. There is no class-meeting or enquiry-room with its catechism, and relating of experience to prove conversion, and to qualify for admission into the church. There is no baptism because the man has been born again; because he is already saved; and because he has already received the Holy Spirit, and sealed as a child of God. There is no reversing of the order of God's plan by putting baptism first, then repentance, then faith.

With these people there is the simple appeal to the individual to take God at his word, and personally accept Christ, whose blood alone can cleanse from sin. The appeal is to accept Christ by faith as the Son of God and Saviour of men; to repent of sin; to confess openly their faith in Christ as the Son of God; to be baptised in the name of Jesus Christ for the remission of sins, and the gift of the Holy Spirit; and to endure in Christ unto the end.

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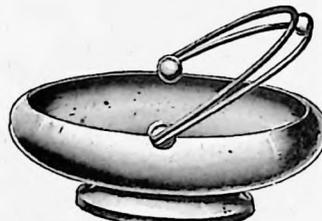
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