

Our Spiritual Equipment as Servants of Christ.

Acting President's Address delivered at the Federal Conference, Sydney, by A. E. Illingworth.

The majority of the delegates present are active workers in our churches—elders, deacons, evangelists, missionaries, or officials of some description—leaders, therefore, of the army of the living God, and responsible for the welfare of the assemblies of the saints.

Permit me to say at the outset of these remarks that the outfit of the Christian, official or non-official, is incomplete without the endowment of the Holy Spirit. Solomon in closing his prayer at the dedication of the temple prayed as part of his petition, "Let thy priests, O Lord God, be clothed with salvation, and thy saints rejoice in goodness"; and when he had made an end of praying the fire came down from heaven and consumed the burnt offering, and the glory of the Lord filled the house. David and Isaiah used similar prayers: "Let thy priests be clothed with righteousness; and let thy saints shout for joy."

*Hellness on the head,
 Light and perfections on the breast,
 Harmonious bells below, raising the dead
 To lead them unto life and rest.
 They are true Aarons dress.*

In the spiritual equipment of the Christian, especially the leader or preacher, I put:—
1.—A New Nature. The children of God in this dispensation are "priests and kings" unto God. They must be clothed with salvation. The Spirit must bear witness with their spirit that they are children of God. To minister in holy things with the old nature unregenerate is to repeat the sin of the man who attempted to sit down at the feast without the wedding garment.

Christian leaders must know whom they believe, as well as what they believe. There must be vital connection with the Son of God. We must be grafted by the obedience of faith into the living vine and become a partaker of the divine nature. Old things must pass away; all things must become new. Ah, yes, the first essential to the Christian worker is a new creation. To use the words of George Swinocke, "How wonderfully doth the new-born soul differ from his former self! He liveth a new life, he walketh a new way, he steereth his

course by a new compass and towards a new coast. His principle is new, his pattern is new, his practices are new, his projects are new, all is new. He ravelts out all he had woven before, and employeth himself wholly about another work." We may endorse, also, the pointed words of Dr. Lyman Abbott: "I do not believe that ethical culture can take the place of spiritual life. If all that humanity wants is well-regulated conduct, ethical culture might possibly furnish it, though that is doubtful. But that is not all that humanity wants. *It wants character.* What men think is important; what they feel is more important; what they do is still more important; but what they are is most important of all. For out of what they are will come naturally and spontaneously their thinking, their feeling, their conduct. Prudence may regulate conduct, but prudence cannot create character. 'Ye must be born again'; the words of Jesus remain true, for the life we live comes from God."

In the spiritual equipment of the Christian worker the next thing I would note is:

2.—A Surrendered Will. The service of Christ demands a full surrender of life and all its possessions to him as Lord. The sudden quickening of Saul of Tarsus brought forth the query, "Lord, what wilt thou have me to do?" This question in some intensified form must lay hold of the servant of the Lord to-day. The "Isaiah" experience in some degree must be felt—a call, a vision, a deep-seated conviction, a heaven-born desire—all it what you like—must lay hold of the soul. The voice of the Lord, saying, "Whom shall I send? Who will go for us?" must reach our wills and compel us to say, in perfect submission, "Here am I, send in perfect submission, in her chapel me." Joan of Arc kneeling in her vocation believed she heard the clear call to her vocation from the very mouths of saints and angels. If we wish we may eliminate all mystical or visionary aspects of the call of God, but we must believe in very truth that God wants us for a given service, and surrender our wills unreservedly to his leading.

I asked a brother to take up a Sunday School class recently, and I was surprised with this reply: "I must pray over that a good deal, for I believe that it is just as serious a matter to lay down a work for Christ as to take it up, and I must satisfy myself that this duty is really meant for me." His point of view is not often considered. We enter upon a line of service without due consideration, and just when we are being relied upon to carry it through we drop it at the first rebuff. The Lord's test comes to the will. Take the young ruler. Jesus loved him. There is something here more than the love he bears to all men. He saw the fine qualities of the man, and his heart went out to him with loving solicitude. He put his love to the test. He confronted this man, and said in effect, Fine is the temperament, clean is the record, true is the aspiration, but in order that all these things may be brought to fruition, you must find your king, who is God—"Follow me." He failed the test. He went away grieved. His possessions were more to him than his aspirations after life. He refused to follow Christ, because he was not prepared to give him first place. The condition of our enrichment is the absolute surrender of every part of our life to his purposes.

In the spiritual equipment of the servant of the Lord, the next thing I would notice is:

3.—A Determined Purpose. The Christian leader must possess the Joshua spirit, "As for me"; the Pauline fixity of resolution, "I have determined." The life work of the servant of the Lord, especially the evangelist, is not "the primrose path of dalliance" as many suppose. It is a stern conflict continually. A certain English divine was rebuked by the bishop for an outbreak of intoxication. He replied, "My Lord, I never drink when I am on duty." "But," said the good bishop, "when is the servant of the Lord not on duty?" Christian workers must learn that they are to be instant in season, and out of season. "For me to live is Christ" is the maxim of a great servant

of the Lord. This means self-discipline and strong determination. Life in itself is wonderful. The life of a servant of the Lord is the greatest on earth. "Life is immense," said Tagore, the poet of India.

But, until you come to a sense of unusual appreciation of what life and its gifts of joy represent, for your life is but a mere existence. Live! To each of us is accorded to some degree, small or great, the wonderful power of choice. And to him who chooses most, to him most comes. Scattered throughout time and place, extending into the here and now, are the limitless inspirations, examples, and opportunities that ever offer of what they have personally, for you, to use in making up what must be your ideals and entire success. Let no minute of the active hours of the day find your eyes closed to the free and waiting gifts that belong as much to you as to the poorest or the greatest. The real joy of living—which being interpreted is to love and act and give—is part of existence, common to all, but it is far more than sordid existence. It is to live.

Myrtle Reed in that charming little book, "The Master's Violin," causes one of her characters to fall asleep and dream. This is the dream she had: In her dream she stood at a counter with a great throng of people, pushing and jostling. Behind the counter was one in the form of a man who appeared to be an angel. His face was serene and calm; he seemed far removed from the passions which swayed the multitude. He conducted his business without hurry or fret, and all the pushing availed nothing. His voice was clear and high, and had in it a sense of finality. No one questioned him, though many went away grumbling. "You have come to buy wealth?" he asked. "We have it for sale, but the price of it is your peace of mind. For knowledge, we ask human sympathy; if you take too much of it you lose capacity to feel with your fellow-men. If you take beauty, you must give up your right to love and take the risk of an ignoble passion in its place. If you want fame, you must pay the price of eternal loneliness. For love, you must give self-surrender and take the hurt of it without complaining. For health, you pay in self-denial and right living. Yes, you may take what you like, and the bill will be collected later; but there is no exchange and you must buy something. Take as long as you wish to choose, but you must buy and you must pay."

In the spiritual equipment of the servant of the Lord, I place next.

4.—*An Intelligent Conception of the Word.* the gospel of our salvation. The outfit of the Christian worker will be found summarised in Eph. 6. We must believe that the words we speak are spirit and life. Professor W. L. Phelps, at Yale University, said some time ago, "A vital Christian faith is the prime essential for a man who wishes to succeed in the ministry. It is worth more to him than all the learning in the world." Christian faith is just as necessary a prerequisite for a preacher as a knowledge of mathematics is for a civil engineer. With-

out it he is not merely ineffective; he is futile and absurd. Brethren, every Christian leader in any department of the Lord's work must know his chart and believe in it. Prof. McIntyre, of St. Andrew's College, speaking on the historical character of the Gospels to the members of the Sydney University Union, said a few months ago, "I have traced link by link our present Gospels back to men who knew some of the apostles and several personal followers of Jesus Christ. These men with such sources of information open to them accepted our present Gospels as authoritative records, and I venture to say that no other ancient historical record has anything approaching such testimony to it." If the Gospels cannot be accepted as giving a true picture of the character of Jesus, then there is no science in history; indeed, all history becomes a mockery. We must know the truth, believe the truth, and speak the truth.

In the equipment of the servant of the Lord I place also:

5.—*A Prayerful Spirit.* The whole teaching of the New Testament is summed up in the phrase, "If any of you lack wisdom, let him ask of God." Yes, the prayer life is part of our equipment. It is "not by might, nor by power, but by my Spirit, saith the Lord of Hosts." In this work we are temples of the Holy Spirit, vessels of honor, living epistles, chosen witnesses. "If ye being evil know how to give good gifts unto your children, how much more shall your heavenly Father give the Holy Spirit to them that ask?"

A young doctor by the name of Brown, with the brightest prospects as a physician, without warning was stricken with blindness. The man arose triumphant from the struggle. "O God," he prayed, "I consecrate my talent of blindness to thee." He through his limitation of blindness worked out the alphabet for the blind. How immeasurable has been his gift to suffering humanity, as he allowed God to lead him through his limitation into greater service. A parallel case is in A. C. Pearson, "The Blind Man's Press." Pearson has done more to honor his school in this hour of his misfortune than in all the years of his success. He has justified the words of Henry, "I am the master of my fate; I am the captain of my soul." Prayer sanctifies.

In the equipment lastly I place:

6.—*A Consecrated Life.* We are light-bearers, as Weymouth translates, Phil. 2: 14, 15: "Let thy priests be clothed with righteousness." Hear C. H. Spurgeon on this verse, and read it into your thought. No garment is so resplendent as that of a holy character. In this glorious robe our great High Priest is evermore arrayed, and he would have all his people adorned in the same manner. Priests are only fit to appear before the Lord, and to minister for the profit of the people, when their lives are dignified with goodness. Whoever looks upon the Lord's servants should see holiness if they see nothing else. God will dwell among a holy people, and then the saints will shout for joy. For holiness and

happiness go together. Where righteousness is the clothing joy will be the occupation.

Given, then, a new nature, a surrendered will, a determined purpose, an intelligent conception of the word of truth, a prayerful spirit, and a consecrated life, the spiritual equipment of the servant of the Lord will be very powerful. This, together with faith in our plea, and confidence in one another, will help us to go forward strong in the Lord and in the power of his might.

Picture the great incentive. Think of this magnificent Commonwealth. Get on to some mount like Pisgah, and, Moses-fashion, view the landscape o'er. Imagine the future of Australia. If the flag of Great Britain continues to fly over this "Gem of the Southern Seas," how dazzling is the prospect! When war's artillery ceases (as cease it will, sooner or later), and peace is declared, then the immigrants from afar will stream into our fair land, and when the pasture-lands are cultivated, and the dry areas irrigated, we shall see the desert blossom as the rose. One of our poets sings of the Australia that is to be:—

Her place will be with mighty lords, whose sway Controls the thunder and the marching day; Her crown will shine beside the crown of kings Who shape the seasons, rule the course of things. The fame of her across the years to be Will spread like light upon a surpassing sea; And graced with glory, girt with power august, Her life will last till all things turn to dust.

A nobler vision even than that is given to the disciples of Christ to seek to actualise. Our supreme loyalty is to the King, eternal, immortal, invisible. We are called upon to help the Redeemer win back to God the perishing race, and as a factor in this plan to reunite the Christian church, in order that the world may believe the Father sent the Son for that purpose.

To actualise the vision of a united church, a Christian Australia, a regenerated world, and hasten the in-coming of the kingdom of the Son, we are honored as individuals and as a church to be co-workers with God.

The Hindered Christ.

The Lord Christ wanted a tongue one day
To speak a message of cheer
To a heart that was weary and worn and sad,
And weighed with a mighty fear.
He asked me for mine, but 'twas busy quite
With my own affairs from morn till night.

The Lord Christ wanted a hand one day
To do a loving deed;
He wanted two feet, on an errand for Him
To run with gladness speed.
But I had need of my own that day;
To His gentle beseeching I answered "Nay!"

So all that day I used my tongue,
My hands, and my feet as I chose;
I said some hasty, bitter words
That hurt one heart; God knows,
I busied my hands with worthless play,
And my willful feet went a crooked way
And the dear Lord Christ—was His work undone
For lack of a willing heart?
Only through men does He speak to men?
Dumb must He be apart?
I do not know, but I wish to-day
I had let the Lord Christ have His way.

—Alice J. Nichols.

Editorial Notes

Statistics.

According to the "American Home Missionary" there are 8524 Churches of Christ with 1,370,512 members in the United States and Canada, with 6159 ministers. There are, however, many conservative churches who decline to supply statistics which would bring the number up to about 1,500,000. In "foreign countries" (including Australasia, 26,466) there are 384 churches and 45,945 members, but to these must be added over 15,000 in England and about 100,000 in Russia, or a total membership of approximately 1,660,000. These figures are not exact, but they indicate the surprising progress being made by the churches which plead for a return to primitive Christianity. In actual membership Kentucky leads in America with a membership of 168,000. Texas follows with 164,000, and Missouri with 150,000. The American churches raised for missionary and benevolent purposes alone during the year £236,156.

"Spiritgrams."

Commenting on "Spiritgrams" purported to have emanated from W. James, a Harvard professor, two weeks after his death, F. G. Kershner says in the "Christian Standard":—"If William James ever talked as silly in this world as the spirits have him talking in the other, he would have lost his job as a Harvard professor." We have often felt that our Spiritist friends are on the horns of a dilemma. Either the claims of Spiritism, that the departed hold communication with those left on earth, are false, or the departed ones have sadly deteriorated intellectually. If Milton, Longfellow, Shakespeare, Tennyson, Gladstone and others really address us now, why are their utterances so tremendously inferior to those made during their earth lives? Can it be that instead of improvement, there is deterioration when we pass over? "If," as Bro. Kershner says, "we are all to be transformed into blithering idiots the minute we cross the line, the prospect is assuredly a dismal one."

The Federal Conference.

After an interval of three years the Federal Conference, twice postponed, finally met in Sydney. Owing probably to financial stringency, Tasmania was not represented, and only two were present from W.A., while South Australia had but two of the number of delegates to which it was entitled. However, the meetings were hearty and interesting. The work of Foreign Missions and Federal evangelisation at home were fully discussed, and the College of the Bible and the Aged and Infirm Evangelists' Trust reports were also dealt with. Perhaps the most important resolution passed was

that changing the location of the Foreign Mission work, which is to be administered from South Australia by an entirely new committee. It was generally felt to be in the interests of Federal co-operation that South Australia should have this important responsibility. One of the most pleasing reports was that of the Federal Executive concerning the work at Launceston, which had received such a great uplift as the direct result of the Griffith mission, under the direction of the Executive. It is probable, judging from the speeches made, that the work in our home-land will receive special attention from the new Executive now located in Sydney. The claims of the College were ably presented and intelligently discussed, and it should receive a material impetus. Not the least important aspect of the Conference was the opportunity it afforded of social intercourse between the representatives of the various States and the renewal of old fellowships. The hospitality of the Sydney brethren was equal to the best traditions of the past, and this is saying a great deal. On the whole, the Federal Conference was a decided success.

Our Aged and Infirm Preachers.

Steadily, but surely, the claims of the fund for assisting aged and infirm preachers are meeting with recognition. The secretary, W. H. Hall, is pressing the subject upon the churches, and the interest is growing. But there is much yet to be done. The great majority of our preachers receive salaries so small that it is impossible to lay by for old age. They are expected to dress well, to dispense hospitality freely, and to purchase literature in order to keep abreast of the thought of the age. In urging others to contribute for local or missionary purposes they find it necessary to set the example, and their homes are almost daily the places of call for those in need. If out of their meagre means they contrive to put aside something for the time of need they lay themselves open to the charge of meanness, while if they respond to the numerous calls and save nothing, they may be regarded as foolish. The suggestion of the Committee that churches should contribute sixpence per week for every 100 members would if generally adopted do much to solve the problem. The endowment side of the constitution should appeal to every preacher who, by contributing anything up to £10 per year, not only receives Savings Bank interest, but also has his contributions subsidised according to the amounts contributed by the churches. While many are not in a position to avail themselves of this advantageous provision, we are persuaded that several could do so, and their participation would stimulate churches and individuals to more readily assist. No assurance society can offer such benefits to preachers as this Trust. If the Committee continues to urge its claims upon churches and preachers, the fund should, within a few years, assume proportions worthy of the people with which it is connected.

Beecher and Ingersoll.

Colonel Ingersoll was thrown one day into the society of Henry Ward Beecher. There were four or five gentlemen present, all of whom were prominent in the world of brains. A variety of topics was discussed with decided brilliancy, but no allusion was made to religion. The distinguished infidel was, of course, too polite to introduce the subject himself, but one of the party finally, desiring to see a tilt between Bob and Beecher, made a playful remark about Colonel Ingersoll's idiosyncrasy, as he termed it. The Colonel at once defended his views in his usual apt rhetoric; in fact, he waxed eloquent. He was replied to by several gentlemen in effective repartee. Contrary to the expectation of all, Mr. Beecher remained an abstracted listener and said not a word. The gentleman who introduced the topic with the hope that Mr. Beecher would answer Colonel Ingersoll at last remarked, "Mr. Beecher, have you nothing to say on this question?"

The old man slowly lifted himself from his attitude and replied, "Nothing, in fact, if you will excuse me for changing the conversation. I will say that while you gentlemen were talking, my mind was bent on a most deplorable spectacle which I witnessed to-day."

"What was it?" at once inquired Colonel Ingersoll, who, notwithstanding his peculiar views of the hereafter, is noted for his kindness of heart."

"Why," said Mr. Beecher, "as I was walking downtown to-day I saw a poor blind man, with crutches, slowly and carefully picking his way through a cess-pool of mud in the endeavor to cross the street. He had just reached the middle of the filth, when a big burly ruffian, himself all bespattered, rushed up to him, jerked the crutches from under the unfortunate man, and left him sprawling and helpless in the pool of liquid dirt, which almost engulfed him."

"What a brute he was!" said the Colonel.

"What a brute he was!" they all echoed.

"Yes," said the old man, rising from his chair and brushing back his long white hair, while his eyes glittered with his old-time fire, as he bent them on Ingersoll—"Yes, Colonel Ingersoll, and you are the man. The human soul is lame, but Christianity gives it crutches to enable it to pass the highway of life. It is your teachings that knock these crutches from under it, and leave it a helpless and rudderless wreck in the sloughs of despair. If robbing the human soul of its only support on this earth—religion—be your profession, why, ply it to your heart's content. It requires an architect to erect a building; an incendiary may reduce it to ashes."

The old man sat down, and silence brooded over the scene. Colonel Ingersoll found that he had a master in his own power of illustration and said nothing. The company took their hats and parted—"Religious Intelligencer."

Federal Conference.

This Conference was held in Sydney. It opened with a reception at Enmore, on Tuesday, April 6, at 3 p.m., when at the kind invitation of Bro. Illingworth, the Acting President, the various visitors from the different States met for tea. Various brethren replied on behalf of the different States: W. C. Craigie, Victoria; I. A. Paternoster, South Australia; C. A. G. Payne, West Australia; W. J. Way, Queensland; Miss R. Tonkin, for the missionaries in the field. A fine musical programme was arranged, after which H. G. Harward cut a welcome "welding cake." This function made a splendid beginning of the Conference.

FOREIGN MISSION RALLY, City Temple.

Bro. Illingworth took the chair at 7:45 p.m., apologising for the absence of Bro. R. Lyall, who was planned to be present. Several fine solos were rendered. Sister Mary Thompson told us of her work in Harla, India, and Miss Tonkin of her school work in Shanghai, China. A. G. Samuels, from Laog, Philippine Islands, was enthusiastically received. He spoke of the medievalism, ignorance and superstition of the Philippine, due to the opposition of Roman Catholic priestcraft.

The motto of the gathering was: "Think more, pray more, plan more, and do more, and you will have more for world-wide missions."

BUSINESS SESSION.

(City Temple, Wednesday, April 7, 9.30.)

Bro. Forbes, of Queensland, led the devotional service, and Bro. Morrow, South Australia, spoke upon "That I may know him." The Acting President, A. E. Illingworth, took the chair, and the State President, H. G. Harward, welcomed the delegates, of whom 41 were present: South Australia, 8; Victoria, 15; West Australia, 1; Queensland, 5; New South Wales, 10; Tasmania, 2. Replies were received from Bro. Griffith, Ewers, Suchting, Payne.

The Executive report was received as read, and arising out of it were the following points:

The decease of Bro. F. G. Dunn made a gap in the Conference circle hard to fill. The various positions he filled so well, and his sympathy with all departments of the work, endeared him to all who knew him. It was freely expressed that the F. G. Dunn memorial should be liberally subscribed, so that a scholarship in the Bible College, at a capital sum of £250, should speedily be established. Regrets were expressed that a greater response to the appeal was not forthcoming.

Moved by A. R. Main, seconded by T. E. Rofe, "That this Federal Conference cordially approves of the proposal to establish a scholarship in connection with the College of the Bible in memory of the late Bro. F. G. Dunn, and recommends it to the support of the brotherhood of Australia." Carried.

Bro. Hindle moved, That the sincere sympathy of the Federal Conference assembled be sent to the wife of our late brother.

The T. B. Fischer memorial fund resulted in a home being provided for Mrs. Fischer at Henley Beach, in South Australia. The corpus of the fund, when no longer needed by Mrs. Fischer and her children, will be transferred to the capital account of the Aged and Infirm Evangelists' Trust.

A resolution regarding the decease of Mrs. C. L. Thurgood, T. B. Fischer, and E. Gole, was carried.

The Federal Evangelistic Committee reported that as the result of their work £484 was used first in a twelve weeks' mission by S. G. Griffith at Lancelton. The church there bought a chapel, which has since been enlarged. It has now a membership of 250, and is entirely self-supporting. Subsidies were granted to the Broken Hill work, and to West Australia to assist in immigration work. A mission was also held in Brisbane, to assist the church there, and finally the great Seoville mission did much toward advertising our work in the various States.

Suggestions have been made to bring Bro. Medbury or S. J. Corey from U.S.A. to uplift the cause in Australia. These brethren are "big men over there."

The visit of Dr. Macklin proved an inspiration to all who met and heard him. His talks did much to stimulate missionary interest, while the place that was given to him as a public man did much to make us favorably known as a religious body. Letters were received from him telling of his great pleasure in the work.

The statistical schedule shows a total up to time of report of 24,035 members. The churches have taken a hand in the spiritual affairs of the soldiers going to the front in the person of G. T. Walden, who has been appointed chaplain to the men of Congregational and Baptist Churches, and of Churches of Christ.

Moved by T. E. Rofe, seconded by J. Stimson, "That the Federal Executive be instructed to provide Bro. Walden with the necessary equipment for his work." Carried.

Recommendations Passed.—1. That quarterly reports of various committees be sent to the Acting Federal Executive, and that the Federal President be *ex officio* a member of all committees. 2. That different State Conferences appoint Preachers' Advisory Boards with a view to State consultation.

FEDERAL FOREIGN MISSION COMMITTEE REPORT.

It was decided that the location of the Foreign Mission Committee be in Adelaide, South Australia. The following points in the report are worthy of note:—We have lost through death the valuable services of

Theo. B. Fischer, who was secretary of the Foreign Mission Committee; E. Gole, of New South Wales, to whose relatives a mission of sympathy was passed; and W. W. Mansill, of South Africa. Not only have all old fields been maintained, but two new missionaries, Misses Toke and Cameron; A. John Sing (Chinese Evangelist in Sydney); two new stations, Shrigonda and Maewo; and work has been inaugurated among the aborigines. A. E. Terry, of Enmore, New South Wales, has been appointed Manager of the Reserve.

With regard to India, we were glad to have Miss Thompson with us from Harla, India. Her health has been bad for some time, and it has been necessary for her to come home on furlough.

The work at Baramat under Bro. Strutton continues to improve, and the following special features may be noted:—

The work at Diksal is especially to be congratulated on the medical work of Bro. Watson.

The new station at Shrigonda is now firmly established. Shrigonda is the head town in the Bombay Presidency, with 7000 inhabitants, situated 25 miles from Diksal, and 45 from Baramat. It is here that Miss Cameron is at work.

G. P. Pittman's work at Daltonganj and Dudhi is prosperous, and though these stations are in the hands of the English brethren, our interest in them is still keen, and we join with them in their success.

New Hebrides.—Bro. and Sister Filmer's work in Pentecost still prospers, particularly the Training Institution. The Pentecost Christians have sent several of their number as teachers to other islands. We regret exceedingly the state of Sister Filmer's health, and hope that it will soon be restored. The part played by Bro. Filmer in the fearful volcanic outburst on Ambrim in December, 1913, is known to all.

Bro. Waters' work at Oha is still proceeding; the incultation of the title system has relieved the burden of the financial support of native teachers on Oha.

There are now two motor boats in commission—the "Endeavour" and the "Sunbeam," the last of which was sent out in 1914 at a cost of £200.

Regarding the condominium in the New Hebrides, the following resolution was passed:—"That in the opinion of this Conference representations should again be made to the Commonwealth Government at the discretion of the Executive as to the desirability of securing the exclusive control of the New Hebrides."

Japan.—Bro. and Sister P. A. Davey labor at Tokyo. We rejoice at the improved health of Bro. Davey's son.

China.—Miss Rosa Tonkin, from Shanghai, spoke upon the conditions of work in China, especially in relation to her association with the American workers.

The work among the Chinese in Australia was then dealt with. Bro. Jame continues to use his valuable influence; particularly do we note his recent work in Perth. A new Chinese evangelist, Arthur John Sing, has been engaged in Sydney, where

he has worked for 18 months. We are glad that he has had permission to bring his wife to Australia. Re the Chinese work, a recommendation was sent to the Executive that a Chinese evangelist be appointed to work in Perth.

The number of native workers supported by the churches totals 46, and the missions maintained by our churches number 24. These are mainly supported by the various churches, Bible Schools and C.E. Societies.

The financial statement shows a total income of £4374.

A plea was put forward for some brother to finance one of our students through the Medical School of the University, that he might devote his medical knowledge to the work of missions.

The churches of Adelaide, South Australia, Enmore, New South Wales, and Swanston-st., Melbourne, by the subscription of at least £120, become "living link" churches. These churches have allotted to them Bro. Filmer, Davey, and Watson as their own missionaries.

At the close Bro. Paternoster moved a resolution of appreciation of the work of the Foreign Mission Committee, particularly referring to the work of F. M. Ludbrook and R. Lyall.

Bro. Wallen also tabled a motion as follows:—"That this Federal Conference of Churches of Christ in Australia desire to place on record its high appreciation of the labors of Bro. Edmund Gole. He was an intelligent, energetic, genial supporter of world-wide missions. His head and heart, pocket and time, were enlisted in this good work. When Foreign Missions were in their infancy in New South Wales, it was Bro. Gole who guided its footsteps into the strong manhood he saw it grow before his death. We mourn his absence from our Conference, and extend our sincere sympathy to Mrs. Gole and family in the loss they have sustained."

THURSDAY, APRIL, 18.

The Thursday session opened with a devotional service led by Bro. Ewers, when C. R. Mitchell gave the quiet talk upon "Fellowship with His Sufferings."

Bible College Report.—The report of the College shows how it is growing in the interests of and confidence of the brotherhood. The staff has been materially increased, both in quantity and quality. Since its inception 149 students have been enrolled. This year 48 students commenced their studies, and the whole of the Australasian States are represented. The purchase of a fine block of land of about eight acres will materially benefit the "lungs" of the College. A remark was emphasised in the report, deprecating the tendency of students to leave College before their course is complete, and churches were asked to abstain from inducing such a course. The appointment of H. E. Knott, M.A., and J. S. Taylor, B.A., as masters, and Bro. Reg. Ennis as Organising Secretary, have been of distinct advantage to the work. Material additions have been made to the College lib-

rary. More are continually needed to keep abreast of the best thought of the day. The death of Bro. Wilson, Mansill and J. Binney makes a break in the roll of students. Their "passing away" makes a distinct loss to the ministry of the church. The Principal indicated at least three things set as ideals for the future: a higher standard still in secular work, a course of practical church work, and the beginning of a course in Bible School work. The proposed new gymnasium is simply delayed on account of the present war.

The presidential address of Bro. Hlingworth on "Our Spiritual Equipment as Servants of Christ," was given on Thursday. The President turned the attention of the



A. E. HLINGWORTH,

The newly-elected Federal Conf. President.

Conference from mere intellectual and ethical efficiency to the need of spiritual insight and consecration of life.

Agel and Infirmary Preachers' Trust.—The report of this Trust shows a total of £935, an increase of £188; expenditure, £72/10/-. The earnings of the Trust amounted to £46 16/10 as interest. The need of the businessmen of the church to press this matter before their several congregations was instanced, as it is obviously difficult for the preacher to move in the matter; also the suggestion of the Committee that sixpence per week per 100 members be taken up by every church. Loans have been made of £175 and £100 to two churches in New South Wales. Only a few preachers have as yet paid into this fund, owing doubtless to the small salaries and previous insurance policies. It was urged that the terms of this scheme should be brought before the younger preachers for their acceptance. Bro. Mann moved that an expression of appreciation be given to the members of the Committee managing the Trust.

THURSDAY AFTERNOON.

Devotional service led by Bro. Suchting (Queensland).

The place of the Conference was decided to be left in the hands of the Executive Committee; to be held within two years from now.

The Question of Federal Evangelisation.—D. A. Ewers, "The Need"; S. G. Griffith, "What has been Done"; T. Hagger, "What is to be Done."

Bro. Ewers spoke of the extent and prospects of the great Commonwealth. The population, resources, are constantly increasing. This is our territory. At present we number only 1 in 204. He pleaded for Queensland, with a membership of only 1 in 500. The border towns of Albury, Corowa, Broken Hill, are particularly Federal business. In Corowa there is a fine building and a small church needing help. Broken Hill is a town which with its floating population is a creditor of all the States. The Federal capital is demanding attention. Northern Territory and New Guinea, our new territory, need considering.

Thus Hagger said that the work done in Launceston alone justified the existence of the Federal Evangelistic work. He suggested several plans: Engage a Federal evangelist and singer. Commence allocation of site at Canberra; get a site at once, and a good one. Put the best preacher possible in the field. North Queensland has but one church at Charters Towers, while Townsville, Cairns, Cooktown, Rockhampton, are without a church. We have done work in Tasmania. Hobart needs help. We need to strengthen the West; report at least on Northern Territory and New Guinea. We have raised £100 per year, and we need at least £700 annually. Each State Executive should be responsible to raise quota from individual churches from funds, e.g., Victoria, £300; South Australia, £200; New South Wales, £125; West Australia, £50; Queensland, £32; Tasmania, £25.

Motions were carried:

(1) "That this Federal Conference of Churches of Christ in Australia enter a decided protest against the entering of the Federal Government into the liquor business."

(2) "That we refer to the Executive the question of the yearly publication of a handbook of the Churches of Christ in Australasia, combined with such information as will stimulate the interest of church members (particularly the young) in the subject of evangelism of the homeland, with power to act."

(3) "That the Federal Executive take steps to secure a suitable site for our churches at the Federal capital."

(4) "That before decisions are arrived at, the Federal Executive consult the State Executives, in a similar manner to that adopted by the Federal Foreign Missionary Committee."

Bible School Round Table Conference.—Bro. Rush opened the Conference with a talk on "The Boy Problem." He gave as the reason for non-attendance of men in our

churches the lack of boys in our churches. We keep the girls, but lose the boys. The excuses given for non-attendance were lack of interest, no time for pleasure, non-comprehension of religion, the preacher above the boy, religion for girls, can find no point of contact. To keep the boys is to choose the right leader, who must be a big, loving, courageous man. The boy can be reached through the life of Christ. But he must live. The point of contact with Christ is the idea of leadership, his greatness, and the innate idea. Many of the brethren and sisters took part in the discussion. Votes of thanks to all who helped were enthusiastically carried by the Conference.

Federal Conference Report.—At 6.30 p.m. tea, provided by the New South Wales Conference sisters, was partaken of at Emmore Tabernacle, when about 200 sat down to tea. At 7.45 the chair was taken by the Hon. D. R. Hall, M.L.A., Attorney General and Minister of Justice. He spoke of the importance of education, and the tremendous advantages of the Bible College.

The various officers for the ensuing term were then introduced, and the President responded.

A. R. Main spoke upon the work of the Bible College; S. G. Griffith upon the call of the homeland. During the evening a combined choir under R. K. Wateley rendered several selections, notably the "Hallelujah Chorus."

OFFICERS AND COMMITTEES OF FEDERAL CONFERENCE.

President.—A. E. Illingworth.
Vice-President.—D. A. Ewers.
Secretary.—H. G. Harward.
Assistant-Secretary.—W. H. Hall.
Treasurer.—T. E. Rofe.

ACTING EXECUTIVE:

A. E. Illingworth, H. G. Harward, W. H. Hall, T. E. Rofe, Dr. Bardsley, A. Price, L. Rossell, F. T. Saunders, J. Stimson.

STATE EXECUTIVES:

Victoria.—J. Pittman, A. Millis, R. Lyall, W. C. Craigie, C. Hardie, and R. C. Edwards.

Queensland.—W. Suchting and L. Cole.
South Australia.—J. E. Thomas, J. A. Paternoster, W. C. Brooker, B. W. Huntsman, G. D. Wright, and D. A. Ewers.

West Australia.—H. J. Banks and W. B. Blakewore.

Tasmania.—No nominations received.

FEDERAL FOREIGN MISSIONARY EXECUTIVE:

President.—J. E. Thomas. Secretary.—I. A. Paternoster. Treasurer.—J. W. Cosh, and W. Fischer. W. Morrow, A. L. Reid, and W. Chielier.

BOARD OF MANAGEMENT OF THE COLLEGE OF THE BIBLE.

R. Lyall, W. C. Craigie, A. Millis, R. C. Edwards, F. M. Ludbrook, C. Lawson, and C. Hardie.

AGED EVANGELISTS' TRUST COMMITTEE:

W. H. Hall, A. E. Illingworth, J. F. Ashwood, J. Stimson, J. Hunter, L. Rossell, T. E. Rofe.

Queensland Conference.

Never before in the history of the church in this great State has the Conference been looked forward to with such feelings of confidence and hope in the future, and satisfaction at having "done something" in the past. Right throughout the year the Home Mission Committee were able to meet current financial needs, and the knowledge that the treasury contained a substantial surplus was a matter deserving of the highest commendation, and is a sound testimony to the loyalty of the whole brotherhood throughout Queensland. It is a practical declaration of no uncertain emphasis that this State is prepared to shoulder its duty, and support a policy of progress. In my report of Conference last year I wrote that the dominant note was "forward the whole church." That mandate was faithfully carried out by the Committee, and to-day looking back we have much to take courage at, and praise God for visible signs of real permanent progress. Perhaps the results may be better described as foundational, therefore to-day the churches are more closely linked and working in that co-operative harmony which is first necessary to the missionary spirit of expansion. The financial problems and details were better grappled with, and the system of a quarterly silver offering secured an inflow of revenue which would not have obtained otherwise, and placed the Committee above the anxiety of former years. In this connection the Home Mission Committee provided special envelopes, and the proper machinery for the offerings, and no doubt the observance of detail spelled success. But what of the future? There can be no other opinion but that the ground work must be built on. There must be no marking time. This great State demands our very best. The church we all love so much is worth our very best. Therefore, shall we again step into line in obedience to the divine command "Go"?

TEMPERANCE DEMONSTRATION.

Following the practice of former years, the Conference was preceded by a great Temperance rally on Thursday evening in the Ann-st. chapel. Most of the delegates had arrived during the day and attended the meeting. Bro. F. A. Bignill acted as chairman. Addresses were given by W. J. Way, and W. H. Morton. Satisfaction was expressed at the large vote at six o'clock in favor of closing the hotel bars at six o'clock (daily press reports that 350 hotel keepers will be ruined, but omit to mention the number of homes the liquor trade has ruined). At the conclusion of the meeting a motion was carried unanimously "That this meeting urges on the Queensland Government the urgent necessity of introducing legislation in order to allow the people's voice to be heard on the question of prohibition, or curtailment of the hours for the sale of intoxicating liquor."

HOME MISSION SESSION, FRIDAY.

The President, Wm. Suchting, took the chair at 10 o'clock, and after opening the Conference by offering up prayer, extended a warm welcome to all delegates and visiting brethren. The writer was appointed press correspondent. Minutes of last Conference were read by F. A. Bignill, Secretary, and confirmed. Greetings were received from all the State Conferences, also the Federal Conference, and ordered to be acknowledged. All members of good standing present were invited to take part in the discussion of business. The following evangelists had come to the State during the year: Bren. Davis, Rothery, Pratt, Morton, and Reeve. These were cordially welcomed by the President.

NOTICES OF MOTION.

A motion by Ann-st. church was moved by the writer, "Providing that where, after an election of the Committee, any church should have more than its quota elected, the Conference could by a unanimous vote validate the election." Carried.

A motion from Ann-st., in the name of L. Cole, "That Conference be recommended to draw up a church property trust deed, to incorporate all church property with the Home Mission Committee as joint trustees," was carried.

BALANCE SHEET.

The financial report revealed a record for the State. The Committee had a working revenue of £335, and were able to wipe out old liabilities of nearly £80, closing the year with a credit balance of £20. The report was received enthusiastically.

ELECTION OF OFFICERS.

President, W. Wendorf; Vice-President, Wm. Suchting; Secretary, W. H. Nightingale; Assistant Secretary, C. H. Jackson; Treasurer, H. C. Stitt; Committee: J. B. Ash, W. Berlin, W. B. Cumming, H. W. Hermann, J. Swan, F. T. Stubbin, and S. Trudgian. A vote of thanks was passed to F. A. Bignill, the retiring secretary, for past secretarial duties.

CHURCH STATISTICS.

Taking the report at its face value, there is perhaps not much for congratulation; however, the pruning knife has been used severely all round during the year, and cleansing has been done which should have happened several years ago. Still the item "withdrawn or lost sight of" is one demanding very serious consideration. No doubt some day Conference will institute inquiry as to whether the sad looking item originally represented quality or quantity. It is satisfactory to believe that the rolls are now fairly clean; if that be so, the drop from 1297 to 1129 may actually be "only a paper one." Then, besides, no returns are made of the isolated roll, and this State has some of its best supporters in distant parts.

CHURCH REPORTS.

The verbal reports received from delegates were of an encouraging outlook. Brisbane, Maryborough, Albion, and Annerley-Hawthorne-Zillmere are open to engage evangelists, and West Moreton an assistant-evangelist. Several reported having purchased land, and Albion commences to build right away. Twenty-six churches are supporting Home Mission funds, and self-governing churches have been established at Hawthorne, Sunnybank, and Elliott.

PRESIDENT'S ADDRESS.

The President, Wm. Suchting, delivered a very helpful address entitled "Have we the same missionary spirit as of old?"

ORGANISING EVANGELIST'S REPORT.

W. J. Way gave an outline of his work during the year, and made some valuable suggestions for the future. During the critical time at Toowoomba he had given great assistance. Yingerbay and Wal-lambilla were revived. New churches set up at Sunnybank, Elliott, and Pialba. Missions were held at Sunnybank, Gympie, Elliott, and Hawthorne; 43 confessions taken, and 22 restored, besides visiting all the churches in Southern Queensland up to Bundaberg. The services of W. J. Way as Organiser were retained for a further 12 months.

AFTERNOON SESSION.

CHURCH EXTENSION BUILDING FUND.

The report was presented by the treasurer, J. B. Ash. Owing to the war, and other causes, the offering was crowded out until near Conference, so that the returns are very incomplete.

The fund shows a credit balance of £14 13/10.

The retiring officers were re-elected:—H. C. Stitt, secretary; J. B. Ash, treasurer; committee: Bren. Gole, Stubbin, Stabe, and Berlin.

UNCLAIMED FLOOD RELIEF FUND.

The secretary of the Extension Fund moved, "That the above account being unclaimed for over 20 years be with the full sanction of Conference handed over to the Extension Fund Committee, and that their secretary and treasurer have authority to proceed to secure the account (over £20) and place it to the credit of the Church Extension Fund." Seconded by J. B. Ash, and carried unanimously.

TEMPERANCE COMMITTEE.

A recommendation from the Temperance rally, that a Temperance Committee be formed, was agreed to, and Bren. Olsen, Suchting, Swan, Barker, and Stitt were appointed. J. Gole was deputed to act for Queensland as representative of the Aged and Infirm Evangelists' Fund.

EVENING MEETING.

GREAT HOME MISSION RALLY.

The President, W. Suchting, occupied the chair and opened the meeting with devotional exercises. The past President of the Women's State Executive (Mrs. Nightingale) handed to the Home Mission Committee the sum of £28/16/2, which was raised by the sisters throughout the State churches for Home Mission purposes.

INTRODUCTION OF NEW PRESIDENT.

The incoming President, Bro. W. Wendorf, was then introduced, and took the chair. After returning thanks for his election, he delivered an address exhorting the churches to still greater things for Jesus Christ. During the evening Mrs. Pratt sang as a solo, very feelingly, "Be died of a broken heart." Addresses were given by evangelists Reeve, Pratt, and Way. The offering amounted to £5/10/7 1/2.

SATURDAY'S SESSION.

The President, W. Wendorf, took the chair at 10 o'clock.

EDUCATIONAL AND LITERARY.

The report of the church paper was presented by W. H. Nightingale, and showed good progress. The "Christian Plea" was free from debt, and had 350 subscribers. J. B. Ash was appointed business manager, and Bren. Nightingale, Davis, and Rothery conductors.

GENERAL.

Agreed.—That next Conference be also held in Brisbane. That the Home Mission Committee be constituted an advisory board on preachers. That Federal delegates urge a more perfect system of interstate church letters of transfer.

FOREIGN MISSION SESSION.

The chair was taken by J. B. Ash. The finance report showed good increase on last year, an amount of £203/18/6 having been received. The officers elected were: Secretary, L. Gole; treasurer, H. W. Hermann; Committee: Bren. Ash, Berlin, Enchelmaier, Olsen, Swan, Stabe, and Smith.

BIBLE SCHOOL UNION.

The report which was presented by W. H. Nightingale contained very encouraging results. The Union had to be practically revived, and all the schools were now taking an active interest in it. The incoming Committee are Bren. Nightingale, Wendorf, Suchting, and Trudgian; Sisters M. Helsen, A. McCosh, E. Hoffman.

A paper entitled, "The Relation of the Bible School to the Church," was read by Sister Miss M. Helsen, and was received with much expressed appreciation, and ordered to be printed.

COLLEGE OF THE BIBLE.

W. Rothery's address was entitled "The Value of the College to the Student," and was very interesting, containing also a very

pleasing vein of humor. Bro. Reeve gave a very practical address on "The College of the Bible, What it is, and is Not." It was decided to send greetings to the Faculty and students.

DEVOTIONAL.

During the Conference devotional services were conducted by Bren. A. Reick, H. W. Hermann, H. C. Stitt, and S. Trudgian, which helped largely towards the good feeling and spiritual tone of the sessions.—H. C. Stitt.

The Legend of the Olive Tree.

There was once an aged hermit in the Egyptian desert, we are told, who thought it would be well with him if he had an olive tree near his cave. So he planted a little tree, and, thinking it might want water, he prayed to God for rain; rain came and watered his olive tree. Then he thought that some warm sun to swell its buds would be advisable, so he prayed, and the sun shone out.

Now the nursing looked feeble, and the old man deemed it would be well for the tree if frost were to come and brace it. He prayed for the frost, and hoar frost settled that night on bar and beam. Next he believed a hot southerly wind would suit his tree, and after prayer the south wind blew upon his olive tree and—it died.

Some little while after the hermit visited a brother hermit, and let him see his cell door stood a flourishing olive tree.

"How came that goodly plant here, brother?" asked the unsuccessful hermit.

"I planted it, and God blessed it, and it grew."

"Ah, brother, I, too, planted an olive, and when I thought it wanted water I asked God to give it rain, and the rain came; and when I thought it wanted sun I asked, and the sun shone; and when I deemed it needed strengthening I prayed, and the frost came and God gave me all I demanded for my tree as I saw fit, and yet it is dead."

"And I, brother," replied the other hermit; "I left my tree in God's hands, for he knew what it wanted better than I."

The Visitor.

Behold I stand at the door and knock.—Rev. J. 20
There stopt a chariot at my gate.

A King therefrom alighted;
His crown declared His royal state;
His gentleness proclaimed Him great;
From off my shoulder bowed a weight,
As fealty I pledged.

Sure all the town would flock to see,
And he His subjects ever!
Where else were such a friend as he?
The crowd thronged close, but bent on knee,
His pure glance seemed to quench their glee—
"Must we from pleasure sever?"

A golden few, heart-stirred, remained,
To hear my King's great story;
His brow was stern and traitor-stained,
By many a cold refusal paired,
But yet His largess to have gained
Was worth all earthly glory.

Saul Tries to Kill David.

Bible School Lesson for May 2. 1 Samuel 19.

W. C. McCallum.

David had been successful. Too successful for his own comfort. His courage and ability in war had made him the idol of all the fighting men and the admiration of the women. They chanted his name in their songs, and honored him before Saul. This at once stirred up the bitter jealousy of the king, and what had seemed like a perfect and delightful dream of sudden success and achievement was shown to be the stern reality of life. The price of success has to be paid. It had cost David something to go against Goliath as the champion of Israel. It cost him something to take his life in his hands again and again, as he led his command of a thousand men against the bands of the Philistines, but this price was easy to pay, for his faith and courage caused him to gladly welcome the chance to do battle against the enemies of the people of God, but it was a far different and far harder thing to be the object of Saul's jealousy, to be made a fugitive from his home, from his companions, and even from his nation.

There are always men who become envious at the success of another. There are always those who covet in the hands of another that which they have proved themselves unworthy of and unable to obtain. The real danger of becoming the object of such jealousy is not the heart-wrench that it gives a noble spirit as it sees the disappointing littleness of some men, but the danger of being dragged down to retaliation. Sometimes the envy of small minds seems to lift a noble soul to greater nobleness, but the tendency with the larger number is for it to become a dead weight to drag us down to lower levels. To David's credit it is to be said that in spite of the unreasoning and blind jealousy of Saul he maintained an attitude of true courtesy toward the king.

While David illustrates the perils of success, Saul shows us the penalties and the bitterness of failure. Saul's trouble had begun before David appears on the scene. After Samuel's pronouncement of rejection to Saul at Gilgal, it is said that "the Spirit of the Lord departed from Saul and an evil spirit from the Lord troubled him." It was to bring relief that David was called in to play before Saul.

One of the first difficulties about the matter is the "evil spirit from the Lord." We think only of good spirits as proceeding from God, and of evil as being in conflict always with good, and by no means sent on missions from God, although God overrules to bring good out of evil. But there were many things that the early Hebrews ascribed to the direct operation of God's Spirit that we would explain another way. The

possession of unusual strength, especial skill in various directions, is ascribed to the presence of the Spirit of the Lord. Of course we make sharper distinctions between the natural and the supernatural, often where they made none, but it may be said it is a different matter when it comes to distinctions between good and evil. True, but the fact remains that in the case of Saul, an evil spirit is described as being a messenger of the Lord. The same thing appears in 1 Kings 22: 19-22, where a "lying spirit" is the messenger.

Here again we will do well not to expect the same clear distinctions in the dawn of God's revelation to man as we find in the clear noontide of the Christian message. The New Testament describes to us the Devil as the arch-enemy of God and all that is good, and we group all that is evil under his realm of wrong as arrayed against the right, but the Old Testament has no such teaching except in a partially developed form in some of the later books. Thus it is that the early Hebrews ascribed some things to God where Paul would to Satan, but this does not affect the moral of it all. Saul had been helped of God until he proved himself unworthy of the great trust which had been given into his charge. Now having quenched the Spirit of God, another spirit appears to possess him. The life vacant of good is always the harbor of evil. Jesus spoke of the empty life of a man being repossessed by the evil spirit that had gone out, and by seven other spirits more evil than himself, so that the last state of the man was worse than the first. Jesus said this was to be the fate of the generation that would not receive him. It is always so when we shut out God. The front door closed to him means every other means of access thrown wide open to sin.

The condition of Saul seems to have been one of deep despondency and moodiness when the evil spirit was upon him. It was to raise his spirits and dispel this gloom that David was called in with the charm of his harp, "so Saul was refreshed, and was well, and the evil spirit departed from him." By the time of our lesson, however, the original moodiness of Saul at these times had been added to by the fire of his jealousy of David. From periods of depression and distress only they became the dangerous moods of a man temporarily insane. Saul suffered because he quenched the Spirit of the Lord in his life, now he suffers still more because he is blindly jealous of the man who shows himself possessed of the Lord's Spirit and mighty in the things in which he himself had failed.

David's task in the palace of Saul became,

under these circumstances, a by no means easy or pleasant one. He seems to have stuck to his post until it became positively dangerous. On two occasions before the one described in our lesson had Saul attempted his life. It must have been a sense of duty to the afflicted king that kept David at his post so long. We must admire the man who could keep to his task when he knew that the one he was seeking to soothe and help was burning with jealousy and envy against him, and also knew that at any moment the mad king might hurl him to death with his javelin.

David's protection in this time of danger was his friend Jonathan. Jonathan admired and loved David. They were kindred spirits. The servants of Saul would be more under the control of the fearless and noble hearted Jonathan than they would be under Saul in his moods of insanity. Thus when Saul urged his servants to kill David, the example of Jonathan's friendship for David restrained any such attempt. The friendship of Jonathan was no mere passive friendship, but he took up the case of David and showed to Saul how true had been David's motives, and how loyally he had served him. Our pity is aroused for Saul as he is swayed by the reasoning of Jonathan, and vows that no harm shall come to David, only to be swept from his reasonable and just purpose by his next fit of insanity to attempt the life of David once more himself. This is surely the decay of greatness, the wreck of the man who knew how to be noble and generous in victory when he first became king.

This third attempt upon David's life was to be more persistent. David is followed by messengers to his house, that they may watch and seize him in the morning. Michal, daughter of Saul, but wife of David, is now the means of saving him. She either sees or hears about Saul's detectives, and lets David down by an unwatched window. While David is fleeing and Saul's men still watching, Michal puts the teraphim, i.e. the household idol, in the bed. The teraphim being short, she added a pillow of goat's hair and covered them over with the bed clothes. It would easily deceive, for the Eastern man sleeps with his head covered by preference. If the clothes are short, his feet go uncovered rather than his head. When Saul heard Michal's report that David was sick, he sent for David to be brought up in bed. Thus Michal's deception is exposed, and in spite of her falsehood to cover herself, Saul could see that here was another ally of David in the person of his own daughter. His frenzy to kill was further baffled when he attempted to follow David into his refuge among the prophets of Naioth. The excitable mind of the half-mad king was swept away by the exercises of the prophets, and he also prophesied, ending up by falling down and lying in a stupor all day and all night.

Victorian Women's Conference.

The thirtieth Women's Conference was held in Lygon-st. chapel on Wednesday, March 31, 1915. President, Mrs. Chown, in the chair. Morning devotions were led by Mrs. Beiler. Minutes of last year's meeting read and confirmed.

Decided to hold the next Conference in Lygon-st. chapel on Wednesday prior to Good Friday. Essayist appointed for 1916 was Mrs. Beiler.

Resolved to have Conference reports printed in the "Christian," as usual, and the thanks of the sisters be conveyed to the Editor for printing the monthly reports.

Reports presented and received were as follows: Executive, Treasurer's, Home Mission, Foreign Mission, Dorcas and Church Aid, Temperance, Isolated Sisters, Prayer Meeting, Obituary, Hospital Visitation.

A suggestion put forward by Iren. Enniss and Hagger, That the sum of £300 per annum be raised for the purpose of making subscriptions to Home and Foreign Missions, and also in order to support a student in the College of the Bible, was agreed to.

Greetings were received from Bro. Mudford (Secretary of Foreign Mission Committee), Mrs. Vickery (N.Z.), Miss Stabe (Queensland), Mrs. Elliott (West Australia), Mrs. Andrews (N.S.W.), Mrs. Cherry (South Australia), Mrs. Whitworth (Tasmania).

Obituary, prepared and read by Miss Hill, told of 29 sisters "called home."

Thirty-seven churches responded to the roll-call.

Afternoon devotions were led by Mrs. Enniss. Mrs. A. J. Hagger gave the welcome greeting. Miss Mary Thompson (India) responded.

We were pleased to have with us Mrs. Nicholls (Tasmania), Mrs. Thomas (Sydney), Miss Barrella, Miss Chapman (W.A.), Mrs. Parker, Mrs. Beiler, Mrs. Gilbert (S.A.), Mrs. Duncan (South Africa), Miss Thompson (India).

Five minute papers were given on "Woman's Service in the Church"—"The Price of Service," Mrs. J. Hagger; "Our Opportunity," Mrs. Webster; "Our Money," Mrs. Walker; "Our Response," Mrs. Baker.

The evening devotions were led by Mrs. Ludbrook.

Hon. President's Mrs. A. K. Thurgood's message on "Service," was read by Mrs. R. Thompson.

The Conference Essay was read by Miss Winnie Ludbrook.

Bro. Franklyn gave an interesting address on "Our Duty to No-Licence." In the course of his address Mr. Franklyn dealt with the universal wave of feeling against liquorism. Every country was beginning to realise that the deadliest foe was the legalised liquor monopoly. The first duty of the women of Victoria towards the "No-Licence" question was to take advantage of their enlarged political franchise by going to the ballot boxes when opportunity arose and dealing as drastically with the liquor traffic in Victoria as the public of South Australia had done. Alcoholic liquor is banned by leading medical authorities as a beverage, and growing daily less in favour as a medicinal agent, as shown by the decreasing cost of liquor supplied to the leading

hospitals of Australia. Women must retain their proud position as the safeguarders of the home. The invasion of the home by liquor was one of the weaknesses of the nation. The womanhood should strenuously defend the nation's citadel, the homes. The Australian citizenship is to be purified by the women of the nation, and he confidently appealed to them to see their duty towards liquor reform. Any influence that hurt the home, equally affected the nation.

The officers elected for the year were: President, Mrs. Chown (re-elected); Vice-Presidents, Mrs. Beiler, Mrs. J. Pittman. Secretary, Miss Roncisek; Assistant and Financial Secretary, Miss Huntsman; and Treasurer, Mrs. Hayward, were re-elected. Superintendents of Departments: Home Mission, Mrs. Pittman; Foreign Mission, Mrs. R. Lyall; Dorcas, Mrs. Martin; Hospital Visitation, Mrs. Thurgood; Temperance, Miss Darnley; Prayer Meeting, Mrs. Trinnick; Benevolent Asylum, Mrs. A. P. Wilson; Isolated Sisters, Mrs. McIntosh; Obituary, Miss Hill.

THANKS.

To all who have helped make our Conference a success: The soloists, Mesdames Bennett and Carnaby; Miss Jeannie Dickens for organ solo; Swanston-st. Quartette Party; Mrs. Knott, for recitation; Bro. Franklyn for his very interesting address; the pianiste and organist; to the students who kindly acted as scrutineers, and the ladies at the door; to the officers of Swanston-st. and Lygon-st. churches for use of their buildings during the year.

RESOLUTIONS.

Resolved, That this Conference urges all sisters to make a special effort this year to support as liberally as possible all branches of the Lord's work, so that it may not be hindered during this time of financial depression and strain, and that we consider the claims of the Lord's treasury before our own personal wants, determining that God's work shall be our first consideration, and the last to suffer because of existing conditions.

Resolved, That this Conference is in entire sympathy with the efforts being made by the Temperance organisations and church officers of Melbourne to secure earlier closing of liquor bars, and pledges itself to vote for the reduction of hours of trading if opportunity is given.

It is with deep regret that we record the passing away of our beloved Hon. President, Mrs. A. K. Thurgood.

WOMEN'S CONFERENCE, 1914-1915.

Receipts.	
Cash in hand	£5 15 9/2
Collection at Conference	5 14 3
Catering (Sale of Tea Tickets)	9 13 0
Pennies from Churches	1 11 0/2
Dinner and Tea, Conference	32 2 6
	£54 17 4
Expenditure.	
Catering, Sisters' Tea	£12 10 0
Printing Expenses	8 11 6
Catering Expenses and Cost of Pro- visions	25 17 10
	46 19 1
Balance to Executive Account	7 18 0
	£54 17 4

EXECUTIVE.

Receipts.	
Balance from Conference Account ..	£7 18 0
Collections	10 15 3
Pennies from Churches	6 9 0
Sale of Constitutions	0 4 1/2
Special Collections	1 0 0
Sundry Items	1 0 0
Bank Interest	0 1 7
Women's 1/- Appeal	94 19 4
	£122 8 7
Expenditure.	
Hospital Comforts	£4 0 0
Presentations	4 2 6
Home Missions	5 0 0
Secretary's Expenses	5 0 0
Printing and Calendars	0 19 6
Sundry Expenses	1 13 7
Paid to Bro. Hagger	94 19 4
	114 14 11
Balance in hand	7 13 8
	£122 8 7
Examined and found correct,	
G. HAYWARD, Treasurer.	R. LYALL
J. E. HUNTSMAN, Financial Secretary.	

President's Address.

Time, that never stands still, has again brought us to the close of another year. We return to God our grateful thanks for having spared so many of us to meet here at our Conference gathering, especially as the hand of death has been busy among us through the year. Some that were here last Conference have gone to be for ever with the Lord.

The past year has been a very eventful one, a year never to be forgotten in the history of the world, on account of the devastating war in Europe. When we think of the fearful loss of life, of the many women who have been bereft of their dear ones, we are appalled; 1915, ominous and lowering, dawns on a world of trouble and suffering. And then we think of the goodness of God to us, in giving us not only peace in our hearts, but in giving us his own peace to rule our hearts and lives; and we pray that God, the God of Peace, will soon restore to this old world of ours peace again.

I once read that the greatest need of our age is for more kindness, more love, and a more tender regard for others. If we had this, it would so transform this old world that few of us would know it.

Love—what a wonderful thing it is! It is implanted in our hearts by God, for God is Love. The highest embodiment of love among men is that a man lay down his life for his friend; but God commanded his love to us, that we were sinners. Christ died for us, the ungodly, the unlikely; so if we would be Godlike and Christlike we, too, must love. In that wonderful chapter—13th of 1st Corinthians—Paul says that love is more valuable than the highest possible endowments. Without it, could we speak all the language spoken by men—and we know now, as then, to speak foreign languages is a rare and valuable endowment—and then add to it the language spoken by angels—and we attribute to the angels the idea of perfection—yet could we have their perfect mode of utterance and be destitute of love we are nothing; nor yet having the gift of prophecy, and understanding of all gifts, and area of scientific, or religious, or yet possessing the highest kind of faith, nor of having the benevolence that would bestow all our goods to feed the poor, or even giving our bodies to be burned, laying down our lives in this painful manner, and be destitute of love, it will profit us nothing. Love is the most precious and valuable of all gifts, and we can do no good to anyone unless God's love is shed abroad in our hearts. In love there is kindness; it suffers long; there is slowness to anger; a state of mind that can bear long when oppressed, gentle, tender and affectionate. Love does not envy others; the happiness they enjoy, or if others have superior talents to our own, there

should be no cause for envy—they are direct gifts from God, and we should be glad to see them used for the glory of God and for the good of mankind; and even in this we cannot always judge rightly. There is not always happiness in a splendid mansion, in the careworn of the great, in a post of honor in a palace or a throne. No, happiness is in the heart, and contentment when the love of God is there and the hope of heaven. Let love be the key to all our service, to God and the watchword for this Conference.

Then if we have God's love in our hearts and lives, it will promote self-denial in us for the good of others, for we are not truly the followers of Jesus unless we deny ourselves. It is written of our Lord, "He went about doing good," and what a world of meaning is in this short sentence! When true love shall occupy its place in the hearts of every professed child of God, then the world will speedily be converted to the Saviour. What a lot of good we could do if we spoke in love instead of what even among Christians we hear spoken of as home-thrasts.

Without the mighty, moving, living power of love, work and labor and self-denial and sacrifice are doomed to disappointment, for when the energy gives out on the exciting cause it goes, there is nothing left to sustain. Love alone abides; love never fails. The reason for this is simple enough, for love is of God, and God is love.

The qualities we have been noting here are the very qualities that our Lord Jesus manifested when he was a child on earth. In these paths he walked, and he has left us an example that we should follow in his steps; for this is our calling, sisters, that the same mind should be in us that was also in him; and have we not seen in this chapter the image of Christ framed in words easy to be understood? We will do well often to examine it, that we may be changed into the same image from glory to glory.

Just for a moment think how Jesus suffered long and was kind. When he was reviled, he reviled not again; when he suffered, he threatened not, but committed himself to God, who will judge righteously. He was led as a lamb to the slaughter; and as a sheep before his shearers is dumb, so he opened not his mouth. No, he bore this for love's sake. How true a photograph of the Son of man.

Again love heareth all things, hopeth all things. You cannot lead her beyond her strength, because love can bear all things. You cannot induce her to doubt, for she believes that all things work together for good to those who love God. You cannot persuade her to give up her hope, for she will not cast away her confidence which has great recompense of reward. You cannot make her believe that the promise of the Lord will fail, for already she knows somewhat of the blessedness of the man that endureth temptation, and she rests on the same word, "Be thou faithful unto death, and I will give thee a crown of life." The day will come when faith will be discarded for sight, and the joys and pleasures and the rest we hope for will be ours; and may God grant that all the selfishness in the human heart may speedily be dissolved, and the whole world be embraced in the love of God's people, and the time, talents and wealth of the whole church be consecrated to God, and be exercised under the influence of Christian love. Then shall love abide; love will not fail, for love is of God, and God is love.

Hon. President's Message.

(Mrs. A. K. Thurgood.)

SERVICE.

"Rouse to some work of high and holy love, And then an angel's happiness shall know, Shall bless the earth while in the world above The good began by thee shall onward flow. In many a branching stream, and wider grow; The seed that in thy few and fleeting hours Thy hand unsparing and unweary sow. Shall deck thy grave with amarantine flowers, And yield thee fruits divine in heaven's imperial bowers."

Before we can do people good, we must love them. There is no other secret of real helpfulness. The weakness of many schemes for the

relief of distress and amelioration of misery is that there are deeper wants than those of the body. There is a higher help than that which satisfies only physical needs. When with the gift of bread love comes to the door, when it is a brother's hand that brings the welcome loaf, *for hunger is fed*—the hunger of the body and hunger of the heart. But not in charity only—it is love that imparts the best blessing. In all lines of life it is love that is the true secret of power. No one is fit to do Christ's work for men who does not love men.

Jesus used all his authority and power not to humble men beneath him, but to compel them to love. Blessed Saviour! He lived to serve. Thus he taught that the noblest, the divinest life, is that which seeks to serve. He is greatest who ministers. There is no other secret of the best and truest serving. We must love those we would help. Service without love counts for nothing. We can love even the unlovely when we learn to see in them the possibilities of divine beauty.

But only the love of Christ in us will prepare us for such serving. We must show the tenderness of God in our tenderness. We must reveal the compassion of God in our compassion. God so loved that he gave—us—we must so love as to give.

When we have faith to see glints and gleams of God's image in everyone, whatever his character or worth, we shall find abundant inspiration for service.

People steered at St. Theresa when once she set out with only three half-pence to found a hospital. What would three half-pence do towards such a work? But they forgot that St. Theresa had first given herself. They that put heart and life into his service have given that which will multiply the gift a thousand times. Following the Master we must love all, and be ready ever to serve all in love's best way.

Reports.

HOME MISSIONS.

At the beginning of the year the Committee decided to send letters to the country churches, asking the sisters to arrange a women's meeting, talk over the needs of the work, and ask for an offering for the Home Mission Funds. We were encouraged by two of the churches responding—Boort and Kaniva. At these places the sisters arranged meetings, and sent good offerings. Letters were received from other churches, speaking words of loving encouragement, and promising good things in the future.

The Committee arranged meetings at Box Hill, Morland, North Fitzroy, Preston, Cheltenham, and Brighton. Offerings were taken at each place.

We are pleased to report there have been 202 additions through our Home Missionary work.

The income amounted to £3161/3/-, an increase of £201/10/- over the previous year. The total collected £243/13/0 of the total amount. The expenditure has reached the sum of £385/0/7, an increase of £13/2/8 over the previous year. The balance here we passed the £4000 mark. The annual offering reached £68/10/-, an increase of £13/15/3 over the annual offering of the previous year.

We realise the great help the College of the Bible is to West Australia. The young men are equipping themselves for the work of the gospel. Many of them are engaged by churches for week-ends, and we hear of their successful work. Others are helping on the work wherever possible—L. Pittman, Supt.

FOREIGN MISSIONS.

In submitting this report, we wish to thank God for enabling us to do just a little for him, and then to thank all those who have assisted us in carrying out our year.

The Committee have equipped and sent out two new July workers, one being Sister Toke, of the

Lygon-st. church, and Sister Cameron, of Adelaide, Sister Toke going with Sister Tilley to Baranah, and Sister Cameron to Shirgonda with Mr. and Mrs. Watson.

Our first much-loved missionary, Sister Mary Thompson, who has served us so long and faithfully in India, is with us to give you her message.

Then we have Sister Tilley, who has returned to Baranah after her furlough here.

Miss Tonkin is starting her furlough, and expects to be in Sydney at the Federal Conference. Mrs. Filmer has just left Melbourne, returning to the Islands after an absence of about nine months.

Mrs. Stratton and Mrs. Watson, of India, and Mrs. Waters, of Ohio, are busy with the children in the different fields.

Bro. and Sister Davey have resumed their labors at Tokyo; their messages regarding the work are full of hope.

Bro. and Sister G. P. Pittman report progress in the work; they have made Daddi, the mission taken over by the British brethren, their headquarters.

Chinese Mission, Melbourne.—With Bro. Pittman as superintendent, and Bro. Janac, evangelist, the work is going on nicely. The war seems to have affected the attendance. More teachers are still badly needed.

During the year we had a visit from Dr. and Mrs. Macklin, of Nankin, China. We greatly enjoyed their visit, and we think they enlarged our vision, and broadened our sympathies on behalf of the work, from whence they came. We wish them God speed.

Several candidates have been provisionally accepted for service, and are now in training. Our most pressing need is fully qualified medical workers.

Virginia Club, Swanston-st.—Ten meetings have been held during the year with an average attendance of 26. The Club is still supporting Nera, and has during the year made several books of scrap and cards for the children's ward in the Austin Hospital, which were kindly taken by Mrs. Thurgood. The members of this Club have also taken care of the babies and young children for the mothers during the Sunday morning service.

Girls' Mission Band, Ballarat.—During the year we have held 44 meetings, with an average attendance of 20. We have been privileged this year to send Lin to Miss Thompson to assist in her work, and to Dan Crawford, £3 towards a Ballarat school in Central Africa. Our total receipts and expenditure for year ending December 31, 1914, are as follows:—Receipts, £204/11/1; expenditure, £77/8/1; Balance, cash in hand, £216/10/1; Total, £280/4/11.

Bible Woman's Fund.—Since last Conference the sum of £13 has been sent to Mary Thompson for her Bible women; £15 to Miss Tonkin, and £20 to Mrs. Filmer, total, £48, to the church.

Our sincere thanks are due to all the sisters who have so kindly helped us during the year, as owing to the war they have had many extra calls upon their generosity—Eliza Zelius.

The Brighton Women's Missionary and Aid Society was organised on May 11, 1914. Its objects, to cultivate a spirit of loyalty to the church, to interest young women in missionary efforts, to give help and instruction to mothers and other women in sewing. A Temperance department distributes literature throughout the district. Several days have been spent in sewing for the Leprosy Mission, for the destitute Belgians, and for our soldiers. Poor families have been helped; the Benevolent Association's letters have been sent to the Senators and members for the electorate protesting against the use of the wet cement in camp; 3/- per month is given towards printing of church paper, "The Searchlight." Receipts, £19/10/5; expenditure, £18/7/8½; Balance in hand, 12/2—M. Dick, Sec.

ISOLATED SISTERS.

During the year that has just passed, it has fallen to my lot to communicate with sisters in isolated places, and to make some slight endeavor to keep them in touch with the great movement to which we belong.

Bro. Thos. Hagger furnished me with a book of addresses, numbering about 300 individuals, to whom it would be necessary to write in order to fulfil this task, but although I have sent out a very large number of letters, it has not been possible to do it all. In one or two cases my letters have been returned, but in only one instance have I received any reply to my letter. Doubtless the letters sent out are viewed as "official," and in the nature of a circular—which so many will aside till next convenient season—and possibly in other cases many duties gave them little time for letter writing. The one response received was verbal praise, when the sister written to was paying a visit to Melbourne.

This work is so great, and the opportunity as shown by Bro. Hagger's little book of addresses is so important, that the best effort of the Sisters' Conference ought to be made to cope with it. In all probability many of the letters unanswered were appreciated to some degree, and we could hardly look for many responses from those to whom sent, but this should not prevent us from continuing to do all we can in this direction.—K. McIntosh.

TEMPERANCE.

Eight meetings have been held during the year, and collections taken up for the Alliance Fund, to the amount of £17/8. It is now as never before important, that as a band of Christian women, we must walk and go forward, not in our own strength alone, but in the strength of our loving Saviour. Dear Sisters, let each one of us as Christian women take a wider vision, and use the talents God has given us to work for him, and so help to get down this evil that is wrecking so many human lives. We know that every licensed hotel or grocer's shop which sells this deadly alcoholic poison is a snare to some mother's son or daughter. We take this opportunity to thank the Committee for their help during the past year.—N. Ray, Supt.

PRAYER MEETING.

The year just closed has been full of encouragement. In the exercise of our ministry as a prayer meeting committee we have had sweet fellowship with many of our city and suburban churches in prayer and praise. The hospitality and co-operation of the churches visited has encouraged our committee greatly, and we trust that the incoming committee may be able to still further increase the usefulness of the work as well as help to deepen the spiritual life of our churches.

Our hearts turn in deep gratitude to our heavenly Father for the privilege of service, as well as for the manifest tokens of his presence with us.—S. Tenneck, Supt.

The churches visited during the year are as follows:—Prahran, North Richmond, Lygon-st., Swanston-st., Northcote, Footscray, Brighton, The Yards, Windsor, Box Hill, Middle Park, Arden-st., North Melbourne, Ascot Vale, North Prahran.

Balaclava.—A women's meeting is held, conducted by Sister Thompson, of Buninyong, different meetings being selected, and every sister is asked to take some part. These meetings are profitable and enjoyable.—E. S. Pitts, Sec.

HOSPITAL VISITATION.

This year we are glad to report that our long-desired appointment of a visiting preacher to our hospitals is an accomplished fact. The Home Visitation Committee have arranged for Bro. J. P. Mason to be the regular General Hospital Visitation. Churches having sick members in hospitals have only to notify our brother, and cases will be visited.

Our visitors have been faithful, paying 341 visits to our public hospitals, and distributing 2984 magazines, papers, etc., as well as fruit and home comforts, which have been gratefully received.

The General Dorcas have given clothing. The Swanston-st. Dorcas and Virginia Club, Box Hill Unit, Newmarket Gleaners, Cheltenham Junior Endeavourers, various sisters have given toys and

magazines. The Women's Executive donated £4. To all we tender grateful thanks.—E. C. Thurgood, Supt.

GENERAL DORCAS.

We have held 15 meetings, with an average attendance of 15 sisters. 188 garments have been cut out and made up, and distributed among the Eye and Ear, Austin, Children's, Alfred, Melbourne, Women's, Queen Victoria, St. Vincent's and Homoeopathic Hospitals, old folk at Cheltenham Benevolent Asylum, Burwood Boys' Home, poor children of Miss Wilson's Free Kindergarten, Melbourne City Mission, Home for the Friendless and Fallen, College of the Bible, the poor of London, and Red Cross Society, also 141 needy cases were helped with groceries and garments. Altogether 716 garments, 32 parcels of groceries, and quilts and rugs were distributed.

We have received from the Trustees of the Margaret Goulde Fund £18. 4s was spent for material for General Dorcas, and the other £10 was distributed among members of the Preston, Burnley, North Richmond, Balmains-st., Collingwood, Swanston-st., Lygon-st., Moreland, Windsor and South Yara churches.

Thanks are due for help received during the year from the sisters and brethren. We especially mention the Doncaster Benevolent Class for their splendid help in sending fruit, groceries, material, garments, and £17/5. in cash.

The receipts for the year were £11/6/7, and the expenditure £9/7/4 1/2, leaving a balance in hand of £1/19/3 1/2.

Thanking the members of the Committee for their loyalty in the cause, and with more zeal may we continue in the work. Yours on behalf of the General Dorcas Committee.—L. R. Martin, Supt.

DORCAS REPORTS.

Ascot Vale Dorcas sisters have re-organised their Class, and meet fortnightly to sew and help the poor of our district. Ballarat Dorcas sisters have held 23 meetings during the year; 13 parcels of warm clothing have been sent to needy ones, also groceries, wood, coal, and the sum of £1/2/- in cash. They have also knitted and sewn for the Red Cross Society. There is still a balance of £3/7/- in hand. Church Aid: The sisters at a meeting collected and donated £15 to meet expense of renovating the Dorcas class-room.

Bendigo Dorcas have had well attended meetings, £20 having been expended for relief of poor according to their needs, also 6 pairs of blankets. They start the year with a balance of £10 in hand. Church Aid: £8 has been spent in renovating the platform and preacher's study.

Carnegie Church Aid: The sisters here held a sale of work, and the £20 realised was handed over to the church secretary for Kindergarten School. Chairs were also provided for same.

Cheltenham Dorcas have held 11 meetings, and parcels have been sent to Alfred Hospital, Burwood Boys' Home, Balmains-st., the Belgian Children, the poor of London, and the General Dorcas.

Fairfield Dorcas: This is a new class, and the meetings are held monthly. The poor have been helped with blankets and clothes, and 66 garments were sent to the Belgian children, and 40 to our soldiers.

Heathorn Dorcas have held 26 meetings, with an average attendance of 10 sisters. The poor have been visited, and relief given, and they have also worked for the Red Cross Society.

Howthorn Church Aid: The sum of £38, the result of a sale of work, was passed over to the church for furthering the work.

Middle Park Dorcas held 11 meetings, with an average attendance of 11 sisters. Many needy cases were helped, and a parcel sent to the General Dorcas. Church Aid: £20 has been paid over to the church officers to reduce the debt on the building, and £26 towards other church expenses, a total of £46.

Moreland Dorcas sisters have held 12 meetings, with an average attendance of 16. The poor have been visited, and helped. Church Aid: The sum of £17/14/8 has been expended in Church Aid work.

North Melbourne Dorcas sisters have made and distributed 17 garments, and cash to needy cases, also sent parcel to Red Cross Society, and flannels for soldiers. Church Aid: £50 was raised by a sale of work and handed over to the church secretary to help to pay off the church debt; also 11/- for necessities.

Preston Dorcas: 18 meetings were held, with an average attendance of 7 sisters. The poor have been visited, and their wants relieved, and we have a balance of £1/0/6 in hand. Church Aid: £10 has been given to the church officers to reduce the debt on the church.

South Yara Dorcas sisters meet fortnightly, and have sent out 81 garments to needy cases. The meetings were well attended.

Swanston-st. Dorcas: The Society have held 14 all day meetings, with an average attendance of 10 sisters. 140 garments have been sent to those in need, and parcels of warm garments have been made up and sent to the Red Cross Society and Children's Hospital.

Lygon-st. Dorcas: Meetings have been well attended. Receipts for the year, £10/3/7; expenditure, £21/9/3. In addition to the above, the sale of work realised £84/6/10. We donated £10 to the Belgian Relief Fund, and several articles of clothing, a dozen blankets to Red Cross Society. Our late beloved president, Mrs. McEellan, and Mrs. Campbell have been "called home."

The Progress of Christianity.

Victorian Women's Conference Essay, by Miss Winnie Lindbrook.

"What shall we say then? Shall sin abound that grace may much more abound?"

What can we say? Do we tire of hearing of the heroism of missions? Are we uninterested in the work our brethren are doing? Do we ever feel that enough has been said about these things? As we love the Lord we will know his business, for he would have us know as his dear friend. Christ would have us enter his work with some understanding of his purpose, rather than that we merely do what he dictates. Certainly we must be careful to do as he commands; at the same time we may enter into his spirit, and with our lives in sympathy, act. One thing necessary, if we would put our best effort into the cause of Christianity, is that we should realise how the Master's work is advancing.

We are to look this evening at the progress of Christianity in different parts of the world. Ever since the world has been, and about these things, his purposes in the people. The earth was not meant for a dwelling-place for sin; but, when sin entered man's heart, the Father, in his love, made abundant provision for man's salvation. He showed man the awfulness of sin; he indicated the way of salvation. God's way is always the right way, not only in our individual lives, but in the salvation of the world. In speaking of missions to the heathen, some people say, "Civilise, then evangelise." This has been tried, and has failed. The Moravians tried in Greenland, with no success. The Friends tried to convert the Indians in the same way, and with the same result. The new South Wales Government spent £5000 trying to better the condition of the aborigines, but no one was helped thereby. Other instances are given in President McLean's "Missionary Addresses," from which most of the facts stated in this paper are taken. Christ first is the right way.

What is God's plan for carrying the gospel—the good news of Christ—to all the world? What agency does he employ?

The Lord Jesus was sent by God into the world for the purpose of saving men. He was an apostle—a missionary, one sent. Livingstone says, "God had only one Son, and he made of him a missionary, and sent him into the world to seek and to save that which was lost." Jesus travelled up and down the country in which he lived, teaching and preaching, and heal-

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ing the sick. He went throughout Judea, Samaria, Galilee, and over the river Jordan. He did not stay long in any one place, for thus his work would not have been done. He did not stay in one town until every man, woman, and child believed in him. Some had heard, but they did not, but there were numbers more to hear his story, and see his works; after these had had their opportunity, therefore, he passed on.

During his earthly ministry the Lord chose twelve men, to whom he gave special teaching, that after his ascension they might carry the good news still further. To them he also gave power to heal sickness and disease, and to cast out demons. These men were left with the command to "go into all the world, and preach the gospel to the whole creation." They had the promise of Christ's presence, and were filled with the Holy Spirit, and with power.

The first church was formed at Jerusalem, and from there the good tidings were carried further afield. Not, strange to say, at first by the apostles. After Stephen's death came the great persecution against the church at Jerusalem, and all, except the apostles, were scattered abroad. These Christians told the gospel story wherever they went. The apostles were busy for a long time realising what they had to do, after they received the Holy Spirit. As they understood, they acted.

Philip, the evangelist, not the apostle, was the first to preach in Samaria. When the apostles heard of the number who accepted his teaching, they went unto them Peter and John, who, when they were come down, prayed for them, that they might receive the Holy Spirit. . . . Then laid they their hands on them, and they received the Holy Ghost. Philip then went south and preached to the Ethiopian eunuch, then at Axiom; then in all the cities until he reached Caesarea.

By the early church the gospel was spread from Libya to Galatia, from Italy to Syria. The later progress of Christianity, initiated by Tertullian, who, at the end of the second century, says: "In whom have all the nations believed but in the Christ who is already come? In him believe the Parthians, the Medes, the Elymites, the dwellers in Mesopotamia, in Pontus, in Asia, in Pamphylia, in Egypt, in parts of Libya, Judaea, and Cyrene inhabited by Romans, Jews, and proselytes. This is the faith of several tribes, the Getaulians, the Moors, the Spaniards, and the various nations of Gaul. The parts of Britain inaccessible to the Romans, but subject to Christ, hold the same faith, as do also the Sarmatians, the Dacians, the Germans, the Suthians, and many other nations in provinces and islands unknown to us, and which we must fail to enumerate. To the whole known world was Christ preached.

At the end of the fourth century Pope Gregory sent Augustine, a monk, accompanied by forty others, to tell the Saxons of Christ. Earlier the Romans had carried Christianity into Britain; but when they withdrew, the Saxons came and blotted it out. For a century and a half Britain was a pagan country. Then came Augustine and his helpers, but they turned back because of the fierce, warlike Saxons. However, Gregory bade them return, and they were kindly received by Ethelbert, King of Kent, who was a Christian. He gave them permission to preach, and, after a time, was himself baptised. From this small beginning in Kent grew the great Christian Empire of Great Britain. This in turn led to the spread of the gospel in the islands of the Pacific, Australia, and in the islands of the Pacific. And who can tell what empires and kingdoms, in circle after circle of emboldening light, shall be the result, till the glory of the Lord shall cover the earth as the waters cover the sea.

St. Patrick, the first to preach Christ in Ireland, was born in Scotland in the fourth century. He was kidnapped, and carried into slavery in Ireland, where he became a Christian. Returning to Ireland, he preached the gospel, and before his death took that country to Christ.

Children, who began Christian work in Scotland, was educated in one of the many schools in

Ireland founded by St. Patrick, and, with twelve associates, went to Scotland. Later, he went to the Orkneys and the Hebrides. Missionaries trained in his school went as opportunity served to all parts of Ireland, France and Germany. His disciples went everywhere. It is said that "they swarmed like bees into the dark places of heathen Europe, carrying with them the light of the gospel of the glory of Christ."

In the fifth century many of the Gothic tribes of Europe were Christianised, but little is known of the men who evangelised them, save that one, Ulilas, was named the "Apostle of the Goths," and that Chrysostom founded a school in which Gothic youths were trained to preach.

Toward the end of the seventh century, Boniface, the apostle of Germany, was born in England. He did a great work, baptising 100,000 persons in twenty years. He died a martyr. Of him some say, "The roll of missionary heroes since the days of the apostles can point to few names more glorious, to none, perhaps, that has added to the dominion of the gospel regions of greater extent or value, or that has exerted a greater influence upon the history of the race."

By the end of the fourteenth century Europe had mostly Christianised. Efforts were made to convert the Jews and Moslems to the Christian faith, but without success. We probably should not ratify all the methods of work in the Middle Ages. When these heathen kings were, their tribes were. When a king became a Christian the whole of his tribe followed his example. For this reason the missionaries went first to the ruler and won him, or his approval, before going to the people. Many were even forced to be baptised.

In the seventeenth and eighteenth centuries various agencies were at work. The first Protestant missionary corporation, which had its workers amongst the Indians, was formed in England in 1682. Its name was the Society for the Propagation of the Gospel. Then, later, another Society had its agents in Archangel, Moscow, Nova Scotia, and other places.

About this time Eliot and Brainerd began work amongst the Indians of America. The latter died in his thirtieth year, but his influence extended beyond his life. Henry Martyn and William Carey both were greatly influenced by reading his "Travels," and led to imitate his example.

The British were in India about 25 years without attempting to preach Christ. The first missionary work there was done by the Dalriaths. Then William Carey was filled with a realisation of what the church should be doing, and he called and awakened her to some sense of responsibility. From this time dates modern missionary enterprise.

Carey set out for India under most disheartening circumstances. The church thought of him as a very weak-minded "brother," his own people thought he was mad; and his life refused to go with him. His Government would not let him travel in one of their ships or settle in their territories, but had to go to Serampore, which was Danish rule.

The East India Company said: "The tending of missionaries into our Eastern possessions is the maddest, most extravagant, most expensive, most unwarrantable project that was ever proposed by a fanatic enthusiast. Such a plan is pernicious, impolitic, unprofitable, unsalutary, dangerous, unseasonable, fantastic. It is opposed to all reason and of our possessions; it endangers the peace and security felt that to take the gospel to India would imperil the integrity of the Empire."

More than 100 years have passed since Carey went to India, and what do we find? That there were more than 50,000 Christians in India; that the policy of the Empire was never more accessible to the missionary.

What of the progress of Christianity in other countries? In China because of broken promises on the part of one Christian nation, and because of the opium traffic trade, and because Christian nations, the people dread Christianity more than cholera, and took more care to exclude it. The Chinese said they had everything

they needed within their own boundaries, and wanted nothing to do with outsiders. China was once called the "Gibraltar of Paganism." Morrison entered China over 100 years ago. It was then a capital crime to preach Christ in the Empire. Forty years later there were six converts, and about the year 1816 five ports were open to the gospel. Eighteen years later the whole Empire was thrown open, and there were 2000 Christians. Forty years later again, there were 500,000 people worshipping the true God, and an edict had been published calling on the Chinese to regard the Christian missionaries as friends, not as enemies.

Sixty years ago Japan was also heretically sealed. The Government decided to exclude Christianity for ever. One edict said, "The evil sect called Christians is strictly prohibited. Suspected persons shall be reported to the proper officers, and rewards will be given." Those who read the Bible were imprisoned. Kay Talner said, "I fancy I am coming back to the earth 500 years from now, then I shall see Japan open to the gospel. Twenty years before he died the gospel was being proclaimed."

In 1851, an American sailor, Commodore Perry, held a Christian service in the Bay of Yokohama. Public preaching was not allowed till twenty years later. Now missionaries agree that their task in Japan will soon be done, and that the Japanese will carry on the work.

We know how great a drawback to the spread of Christianity has been the behaviour of some traders and globe-trotters. In certain parts of Africa the highest object of worship the people set before is Satan, whom they represent as being white. Is there any nation which respects Christianity because of the lives of its professors? Probably not; yet in spite of the example set by representatives of Christian nations, the onward march of Christianity is triumphant. In two and a half years' travelling Stanley did not see a Kaffir, he has formed many missionary societies. He said, "The natives could not take in the gospel, they must die like brute beasts." How grandly this last statement has been disproved! Africa has been traversed from north to south, and from east to west. We learn that the Zulus live decently, and support churches and schools. The Kaffirs have formed many missionary societies. We know of the intense enthusiasm of the church at Bolenge. Along the four rivers of Africa Christ is preached. We read, "It is indeed surprising, after all we have heard of the sloth and brutal sensuality of the Hottentots, to learn that no other uncivilised race has given a more willing ear to the preaching of Christianity, and that none has been more strikingly and splendidly impressed by its reception."

Let us return to our opening questions: "What can we say? What is the plan for carrying the gospel to all nations?" Answering the last question first, we may say that the plan is that man shall carry the gospel to man. That comes next, Spirit-filled men and women, shall go Word of God in their hands and hearts, shall go forth to teach the way of life. "What can we say?" We answer in Maclean's words: "We can say none of the missionaries. There is no speech nor language where their voice is not heard; their line has gone forth to the ends of the earth, and their words unto the ends of the world." Churches have been planted in all three. The Bible is found in the languages of all. It is running very widely. There is scarcely a ship that goes to the heathen world that does not carry reinforcements and supplies to the work. Those who have surveyed the enemy's position are certain its strength are most effectually rendered inoperative. They are absolutely certain that Christ shall possess and fill all things. As Christian people have engaged in missions, they have grown in grace and in the knowledge of the truth. This growth has led in turn to increased missionary activity, and has strengthened the desire that the whole earth may be filled with the knowledge of the glory of the Lord."

The Family Altar.

Conducted by A. E. Illingworth.

A GREAT EXAMPLE.

Speaking in the House of Lords after the death of Lord Roberts, Lord Curzon quoted from the last letter which the great soldier had written to his wife.

"We have had family prayers," wrote Lord Roberts, "for fifty-five years. Our chief reason is that they bring the household together in a way that nothing else can. Then it ensures the servants and others who may be in the house joining in prayers, which, for one reason or another, they may have omitted—saying for themselves. Since the war began we usually read prayers, and when anything important has occurred, I tell those present about it. In this way I have found the servants are taking a great interest in what is going on in France. We have never given any order about prayers; attendance is optional, but, as a rule, all the servants, men and women, come regularly on hearing the bell ring."

SUNDAY, APRIL 18.

Seed Thought.—*The Heavenly Feast.* Let us keep the feast (1 Cor. 5: 8). Where is the guest chamber, where I shall eat the passover with my disciples? (Luke 22: 13).

Selected Gems.—This was passover night. Jesus kept all the passovers. Here is the last of the old, the first of the new. As in "observing views" one sees hills anew before another; the new quietly supplants the old; the passover bread and wine silently vanish in the better table and bread and wine. For "Christ our passover" is now to be "remembered"; "Christ our passover" is now to be feasted on—H. Bonar.

Scripture Reading.—Rev. 22: 13-17.

MONDAY, APRIL 19.

Seed Thought.—*Work for Christian Union.* What they all may be one... that the world may believe (John 17: 21).

Selected Gems.—If the church of Christ in Europe and the world were united, it could stop this war in a week.—F. R. Meyer.

Lord, set Thy churches free
From foolish rivalry!

Lord, set us free!
Let all past bitterness
Now and forever cease,
And all our souls possess
Thy charity.

—John Oxenham.

Scripture Reading.—John 17: 20-23.

TUESDAY, APRIL 20.

Seed Thought.—*Our Duty in Relation to the State.* Love no-wealth no ill to his neighbor; therefore love is the fulfilling of the law.—Rom. 13: 10.

Selected Gems.—The one business of the British Empire for the moment is that of putting all its strength into the work of proving that our loyalty to international obligations of righteousness is more than that of sentiment. It is of supreme importance, nevertheless, that we keep clearly before us the true issues that are at stake.

- (1) The sacredness of humanity.
- (2) The true sanctions of authority.
- (3) The real sources of civilization.
- (4) The true secrets of peace.

—Dr. G. Campbell Morgan.

Scripture Reading.—Romans 13.

WEDNESDAY, APRIL 21.

Seed Thought.—*Walk Humbly Before God.* He shall sit as a refiner and purifier of silver; and he

shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness.—Malachi 3: 3.

Selected Gems.—

We wait beneath the furnace blast
The pangs of transformation;
Not painlessly doth God recast,
And mould anew the nation
Where wrongs aspire;
Nor spares the hand
That from the land
Uproots the ancient evil.

Then let the selfish lips be dumb,
And hushed the breath of sighing,
Before the joy of peace must come
The pangs of purifying.

—Martin Luther.

Scripture Reading.—Malachi 3: 1-12; Mal. 4: 1-3.

THURSDAY, APRIL 22.

Seed Thought.—*Divine All-sufficiency.* Who is sufficient for these things?—2 Cor. 2: 16.

I thank Jesus Christ our Lord.—1 Tim. 1: 12.

Selected Gems.—When we stand in the presence of the need all about us to-day, we are staggered at its magnitude, and cry from the depths of our hearts, "Who is sufficient for these things?"

O let us get our eyes quickly off ourselves, and onto God. The multitude shall not cry in vain; an infinite, exhaustless supply is in God, and that is ever coming to you and to me, and ever may come through you and through me to meet the need of the throng.—W. Graham Scroggie.

Scripture Reading.—2 Cor. 2: 14-17.

FRIDAY, APRIL 23.

Seed Thought.—*Obtunity versus Progress.* Because I knew that thou art obstinate.—Isaiah 84: 4.

Selected Gems.—The world is not always held back by the badness of evil men; sometimes it is by the blindness and obstinacy of good men. Those who do not see the light fail to triumph at all are often no greater obstacles to progress than those who insist that there is no right way but their own.—"Great Thoughts."

You are ten senseless—obstinate, my Lord,
Too ceremonious and traditional.

—Shakespeare, King Richard III, Act III.
He that complies against his will,
Is of his own opinion still.

—Butler.—Hudibras

And obstinate's ne'er so stiff
As when 'tis in a wrong belief.

—Butler.—Hudibras

Selected Reading.—Isaiah 48: 1-7; 46-49.

SATURDAY, APRIL 24.

Seed Thought.—*Rest in Christ.* Come unto me, all ye that labor and are heavy laden, and I will give you rest.—Matt. 11: 28.

Selected Gems.—There's no music in a "rest," but there's the making of music in it, and people are always missing that part of the life melody; and scrambling on without counting.—Ruskin

O earth, so full of dreary noises;
O men, with wailing in your voices;
O delved gold, the wailer's heap;
O strife, O curse, that o'er it fall,
And strike a silence through you all,
And "giveth his beloved sleep."

—Mrs. Browning

Scripture Reading.—Matt. 40: 25-30.

THE WEEK END.

Praise Note.

Constant as thy mercies are,
So my praise shall constant be;
Lord, it would my pleasure mar,
Did I not give thanks to thee.
Every day thou'lt blessing me,
Every day will I bless thee.

—F. Leonard

Obituary.

CRAM.—On March 31, Sister Mrs. Cram, at the age of 85 years, departed this life. At a mission held by T. Hagger, she was led into the faith of New Testament truth, and in the divine way put on Christ. For three years the writer visited her regularly, and found her faith in Christ firm and her profession real and deep. The deceased sister united a few weeks prior to her death was a wide reader, and could interestingly converse on Scriptural and other matters. She had a general disposition, and was loved by all who came in contact with her. No one loved to have the Scriptures read to her more than our departed sister; in fact, the interest which was manifested made visiting pleasurable. Her funeral, which moved from her son's (Abernethy Cram's) residence, was large and representative. The obsequies were beautiful, but not any more beautiful than a life which was consecrated to Christ and fruitful of good works.—A. W. Jinks, Irlington, Newcastle, N.S.W.

CAMPBELL.—It is with deep sorrow and regret that we record the departure from this life of our esteemed Sister Catherine Campbell, the beloved wife of our aged and esteemed Bro. John Campbell, at her home, North Melbourne, on March 20, at the ripe age of seventy-two. A long and painful illness preceded our sister's death, throughout which she suffered heroically and patiently, as one living in constant communion with her Lord, whose presence she felt, and upon whose promises she placed confident reliance. Sister Campbell was immersed into Christ by Bro. Robert Service about fifty-two years ago, then uniting with the church at Swanston-st. When the church was planted at North Melbourne, under the ministry and labors of the late M. Wood Green, our sister became one of its foundation members, and has continued steadfast in the faith as a true and devoted disciple of the Lord Jesus. Sister Campbell has been known to the writer for many years as a true Christian worker, much devoted to her family, manifesting even in her last days of suffering much thought and care for them. Our sister was the mother of Archibald Campbell, one of our Chetwynd-st. young men who about eighteen years ago went to one of the American colleges to fit himself for the ministry, and he remained there, being at present in Chicago. A short service was conducted at the home, and later on at the grave-site in the Melbourne Cemetery, by D. M. McCracket, who feelingly spoke of the true life and last hours of our departed sister, whose life we believe to hid with Christ in God, and by and by shall be made manifest in glory at the appearing of our Lord and Saviour Jesus Christ. The church at North Melbourne desire to express their deepest Christian sympathy with Bro. J. Campbell, and his family, in their sad bereavement.—D.M.

THORBURN.—We deeply regret to record the death of Bro. Andrew Thorburn, who was suddenly called home last Tuesday morning, April 6, aged eighty. Bro. and Sister Thorburn were both baptised by Bro. M. W. Green, during his last ministry with the church in North Melbourne, and were constant attenders at the meetings for breaking bread as long as they were able, but failing health of late has prevented this. Bro. Thorburn was ready for the call when it came. Our deepest sympathies are with our aged sister, the will of which is left behind, and we pray that in this bereavement she will be sustained by the all-sufficient grace of Christ. She remains, we can never and bid to rest in the Coburg Cemetery on Wednesday afternoon. Bro. McCracket conducted the service at the grave-site.—D.M.

"Yes, Thou wilt answer for me, righteous Lord;
Thine all the merit, mine the great reward;
Thine the sharp thorns, and mine the golden crown;
Mine the life won, and Thine the life hid down."

Reports from the Field.

West Australia.

NORTH PERTH.—Easter Sunday, good meeting in the morning. H. J. Banks presided. Glad to have Bro. and Sister Inker present (sister), and also Sister Buckingham, tenor, who sprained his ankle, and was unable to attend for a few weeks. Sister Myers is back again from the East. Bro. Alston exhorted the church, taking for his theme "The Cross of Christ." His words were appreciated. We anticipate great things for the Minister during this year. Many are near decision, and we are waiting for them to step over the line.—H.D.

FREMANTLE.—Lord's day morning, April 4. In. Bridge presided over a good meeting. Bro. Leach and Warren spoke on the meeting of the Conference. In the afternoon Bro. Rodger, the Dunbury preacher, gave a very instructive address to the school on "Pardon." At night he gave a good sermon on "What will you do with Jesus?" The choir did well in rendering of the anthem "King of Kings," and Miss Pallet sang a solo. The work continues to go along steadily.—E. G. Warren, April 6.

Tasmania.

HOBART.—Splendid meeting yesterday. Being Conference Sunday, visitors from various parts of the State attended the services. Bro. Briggs, of Hawthorn, Victoria, also met with us. In the morning Bro. Black, of Nubeena, exhorted, and in the afternoon W. C. McCallum preached the Conference sermon, taking as his text, "For there is no restraint to the Lord to save by many or by few." At night the chapel was crowded, H. Swain being the speaker. A splendid conference meeting our visiting brethren, and hearing their reports as to the progress of the work in their districts.—J. A., April 5.

LAUNCESTON.—On Sunday, April 4, A. W. Heron presided at the Lord's table. We had several visitors with us. A large number of our members were attending the Conference in Hobart. Bro. Day gave a splendid address from Mark 15: 21. Our C.I.C. has made a start once more, after being for some time in recess. The Bible School is increasing in numbers. At the evening service there was a large attendance. For his subject Bro. Day took "Judah," and dealt with it in a most interesting and helpful manner, although suffering from a severe cold met with us. A picnic was held at the Gorge on Monday afternoon to enable our members to meet Mr. Swain, who has been to Hobart attending the Conference as President. His presence was availed of by one of our young lady members (Miss Jackabon) to enter into the bonds of matrimony. We wish her every happiness in her married life.—D. D. Dowle, April 6.

South Australia.

BERRI.—March 28, good meeting around the Lord's table in the morning. Bro. Raymond presided, and spoke to the church. At the evening service he spoke on "What the Church Owe to the World." On April 4, we had the pleasure of welcoming Sisters Mrs. and Miss Gray, late of Tumby Bay, around the Lord's table, at which our evangelist presided. He also exhorted the church, commencing his second year's work with us. It has been decided to hold a social evening on Wednesday next to welcome our two new sisters here.—Geo. W. Jarvis.

GOOLWA.—The anniversary of the church was celebrated last Lord's day, March 28. Bro. Neighbour presided, and Bro. T. Edwards exhorted. At 3 p.m. a children's service was held in the Town Hall. Special songs were rendered by the scholars of the Bible School. At 7 p.m. one of the largest gospel meetings that have been held in the hall was held. Bro. Edwards gave a splendid ad-

dress to over 200 listeners. Special singing was given by a large choir, assisted by an orchestra. On Tuesday night, March 30, a well attended public meeting was held in the hall. A Pierce, Point Sturt, occupied the chair, and Mr. Davis (Methodist minister), Bren. Edwards, Pierce and Cairnes gave short addresses. Bro. Burger presented the report of the anniversary. After the meeting a supper was partaken of in the church. We have entered upon a new year with good prospects. Owing to our secretary's absence, A. D. Lundstrom has been appointed for a month.—Alick D. Lundstrom.

GROTE-ST.—Since last report three have been converted by faith and obedience. On March 28 two confessed Christ. Last Sunday L. W. Baker, of Norwood, exhorted in the morning, and John Fischer preached in the evening. J. E. Thomas conducted both services to-day.—T.M.G.

OWEN.—Bren J. Manning, E. W. Pitman, and J. Fischer, from Adelaide, have assisted us at the gospel services. The Sunday School scholars have contributed to the Bazaar Fund the amount of money usually spent for rewards at Easter time. Sunday School picnic was held as usual on Easter Monday; record attendance. To-day the brethren united in thanks to God for the recent victory in connection with the six o'clock closing of liquor bars, and also for bountiful rains.—W.J.M., April 1.

COTTONVILLE.—At a recent business meeting Bro. Leamy was elected deacon. We have had good attendances of late at both meetings of the church. The Bible School held their picnic on the Hawthorn Oval on Easter Monday. The day was perfect for such an occasion. Many parents joined in the festivities.—J. McNicol, April 10.

UNLEY.—The Sunday School anniversary services were successfully celebrated to-day. Bro. Huntsman gave a splendid address in the morning. In the afternoon the teachers and scholars gave a song service in fine style under the conductorship of F. Stone, with O. Pentelow at the organ, and Miss Norma Holdler at the piano, assisted by several instrumentalists. Misses A. Riches and G. Drewler contributed recitations. The chapel was well filled. In the evening the building was packed, and the scholars on the raised platform rendered several items, and L. W. Baker from Norwood gave a very appropriate address, which was much appreciated. We are sorry to announce the resignation of W. J. Harris, as Sunday School superintendent, after two years of faithful and efficient service; R. Burns has been appointed superintendent, D. S. Green assistant superintendent, and C. Bennett secretary.—P.S.M., April 11.

SEMAPHORE.—Additions have been coming freely during the past few weeks. Last Thursday a young man made the good confession, the same evening. Yesterday Sisters Bartlett and Smith, by faith and obedience, Bro. Taylor and Sister Taylor, from Croydon, and Bro. H. Mathews, from Queenstown, were welcomed into fellowship. Last night at the close of the gospel session, T. a fine young man made the good confession.—T.

QUEENSTOWN.—On Easter Monday the scholars held their picnic, and all had a most enjoyable day. Wednesday night was a continuation of their treat. Mr. Bookser showing pictures to the music lantern to them. On Sunday, April 11, table. Bro. A. H. presided, and Bro. Aub-Wil-son spoke on Rev. 2: 10-29. Afternoon school had a crowded building. Bro. Brown preached had six confessions at the close—four sisters, two brethren.—H. Watkins, April 11.

WAMPOOBY.—The anniversary of the church services were well attended. The Bible School rendered some excellent musical items at both af-

ternoon and evening meetings. The writer gave addresses suitable to the occasion. On Good Friday the annual picnic and late meeting proved to be very enjoyable. A special service was held in the evening, when the prizes were given to the scholars. A nice programme of recitations, addresses, and special singing by visiting friends, received the hearty approval of a large congregation.—E.E.

HORBERTOWN.—The Bible School celebrated its anniversary on April 4th. Morning service was good and inspiring. Afternoon service was crowded to listen to the children's recitation and song. Some 48 book prizes were distributed to the junior classes. The school has grown to be the largest in this district, with a roll of 70 scholars. The evening service was well attended, when the writer preached on "Power," illustrated with a magnet. A collection in aid of the Adelaide Children's Hospital yielded £177. On Easter Monday a very large picnic was held at the Stone Reserve. A very large number of friends attended. The superintendent and his staff of teachers worked hard to make the outing a success.—E.E.

STRATHALBYN.—We have had six additions by faith and baptism during the past three months. The C.E. has had a number of additions lately; and our new president, Bro. Sharp, is shipping splendidly. We have had several removals from the district, but happily others have come to take their places. The new choir, with Sister Stoner as leader, took part in the services yesterday for the first time. The writer has been giving addresses to young people; subject last evening being "Almost a Success."—Arnold M. Whittenbury, April 12.

DULWICH.—Twelve months ago a small land met together and decided to commence meetings for work with a view to the formation of a church later. Through the good offices of the Norwood church two blocks of land (purchased in the district for church purposes two or three years back) were landed over at the price for which they had been purchased. The brethren immediately set about raising funds to pay for the land. This has been accomplished, and now we have a fine block of land free of debt, and about £100 in hand to help in the erection of a building. The meetings at present are held in the homes of brethren. Uren and Grant, on alternate Lord's days. On March 27th, our anniversary service was held at Bro. Grant's. There was a good attendance. Bro. Uren presided, and Bro. Taylor, of the Maylands church, gave an earnest exhortation. Prospects for aggressive and successful work are bright.—W. Jackson.

YORK.—Since last report one has been added by confession and baptism. During the absence of the writer Bro. Mossop and Bennett filled the platform acceptably. To-day Bro. A. J. presided; the writer spoke with morning and evening services. The anniversary of the Bible School anniversary will be held. A service of song is to be rendered in the afternoon. For Tuesday a great thanksgiving service is planned. Several of our members are away through sickness.—E.J.P.

BALAKLAVA.—On April 1st the Dorcas sisters tendered a farewell social to Mrs. Ewers. Appropriate addresses were made by the presiding and other sisters, interspersed with songs and recitations, and an enjoyable time was spent. The sisters presented Sister Ewers with a silver teapot. On Sunday, April 4th, Clive Taylor exhorted and preached the gospel. At a special business meeting on Wednesday, 7th, the church decided to invite Bro. Clive Taylor to labor with us. We are pleased to report that Bro. Taylor has accepted the invitation, and will commence his engagement on May 16th. On Saturday evening the church tendered Bro. and Sister Ewers a farewell social. There was a large attendance. H. Curtis presided. Bro. Tuck and Roediger spoke on behalf of the church and various departments; Bro. J. G. on behalf of Owen church; Mr. Clemm on behalf of Calve Reform and Earl; Mr. Munday on behalf of the United Methodist Church; H. Roberts presided. Bro. Ewers with a tennis racket on behalf of the Tennis Club. Bro. Tuck on behalf of the church, presented Bro. Ewers with two volumes of concordance. Songs were

rendered by Sisters Misses Loader and Gibbins, and Bro. O. H. Finlayson and Deley. A very pleasant evening was spent, followed by a happy supper. Today, 14th, Bro. Ewers delivered his farewell message to the church in the morning, and in the evening preached the gospel. We wish Bro. and Sister Ewers and family Godspeed in their field of labor.—P.H.R., April 11.

New South Wales.

MORASSBY—L. J. Thompson presided over a large gathering, including many visitors. T. Hagger started on John 17: 1. "Father, the hour is come." J. Paternoster, Grand Chaplain K.S.P., South Australia, gave the gospel message on John 14: 5. "We have found Jesus." Miss Robertson, S.A., sang a solo, as also did Bro. Wilson, of Victoria.—Thos. F. Role.

AUBURN—We had pleasant meetings all day. This morning Bro. Collins, from Paddington, spoke. G. H. Browne presided. This evening's special message, from Ezekiel 31: 32, was ably given by G. H. Browne—George Sitch, April 11.

MARICKVILLE—Three good services yesterday. Bro. Poole exhorted in the morning. Feeling reference was made concerning the loss sustained by Bro. and Sister Drury, in the death of their little son. The Bible School had a fine session. Building was well filled at the gospel service. One man responded to the invitation. There are many encouraging features of our work.—E.S.R., April 12.

LILLYVILLE—Our work is slow, but promises to be well planned. Meetings to-day, 11th, were late. A. P. Wilson, from Victoria, spoke in the morning, and A. G. Saunders at the gospel service. Both addresses were helpful and thankfully received by the church.—A.A.S.

BALMAIN—We had a helpful exhortation from Bro. Sashy last Lord's day morning. Bro. Aven gave the invitation in the open air, and Bro. Belgin delivered the gospel address. We were favored with solos by Sister Brodie and Bro. White. We are now meeting in the Rechabite Hall in Elizabeth-st., which is better suited for our meetings. We appreciate the help given us lately by some of the brethren and sisters from the other churches. Anyone who would like to help, please communicate with W. C. Roffey, 125 Trafalgar-st., Annandale.—W.C.R., April 12.

HURSTVILLE—We had good meetings to-day. Bro. Garden preaching at night. We were pleased to have a number of visiting brethren at our gathering on Easter Monday. Bro. Gordon presided in the morning; addresses were given by C. Bush and A. Price. After lunch an adjournment was made to the building site, when H. G. Hayward, the Conference President, was present with a silver trowel, and laid the foundation stone of our new building. Mr. Hickson presided over the afternoon meeting, when addresses were given by Mr. Menzies and W. Lamb, both Baptist preachers. A number of our scholars and teachers took part in the Bible School demonstration at the Wesley T.own Hall.—D. E. Heasman, April 11.

EMMORE—We were favored with the presence of many intimate visitors at our services to-day. W. Morrow, from South Australia, addressed the church, and we were all much blessed by his inspiring exhortation. Eric Hilder (son of our former secretary) was received into fellowship. W. J. McNeill, from Bendigo, preached the gospel at night. There was a good audience, and two persons confessed at the close. In making the announcement the secretary expressed the pleasure of the church at the election of Bro. Illingworth as Federal Conference President. There was a large attendance in the Bible School.—April 11.

HAMILTON—Three more scholars have been added to the Bible School. The writer, who is a member of the Home Defence Force, has been invited to speak at a Belgian Relief demonstration.

BELMORE—A. E. Forbes presided yesterday, and expressed the words, "Till he come." W. Day, from Marriestown, gave a highly interesting address on the feeding of the five thousand. The

gospel meeting was well attended. A. E. Forbes being back again after his successful mission at North Auburn.—John Rodger, April 12.

NORTH AUBURN—Splendid meetings both morning and evening yesterday.—April 12.

SYDNEY—Bro. Harward presided over a splendid morning meeting. Fine word of exhortation from Bro. Paternoster on "The Claims of Jesus on Our Lives." Glad to have fellowship with visitors from other States—Sister Thompson, India; Sisters Somerville, Ward, and Lea, Vic.; Bro. Main, Vic.; Bro. Tucker, Broken Hill; Bro. and Sister Paternoster, S.A.; Bro. and Sister Crichton, Lygon-st. At the evening service Bro. Morrow, from S.A., gave a splendid address on "Lessons from the Lives of Saul and Paul."—J.C., April 11.

LIDCOMBE—This morning we had a good gathering at the Lord's table. The writer presided, and Bro. Breach exhorted. Included in our visitors' list was Sister Stale, Zillmere, Q., who favored with a solo at the gospel service. We had a splendid time with the children (Bible School anniversary), 3 and 7 p.m. In the afternoon the scholars rendered several choruses very nicely, and the audience appreciated their effort. Bro. Rush addressed the meeting. Bro. Clyde-Edle distributed the prizes to the kinders. The class, now numbering 12, each one received a book. At the evening meeting the scholars helped greatly in the song service, and also rendered a few choruses in the gospel service in lieu of congregational singing. F. T. Saunders delivered the gospel message to a good attendance. Bro. Clyde-Edle conducting the singing. We continue the anniversary on Tuesday, 14th inst.—M.A.

Victoria.

BRIGHTON—Our meetings are keeping up well. We have successfully held a working bee, and painted our chapel, and attended to general repairs. Our hall and buildings are now free from all debt.—R.P.C.

WILLIAMSTOWN—The meetings are keeping up fairly well, especially the meeting for the breaking of bread. We had the pleasure of a visit from Bro. and Sister Ennis this morning. Bro. Ennis giving a very uplifting, practical address. The Bible School was also visited, and the teachers addressed at the close of the school. A man made the good confession.—E.M.H., April 11.

SOUTH YARRA—On March 28, we held our annual harvest festival. There was a fine display of farm produce very kindly lent by Bro. R. Lyall and Jas. Buley, the members very liberally supplying fruit, vegetables, and flowers. There was a very good attendance at the gospel meeting. Bro. Mudge was in good form. On April 4, we had the pleasure of a visit from A. Eaton, who preached, and Bro. Bolton, from the College, who exhorted very acceptably. On April 11, we had a nice meeting in the morning. Bro. Mudge exhorted. At the close of Bro. Mudge's gospel address, a man made the good confession.—T.M., April 11.

WARRAGUL—Good meeting on Lord's day morning. Sister Vera Smith, who was baptised during the mission, was received into fellowship, and Sister Hammond were received into fellowship on April 4. So all who confessed at the mission, except two, have united with the church. Altogether the outlook is favorable.—R.W.J.

MONTROSE—On Lord's day, March 28, Bro. Moysie closed his labors here, when we had good meetings. In the evening we had a baptismal service, and Sister Hammond was held to say farewell to Bro. Moysie, and to welcome Bro. Clarke, who is coming to labor amongst us, when a most enjoyable time was spent. The officers in speaking of Bro. Moysie's ministry amongst us were all agreed that we had received a great uplift by having our brother with us. Bro. Moysie suitably replied. We regret that Bro. Clarke was unable to be present. On Lord's day, April 4, Bro. Clarke was present, and ministered to the church. In the morning he gave an address to the children, and distributed the prizes for the year's work. He also spoke at our worship meeting, and preached

at night to a good audience.—Robt. Langley, April 11.

FOOTSCRAY—April 11, five received into fellowship at our morning meeting; one baptised in the evening. Ladies' Sewing Class is in full swing. The Puffin-bill is having good meetings. The Young Men's Club is growing in numbers, and at the mid-week prayer meeting we have had really fine evenings; last week upwards of 30 were present.—A.J.T.

DANDENONG—On Easter Sunday we were glad to have Bro. Larsen with us. He spoke both morning and evening. We also had a welcome visit from Bro. Hugh Gray during the week. The Bible School anniversary was celebrated to-day in the Town Hall. F. M. Ludbrook gave his interesting address on "Puffin Billy." Bro. Eaton spoke at the evening service. Bro. Pearl assisted as usual with the singing. Bro. Shurman acted as conductor. Collections were taken up for the Belgian Fund. Prospects are encouraging.—J. Proctor, April 11.

PRAHRAN—Our meetings on Sunday last were very good. The attendance at our morning meeting was over the average. Bro. Gordon's evening subject was "The three sweetest words in the English language." One confession was taken at the close.—A.E.M.

ASCOT VALE—On Easter Sunday morning we had an excellent address by E. H. Thompson, of Adelaide, on "The Risen Christ." The gospel service was conducted by T. J. Gore, who delivered a most impressive discourse on "It is finished." At this meeting college student, Bro. Warren, also from South Australia, sang a gospel solo with good effect. We thank these brethren for their faithful and helpful messages. Wm. Brown is now superintendent of the Bible School. Last Lord's day our meetings were well attended. At our gospel service J. C. F. Pittman delivered a special address to men, assisted by a male choir under the leadership of A. Hillbrick. Collections were taken up at this meeting and the Adult Bible Class in aid of the Belgian Fund, which amounted to £2/16/0.—J.Y.P.

N. RICHMOND—As a result of the garden fête held last month, we have raised nearly £5 towards new school hall; perhaps some of our isolated or past members would feel disposed to help in this direction. Three young ladies were received into fellowship by letter yesterday. Bro. Collins, who has been a doctor for several years, passed away last month after a serious illness.—A.H.F., April 12.

ESSENDON—Since last report we have made steady progress. On April 4th Bro. Gockroft, from Swan Hill, gave a useful and appreciated exhortation. On April 11, Bro. Gillespie presided; 72 were present, 30 breaking bread; amongst the visitors were Sister Stevens, of Lismore, N.S.W. Bro. Ferguson exhorted. Our Bible School is on the upgrade with a roll of 50. Building fund response equals our expectations.—A.B.

BRUNSWICK—Feeling reference was made at our recent meetings to the death of Sister Miss Mabel Shain, daughter of our past evangelist, J. G. Shain. Last Lord's day two were received into fellowship by letters. W. D. More spoke morning and evening. One confession to-day. J. G. Barrett presided. Several country visitors were welcomed. W. D. More gave an impressive address on "Peace." Our past evangelist, W. J. Way, on furlough from Brisbane, was cordially welcomed at the meeting. Bro. More's subject to-night was "The Author of Death, and Why We Die." A hymn of thanksgiving and prayer were offered for the rain.—W.T., April 11.

SWAN HILL—A goodly number gathered round the table. Sister Willis was received into fellowship. All of our meetings good. More hymn books have been purchased in order to meet the needs of our gospel services. During Conference week, Bro. Walker kindly took over the evangelist's work. We are sorry to report the death of our Sister G. A. Mott, of Kanang. Her most family are known to their loved Christ, and extend sympathy for the church of Christ. We acted

Continued on page 254.

West Australian Sisters' Conference.

The sisters' tenth annual Conference was celebrated in the Lake-st. chapel, Perth, on Wednesday, March 31, commencing at 11 a.m. The morning session opened with a devotional meeting, conducted by Mrs. H. Berry, after which the Vice-President, Mrs. H. J. Banks, took the chair and proceeded with the business. Thirty-two delegates responded to the roll call, representing the following churches:—Claremont, West Guildford, Northam, Perth, Fremantle, Kalgoorlie, Maylands, North Perth, Brookton, Collier, Bunbury, Subiaco and Harvey.

Greetings were read from Mrs. Andrews, secretary of New South Wales' Sisters' Conference; Miss Ronietich, secretary of Victorian Sisters' Conference; Mrs. Stabe, secretary of Queensland Sisters' Conference; Mrs. Cherry, secretary of South Australian Sisters' Conference; Miss Kluse, Mrs. Hedger, Mrs. Frazer, Mrs. Payne, and a verbal greeting from Bro. Scambler, President of West Australian General Conference.

The afternoon devotional session was conducted by Mrs. Warren.

Before proceeding with the business, Mrs. H. J. Banks read a very interesting and helpful letter from the President, Mrs. Blakmore, who was unable to be present.

Mrs. Scambler in a few well chosen remarks welcomed the delegates. Sisters Whitford, Stirling, and Alcorn responded.

The Obituary Report was then read by Mrs. Robinson, junr, after which two verses of a hymn were sung, and Mrs. Whitford engaged in prayer. The various reports of committees, showed an encouraging result had been secured during the year in all departments. The report of the Home Mission Committee showed that £914/0/6 had been collected by the sisters in the course of the year, of which £35/14/6 were contributed as a Christmas gift, by means of a stallion collection, inaugurated by the Committee.

The reports of the Sisters' Foreign and Native Helper Committees showed that a total of £48 12/0/0 had been collected through their agency last year.

The annual sewing rally in August resulted in the making of 366 garments, which were forwarded to the Indian orphanage.

The Hospital Committee have paid 71 visits to Perth Hospital, distributed 101 books, etc.; 55 visits to Victoria Hospital, distributed 112 "Christians"; 52 visits to the Fremantle Hospital, distributed 1520 books and tracts; 36 visits to the Children's Hospital, distributed 1428 books and picture cards; 1 visit to the Convalescent Home; 6 visits to the Home of Peace. Many home committees in the various districts were read from other committees into and by prayer, temperance, Dances, and Mission Bands. 78 letters were written to isolated members, 22 answers received.

Decided that a letter of appreciation be sent to the President, Mrs. Blakmore, for her valuable help to each of us during the year; she has held office.

The election of officers resulted as follows:—President, Mrs. Scambler; Vice-Presidents, Mrs. Banks and Mrs. Robinson; Secretary, Mrs. Hunter; Assistant Secretary, Mrs. Burchell; Treasurer, Mrs. Wilson.

Home Missions.—Mrs. H. J. Banks, Superintendent; Sisters Egan, Jeffrey, Pollard, Davey, Grace, Bennett, Connor, Berry, Payne, Youmans, Richardson.

Foreign Missions.—Mrs. Warren, Superintendent; Sisters Crannell, Roberts, Wilhem, Stapleton, Horn, Davey, Grace, Bolster, Morris, Wilhem, Richardson, Michael.

Native Helper.—Mrs. Campbell, Superintendent; Sisters Michael, Whitford, Gribble, Marsh, Pollard, Eaton, Stirling, Knight, Egan, Cranwell, Mott, Stephenson.

Prayer.—Mrs. Robinson, senr, Superintendent; Sisters Banks, Richardson, Blakmore, Burchell, Davey, Egan, Connor, Bruce, Whitford, Illythe, Shelton, Anderson, Eaton, McGregory, Wilson, Morris, Alcorn.

Isolated.—Mrs. Payne, Superintendent. Sisters

Butcher, Berry, A. W. Manning, Marsh, Luerati, Milburn, Alcorn, Nelson.

Hospital.—Mrs. McGregor, Superintendent. Sisters Stephenson, Little, Patterson, Riches, Cranwell, Martin, Cameron, Preston, E. T. Banks, Morris, Davey.

Dances.—Mrs. Preston, Superintendent; Sisters Chores, Ugham, E. R. Berry, Eaton, Wardle, Lee, Priddlean, Wilson, Marsden, Davey, Stapleton.

Mission Bands.—Mrs. Robinson, junr, Superintendent; Sisters Wardle, Wilson, Daniels, A. Little, Stephenson, Howell.

At this stage Mrs. Priddlean favored us with a solo.

A largely attended public meeting was held in the evening. After a devotional session presided over by Mrs. Connor, the new officers were introduced to the meeting by Mrs. Robinson, junr. The newly-elected President presided over the general meeting. Addresses were given by Mrs. Harry, Mr. H. E. Rodger. Essay by Mrs. Pollard. Musical items were rendered by Miss Cook, Miss Campbell, Mrs. Horn, and Mr. Wright. Miss Taylor favored us with a recitation. Mrs. Berry presided at the organ—A. C. Elliott, Secretary.

Correspondence.

Dear Brother Editor,—

It was with pleasure and a vast amount of profit that I read your extract from the presidential address of Mrs. Emms, and who give liberally towards support of an evangelist, but if he happens to displease them, a change becomes necessary.

(a) Money has power, most churches have brethren or sisters who stand out above all others in the way of riches, and who give liberally towards support of an evangelist, but if he happens to displease them, a change becomes necessary.

(b) Money has power again. After an evangelist has been in a field, say twelve months, and his labors are beginning to have good results, he is highly spoken of through your valuable columns and his fame, as it were, spreads, along comes an offer of more money (from a larger church) than he is receiving, which in the majority of cases, is accepted and again a change becomes necessary.

(c) This is a work that all who have named the name of Jesus must engage in, but I for one hope it will never be done by way of an offering taken every Lord's day evening, because we would then, thus far, lose our identity as the "Church of Christ," and I believe the position we, as a church, have held to for the past fifty years has been one of the cause of the success to which we have attained; and also if we depart from it for any cause (theological or otherwise) we shall lose it, whatever in a few years it will be any successful practice for all purposes, preaching of the gospel included; in fact, there are evidences of it even now.

(d) How proud we would be of an organized benevolent work of our own! Undoubtedly we would be proud of such a work, but how call it our own, when all and sundry finance it? No, dear Editor! we would rather let it be as I once heard Bro. Harward say to his audience, We want you, and after we will take all you can allow to stretch on your space,—Yours humbly, "Observer."

And so, Mr. Editor, Henry A. Procter asks in your issue for March 25th, "But have we made a bevy that all Scripture as given by inspiration of God is not sufficient, he Mr. Procter, thinks, or be God is not sufficient, he Mr. Procter, is at liberty to test other Scriptures." Joe Smith, of Mormon fame, has written some Scriptures; so has Mormonism, Dowse, Mrs. Eddy, and Mrs. Besant, the Westminster Confession, the longer and prouder those Scriptures, if he be ecclesiastically inclined, he can try his hand at the Anglican

Prayer Book, at the Breviary, Catholic Devotions, at creeds, decrees and councils. Even the Koran may exhibit some truths that are palatable. I have been told by Methodist parsons that the Bible is not sufficient. Perhaps Mr. Procter's inclination also lies that direction. Paul says the Scriptures are sufficient, so does Chalmers, the denunciations and Genner, M.A. (he will soon be D.D.), say No. If Mr. Procter like wise, he will stick to the old Book, and not go outside of it.—Thomas Geraghty.

The Unconquerable Habit.

The finest line in Emerson's greatest poem, "The Problem," is "Himself from God he could not free." In itself it has no poetic merit, but it is the key-word that solves the problem which ever vexes the mind of man until it is referred to God. Emerson, in these lines of his, sets forth the greatest achievements of man and of nature as well, and explains their wonder by putting each one in some relation to the world of the spirit. The scope, the splendor, the in-sight of the poem are immense. It vivifies what we have called the unconquerable habit of prayer. Whatever great thing is done, is done through God.

In order to put the same truth in like relation to personal life, we place beside it a once familiar hymn by Mrs. Phoebe Brown:

"I love to steal away
From every cumbering care."

It is infinitely below Emerson's great lines in poetic value, but far above them in meeting conscious human necessity. Its meaning is lost in its homely simplicity and the very depth of its humility. Emerson's central thought is overwhelmed by the splendor of the entire poem. Together they cover the two sides of prayer—God, the unconquerable sense of God; the other, the unappeasable desire to commune with God.

Nothing is more deeply wrought into than the instinct of prayer. No matter what first prompts it: let the theories go, and trust the fact; pray man always has, and pray he always will. Some astonished reader who has not breathed or thought a prayer since childhood may quote himself as the refutation of this assertion. Nevertheless, there will come a time when he will pray, even if in some extreme moment it be but "the upward glancing of an eye." Still, it must be confessed that man is so wonderfully wrought that he can turn upon himself and extirpate his highest faculty or put it to a sleep that seems death; nature has room for monotony. The habit of prayer is a part of the contents of human nature. We may lose it out of the window of science, or of metaphysics, but it will come back. We may forget it, a forgotten thing, in some corner of the soul, or we may even forget it, but we can quote as proof its prevalence among the benighted the world over—as if universality were not the infallible sign of a truth; all this may be, still from God ourselves we cannot free, even if we never steal away from our cumbering cares to commune with him.

Prayer has fuller expression among the unthought because there is a simpler play of nature; instinct more freely asserts itself—like the motions of the babe at its mother's breast; but these instincts are the roots of our strongest passion. Its immense variety of its forms is the pledge of its reality. What is universal is absolute. It may sink to such a depth as prayer-wheels and numbering rosaries, or to the ecstasy of St. Agnes as she sends her breath to heaven on her forty eve; it may run into all sorts of vagaries; but one simple fact is clear all the way through—man will pray and will not suffer himself to be kept from it. If it is sometimes gross; if it mixes with the impurity, and lapses into that which it will be heard of, in such speaking, or that if it simulates it has special power; or if it clothes itself in ritual robes that seem to smother its breath, still its central character is not lost; it is still humbly bowing before its Creator and turning to its eternal and infinite Friend.

It is a poor question to ask, Is prayer for gain, or does it gain anything? Does it spring out of weakness or fear? Poor questions because they overlook the novelty and weakness of humanity as it turns to its only possible helper. Prayer is as natural and simple as the cry of young ravens as God for their food. The correlation of prayer to humanity, rising out of simple and unmeaning forms and growing rational as man advances toward his ideal, until at last he cries, "Whom have I in heaven but thee, and there is none upon earth that I desire beside thee," is a fact with which we must evolve before turning it over to mere piety, or dropping it out of our lives.

It is strange that the beauty of prayer is so overlooked by present-day thought. The poet never misses it. In the long run the poets win the great human verdicts. What they find remains fast. They know that the beautiful is the true. In all ages and the world over, the bowed head, the upturned bended figure, the folded hands, the upturned eyes, have not only commanded reverence, but stirred a sense of mingled charm and awe as if some mystery were unfolding. The artist studies the picture long, for he is never deceived by a fiction, nor does he stop to admire reality. When one chance—as may happen in other lands—40 pays a way-side shrine where a poor woman has bowed in prayer for her sick child, or an old man stoops to rest both body and soul, one's heart joins in the prayers, whatever the head may think of it—from God ourselves we cannot free. The prayers make the ground holy where we stand, and the trees glow with indwelling Deity.

There is a verse in the New Testament that one cannot read—if he will pause a moment upon it—without a sense of wonder and then of awe: "He went out into a mountain to pray, and continued all night in prayer to God." The calm ecstasy of a vision of God was upon him, and he could not break it until day dawned, when—full of God—he went down to his work again. We are here not in the region of miracle, nor even of religion, as we mean it, but of pure and perfect humanity—being the thing most natural and most necessary to itself. To pray is natural. To fail in it is to fall short of humanity—not utterly, perhaps, but to miss its glory and its strength.—Theodore T. Munger, in "Outlook."

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From the Field—Continued.

our loving sympathy to Bro. Mott and son, also to Bro. Bish and family.—D.A.C.

PRISTON.—Good meeting in the morning; special prayers were offered up for the beautiful rains. Bro. Sidwell exhorted. One was received in by letter last Sunday. Owing to the weather Bro. Sidwell gave a very impressive discourse.—G.A.D.

CARLTON (Lygon-st.)—Good attendance at the breaking of bread. Included amongst a number of visitors were Bro. and Sister T. Renon, of Sydney; Sister Davidson, Wagga; Sister Rutherford, Tasmania. S. G. Griffith spoke at both services. On Monday evening a social meeting was held by the Century Bible Class was held in the lecture hall, to bid farewell and present copies of the New Testament to six more of our young men who have enlisted, and are in camp at Broadmeadows. Bro. Griffith made some appropriate remarks in making the presentations. This makes 22 who have gone from the Lygon-st. church and school.—J.M.C.

NEWMARKET.—A very pretty wedding took place at the chapel on Easter Monday, the contracting parties being Miss L. Alford, daughter of Mr. and Mrs. W. Alford, and Mr. P. Tighe, of Toowoomba, Queensland. The building was tastefully decorated by friends of the bride. At a social gathering held during the previous week appreciation was expressed of Miss Alford's services as organist for over twelve years, and her unflinching help in various departments of church work, and she was presented with a token of love and esteem from the members. We will miss her greatly, but the church in Toowoomba will gain a sterling worker.—M.

BOX HILL.—Since last report meetings have been as usual. Last Lord's day morning Bro. Graham, from Windsor, gave a helpful address. J. Tully, of Dancaaster, occupied our pulpit in the evening as Bro. Sizer was away at Belgrave. On Wednesday afternoon, March 25, Sister Miss. Roy Charlesworth was united in marriage to Mr. Roy Collins, F. J. Sizer officiating. The fourth anniversary of the church here will be celebrated in three or four weeks' time.—R.G.C.

EMERALD TOWNSHIP.—Saturday, April 10, was the day set apart for the erection of our new chapel. The heavy rains on Friday evening prevented most of the carpenters from coming up, and only eight tradesmen out of twenty-five. F. Jackel, of Fairfield, supervisor, with his staff of eight, and helpers, made a start at 7 a.m. with a determination of getting as far as possible under the circumstances. By midday the walls began to rise, and by 3 p.m. the frame was nearly finished, and a large portion of the floor and weatherboards on. At that time heavy rain began to fall, and stopped further progress. All were well pleased to see the building so far advanced under the circumstances. A most enjoyable day was spent by all who attended. Bro. Jackel and a few hands have promised to return at the week end to finish the building, weather permitting.—William Bolden, April 12.

GEELONG.—Good meetings last Lord's day, in spite of the wet day. Bro. G. Chandler exhorted in the morning; 70 broke bread. He also preached an excellent sermon in the evening, his subject being "A Little Further," after which two young women made the good confession.—WILL, April 11.

Queensland.

ANNERLEY.—On Lord's day, March 28, T. Mott gave a helpful exhortation, which was much appreciated. Bro. Clark presented the gospel message at night. Last week Bro. Rosenberg, of Ma Ma Creek, exhorted very ably. Bro. Huntley, of Hawthorne, preached at night. Sister Mrs. Byrne is on a visit to New South Wales for some time; we trust the change will be beneficial to her.—A.R.

BRISBANE.—Increased interest is being shown in the new weekly prayer and Bible study meetings, since the adoption of a continuity of study. Last Lord's day there was a splendid meeting around the memorial table. The visitors included Bro.

and Sister Snow (Bangalow), and many from various parts of the State. Bro. Rothery exhorted very acceptably. In the evening H. Barker, of Albion, delivered a good gospel address on "Who shall roll us away the stone?" There was again a large attendance, including a number of visitors who remained over after Conference.—J.C.S.

MOUNT WALKER.—The meetings are still well attended, and every department of the work is encouraging. On Easter Monday we held our annual anniversary, and the attendance was a record one. We were pleased to have with us four visiting evangelists for the day, namely: Bro. Nighthaling, Broom; Bro. Morton and Rosenberg, Ma Ma Creek; and Bro. Eagle, Baptist Minister. Bro. Morton occupied the chair at the evening meeting, when a lengthy programme was given. We wish to thank all the speakers for their encouraging addresses, and also the visiting friends who helped to make the day a success. The future looks bright and promising, and we trust that our evangelist, Bro. Pratt, will keep things moving along nicely.—A.W.R., April 7.

ZILLMERE.—March 21, Bro. Cameron baptised the young man who confessed the previous Sunday, and he was received in on the 28th. Both meetings were very good on the 21st, Bro. Cameron speaking. March 28th, good meetings. Bro. Cameron exhorted acceptably, and preached a stirring gospel address at night; a record gathering for the month. At the same time Bro. Cameron again preached to a small gathering. March 30th, the monthly meeting of the Band of Hope was held; good programme and a good audience. Bro. Cameron spoke at this meeting also. April 8th, Bro. Cameron preached his farewell address, his subject being "God is love." We thank our brother for the way in which he has served the church in his month's stay with us. Bro. Cameron left by boat on April 4, for South Australia. April 4, worship meeting very fair. Bro. Stabe exhorted. We had Bro. Rosenberg, of Ma Ma Creek, with us at night, who gave a most able address on "Prepare to meet thy God."—J. Bruce.

New Zealand.

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CHRISTCHURCH.—Last Sunday Bro. Gebbie preached very strongly on the matter of "Meeting Christ's Appointments," and at night on "The Close we rejecters to hear the confession of a young woman from the Bible Class, who was baptised on the Monday evening. Bro. McLeod addressed the prayer service on Wednesday. At St. Albans the brethren, who some time ago sold their section which was in a somewhat inconvenient position further up, have now purchased another section further up, and are rapidly growing residential district, where there are fewer churches.—P.S.N., April 3.

WANGANUI.—To-day was Easter Sunday and we are pleased to report fair meetings. Bro. Parnell resided over the breaking of bread service, exhortation. The school, through sickness chiefly, was short of teachers, so an "open school" was held, which, however, proved both profitable and enjoyable. The gospel service was addressed by Bro. T. H. Bix, the attendance being well up to the average. There is a lot of sickness amongst us at present, though we are thankful to say there is nothing of a serious nature.—H.S.

NELSON.—Lord's day, April 4, the morning service was well attended, Bro. Hall, of Wellington, presiding, and Bro. Jarvis, of Kilmire, exhorting, giving a most interesting address. The address in the evening was given by O. Johnson, of Spring Grove, his subject being taken from the text, "God with us." I regret to have to re-

cord the indisposition of Bro. P. A. Dickson. We hope for his early recovery. Great regret was expressed by all at the enforced absence of Bro. Dickson from the deliberations of the Easter Conference of the Middle District, held at Spring Grove. The sympathy of the Conference was extended to Bro. Dickson. The prayer meeting is shown to be well attended, and active interest continues in all the departments of the church.—C.G., April 6.

Faith.

I will not doubt, though all my ships at sea
Come drifting home with broken masts and sails;
I shall believe the Hand which never fails,
From seeming evil worketh good for me;
And though I weep because those sails are battered,
Still will I cry, while my best hopes lie shattered,
"I trust in Thee."

I will not doubt, though all my prayers return
Unanswered from the still, white realm above;
I shall believe it is an all-wise love
Which has refused those things for which I yearn;
And though at times I cannot keep from grieving,
Yet the pure ardour of my fixed believing
Undimmed shall burn.

I will not doubt; we'll anchored in the faith,
And troubles swarm like bees about a hive;
I shall believe the heights for which I strive
Are only reached by anguish and by pain;
And though I groan and tremble with my crosses,
I yet shall see, through my severest losses,
The greater gain.

I will not doubt; we'll anchored in the faith,
Like some staunch ship, my soul before every gale;
So strong is courage that it will not fail
To breast the mighty, unknown sea of Death.
Oh, may I cry, when body parts with spirit,
"I do not doubt," so listening worlds may hear it
With my last breath.

—Ella Wheeler Wilcox.

Who Heard the Blessings and the Curses?

This mention of Shechem has brought to mind an interesting and helpful experiment in which I had a part many years ago. It was not the first and perhaps not the last, time the experiment was made, but the personal element always trailing something unique to a narrative. I was travelling through the vale of Shechem in company with Dr. Charles L. Goddell and three other men many years ago, and some one suggested that we try the traditional place of the blessings and the curses to see if it be impossible, as has been said, for two persons to stand here upon opposite mountains with space enough between for so large a company and yet be heard by the multitude. I climbed up on the side of Ebal on the north to a point just at the foot of a precipice, while Dr. Goddell went up to about the same level on Gerizim on the south. The rest of the party awaited with curiosity in the valley between, a few representatives instead of the great host of Israel.

The strain upon credulity as we mounted into our stations was severe. It seemed ridiculous to expect that we should be able to hear each other's voices at all, but perhaps we might hear something. Picking our voices moderately high we began to read. To our own astonishment, as well as great relief, not only did the company in the middle of the valley hear, but we each heard the other with great distinctness, and this without any sense of effort. In the valley below, within a distance from each of us equal to the distance from us, there was room for the whole host of Israel at the highest figure reasonably possible.—S.S. Times.

Here and There

Bible School Day and Bible School offering in Victorian churches, May 2.

General offering for the College of the Bible by New Zealand churches, first Lord's day in May.

Jas. Bridge, a deacon of Fremantle church, expects to leave for England at the end of this month.

H. G. Payne's address is now corner of Amhurst and Echoists', North Sydney. Phone, North Sydney, 419.

Victorian preachers are requested to give Bible School work special prominence on Bible School Day, May 2.

W. B. Blakemore, secretary of the Foreign Missions Board in West Australia, gave a fine address on Foreign Missions at the Conference.

New Zealand brethren have an opportunity on May 2 to show their interest in the College where the New Zealand students are being trained.

We are indebted to A. P. Wilson, of Cheltenham, for his kindness in writing the report of the Federal Conference which appears in this issue.

R. T. Pittman was the writer of the fine report of the Victorian Conference which was published in last issue. We are grateful to him for his valuable help.

The New Zealand College offering follows rather closely upon the offering of last year. It will be remembered, however, that the 1914 offering was taken seven months late.

E. T. Evans, of Auckland, N.Z., has published a large price leaflet on "Sectarianism." Copies may be had from the office of the "Auckland Free Press," price, 3/- per hundred.

New Zealand church members should obtain from the church secretaries a copy of the booklet issued in connection with the Annual College offering. They will be specially interested to read articles by their own New Zealand students.

In many of the churches last Lord's day thanks were returned for the splendid blessing of rain which has been given to our country. It were fitting that all this acknowledged the goodness of God. We are ready to ask that to give thanks.

The meeting of the Victorian General Doreas will be held on Wednesday, April 21st, in Swanston hall, from 10.30 till 4 o'clock. All sisters will be given a hearty welcome. Sisters, come along and help the work.—L. R. Martin, Superintendent.

Our attention has been called to the fact that the name of W. A. Kemp, who was appointed Vice-President of the Bible Schools' Union Committee of the Victorian Conference, was omitted from last week's report. We followed secretary's report, and regret the inadvertent omission.

A Victorian country preacher who has a Bible School vision and appreciates the Bible School department writes: "You can count upon me to give Bible School work the right of way on the first Lord's day in May, and to secure for the Bible School department a worthy offering." This is the right spirit.

The Auckland, N.Z., "Herald," of March 11, contained the following interesting paragraph: "It is not commonly known that baptism by immersion is recognized by the Anglican Church, and any adult candidates may demand this form of baptism in preference to the customary sprinkling. The prayer book requires a clergyman to baptize a candidate if requested to do so, but in only one church in the Auckland diocese are the necessary facilities provided. St. Matthew's Church is furnished with a font to meet such a demand, and by receiving a large congregation assembled to witness a baptismal service, when a young boy received the rite by immersion. The service was a most impressive one. The vicar, the Rev.

W. E. Gillam, performed the rite, and the Rev. Jasper Clark preached the sermon. In the course of ten years, this is only the second occasion on which a similar ceremony has been performed at this church. The facilities provided at St. Matthew's are freely offered to any Anglican clergyman in the diocese, who may wish to baptize his candidates by immersion.

B. W. Manning writes:—Would you kindly inform me how the Christian, at your earliest opportunity, the new military camp at Lower Mitcham, S.A., is very close to our cause at Cottonville? We have found some members amongst the soldiers, and they intend having fellowship with us while in camp. We were glad to see twelve of the soldiers at our gospel service last Sunday. We would be pleased to hear from any church having members at present in camp. Kindly address letters to Mr. B. W. Manning, Edmund Avenue, Uley.

When Archbishop Whately was dying his chaplain read to him the eighth chapter of the Epistle to the Romans, and then quoted the words from the Epistle to the Philippians (3: 20, 21): "We look for the Saviour, the Lord Jesus Christ, who shall change our vile body," etc. The dying man was pained, and asked for the right thing to be read to him. The chaplain then repeated it again, with the rendering, which we are now familiar in the Revised Version: "Who shall fashion anew the body of our humiliation." "That is right," said the Archbishop; "there is nothing vile which God has made."

"You May."—Under this title, Mr. G. P. Ainsworth has a Scriptural warning in "The Bible To-day," that "You may"—Give of your means, as Ananias (Acts 5: 1-6); wish to die well, as Balaam (Num. 23: 10); bring an offering, as Cain (Gen. 4: 3); be a gospel worker, as Demas (2 Tim. 4: 10); live with God's people, as Gehazi (2 Kings 5: 23-27); hear preaching gladly, as Herod (Mark 6: 20); minister in the priest's office, as Nadab (Num. 3: 2-4); ask for prayers, as Pharaoh (Exod. 10: 8); make long prayers, as the Pharisee (Matt. 23: 14); be able to prophesy, as Saul (1 Samuel 10: 10); have many followers, as Theudas (Acts 5: 30); have the lamp of profession, as the foolish virgins (Matt. 25: 1-12)—and yet, after all, be eternally lost.

Man's nature is not a lie, said Dr. Conder. Man is not the orphan heir of the universe. His deep-seated need and sublime instinct is not a fond, vain yearning after an ideal of imagination—a colossal yearning after himself in the infinite void. The uncounted millions of human spirits are not fatherless; nor is human life an eternal drifting nowhere, no-whither, without chart or harbor, sun or star. The universe is not a riddle without an answer, a language without meaning, a confusion of atoms, a dream-mist, overlying the well-spring of the unknowable. It is a glorious semi-transparent veil, half hiding, half revealing the face of the Maker, the Father, the Father. God is, and has revealed Himself to man; knowledge of him is the crown of all knowledge; his love the supreme good; our relation to him, the key to human life here and hereafter.

The optimism of the Bible has poured a stream of sunshine into millions of human hearts and homes. It is a book of inspired cheerfulness. It compels us to take heart, and look on the bright side of life. Its joyous words are like the immense seams of coal under the earth, which are in reality the condensed sunshine of past ages. The gladness of David, and the cheerfulness of Joshua, have made a profound peace-scented perfume, and their radiant gleams in our hearts, like a glowing wood-fire in the open fireplace on a winter's night. These inspired words made music in the hearts of our parents and teachers, and in the souls of our forefathers for many generations. The Bible has irreparable value, because it teaches us how to win, boys and girls face the problems, temptations, and hardships of life thousands of years ago. And the Bible shows us also how to face the successes of life. Worldly success ruins many souls. No other book in the world compares with the Bible in its power to elevate ideals, and to transfigure character.—W. G. Partridge.

He was an irrepressible, voluble little man, and he was boring Mr. Spurgeon unmercifully. In a high pitched, querulous voice argument was poured forth before Spurgeon in a thin stream of egotistical inanity, ending with the triumphant assertive challenge, "Well, for my part, Mr. Spurgeon, I cannot agree that I have much to thank God for. I confidently believe that when I die there will just be an occasion of mine." With that ever-quick smile which was not without its touch of mischief, Mr. Spurgeon was instantly ready with his riposte, "Ah, then, sir," he said, "you can certainly thank God for that." It was the most perfect example I ever saw of how to "suffer fools gladly" and leave no cranking sting.

Mr. Wayland Hoyle stated this incident in the "Homiletic Review." One said, "I met a man who asked me where I was going." "To the prayer meeting," I said. "The Christian religion is a mere notion," he replied. Said I: "Stranger, you see that tavern over there? The time was, as everybody in this town knows, that if I had a shilling now pocket, I could not pass that tavern without going and getting drunk. But God has changed my heart, and the Lord Jesus Christ has destroyed my thirst for strong drink. There is my whole week's wages, and I have no temptation to go in there. Stranger, if this is a notion, I want to tell you it is a mighty powerful notion; it is a notion that has put clothes on my children's backs, good food on our table, and has filled my mouth with thanksgiving to God."

Centuries ago Paul in his love letter to the Corinthians built a staircase to true greatness. The highest honors await those who climb it. Faith will change to sight; hope, to glad fruition; but love will abide for ever. It will never fail. "But now abideth faith, hope, love, and the greatest of these is love" (1 Cor. 13: 13).

"What is the beginning? Love. What the course? Love still. What the goal? The goal is Love on the happy hill.

Is there nothing then but Love, search we sky or earth. There is nothing out of Love hath perpetual worth; All things flag but only Love; all things fail or flee; There is nothing left but Love worthy you or me."

From the Federal Treasurer.

The Federated Churches of Christ, Australia.
Dear Brethren,—As Federal Treasurer I am desirous of getting busy, for the Lord's work will not permit of delay. The Conference are planning great things for the Lord's battle in Australia—missions in Queensland, West Australia, Tasmania, and Northern Territory. Money, however, and that quickly. I must be kept busy. One penny per month per member, or a fortnight a week, will bring in at least £200 per annum. Who will forward us one shilling for the first year? God will bless us in our giving if we give quickly and without stint.
Yours in His service,
THOS. E. ROFF,
Federal Treasurer.

MARRIAGE

PITTMAN—PETCHEY (Golden Wedding).—On the 17th of April, 1865, at St. Luke's Church, Chelsea, London, by Mr. Daniel Pinker, Joseph, son of James Pittman, to Eliza, daughter of William Petchey, Old Ford, London. Present address, "Brentwood," 15 Hornby St., Windsor, Victoria.

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April 18 to 24—THE GODHEAD.

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A great ingathering. Eph. 1: 3-12.

The evidence of Sonship. John 10: 37-38.

Fulness possessed and bestowed. Col. 1: 9-20.

Honor due to the Son. John 5: 37-43.

God glorified in the Son. John 13: 31-34; 1 Cor.

15: 24-28.

Do I honor the Son? Do I share his fulness?
Am I a living branch in the vine?

The 26th ult. marked the 163rd year since the death of Philip Doddridge, the eminent hymn-writer and expositor, says "The Christian." A man of wide learning, he added to his pastoral work, chiefly at Northampton, the cares of an academy for the training of ministers and others. He excelled in authorship, being specially remembered to-day by his "Family Expositor" of the New Testament, and his "Rise and Progress of Religion in the Soul." Of the many hymns that came from his pen, some are still in general use, including "Awake my soul, stretch every nerve," "Hark the glad sound, the Saviour comes," "O God of Bethel, by whose hand," "O happy day that fixed my choice," and "See Israel's gentle Shepherd stands." On the motto of his family, *Domus vivamus in amicus*, he wrote an epigram which Dr. Samuel Johnson regarded as one of the finest in the language, and which is a telling message for the present day:—

"Live while you live!" the epicure would say,
"And seize the pleasures of the present day."
"Live while you live," the sacred preacher cries,
"And give to God each moment as it flies."
"Lord, in my views let both united be:
I live in pleasure when I live to thee."

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