

VICTORIAN
Diamond Jubilee Celebration

An historic meeting was held in the Lygon-st. chapel on Wednesday evening, March 26, to commemorate the Diamond Jubilee of the Churches of Christ in Victoria. W. H. Clay conducted a song service, during which the President, H. Kingsbury, invited all who had been immersed before the year 1873 to take a seat on the platform. About 40 responded, and as representatives of the "Old Guard," their presence was a pleasure and an inspiration to all.

After the appropriate hymn, "Count your Blessings," M. W. Green led in prayer, and J. Pittman read Psalm 145. The chairman said that he felt it a great honor to preside over the meeting. We owe much to the pioneers. If there had not been an "old guard," there would not be a "young guard," and if they had not been faithful to the cause we love, our numbers would not now be near 9000.

THE RESTORATION MOVEMENT.

This was the subject upon which F. G. Dunn, who just 50 years ago had accepted Christ, spoke. He said:

The ground taken by the pioneers over 100 years ago was comparatively new to the religious world. We, to-night, honor those who took the Jerusalem stand. "Restoration" suggests that into Christianity there crept things which should not be there, and from it were taken things which belong to it. Our work is to take out the former, and to restore the latter.

No great movement comes suddenly. There is always a time of preparation. Luther had men who preceded him. The people also were getting tired of the immorality and dogmatism of Rome, and these things prepared them for Luther's great work. So with A. Campbell and the other pioneers. Before them were others who paved the way. Barton W. Stone was the pioneer of pioneers. A. Campbell was himself influ-

enced and prepared in Britain. The wonderful feature is the simultaneous preparation of both father and son in America and Scotland, so that when they met they discovered that both were of the same mind in regard to religious matters. These men were not the founders of a new religion as Mohammed was. The only founder we recognize is the Lord Jesus Christ. The early pioneers pointed to him and told men to listen to him. So we know no founder but Jesus, yet we honor the men who pointed to him.

To appreciate their work we must realize the religious conditions of the early 19th century. Sectarianism of to-day is nothing to what it was in those days: violent in animosity, filled with religious hatred, fighting for trifles, and blotting out the love of God from the hearts of men. The pioneers came with a new evangel, and fought against the evils and errors of that day. They were built in heroic mould, and we would be ingrates should their memory pass from us.

The early members of the Restoration movement desired to effect restoration within. Filled with the splendor of their plea, they thought they could get others to stand with them. But sectarianism was so strong that they were thrust out. These men became no party, no denomination. A denomination must have something extra-scriptural, by which it can be denominated. Standing for the divine plea, on the impregnable rock of holy Scripture, they cannot be called a party nor denomination. Their plea, "Where the Bible speaks we speak, and where the Bible is silent we are silent," is, if applied rightly, one of the greatest battle-cries of modern times. They do not oppose progress, but rather seek it under divine guidance. Another battle-cry was, "Unite upon the basis of the New Testament." When it was made, people gloried in their divisions, but the pioneers stood up and said that division was wrong, and we should be united. Alexander Campbell was branded as a heretic, but now that plea is a commonly accepted doctrine.

The plea has two features. 1. Union. 2. In the truth. The modern tendency is to forget that Christ, praying for union, emphasized truth also. Throughout Christen-

dom the cry for union is now rung. It has taken 100 years for this sentiment to grow, and it may take another 100 years for the right basis to be acknowledged. If we are true to ourselves and to God, the day will come when we will gain the complete victory.

We thank God for the achievements we have made. Would to God that the pioneers could see the progress. They would rejoice with us and see that at last they are recognised. We honor Wyckoff, Knox, Wesley, and all the early reformers. But they only went part of the way. Above all we honor those pioneers who went all the way back to Christ. Let us stand true to the plea, faithful to God. Then we shall be able to sing:

Like a mighty army moves the church of God,
 Brethren, we are trailing where the saints have trod.

We are not divided, all one body we,
 One in faith and doctrine, one in charity.

After the chairman had passed a few remarks, and a hymn had been sung, G. B. Moysey was announced to speak. This year he also would reach the 50th year since his baptism. His subject was

**LOOKING BACKWARD—60 YEARS
 IN VICTORIA.**

He said:

Looking backward from the top of a hill we appreciate the difficulties, beauties and interesting features of the way. We see the joys, perils and trials, as well as the glorious victories. We see the work done with meagre appliances, against tremendous difficulties and great odds. How can we understand what we owe to the pioneers unless we know of the past work? We look at the mighty vessels in the river, but there would be no river without the little



F. G. Dunn



G. B. Moysey

tarn in the mountains. See the modern farmer with his harvester gathering the crop from hundreds of acres, and then look back at the lonely reaper bending over his sickle in the one-acre block. Without the backward look there could be no forward look.

Sixty years back brings us to the era just in the midst of the gold-bloom in Victoria. Men of all nations and climes had come to this land under the lust of gold. Strong, vigorous men came, but the conditions were not adapted for the cultivation of religious life. Among the early men was one, H. G. Pieton, who had been here only a few days when he called together those of a like faith, by a newspaper advertisement. At first six assembled together at Prahran in 1853, being joined later by others. Among these pioneers figured the names of Lyle, Russell, Boyd, Ingram, Dickens, and Service, and we rejoice that these names are still represented amongst us. In 1854 a number of these, living in Melbourne, established a cause there, in the old Mechanics' Institute (now Athenaeum), Collins-st. At Prahran, under Pieton and Warren, the work grew until the commercial troubles arose. Many were scattered abroad, but Pieton remained and came into touch with S. H. Coles, who followed the Lord's teaching and soon began to preach. The work was under great difficulties. They worshipped in a tent and preached from a stump. Coles moved to Brighton, and established a church there. Meanwhile a church had been formed at Cheltenham by Bren, Keir, Organ, and Penny, which families are still represented at Cheltenham. During the next few years churches sprang up in many localities, as Ballarat, Maryborough, Doncaster and Wedderburn.

The progress in the fifties and sixties was slow, notwithstanding the fidelity of the early pioneers. Though men of earnestness and sincerity, they did not possess the ability to present the gospel to the people. T. H. Milner, coming to the colonies in 1862, opened their eyes to the influence of preaching, by his grand eloquence. So they clamored to bring H. S. Earl from U.S.A. in 1864. He took Melbourne by storm. Crowds gathered to hear him preach. During the first six months of his work 195 were won for Christ in Melbourne. At Adelaide and in New Zealand he met with similar success. Then G. L. Surber came in 1867 to Lygon-st., and began his work in this building, gaining 300 converts in one year. The building had been opened in 1865, and to-night we are upon the very spot where 800 were supposed to have attended the opening service, with many crowding around the doors.

In conclusion, Bro. Moysey asked those who were baptised by the various pioneers to stand. This resulted in the following interesting details:—Baptised by Bro. Pieton, 4; by Bro. Service, 1; by Bro. Earl, 11; by Bro. Surber, 14; by Bro. Lawson, 3; by Bro. Carr, 2.

Then in honor of the pioneers the speaker read a poem, which will be published later.

On the suggestion of the chairman it was then discovered that the two oldest brethren present at the meeting were Bren King (baptised in 1853) and Proctor (baptised in 1857).

The last speaker for the evening was A. R. Main who addressed the meeting upon the subject

LOOKING FORWARD — PROSPECT AND PROPHECY.

When we attempt to estimate the prospects for the days to come in the light of the past, much can be learnt from figures. We find that in 60 years we have grown from 6 to about 9000. We number now about 18 times what we were 50 years ago, and during the last 30 years we have trebled. In 25 years we doubled, in the last 10 years we increased 35%, in 5 years 16%, and in 1 year 12%. Reading the future in the light of the past, our prospects now are greater. If the rate of increase be maintained, in 50 years we shall number 700,000, and who shall say that this is too great since the gospel is the power of God? Is this prospect a prophecy?

A prophecy can only be given in a conditional way, yet there are some features which must be manifested if the church is to progress. The church of the future will be a church of consecrated men and women, evangelistic, filled with a passion for souls, with Bible School, Educational, and Foreign Missionary enthusiasm. Spirituality and consecration are needed as much as purity of doctrine. It will use the best methods to ensure success. The Hippodrome, Launceston and Stawell show us what can be done with attractive methods. We need up-to-date methods to commend the old gospel which is for ever up-to-date, the gospel our fathers loved and which gives us seek success by the introduction of sectarian methods, but in legitimate ways we can make our services attractive. The church must also give an increasingly insistent plea for union on the basis of God's word. This is one of the greatest contributions we have made to the religious world, and we thank God for it. The day will come when the world will honor A. Campbell as it honors Luther, Knox, and Wycliff. The present feeling of unity is a tribute to the work our brethren have done.

The present peril is that we may be tempted to get Christian union more quickly by a neglect of the Biblical basis. Listen to Union— "Christian

"Brethren, I am distressed. I know not what to do. I see what I might have done once. I might have said, peremptorily and expressly, 'Here I am; I and my Bible. I either in great things or small. I have no

power to dispense with one jot or tittle of what is contained therein. I am determined to be a Bible Christian, not almost, but altogether. Who will meet me on this ground? Join me on this or not at all."

What shall we give up for Christian union? Let us give up anything of ours, nothing of God's. What have we to give up? They who are true have already given up sectarianism and loveless associations. We do not plead for men to come to us, but to Christ, his word, and his church. If we depart from this we shall become the sect of sects. If the day should come when there would be a concerted movement to make this church a denomination, may God give us strength to oppose this and seek if necessary a smaller and purer fellowship. The New Testament must be our basis, for there is no later revelation. The unities of Ephesians 4 still hold good. There will be no new truth which is not already implied in the word of God. We must be prepared for differences, but if there is piety and love for the word, we need not fear them. Let us seek at all costs to avoid leaving the Bible. Is there not room for a charity as wide as Christ's, side by side with a steadfastness of the world? If we depart from our faithfulness to the word of God, it matters not what tremendous growth the statistics show, our work will be a failure. But the truth will triumph. Christ said he would build his church "and the gates of Hades shall not prevail against it," and "every plant which my heavenly Father planted not shall be rooted up." "Be thou faithful unto death, and I will give thee the crown of life."

If Right is Right and God is God,

The Truth is bound to win;

To doubt would be disloyalty,

To falter would be sin.

A hymn and prayer brought a well attended, enthusiastic and helpful meeting to a close.

We may mention here that at the Bible School meeting on the following evening a telegram was read, as follows:—"New South Wales Conference congratulates the Victorian churches on the attainment of their Diamond Jubilee.—Payne."

Victorian Diamond Jubilee Celebration.

By Horace Kingsbury.

There were some fine sessions in our Victorian Conference, but none was finer than our Diamond Jubilee celebration. My pen cannot do it justice. But I know this, it did my heart good to be there. It was an old people's service, yet there was every here and there a youthful face and form. Bro. Clay led the singing, and his simple and unostentatious manner was captivating and compelling. The singing was quite a feature of the meeting. The veterans present were seated on the platform—a host of dear brethren and sisters who have been identified with Churches of Christ for over forty years. Bro. Clay turned to them once, and asked them to sing an old time favorite, and this they did sweetly and soulfully. One could

not but know they were singing and making melody in their hearts. We were all pleased when the leader invited us to join in the glad hymn of praise, and we felt our hearts were in tune as well as our voices. Bro. M. Wood Green led us up to the throne in a prayer full of thanksgiving for the blessings of the past, and full of supplication for the favors of the future. Then Bro. Jos. Pittman—God bless him—read in the finest taste and in the sweetest spirit the 115th Psalm—a psalm of praise. What could we better sing than "O God, our help in ages past, our hope for years to come"? How full of meaning those words, as the song rolled on.

"Under the shadow of thy throne
Thy saints have dwelt secure;
Sufficient is thine arm alone,
And our defence is sure."

Bro. Dann rose to speak on "The Restoration Movement," and he rose to this great occasion. Swiftly he reviewed the past, touching often on familiar ground, mentioning ever and anon an honored name, and with fine discrimination tracing the movement from its inception down to recent times. He paid his glowing tribute to the pioneers, made us love and revere them all over again, and fastened more firmly than ever in our minds the great principle for which we plead, *Union in the Truth*. As we sang "When I survey the Wondrous Cross," our thoughts flew back of all the sainted heroes to Jesus himself, and some saw him in his dying agony.

Bro. G. B. Moysiey made a happy speech in talking us over the sixty years of our Victorian history. His memory carried him back to the very early years, and as he spoke we knew he deeply loved the cause in which he has spent so much of his long and honorable life. One by one he recalled the brethren of the past, and hearts thrilled with joy in happy recollection. We were dwelling in our eleventh chapter of Hebrews and thinking of the saints who through faith wrought righteousness in other days. It seemed quite appropriate after this address to sing "How firm a foundation, ye saints of the Lord, is laid for your faith in his excellent word" and we sang it as with one voice.

Bro. Main disclaimed kinship with the prophets, but did no violence to their spirit in the beautiful and helpful address he gave on "Looking Forward." A stillness fell over us all as we listened to his story of what would be if we maintained our recent rate of progress. There was no boastfulness in his tone, and no insensate gratulation, but there was a tone of deep thankfulness to God and an earnest plea for a deeper personal consecration to our Lord. The time had come to close our meeting, and we were sorry, for many would gladly have lingered in that sweet atmosphere. The older folks had been being in the good days of the past, and they were happy; the younger folks were realizing more than before that they "stand in the line of a glorious succession," and they were happy, too. All were profoundly thankful to the good Father above, and joined with unusual heartiness in singing "Praise God from whom all blessings flow."

The value of the promise depends on the promisee; it is on my knowledge of what the promisee is that faith in the promise depends.—*Dr. Andrew Murray*

New South Wales Conference

1913

The 28th annual State Conference of the Churches of Christ in New South Wales, commenced on Wednesday, March 19, by a united thanksgiving meeting in the City Temple. The things to be thankful for are too numerous to mention. The order of the service was as follows: A. E. Hingworth presided, T. Bagley opened in prayer, H. G. Harward (State evangelist) read the 100th Psalm. T. R. Coleman then gave a Bible reading on the subject, "Thanks be unto God," after which the H.M. preachers gave five minutes' reports of their work. The general verdict must be "a great success."

TEMPERANCE NIGHT.

A very successful No-License rally was held in the Enmore Tabernacle on Thursday, March 20.

Mr. Albert Bruntnell, M.L.A., and Mr. R. B. S. Hammond were the speakers. The former speaker urged the people to work hard towards their goal, because they could accomplish more by work and organisation than Parliament could do for them.

Mr. Hammond said it was just ten weeks since he had been granted the privilege of attending the Central Police Court to plead with those who were before the Court for being drunk, and in that time he had interviewed 1500 "drunks," and he had secured 500 pledges from them. Of that 500 only 31 had broken the pledge.

CONFERENCE SESSIONS.

On Friday morning the Conference business was commenced at 9 a.m. by a devotional meeting led by G. H. Browne. The Secretary, Bro. Payne, read greetings from sister States and many individuals, after which the President, A. E. Hingworth, welcomed visiting brethren, among whom were H. G. Harward, who had just arrived from N.Z., to be State evangelist for N.S.W., W. Waters, who had come from Queensland during the year to the new church at Narrabri; G. T. Walden, of Uley, S.A. formerly preacher at Enmore; E. J. Waters, evangelist, representing country preachers; H. Swain, evangelist, from Victoria; W. Gale, Bible School Organizer for N.S.W., recently from Castlemaine, Vic.

Then followed the President's address, which dealt with the important matters of Education and Social Reform. However, the address, we trust, will be printed in the "Christian," and the brethren can read and mark it.

The election of officers resulted in the following appointments:—

Conference Executive: President, T. Bagley; Vice-President, Alan Price, B.A.; Organising Secretary, H. G. Payne; Assistant Secretary, A. W. Shearston; Treasurer, Chas. Lea.

Home Mission Committee:—A. E. Hingworth, J. Stinson, J. Fox, L. Rossell, T. E. Rofe, E. J. Hilder, Enos Coleman.

Foreign Mission Committee:—F. T. Saunders, F. Collins, W. H. Hall, W. J. Williams, G. H. Browne, T. R. Coleman, J. Clydesdale.

Bible School Committee:—G. Stinson, F. Steer, S. Gole, W. A. Smith, W. J. Mudral, F. T. Willis, S. G. Goddard.

Temperance Committee:—Bren, Garden Logan, Andrews, Gray, Bridgen, E. Grant, A. Grant.

CHURCH EXTENSION BUILDING FUND.

In presenting their report, the Church Extension Building Fund Committee are pleased to be able to lay before you a definite plan for the furtherance of the work and the placing of it on a sound footing.

The Committee now recommend that a limited company, having a nominal capital of £2000, with power to issue debentures, be formed among members of the churches as per the issued prospectus (copies of which are obtainable in the meeting) for the purpose of helping churches to build or extend their present buildings.

We realise that the great difficulty churches are faced with in obtaining loans for building purposes is the fact that church property is not considered good security by the investing public, and the company suggested will, it is hoped, be in the position of offering investors a further security over its shares, which should materially aid churches desiring loans.

Attached to the prospectus is an application form for shares, and if the Committee's recommendation is adopted it is hoped that a ready application for shares will be forthcoming upon the printed conditions.

Trusting that the result of our labors may prove of service to the brotherhood, and be blessed of God in their application.

On behalf of the Committee,
W. J. WILLIAMS, Secretary.
R. E. JEFFERY, Secretary.

A good discussion followed upon the moving of the above report, in which over a dozen brethren took part. The discussion centred around the objection raised, namely, that the church had no right to enter into business. Ultimately, the motion was adopted with a large minority. Many of the Conference remained neutral.

HOME MISSION RALLY.

At 7.45 p.m., Friday, March 21, the Home Mission rally was held. Enmore Tabernacle was nicely full. Bro. Clydesdale conducted the musical part of the programme, assisted by the Western Sabords and Marrickville choirs.

The meeting was alive with enthusiasm and expectancy from the commencement. Good Friday's business sessions had made a great impression on the delegates and they just waited for the H.M. rally as the great climax.

Bro. Hingworth, President of the Conference, in a few words opened the meeting and introduced the speakers. J. J. Franklin, who was to have spoken, was unable to be present owing to illness.

THE AUSTRALIAN CHRISTIAN.

H. G. Harward, who had been taking a keen interest in every part of the Conference, was the first speaker. His subject was "The Call for Aggressive Evangelism." After some introductory remarks, in which he showed the absolute necessity of "haste in the King's business" and aggression in evangelism, he went on to show that the call came from three sources. The first was the "The Call of a Great Need," as expressed in the moral and social condition of the people, as shown in the industrial crises, the inordinate love of pleasure, the insatiable lust of gain, in the liquor traffic, in the increase of gambling, as expressed in the condition of our work as hitherto inadequate to reach the thousands who live around us, as expressed in the condition of our plea as adequate to solve all problems and heal all sores.

The second was "The Call of a Great Responsibility," to the orders of our King, to break the bread of life for the hungry, and to fulfil the obligations of our plea; and the third was "The Call of a Great Privilege," of co-partnership, of presenting the claims of Jesus, of a sure investment. By an illustration Bro. Harward drove home his address, keeping the audience at a light pitch from beginning to end.

Towards the end of his address Bro. Harward bore down on the important event of the evening, namely, the offering. He called for no offers or promises, but left them with God. The result was a worthy response on the part of the meeting. A few pounds short of £500 was collected in cash and promises.

After the offering Chas. Rosh, evangelist at Marrickville, spoke on "The Supreme Incentive to Aggressive Evangelism." Bro. Rosh's address made a fitting close to a fine day. He asked for an answer to the question, "Why? Why be aggressive?" He used as an illustration the Israelites at the shore of the Red Sea. Some would go forward because they feared to go back; others would go forward because they ought to go; while others would go because Canaan and God were there. The latter incentive was the supreme. Fear would accomplish much and so would duty, but to have the best, love must constrain. Bro. Rosh closed his address with a touching story of a girl who was neglected by a "society" mother. This mother once left her girl, who was sick, to go to some function. During her absence the child developed a fever and was not expected to live till morning. She returned, and finding out the state of things, rushed to the child's bedside. As she approached her, the little girl raised her hand, in which a few fine grapes were clasped—the remains of a bunch the mother had given her before leaving—and said, "Mummy, I've kept the best for you."

As we listened, our consciences were smitten by the fact of our own ingratitude to Christ who gave his best for us. One felt at the close of this meeting that the statistics and reports of the morning and afternoon were made to live with beauty and life. What may have felt like the busi-

ness of the counting house in the former part of the day now became transformed into business for our beloved King.

SATURDAY'S SESSIONS.

Saturday, at 11 a.m., the preachers' session was held. About 32 were present. Bro. Harward opened a discussion on the subject of "The Preacher's Relation to the Forward Movement," in which he pleaded for more work along the lines of perfecting the organisation of local churches; of distributing the work of the church among the many rather than among the few; of developing the local talent, chiefly among young men; of encouraging the circuit system; of conducting open-air services; of distributing our distinctive literature, and of preparation for special mission. A good discussion followed. The points touched in the discussion were chiefly open-air work, work amongst the young men and distribution of our literature.

In the discussion, one of the brethren, speaking on the subject of the training of young men, mooted the question of a correspondence class, of which young men might avail themselves as a means of training.

Bro. Harward in his reply intimated that he had such a class while he was at the College, and that it had fallen through owing to lack of interest on the part of the young men. While that is so, the idea is worth considering from a State point of view. If a correspondence class could be held in each State, the interest would be kept up by a personal acquaintance with the teacher, a quicker transit of correspondence, as well as a possible occasional conference of the pupils and teachers.

After the very successful meeting the preachers retired to a luncheon prepared by the Eunore sisters, for which thanks were duly rendered and received.

At 2 o'clock the Conference business was resumed. A lively discussion followed the moving of the Bible School Report. The Conference commended the Bible School Committee upon their obtaining W. Gale as Bible School Organiser. The Bible School Report shows a decrease of 90 scholars. This may appear a backward movement, but when everything is considered, the report shows a considerable credit.

During the past year many of the schools have been introducing new methods, grading, etc. This has resulted in the loss of a few scholars; then many of the adult classes besides, there is one school (Hamilton, Newcastle) which reported 149 last year, which has since lost their building, which leaves this school at 76. When these things are considered, a substantial increase must be put to the credit of the Bible School. Durmitte enters upon a new era. Under the leadership of Bro. Gale, the work among the young is expected to reach large proportions in numbers and efficiency.

Next followed the Temperance Committee's report, which showed much work done

during the past year, pointing out also the lack of interest on the part of many churches to the temperance question. It is expected that with the oncoming No-Licence Pull the churches will use the great privilege and responsibility of exterminating this gigantic evil by voting No-Licence.

At the close of the Conference came the Foreign Mission report. Great interest was shown in the work of the many fields under the management of the Committee. Many long letters were read from the missionaries at work, which showed a spirit of optimism and aggressive evangelism. It seems that the theme of the Home Mission rally has furnished the keyword for the coming year in the work of every committee, and their motto must be "Aggression."

BIBLE SCHOOL RALLY.

On Saturday night, at the City Temple, the Bible School demonstration was held. It was very gratifying to see the interested audience who listened to Bro. Gale outline his work for the coming year. Bro. Gale first solicited the help of scholars, teachers, and workers in making a success of his work, and then told the meeting that we should, and must have, over 3000 in our schools by next Conference. To that end he was going to work. The meeting endorsed his ambition, and promised to help him attain it. Bro. Gale is enthusiastic and capable in this work, and may God bless him.

FOREIGN MISSION MEETING.

The crowning meeting of the Conference was held on Tuesday, March 25, at the Eunore Tabernacle, namely, the Foreign Mission rally. P. A. Davey, the returned missionary to Japan, was the principal speaker, who told of his work.

We cannot go into details, though the address was intensely interesting, and will do much to intensify our love and thought for the missionaries and their work. F. T. Saunders, Secretary of Foreign Mission Committee, and Bro. Jame, Chinese evangelist, also addressed the meeting.

"One Blood."

If it is true that "God made of one blood every nation," then all swagger of superiority and contempt of manner must be laid aside. "Honor all men" stands preliminary to "Love the brotherhood" (1 Peter 2: 17). "The one fact is that each man of whatever race or color is a man, with heart, conscience and spirit, and that Christ is the door for him as much as for the most humble man of my own race; and every step taken towards the brotherhood of man is a step towards the original will of God about the human race—One Blood flowing through our veins, one impulse stirring our hearts, one ideal being our own nations, and one worship flowing out spirits."

I have a little plant in my mind called reverence, and I go to worship that it may be watered.—Oscar Wendell Holmes.

West Australian Conference

1913

"A splendid Conference," "the best yet," are some of the expressions heard regarding the Conference which has just closed. All who attended seemed to feel that it has been a time of great uplifting, and we all return to our various churches with renewed enthusiasm and greater knowledge of the great needs in this great State of the simple gospel, and we believe with a greater desire to do our part to meet those needs.

TEMPERANCE MEETING.

The meetings commenced on Monday, March 17, with a temperance meeting. The Mayor of Perth, Mr. J. H. Prowse, for many years the President of the W.A. Alliance, presided. The city of Perth is fortunate in having such a man in the position of mayor. Mr. Prowse stands foursquare against all unrighteousness, and is not afraid to let all people know it. Jas. E. Thomas, of South Australia, was the speaker of the evening, and although he was called on at short notice, owing to another speaker failing, he gave a splendid address, and gave us a foretaste of what proved to be many good things to come from him during the Conference. This meeting was not very largely attended, but the audience was greater than during the past two or three years.

FOREIGN MISSION MEETING.

On Tuesday evening, the F.M. demonstration was held with C. A. G. Payne in the chair.

T. H. Scambler, taking as his subject "The Heroes of the Cross," gave a spirited address on the work of missionaries, past and present. The Foreign Mission fields, said the speaker, had records in heroism second to none. Missionaries, those far-flung pickets of Christ's battle line, had always represented the heroic element in the church. Commencing with the Apostle Paul, the speaker touched on the careers of St. Boniface, the apostle of Germany, the latter day Carey and Judson, missionaries of India; David Livingstone, and modern workers in the missionary cause.

J. E. Thomas, speaking on "The World that Calls for the Gospel," took as a text the verses in chapter four of John's Gospel, "Lift up your eyes and look on the fields, that they are white already unto harvest. Many would not think of connecting with this subject the verses which followed, said the speaker; but he would take them also: "I sent you to reap that whereon ye have not labored; others have labored and ye have entered into their labor." Their work was now, and they were heirs of the past to put forward past effort. There had come a louder cry to-day than ever before for the gospel. How sad it was that Jesus Christ had to wait so long—for 2000 years—for men to answer his voice! Two-thirds of

the world to-day was calling for the message. In two-thirds of the world there was to-day an eclipse, and there was a challenge from two-thirds of the world to the one-third: "How long before you will bring us the message?" God had been wonderfully preparing the work for the reception of Christianity. In 1793, when Carey went to India, there were no Christians tabulated, and for many years after there was but little result. He had heard Professor Chamberlain say that during the last ten years the population of India had increased by 25 per cent., and the Christians in India by 51 per cent. Of this number 30 per cent. were people of the educated class. They sometimes heard it said that the gospel simply went to the ignorant of the earth; it had laid hold of the intellect of the world. There were at present four million Christian adherents in India. The door was open. When Morrison went to China in 1807, he was six years with but one convert, and for many years he had only a few. There were now 200,000 Christians in the land—the walls were being broken down. Sun Yat Sen, President of the new Republic, had said that this Republic would be governed by laws that should be based upon the laws of God. The population of Japan was 44 millions. In 1859 there were two missionaries in the country, and no converts; in 1864 there were 12 missionaries and 6 converts, and in 1872 11 Christians. To-day there were 70,000 Christians in Japan. Time would not permit him to speak to them of Africa, the islands of the sea, the dark land of Tibet. God said to them that night: "I have opened the door." He had made it possible to bring the fields of the world to the feet of the soldiers of the cross. They had dangers which threatened in the missionary campaign, and they must not be blind to them. Traders were often a danger, and strong drink; even the influences of white civilization, he was sorry to say, too often corrupted rather than perfected. There was also the danger of the old religions. In India Hinduism, in China Confucianism, in Burma Buddhism, these religions were sending out their missionaries. The cause of Mahomet was awakening again, and into Africa they were sending their agents. The struggle was not now between ignorance and Christianity, but between the heathen religion and the religion of Jesus Christ. Unless they could give the nations something to take the place of what they had unlearned and given up, they would lose them. It was a call that was urgent. Indications to-day showed that there was every prospect of winning the world in this generation for Jesus Christ. God's time was their time, and they had only now to do the work in. In the presence of such opportunities they stood with the greatest responsibilities that had ever rested upon

the Christian world. It was not a matter of choice; it was a matter of compulsion of the love of Christ who told them to go. They must either sin or go.

Wednesday evening was occupied by the sisters, who will forward their own report.

BIBLE SCHOOL RALLY.

On Thursday night the Bible School meeting was held.

The chairman, C. A. G. Payne, in his remarks, said that the time was just when it was thought anyone was able to teach in the Bible School. Though only 100 years ago since Robert Raikes founded the first Sunday School, even he could hardly have believed that to-day over 20,000,000 children would be in our schools.

E. E. Nelson led a class in a demonstration of supplemental lessons. He thought that the supplemental lessons were the most important in the school. There was something missing in the international lessons—there was no systematic study of the Bible from end to end. Herbert Moninger, the great American Bible School leader, considered the idea of supplemental lessons the best that could be adopted to supply the lack. He had therefore published a series of ten booklets for this purpose. It was absolutely essential to get the scholars to memorize in order that the best might result.

W. B. Blakenore led a class in teacher training. He said that they could not have lessons without properly equipped teachers. There were two things for the teacher to know, the Book and the child. Then "method" must bridge the way between the Book and the child. Teacher training helped the teacher to take the Book to the child.

GENERAL CONFERENCE.

Friday was occupied by the General Conference. There were about 60 delegates and a number of visitors present, and as the day progressed the attendance increased until in the evening at the H.M. meeting the Lake-st. chapel was full. G. T. Fitzgerald and J. E. Thomas were the speakers.

On Saturday afternoon the Bible School Committee arranged for "a school of methods." There was a demonstration of primary department methods conducted by Miss Taplin, of Lake-st. school. This was most interesting and instructive, especially to the visitors from the country. Methods of opening and closing the school were shown in a practical manner by E. E. Nelson and A. Bell respectively. The needs of the country schools were placed before us by W. E. Vinicombe and H. P. Manning, and a discussion on school work was entered into heartily. This meeting proved to be very interesting and was one of the most helpful of the Conference.

On Sunday afternoon in the Perth Town Hall, J. E. Thomas delivered the Conference Sermon, on "The Creed of the Church of Christ," to an audience of from 500 to 550. This was by far the largest attended meeting of the Conference. It was felt that the Lake-st. chapel would not be large enough for such a meeting, and the Town Hall was engaged.

The hall was well filled, and Bro. Thomas delivered an address, which we believe will enable hundreds to better understand our position. Congregational singing from "Calvary's Praises" was heartily entered into under the leadership of H. Wright.

On Easter Monday 500 brethren and friends enjoyed a social time together at the Conference Picnic, held on the Agricultural Show Grounds, Claremont. During the afternoon all were gathered together in one of the pavilions. The Victorians, the South Australians, N.S.W. Queensland and West Australians gathered together according to their respective birthplaces. Great State rivalry was shown. It was noticeable that few were natives of W.A., the great majority owning either S.A. or Victoria as their places of birth. A good number reported from England, but all were united in the singing of "Blest be the tie that binds."

REPORTS.

The church at West Guildford was admitted to the Conference. It will be remembered that three months ago the faith and optimism of this young church was shown in the erection of a church home in one day. We believe that West Guildford has promise of a great future.

The statistical table showed 17 churches, with total membership of 1516. Addition: by letter, 124; faith and baptism, 245; formerly immersed and restoration, 45; total, 414. Losses, by letter, 113; death, 7; revision of roll and discipline, 124; total 244. Net increase, 170.

There are 13 Bible Schools, with 1289 scholars and 182 teachers, a decrease of 34 scholars, and an increase of 46 teachers. There were 149 scholars added to the church.

The financial report showed total receipts as £1185 and a credit balance of £711/8. This is easily a record for this State. £82 15/- was contributed by the churches to the College of the Bible.

JAS. E. THOMAS.

A report of this Conference would be incomplete without a special mention of the presence and assistance of Jas. E. Thomas, of Abbeville. The H.M. Committee felt that the presence of some brother from the East (where the wise men are) would be a great help in our Conference meetings. Bro. Thomas was invited, and we are extremely glad he has come, and desire here to express our appreciation of the great help he has rendered to the cause in W.A. We feel also that our thanks are due to his good wife and the Gate-st. church, who so willingly permitted him to come so far in order to help us. Bro. Thomas has been a tower of strength, and you will understand us when we say he has "caught on." Our brother, we think, considers that the W.A. brethren know how to make use of a visitor. We used him as much as we could; and to his credit it is said, he was willing to be used. He gave us five splendid addresses, and numberless short talks and suggestions throughout the Conference. We will long remem-

ber his presence and heart-searching words and inspiring addresses, and are thankful for the earnestness and fidelity of our S.A. brother.

OFFICERS AND COMMITTEES.

The following are the new officers and committees:—

Conference President, H. J. Banks.
Vice-President, A. Bell.
Treasurer, H. Wright.
Secretary, R. W. Ewers.
Assistant Secretary, T. H. Scambler.
Home Mission Committee:—E. R. Berry, W. B. Blakemore, J. Burchill, J. L. Campbell, C. A. G. Payne, J. Rhodes, and D. M. Wilson.
Foreign Mission Committee:—W. B. Blakemore, Secretary; C. A. G. Payne, Treasurer; F. Eaton, E. Eaton, E. M.

Evan, E. Jeffrey, R. Maunering, J. Richardson, J. W. B. Robinson.

Church Council:—A. Bell, W. B. Blakemore, H. Wright, H. J. Banks, A. J. Ingham, A. J. Wilson, R. Redman, P. W. Miller, T. H. Scambler, and R. W. Ewers.

Temperance Committee:—E. Ceel, P. W. Miller, A. E. Stephenson, G. S. Thompson, F. Whelan, W. Davies, H. G. Henderson.

Literature Committee:—C. O. Burchill, A. Bell.

Bible School Committee:—President, T. H. Scambler; Secretary, A. J. Ingham. H. Cole, W. Bennett, F. Nelson.

Church Extension:—Secretary, A. J. Wilson. H. J. Banks, G. D. Czeretcko; G. R. Preston, H. Wright.

Isolated Correspondent:—T. H. Scambler.

Victorian Women's Conference

1913

The Twenty-eighth Women's Conference was held in Lygon-st. chapel on Wednesday, March 19, 1913. Mrs. Chown presided.

Mrs. J. Pittman conducted the morning devotions.

Greetings were received from Miss M. Thompson (India), South Australian Sisters per Mrs. P. A. Dickson, West Australia and N.S.W. Sisters.

Greetings to be sent to English Sisterhood, our missionaries, Mrs. Morris and Mrs. A. K. Thurgood.

Thanks to F. G. Dumm for printing Sisters' Page in "Christian."

Mrs. G. Manifold was appointed essayist for 1914.

Correspondence from C.W.B.M., America.

Mrs. Ludbrook's notice of motion, That Constitution be revised, was left in hands of incoming Council, the same to be discussed next Conference.

Afternoon devotions led by Mrs. Rankine. Solo, "The Shepherd of the Fold," by Miss Lena Kemp.

Mrs. Huntsman welcomed visiting sisters. Sisters Mrs. P. A. Dickson (S.A.), B. W. Huntsman (America), Mrs. P. A. Davey (Japan), Mrs. Waters (Olat), responded.

Obituary, prepared by Mrs. R. Lyall, told of 24 sisters called home.

Solo, "The Sun will Shine Again," Mrs. R. Thompson.

Essay, "What Faith Can Do," Mrs. T. Hagger.

Mrs. Ludbrook gave a short talk on F.M. work.

Mr. W. H. Allen gave an address on "The Faith of Woman," which was much appreciated.

Evening devotional led by Mrs. Manifold.

Solo, "Unanswered Yet," by Miss Jessie Jolly.

The roll call showed sisters present from 35 churches.

Solo, "In Verdure Clad," by Madam McClelland.

Recitation, "The Legend Beautiful," Miss Kitty Winsor.

We were favored by two quartettes: "Light and Darkness," and "Calvary," by Misses Jolly and Anderson and Messrs. Haines and Goodwin.

Mr. T. B. Fischer gave an address on his trip to the mission fields, telling of the conditions of the women of India.

Resolutions and thanks were proposed by Mrs. A. Lyall.

Mrs. Tully introduced the new officers and committees, which are as follows:—

President, Mrs. Chown; Vice-President, Mrs. Manifold, Mrs. J. Pittman; Treasurer, Miss Jerrens; Secretary, Miss Romelch; Asst. and Financial Secretary, Miss Huntsman.

Home Mission Committee: Supt., Mrs. J. Pittman, Sisters Mills, Craigie, Forbes, Haddow, McLellan, Thompson.

Moysey, Hunter, Paul, Dorcas Committee: Supt., Mrs. C. H. Martin; Sisters Hill, Connor, Morris, F. A. Kemp, Coming, Cousins, Haddow, Kettle, Lindsay.

Foreign Mission Committee: Supt., Mrs. R. Lyall; Sisters W. A. Kemp, Ludbrook.

Hospital Visitation: Supt., Mrs. W. C. Thurgood; Sisters Petchey, Jerrens, Tully, Morris, Cameron, Myers.

Temperance: Supt., Mrs. Ray; Sisters Lindsay, Holmes, Walker, Jenkins, Dawson.

Prayer Meeting: Supt., Mrs. Trinnick; Sisters Potts, Wilson, Baker, Sharp, Kelson.

During the day Madam McClelland and Mrs. R. Thompson were the recipients of loving gifts from the sisters in appreciation of services rendered.

We were pleased to have with us Sisters Mrs. B. W. Huntsman (America), Mrs. P. A. Davey (Japan), Miss Kegelaers (England), Mrs. P. A. Dickson, Miss Beidome, Mrs. Smith, Mrs. Carmichael (S.A.), Mrs. Franzen (W.A.), Mrs. Clay (N.S.W.), Collection, £77/4.

THANKS.

To all who have helped to make our Conference a success; our old friends Madame McClelland and Mrs. Thompson, who have charmed us with their singing, also Miss Jolly, Miss Lena Kemp and the quartette party; the pianiste and organist, Miss Winsor, for her recitation; Mrs. Thos. Hagger for her splendid essay, also Mrs. Ludbrook. We desire particularly to thank our brethren, Mr. W. H. Allen and Mr. T. B. Fischer, for their instructive and interesting addresses. The officers of Lygon-st. and Swanston-st. churches for the use of their buildings during the year. To the editor of the "Christian" for printing monthly reports, the scrutineers, and the ladies at the door.

RESOLUTIONS.

With hearts full of gratitude to God for all the blessings of the past years,

1. We resolve to reconsecrate ourselves to the work of the Master, and do all in our power, by word and deed, to help our Executive.

2. That the sisterhood endeavor to remember daily before the throne of grace our missionaries at home and abroad, and that as far as possible in the various churches a week of prayer precede our annual Home Mission Rally.

EXECUTIVE REPORT.

The business of the Women's Conference Executive has gone quietly on this year. Through the mercy of our loving Father we have been an unbroken band of sisters. We are thankful our President has had health and strength to more than fulfil her obligations, and we pray that she may long be spared to work for the Master.

During the year Mrs. W. H. Allen resigned as Vice-President and essayist. We thank Mrs. Manifold for acting as Vice-President, and Mrs. Thos. Hagger for preparing the essay.

Ten meetings have been held, with an average attendance of 84 sisters.

On November 11, a Home Missionary rally was held, which resulted in £123/0/9 being added to the funds.

Greetings have been sent in your name to the English sisterhood; South Australia, West Australia, and N.S.W. Sisters' Conferences, and messages of loving sympathy to the sick and bereaved.

Booklets have been sent to our missionaries. Our Committees have worked faithfully and well this year.

If each representative could feel that she is responsible for the success of the women's work, what might we not accomplish this coming year?

May we as a sisterhood grow in grace, al-

ways abounding in the work of the Lord.—Louie Rometsch, Secretary.

TREASURER'S REPORT.

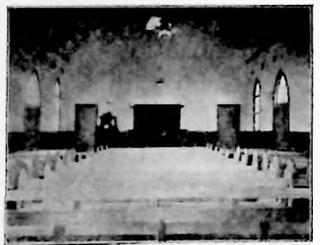
Conference Income, 1912.

Cash in hand	£0 8 5½
Collection at Special Meeting	0 16 6
Collection at Conference	7 7 5
Collection for Mrs. Thurgood	5 12 3



Chapel at West Guildford, W.A.

Although the attempt to erect and finish the building in one day was not entirely successful, yet the brethren are to be congratulated upon the splendid achievement. The building is lofty by girth, with light vesicles. It is built of rusticated jarrab, lined with asbestos, and reflects great credit on the builder, Bro. Rogers, and speaks eloquently for the close co-operation of the brotherhood which enabled the young church to secure a home so quickly. The brethren at West Guildford wish to thank all who helped to bring the enterprise to a successful issue.



The Interior.

Donations	£3 2 6½
Catering Tickets	69 11 3
	£72 18 5

Conference Expenses.

Austral Publishing Co.	£7 18 6
Secretary's Expenses	1 13 8
Assistance	0 6 0
Supplies	0 16 3
To Mr. Ewers, for Mrs. Thurgood	5 12 3
Catering	70 11 6
	£86 18 2
Balance	0 0 3
	£86 18 5

Executive Income, 1912-1913.

Cash in hand	£0 0 3
Monthly Collections	8 9 4
Penites Collected	4 11 0
Constitutions (sold)	0 0 0
Home Mission Rally	123 0 0
	£136 2 4

Executive Expenses.

Secretary's Expenses	£2 0 0
To H.M. Rally	1 0 0
Hospital Visitation	2 5 0
Caretakers	1 0 0
Christmas Cards to Missionaries	0 5 4
Supplies	0 0 0
Correspondence to Isolated Members	0 9 2
H.M. Rally	123 0 0

	£31 9 3
Balance	4 13 1
	£36 2 4

C. JIRREMS, Treasurer.
J. HUNTSMAN, Asst. & Fin. Sec.
Audited and found correct.
R. LYALL.

PRESIDENT'S ADDRESS.

Another year has passed and gone, never to return. God our Father has been good to us, and in His great mercy has spared us to see the dawn of 1913. We all no doubt, made good resolutions at the beginning of 1912, and God knows how we have kept them. I fear we have not done all we meant to do when we started the year, but we thank our heavenly Father that we still have the opportunity of service for our King.

One thought I would like to impress on myself as well as you, that through this year, if God should graciously spare us, we shall attempt to be something for Him, not to be satisfied to follow others, but each to be a leader in ourselves. If it is true that we can do all things through Christ who strengtheneth us, then why not make the very best of all God has given us, of ourselves, of our time, of our opportunities, and talents in His service, and let each begin with her own heart and life. We are the daughters of a King, and the King's daughters should be all glorious within, and so from out of our hearts should flow all the fruits of the Holy Spirit, love, joy, peace, long-suffering, gentleness, meekness, faith, with the added ornament of a meek and quiet spirit, which with God is of great price.

This has been an eventful year to us. We have held our first Federal Conference, and what joy and pleasure it brought to our hearts to receive and entertain our dear visitors from other States, to meet old friends and find them still steadfast, immovable, always abounding in the work of the Lord, and to meet and make the acquaintance of many new friends. Again we have been greatly cheered by the great soul-saving mission held by Bro. and Sister Seville and their party. We thank God for every remembrance of them, and feel glad that as a sisterhood we were able to assist in this great work. In the singing and as personal workers our Executive was well represented.

You have heard from the reports of the various Committees that our sisters have been faithful in their work, and if we have not done great things nor made the progress we might have made, still we have been steadfast in the work, and have been enabled to sow some precious seed for future workers.

Now what will this year be like? It will be just what we decide to make it. It is an invaluable thing just to sit down and quietly think what we would like to make it. What is our supreme wish? What is our overwhelming ambition? Is it to acquire riches, or to grow a soul? Is it to have more things, or to have more graces? Is it to win a reputation, or to gain a noble character? Is it to be fashionable after the world? or to become more like Christ? What is our wish for this new Conference year of 1913? Is it to become merely big or truly great? Is it to find ease or to discover peace? Is it to possess a Summering happiness, or to enter into the joy of our Lord? Everything depends upon what we would like this year to bring, because we always move in the direction of our strongest desire. Life always inclines towards its greatest wish, and a good and useful year can only be found in the new creature in Christ Jesus. What this year will bring to us will depend upon our communion with the Lord Jesus. Five desires fade away unless they are sustained by intercourse with Christ. All the noblest things in life need him if they are to endure. Love itself withers down unless quickened by the holy love of God. Hope grows dim unless it is daily brightened in the light of his presence. Everything depends upon our relation to Christ, and therefore if we begin this year desirous of that relation, thinking nothing about him, we shall drift into the shallows of life and we shall never find its glorious depths; but if we are intimate with the Lord Jesus and abide in him as the branch abides in the vine, we shall taste the happiness of mastery all the way through. Changing circumstances will serve us, not control us; everything will bend to our eternal good; our disappointments will lay their heads at our feet; sorrows will be like a leaden curtain enclosing invaluable treasure; our apparent failures in the world will come laden with the grace of Christ, for what can harm us if we are followers of the Christ? Everything will be compelled to lay its tribute before our souls, and if this is so, surely this will be a glorious year, and, sisters, we may all of us have this experience if we get right with Jesus, and all the years of our lives whether few or many will bring you nothing but good, for all things work together for good to those who love God.

Now, as women our influence is for teaching. The mother in the home should ever remember her children are looking to her for example, and I believe there is no better place than in your home to let your light shine. Other things may fade from your children's memory, but the mother's life and teaching abide with them always. Outside the home others who do not know our Saviour are looking to see the Christ life reflected in your life and mine. They do not read God's word except through the lives of God's children. Let us then be living sparkling real and known of all men. Let us walk worthy of our high calling, and in deeper conversation of heart and life to the service of our King. Let us read and study, our Bibles more to know what women can do when controlled by God. Let us not become weary in well doing, or if we are weary, let us go to Jesus for his promised rest, for he has said in all the storms and conflicts of life we can rest under the shadow of his wing; so when we are weary we can bring our tired bodies, our aching heads, our weary eyes and our breaking hearts to him, and it will take him no longer than when he stilled

the troubled sea whose boisterous waves were calmed with his word, so that there was a great still. So let us take courage, for he has said, "I will never leave thee nor forsake thee," and "Lo, I am with you always, even unto the end." So let us be more faithful, more earnest. We require to work more prayerfully, more intelligently, so that all we do shall be done for God's glory. We all have the power of being unselfish; we can help the poor and distressed in their need, visit the widow and fatherless in their affliction, remembering that "inasmuch as ye did it unto one of the least of these ye did it unto me."

HON. PRESIDENT'S (MRS. THURGOOD'S) MESSAGE.

Service for Our King.

The highest joy of life is found in that sweet thought—Service for our King. I was much impressed with a book, whose principal character was a Christian lady, who, while visiting worldly relatives, was able to gently, yet firmly resist their influence for doubtful pleasures, by her early morning hour given to reading and studying God's word.

There are many high ideals in service for our King. The first thought is life, and its magnificent possibilities. How are we using the God-given present? Are we developing for his honor and glory? The service that has the beauty of the Lord upon it is done for him, you want to put your heart into it, love it—that insures success. How many of us busy women get up earlier in the morning to have time for prayer, and God's blessing, to comfort and cheer us, for strength, that the daily duties may be well done, and our hearts full of joy because we are in his blessed service. Then we must remember others. A kind word here, a thoughtful gift there, touches many a sad heart, and keeps us in tune with the Infinite.

What is the meaning of service for our King? Listen—"She hath done what she could." One day a poor, weak, unnamed, unheralded woman—limited in strength, in means, in influence, and knowledge, what can she do? Ah! she can love and serve him. She can give of her heart's best affections. She can be true to that wonderful attraction, that towering nobility, that she feels. She knows that he is hated. She can read sorrow in his gentle face; she can discover loneliness in his tender eyes—and, she can take his side. She clings to him in the face of derision, and weeps for him in defiance of the mocking crowd. She can with willing hands bring what seems to her to be the only precious thing she has in her possession. She can break that flask that contains what is probably her own burial ointment upon his head. This she can do, and how little it costs herself. She knows little of the significance or symbolism of the act. With contempt the look-ers-on are waiting. Why was this waste of the dried spice? It might have been sold for three hundred and have been given to the poor. And they murmured against her. But Jesus said, "Let her alone, why trouble ye her? She hath wrought a good work on me." "She hath done what she could."

"All service ranks the same with God—
It is, as formerly He had
Paradise. His presence fills
Our earth."

How far do we desire this great commendation that was given to the Bethany woman? Are

we doing what we can to defend the right and encourage the dutiful? Are we looking after the outcast, and the sad, despondent ones, around us? Are we breaking a single flask of precious ointment in behalf of any oppressed or injured one? How great is loving service for our King.

It was not the pre-sumptuous Pharisee who emptied his fat purse into the treasury bag, but it was a poor widow who dared to come after him and dropped in two mites, which made a farthing, that stirred the heart of Jesus, for she gave out of her trembling life—

"Two mites, two drops, but all her house and land
Full from an earnest heart, and trembling hand.
The others' wanton wealth foamed high and brave,
The others cast away—*She only gave.*"

"Here in the heart of the world,
Here in the noise and din,
Here where our spirits burned,
For service 'gainst sorrow and sin,
This is the place and the spot,
For knowledge of intimate things,
This is the kingdom where thought
Can compass and serve for our King.
Stand not aloof nor apart,
Plunge in the thick of the fight,
There in the street and the mart
That is the place to do right.
Not in some cloister or cave,
Not in some kingdom above;
Here on this side of the grave,
Here should we serve and love."

Antoinette K. Thurgood

CONFERENCE ESSAY.

"WHAT FAITH CAN DO."

By Mrs. T. Hagger.

Faith is a subject we are all more or less conversant with; a living power that we use to a certain extent in our daily lives, but should more note Paul in his letter to the Hebrew Christians give the nearest of any of the sacred writers to a definition of faith when he says, "Faith is the substance of things hoped for, the evidence of things not seen." It is therefore a confidence and a conviction. In this world we must continually exercise our faith. We eat our food with the conviction that it is nutritious, and with the confidence that it will support and strengthen our bodies.

In spiritual matters we exercise the same simple faith; there is nothing mystical or mysterious about it. The difference in the result of faith in worldly matters, and faith in our heavenly Father and his Son Jesus, is in the object in which our faith is placed, not in our faith itself. One writer has well said—

"All truth is one.
In object, not in kind, the difference lay
The faith that saved a sinner,
And that which in the common truth believed,
In essence were the same."

Faith in God is said to be "the key that unlocks God's storehouse of blessings." The blessings are there for the Christian, but it requires the exercise of true faith to make them ours. Shall we not avail ourselves of the wonderful blessings that await those who trust in him? Another writer in America has said, "Let us pit-brother our heads on the bosom of Jesus, and breathe our lives out sweetly there in full assurance of faith."

From first to last it seems to be faith, in order to enjoy God's favor. As long as our first parents believed what God said they were safe and happy, and it was the loss of that faith that led

to their disobedience and brought separation from God.

And so with us, continual faith in God is necessary; if we doubt, darkness soon overwhelms us, and our communion is interrupted. But shall we study more "What faith can do"? There are many grand examples of the result of faith in the heroes right down the ages. From Abel's offering down to the establishment of the early church, when the apostles witnessed for God under such persecution, and finally gave their lives. Look at Abraham; by faith he left his father's house, and his native country, and went out to go to a land which God had promised to give him; he did not know where it was, or which road he had to travel to get there. By faith he journeyed to the land of Moriah, and attempted to offer up Isaac as a burnt offering. God told him to do it to test him, and although Isaac was one through whom the blessing was to come to all nations, he thought that in some way—he did not know how—God would restore him to life again. That three days' journey was indeed a journey of faith, and shows us beyond measure what mighty things faith can do. Can we wonder that Abraham has been called "The father of the faithful," and the "friend of God"?

What giants of faith were Moses, Joshua, Job, David, and many others, of whom the world was not worthy! And how remarkable was their faith, when we remember the very limited light they had compared to the full revelation which we have received through Jesus Christ.

During the earthly career of our Lord, there were several striking instances of faith, evidently recorded for our encouragement. Take, for instance, the Roman Centurion who besought the Lord to heal his servant, and when the Lord proposed to go to the centurion's house he at once said, "Lord, I am not worthy that thou shouldst come under my roof; but speak the word only, and my servant shall be healed." Jesus marvelled when he heard him thus speak, and declared, "I have not found so great faith, no, not in Israel. And again, at the close of his earthly career he was met with that remarkable instance of faith in the patient thief, who said, "Lord, remember me when thou comest into thy kingdom."

The later days have not been without their stories of faith. Glance at the mighty reform of Martin Luther. He was a man of humble parentage, a poor monk, and yet he has been rightly called "the monk that shook the world." No fear of king, emperor, or even the Pope of Rome daunted him, once realising that God was on his side, and those in power were in error, he went forward trusting in him who rules in heaven, and accomplished a work that we are reaping the benefit of to-day.

By faith the late George Muller, of Bristol, England, built those great orphanages, filled them with orphans, and fed and clothed them every day without ever asking man for one penny to help Hudson Taylor, and the establishment and continuance of the great China Island Mission is another example worthy of imitation. Truly these men were very sure of God. Their faith was the secret of their marvellous success, and their confidence that truth must finally triumph was never shaken, no matter how strongly entrenched the forces of sin and unrighteousness seemed to be.

And what shall we say of our own heroes and heroines, men like Stephen Cheek in the home land, Bro. and Sister Davey of Japan, the Dyes,

Eldreds, and others of Belong fame, the Filmers of Pentecost, the Sheltons and Ogilens, on "the roof of the world," filling the most remote mission station in the world, on the Tibetan frontier. May God bless them for their marvellous sacrifice for the King of kings! Time would fail us to tell of many who have subdued kingdoms, and wrought righteousness in the land by faith.

And now, what of ourselves? With all the privileges that are the legacy of the redeemed in Christ! We are brought face to face with the fact of God's love, and our hearts should be filled with gratitude as we accept this wonderful truth by faith, and enter into the joys, privileges, and hopes that are found inside the kingdom. And now that we are his, we must not forget that a continuance of the riches of divine blessings can be enjoyed if we walk by faith. What can be more pleasing to the Divine Father than the faith of his children? A true faith will show itself in implicit obedience to all God's commands, in living pure and holy lives, in ever showing forth the praises of him who has called us out of darkness into light. In our work and service, it is necessary to be actuated by this great principle of faith, for difficulties are made to be overcome, and faith can do it, "for this is the victory that overcometh the world, even our faith." Let us daily pray, "Lord, increase our faith."

Having seen "what faith can do" by the wonderful blessing and success that has attended the faithful labors of past and present workers, let those of us here to-day endeavor to do more, and make greater sacrifices for the cause right here in Victoria. Shall our coming Conference year be one of greater faith and greater triumphs won for King Jesus? Surely we now have the same loving and considerate Saviour, who understands all our frailty and backwardness, and he is calling us weak women to do our part in winning the world to Christ. God has honored us in giving us a part in this great work, and our lives are full of opportunities if we but use them by faith. We will all want to share in the great harvest home by and by; we know not how long our Lord may delay his coming, then may we be found rejoicing and bringing in the sheaves.

Be it ours, then, while we are here,
 Him to follow without fear;
 Where he calls us there to go,
 What he bids us that to do.
 When we cannot see our way,
 Let us trust and still obey,
 He who bids us "Forward go,"
 Cannot fail the way to show.

HOME MISSION REPORT.

In presenting this report we thank our heavenly Father for the success that has crowned the labors of our home missionaries during the past year.

Kyneton reports 23 additions and one restored, and the brethren there are trying to secure land to build a chapel, which is much needed. Bro. Cosbridge has also conducted meetings at Drammond, Taradale, and Piper's Creek.

Bro. Chandler reports from Colic 72 additions for the year, and 43 additions to the Bible School.

Castlemaine reports splendid work for the year. Bro. Gale says the outlook is bright. It is an interesting town, and one that should have a strong and energetic church of the New Testament order and pattern.

Stawell closed their mission on Monday night with 70 confessions, two restored, and one bap-

tised believer, making a splendid total of 73. Missions have also been held at Maryborough and Bet Bet.

The sisters have contributed the sum of £120 6/9 by the collectors and mine boxes, and the special rally brought us £123/0/9, making a total of £243/7/0.

Shall we, dear sisters, try and increase this in the coming year? We can do it if every sister will do her best, not only to give the penny per week herself, but will encourage all the young members to give.

There has been a net increase of 906 members for the year. Now, if these all gave one penny per week, that would bring to the treasury £220 0/- per year. I wish that every member in every church were giving this small sum, then our Home Mission Committee would be able to send more men to the field.

BIBLE WOMEN'S FUND

The sum of £36 has been collected from the sisters for our Bible women during the past year. £8 has been sent to Mary Thompson for Saraburi, 25 for a new Bible woman; £15 to Miss Fookin, 48 to Mrs. Strutton. These amounts have been paid six and twelve months in advance. Thanks to the sisters who have so lovingly and cheerfully given to this work—Helen Zellus.

ISOLATED SISTERS.

Since taking up this department of work in August last, 110 letters have been sent to all parts of the State, and have received quite a number of replies. Many of the sisters state they take the "Christian" every week, and long for its arrival. The church services are missed by all, although they nearly all attend some local church. They are hopeful that some time before long our plan will be before the people. The aims of Home Missions were put before the sisters, and in response £4 was sent in. In writing those letters, many old friends have been heard of, and fresh interest taken. Many hearts have been cheered, knowing that their sisters think of them—A. M. Moyssey.

GENERAL DORCAS REPORT.

Ten meetings have been held, with an average attendance of 13 sisters. Garments have been made up, and distributed as follows:—Austin Hospital, men's singlets and old linen; Alfred Hospital, singlets; Women's Hospital, 2 doz. pillow slips and garments for patients leaving hospital; Eye and Ear Hospital, bed jackets, boots and clothing; Benevolent Asylum, bed jackets, scarves, and 60 surprise gifts for the old ladies; Bonnevies' Kindergarten, 3 parcels, containing 55 garments; City Mission, 1 parcel of 81 garments; Burwood Boys' Home, 2 parcels, containing 31 garments and 10 pillow slips; Sufferers from Bush Fires at Monbulk, 2 parcels, containing 126 garments. Total to Hospitals, etc., 127 garments, and 224 garments to needy cases, 26 large parcels of groceries, and a number of little bags of sweets for the children in the Xmas parcels. Total number of garments distributed, 631, besides groceries, etc., also £1/1/- to a needy case. Thanks are due to the following for donations:—Sisters Zellus, Moyssey, Pittman, Watts, Funston, Thurgood, Kemp, Connor, and Bro. Skinner, Colgrove, and Bro. Edwards, tin of tea, and Bro. Kennet, Cheltenham, Middle Park, and Dunde among Dorcas Classes, and three instalments containing parcels of groceries, material, lilies, cloth-

ing, etc., from Doncaster Benevolent Class, also donation of 10/- per Sister F. McClean, Lygon-st.; 4/1/- from sister at Millth. Park, and Sister Miss Hill, 2/- . Receipts, £10/2/6; expenditure, £12/1/-; balance in hand, £1/0/8. Thanking the Committee and sisters who have helped in this great work.—L. R. Martin, Supt.

GOULD FUND.

Income.
April, 1912, Balance from last year. £10 0 0
Dec 18, 1912, Received from Treasurer
on behalf of Gen. Donnan Com. 12 0 0
£22 0 0

Expenditure.

Paid to Members of various Churches
who were in need. 16 0 0
Balance in hand. 6 0 0
£22 0 0

Beulah.—The sisters have held 19 meetings, with an average attendance of 8 members. Many families have been helped in various ways. Rent has been paid, and groceries, wool, meat, garments, material, and parcels of second-hand clothing distributed, and the sums of £5/11/- and £17/- were given in cases of sickness, and £15/- was spent on Christmas cheer. A box was sent to Pentecost, and we received from the Major-General's Blanket Fund, 8 pairs blankets in the winter.—A. Heritage, Sec.

Brighton.—The sisters have held 11 meetings; average attendance 8. Garments made, 84. Parcels distributed, 6. Parcels have been sent to the following institutions—Children's Hospital, Women's Hospital, Old Folks' Home, and Convalescent Home. Gifts of fruit, flowers and vegetables were sent to the Sutherland and Convalescent Home, and several families donated from the harvest festival.—L. C. Ludbrook, Sec.

Cheltenham.—The sisters have worked for and helped by donations of garments the Melbourne Hospital, Burwood Boys' Home, Pentecost, Balminton, General Donnan, and 10/- to the City Mission.—E. Judd, Sec.

Dandenong.—This Society has been meeting for about twelve months. Six bags and 17 parcels have been distributed, a sewing machine purchased, and 67 parcels, etc., have been received by the Society. Cash balance in hand, £13/6.—M. Robt. King, Sec.

Lygon-st.—The sisters of this Class have met regularly with an average attendance of 17 members. They have helped with donations, garments, etc., the College of the Bible, Benevolent Asylum, also Baby Palmer, and assisted all cases brought under their notice, and have been cheered by visits from their evangelists.—A. McColl, Sec.

Middle Park.—The meetings are held monthly, with an average attendance of 14 members. 51 garments and one quilt were donated to needy cases, also parcel to Melbourne City Mission.—L. R. Martin, Sec.

Morchard.—This Class meets the first Wednesday in the month, and has helped needy cases by donations in cash, etc.—H. Paul, President.

North Richmond.—The meetings are held weekly, with an average attendance of nine members. 86 garments and material for needy cases were distributed. Receipts, 16.—E. Fisher, Sec.

Swanton-st.—The sisters have held 18 meetings, with an average attendance of 7 members. 47 garments have been made, and with 20 ready-made garments, have been distributed. Income, £5/19/11; expenditure, £4/16/3/2; balance in hand, £1/3/17.—C. Jeremy, Sec.

South Melbourne.—11 meetings have been held, with an average attendance of 9 members. 33 garments were made and 27 distributed to needy cases. This Dorcas Class has suffered a great loss through the death of Sister Copeland, who was secretary for 10 years.—Mrs. Smith, Sec.

South Yarra.—This Society has met regularly during the year; 200 new and renovated garments have been distributed to needy cases. The church members help the Class by donations.—Mrs. R. B. Tucker, Sec.

Hawthorn.—We have tried to do what we could in helping the poor; special sewing about for the Burwood Boys, and we have paid about 130 visits.—M. Rankine, President.

North Fitzroy.—This Society has held 33 meetings, with an average attendance of 17. Several needy cases have been relieved; donations of 35/- and 25/- received to help on the work.—M. Kelly, Sec.

CHURCH AID.

Cheltenham.—The sisters of the Cheltenham Dorcas sent a parcel to Richmond for the sale of gifts.—E. Judd, Sec.

Dandenong.—The sisters have donated 4 doz. hymn books to church, and 16/- for new lap-dress garments.

Lygon-st.—The annual sale of work in aid of church work realised the sum of £82.

Middle Park.—One of our sisters pays for the church cleaning. Brushes, etc., have been supplied, and catering provided for church business meeting. Sister Mrs. Ray, with her band of workers, collects the penny per week for Home Missions, and Sister Miss Watt the penny per year and over for Sisters' Conference expenses.

Morchard.—The sisters of the Morchard church have furnished platform chairs, a nice clock, baptismal garments, and other articles when needed. They also take turn to clean the chapel, also take up the penny per week collection.

North Richmond.—£15 for church funds were realised from sale of work.

South Yarra.—The sisters of this church have donated certain for sale in Sunday School.

Hawthorn.—We have had a very successful year; the sisters have worked very hard to try and get our new building out of debt, which, with the help of the brethren, has been done. We cleared nearly £45 at our sale of work in aid of church.

North Fitzroy.—Our principal work has been for the new Bible School Building Fund, and in this connection a sale of work was held during the year, which resulted in £90, handed to trustees of B.S. Fund.

TEMPERANCE REPORT

The Temperance Committee has held nine meetings this year. The average attendance of the members was three. Whenever it has been possible to advance the temperance cause, in the various churches, W.C.T.U. meetings or Endeavor sponsored, the audience at all the meetings have been encouraging, and we are deeply grateful for the work this year has been largely that of visiting the sisters to the need of utilising their Pull, and of the great necessity of mothers educating their children on this vital question. Too much education cannot be given in these two im-

portant points, when one is confronted with the tremendous hold that this base traffic has upon this Commonwealth. It is a common sight in this city to see numbers of young people—boys and girls—minors in the eyes of the law, under the influence of liquor. Let us think also for a moment of the crimes that have been committed in Melbourne this year, and we will find that all of them are wholly the result of liquor. Then, too, people forced to use the trains on Sundays to go to the various churches, are constantly being subjected to annoyance through presumably base fare travellers, who habitually make the scenic resorts scenes of carousal on the Lord's day. Again, the daily papers are always paying tribute to the benefits that are being derived from the State controlled hotels in West Australia; namely, the decrease of drunkenness and the absence of sly grog shops, but those who are on the spot tell a different story. State control is by no means a solution of the liquor traffic problem. But is what management you like, sell within what hours you like, inspect the liquor with whatever care you like, the drink trade cannot be otherwise than hurtful and degrading to all who take part in it. Then, too, it is with great regret that we learn that at least three large drapery establishments in Sydney have secured from the Licensee Bench a license to sell intoxicating wines in their refreshment rooms, which are situated within their premises. What will result from this action? Why, thousands of women and girls, who would sooner to enter a hotel for drink, will have to do so in these drapery establishments. To us it appears astonishing that reputable firms do not recognise the magnitude of the dangers they are participating in by thus increasing the temptations to wine drinking, especially amongst women. Melbourne may not have these licensed drapery establishments, but she has licensed grocers. In various guises drink is smuggled into the house, and it is no wonder drunkenness is on the increase among women under such untold influences.

Sisters, let us never cease praying and working until the flag of Prohibition floats over this fair home land of ours, fully assured that God is with us in this battle, and will give us the victory.—Alice Manifold, Supt.

Box Hill.—In connection with our Sisters' Class, we hold a temperance meeting once a quarter. Nearly all the members belong to the W.C.T.U. The young folk are asked to sign the pledge in the J.C.E., and have their regular temperance lessons. All the churches unite once a month and hold mothers' meetings under the W.C.T.U.—A. M. Smith, Sec.

HOSPITAL VISITATION.

'Tis a blessed thing, as on we tread
In our path from day to day,
We can cheer the heart or aid the step
That is treating life's tollsome way.
For the soul that gives is the soul that lives,
And in bearing another's load
We lighten our own, and shorten the way,
And brighten the homeward road.

It is with pleasure we report another year's work amongst the sick and suffering. The following Hospitals have been visited—Austin, Alfred, Melbourne, Children's, Homeopathic, Eye and Ear, St. Vincent's, Queen Victoria, Women's, and Old Folks' Home. Our visitors have distributed 2033 books, magazines, and a large number of cards and toys.

well as fruit, flowers, eggs, etc. We have paid in all 109 visits.

The visitors were Sisters Cameron, Morris, Petchey, Jerrens, Tully, Whittington, Myers, Thurgood.

We would like to thank the sisters and friends for their gifts of flowers, fruit, and literature, also the General and Swanston-st. Dorcas Societies for garments for some of the needy ones.—Elizabeth C. Thurgood, Supt.

PRAYER MEETING REPORT.

Your Committee has paid thirteen visits to the various churches through the year, namely, Swanston-st., Middle Park, Box Hill, Lygon-st., Founts Cray, North Melbourne, Newmarket, Brighton, Ascot Vale, Brunswick, North Fitzroy and Northcote. We were very pleased to have North Melbourne and Brunswick added to our list for this year, and our sincere prayer is that the time will not be long, before all the sisters of the Churches of Christ in this fair land of ours will see the need of uniting together to make their wants and wishes known before the throne of Him whom we all love to call Father. We have felt that God has richly blessed us, and that the spirit of prayer has been with us, by the great interest shown in the various meetings held by the sisters. The numbers attending the meetings were very satisfactory. We as a Committee would like to tender our sincere thanks to our President, Sister Chown, for the great interest she has taken in our meetings, and the help she has rendered. At the close of this year's work we can say, Truly hath the Lord been with us, and that to bless.—M. Trinnick, Supt.

Middle Park.—We have held 12 meetings during the year, with an average attendance of 14 members. Our anniversary was in July, and the Sisters' Prayer Meeting Executive was present. Many beautiful papers were read. The meetings have been helpful. The sisters appointed gave some splendid papers, readings, etc.—Mrs. Ray, President; I. R. Martin, Sec.

South Yarra.—During our meeting a short time is devoted to readings and prayers.—Mrs. Quick, President; Mrs. R. B. Tucker, Sec.

Moreland.—During our Wednesday afternoon meetings part time has been devoted to devotional exercises, which we find a great help to one another.—H. Paul, President.

CHELTENHAM BENEVOLENT ASYLUM.

It is our pleasure to report that during the past year nine visits were paid to the Cheltenham Benevolent Asylum by various sisters, accompanied by a speaker on each occasion.

Each month separate churches have been asked to make themselves responsible for the visit, and to provide subject and speaker, and the following churches have kindly assisted:—

North Fitzroy and Bro. J. W. Baker, Prahran and Bro. P. J. Paul, Brighton and Bro. G. Mainfold, Swanston-st., Melbourne, and Bro. A. T. Walker, Windsor and South Yarra and Bro. J. Pateman, Hawthorn and Bro. A. C. Rankine, Cheltenham (2) and Bro. T. B. Fischer, Lygon-st., Carlton and paper by Mrs. W. C. Grange.

Various sisters from the above mentioned churches have always accompanied the speakers, and good meetings have been held. We will give following little paragraphs from the monthly re-

ports, which serve to show how the meetings have been appreciated. The sentences are as follows:—
"The inmates seemed to appreciate the meeting very much."
"The party agree that the pleasure given made the visit well worth while."
"The meeting was very helpful and inspiring, and the inmates seemed very thankful for the visit."
"Every one seemed thankful for the meeting and pleased to give and receive the sweets and biscuits which were provided."
"All returned home with the assurance that the visit was appreciated."
We feel honored to give the above report, and for the measure of good that has been accomplished we praise God.

Before closing this report we desire to express our gratitude to Miss F. Drouth, who, at every meeting, has presided at the organ, and has been a great help to us.
Praying God to bless the future superintendent of this work, Yours in the Master's service—F. M. Fischer.

KINDERGARTEN REPORT.

As the Kindergarten work had been transferred to our Bible Schools, the Committee thought it should in future be managed by the Bible School Union, and recommended the Conference of last year to pass the work on to that body, thus avoiding an unnecessary multiplicity of committees. The Bible School Union agreed to this course, and assumed control as soon as matters could be arranged. All the Kindergarten properties were handed over to them, to be used for the promotion of this branch of Bible School work. The North Melbourne equipment was disposed of to the school that already had it in use, and the work is being assiduously pushed in all directions. As far as funds will allow, the Union will advance the money for chairs, etc., to schools desirous of establishing a kindergarten, giving them twelve months in which to repay.

During the year a few more schools have adapted the Kindergarten system: Lygon-st., Carlton Prahran, and Windsor, are among the number. The number of children has greatly increased, gathered into our schools by this attractive system of teaching. Ascot Vale has the largest Kindergarten; there are 65 names on the roll; increase since establishment of Kindergarten, 35; average attendance, 55; teachers, 15; average attendance, 10.

After drafting 30 into another class, Brighton has 87 names on the roll; increase during the year, 22. Teachers, 12.

Castlemaine reports 48 names on the Kindergarten roll, and 23 on the cradle roll. Two more assistants have been added to the teaching staff here.

Windsor has 26 names on the roll, with an average attendance of 20, and 4 teachers.

South Melbourne has sent 20 children into the main school, and has 70 remaining on the roll; average attendance, 50. They have doubled the number of chairs during the year, and there is a good teaching staff.

Fitzroy has 50 kinders; increase, 30; average attendance, 40; teachers, 4.

Bendigo reports a good year's work. The kinders have increased from 30 to 75, and the cradle roll from 30 to 38. Two new classes have been

formed, one for the older kinders, the other for the babies on the cradle roll.

North Carlton reports 43 on the Kindergarten roll; average attendance, 72; teachers, 11; 30 on the cradle roll. This Kindergarten is well equipped, and well graded.

Several other schools have adapted the Kindergarten method, but have failed to report progress. All the schools mentioned are wholly or in part supplied with chairs for the comfort of the little ones. They also have sand trays, low tables, black boards, and other necessities for their benefit. Some have nice rooms; some have not. The work is advancing, but not so well as it ought to do. There is great need for suitable buildings and equipment, and special need for training classes for teachers. The Bible School Union will endeavor to arrange for a course of lectures during the winter months. Kinders, 449; teachers, 56; babies, 150.—C. Jerrens.

Bible School Demonstration,

Victorian Conference.

Although this was the last of a series of Conference meetings, and the weather was unfavorable, a good number assembled in the Lygon-st. school on Thursday evening, March 27. J. C. E. Pittman, President of the Union, occupied the chair, and called upon D. McCraith to lead in prayer.

In his remarks the chairman referred to some of the encouraging items of the annual report, such as the increased number of schools in the Union, and competitors in the examination. He impressed the value of the resolution passed concerning a Bible School Day, a thing that we must not content ourselves with speeches and resolutions. We need action more than discussion, and everything seems to say to us, "Do something; do it."

After a hymn, the telegram from the N.S.W. Conference for the Jubilee celebrations was read.

B. W. Huntsman then addressed the meeting on "American Bible School Methods." He spoke of the high organization both in religion and business life. In the Bible School work Unions existed in States and counties between the brotherhood schools, as well as the denominational schools. Some features of the special buildings for schools were explained. Then the widespread use of literature among the scholars was emphasized. Some details of the organized adult classes were made clear, and all were especially interested in the concluding remarks, telling of a special "white girl's" Christmas service.

At this stage the collection in aid of the Union fund was received, amounting to £2/13/4.

W. D. More then delivered an address on "The Teacher and Illustration." He said that there was no better method of teaching the kinders than by story, whereby we find the point of interest. We have given abstract admonitions and formal rules of conduct, but the rational method is the one which goes to the point of interest. Every story has an educational and moral value. The simple story of Uncle Tom's Cabin did more to abolish slavery than hundreds and thousands of anti-slavery tracts and sermons. The simple story of the gospel has done more with hearing of theology. When searching for stories to tell the children we should remember that everything which brings us a golden thought is capable of conveying a golden thought to others. We should model our stories upon those of Jesus, the Master of stories.

A vote of thanks was passed to all who had helped in the meeting, and M. McLellan closed with prayer.



[Correspondents are requested to condense their reports as much as possible.]

West Australia.

WEST GUILDFORD—As indicated elsewhere in this issue, the first meetings were held here in the new chapel on January 5, when H. J. Hanly preached to a large audience. Since then the interest has been maintained. The attendances at the gospel services are satisfactory. There have been two conversions.—P., March 14.

Queensland.

BRISBANE—Meetings well attended yesterday, notwithstanding many of our members were still in Toowoomba, having remained after the Conference meeting had concluded. Bro. Forbes exhorted from "He is not here, he is risen." Bro. and Sister Oldfield, of Musman, N.S.W.; Bro. Wilson, Warwick; Bro. Hood, Mt. Ma Creek; Sister Aldine, Gympie; Bro. A. Carr, Bingenham, were among the visitors. At the gospel service W. H. McIndagine preached on the subject, "Immortality in the Light of Revelation." Our young boy confessed Christ and was immersed the same day. The work is going on steadily and is certainly looking very bright for the near future.—L.G., March 23.

ALBION—The church social which was held on March 12 was a splendid success. H. W. Hermon occupied the chair. The early part of the meeting took the form of harmony. Refreshments were provided by the sisters. Last Lord's day Bro. Baldwin, of Zillmere, worshipped with us and exhorted the church, there being a fair attendance. The church officers have under consideration the matter of purchasing an organ for the open air gospel work. These meetings are becoming well known. Bro. Forbes is maintaining interest in the gospel meetings by his forceful and lucid explanation of apostolic truth. The building fund harmonizer keeps moving in the right direction. Sister Edwin, Sandgate, sends 4s; Bungalow, N.S.W., 4s; total, 42s. Bro. Nightingale, of Annist, spoke last Lord's day, taking as his subject "The Lord's Day." Over 30 at the open-air meeting. Bro. Forbes preached the gospel at night, his subject being "The Resurrection." Sister Fischer, who recently fell ill, recovered 42s to Albion building fund.—H.C.S., March 25.

South Australia.

MURRAY BRIDGE—Since last report the interest has been maintained, and the attendance continues about the same. On March 23, 1913, 17 visitors with us. Mrs. Reed and two daughters, from Gawler; Sister Miss Cook, Grotz; and Bro. J. P. Jones, of Unley. Bro. Jones gave a helpful address. The meetings at Hillside continue to be well attended, but those at Long Flat are not so encouraging. Good meetings to-day.—J.T.T.

BALAKLAVA—Splendid meetings to-day. This morning Bro. Daley presided, and D. G. Tilton, from Almy, gave a very fine exhortation on "Sanctification." To-night we had another fine meeting. Bro. Jordan's subject being based on those words of Jesus, "Follow me!"—P.H.R., March 16.

SMITHFORD—Bro. Dalwood presided this morning. A goodly number of visitors were present. Sister Quire and her son were received by letter from Croydon. Good attendance at the

night service, when Bro. Taylor preached on "Lot's Escape from Sodom."—T., March 30.

GLENELG—Our meetings still keep up well. The morning attendances are not quite so large, owing to the fact that the usual seaside visitors have gone home, but the evening meetings are splendidly attended. To-night we had the pleasure of hearing Bro. Hendry, Blind Manager of the Royal Institution. It was a treat, and heartily enjoyed by those present. Every auxiliary of the church is in a healthy state.—E.W.P., March 30.

WALLAROO—Last Lord's day evening two women made the good confession and were baptized during the week. These, with another sister previously baptized, were received into fellowship this morning, when we had a good meeting. Good attendance at Bible School, and one new scholar. Bro. Warren was with us this evening. Bro. Withshire going to Kadina, where we had another good meeting. Splendid attention and a very earnest sermon by our brother.—E.J.K., March 30.

WALKERVILLE—Morning meeting, fair attendance. Bro. Dabb presiding and Bro. Verco exhorted. Envelopes for contributions for church funds were issued, the system to commence next Sunday. Also, envelopes or pillar boxes opened a banking account. Bro. J. Dabb, Walkerville Terrace, is treasurer for the building fund, and Bro. Bradley, 20 Sixth Avenue, East Adelaide, is treasurer for the church funds. We shall be glad to get a building at our earliest, as the noise of the trains passing the door makes it difficult for the speaker. Sunday afternoon Bible School is still adding to its numbers. Evening service, a stirring address from G. Wilson to a very fair attendance.—J.H.T., March 30.

HENLEY BEACH—To-day we celebrated our anniversary success in perfect weather. Our meeting in the morning around the Lord's table was good. Bro. Cosh presided. Bro. Gore exhorted. This afternoon a service of song was rendered by the scholars under the conductorship of Mr. H. E. Toombs, with Miss Laurie as organist, Miss L. Charlack as pianist, and the Messingtons. Misses J. Boremb and M. Gemellelik sang solo parts, and Mr. Cosh gave the benediction. The church was crowded. The annual Schoolfest, March 30.

BALAKLAVA—Good meetings around the Lord's table this morning. R. J. Finlayson presided, and W. T. Ewers addressed the church. We had to have Sisters Mrs. D. A. Ewers, from Mt. Pleasant, and Mrs. Harris, from Park-st. Mrs. Ewers exhorted the right hand of fellowship to attendance at the Bible School, which is held in Ewers' gas room. A fine meeting, as usual, in evening. Ye must have a very fine address. His subject being "Born again."—P.H.R., March 30.

STIRLING EAST & ALDGHATE VALLEY—On Sunday, March 30, the anniversary services of the Sunday School at Aldgate Valley were celebrated. In the afternoon a service of song was rendered under the conductorship of G. Daley. Miss A. Bro. Edwards preached. Good attendance at all these meetings. At Stirling East, the at Adelaide. On Easter Sunday the anniversary of the Stirling East Sunday School was

held. In the afternoon a service of song was rendered by the children. Afterwards a collection was taken up for the sick children. To-day's meetings were fairly well attended, while at Aldgate Valley one confessed his faith in Christ (a young man), and was baptized at night. A Junior C.E. Society has been started at Stirling and premises owned—A.G.R., March 30.

UNLEY—On March 18, two of our young members, Miss Myrtle Storer and Mr. K. D. Palmer, were married in the chapel, Bro. G. E. Paffington, Last Sunday, 23rd, Geo. Wilson, from Walkerville, spoke in the evening. To-day G. E. Cuttriss, of Mallee, spent the day with us. He addressed the church this morning, spoke a few words to the scholars, and also visited the men's class this afternoon, and preached to a good audience this evening on "The Sin unto Death." The addresses of these two brethren were much appreciated. Among the other visitors and Bro. Dore's table were Mrs. Crawshaw, Miss A. Taylor, Ruby Morton, Hazel Role, and Nellie Dye, from Sydney; Bro. Leslie Verco, from Bordertown, and J. Blackwell, W. H. and L. H. Moar, from Milang. At the prayer meeting on Wednesday evening a young lady made the good confession and was baptized. Our Sunday School anniversary is to be celebrated next Sunday, and the following Wednesday, Bro. Walden returns to Adelaide during this week.—P.S.M., March 30.

NORTH CROYDON—We had fair attendances on March 23, considering the weather. In the morning Bro. Plant presided. Bro. A. Fischer gave an excellent address. At the Bible School we had 100 present. At the gospel service Bro. Mussop preached. We are without Bro. Hordell, who is staying at Victor Harbor for three Sundays on his annual holidays. The Men's Brotherhood held their meeting on Monday night. The Question Box evening, and on Tuesday night was held. On March 30 we had a splendid meeting. In the morning J. S. H. Ferris presided. G. Dan can exhorted. At the Bible School the attendance was good. 126 scholars present. At the gospel service Bro. Bennett spoke on "But whom say ye that I am?" This was a splendid address to a good attendance.—J. S. H. Ferris.

YORK—On Easter Monday seven vans loaded to their utmost left for Ridge Park, the site of the Sunday School picnic. Dinner was just nicely finished when a thunderstorm broke, and it rained almost unceasingly for the rest of the day. At 3 p.m. the teachers decided to have tea, and then get home as soon as possible; so the vans left for home about 4 o'clock, and reached the chapel about 6, and by that time almost everybody was wet through. Notwithstanding the weather, however, a note of cheerful appreciation was prevalent throughout the whole day, and although the scholars and visitors were all water-soaked, their spirits were not dampened in the slightest. F. B. Kenish presided at the Lord's table this morning, and A. Fischer exhorted. E. J. Paterson took the gospel service.—W. G. Jordan.

GROTE-ST.—Good meetings all day on March 23. Bro. Cuttriss spoke at the morning and evening meetings, and also gave an interesting address to the Bible School in the afternoon. We have greatly enjoyed Bro. Cuttriss's visit, and appreciate the help he has given during the last fortnight. Bro. Blakemore, of Lakeside, Perth, arrived on the 29th by the mail boat. He is exchanging with Bro. Thomas for one month. Excellent meetings each service to-day. One received into fellowship by letter.—T.M.G., March 30.

NARACOOORTE—An innovation was made in our Bible School to-day. It being rainy, however, for the quarter, we took the opportunity of inviting the parents and friends to pay us a visit in order that they may get an insight into some of the teaching methods used, also that they might see for themselves just how important it is to improve, thus creating a deeper interest in Bible School work. New scholars are still being added to the roll. We rejoiced to welcome back to our old home again our Sister Mrs. Yelland, who has been away in Perth for some time. Attendance and interest in all of the meetings are slightly better.

New South Wales.

SYDNEY—Good meetings to-day. Visitors present: Sister Harward, New Zealand; Bro. and Sister B. Tallentire, Swanston-st.; Bro. Fox, senr., Fox junr., William and Lewis, from Inverell; Bro. and Sister Golly, Balmoral, N.S.W.; Bro. G. H. Browne, from Belmore, was preacher at both morning and evening services. His morning address on "Christian Warfare," and gospel address on Christianity in its various phases, greatly appreciated by those present. Very successful farewell social to Bro. Ashwood and family on 12th inst. Speeches, recitations and songs helped to make the occasion an enjoyable one, also welcome to Bro. and Sister C. Morris, from Balbrat. Sister Foster, who had been ailing for a long time, passed peacefully away, and was interred at Rookwood on the 12th inst., Bro. Bagley officiating at the grave. The loving sympathy of the church members goes out to the bereaved family.—J.C.

NORTH SYDNEY—On March 23, we had amongst a large number of visitors H. Swain, of Warrambool, W.V., who addressed the church. On Saturday, March 23, the chapel was the scene of a wedding between Bro. Gus. Johnson and Sister Miss Dora Santevik, Bro. Saunders officiating. Our best wishes go with our Bro. and Sister Johnson in their future life. At the morning meeting on Sunday last we had 1 amongst our visitors Bro. Sharp, of Erskineville, Bro. Shaw, from Concord, Bro. and Sister Schaefer, from Unley, S.A.; Bro. and Sister Cleveland and their daughter, from Grote-st., S.A. In the Bible School the need is still felt of more teachers to undertake the work. At the gospel service the attendance was somewhat smaller than we have been having of late. Bro. Saunders gave a fine address, as also at the morning meeting.—W.J.M.

ENMORE—The services to-day were of special interest. We were delighted to have P. A. Day at our morning meeting. His message was especially appreciated. He made us all feel that the love of Jesus was wonderfully precious. Amongst our visitors we had Bro. and Sister Forsyth, from Grote-st., S.A., and Bro. and Sister Donoghue, from Petone, N.Z. In the evening a memorial service to the late Marcus Clark was held in the presence of 1200 people, including deceased relatives and 400 employees of the business. A. E. Hingworth conducted the service, and G. T. Walden, who had been closely associated with Bro. Clark for 16 years, delivered the address. The keynote touched by Bro. Walden was that Bro. Clark was a good man in every sense. Deceased was deeply interested in the welfare of his employees and of the needy and poor, and liberally to organized institutions of charity in an unostentatious and quiet way. In business he was a man of unimpeachable character and integrity, who was true to his bond. Had he worked in South Africa he would have been a second Cecil Rhodes, so Napoleonic was his personality and ability; but he set himself to build up this great commercial enterprise in Sydney, and what measure of success he had achieved was too well known to need description. Throughout all his life he was a good man, his connection with the church was strong and sincere one, and his consideration for the comfort and welfare of his employees would for ever be remembered. His life, as a husband, a father, and a brother, was all that could be desired, and as just a life here had their tombs in Westminster Abbey, and military heroes in St. Paul's, so would Bro. Clark be consigned in the temple of human hearts. The services so far as the music was concerned, consisted of all the favorite hymns of the deceased, while several anthems were sung to the choir under the direction of Robt. White. The organist, P. W. Dixon, played the "Dial March" in "Soul" at the conclusion of the service.—March 24.

BROKEN HILL (Railwaytown)—Good meetings on the 1st inst. On March 15, A. E. Chapman, exhorted. March 22, A. Clark addressed the church. We had with us also J. Teague, of York, and Sister Good, of Long Plain, S.A. This morning we had the joy of receiving into church fel-

lowship two Bible School scholars who have recently been baptised. Sister Read, of the Gawler Baptist Church, had fellowship with us to-day.—C. H. Hunt, March 30.

BROKEN HILL (Woolfram-st.)—March 23, gospel service, fine attendance, though warmer evening of the year. John S. 28, 29 was selected by the writer as basis of Easter address. Thursday, good attendance; one married woman and a lad from the Bible School were baptised, and were received into fellowship this morning. Bro. Clarke gave the exhortation.—E. J. Tuck, March 30.

MOSMAN—On Easter Sunday Alan Price exhorted, and we were glad to have fellowship with the following visitors: Bro. and Sister Forsyth, Adelaide; Bro. and Sister J. Mills, Brisbane; Bro. Woollard, Killbuck, Manning River. G. T. Walden proclaimed the gospel in the evening to one of the most interesting audiences we have ever had. At the conclusion of a fine sermon on "Behold I stand at the door and knock," an elderly man made the good confession.—S.G., March 24.

BLACKHEATH—Lord's day morning, March 16, we had a very nice meeting; 15 at the Lord's table, mostly from the Sydney Churches. Bro. Saxby gave a good exhortation, which was very much appreciated. On Easter Sunday we had another fine meeting; 21 present, the majority from the Sydney churches. Bro. Crawford presided. Bro. Warner gave a good address.—H. E. Tewksbury.

WESTERN SUBURBS (SYDNEY) CONFERENCE—A Conference for the deepening of the spiritual life was held in the Parramatta Park on Easter Monday afternoon, when a large number of Christians from Sydney and surroundings, together with many visitors to the State Conference, enjoyed a season of spiritual refreshment. A large rotunda was hired, and here a large body of Christians congregated. Many others came merely for the outing in the beautiful and historic park. A portable organ was used to lead the song service, and after hearty singing Alan Price spoke on "The Renewal of the Life." H. G. Harwood spoke on "The Price of Power." T. R. Coleman followed with an uplifting talk on "The Converted Life." All present greatly appreciated the meeting.—E.C.

LILYVILLE—Bro. Harward, State evangelist, has commenced with a tent mission. Sunday last was a glorious day; the fellowship met under canvas to break bread; a good attendance, presided over by Bro. Strongman, late of Trafalgar. Bro. Harward gave the address; in the afternoon Bro. Harward helped the Bible School and the friends who were present, and in the evening to a large congregation for Lilyville, of about 200 people. Bro. Harward gave a soul-stirring gospel address, holding his audience by his great enthusiasm. Many visitors from other fellowships were present, who also took their part in the service, which led the singing in rapturous song, several came long distances to help in the service; Bro. E. Goods, from Peterborough; Bro. Donnelly, from City Temple, and others. Bro. A. Fox was choir leader, who will also be glad for further practical help in the musical program. Lilyville asks for personal prayers on the mission work.—J. Fox.

ST. PETERS—Services as usual last Lord's day. Bro. Wootter gave a splendid exhortation at the morning meeting, which we all enjoyed. In the evening the theme of our discussion was "The Power of the Cross." We extend a hearty welcome to visitors, and also invite members in this district to attend the meetings in the tent at King-st., St. Peter's, commencing April 7.—A. Fraser, March 30.

FREREWETHER—The attendance was small to-day, owing to the most of our brethren being absent at Conference. We were pleased to have some of our Sydney brethren with us. Bro. Morton, senr. and junr., and another young brother from Belmore, Bro. Morton, senr., exhorted, and in the evening preached the gospel.—J. Fraser, March 23.

MANNING RIVER—Quite a contingent went by train to N.S.W. Conference. We are now in direct touch by rail, and expect progress of all

kinds. Bro. Burnt is still enthusiastic, and we regret did not get to Conference. Opening a Senior C.E. Society at Tarce this week. One came forward at Killbuck last visit. Brothers intend to meet in a picnic conference (team work) at scattered locations next month, at Hermon, the home of Bro. Western. A liberal sister is donating a valuable plot of land to Wingham church.—H. Edwards.

ERSKINEVILLE—At a meeting of officers and teachers of the above school, special consideration was given to the coming Local Option Poll, and as an outcome the meeting carried a resolution, forming a Band of Hope in connection with the Bible School. The following were elected as officers of the Band of Hope: F. Taylor, president; E. Button, vice-president; secretary, W. Budgen; treasurer, Sister Mrs. Chapman, and a very strong committee was elected to deal with various Band of Hope work. It was decided to meet at present the third Tuesday in the month, and nearer the poll every fortnight. At our Bible School, Lord's day, March 30, we had a full attendance of scholars. Interest is growing; the future looks bright; new scholars are coming; our school is growing; and we were overjoyed to have teachers to take new classes.—W. Budgen, March 31.

MARRICKVILLE—Today being the Bible School anniversary, the children had the right of way. At the morning service we were pleased to have with us visitors, Sister Mrs. Morrison, and Bro. and Sister Parker, from Sydney, closely followed. Day gave us a very practical talk on the value of training the children. At the afternoon and evening sessions the children sang their choruses splendidly, reflecting great credit to their conductor, T. C. Walker. Bro. Rush was the speaker at both the afternoon and evening meetings. Offerings were taken up at both meetings, the object being to finance the introduction of up-to-date methods of singing, and the offerings of the two meetings have already exceeded the amount set for the three meetings. The attendances to-day were far above anything we have yet seen. The building was decorated by the willing workers' class. We are especially pleased to report that at the close of Bro. Red's address this evening, a young woman, members of the "W.A.W." class, made the good confession. During the past week a further reduction has been made in the debt on the church building.—W.H.H., March 30.

Tasmania.

LAUNCESTON—The tent mission has continued another week, owing to the splendid interest and results manifested. 217 confessions up to last night's meeting. The great mission finally closes on the 10th. Last Lord's day, eight were received into church. Fellowship. Fine Conference gatherings throughout Tasmania. Bro. Wilson invites his labors with the Tasmanian Home Missions Committee at the end of this month.—S.J.W., March 29.

Victoria.

CARLTON (Lygon-st.)—Good day on Sunday last. Two fine addresses. Bro. Fennie speaking in the morning and Horace Kingsbury preaching at night to a packed meeting. (One received by letter.—)J.M.C.

HAWTHORN—Increasing attendances at the church services. G. B. Mayson addressed the church in the morning. Among the visitors were Sister Cromie, nee Miss East; Bro. Black, who has come to reside in the district; Bro. and Sister Lewis, of South Yarra, and Sister McGee, of N.S.W., an old member of Hawthorn.—A. C. Rankine, March 31.

COLAC—While Bro. Chandler was at Conference, Bro. Williamson made charge of the meetings, and both services on March 23, and 24, were interesting to-day. Bro. Chandler gave a helpful talk on the Conference, and at the evening service spoke on "Finding the Way" to a crowded audience.—E.S., March 30.

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Tasmanian Conference, 1913.

Under the tent in which the Griffith mission has been conducted for the past ten weeks, the delegates of the Churches of Christ in Tasmania assembled to conduct the church business of the State. There were representatives from Hobart, Tasmania's Peninsular, Dream Cream, Port Esperance, and the North-West Coast. After a short devotional service on Good Friday morning the business proper was presided over by the Vice-President, W. R. C. Jarvis, Hobart, in the absence of Mr. Hutton, President, N.W. Coast, who was indisposed. After the roll-call the delegates were heartily welcomed to Conference by the President. A report of the year's work was given by the Executive, which showed that very satisfactory progress had been made, and one and all expressed their pleasure at the special work that had been done under the auspices of the Federal and State Executives by Missioner S. G. Griffith, who had the pleasure of recording 250 confessions under his ministry in Launceston. Appreciation was also shown of the splendid organising work carried on by A. P. Wilson, resident preacher, in connection with the tent work, also the willing hand of workers that have supported him. In the afternoon the new President, J. Gourlay, of Glenorchy, was elected, and was inducted into his position by A. P. Wilson, who afterwards delivered a thoughtful and stirring address on the "World-wide Plea," to which the representatives spoke.

On Saturday morning the delegates again assembled, and after transacting business, had the pleasure of hearing S. G. Griffith speak on the subject of a "Wider Vision." In the afternoon an adjournment was made to the Cliff Grounds, which were very much admired. During Saturday afternoon at the Temperance Hall the sisters assembled and dealt with their particular work, and were presided over by Mrs. P. Duff.

On Sunday, special services were held in the Princess Theatre, afternoon and evening, at which upwards of 2000 persons were present.

On Easter Monday a picnic was held at Fry's paddock, when, under a sunny sky, everybody enjoyed themselves to the fullest. Some of the delegates returned to their homes by train the same evening, and the balance remained till Tuesday.

Votes of thanks during Conference were passed for the hospitality extended, and also to the Launceston press for the publicity given to the work of the Church of Christ during the year.

One cannot too soon forget his errors and misdemeanors. To dwell long upon them is to add to the offence. Not to give long for any action, but to go immediately and do freshly and otherwise, subtracts so much from the wrong; that we may make the delay of repentance the punishment of the sin.—*Thoreau*.

Correspondence.

TO THE VICTORIAN BROTHERHOOD.

Sixty years ago the cause we love was started in the State of Victoria. How richly has God blessed the work! From six people to a host 8822 strong in forty years is no mean progress. It seems to me that it would be most good for us to make a special effort to evangelise our own State during this year, and so celebrate our diamond jubilee in a fitting manner. Last year we gave 2548 for Home Missions; could we not this year give not less than 4000 for this purpose? 4000 for Victorian Home Missions in the diamond jubilee year would mean that at least three new fields could be taken in hand, and how good it would be in coming years to be able to look upon the success of these places as the result of the efforts of our diamond jubilee year.

Let all the brethren rise to the occasion and send on their gifts for Home Missions! Let there be large giving by the well-to-do; let the poorer give their mites! Let every church have a hand in this matter!—Thos. Hagger, H.M. Org. Sec., Walhob, Cobarg.

PASTOR RUSSELL.

Dear Sir,—On my return to Melbourne after a short absence, the paragraph concerning our Society which appeared in your issue of March 6, has been drawn to my attention. It is surely a very regrettable thing, that any Christian should undertake to reproduce such unjust and untrue statements, libelling the reputation of another follower of Christ, and evidently written with intention of discrediting the Society and its workers and interfering with its interests. These matters are present before the Courts of New York in the shape of a libel case against *The Brooklyn Eagle*.

It is untrue that Pastor Russell has been divorced from his wife and long before the transactions referred to, Pastor Russell had made generous provision for his wife, who sought but failed to obtain a divorce from him. The failure to obtain such a decree in such a country as the U.S.A., where the slightest action of cruelty is often considered sufficient to warrant it, is surely a fact that speaks highly for the carefulness of walk and manner of life of the pastor.

From personal acquaintance of over 20 years with Pastor Russell I know the man to be just and honorable, generous, and a gentleman in every way, and the most Christlike man I have ever had the privilege of meeting. I know the stand the greatest scrutiny and I believe that there could be no man during the whole course of his life, the Lord can look down upon with such degree of approval. The much-extended John Wesley has had him in a remarkable way, yet the Lord used rather than blame him. One thing that I have his wife, I have never heard of an unkind word against her that he has spoken about her, he "reviled no man," he simply defended himself and made no attack.

I am glad to think that it is only a matter of bringing this matter to your attention in order that you will act honorably and correct the derogatory columns in as far as you are able, by an article in your issue faithfully.—R. E. B. Nicholson, Secretary.

(The clipping referred to was taken from the libelling it has done Mr. Russell any injustice.—E.A.)

BIBLE IN SCHOOLS.

An article on this subject appears in your issue of March 20, under the signature of "Herbert" of Auckland, New Zealand, which indicates a deplorable ignorance as to what is the practice in Australia, and a desire wish to do what is wise and right. Kindly permit me a few comments in reply to his fears, and request for information. He has been rightly informed that it is common

for the different ministers to take different classes and give only un denominational teaching. This is especially true in regard to country schools in New South Wales. In the cities where each minister has enough of his own children to form a class, they do often limit their instruction to their own children, and surely no one will prohibit access to their own children under such conditions. In Victoria we have a similar system of school hours, and while there are over 2000 teachers, there are hardly half-a-dozen Protestant ministers who even attempt to restrict their instruction to their own children, but honestly maintain the un denominational platform. The only other exception is that less than 20 Catholic priests take their own children for instruction, which illustrates the absolute impracticality of the State in placing all churches on the same platform of privilege, which is surely a commendable thing.

Your contributor on the basis of experience in the "homeland" seems to be doubtful about ministers in the States and Dominion "agreeing" to the un denominational arrangement. I can only say the denominational spirit is much weaker here, and in my judgment the blending of members of all denominations in the public schools is a good ability lesson to the children as to the wisdom and object of inter denominational cooperation.

The fear that this practice will lead to establishing Roman Catholic schools is quite groundless. The system of non-sectarian Scripture lessons has been in vogue in N.S.W. for 40 years and there is no "subsidy" to Roman Catholic schools, and less likelihood of it there than in any other State, because it is so manifestly fair, and satisfies the public demand. If granting "non-sectarian" Scripture lessons strengthened the claim for a Roman Catholic subsidy we should not be that Church at least passively, if not actively, encouraging the movement in their own interests, instead of what that Church is the most pronounced foe to the introduction of the Bible in State schools. They certainly have no equitable claim to a cash subsidy. They withdraw tens of thousands of their children from the State schools ostensibly because they are glad to be unsectarian. The proposal to place the non-sectarian Bible truths conducive to good citizenship in the schools, with liberty to objectors to obtain them, meets with even more strenuous opposition than rigid sectarianism. This dog in the manger policy is really based on their dread of the loss and repugnance to the right of private judgment, but they are protected from these by a constitution clause. It is, however, asking too much of the Romanist community of 28 per cent. to accept the Papal dictum as to the dangerous character of the Bible, and acting as though this was the true conviction of the great majority of the community, whereas it is the conviction of only a small minority, whose prejudices are honorably respected by the majority.

To claim the right to separate schools with special money grants to teach Roman doctrine on the ground that they are the only true Church, is forfeited from the late Judge Higgins when the warning of the courts as well the real character and purpose of this extravagantly unjust "separate claim." Australia has considered this "separate claim" so truly as to be of the same mind as President Garfield in regard to Annettes, and thus said: "It would be unjust to our people to support our institutions to appropriate to the revenue of the nation." The most effective support of sectarian schools is to try to wipe out the Roman Catholic claim in the States, which is the true attitude of the States, which our friends in N.S.W. have so successfully done for nearly half a century. I do not wonder that the Churches of Christ in Queensland, South Australia, Victoria and the Federal Council of the New South Wales system. I hope the Rev. H. Grinstead will bury his fears, and believe we are many degrees nearer the un denominational platform in the Australian States, than they are in the "homeland" with their nationally endorsed churches.—Joseph Nicholson, Superintendent Scripture Instruction Campaign in Victoria.

The Cabbage and the Caterpillar's Eggs.

An Address to Children by Samuel Horton.

A young cabbage discovered one morning some small specks on the under side of one of its succulent leaves.

"You had better shake them off at once," said an elder tree close at hand, "I am older than you, and have seen many cabbages destroyed by such as they are."

"Oh, nonsense," said the cabbage. "How can these wee things destroy anything? Besides, I rather like them—they are pretty to look upon and afford me diversion."

"Well, don't say that I did not tell you," said the elder, "it is no business of mine."

The days passed, and after a time out of the eggs there crept some queer looking creatures, with voracious jaws and hairy backs.

"Ugh," exclaimed the cabbage. "I don't like the look of you. Get off my leaves, will you?"

The caterpillars took no notice, but instantly fell to work to eat the soft, fibrous tissue.

"Here," cried the cabbage. "I'm not going to stand that. Don't you see that you are spoiling my beautiful leaves? Get off, you ugly creatures."

But the caterpillars simply held up their heads for a minute, and then commenced eating again. Bit by bit, they ate up the leaves until the cabbage presented a very woebegone appearance, and the gardener coming along pulled it up and threw it on the rubbish heap.

"Oh, I wish I had listened to the elder tree," it exclaimed, "but I never thought such tiny eggs could contain such dreadful destructive creatures. Oh, if only I could be young again."

Why We Give Thanks.

Thanksgiving to God is fitting, because we have countless reasons for it. God is our Father, and He fills all our days with Blessings. There is never a moment when we have not something new for which to praise Him. There is blessing in every thing He does for us and sends to us. We should be most ungrateful if we did not give thanks unto God. Prayer should not be all clamor for new favors, it should be full of recognition of mercies and good things. It is good, also, to give thanks, because it makes our own lives sweeter, truer, and more beautiful. Joy is heaven. Praise is comedy. One who does not give thanks lacks the highest element of loveliness. Ingratitude is dark and somber; praise is light and beautiful. Giving thanks also makes us greater blessings to others. Praise gives people scatter inspiration wherever they go. They make others happier, braver, stronger. Our days should be full of praise and song. Then God will be pleased with our lives and this world will be made sweeter and better.—*J. R. Miller.*

Obituary.

LUCKETT—Our Bro. Charles William Lockett passed away on Thursday, Feb. 20, after years of patient suffering. For a long time he has been unable to follow his usual employment, and has been attended by the doctors at the hospital. All that medical skill could do only gave temporary relief, and at last he grew rapidly worse. His last days were full of suffering borne with Christian patience. He leaned upon Jesus for strength, and his faith was strong in the hope of the life where suffering never comes. He said to the writer, "I feel that all is well, and I leave myself in the Father's hands." It was a happy release for his worn body when the Saviour called him to his reward. Our sympathy is with the widow and family who are left to mourn their loss. May they know the comfort of him who cares for the fatherless and the widow, and be glad in the hope of the reunion in the Father's house. We laid the body away in the West Terrace Cemetery on Feb. 21.—*Jas. E. Thomas.*

PARKER—Another of our aged members in Grote-st., Mrs. Elizabeth Parker, was called home on March 11. She had reached the ripe age of 78 years. For many months our sister has been in poor health and unable to get about. She suffered from an incurable ailment, but never wavered in her trust in the power of her Saviour to keep her to the last. She was immersed at Balaklava about 36 years ago by Bro. J. Wark, having accepted Christ during the preaching of Bro. John Verco. Since that time she has been a faithful member of the church, and has been for many years a member at Grote-st. One of her sons is a deacon of the church at Newwood, while her grand-son, H. P. Lovell, is now in College in the United States. She leaves a large number of relatives who can cherish the memory of her faithful Christian life. The writer conducted the funeral at West Terrace Cemetery on March 12. We rejoice with the loved ones that absent from the body she is at home with the Lord.—*Jas. E. Thomas.*

Bible School Union, Victoria.

The thirty-second annual business meeting of the above Union was held in the Christian chapel, Swanston-st., new hall, on Monday evening, March 11. J. C. F. Pittman, President, presided. After the opening exercises the minutes of the last meeting were then read and confirmed. The secretary's report was then read and adopted. Reference was made to the large gatherings which attended our Bible School meetings during the Federal session of last year; to the number of additions to the church from our Lord's day schools; to regards established as follows:—Number of schools commencing with Union, number of entries for annual examination; 80 per cent. of those who entered obtained awards; other matters of interest which transpired during the period under review were also referred to, but as most of these were contained in report presented to Conference and which is printed in the "Australian Christian," would draw your attention thereto. Provision would draw your interest in the work that progression and increased interest in the work that is being done in our Bible Schools are signs produced which bode future prosperity.

At this stage the chairman expressed his pleasure at the large attendance, alluded to the splendid work that had been accomplished, and predicted greater things in the coming year, and extended a hearty thankings to our recognition, and promised at a later date to tell us of Bible School work in Japan, wherein he has labored for many years.

The Treasurer's report was then presented, which is as follows:—Receipts, £27 1/2; expenditure, £6 1/2; balance in hand of £21 1/2 as at 31/12/12, showing cash in hand of £21 1/2 as at 31/12/13. For last year, Kindergarten, against £19/8/6, leaving a balance of £7/13/0. Sister Jeremia, Kindergarten secretary, reported that the follow-

ing schools had adopted the Kindergarten system: Viz., Ascot Vale, Brighton, Fitzroy, Fothergill, Castlemaine, Lygon-st., Prahran, Windsor, South Melbourne, Heidelberg, Golden Square, North Carlton, and Murrumbidgee. Others are expected to follow shortly. Ascot Vale has the largest class, with 95 names on the roll and 15 teachers. As far as funds will allow, the Bible School Union will advance the money for chairs, etc., to those schools connected therewith, who are desirous of establishing this system, giving them 12 months in which to repay the loan.

Nominations for the Executive Committee were then presented and resulted in the following being chosen at this meeting:—Sister Jeremia, Sister Rometsch, Bro. T. H. Fisher, Bro. W. H. Moore, Bro. J. H. Drummond, Bro. Sampson, who confederate with J. C. F. Pittman, President; W. C. Butler, Vice-President; G. W. Mitchell, Treas.; W. J. Woodbridge, J. W. Parslow, and J. Y. Katz, Hon. Sec., appointed at Conference, constitute the said committee. This concluded the business, and the meeting was brought to a close by a fervent benediction, which was lovingly delivered by Bro. B. Fischer for the special benefit of the Bible School workers. Pictures were shown on the canvas, showing how Bible truths and Bible lessons are illustrated in the life of the people of India, such as women at the well, oxen treading out the corn, molle's eye, etc. It was a most interesting and instructive lecture which was warmly listened to and much appreciated. He was heartily thanked for his excellent address, and in responding stated that it afforded him very great pleasure indeed to give to the teachers this address, which he thought would prove helpful to them in their work.—*J. Y. Katz, Honorary Secretary.*

ACKNOWLEDGMENTS.

VICTORIAN MISSION FUND

Churches: Doncaster, 5/2; Castlemaine, 7/2; Wonga Park, refund, 4/; Newmarket, per Miss Hart, 15/2; Dehuca, 3/6; Danmuck, 28; Horsham, 12/10/2; Warrnambool, 45; Lygon-st., per Mrs. Hillwood, 12/2; Mrs. Johnson, 6/9; Red Hill, 4/10/2; Stawell, 10/10/2; Coleraine, 11/10/2; Melbourne, 12/10/2; Coleraine, per Mrs. Stynes, 4/8/4; St. Kilda, 12/0; Conference fees: Murrumbidgee, 10/5; N. Carlton, 10/2; Lygon-st., 4/1; Horsham, 10/2; Brims-wick, 10/2; Fitzroy, 4/1; Geelong, 4/1; St. Kilda, 10/2; Hampton, 10/2; Footscray, 4/1; Swanston-st., 4/1; Northcote, 4/1; Warrnambool, 10/2; Malvern, 10/2; Albottsford, 4/1; Berwick, 10/2; Harcourt, 10/2; Preston, 10/2; Williamstown, 4/1; Bro. W. A. Smith, 4/1; Mrs. Lisk, 2/6; Miss A. Jernyn, 5/2; Mrs. Arland, 4/1/1; Mrs. F. Dowell, 10/3; Collection at Conference, 44/8/5; McLeellan, Sec. W. C. Craigie, Treas., 2/5 1/2; Collins-st., 2/5 1/2; Collins-st., Melbourne. Melbourne.

Note.—Will secretaries of churches and others please note that Thos. W. Smith, 729 Drummond-st., North Carlton, is now Victorian Conference Secretary, and all remittances should be sent either to Bro. Craigie, Treasurer, or to Bro. Smith.

Church of Christ, Hampton.

Meets in the Hampton Hall, Hampton st., just through railway gates. Morning at 11; evening at 7; Sunday School at 3 p.m. Brethren visiting the district will be most cordially welcome.—*J. H. Tinkler, Secretary*

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... suffering heart there is at hand, or can be found, is a noble task into the empty treasury for the doing of which it can transmute the energy of its grief and pain.—*J. W. Chadwick.*

From the Field—Continued.

FITZROY—Sunday evening, March 30, one recalled at the close of J. Wadlan's address—**R.A.L.**

BUNDIGO—A. W. Connor preached at both meetings on Sunday. Our brother enjoyed his vacation in New Zealand, and has returned much refreshed by his trip. Among our visitors were Sisters Mrs. Mill, Mrs. Cook and Mrs. Bailey, all past members at Boudie. We regret to announce the death of Sister Lonsdale, one of our most highly respected and much loved aged members, which occurred on 28th inst.—**T.J.C.**

CROYDON—On the average the meetings are being well attended. I have had several visitors of late, including Bro. and Sister Lewis, of Colar, and others from suburban churches. C. Scwab, of the C. Bible of the Bible, commenced his labors here on March 1, and will continue until the end of the College year in November.

BON HILL—The second anniversary of the Sunday School was held to-day with splendid meetings. Bro. Dunn exhorted at the meeting for worship and was very much appreciated. Bro. Hagger and Bro. Lamborn addressed the scholars and parents in the afternoon, and the prizes were distributed. Bro. Kothey spoke on the possibilities of duty and service. One of the scholars desired for Christ—**A. W. Smith.**

FARFIELD PARK—Meetings during the past three weeks have been small, owing to inclement weather, and holidays, and a number of our brethren visiting, but last Lord's day encouraging meeting, Harriet Edwards speaking. Our report as to numbers mentioned in former reports are mentioned. In reality there are 50. We would like it known the church is growing, and if any brethren would like to visit us, they will find a very warm welcome—**F.P.**, March 31.

COSGROVE—Good meetings last Lord's day. W. Whitford, of the Shepparton Baptist, delivered a very earnest gospel sermon from the text, "I will arise and go to my father." The writer gave a short talk on the main events of the Melbourne Conference gathering—**J.C.S.**, March 31.

CASTLEMAINE—Splendid meetings to-day. This meeting we were pleased to have the following: Sister Simpson, Hagger, and Sister Adam. There was a very good meeting in the evening. Bro. Gale gave a splendid address. His theme, "The Straight Gate," was very much appreciated.—**H. Kirkman**, March 31.

IMBRIE HILL—On March 28 we held our Sunday School anniversary; J. Borland, chairman. The children acquitted themselves well in the and presented the prizes every child in the school obtaining a book. Sister Richard presided at the annual. Church services well attended. F. Allcock presiding—**William Boldman**, March 31.

CHILTERNHAM—W. B. More exhorted to profit this morning. One received in. In the afternoon E. T. Penny gave an address to the general school, reviewing the quarter's lessons. At night, good meeting, and two decisions—**Mr. Walter Johnson** and **Master Will Ward**—**T.B.F.**

MIDDLE PARK—Splendid meetings on Sunday last. A. R. Main preached in the evening; was Bro. Main's parting address to the church at Middle Park, and was much appreciated. B. W. Huntington now continues the work, and is working for a continuance of good things—**J.S.M.**

BLACKBURN—Our anniversary services on March 16 proved very successful. Evening meetings all day. R. T. Pittman exhorted at the afternoon meeting, and W. D. More was with us, and also favored with devotional services. We were so glad, who kindly sang for us at all our services. Tuesday, the 19th, was grand; held a hall on other good meeting Sunday evening, 23rd. Bro. Fisher preaching. One young lady from the Bible School made the good confession—**R.G.C.**

SOUTH MELBOURNE—Two fine gospel meetings since last report. On March 23, Bro. Hagger paid us a visit and preached on "Cross Bearing." Sunday evening Bro. Clay took charge of the singing. We deeply appreciate the help of these two brethren. During the month the Bible School has passed all previous records of attendance for years—69. The Junior Endeavor is maintaining a splendid average of 46.

GHELONG—On Easter Sunday, although many of our members were away at Conference, and the weather wet and stormy, we had very good meetings, quite a number of visitors from sister Churches being present. The mid-week Sunday meetings were also well attended. A record last week had a record morning meeting, a record Sunday School, 75 in Bible Class, and 150 in the school altogether. The church was full in the evening, when Gifford Gordon preached a most powerful sermon on "A Despairing Cry," an earnest appeal to save the young life in our cities, at the conclusion there were two confessions. Bro. Gordon is to preach a series of five special sermons commencing next Sunday prior to his annual holiday in May—**E.B.**, March 31.

SOUTH YARRA—On March 23, J. Abercrombie exhorted, and gave a very fine address. Last Lord's day we had E. M. Hall, and Sister Hall, from Williamson, with us; the former addressed the church. The afternoon was "Decision Day" in the Bible School, the supt. presiding. There was a good gathering of members and scholars. We were pleased to have Bro. Noble and Nankeville, from the College, with us. The latter delighted all with his singing. Bro. Noble gave a very interesting address, at the close of which nine scholars made the good confession. In the evening E. M. Hall assisted Bro. Young, and at the close of the address on "Decision Valley," three more scholars came forward, making twelve additions for the day. One who previously confessed was immersed—**T.M.**, March 31.

FOOTSCRAY—Great meetings to-day. This afternoon the ordinary school was dispensed with, when scholars and teachers met in the church to listen to an address by Bro. Wong, of the Chinese Mission, the building being nicely decorated. All enjoyed the short talk. The evening meeting was a building filled before the service started, the occasion being the anniversary service of Dr. David Livingstone. Bro. Moore had with him on the platform Bro. Daniel Gow and Willie Ching, who during the evening sang a duet in Chinese, "When Jesus Comes." Bro. Gow read the New Testament lesson, from Rom. 10. The choir rendered an anthem, "Ye shall stand in the house of the Lord." At the close of Bro. Moore's address one young lady came forward. The Bible School has decided on May 25 and 27 for the anniversary and its meeting—**A.J.T.**

BRUNSWICK—On March 9, W. More exhorted. At the gospel service we had a visit from E. E. Eberhart, who is 85 years old, and became here. In his hour of all joined in singing "In a gentleman in a short response urged the venerable to turn to Jesus. The following Lord's day I. Harvest Home, from Preston, exhorted. At night a preached an inspiring service was held. Bro. Way Bro. Hutson, North Melbourne, exchanged platforms with Bro. Way for the morning. Bro. McCracken preached. To-day our visitors had a short talk. Next Lord's day we are preparing for a most interesting service at night. Sisters Mrs. C. Scott and Mrs. Partridge, near, have lost their missionary, under the banner now practicing for an night Bro. Way preached. We will gladly welcome some gifts of money or kind for our forthcoming work—**W.T.**, March 31.

Church of Christ Football Association—Will kindly take notice that applications close on April 17, 1913. All communications to be sent to the secretary, C. W. Mayers, 44 Paterson, Williams

Here and There

FEDERAL MISSION AT LAUNCESTON.

H. G. Griffith cables—"Mission closed two hundred seventy one confessions; hundreds wish to continue, but weather forbids."

Thos. Hagger and W. H. Clay will commence a mission in the chapel at Swan Hill, Vic., on April 6th.

The restoration of the Christianity of the New Testament in order to Christian unity must continue to be our rallying cry.

It would be good if the Victorian brethren would give £3000 in this the Diamond Jubilee year of the cause in that State for organized Home Missions.

Bro. and Sister A. T. Waters have left the week per steamer to Australia for the 25th. Let us follow to be present at our prayers. They return as missionaries under the F.M. Committee.

C. A. Anderson preaches to splendid audience at Northcote, Vic., on Sunday nights; the church expects to commence building on High-st. 22 a week or two. Northcote will be one of our largest churches.

On account of the reports of the various Conferences, the usual Foreign Mission Page is held over for an issue or two. As soon as Conference reports have all appeared, preparations will begin for working up the annual F.M. volume, which this year is taken on July 1st.

R. W. Tuck, of Cheltenham, writes: "As one who was not able to be present at the recent Conference, I wish to tell you how much I appreciated reading the splendid reports of the meetings. I pray that God's blessing will rest on the work of the coming year, and that much good may result. With best wishes for the circulation of the paper, and all the doings of the Austral C.C."

Thos. W. Smith, "L'Alhambra," 720 Drummond-st., North Carlton, being now Victorian Conference Secretary, will all concern of please note the address, and in future send all communications on Conference business direct to him, and all contributions for Home Missions either to the Treasurer, W. C. Craigie, 205 Little Collins-st., or to T. W. Smith, when same will be duly acknowledged.

M. McEldan, who since the Conference of 1910 has occupied the position of Victorian Conference Secretary, having now resigned, would take this opportunity of thanking the brethren and sisters for their many exercises to him, and also for the financial aid given for Home Mission purposes. He would be glad for his success—**M. McEldan**—the same consideration. M. McEldan would also thank the brethren for the honor conferred upon him by his election as Victorian Conference President, and sincerely trusts that the present missionary zeal may be fully sustained in this and all succeeding years.

We have received the following: "I have much pleasure in conveying to you the following resolution passed at the N.S.W. Conference on April 1st: 'That this Conference congratulates the Austral C.C. on the attainment of its 21st birthday, expresses its appreciation of its work as a valuable factor in the Restoration of primitive Christianity, and for God's blessing on its future operations, and urges the members of the churches to subscribe to the Christian.' Personally I take pleasure in forwarding this resolution. One of the first tasks that I attempted after becoming a member of the Collingwood church was that of agent for the 'Pioneer and Standard,' and later for the 'Christian.' To me the 'Christian' is most precious and looked for with eagerness and read with interest and delight. That the paper may grow in value and importance and influence is the prayer of yours in Christ.—**H. G. Payne**, Conference Secretary."

T. Hagley is enjoying a well earned rest at Mulgoa.

Bro. Uren is desirous of organising a cause for the Master at Rose Park, S.A., and would like to hear from any disciples living in that district or its surroundings. His address is Stuart-st., Dulwich.

The cause of New Testament Christianity is making wonderful progress in Australia and New Zealand; this success speaks loudly of the possibilities of the near future. Now is the time to push our Home Mission enterprises.

The church at Hornsby, N.S.W., will commence its Lord's day morning meetings at 11.30 on and after Sunday, April 6. The change has been made to fit in better with the railway time table, and the convenience of members who reach the meeting by rail.

Syllabus of Adelaide Preachers' Meeting, April 7 to Sept. 29, 1913.—April 7, "How to Maintain the Student Life in the Ministry," H. R. Taylor. April 14, "The Bible School," Bro. Blakemore. April 21, "Book Review," W. J. Taylor. April 28, "Exegesis," T. J. Gore. May 5, "My Method of Gathering Up-to-date Information," D. A. Ewers. May 12, H. J. Horne. May 19, "Our responsibility to a Few New Fields," W. L. Ewers. May 26, "Homiletics," I. A. Paternoster. June 2, "The Preacher and Books," Theo. Edwards. June 9, "Scriptural Instruction in State Schools," F. Metters. June 16, "Exegesis," G. T. Walden. July 7, "Inspiration of Scriptures," T. J. Gore. July 14, "How the Preacher may best Fight the Licence Traffic," G. P. Cutters. July 21, "How a Business Man may be a Successful Pastor," E. J. Paternoster. June 28, "Homiletics," P. A. Dickson. August 4, "Origin and Development of the Church Choir," F. W. Pittman. August 11, "Advantages of a Federal S.S. Executive," H. R. Taylor. April 18, "Book Review," The Growing Pastor. A. G. Day. August 25, "Exegesis," D. A. Ewers. September 1, "H.C. I. Hunt. September 8, "Social Purity," W. C. Brooker. September 22, "The Value of Open-air Meetings," J. Wiltshire. September 29, "Homiletics," H. D. Smith.

N.S.W. CONFERENCE NOTES.

By H. G. Payne.

The Ferry strike affected the attendance at the meetings.

The Foreign Mission Committee's pressing need—Chapel for the Chinese church.

Country churches were well represented at Conference. Richmond-Tweed District alone exceeded the report of the Building Extension Committee.

The report of the Building Extension Committee was read and the general discussion of the Conference.

Preachers from other States were H. Swain of Warrumbungle, N.S.W., and Geo. T. Walden, Unley, South Australia.

The united thanksgiving meeting was very helpful. T. R. Coleman's Bible Reading was mainly responsible for this.

The Temperance Committee are to be congratulated on their demonstration, which was an improvement on recent years.

J. Collins, of the Manning River, one of the pioneers of the church in N.S.W., attended and addressed the Conference.

The Bible School rally was the finest to date of the Committee. Bro. Gale captured the affection of the scholars present.

The Home Mission rally was great. H. G. Howard and Chas. Rush were the speakers. The offering amounted to £488/16/8.

P. A. Davy's address at the P.M. meeting was full of valuable information and direct incentives to support of the work abroad.

The proposal to form a Limited Liability Company with a capital of £5000 in £1 shares to raise a Chapel Extension Fund was adopted.

The discussion on the Temperance Committee's report emphasised the necessity for work among the 1,000,000 people. We have only five bands of 112.

The President's address, pithy and pointed, was an index of his method of conducting the business, which was put through quickly and well.

The preachers' session was all too short for the interesting discussion on Bro. Howard's address, "The Relation of the Preacher to the Forward Movement."

W. Gale received a royal welcome home to N.S.W. to take the work of Bible School evangelist. The interest aroused and abson angers well for great things among his labors.

A resolution calling on all the members to work and vote for No-Licence was moved by D. R. Hall (Minister for Justice), seconded by H. G. Howard, and carried with enthusiasm.

R. B. S. Hammond, speaking at the temperance meeting of his pledge signing work at the Central Post Station, stated that 1500 "drunks" had been interviewed, 500 had taken the pledge, and of the latter only 37 had broken it.

The feeling of satisfaction among the delegates at the appointment of Bro. Howard as State Evangelist, was very noticeable. The demands for his services are so great that if he could triplicate himself he would still have more than he could do.

D. R. Hall, on the Ferry strike—"I have to thank you for your expression of sympathy with the ministry in its many difficulties. You will have noticed that we have not had a crisis for nearly a week. The ferry boat trouble is over, however, so things look like becoming normal again."

A deputation from the N.S.W. Alliance waited on the Conference on Friday to request the continuance of the help of the churches particularly in the coming No-Licence Poll. Mr. Jas. Marlow (Central Post Station) stated that the number of men and in the amount of work done in preparation to church membership, the Churches of Christ were first in N.S.W.

W.A. CONFERENCE NOTES

By J. E. Thomas.

The temperance meeting was a good gathering, and ably presided over by Mr. J. H. Browne, the Mayor of Perth. He gave a fine address, and showed that the city was the fortunate possessor of an enthusiastic temperance advocate for mayor. We need more such men in the mayoral chairs of our cities.

Temperance advocates in W.A. speak hopefully of getting from the Government next session a bill giving complete land action on a simple majority. This, if carried, will be the final measure in the Commonwealth, and we hope it becomes law.

The Foreign Missionary meeting was well attended and enthusiastic. T. H. Scambler gave an interesting life sketch of some of the world's great missionaries. Unfortunately the Foreign Missionary report was left for a small audience on Saturday morning, but from the remarks made then it seems likely that it will have a more prominent and worthy place next year. We are learning more and more that a Foreign Missionary enthusiasm is also the best for making Christianity whole hearted in home work as well. The light-house that shines farthest is brightest nearest home.

The sisters had a splendid Conference all day on Wednesday. The President, Mrs. J. W. Robinson, led the meetings most capably, and her bright, encouraging words gave a good tone to the gatherings. Her presidential address was worthy of the occasion and well received.

Most of the committees showed good work done, but the President explained that owing to two sisters removing from the district, the temperance committee lost its head during the year.

Another sister in a word of encouragement said that the Conference was grateful to Mrs. Payne, the isolated members' correspondent, for taking such pains to carry on her work.

The sisters carried out their elections with great facility. When they had finished nominating for the various committees, the President declared the nominations closed, and all nominated elected. Thus all found work that were willing.

The Fremantle Ladies' Mission Board gave a good item at the Conference. They are a great help to the church at Fremantle.

Mrs. W. B. Blakemore is the new President of the Sisters' Conference, and her election gave much pleasure to all. She is greatly beloved in all the churches.

The Sunday School meeting was a very interesting gathering. There was also a splendid demonstration and a show of medals on Saturday afternoon. The churches in W.A. are evidently alive on Sunday School work, and realize its great importance.

A feature of the Sunday School meeting was the leading of the singing by Albany Bell. He used hymn sheets, and drilled the audience to some fine hymns in a manner that would have done credit to C. E. Marty or C. M. Alexander.

Harry P. Manning gave a splendid address at the Sisters' Conference. His Manning is estimated highly by all in W.A. for his work's sake.

The meetings on Good Friday were large and inspiring. The President, C. A. G. Payne, presided with dignity and ability, and gave sound words of wisdom, and encouragement for the coming year, in his presidential address.

G. T. Fitzgerald gave findings of splendid results at Bonbury and great possibilities at Harvey.

Peter Webb said the prospects were so bright at Maylands that "no man knew his future."

A. J. Ingham said that North Perth would, he thought, even outstrip Maylands, and in his graphic presentation he said, "If Maylands wishes to beat North Perth in this coming year, they will have to take off their coats and waistcoats and collars, and put on their running shoes and go for her very best, for North Perth is going to do her very best," and with those words of prophecy Bro. Ingham rapidly disappeared from the platform. Such an optimistic rivalry is healthy and inspiring.

T. H. Scambler reported good steady work at Kalgoorlie. His chief objection the last few weeks was there was saying good bye to members leaving the city and seeing they were successfully sent off. The rising population handicaps the city there.

H. G. Henderson, of Claremont, in a happy report said, "If all that have promised to come will only come, we will need a new building, for the people are great to promote at Claremont." The smile that spread around indicated that this was a common story in other places as well.

In speaking on the report concerning the College of the Bible, J. L. Campbell, the secretary of Sublime church, gave an encouraging account of his recent visit to the College. Like some other Secretaries, Bro. Campbell was difficult to convince, but he has now become an enthusiastic supporter of the College.

The Home Mission rally on Friday night reached high water mark in interest, and in spiritual power. It was a great meeting.

The practical exhibition of kindergarten work held by Miss Taplin was instructive and interesting.

There was also a good demonstration by the little tots led by Misses Jones and Wright, which was watched by a number of proud mothers.

The Conference sermon in the Town Hall was well attended, and showed good interest among the churches in such a meeting. The subject was "The Creed of the Church of Christ."

The Conference picnic at the Claremont Show Grounds was a delightful fiasco to a very successful and helpful Conference. Those coming from various States were gathered together in the grand stand, and this revealed the fact that a large number of the members in Western Australia hail from Victoria, South Australia, or the Mother land.

A motion in appreciation of the work of H. J. Banks as Secretary of the Conference for 7 years was carried with acclamation. Bro. Banks had done a fine work in W.A., and for the Conference, and he was honored with the highest office for the year by being unanimously elected President.

In the Realm of the Bible School.

JACOB AT BETHEL.

Sunday School Lesson for April 13.

Gen. 28: 10-22.

A. R. Blair, D.D.

In Jacob's exile we see the punishment for his sin. The blessing and inheritance were given to the better man; but yet that man had to suffer for seeking to gain God's end in a wicked way. Esau hated Jacob because of his trickery and fraud, and only awaited the decease of Isaac to take revenge by putting his brother to death. Rebekah was full of subtlety for her favorite son, and planned a way of escape. With her old cunning, she persuaded Isaac to let Jacob go back to the old ancestral home of Haran, five hundred miles to the north, and take a wife of his own kindred. Isaac was delighted with the thought, for he had grieved much over the fact that Esau had married heathen wives. Rebekah, in her words to Jacob, spoke of Jacob's sojourn with his uncle Laban as being but for "a few days, until thy brother's anger be turned away from thee." As a fact, it was very many years before Jacob returned, and Rebekah never looked upon his face again.

After Jacob's departure, Isaac made an attempt to please his father. He saw that the daughters of Heth displeased Isaac, and he knew of the charge to Jacob regarding his marriage; so he married another woman, a daughter of Ishmael, a great-granddaughter of Abraham.

Jacob's ladder.

From Beersheba Jacob journeyed to Bethel, a distance of about sixty-seven miles. The dream of our lesson, then probably occurred on the third or fourth night of his leaving home. Wary of his journey, the exile, following the practice of other travellers, took a stone and used it as a pillow, and slept. In a dream, he received a revelation from God.

From childhood we all have known and loved the story of Jacob's ladder whose feet rested on earth and whose top reached heaven; the ladder whose rungs were laid by angelic feet, messengers from heaven to earth. The dream expressed a reality. There is a way of communication between heaven and earth. The vision was full of comfort; for Jacob knew God was with him. Writers have loved to see more than this in the vision. It has been said: "The design of the ladder was, 1. To show that God was watching over and regulating all things. 2. It pointed out the close connection between heaven and earth. 3. It was a type of Christ, 'Jesus Christ is the grand connecting medium between heaven and earth, and between God and man. By him God comes down to man; through him man ascends to God!'"

The ascending and descending of angels, says Lange, taught Jacob "the connecting and living intercourse between heaven and earth. The angels descending designate the revelations, the words and promises of God; the ascending angels indicate faith, confession and prayer." A Medley well puts the comfort this must have been to Ja-

cob: "He" had thought himself alone and defenceless; the vision musters armies for his safety. He had been conscious of but little connection with heaven; the vision shows him a path from his very side right into its depths."

The promises.

The promises which God made to Jacob should be carefully noted. In part they repeated what had been said to Abraham years before. Jacob had promise of a country, of enlargement, of influence, of companionship and guidance. "Again: his fourfold cross," says Trapp, "there is a fourfold comfort. 1. Against the loss of friends, 'I will be with thee.' 2. Of his country, 'I will give thee this land.' 3. Against his poverty, 'Thou shalt spread abroad.' His solitariness—angels shall attend thee, 'I will keep thee.'" Jacob had the surest thing in the world to depend upon—the promise of God. We should remember that to us are given "exceeding great and precious promises."

Jacob's vow.

Jacob's vow has been sharply criticised. There will in some classes be a temptation to spend time in the discussion of it to the exclusion of more important truths. The vow reads: "If God will be with me, and will keep me in this way that I go, and will give me bread to eat, and raiment to put on, so that I come again to my father's house in peace, and Jehovah will be my God, then this stone, which I have set up for a pillar, shall be God's house; and of all that thou shalt give me I will surely give the tenth unto thee."

Many take the view of Dr. Faunce: "For so much prosperity, so much return—thus Jacob's prayer sounds to us. This bargaining prayer of Jacob's stands related to real prayer as a specimen brick does to a whole house." Others have taken a more charitable view. We often use an "if" which is equivalent to "since." We can read the prayer as an expression of gratitude for favors already pledged, and not as a mere bargain. As we read Jacob's resolve to give a tenth to God, perhaps it will be fitting for us not to bludge Jacob to ask whether, with the greater blessings we receive, we advance as far as Jacob's tithing.

JACOB'S MEETING WITH ESAU.

Sunday School Lesson for April 20.

Gen. 32: 3-33: 17.

It was not the intention of the choosers of our lesson that the assigned text alone be studied. The connecting story must be noticed. Twenty years at least elapse between the vision at Bethel and Jacob's meeting with Esau. Much in that time

Jacob at Haran.

Jacob traversed the five hundred miles between Beersheba and Haran, and drew near Uncle Laban's home. He hesitated if he met his cousin Rachel, and promptly fell in love with her. For her he served Laban seven years, and, as the Bible writer beautifully and tenderly puts it, "they

seemed unto him but a few days for the hour he had to her." At the end of seven years, Jacob was deceived by Laban. Leah, the elder sister, was wedded to him in place of Rachel. The trickster was tricked. Cunning seems to run in families—see Rebekah, Laban, Jacob. Jacob also married Rachel, and for her served another seven years. This bigamous alliance resulted in strife and domestic unhappiness later.

Laban prized Jacob as a workman. He allowed him to take cattle and sheep "on shares." While the bargain seemed to be in favor of Laban, Jacob tried to gain more by trickery. His flock did increase—doubtless rather by divine force than by Jacob's fraud. It is an unlovely spectacle which the Bible writer does not approve, that of uncle and nephew each trying to hoodwink and overreach the other.

Mizpah.

At last Jacob decided to return home. He set out with his two wives, eleven sons, and great possessions of camels, cattle and sheep. He set away secretly. Rachel stole the teraphim (apparently images used in household worship) from her father's home. Laban pursued Jacob, but was warned by God as to his treatment of his nephews. Upon hearing Laban's reproach, especially with regard to the teraphim, Jacob explained his secret departure as due to fear, and declared that the thief should not live. But Rachel had lived long enough with tricksters to be able to practice fraud and deceit, and so escaped. Jacob thereupon proceeded forcefully to upbraid Laban. At length a truce was effected. A covenant was made. A stone was set up as a pillar, and a heap of stones was gathered. The place was called Mizpah, "as he said, 'Jehovah watch between me and thee, when we are absent one from another.' The sentiment of this verse seems to have caught hold of the imagination and affections of people. We have "Mizpah" brooches and keepakes of all descriptions. Frequently it is used in religious meetings, especially Endeavor Societies, as a benediction. Those who so use it ignore the historic scene. A reading of the context will show that as Jacob and Laban used it, it was rather a sign of distrust than the opposite. It was equivalent to saying, 'We have tricked and wronged each other, we cannot trust each other, so call upon God to watch us. See v. 52: "This heap be witness, and this pillar be witness, that I will not pass over this heap to thee, and that thou shalt not pass over this heap and this pillar unto me, for harm."

A lesson in prayer.

Jacob then went on his way, full of doubt and fear as to his reception at the hands of Esau. To placate his brother, he sent messengers to sue for favor. The messengers returned with the comforting news that Esau was advancing at the head of four hundred men. Thereupon Jacob was so distressed and divided his company into two, so that if half were slain or captured the rest might escape. Then he prayed to God, and received the reply, "I will surely do thee good, and make thee as the sand of the sea, which cannot be numbered for multitude."

Next day Jacob sent forward a valuable present to Esau in order to appease his wrath. The next night of that day, the patriarch had the most memorable experience of his life. His old master with God in prayer and prevailed. His old master and glorious names of Israel ("prayer of 'preserver with God!'). The passage which concludes this (Gen. 32: 24-30) should be carefully read. It is one of the finest lessons of prayer which the Bible contains.

Now Ready!

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OUR LORD'S COMMAND.

Containing a reply to "The Question of Baptism," by Mr. A. Madsen, Methodist Minister, by A. R. MAIN, B.A.

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