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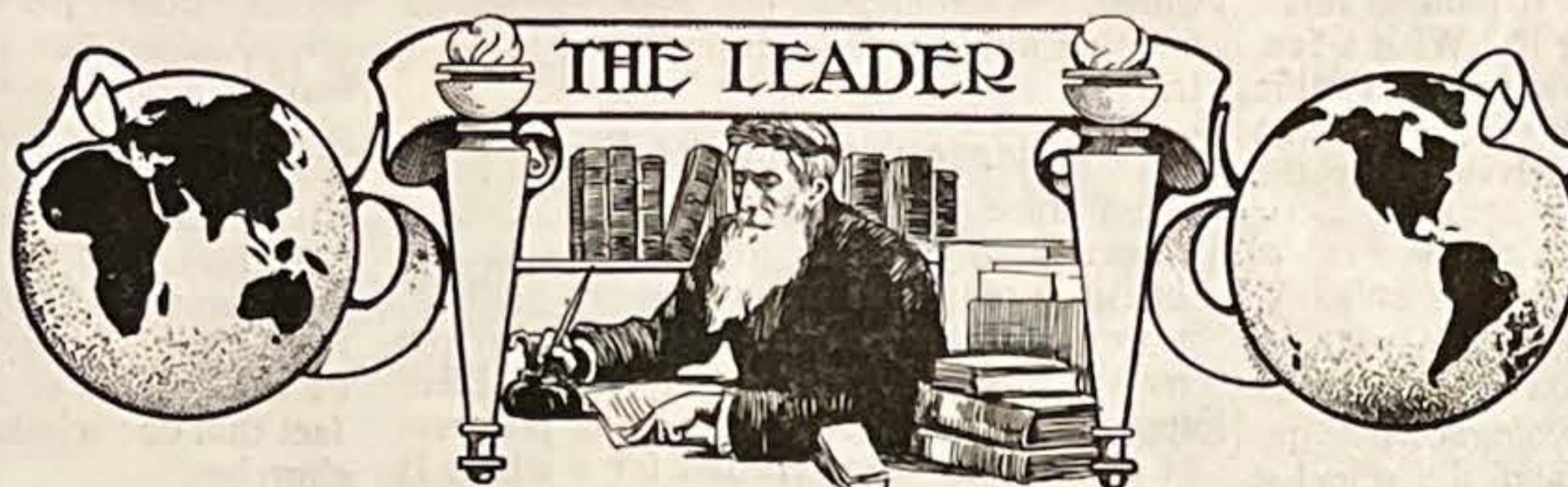
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What nature suggests, the Bible illuminates with all the glory of a divine revelation.



It is not a question of bulk, but of intelligence, of soul. If it were otherwise, then were an elephant of greater importance in the scheme of things than man.

MAN AND THE UNIVERSE.

The wonderful progress made in all departments of knowledge during the past one hundred years has produced two opposite effects upon the human mind. On the one hand it has filled the minds of some men with an overweening sense of their own wisdom and their ability to find a materialistic basis for all the phenomena they see around them. On the other hand, there are those whose increase of knowledge has been only a revelation of how little they really do know. With the latter class, it sometimes happens that the sense of inferiority is allowed to produce most undesirable results. Thus, a recent writer has it, "So marvellous is the expansion of the physical universe as revealed by the researches of post-Darwinian science, that some men of science, lost in the details of the specialist, have come to look upon man as a mere incident of that mighty cosmic process for which they can discover no apparent purpose." It is quite easy, of course, to understand the sense of littleness that comes over one, when he contemplates the vastness of the universe and the small space he occupies in it, but that does not justify any one in regarding man as a "mere incident" in the economy of things. The specialist is generally a man of narrow vision, and frequently attaches too great importance to his particular branch of study. The naturalist especially is liable to err in this particular, and to forget that he must co-ordinate his special branch with all other branches of knowledge.

Quantity versus quality.

Other than those whom we regard as specialists have experienced the same sense of man's littleness when contemplating the wonder and glory of God's creation, but have not been sufficiently unphilosophic to ignore man's pride of place in it all. The first thought has been succeeded by a second, as it was in the case of the Psalmist. "When I consider the heavens, the work of thy fingers, the moon and the stars which

thou hast ordained; what is man that thou art mindful of him, or the son of man that thou visitest him?" This was the first thought in the mind of the Psalmist, but the second restored man to his rightful place. "Thou hast made him a little lower than the angels, thou hast crowned him with glory and honor. Thou madest him to have dominion over the works of thy hand, thou hast put all things under his feet." It is not a question of bulk, but of intelligence, of soul. If it were otherwise, then were an elephant of greater importance in the scheme of things than man. To give the first place to size or distance is not a sign of wisdom, but the reverse. The bulk and distances of the planets which are found in the visible universe impress one with a sense of sublimity, but this fact need not destroy our sense of the relative value of things. Jupiter, with all its bulk and immense distance from our earth, is relatively not so valuable or so wonderful as the man who can measure its size and tell its place in the solar system.

God's care for little things.

What has been called the "astronomical objection" to Christianity, which takes the form of enlarging on the illimitableness of the universe disclosed by science in contrast with the peculiar interest of God in man in the Christian gospel, is touched upon by Professor Orr in an article on "Science and Christian Faith." He says: "Thoughtful people have come to realise that quantitative bigness is no measure of God's love and care; that the value of a soul is not to be estimated in terms of stars and planets; that sin is not less awful a fact even if it were proved that this is the only spot in the universe in which it has emerged. It is of the essence of God's infinity that he cares for the little as well as for the great; not a blade of grass could wave, or the insect of a day live its brief life upon the wing, if God were not actually present and minutely careful of it. Man's position in the universe remains, by consent, or rather by

proof, of science, an altogether peculiar one. Linked between the material and the spiritual, he is the one being that seems fitted, as Scripture affirms, to be the bond of unity in the creation (Heb. 2: 6-9). This is the hope held out to us in Christ (Eph. 1: 10). One should reflect also that, while the expanse of the *physical* universe is a modern thought, there has never been a time in the Christian church when God—himself infinite—was not conceived of as adored and served by *countless hosts* of ministering spirits. Man was never thought of as the only intelligence in creation. . . . Astronomy's splendid demonstration of the majesty of God's wisdom and power is undiminished by any feeling of disharmony with the gospel."

Readjustment unnecessary.

The wonders, therefore, of God's creation do not disturb the fundamental ideas of Christianity. They do not call for any readjustment of the Christian faith. In this matter some of our newspaper writers make serious blunders. Thus the *Argus* in its Saturday's leader speaks about the increasing knowledge of the universe and of the necessity of religion adapting itself to it. "Belief as well as scientific knowledge," it says, "has to be progressive if it is to retain its hold on thinking men and women." The thought comes to us here that if these writers were compelled to define their terms it would be easier to follow them. In what sense is it meant that religion is to be progressive—and by religion in this case we mean Christianity? It is not clear to us that it is within the province of science to be the revealer of spiritual truth. Scientists deny that it is, and we accept their denial. Progress in spiritual truth is not dependent upon our increased knowledge of the universe. Those who assume that it is, do not understand the subject they are dealing with. They are still obsessed with the idea that religion and science are antagonistic to each other. The fact is that they move in different spheres, and it is the

function of religion to fill up the gap that science cannot bridge. The late Professor Tait, writing in the *International Review*, said: "The assumed incompatibility of religion and science has been so often and confidently asserted in recent times that it has come to be taken for granted by the writers of leading articles, etc., and it is, of course, perpetually thrust before their too trusting readers. But the whole thing is a mistake, and a mistake so grave that no truly scientific man runs, in Britain, at least, the smallest risk of making it. With a few very singular exceptions, the truly scientific men and true theologians of the present day have not found themselves under the necessity of quarrelling."

Mistakes on both sides.

It is true, of course, that mistakes have been made on both sides. Mistakes that were the result of the theologian not understanding his religion, and the scientist not understanding his science. Properly understood, religion and science are mutually helpful. Science, not as revealing any new spiritual truth, but as helpful in understanding more fully the illimitable power of the Creator which Christianity reveals to us. On the other hand, Christianity, as the spiritual revelation of God to man, assists the scientist to unlock the mysteries which his science cannot touch. Nature itself, though eloquent of God, is only partial in its revelation. Lord Kelvin, the late acknowledged master in the scientific world, writing to the *Times*, said, "Forty years ago, I asked Liebig, walking somewhere in the country, if he believed that the grass and flowers which we saw around us grew by mere chemical forces. He answered, 'No, no more than I could believe that a book of botany describing them could grow by mere chemical forces.'" What nature suggests, the Bible illuminates with all the glory of a divine revelation. This revelation has been accepted as final and complete by the greatest thinkers of this and bygone ages, and those who lived the longest and felt its power the most, have been the first to admit that it had heights they had failed to reach. This world of ours would be a good one to live in if all "thinking men and women" would accept this revelation and live up to it.

Editorial Notes.

A Paper in Every Church Home.

In the United States one hundred and twenty-seven churches have adopted what is called "the wholesale plan" of putting the *Christian-Evangelist* into every home connected with the church. In this plan the church orders the paper and collects subscriptions from those able and willing to pay, and the others get free copies. These churches believe it pays to distribute the *Evangelist* thus, while the publishing company has no bother in collecting subscrip-

tions. The result appears to be satisfactory all round. The paper becomes one of the ties binding the members to the local church, while the articles and news give them a clearer knowledge and wider vision of our mission and progress as a people. Other churches adopt the same plan with papers other than the *Evangelist*, and the hundreds of congregations thus supplied are led to realise more fully their privileges and responsibilities as members of Churches of Christ. We commend this Americanism as one that might well be acclimatised in Australia.

Temperance Ebb and Flow.

For some years past the temperance sentiment rapidly gained ground, and at one time it appeared as if, in America at least, it would sweep away all opposition in the very near future. Of late, however, there appears to be a reaction, and the progress of reform has been arrested for a while. It is two years now since any new State adopted prohibition, and amendments in this direction have been defeated in a number of the States. History is thus repeating itself. Waves of temperance reform sweep high upon the shore and threaten for a time to carry all before them, only to be followed by a disappointing ebb. Possibly the advocates of prohibition, encouraged by progress, forget that this is the outcome of continued energy, and relax their efforts until the prospect of defeat nerves them up to renewed activity. However that may be, it is encouraging in taking a comprehensive view to notice that although the advance of prohibition progress may at times be checked, and the tide even recede for a time, this is only temporary, and will be succeeded by a tidal wave higher than any of its predecessors. A set-back for the present is sure to be followed by a victory in the future. Temperance sentiment may, like Paul, have to march in chains or even to suffer shipwreck on the voyage, but still its destination will be reached and its advocates, like the apostle, have reason to "thank God and take courage."

Some Conference Statistics.

For reasons difficult to understand, some of our State Conferences do not publish statistics. This is to be regretted, as they are very valuable for purposes of reference and comparison. However, the States of Victoria, South Australia, Queensland and West Australia always present full statistical reports to their Conferences, and it is to be hoped the others will fall into line. In N.S.W. and W.A. decreases of membership are reported of 74 and 127 respectively, while Victoria reported a net increase of 198, and S.A. 281, the net increase for the four States combined being 278. This can scarcely be called satisfactory. It would at first sight appear that with all their enthusiasm and expenditure the churches are doing little more than beating time. But it is not wise to draw conclusions from a single year's report. In N.S.W., for example,

which this year, owing to a general revision of church rolls, reports a decrease, the progress for the past few years has been most decided. Five years ago there were 21 churches with 2665 members, and there are now 35 churches with a membership of 3883. In the same period the Bible Schools have increased from 11 to 27, and the scholars from 1622 to 2470. Turning to the losses, the large number by revision of rolls at once arrests attention. In the four States no less than 1360 names were thus struck off. Against this we have 159 restorations, leaving a net loss of 1201. The total baptisms were 1420, so that for every 7 baptised 6 were thus lost to our membership. The other gains were of believers formerly immersed, and 146 were called home. A net increase of 707 scholars in the Lord's day Schools is very encouraging. The value of the schools may in part be seen in the fact that 624 scholars were received into the churches.

An Unsatisfactory Item.

The one most unsatisfactory item in the Conference statistics is the very serious leakage in the membership. Unfortunately this is the chronic state of affairs. As seen in the preceding note, for every seven members who during the past year were publicly received in the front door by confession of Christ and baptism, six quietly slipped out at the back. How to arrest or prevent this deplorable leakage has frequently been discussed at Conference gatherings, but it still continues. It is this that gives significance to the motto, "Each one keep one." It may be we have devoted our attention too exclusively to the aim, "Each one gain one." We are apt sometimes to blame our system of evangelism, or the evangelists themselves, for the baptism of unfit candidates, and it may be our preachers are not always sufficiently careful. But we are persuaded that the large proportion of those who drift out might be retained if more care were taken. Two important factors in producing a lack of interest on the part of new converts are the failure of the church to care for their spiritual growth, and the neglect of elders and preachers to give them definite work. There is no reason why large success of evangelistic work should be followed by a reaction. The 3000 converts of the great Pentecostal revival "continued steadfast." One cause of this doubtless was that they "were of one heart and one soul" and they lived in an atmosphere of love and activity. Our American papers of recent date give an account of the result of a mission held by Scoville in Lincoln, Nebraska, three years before. There was an immense ingathering, and the writer says that "having had no bad after-effects, we are beginning to wonder whether we are going to have any at all. There has been such a splendid feeling of co-operation among the five churches of Christ in and about the city that we must hail the Scoville meeting as a great boon, an unquestionable blessing, and the beginning of an era of a new activity." One

church has so grown that it has erected a magnificent building to seat 1500, while another with 425 members has grown to 1050 and also erected a splendid new house of worship, and the other churches have proportionately advanced. The writer says, "We have certainly had good leadership and a devoted consecration since the time of the Scoville meetings, but we admit that at

that time our eyes were opened, and we began to see visions and to dream dreams." This doubtless explains the success in retaining their converts. Churches with a good leadership and devoted consecration and the faculty of seeing visions, will not have to make annual reports of serious leakage.

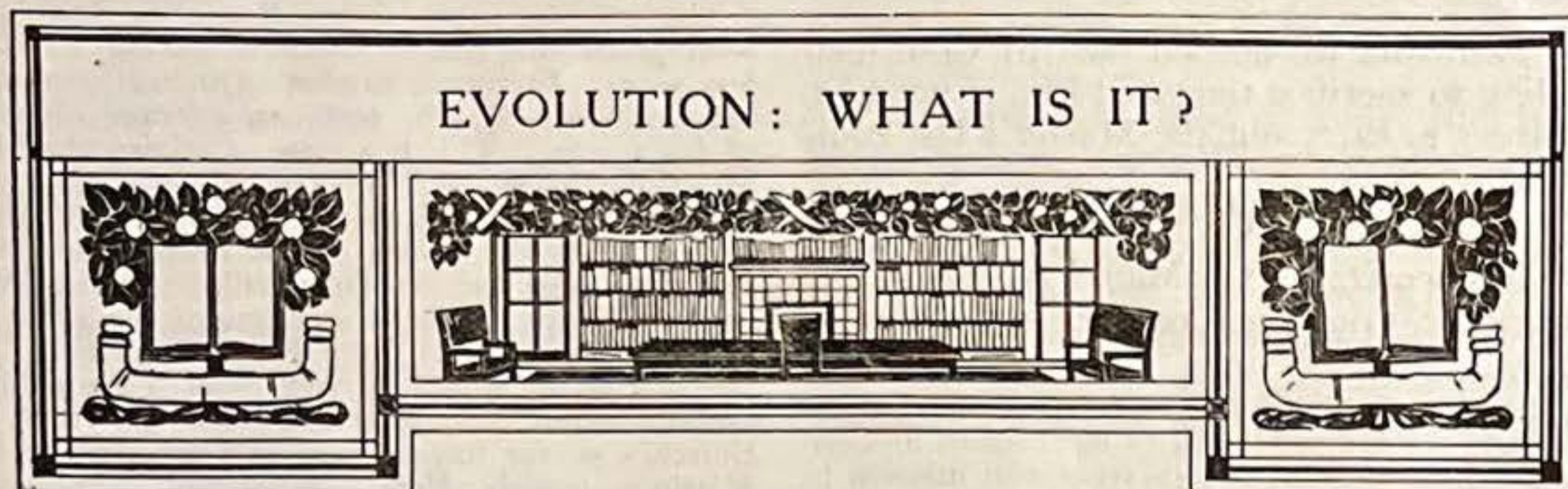
experience upon which we must base our arguments. The student of natural philosophy is overwhelmed with evidence of the wisdom displayed in the adaptation of means to ends throughout the whole world of nature, and the result is that few competent students deny the existence somewhere, somehow, of an originating first cause, call it by what name you will.

Adequate explanation.

But if it is admitted that the animals, or to give the argument a larger scope, the flora and fauna of any age, were "perfectly adapted to the natural phenomena by which they were surrounded," then they must have been of the highest type compatible with those conditions or phenomena; and being of the highest type, that surely precludes the idea of an evolution to a higher type, and leaves us still seeking for some adequate explanation of creation, unless we are prepared to accept the simple Mosaic statement, "In the beginning God created the heavens and the earth." If we accept the idea of an Intelligence working through the ages, then though we may not be able to gain admittance to the "workshop" and see the "Almighty Workman" working out his wondrous designs, yet arguing from the known steam engine to the unknown phenomena of an antiquity at which we can only guess, we can contain our soul with patience and conclude that, as man is the highest manifestation of the Creator's power and wisdom, there may yet be regions where those powers and aspirations of our nature which are unsatisfactory under present conditions may be satisfied and glorified, and we are justified in saying with the Psalmist, "The heavens declare his glory and the earth showeth forth his handiwork."

Degeneration.

One other point bearing strongly on this presentation of the case. Many animals, some plants and grasses, have been modified and improved within the ken of human experience. For instance, the high grade cow of to-day is a very superior animal to any which obtained two hundred years ago, so the highest grade of horse is a vast improvement on his forbears of centuries ago; but behind all these alterations and improvements as seen in animals, plants, and grasses, human intelligence has been at work, and is wholly responsible therefor, and once let that intelligence be removed and its power be unfelt for even a few generations and deterioration at once begins, and continues until the subject reaches the stage from which it was originally rescued by the mind of man. We have absolutely no evidence of beneficial change in any animal, plant, or grass apart from the influence of human intelligence brought to bear on it. "Degeneration," not "Regeneration," is writ large over that part of creation which having once been subject to human control and guidance is no longer subject thereto. Human intelligence, that wonder-



By H.N.B.

I suppose there is no subject more talked about than this, while at the same time it is more imperfectly understood than any other upon which men and women love to descant.

Definition.

The definition of the term is difficult, as there are so many theories in connection therewith; but a workable one would be something as follows: "The development from the inferior to the superior," or, "Progression from a lower to a higher state of perfection." In recent history we have many illustrations of this. Perhaps the most notable is that of the steam engine. Going back to the time of Stephenson and Watt, we have a machine capable of doing certain work, but between the machine of that day and that of to-day there is an immense difference. But, *the basic principle remains the same*; they are all steam engines, but year by year the *mind* of man has been bent on improving them, and as a result of this we have the development of the steam engine "from a lower to a higher state of perfection." And as a result the steam engines of to-day are capable of doing manifold more work than could their prototypes of the day of Watt, but they can also do anything that Watt's or Stephenson's engine could do, proving that though developed they belong to the same class of machine. In every avenue of human progression the same facts are seen. The human mind is able to improve, alter, or destroy most of those things upon which it concentrates its attention, whether it be a steam engine or a tobacco pipe, a Morse instrument or a flying machine.

At grips.

But it may be asked, "What has all this to do with the theory of evolution, as applied to natural phenomena?" I think it has a good deal to do with it, as we must argue from the known to the unknown, from the seen to the unseen, from the tang-

ible of to-day to the intangible of ages long past. My definition of the word, in fact any definition which defines and does not obscure it, recognises an unrolling from stage to stage; Darwin and his disciples say "from the earliest form of life manifested on our planet to the latest, from the lowest to the highest," and the boldest amongst them wish us to believe that blind chance, not ordered intelligence, is responsible for the phenomena of nature, and it is just here that we wish to come to grips with them. In the illustrations hinted at above, ordered intelligence is responsible entirely for the results achieved; and that is in accord *with the whole of our human experience*, and if we admit that in any sense evolution may be postulated of natural phenomena, we must also admit that it also must be the result of an active, almighty and immortal intelligence acting through nature in some such way as the human intelligence acts on those things with which it concerns itself.

Environment.

But our definition demands an unfolding from a lower to a higher state, from a less perfect to a more perfect, and here again we have only human experience to guide us. Now is it true, can it be truthfully affirmed, that geology, or physiology, or any other of the numerous ologies with which we tag our knowledge—is it true that there has ever been found an imperfect animal? And by imperfect I mean one that was not entirely suited to its environment. If such there be, I have yet to hear of it. I think the evidence is entirely to the contrary effect. Geology affirms that through all the ages, howsoever many they may have been, the animals living in any age were exactly suited to the conditions under which they lived." In other words, they were *perfectly adapted* to the natural phenomena which surrounded them. Here again, this is entirely consistent with the whole of human

ful thing which places man above every other created thing, can not only raise the lower animals to a higher state of perfection; it can also make man himself more perfect as the years go by, and thus there has been, here is, and there will be, an

evolution which in the years to come will place the human race on a still higher plane of perfection and make it worthy of its origin and its destiny. For

"Trailing clouds of glory do we come
From God, who is our Home."

Tasmanian Conference, 1911.

The fifteenth Tasmanian Conference of the Churches of Christ was held in the Collins-st. church, Hobart, and began on Friday morning, April 14.

Jabez Byard, of Mole Creek, led a devotional service at 9.30, in which many of the brethren took part.

At the roll call of delegates the following brethren took their places at the tables:—

Western Creek and Caveside, C. Pearn. Circular Ponds and Mole Creek, J. Byard. South Road, Robt. Hutton. Primrose Park, E. Taylor. Launceston, Peter Orr. Kelleve, T. R. Cleary and W. Clifford. Nubeena, J. Williams, F. H. Burdeu, F. Elwick Smith. Geeveston, C. Hale, F. Ashlin. Esperance, G. Manifold. Hobart, J. Adams, J. Adcock, N. A. Cooper. Executive Committee, G. Spaulding, W. R. C. Jarvis, J. H. Cleary, W. Ross, G. Manifold.

Bro. Spaulding, as Conference President, took the chair, and gave a hearty welcome to the delegates and visitors present. Bro. Manifold, in his word of welcome, expressed his pleasure at the number of delegates present, and also the hope that the Conference would mark the dawn of a brighter and better day for the Churches of Christ in Tasmania.

In response, Bren. Byard, J. Williams, F. H. Burdeu, W. Clifford, R. Hutton, C. Hale and Peter Orr thanked the Hobart church for the kindly welcome given, and re-echoed the sentiments that the Conference would prove a source of great good to the whole brotherhood.

Greetings were read from the Conferences sitting in Melbourne and Sydney; from the S.A. Conference Committee through D. A. Ewers; from the Federal Executive through J. E. Thomas; and also personal greetings from Norman Smith, Tasmania's first representative at the Bible College, and from Thos. W. Smith, Sydney.

Resolved, "That the greetings read be acknowledged and reciprocated."

Resolved on the motion of Bro. Jarvis, seconded by Bro. Orr, "That the fraternal greetings of this Conference be conveyed to the Baptist Union now sitting in Hobart."

A letter was read from W. Moffit, stating his inability to be present on account of ill-health, and expressing the hope that the Conference would prove an unqualified success in every particular. The letter was received, regret being expressed at the cause of Bro. Moffit's absence.

Bro. Spaulding gave the President's address, taking as his text, "The Great Commission," and said that in order to evangel-

ise Tasmania we needed men of God, men willing to sacrifice time and life, if need be, in order to carry out the Master's last command.

EXECUTIVE'S REPORT.

The Secretary, G. Manifold, read the Executive Committee's report, which ran as follows:—

Through God's abundant mercy and loving-kindness we are privileged to meet again in Conference. In view of our message and mission to the world, we cannot help being concerned at our growth. Now is the time for a forward move. And to obtain this we must be keenly alive to the importance of making the most of our present opportunities. Not only do existing churches need strengthening, but there are many places in this island State where we are absolutely unknown. To meet this need we must imbibe the missionary spirit of the early church and become intensely aggressive. And this will take prayer and sacrifice, money and men.

1. COMMITTEE.

When the Executive was called together on December 12, 1910, Bren. Prior, A. W. Adams, and D. W. Adams tendered their resignations. Their places were filled by Bren. Ross, Dalgleish and Manifold. Seven meetings were held, the attendance of the various members being as follows:—Jarvis, 5; Cleary, 7; Spaulding, 7; Dalgleish, 4; Ross, 5; Manifold, 7.

2. HOME MISSION FIELDS.

Through the private co-operation of a few members of the Collins-st. church, it was made possible to place Bro. Hale as evangelist last June with the church at Geeveston. Since then application was made to your Committee for help, who granted £3 in response to their appeal. We feel that we ought to assist this needy church in maintaining a preacher in that important field, until it is strong enough to support itself. We do not want to repeat the mistakes of former years, in starting churches in different centres, and then leaving them to languish and die. Launceston, in its report, has also asked for the co-operation of the brotherhood in establishing a strong church in the northern capital. Elsewhere we make recommendations concerning it and other struggling churches in the Northern District. If we are to hold the ground already occupied, to say nothing of entering new territory, we must endeavor to secure the services of able evangelists.

3. STATISTICS.

The returns from the churches are not as satisfactory as we would like. Some of them are incomplete. While there have been some gratifying additions to chronicle, yet there have also been some extremely heavy losses in the way of revision of roll and discipline. These heavy losses could doubtless have been avoided if some of the churches had been not only guided and governed by men capable of taking the oversight of the flock, but also periodically visited by an earnest evangelist whose addresses and presence would do much to deepen the spiritual life and fire the churches with missionary activity and zeal.

4. SPECIAL MISSIONS.

Bren. Harward and Binney on their way to New Zealand put in a week in Hobart. Such

was the interest aroused and the good accomplished, that we are convinced that it would be the best investment for the Tasmanian brotherhood to secure the services of these brethren, or other efficient evangelists from the mainland, and support such in holding special tent missions in the different centres. One member of the Hobart church has generously purchased a tent for this particular work, and we feel sure that this is the earnest of a fervent evangelistic spirit that is yet to be awakened.

5. FINANCES.

The balance sheet shows that very little has been given for Home Missions during the last few years. In round numbers £70 has been contributed since March, 1906, an average offering of £14 a year. This is a state of affairs of which we cannot be proud. We are only playing at the business of Home Missions. This matter must be laid upon the hearts of the brotherhood, before any adequate response will be made. We need to be taught the blessedness of the grace of systematic giving for "the King's business." In this matter we would do well to heed the exhortation of Paul, "Be ye enlarged." This year two churches so far have contributed towards Home Missions, namely, New Ground and Launceston. Hobart generously gave the services of their evangelist at different times to the churches at Geeveston, Bream Creek, and Port Esperance.

IN CONCLUSION.

Your Committee commend to your prayerful consideration the recommendations that are found printed on the programme. We also express the hope that the coming year on which we enter will be marked by a united aggressive effort on the part of the whole brotherhood, and that God will be pleased to bless our endeavor with an abundant increase.

The Secretary also read the financial statement, which showed that the balance handed over from the late Treasurer amounted to £9/14/10; that offerings for Home Missions had been received from New Ground, £3/17/6; Launceston, £3 5/3; and for Conference Expenses Fund there had been contributed £3/3/6, making a total of £20/1/1. The expenditure, including grant to Geeveston, and Secretary's travelling and petty expenses, amounted to £5/0/3, leaving a balance of £15/0/10.

Reports from the churches were read, a digest of which is given as follows:—

Western Creek and Caveside.—A new church building is being erected, which will be completed in six weeks.

Circular Ponds and Mole Creek.—A small but energetic membership under the leadership of Bro. Byard; have several preaching stations.

New Ground.—The membership, though scattered, meet around the Lord's table every Lord's day.

South Preston.—A field very full of promise; makes an earnest appeal for evangelistic help.

South Road.—In spite of hard work and uphill fight, a cheery, optimistic spirit makes all have a mind to work.

Primrose Park.—The prospects are very bright, the time and talents of the brethren being fully taken up in preaching at several outstations.

Launceston.—Makes an urgent appeal for evangelistic help in order to remove their reproach, and establish a strong church in the northern capital.

Kellevie.—The future prospects are not very bright.

Nubeena.—Rejoices in having preaching stations at Koonya and Carnarvon.

Geeveston.—Prays that financial assistance will be continued so that an evangelist may be retained in that field.

Esperance.—A fairly large and prosperous population, but very indifferent to the gospel. An energetic evangelist placed here would do great good.

Hobart.—Missionary spirit growing, the church being built up spiritually, and rejoicing in a flourishing Bible School from which a rich harvest will be reaped.

The statistics showed a decrease in church membership, mainly through revision of roll and discipline, and also churches dying out altogether, but it also showed an increase in the Bible School of scholars and teachers. The present membership stands now at 544, together with 286 in the Bible School, with 36 teachers, the additions from the Bible School being 29.

The reports and financial statement and statistics were adopted.

The election of officers and Home Mission Committee resulted as follows:—

President, W. R. C. Jarvis.

Vice-President, R. Hutton.

Secretary, G. Manifold.

Treasurer, H. C. Rodd.

Committee: W. Ross, J. H. Cleary, G. Spaulding.

The Constitution was amended in two particulars, (1) Providing for the appointment of a F.M. Committee to act under the guidance of the Federal Executive, and (2) Making provision to have all business before the H.M. Executive eight weeks prior to the Conference, so that the agenda paper and reports, etc., could be placed before the churches two weeks before the Conference met.

Bro. Jarvis brought before the Conference the great need for the appointment of a Trust Board. He stated that considerable property in land and buildings had been lost to the brotherhood through a struggling church being unable to finance its obligations, or that other causes operated which led to a church being compelled to sacrifice its property. It was resolved that this matter be brought up at next Conference with a view to the taking of such necessary steps as will safeguard the property of the brotherhood.

FRIDAY AFTERNOON.

Robt. Hutton led the devotional service.

Bro. Spaulding then inducted the new President, Bro. Jarvis, into his position, who, in his reply, thanked the Conference most heartily for the honor, and pledged himself to do his best to fill the position worthily, and hoped that the coming year of service together would be the most blessed in our history.

On account of lack of time, the Bible Study by Bro. Manifold had to be deferred.

J. McG. Abercrombie gave the Conference Essay, or rather an address on "Christian Co-operation." He pictured the world divided into innumerable parties because of the caste and class, political and social distinctions. Then he instanced the Church of

Byard, W. Ross, E. Bulgin, J. Adcock, C. Hale, G. Manifold, W. R. C. Jarvis.

A vote of thanks was passed to Bro. Abercrombie, who made a suitable acknowledgment.

Bro. Jarvis made a brief verbal report concerning the Federal Conference held in Adelaide last September.

It was resolved, "That the appointment of delegates to the next Federal Conference be left in the hands of the Home Mission Executive."

HOME MISSION RALLY.

After the public tea meeting a Home Mission Rally was held, presided over by Bro. Jarvis. The following brethren took part:—

F. Ashlin spoke on the needs and prospects of Geeveston, making an appeal for an evangelist in that promising field.

W. Clifford told of past difficulties and present achievements in Bream Creek.

F. Elwick Smith advocated the better circulation of our literature, and urged the Conference to put a man in the field right away for that very work.

F. H. Burdeu said that the best argument for Home and Foreign Missions was the Christian life in the individual, and as representatives of the King of kings we should live accordingly.

Jabez Byard in an inspiring address emphasised the need of fervent prayer. Pray to the Lord of the

harvest, and laborers will be thrust into the harvest field.

Jas. Adcock advocated more sociability. The world was needing friendship and fellowship of the right kind. Also a more liberal use of printer's ink. Encouragement was another great boon. "Preach and live the gospel of hope and help to others."

J. Williams made a plea for a more diligent study of the Bible. "Read the Word, don't read trash."

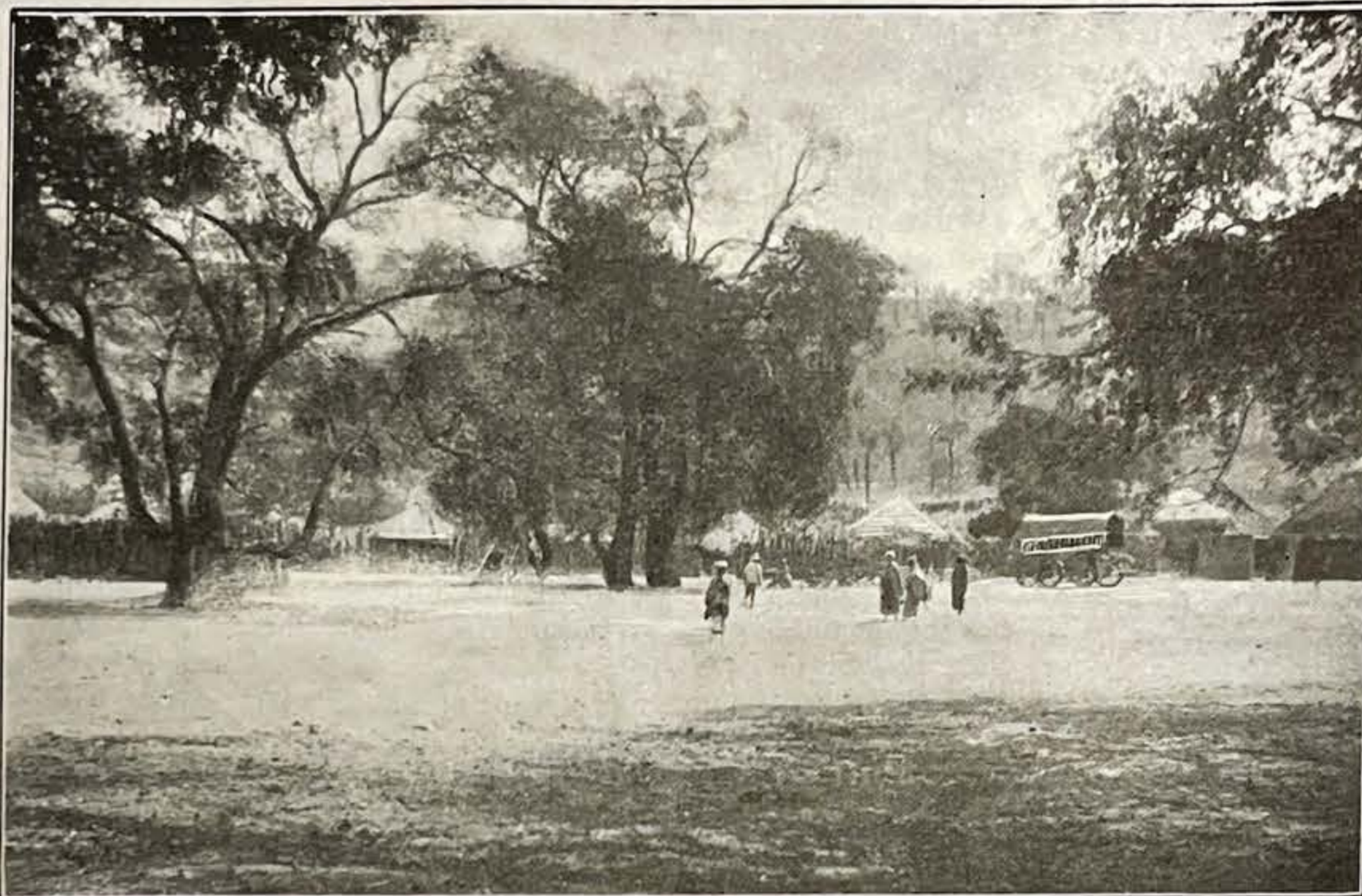
J. McG. Abercrombie showed how all problems could be solved in Jesus.

An enthusiastic Home Mission Rally was brought to a close at 9.45 p.m.

SATURDAY MORNING.

The devotional service was led by F. H. Burdeu, after which the President took the chair.

The following recommendations of the H.M. Executive were unanimously carried:



The Kotla or Place of Court, King Khama's Country.

Here Khama and his chiefs sit in court. The crowd squat Maori fashion on the ground. A large stone church is to be built here, to cost approximately £10,000. Khama is said to be worth a million sterling. This photograph was taken by J. Sherriff, Bulawayo, South Africa.

God, concerning which it was the aim of Christ to make one universal brotherhood, accepting the one Book, and acknowledging the one Lord. Yet even she was rent asunder by sects and parties. Coming to our own brotherhood, he showed that in spite of the grandeur of our plea which we advocate, yet we were face to face with the fact that as a church we had not been a success but a failure. The causes of the failure were three, (1) Unfaithfulness to our plea; (2) Predominance of human nature; (3) Faulty conception of the New Testament church. The remedies suggested were: A deeper insight into the spirit of Jesus, better organisation, up-to-date methods, training of the young, enlistment of every disciple as a worker, circulation of our literature, and a more loving spirit towards members of other churches.

The following brethren took part in the discussion: J. H. Cleary, T. G. Prior, J.

1. That a united endeavor be made this coming year to place an efficient evangelist at Launceston, who would also labor with the other churches in the Northern District.

2. That, recognising the need for consecrated and cultured preachers of the Word, we heartily support the claims of our own Bible College.

3. That the Tasmanian churches unitedly observe Home Mission Day, the first Lord's day in February; Foreign Mission Day, the first Lord's day in July; in line with the brotherhood in the other States.

4. That we endeavor to secure Bro. Harward, or some other able evangelist, to hold tent missions throughout the State.

5. That, as the Bible School is the most fruitful field and best training ground for securing and keeping young converts, we urge that Bible Schools be established in every church.

6. That we heartily recommend the AUSTRALIAN CHRISTIAN to every disciple as an effective means of information, indoctrination, and inspiration.

It was resolved, "That the churches employing evangelists full time, shall, if possible, place their services at the disposal of the H.M. Executive, with the object of strengthening and organising the weaker churches, and also opening up new fields."

Bro. Ross moved, and Bro. Byard seconded, "That the hearty thanks of the brethren be extended to Bro. and Sister Manifold, for their determined efforts in promoting such a successful Conference." The motion was carried by acclamation.

The meeting closed with prayer.

FOREIGN MISSION RALLY.

On Saturday evening a Foreign Mission Rally was held, Robt. Hutton, Vice-President, being in the chair.

Bro. Hale spoke on "Prayer and Sacrifice"; Bro. Manifold on "Enlargement in Vision, Endeavor and Enthusiasm"; E. Taylor on the "Constraining Love of Christ"; E. Bulgin on "Our Present Needs and Privileges." Two Chinese brethren (Messrs. Fangett and Chung) sang a duet.

The Secretary's report dealt mainly with the appointment of the Committee at the request of the Federal Executive, Bro. and Sister Strutton's visit to Tasmania, and that three additional workers were being sent out to our Australian Station in India.

The Treasurer gave his statement, which showed that £36/14/4 had been raised last Foreign Mission Day, and that since then £12/14/7½ had been contributed, and various expenses incurred which left a credit balance of 6/11 in the treasury.

The reports were adopted.

The election of Foreign Mission Committee resulted as follows:—

President, G. Manifold; Vice-President, Peter Orr; Secretary, N. J. Warmbrun; Treasurer, H. C. Rodd. Committee: Bren. Spaulding and Cleary; Sisters Manifold, Whitworth and Tatnell.

It was resolved, "That the next Conference be held next Easter, either at Launceston or Hobart.

Hearty thanks were expressed for the splendid attendance of the country members, also to the brethren in Hobart for their hospitality, and to the sisters for their services at the tea meeting.

A most successful Conference was closed with the Doxology and prayer.

SISTERS' CONFERENCE.

On Saturday afternoon the sisters in Tasmania held their first Conference, delegates being present as follows:—Launceston, Mrs. Lewis; Nubeena, Mrs. T. Spaulding, Mrs. Kingston, Mrs. E. Woolley; Hobart, Mrs. Geo. Smith, Mrs. Spaulding, Mrs. Manifold, Mrs. Brown, and Miss Whitworth.

The devotional services were led by Mrs. Lewis.

The President, Mrs. Manifold, gave a kindly welcome to the delegates and visitors present, which was responded to by Mrs. Lewis and Mrs. T. Spaulding.

Correspondence of a congratulatory nature was read from Horace Kingsbury and Miss Hill, Melbourne, and from Geo. Howard, South Preston; Jabez Byard, Mole Creek, Mrs. Clifford, Bream Creek, and from A. R. Taylor, Primrose Park. Apologies were received from Mrs. Mooney and Miss Tatnell.

The President gave an inspiring address on "Our Responsibility as Christian Women," in which was set forth our duty to our homeland, and also towards our heathen sisters.

Mrs. G. Spaulding gave a well prepared paper on "Church Visitation." A discussion followed in which Mrs. Brown, Mrs. Woolley and Miss Whitworth took part.

The next paper was that dealing with the "Aims and Objects of the Interdenominational Missionary Depot," which was given by Mrs. Geo. Smith. A helpful discussion followed, led by Miss Whitworth and Mrs. Manifold.

A paper was read by Miss Whalagan on the vital subject of "Living for Christ."

Mrs. Geo. Brown gave an address on the "Origin and Work of the W.C.T.U." Mrs. Spaulding led in the discussion that followed.

Before the business session came on, the meeting was thrown open to the visiting brethren. This privilege was availed of by Bren. Manifold, Hutton, Orr, Taylor and Burdeu, who congratulated the sisters on the successful inauguration of their first Conference, in the splendid businesslike way the Conference was carried on, in the helpful addresses given, and in the desire awakened to see the women in all the Tasmanian churches organised for Missionary work.

Mrs. R. Humphries sang very feelingly the solo, "Nearer, my God, to Thee," which was much appreciated.

At the business session a report was read by the Secretary, Miss Whitworth, of the

Hobart sisters' monthly missionary meeting, where money was being raised for the support of a Bible woman in India. The report was adopted.

The Treasurer, Mrs. Spaulding, gave the financial statement, showing that £2/0/6 was in hand. The report was adopted.

The Dorcas Class report was given by Miss C. Tatnell. It showed that the class had been in existence 23 years, and now numbers 23 active members and 21 honorary. In the past twelve months 63 garments had been made and 3 pairs of boots distributed, and 4 families supplied with groceries. Donations had been sent to the District Nursing Association, and the Hobart Central Mission. At Christmas monetary help was given to five deserving cases, and a golden thankoffering set apart for the Lord's work in Hobart. Miss E. Woolley spoke of a Dorcas Class having recently been formed in Nubeena, with every hope of successful work being accomplished. The Dorcas Class report was adopted.

The recommendations of the Executive were unanimously carried:—

(a) That the Tasmanian sisters support a Bible woman in India.

(b) That a sisters' monthly missionary meeting be held in every church.

The election of officers resulted as follows:—

President, Mrs. Manifold. Vice-President, Mrs. Lewis (Launceston). Treasurer, Mrs. G. Spaulding. Secretary, Miss Whitworth. Committee: Mrs. Brown, Mrs. G. Smith, Mrs. E. Woolley (Nubeena).

The work of framing a Constitution was left in the hands of the incoming Executive.

It was suggested that wherever possible the churches be visited and the sisters organised in missionary work.

Votes of thanks were passed to the visiting sisters, and the Committee, and all others who had contributed in making the Conference such a success.

Devotional exercises closed the meeting.

The Dispensation of the Spirit.

By A. W. Jinks.

Christ Jesus came into the world to accomplish the work of redemption. When he finished that work he was taken up. But before he was taken up he promised to send the Holy Spirit in his name. On the day of Pentecost the Spirit came and clothed himself with men and women who were waiting for the promise of God.

The Spirit of God has come. He represents Christ on earth. The dispensation of the Spirit began when Christ sent him on the day of Pentecost. We are living in the dispensation of the Spirit. Christ is here by the Spirit. The Spirit applies what was done by Christ.

The question arises, What is the work of the Spirit? Did Christ send him to convert the world? No! The world is very far from being converted. To say that the Holy Spirit was sent to convert the world is equal to saying that he was not able to accomplish that work. Is Christ going to delay his coming until the world is converted? If the world has to be converted before Christ comes why are we told "to look," "to wait," and "to watch for" that great event?

The work of the Spirit is not to convert the world, but to urge the world to accept the Christ of God. We know that the world will not be converted when Christ comes. "When the Son of man cometh, shall he find faith on the earth?" (Luke 18: 8). Christ still further says: "This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come" (Matt. 24: 14). There is no hint in this verse about the world being converted. The gospel has to be preached for a witness. We are not responsible for the conversion of the world, but are for its evangelisation.

The Spirit of God was sent to convince and convict, but not to convert. Conversion is an act of our own. Conversion is the crisis at which a person turns to God. Conversion becomes possible when conviction is produced. Conviction can be produced by the Spirit when people heed the gospel message. If they heed not the gospel conviction is not possible. The Spirit of God reveals through the gospel that every person out of Christ stands guilty before God. The Spirit uses the gospel, and apart from that he does not and cannot work.

Why are men and women sent to foreign parts? To preach the gospel! Why are they anxious to preach the gospel, and why are we anxious that they should go to those parts? Because we believe that faith comes by hearing, and hearing by the Word of God.

Christians are to be filled with the Spirit. Malice, envy, jealousy, and all other works of darkness, are put away when Christians desire to drink deeply of the Spirit.

We need to bear in mind that God wants his Spirit to work in us mightily, so that we shall be able to hold forth the word of life, and thus live for the glory of God and the salvation of men, women and children.

It is true that people convert themselves, but our living of Christianity will influence for or against what we desire them to possess.

We need to be made meet for the Master's use, and that we shall be if we be filled with the Spirit.

We need men and women who will think of the glory of God, and not their own selfish ends. Those people bear and forbear. They give and take; they do not quarrel over non-essentials; they do not become sensitive but increase in sense and tact; and they do all they can to promote the glory of God.

This is the dispensation of the Spirit, but in and through those who by that person have been adopted into the family of God.

We have God in us, but let us work out our own salvation with fear and trembling so that the world may be influenced Godward.

We need more than the spark of the divine; we need the full blaze of divinity. When we get on fire for God and his truth we shall evidence the mighty working of the Spirit, the glorious freedom of the truth, the power of a consecrated life, and the abounding and boundless love of God.

Sisters' Department.

SOUTH AUSTRALIA.

The Executive met on April 6, devotional exercises being led by Mrs. T. H. Brooker.

Sunday School additions: Unley, 1; Hindmarsh, 5; Prospect, 1; North Adelaide, 2; Queenstown, 5; Maylands, 1; Norwood, 1; Total, 16.

Obituary, Mrs. Dumbrell. During the month three sisters had passed away—Sister Maslin, N. Adelaide; Sister Downes, Henley Beach; Sister Youngman, Grote-st.

Roll call of delegates. 26 responded. Collection, 13/-.

Treasurer's report, Mrs. Messent. Foreign Missions, receipts for March, 13/4; in hand, £18 16/8; Total, £19/10/-. Home Missions, receipts for March, £17/8/2; in hand, £9/2/10½; Total, £26/11/0½. General Fund, collection for March, 12 ½; in hand, £3/5/3½; Total, £3/17/8. Cards of sympathy, 6/6; Balance, £3/11/2.

Hospital Committee. Visits: Adelaide Hospital, 33; Destitute Asylum, 11; Children's Hospital, 10; Home for Incurables, 9; Consumptive and Cancer Home, 5; Sick and Aged, 25. Magazines, 594.—E. Brooker, Supt.

Foreign Missions. During the month meetings of an encouraging nature have been held at York, Norwood and Mile End. Special mention must be made of the Drawing-room meeting at York, arranged by Miss Norman. Over 50 assembled. A very enjoyable and profitable afternoon was spent. Collection amounted to 28/-. Sister Filmer writes: "The last shipment of goods was much appreciated, one of the natives making the remark, 'How kind the people in Australia must be, to send us all these nice goods. I wish we could do something to show our gratitude.'" Any church or sister having goods to send to Pentecost please send to Mrs. M. Haverland, Supt., O'Connell-st., North Adelaide. Amounts for month as follows: N. Adelaide, 18/2; Grote-st., 17/-; Hindmarsh, 5/5; Unley, 8/2; York, £1/8/-; Norwood, £1/5/-; Mite Box, 2/6; York, 14/1; Total, £5/18/4.

Home Missions. There have been several additions to the Home Mission churches during the month. Long Plain, 17 confessions, £20 collected for a thankoffering, and £13/5/6 toward tent chairs. The Committee is raising £65 for chairs for the tent. W. J. Taylor received a warm welcome to his new field at Semaphore. Amounts as follows: Narracoorte, £1; Long Plain, £1 12/3; Mile End, Mite Box, 5/-; Mile End, 12/4; Norwood, 12/3; Queenstown, 19/8; Maylands, £1/3/2; Grote-st., £2/0/10½; North Adelaide, £1/5/3; Total, £9/10/9½.—E. Ewers, Supt.

Proposed by Mrs. Mauger, seconded by Mrs. Johnson, "That six chairs be given towards seating accommodation in Home Mission tent."

Leader for next devotional meeting, Mrs. Cant.—A. E. Manning, Sec., North Parade, Torrens-ville.

The Society of Christian Endeavor.

RECONCILED THROUGH CHRIST.

Topic for May 29.

Daily Readings.

The enmity—Sin. Rom. 7: 7-13.

The guilty. Rom. 3: 9-20.

The penalty—Death. Rom. 5: 12-14.

The reconciliation. Col. 1: 12-23.

Justified by faith. Rom. 3: 21-31.

Accepted in the Beloved. Eph. 1: 3-12.

Topic—"Reconciled through Christ." Rom. 5: 1-11.

Do you know any personally who were very far off and are now brought nigh?

Have you yourself been joined to God in and by Christ?

An Illustrated Booklet.

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OF

A Chapel Built in a Day.

2 Portraits,

19 Photos Showing Various Stages in the Erection of the Building,

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We cannot localise our Lord and Saviour Jesus Christ.—*E. H. Bonsall.*



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Phone, Cheltenham, 132

A PAGE OF NOTES AND NEWS.

Bro. and Sister H. H. Strutton had a splendid time in South Australia.

Bro. Hadfield, of South Africa, it is expected, will speak in W.A., S.A., Victoria, and N.S.W. in July, on his return from his missionary work. He goes to New Zealand for a well-deserved furlough.

An unbelieving world will be slow to accept the message of a church which does not prove its sincerity by earnest missionary endeavor.—*W. M. Hollott.*

The F.M. number of the CHRISTIAN is now in course of preparation. We believe it will be of great interest.

The day of large things is not the day of large numbers, nor the day of much money, but the day of partnership with Christ. Let us be partners with God, and by a large offering on July 2 show how deep our love is towards the Master.

The address of Miss Rosa L. Tonkin is now 85 Yangtze-poo-rd., Shanghai, China. Correspondents please note the change of number.

A. F. Hensley reports thirty-five baptised at Bolenge, Africa, January 8. Sixteen were baptised at Longa on New Year's Day. Forty were recently baptised at Monieka and seventeen at Lotumbe.

In the last monthly report to hand from Bro. Plows from Baramati, India, he reports:—Villages visited, 23; Baramati, 31 times; addresses given, 103.

F. M. Rains writes that last year there were more than 1000 baptisms in the Philippines in connection with the F.C.M.S.

We cull the following from the monthly report of Sister Rosa F. Tilley, of Baramati:—"I have held six weekly classes, with a total attendance of 98, and have given 40 addresses during house to house visitation."

The opportunity and obligation to give the gospel to all mankind is bringing the church together. Let Australia stand as one united people and let every church take an offering on the great F.M. day, July 2, 1911.

If it is true

That the heathen cannot be reached with the gospel, then Christ's command to "go into all the world" is farcical and ridiculous.

If it is true

That Christ died for the whole world, then I am guilty of embezzlement if I retain for myself alone that which was meant for all mankind.

If I believe this,

The annual offering and my constant interest and prayers will be acceptable to him who is either Lord of all or not Lord at all.

I have long ceased to pray, "Lord Jesus, have compassion on a lost world." I remember the day and the hour when I seemed to hear the Lord rebuking me for making such a prayer. He seemed to say to me, "I have had compassion upon a lost world, and now it is time for you to have compassion. I have left you to fill up that which is wanting in mine afflictions in the flesh for the body's sake, which is the church. I have given my heart; now give your hearts."—*A. J. Gordon.*

Miss Rosa L. Tonkin reports 2 deaths in the church at Shanghai for the month; 56 meetings held, and 20 addresses given to the women's class.

ANNUAL OFFERING:

S.A.
W.A.
TAS.



N.S.W.
QLD.
VIC.

JULY 2, 1911.

R. H. Horton, M.A., at the City Temple, London, said: "My great mistake in life was that I did not go out as a missionary. I would give the world now to have done it."

The wisdom of sending Secretary F. M. Rains to visit the mission fields has been abundantly proved. Everywhere he has aided and strengthened the missionaries. One missionary in China writes to the F.C.M.S.: "Bro. Rains' visit to China will be worth 10,000 dollars to the Society." The work has grown so large and is fraught with so many problems that it is absolutely necessary that some one visit the field every few years.

This is the kind of letter that cheers us. J. W. Baker writes: "I am agitating already for F.M. Sunday, which I understand is on the first Sunday in July. To help, could you let me have any small literature for distribution, as I am going on the principle of trying to raise a little each Sunday. £30 is our mark."

The Committee will gladly send tracts for distribution to any church or preacher in Australia. A post card will bring them.

A cablegram from China brings the sad news of the death of Clarence, the infant son of Mr. and Mrs. J. C. Ogden, at Batang, Tibetan border. This is a great blow to these lonely workers on the Tibetan border. A multitude of prayers will go up on behalf of the bereaved parents.

There is a native of Pentecost on board the s.s. Malaita who has come from Noumea, where a Mr. Milne there has taught him. He expects soon to be baptised, and may be a help to Mr. Filmer. He expects to land at Banmatmat or get there ultimately. He is a very nice "boy." Christian love to all.—*F. J. Purdy, Aoba, New Hebrides.*

We have had good talks with the weaver women. One said, "Your story keeps coming into my mind night and day." Once when we were talking to these women two men who were near said, "I am a goldsmith"; "I am a Christian," said the younger one. Hearing this, the women said, "Then why do you live here? You must go." He had only said it in fun, just to see what remark I would make; but we can pray God will so convince him of the truth as it is in Jesus that he will in the future really become a true Christian.—*Rosa F. Tilley, Baramati, India.*

Our united membership now stands at 1455. There have been 97 additions during the year in the different stations. The number enrolled in our Sunday Schools is 3370. There have been many things to hinder our work during the past year. Bro. Shah is recovering from a severe attack of sickness, and others have been very ill. But some good work has been done, and we trust the future will be brighter. We are grateful for the prayers of the brethren in our common work. Christian love to all fellow workers.—*Mary Thompson, Harda, India, March, 1911.*

A letter from Bro. Purdy, of Aoba, South Seas, says:—Dr. McKenzie reports that their lives have been threatened by some bush people. One was killed recently by a very wicked individual, and he believed Dr. McKenzie had reported it to the man-of-war, and threatened to extinguish the whites there. But the Christians guarded the place on the night on which they were to come down, words having leaked out through some friendly natives. The British and French police are to come soon to capture the murderer of the other native.

Two replies are very often given to the missionary when he urges a Hindu audience to accept the good news of the gospel. The one is, "We cannot give up the customs of our fathers," and the other is, "We cannot break our caste." These two forces—one positive, one negative—custom and caste—hold back the Indian people from all that is new, and so far have proved almost an insuperable barrier to the progress of Christianity in India.

In the Realm of the Bible School.

PEACE ON EARTH.

Sunday School Lesson for May 28,

"Micah's Picture of Universal Peace," Micah
4: 1-8.

A. R. MAIN.

Long have we known temperance lessons as giving us special days in our schools. We have in more recent years had decision days and mission services. Now we have a topic specially chosen as an "International Peace Lesson." We welcome the theme as itself one of the signs of the coming of the day foretold by the prophet of the Lord. If we could get the twenty-eight million scholars who are supposed to be in the Sunday Schools of the world interested in the cause of peace, filled with a realisation of the horror and sinfulness of war, and conscious of the incompatibility of a belief in him who was the "Prince of Peace" with a lusting after the blood of fellow-men and brothers for whom our common Master died, then certainly the gain to the world would be great. *The Missionary Review of the World* last year told us that "the Federal Council of the Churches of Christ in America at its meeting in Philadelphia, recommended by unanimous vote of delegates representing a membership of about 17,000,000, 'that the various societies of young people connected with the evangelical denominations represented by the Federal Council, recognise the 18th of May as Hague Day, and have on that day in all their chapters, as far as possible, a consideration of the subject of peace.' The first great conference of officially appointed delegates opened its sessions on the 18th of May, 1899. The second Hague Conference was in session for four months in 1907, and the third will meet in 1914."

Grounds of hope.

May we hope for Micah's vision to be realised? If we believe him to be a prophet of God, then we can confidently expect the day of universal peace to come, and can therefore the more wholeheartedly fight for its hastening. So surely as Jesus Christ is accepted as the World's Saviour will men get to loathe the thought of war. We know that what emancipated the slaves of old was the thought that Christ died for the slave as for his owner. The love of Jesus will yet free the world from the hate and selfishness which generate war.

In one compact paragraph Peloubet summarises recent gains in the direction of international peace and federation, which make the future bright: "The establishment of the International Court of Arbitration at the Hague, which is the beginning of the world judiciary. The enacting by the nations of more than eighty treaties agreeing to submit disputes to the Hague Court for arbitration. The peaceful settlement of more than 600 international disputes, some of them most dangerous, such as that caused by the firing of

the Russian fleet upon British fishing vessels in the North Sea. The establishing of the Central American High Court of Nations. The forming of the International Bureau of American Republics. The placing of a beautiful statue of Christ upon the summit of the Andes between Chile and Argentina, in token of their agreement not to fight each other. The forming of the Interparliamentary Union, a large body made up of members of the various national parliaments and congresses, working steadily for peace. The beginning of a world executive by the formation of many international bureaus, such as the Universal Postal Union, the International Bureau of Agriculture, and the International Committee of Weights and Measures. The growing opposition to war on the part of financial institutions and business men and on the part of organised labor. When the laboring men of the world declare that they will no longer serve in armies and the business men declare that they will no longer pay for war, this terrible curse will be at an end."

"The federation of the world," writes Amos S. Hershey in the *Independent*, "is often regarded as a mere vision of the poets and a dream of philosophers. But it may be observed that in the Hague Tribunal or Court of Arbitration, we actually have, albeit in rudimentary form, a World Judiciary; in the system of periodical Hague Conferences we have at least the rude beginnings of a World Legislature; and in the Administrative Council and International Bureau at the Hague we may in time discover the germ of a world executive."

Secretary Knox, U.S.A., some time ago spoke these words, which are strikingly in tune with Micah's words: "We have reached a point when it is evident that the future holds in store a time when wars shall cease; when the nations of the world shall realise a federation as real and vital as that now subsisting between the component parts of a single State; when, by deliberate international conjunction, the strong shall universally help the weak, and when the corporate righteousness of the world shall compel unrighteousness to disappear, and shall destroy the habitations of cruelty still lingering in the dark places of the earth. Thus is 'the spirit of the wide world brooding on things to come.' That day will be the millennium, of course."

Enders of war.

Tarbell tells a curious story to the effect that "from a papyrus about an Egyptian mummy two or three centuries before Christ, we learn that an Alexandrian named Dorion made a fighting machine so deadly that it was called the 'Ender of War.'" How modern this is! Over and over again we are told by men that the terrible engines of destruction, the knowledge of the devastation which a war between great powers armed with modern equipment would entail, are the guarantees of peace. I was both pained and amused recently by an article in a magazine on "The Flying-Man in Battle," which ended thus: "If the

time ever comes when any actual form of power can overwhelm anything floating on the sea; prevent the massing of troops; say to merchant shipping what the battleship says to it, and to the cities and capitals what the army says to them—'We have you—surrender!'—then the army is relegated to a police force, and the 'Dreadnought' or her successor to the museum along with the spear and broadaxe. The plane has done more for peace than all the sessions of the Hague Peace Conference. It says an effectual 'Take care!' in place of an ethical 'Please don't!' Dear, blind modern Dorion!

In his Nobel Peace Prize address, Ex-President Roosevelt pleaded for universal peace, and outlined a comprehensive plan for arbitration, suggesting that the leading powers abolish war. He said, "There is so much needed to curb the cruel greed and arrogance of part of the world of capital and the cruel greed and violence of part of the world of labor as to check a cruel and unhealthy militarism in international relationships. . . . It would be a master-stroke if the great powers honestly bent on peace would form a League of Peace to prevent war, by force if necessary. The ruler or statesman who should bring about such a combination would earn his place in history for all time, and his title to the gratitude of mankind."

However much we may sympathise with the foregoing views—and the latter is worthy of note—we feel that each comes far short of what Micah, the prophet of God, had in view. "The human race will not easily be frightened out of the business of warfare; it must be raised above it." Micah shows the only way to raise it above it. When the nations say, and act on the saying, "Let us go up to the mountain of Jehovah, and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths"—then swords may be beaten into plowshares and spears into pruning-hooks. The gospel of Jesus Christ is the one remedy for war and all the other ills of the world. Let every one who names the name of Christ manifestly be a follower after peace. The peacemakers shall be called the children of God. Let us work and pray that the Messiah's reign may extend over all the earth. Pray with Wordsworth:

Oh, for the coming of that glorious time
When, prizing knowledge as her noblest wealth
And best protection, this imperial realm,
While she exacts allegiance, shall admit
An obligation, on her part, to teach
Them who are born to serve her and obey;
Binding herself by statute to secure
For all the children whom her soil maintains
The rudiments of letters, and inform
The mind with moral and religious truth,
Both understood and practised—so that none
However destitute, be left to droop
By culture unsustained; or run
Into a wild disorder; or be forced
To drudge through a weary life without the help
Of intellectual implements and tools;
A savage horde among the civilised;
A servile band among the lordly free.

A healthful hunger for a great idea is the beauty and blessedness of life.—*Jean Ingelow.*



New Zealand.

AUCKLAND SISTERS' CONFERENCE.

The sisters held their annual Conference on April 12, when there was a good attendance in the lecture hall. Mrs. H. Downey, President, ably conducted the meeting, and a most sociable and helpful evening was spent. Sister Carroll warmly welcomed all visiting sisters. Several letters were read from sisters isolated or detained by sickness, in which they expressed deep interest and co-operation in the work now being carried on in the city. From the reports read from the various committees it was shown that all were endeavoring to do their part in furthering the spread of the gospel or ministering to those in need. Mrs. H. Downey was unanimously re-elected as President for the ensuing year. A programme of various musical and elocutionary items was well rendered by the Misses Pryne, Hume, Hibbert, Dewar and Morton, and did much to make the evening enjoyable, and the sisters one and all felt that the year's work had not been in vain, and were encouraged by the President in a neat speech to be determined for a greater harvest during the coming months. As the Treasurer's report showed a comfortable balance in hand, £2 was voted to be given to the Home Mission Committee. During the evening refreshments were handed round.—J.C.M.

AUCKLAND (Ponsonby-rd.).—Bro. Thompson Hutchinson, of Wellington, was at our meeting this morning. Sister L. Thetford was warmly commended to us by the church at Wanganui, and received the right hand of fellowship. Bro. Herbert Turner has recovered from his illness, which was finally pronounced to be typhoid fever. We were pleased to see him amongst us again; also Sister Turner, who has been in close attendance on her son during his illness. Bro. Charlie Downey, one of our members, now living at Stratford, was recently married to Sister Elsie Russ, of the same district. We extend congratulations.—F.D., April 30.

WANGANUI.—The Middle District Conference has just concluded its sitting here, and we thank God for the blessings showered upon us during the time the delegates were amongst us. By reason of so many young members in the church, we have been termed here "The Young People's Church," and the Conference just closed has been a real education to us. Especially must we mention the splendid impression made locally by the young preachers from the Bible College, Bren. Mudge, Goodwin and Johnston, and a better example of the work of the College could not be imagined. From the oldest to the youngest, we have all enjoyed the pleasant meeting with our visiting brethren, and we enter once more upon another Conference year, believing that God will abundantly bless the work of the Middle District, and may we all be impressed with the desire to do more in the future than we have done in the past. Our aged Bro. Lewis, of Spring Grove, is still with us, and gave us a splendid exhortation this morning. May God's richest blessing be with him during his remaining years, and at the close of a Christ-like career may he along with Paul of old say, "I have fought a good fight, I have kept the faith; henceforth there is laid up for me a crown of righteousness, which Christ, the righteous Judge, will give to me, and not to me only, but to all those who love his appearing."—H. Siddall.

MORNINGTON.—God's wonderful solicitude for the welfare of his people has been made manifest, and we, in a well-built chapel, situated well down in the Southern Hemisphere, have assuredly been kept within his fold. Our chapel is built upon a sure foundation, and is well situated in its own grounds, is cosy, and is well ventilated. Our congregations are well up to the standard, are intelligent, attentive and earnest. Our speakers, of whom there are several, handle their subjects in a masterly and capable manner, and are men who are well versed in the holy writings. J. Inglis Wright and Bro. Holmes have been chiefly instrumental in conducting our services at the breaking of bread. At our evening services, L. Irvine has been conducting, and his efforts were rewarded by a brother making the grand confession. Lately, T. Melville, late of London, has been conducting the gospel meetings, and with marked success, two sisters coming forward on Feb. 19, after an earnest address. On March 12, after an inspiring address, another and younger sister made the grand confession. The Sunday School held its annual picnic at Portobello on March 4, in glorious weather, both old and young enjoying the trip down the harbor immensely. We had the pleasure of hearing a farewell address from Bro. Mansill, our new missionary elect, on March 19. The Sunday School staff is doing yeoman service for the younger generation, just as the Ladies' Guild is doing yeoman service for the church.—H.P.N.

Tasmania.

WESTERN CREEK.—Our State Conference is now a matter of history. Lord's day, April 23, the first gathering of the church after that event, an account was given to sympathetic and interested hearers of the work undertaken in Conference. All are deeply desirous of seeing the work of the Lord pushed on with vigor during the coming year. A gospel service was held the same day at the public hall; subject, "God Speaking to Man." In the evening an intelligent gathering was addressed at the home of Bro. Gillum, on "The Way of Salvation." There are still enquirers, and one more has decided to obey the Lord in baptism. We are delighted to have Bro. Johnson with us once more, and to note his growth in grace and increase in faith and power. He purposes holding meetings at Mole Creek and wherever he can find an open door. We shall endeavor to give him hearty support.—J. Byard.

Queensland.

WEST MORETON.—Splendid meetings yesterday. Previous to the morning meeting at Marburg, two sisters were baptised into Christ, and afterwards received into fellowship with the church. Bro. Argo was present, after a long absence through illness.—T.G.M., May 1.

ZILLMERE.—Bro. Waters has just completed three months' labor with the church here. Despite the very wet weather at the beginning, much has been done. A persistent course of visitation has been carried on, and some literature distributed, which has resulted in increasing both the attendance and interest of members, and also among the public. During the three months our

brother has made 45 visits (personally), and delivered 23 addresses. The Sunday School has been graded and another teacher added. The Y.P.S. is being reorganised. Cottage prayer meetings have been started. A sisters' meeting is on the threshold of inauguration. Additions for quarter, 3 confessions, 2 received into the church. Bro. Waters also attended Conference held at Toowoomba, and is doing all he can to push on the work of the Master.—J. Bruce, Sec.

BUNDAMBA.—The little band here was greatly cheered by a visit on the 30th April, from Bro. A. W. Jinks, our new State Evangelist, who exhorted the church on faith in Christ and faith in his Word, outlining what Christians should be and act and do. At night he spoke on Acts 2: 42. We think he is the right man in the right place, and we trust and pray that God will abundantly bless and prosper his work amongst us in Queensland.—Geo. Green, May 4.

GYMPIE.—The writer visited Gympie and Eel Creek last week and had a pleasant time. A special church business meeting was held in Gympie, and matters relative to finance, engagement of a capable preacher and a prospective mission were dealt with. For Gympie, Maryborough and Eel Creek churches a capable and energetic preacher is needed, and if any preacher desires scope and plenty to do he can write me at once.—A. W. Jinks, Toorong, Brisbane.

West Australia.

FREMANTLE.—Warren Cosh, from South Australia, addressed the church on April 16. In the evening, at the close of A. J. Saunders' sermon on "The Resurrection of Christ," two young ladies confessed Christ and were immersed, and have been received into the assembly. The termination of A. J. Saunders' work occasioned the transformation of the interior of the chapel, and the gathering of members and friends in great force, on April 28. A. Lucraft was chairman, and spoke feelingly of our brother's work and fellowship with us, and of his departure to his new field of labor. Jas. Bridge, on behalf of the Young Men's Club and the Bible Class, presented Bro. Saunders with a memento which will serve effectively to keep the parting in view for a considerable time. Several musical and elocutionary items were rendered. Abundance of good wishes were expressed, and Bro. Saunders suitably responded. Refreshments were served, and all were delighted with the social, but regretted that it was a farewell. Bro. Saunders left our shores for New Zealand on May 2. At the request of the church, Bro. Lucraft has consented to conduct the gospel meetings.—Jas. Leach.

South Australia.

STRATHALBYN.—Since last report we have had our J.C.E. rally and picnic, which were very successful. We are sorry to part with our young worker, Clarence Taylor, who has removed to the Semaphore. The church is sending him a token of their esteem, and wishing him success in his new sphere of labor. Bren. Williams and Staniford meet with us Sunday morning.—B., May 1.

LOCHIEL.—For the past four Lord's days we have been pleased to have with us Bro. and Sister Warren. Bro. Warren exhorted, and preached the gospel to a good number. The number increases every Sunday. Last night we had 92 present. We are sorry we are not able to have Bro. Warren with us longer, and trust that in the near future we will have a preacher with us always.—W. A. Greenshields, April 30.

HENLEY BEACH.—After six years' faithful service, our esteemed evangelist, Bro. Horsell, and his wife finished their work in connection with the church here last Wednesday. He was tendered a farewell social, also a welcome was given to our new evangelist and wife, Bro. and

Sister Thurgood. The meeting was presided over by the H.M. President, W. C. Brooker, and after his remarks, Bro. and Sister Horsell were presented with a nice chair each from the church, and the Y.P.S.C.E. presented Bro. Horsell with a gold C.E. pin. Short speeches were given by Bren. A. C. Rankine, E. J. Paternoster, W. and Noble. The two brethren responded. Bro. and Sister Thurgood commenced their labors on the 30th April. At the Lord's table a good number were present, and Bro. Thurgood gave a good address. At the gospel service there were over 60 people—20 more than usual. To-day, instead of 25 at the breaking of bread, there were over 50, including Sister Charlick and family from the church at Norwood. To-night over 100 came to hear the gospel message, the largest number for many a day. Bro. Thurgood is now getting into harness, and we hope he will draw many souls into the kingdom.—M. S. Noble, May 7.

GROTE-ST.—Good meetings at both services to-day. Bro. Thomas preached this evening on the theme, "The Creed of the Church of Christ." A splendid sermon.—W.J.M., May 7.

KADINA.—Since last report we have had with us Bro. Rankine, of Norwood. The words that he spoke on the Lord's day morning will long be remembered by those who heard him, "Ye are the salt of the earth." The evening meeting was largely attended. Last Thursday evening we had a social to welcome home again Bro. and Sister Warren. We had a short prayer meeting, after which Bro. Jas. Thomas, the secretary of the church, took the chair. Words of welcome were spoken by Bro. Neill on behalf of the trustees and Sunday School, Bro. Killmier on behalf of Wallaroo, Bro. Rowland on behalf of the young men, and Bro. Wright the elder of the church. The good things provided were then partaken of. This morning Bro. Warren spoke. Good meeting to-night; chapel packed to the door. We believe that the Lord spoke to many hearts and that good results will follow.—J. H. Thomas.

MAYLANDS.—Good meetings to-day; 70 present in the morning, when two sisters were received in. Record Bible School, 95 present; 28 scholars sat in the recent examination, and it is hoped that they will do well. At evening there were 142 present, when Bro. Taylor very earnestly spoke on "The Divine King." Sister Willis, of Williamstown, Victoria, Sister Bursacott, of Goolwa, Sister Dorothy Redman, of Pt. McLeay, and others were at the services.—R.L.A., May 7.

BALAKLAVA.—You will be glad to learn of the success of the gospel tent mission conducted by S. G. Griffith. For the first week, Lord's day to Friday, the average attendance was 198; that is very good. The interest is increasing. There are 50 or more who have not missed a single service. Bro. Griffith is presenting the truth very forcefully, and has, all through, the undivided attention of his hearers. Some few at first stood outside the tent to listen, but some of these find their way inside now. The town is talking mission. Until Friday the first week closed with three confessions. Sunday, 11 a.m.—wet. 106 present; 1 received from Baptists—Sister Tucker, senr., and 2 young men baptised that morning. 3 p.m., special service for children; 182 present; 6 confessions; all but one are from the Bible School. 7 p.m., tent packed; 330 inside, 30 outside; 4 confessions in meeting, and at close one more requested to be baptised. Total to date, 15. Bro. Griffith's subject for Sunday evening was "The World's Chief Need (John 17), 'That they all may be One,'" making a grand appeal for the union of God's people upon the New Testament basis. We are expecting great things. Pray for us.—A. G. Day, May 6.

GLENELG.—On Wednesday, May 3, we had great difficulty in accommodating the number of visitors to our usual mid-week service. The subject was, "The Best Co-operation," and was illustrated by a moving picture of the chapel built in a day. C. M. Gordon's splendid account in the CHRISTIAN was read by way of explanation, and lessons drawn showing the effect of co-operation

in Christ's service. The contract has been let for a lecture hall 40 x 30, which will be used as Kindergarten, Day and Bible School, and for general class purposes. The work will be proceeded with at once. On Friday, Mr. and Mrs. Pittman entertained about 60 of the young people at a social evening. An enjoyable time was spent.—E. W. Pittman, May 8.

NORTH ADELAIDE.—Friday evening, May 5, before the members of the Mutual Improvement Society and friends, the president, Dr. J. C. Verco, gave an interesting and instructive address on his recent visit to the West, graphically describing his dredging operations, as well as the varieties of shells he found along the coast. The lecture was attentively listened to, and at its close the lecturer was deservedly accorded a hearty vote of thanks.—V.B.T., May 8.

NORWOOD.—Our morning meeting to-day was addressed by Pastor Turner (Baptist), who gave a good exhortation on the theme, "Abiding in Christ." Bro. G. E. Collins presided, and there was a good attendance. To-night the evangelist, A. C. Rankine, gave the gospel message; subject, "The Name of Jesus."—G.H.J.

NORTH CROYDON.—The interest in the work here is being well maintained, and our building is progressing, the builders having started putting the roof on. In about five or six weeks, weather permitting, we hope to occupy the building. We have received enough money with the loan from Building Fund Committee to pay for the building, seats, and lighting, but need a further £50 to put up a good fence around the building. We were in hopes £30 would be enough, but we shall need the above. Should any of the brethren feel disposed to help us with this amount, we shall be very thankful if they would forward on to the undersigned. Bro. H. J. Horsell has commenced to work with us. We are very pleased to have his assistance, and hope and pray that God may keep him in health and strength to carry on the work. We believe a good strong church will be built up in this place.—F. Plant, May 6.

New South Wales.

MOSMAN.—A large gathering of the members of the Mosman church assembled in the Central Hall on Wednesday evening last to bid farewell to our evangelist, Geo. D. Verco, and wish him God-speed on the eve of his departure for Nelson, N.Z. E. Gole presided, and Bro. Illingworth, speaking on behalf of the Home Mission Committee, wished Bro. Verco every success and happiness in his new field of labor. A. Oldfield presented him with a travelling rug from the members of the church. Bro. Verco thanked the members for their gift, and for their undivided help during the year, which had been a very happy one, and said that he hoped to some day come back to N.S.W. During the evening Miss Wardale contributed a violin solo, Miss V. Kingsbury a recitation, and Sisters Ball and Mitchell a duet. Refreshments were served at the close of the meeting. A large number of the members and other friends of Bro. Verco were down at the wharf on Saturday to bid him *bon voyage*.—S.G., May 2.

AUBURN.—At the mid-week meeting on April 26, Bren. Chapple and W. Fox were with us, the latter speaking on "Christian Ideals." Lord's day, April 30, G. H. Browne exhorted the church, delivering a helpful address on "Pictures of Heaven." Bro. Furlonger, from Lismore, assisted in the morning and evening services. Sister Alma Morton, one of our best workers, leaves this week for Melbourne to assist T. B. Fischer in Foreign Mission work. Sister Morton will be greatly missed, and leaves with the best wishes of all. F. Collins, our new evangelist, commences his labors on May 7.—Arrowsmith, May 1.

LISMORE.—Lord's day, April 23, was a red letter day in the history of the Richmond and Tweed Rivers District Conference, when Bros. Rose and Strongman commenced their labors in

this great and growing field, Bro. Strongman conducting services at Bungawalbyn, and Bro. Rose at Lismore. Monday, April 24, a united welcome meeting was tendered our two brethren and Mrs. Rose and family, when representatives from all the churches were present to welcome the laborers to their work. Both brethren created a very good impression as to their fitness for the work they are engaged in, and we pray that their labors may be abundantly blessed in the salvation of precious souls and the upbuilding of the cause of primitive Christianity. The Conference Committee's best thanks are due to the Lismore choir for their valuable assistance, also the Dorcas sisters for their help to make the meeting the success it was.—E.A.P.

CASINO.—We were pleased to have our new evangelist—C. T. G. Rose—with us on last Lord's day. Meetings were small, but with the arrival of Bro. Rose we are looking forward to larger meetings and greater enthusiasm. On Monday night, April 24, at the Lismore church, Bren. Rose and Strongman were welcomed to the district. A very enjoyable evening was provided by the committee of the Richmond and Tweed Rivers District Conference.—H.B.L., May 1.

ROOKWOOD.—Splendid meetings to-day; good attendances and interest well maintained throughout last week. Bro. Hagger addressed the church this morning on "Why Christians Fail," and at the gospel service spoke on "How to Obtain Pardon," both talks being very instructive, and should bear fruit. Over 40 met in the morning to remember their Lord, and at night more than a dozen. The four who were baptised on Thursday last were received in to-day.—M.A., May 7.

PADDINGTON.—The work here continues to prosper, and we were further cheered to-night by three confessions at the gospel meeting. I complete three years' service with the church this month. There is to be a reunion of members on June 7 to commence our fourth year.—A.E.I., May 8.

HORNSBY.—There were three who made the good confession at the Hornsby church to-night. Bro. Wilkins preached to full building and we are very pleased at the result and trust that it is the beginning of a large number of converts.—Edwin D. Andrews, May 7.

AUBURN.—Bro. and Sister Collins and family arrived safely, and received a warm welcome from large assemblies of brethren and friends at both services. Their public welcome will be held at the local Town Hall on Thursday, May 18. A young brother who confessed at Rookwood tent mission was received into fellowship last Lord's day. We have also received four members by letter from Merewether. The prospects for the future are very bright, interest is increasing every week as evidenced by large attendances at every meeting held.—May 8.

NORTH SYDNEY.—At the morning meeting on Sunday last we were pleased to see Sister Miss Truman, from Inverell, also Bro. and Sister F. T. Webber, who have been away for the last month. Were also glad to welcome into fellowship Bro. C. R. Furlonger, who was commended by letter from Lismore. Bro. Saunders delivered a splendid address on "Our Heavenly Home." The Adult Bible Class has started on a special syllabus of instructive topics for discussion, and we look to see some good results come from this course. Both C.E. Societies are doing well. A start has been made to place the Bible School on a better footing, and we hope before long to have Cradle Roll and Home Departments at work. Classes are being organised on lines which we trust will be productive of good.—W.J.M.

ERSKINEVILLE.—Good meetings on Lord's day, May 7, Bro. Clydesdale speaking at both services. All departments of work are flourishing, especially the open air service.—Geo. Morton.

ENMORE.—Bro. R. Whately, owing to removal from the district, has resigned his position as choir master, and Bro. T. Renton has been ap-

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Aunt Crete's Emancipation.

By Grace Livingstone Hill-Lutz.

Continued.

Amazement and embarrassment struggled in the faces of mother and daughter. They looked at Aunt Crete, and they looked at Donald, and then they looked at Aunt Crete again. It couldn't be, it wasn't, yet it was, the voice of Aunt Crete, kind and forgiving, and always thoughtful for every one, yet with a new something in it. Or was it rather the lack of something? Yes, that was it, the lack of a certain servile something that neither Luella nor her mother could name, yet which made them feel strangely ill at ease with this new-old Aunt Crete.

They looked at each other bewildered, and then back at Aunt Crete again, tracing line by line the familiar features in their new radiance of happiness, and trying to conjure back the worried V in her forehead, and the slinky sag of her old gowns. Was the world turned upside down? What had happened to Aunt Crete?

"Upon my word, Lucretia Ward, is it really you?" exclaimed her sister, making a wild dash into the conversation, determined to right herself and everything else if possible. She felt like a person suddenly upset in a canoe, and she struggled wildly to get her footing once more if there was any solid footing anywhere, with her sister Crete standing there calmly in an imported gown, her hair done up like a fashion-plate, and a millionaire's smile on her pleasant face.

But Luella was growing angry. What did Aunt Crete mean by masquerading round in that fashion and making them ashamed before this handsome young man? and was he really their Western cousin? Luella felt that a joke was being played upon her, and she always resented jokes—at least, unless she played them herself.

Then Donald came to the front, for he feared for Aunt Crete's poise. She must not lose her calm dignity and get frightened. There was a sharp ring in the other aunt's voice, and the new cousin looked unpromising.

"And this is my Aunt Carrie? And my cousin Luella?" He stepped forward, and shook hands pleasantly.

"I am glad to be able to speak with you at last," he said, as he dropped Luella's hand, "though it's not the first time I've seen you, nor heard your voice, either, you know."

Luella looked up puzzled, and tried to muster her scattered graces, and respond with her ravishing society air; but somehow the ease and grace of the man before her overpowered her. And was he really her cousin? She tried to think what he could mean by having seen and talked with her before. Surely he must be mistaken, or—perhaps he was referring to the glimpse he had of her when Mr. Grandon bowed the evening before. She tossed her head with a kittenish movement, and arched her poorly pencilled eyebrows.

"O, how is that?" she asked, wishing he had not been quite so quick to drop her hand. It

would have been more impressive to have had him holding it just a second longer.

"Why, I saw you the morning you left your home, as I was getting out of the train. You were just entering, and you called out of the window to a young lady in a pony-cart. You wore a light kind of a yellowish suit, didn't you? Yes, I was very sure it was you."

He was studying her face closely, a curious twinkle in his eyes, which might or might not have been complimentary. Luella could not be sure. The color rose in her cheeks and neck and up to her black-walnut hair, till the red dress and the red face looked all of a flame. She suddenly remembered what she had called out to the young lady in the pony-cart, and she wondered whether he had heard or noticed.

"And then," went on her handsome persecutor, "I had quite a long talk with you over the telephone, you know—"

"What!" gasped Luella. "Was that you? Why, you must be mistaken; I never telephoned to you; that is, I couldn't get any one to the 'phone."

"What's all this about, Luella?" questioned her mother sharply, but Donald interposed.

"Sit down, Aunt Carrie. We are so excited over meeting you at last that we are forgetting to be courteous." He shoved forth a comfortable chair for his aunt, and another for the blushing overwhelmed Luella; and then he took Aunt Crete's hands lovingly, and gently pushed her backward into the most comfortable rocker in the room. "It's just as cheap to sit down, dear aunt," he said, smiling. "And you know you've had a pretty full day, and must not get tired for to-night's concert at the Casino. Now, Aunt Carrie, tell us about your ankle. How did you come to sprain it so badly, and how did it get well so fast? We were quite alarmed about you. Is it really better? I am afraid you are taxing it too much to have to come down this evening. Much as we wanted to see you, we could have waited until it was quite safe for you to use it, rather than have you run any risks."

Then it was the mother's turn to blush, and her thin, somewhat colorless face grew crimson with embarrassment.

"Why, I—" she began; "that is, Luella was working over it, rubbing it with liniment, and all of a sudden she gave it a sort of a little pull; and something seemed to give way with a sharp pain, and then it came all right as good as ever. It feels a little weak, but I think by morning it'll be all right. I think some little bone got out of place, and Luella pulled it back in again. My ankles have always been weak, anyway. I suffer a great deal with them in going about my work at home."

"Why, Carrie," said Aunt Crete, leaning forward with troubled reproach in her face, "you never complained about it."

A dull red rolled over Mrs. Burton's thin features again, and receded, leaving her face pinched and haggard looking. She felt as if she were seeing visions. This couldn't be her own sister, all dressed up so, and yet speaking in the old sympathetic tone.

"O, I never complain, of course. It don't do any good."

The conversation was interrupted by another tap on the door. Donald opened it, and received a large express package. While he was giving some orders to the servant, Mrs. Burton leaned forward, and said in a low tone to her sister:

"For goodness' sake, Lucretia Ward, what does all this mean? How ever did you get tricked out like that?"

Then Donald's clear voice broke in upon them as the door closed once more, and Luella watched him curiously cutting with eager, boyish haste the cords of the express package.

"Aunt Crete, your cloak has come. Now we'll all see if it's becoming."

"Bless the boy," said Aunt Crete, looking up with delighted eyes. "Cloak; what cloak? I'm sure I've got wraps enough now. There's the cloth coat, and the silk one, and that elegant black lace—"

"No, you haven't. I saw right off what you needed when we went out in the auto last night; and I telephoned to that Miss Brower up in the city this morning, and she's fixed it all up. I hope you'll like it."

With that he pulled the cover off the box, and brought to view a long, full evening cloak of pale pearl-colored broadcloth lined with white silk, and a touch about the neck of black velvet and handsome creamy lace.

He held it up at arm's length admiringly.

"It's all right, Aunt Crete. It looks just like you. I knew that woman would understand. Stand up, and let's see how you look in it; and then after dinner we'll take a little spin around the streets to try you in it."

Aunt Crete, blushing like a pretty girl, stood up; and he folded the soft garment about her in all its elegant richness. She stood just in front of the full-length mirror, and could not deny to herself that it was becoming. But she was getting used to seeing herself look well, and was not so much overpowered with the sight as she was with the tender thought of the boy that had got it for her. She forgot Carrie and Luella, and everything but that Donald had gone to great trouble and expense to please her; and she just turned around, and put her two hands, one on each side of his cheeks, standing on her tiptoes to reach him, and kissed him.

He bent and returned the kiss laughingly.

"It's lot of fun to get you things, Aunt Crete," he said; "you always like them so much."

"It is beautiful, beautiful," she said, looking down and smoothing the cloth tenderly as if it had been his cheek. "It's much too beautiful for me. Donald, you will spoil me."

"Yes, I should think so," sniffed Luella, as if offering an apology in some sort for her childish aunt.

"A little spoiling won't hurt you, dear aunt," said Donald seriously. "I don't believe you've had your share of spoiling yet, and I mean to give it to you if I can. Doesn't she look pretty in it, Cousin Luella? Come now, Aunt Carrie, I sup-

pose it's time to go down to dinner, or we shan't get through in time for the fun. Are you sure your ankle is quite well? Are you able to go to the Casino to-night? I've tickets for us all. Sousa's orchestra is to be there, and the programme is an unusually fine one."

Luella was mortified and angry beyond words, but a chance to go to the Casino, in company perhaps with Clarence Grandon and his mother, was not to be lightly thrown away; and she crushed down her mortification, contenting herself with darting an angry glance and a hateful curl of her lip at Aunt Crete as they went out the door together. This, however, was altogether lost on that little woman, for she was watching her nephew's face, and wondering how it came that such joy had fallen to her lot.

There was no chance for the mortified mother and daughter to exchange a word as they went down in the elevator, or followed in the wake of their relatives, before whom all porters and office boys and even head waiters bowed, and jumped to offer assistance. They were having their wish, to be sure, entering the dining-hall behind the handsome young man and the elegant, grey-clad fashionably coiffured old lady, a part of the train, with the full consciousness of "belonging," yet in what a way! Both were having ample opportunity for reflection, for they could see at a glance that no one noticed them, and all attention was for those ahead of them.

Luella bit her lip angrily, and looked in wonder at Aunt Crete, who somehow had lost her dumpiness, and walked as gracefully beside her tall young nephew as if she had been accustomed to walk in the eyes of the world thus for years. The true secret of her grace, if Luella had but known it, was that she was not thinking in the least of herself. Her conscience was at rest now, for the meeting between the cousins was over, and Luella was to have a good time too. Aunt Crete was never the least bit selfish. It seemed to her that her good time was only blooming into yet larger things, after all.

Behind her walked her sister and niece in mortified humiliation. Luella was trying to recall just what she had said about "country cousins" over the telephone, and exactly what she had said to the girl in the pony-cart the morning she left home. The memory did not serve to cool her already heated complexion. It was beginning to dawn upon her that she had made a mighty mistake in running away from such a cousin and in such a manner.—C.E. World.

To be continued.

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From the Field—Continued.

pointed in his place. A social was given to these brethren on May 4, about 80 past and present members of the choir being present. A presentation of an umbrella to Bro. Whately, and a set of fruit dishes to Mrs. Whately, was made during the evening. Bro. Rankine, on behalf of the choir, welcomed the new conductor. Sister Mrs. C. Gill, Box Hill, Victoria, was a visitor with us on Lord's day, May 7.—C.A.R.

INVERELL.—We had a welcome visit from J. J. Franklyn, whose mission was that of collecting funds for the A.P.O.S. Our brother conducted several meetings both on Lord's day, April 23, and evening meetings during the week. A young girl, daughter of Bro. and Sister J. E. Waters, came out, also a very promising young man at a week-night meeting. Our Bible School anniversary was held. The children did very well in rendering a service of song, "For Mother's Sake." Bro. Franklyn distributed the prizes and gift books. We also had the joy of seeing a young woman who had been living a Christian life step out and confess. She was baptised and received the hand of fellowship on the evening of April 30.—H. Cook, May 2.

Victoria.

BRUNSWICK.—Last Wednesday the annual church business meeting was held, Bro. Barnden presiding. Reports from the deacons, treasurer, Bible School, Endeavor and choir were read. All were of an encouraging tenor, but the church's finances were on the weak side. Officers elected: Deacons, J. Barnden, C. Peters, W. Thompson, J. Kingshott, F. Bird, W. Townsley and L. Amiet; secretary, W. Thompson; treasurer, C. Peters; asst. sec., F. Bird; auditors, W. Hardie and W. Jenkin. At meeting for worship, C. Peters presiding, Sisters Mrs. Bowen (Macedon), Mrs. McDonald and daughter (Birchip), were with us. An uplifting exhortation, "A Vision of Heaven," was delivered by L. Williams, from Preston. The school prizes were distributed this afternoon. Bro. Way proclaimed the gospel. Good audience; one confession.—W.T., May 7.

BALLARAT (Dawson-st.).—Easter Lord's day saw several of our members away, but we had a number present from sister churches, including Bro. and Sister Connor. We are sorry our cold winters will not suit the health of Bro. Connor's daughter, which has led him to decline our invitation to come and labor with us. Any one who can endure frosty air will find our hearts warm, and we are hoping some one will meet our call soon. C. Morris has proclaimed the gospel the last two Lord's days. Meetings are fairly well attended, and we are trusting that the seed sown will yet bear more fruit. One young woman made the good confession last Lord's day, and will be baptised at the mid-week meeting.—B.

CASTLEMAINE.—We are pleased to report that the church has a vision of progress. We start out from this month to be self-supporting, and to inaugurate the event there was a church social held on the 3rd, at which we were favored by having Bro. Bagley, State Evangelist, present, who gave an interesting account of the work of the Committee throughout the State, and of the self-denial and effort of many of the brethren in various towns in helping themselves; and so we feel it is time to show our gratitude in a practical manner for the way the Committee have helped us in the past. Sunday morning Bro. Gale gave us a practical, straight-out talk on being fishers of men. In the evening he preached to an attentive audience on "Life's Mirage."—A.H.A.

SWAN HILL.—We had good meetings last Lord's day. At the morning meeting we had some visitors—Sister Barrower, from Naracoorte, S.A., also Mr. Comer, senr., of the Bap-

tists. Several of the country brethren were present. Fair gathering at the preaching service. Bro. Comer again spoke, and one confessed at the close—Mrs. Kilpatrick, senr., wife of Bro. Kilpatrick, who came in during the tent mission with his two daughters. We are expecting a visit this week from Bro. Saunders, of W.A.—C.McD., May 8.

STAWELL.—The church was refreshed on April 30 by the services of Bro. Spicer, of Horsham, who was in Stawell, to permit Bro. Burdeu to visit Horsham and Polkemmet. These exchanges, we feel, are a good thing for all concerned. On April 16 we had in fellowship Sister Green, of Malvern, who was holidaying in the town, and on the 23rd we had, beside the same sister, Chas. Payne, of Ascot Vale. Meetings continue much the same.—A.P.A.B., May 1.

CHELTENHAM.—The anniversary services of the church were conducted on Sunday. P. A. Dickson gave a delightful, helpful exhortation to a good audience. Visitors were: Bro. and Sister Parkes, Bro. and Sister Finger, Bro. Dickson, from Hawthorn, Bro. and Sister Sharp, junr., from Brighton, Bro. Ray Finlayson, from Owen, South Australia. In the evening C. M. Gordon preached a forceful sermon to the upbuilding of all. The choir, with Sister Ida Judd at the organ, and trained by Sister Inez Judd, rendered two beautiful anthems.—T.B.F.

MELBOURNE (Swanston-st.).—Very wet weather interfered with attendances last Lord's day, yet we had enjoyable meetings. Sisters Mrs. and Miss Jones, of Hobart, and Miss Manning, of Mile End, S.A., were present. A. R. Main addressed the church, and preached in the evening on the subject, "Faith and its Proof."

BENDIGO.—The work is moving along nicely, considering that for some months we have been without the services of an evangelist; but thanks to the local brethren, who have rendered acceptable service, in the business of our King, we are holding our own pending the engagement of a suitable brother to carry on the work, whom we hope to have among us very shortly. We have had to part by transfer with three of our young sisters—Sisters Russell to Geelong, Moffat purloined by evangelist Mudford of Brisbane, and Streader to Melbourne. We are loth to part with these good workers from our church and school. Suitable presentations were made in each case, and best wishes for their future success expressed. A very acceptable visit from our former evangelist, F. Collins, prior to his departure for N.S.W., was much enjoyed by all.—J.S.

RED HILL.—A young woman, a visitor, was baptised this morning on a confession of her faith, and was welcomed into fellowship with us. She leaves shortly for her home near Naracoorte.—J.S., May 7.

HORSHAM.—We are pleased to report good progress in the work. Another good meeting last night. After an address given by the writer on "Is the Young Man Safe?" a fine young man came forward and made the good confession. At the conclusion of the service the young man who last Sunday confessed Christ was buried in the waters of baptism. We ask for the prayers of the brethren that we may still have further showers of blessing in this portion of his vineyard.—A. E. Gallop, May 8.

CARLTON (Lygon-st.).—The inclement weather on Sunday last affected the attendance at our meetings somewhat, but not very materially, considering the day. Two received by faith and obedience. One of the young men who confessed Christ has been baptised and will take membership with the church at Doncaster. H. Kingsbury gave two splendid addresses morning and evening. Subject at night, "The Two Masters."—J.W.McC.

PRAHRAN.—Our morning meeting last Lord's day was not attended as well as usual, the weather being so unfavorable. Bro. Chappell, from the Bible College, exhorted the church. In the evening we had a splendid gospel address from T. B. Fischer, Bro. Gordon taking his place at Cheltenham, to conduct their anniversary service. Our

gospel meetings look very promising, and are gradually increasing in numbers, and we feel sure that in the capable hands of Bro. Gordon they will continue to increase.—A.E.M., May 8.

RICHMOND (Balmain-st.).—Fine meetings last Lord's day, both morning and evening, in spite of disagreeable weather prevailing. Bro. Quick, of South Yarra church, exhorted in the morning, and gave a fine address, which had a telling effect on his hearers. We had some visitors also with us: Bro. Morris, from the church at Ballarat, also a fine contingent of six students from the College of the Bible. At the gospel service Bro. Jones was at his best, and spoke on the subject of "Wages," with great effect. Our hearts were gladdened by a young woman nobly confessing her faith in Christ. It is, we believe, the commencement of the showers that we have been looking and praying for.—G. F. Nicholls, May 8.

Here & There.

The Victorian Sisters' Prayer Meeting Committee will visit South Melbourne on Tuesday, May 23.

R. C. Beard, who is still in the Bright district, Victoria, would be glad to hear from any disciples in the neighborhood.

Mrs. D. A. Ewers, after a few weeks' holiday among relatives and friends in Victoria, left for her home in S.A. yesterday.

Only £69 more to raise for Erskineville land fund. Are you going to have a share in it? Send to Geo. Morton, 75 Engine-st., Haymarket.

G. F. Nicholls is now secretary to the Bible School at South Richmond. Address correspondence to 63 Dover-st., Richmond.

The Victorian General Dorcas will meet on Thursday, May 18, at Swanston-st. lecture hall, from 10.30 a.m. Any sisters welcome.

We had the pleasure of a visit from A. J. Saunders, who is on his way to take an engagement with the church at Wellington, N.Z.

W. D. Cunningham writes from Tokyo, Japan, March 20: "Five baptisms yesterday. Planning special meetings for May. Both churches growing."

"I herewith acknowledge having received through Bro. Hagger, £1 to Erskineville land fund from an anonymous donor."—Geo. Morton, Sec.

T. Bagley and W. Nightingale commenced a tent mission at Box Hill, Victoria, last Sunday. J. B. Gray is leader of song. Good times are expected.

The work at Wagga, N.S.W., goes on well, and there is every prospect of a strong church being built up. This is one of the N.S.W. Home Mission fields.

From a note just received from F. L. Hadfield, it appears that he is leaving Africa on June 16 by the "Corinthic" instead of by the "Afric" as previously stated.

Since last report £3 has been received for Erskineville land fund. The total fund now stands at £281. Send all offerings to Geo. Morton, 75 Engine-st., Haymarket.

H. Baker, one of the students of the College of the Bible, has found it necessary to relinquish his studies. He is obliged to pay a visit to the Old Country on business, and may be there for some months.

A church social was recently held at Castlemaine, Victoria, to mark the occasion of a great forward movement, that of self-support. We congratulate the church, and wish for them added blessing with their increased responsibility.

W. Uren writes: "I am very thankful to say that I am getting along splendidly, physically. I would like to throw out a suggestion for the readers of the CHRISTIAN, that in the event of them travelling by rail, they ought to carry with

them their back date CHRISTIANS and drop them along the lines for others, who eagerly cry for something to read; I believe that much good can be accomplished by such." Bro. Uren's address is now Robert-st., Sandwell, S.A.

J. I. Mudford, preacher of the church at Brisbane, recently paid a visit to Melbourne, and we had the pleasure of a visit from him. It appears that his business in Melbourne was of a matrimonial character. For particulars, see elsewhere. Congratulations.

Chas. Rush, formerly of Petersham, N.S.W., but who has been in America for several years, is, we are glad to notice, working his way nearer home. He is now the preacher of the church at Vancouver, Canada. We hope to see him in his native land as the next move.

The *Christian World* says:—Dr. J. H. Jowett was one of the King's guests at a State dinner party at Buckingham Palace on Friday night. This, we believe, is the first occasion upon which a Nonconformist minister has received this honor.

For some little time past a few brethren have been meeting in the Condobolin district, N.S.W., for breaking of bread. A recent arrival in those parts is Bro. C. Stewart, from British Columbia—a farmer preacher. He has been preaching the gospel, and recently there was one confession.

Those who know him will regret to learn that Hugh T. Morrison, who spent some years in New Zealand, and also labored for a while in Lismore, N.S.W., and Perth, W.A., died in Chicago on March 26. He was 68 years of age, and had devoted his life to the ministry of the Word.

News has just come to hand of the death of our aged and esteemed Sister Jane Dickens. She was one of the charter members of the Lygon-st. church, Carlton, and continued in fellowship there till God called her into the fellowship of heaven. An obituary will appear in our columns at an early date.

We are always glad to receive reports of the work being done by our churches, and only ask that they be brief and to the point. If any churches do not find themselves represented in the CHRISTIAN, we can assure them that the fault does not lie with us, but with those who do not take the trouble to send reports.

The Mormons seem to be getting a bit active in trying to make proselytes. They deny that they now indulge in polygamy, but in doing so they are acting deceitfully. Polygamy is still a vital part of their religion, and is practised in defiance of the prohibitory laws of the United States. The mystery to us is that women, with every sense of womanhood, can be led astray by these people.

The chairman of the Congregational Union in Durban, Africa, recently paid a visit to Khama's country. This is what he says about it:—The occasion was one of great historic interest. Chief Khama was celebrating the jubilee of his adoption of Christianity, and the celebrations, on a grand scale, took place at Serowe, Khama's capital, a town of over 30,000 inhabitants. Mr. Williams preached at the jubilee meetings, where he was heartily welcomed, and also delivered a sermon to the English residents. Khama has been distinguished among all the powerful chiefs of South Africa, for his wise and enlightened administration, and his unswerving loyalty to the British throne.

Rome is at present the centre of much rejoicing. Half a century ago, says the *Christian*, Italy was divided up between a dozen mediæval tyrants. Now it is free and united, with the "Eternal City" for its far-famed capital. We have noticed only one harsh note amid the general chorus of congratulation, and that note comes, strangely enough, from the Roman Catholic Archbishop of Westminster, who still deplores the loss of the Pope's temporal power; asserting that there can be no peace until that little earthly sovereignty is restored. Of course it will never come. The fearful story of the Papal

States is guarantee enough that Europe will never again allow such a blot to deface the map of Italy. What Rome needs most of all is that majestic message which produced "saints in Cæsar's household," and for which Paul nobly died at the Three Fountains. Of all the vain dreams of the Vatican, the vainest surely is that of a restoration of its temporal power.

J. M. Barrie, the well-known author, pays an eloquent tribute to his mother in his book entitled "Margaret Ogilvey." The following extract is very beautiful:—"She begins the day by the fireside with the New Testament in her hands, an old volume with its loose pages beautifully re-fixed, and its covers sewn and resewn by her, so that you would say it can never fall to pieces. It is mine now, and to me the black threads with which she stitched it are as part of the contents. Other books she read in the ordinary manner, but this one differently, her lips moving with each word as if she were reading aloud, and her face very solemn. The Testament lies open on her lap long after she has ceased to read, and the expression of her face has not changed."

Says the *Christian World*:—Dr. Grenfell, who left England for America on Saturday, was summoned to Buckingham Palace on Friday morning to describe to the King his missionary work in Labrador. The King showed the deepest interest in the medical missionary work, and surprised Dr. Grenfell by his intimate personal acquaintance with Newfoundland and Labrador. His Majesty had heard of Dr. Grenfell's experiments in reindeer rearing, and asked for details. King George also inquired about the local administration of justice on the coast, and expressed pleasure that this gave practically no trouble because alcohol was unobtainable, and the inhabitants either had to work strenuously and behave themselves or else perish. The conversation extended over three-quarters of an hour, and His Majesty's good wishes for the success of the missionary's work were very hearty. Dr. Grenfell's last message to England was written on the "Mauretania," and posted at Queenstown. It was a six line letter to the *Times*, warning would-be investors in Labrador companies to "make certain that their areas are good," since though "there is plenty of good pulp wood, there are also large burnt areas and a good deal of barrens."

Dr. Deissmann's "Light from the Ancient East" bids fair to be one of the most important books published this year. It is reviewed in the current number of the *Expository Times* by Principal J. Inverach, from which we give the following extracts:—"One would like to linger over the rich treasures contained in the book and to trace the evolution of the arguments, but we forbear, inasmuch as the main theme is to set forth the fact that the N.T. is written in the language of the common people. It is a book from the Ancient East, and lit up by the light of the dawn—a book breathing the fragrance of the Galilean spring, and anon swept by the shipwrecking north-east tempest from the Mediterranean—a book of peasants, fishermen, artisans, travellers by land and sea, fighters and martyrs, a book in cosmopolitan Greek with marks of a Semitic origin—a book of the Imperial age, written at Antioch, Ephesus, Corinth, Rome—a book of pictures, miracles, and visions, book of the village and the town, book of the people and the peoples—the N.T., if regard be had to the inward side of things, is the great book, chief and singular of human souls. Because of its psychic depth and breadth this book of the East is a book for both East and West, a book for humanity; a book ancient but eternal. And because of the figure that emerges from the book—the Redeemer, accompanied by the multitude of the redeemed, blessing and consoling, exhorting and renewing, revealing himself anew to every generation of the weary and heavy-laden and growing from century to century more great—the N.T. is the book of life" (pp. 399-400)."

TASMANIAN CONFERENCE NOTES.

W. R. C. Jarvis' suggested motto for every church is, "Organisation with Determination."

J. Adams in reply to criticism on the essay said, "What the churches need is workers, not talkers and shirkers."

J. Williams' declaration was well worth the repeating: "Read the Word, don't read trash!"

Peter Orr complimented the sisters on the business-like way they managed the work of their Conference.

E. Taylor, riding 50 miles on a bicycle, over rough roads and swollen streams to fill a preaching appointment, is an instance of the constraining power of the Word.

Jan. Adcock said that some people have secrets and some are bad like some quack medicines; but the Church of Christ should make no secret of the gospel.

Jabez Byard's experience in riding a frisky horse at 4 a.m. in the teeth of a howling gale, minus hat and umbrella, to catch the train, was a sample of Tasmania's grit.

Jabez Byard thrilled his audience as he told of his joy at taking the good confession from some of his children at the family altar. His question was most pointed: "Have you got one in your home?"

The Australian Christian.

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COMING EVENT.

MAY 14.—South Richmond Church Anniversary. Special service, 7 p.m.; W. L. Jones, preacher. Tuesday, 16th inst., tea and public meeting; tea on tables from 5.30; tickets, 6d. Speakers, C. M. Gordon and E. Davis. Soloist, Sister Mrs. Roy Thompson. Recitations, etc. Former members and the brotherhood invited.

WANTED.

The Church of Christ, Invercargill, desire to communicate with an evangelist. Full particulars may be had from the secretary, John Watt, Belgravia, Waikivi, Invercargill, N.Z.

MARRIAGE.

MUDFORD—MGEFFAT.—On April 25, at the Christian chapel, Lygon-st., Carlton, by Mr. Horace Kingsbury, Christina Burnet Moffat, of Bendigo, to John Isaac Mudford, of Brisbane.

FOR SALE.

"Haake" Sample Piano, mahogany and gold, nearly new. Apply, 442 Lygon-st., Carlton, Melb.

ACKNOWLEDGMENTS.

FOREIGN MISSION FUND.

Church, Swanston-st., per Miss Gracie, £1/3/3; Mrs. Amess, North Melbourne, £1; R. Morris, Brighton, £2; Bro. Catchpoole, £1; Bro. Fenn, S. Richmond, £1/5/-; Sister, Ascot Vale, 2/6; Sister Souttar, 1/-. Kaniva Circuit, for support of native preacher, Baramati, £9; Late Members Church North Carlton per Mrs. Heinze, 12/6;

FOR CHINA FAMINE FUND.

Church, Nelson, per F. V. Knapp, £8.

F. M. Ludbrook, Collins-st., Melbourne.

T. B. Fischer, Cheltenham.

R. Lyall, 39 Leveson-st., Nth. Melbourne.



## Obituary.

**ROSSELL.**—Wm. Rossell, of Macdonnell Bay, S.A., passed away on April 19, at the ripe age of 86. Thus there has been removed one more from the rapidly thinning ranks of pioneer brethren, unique in their intense love for and faithful advocacy of the faith once delivered to the saints. He was born in Nottingham in 1825, removed to London while yet a young man, and was baptised in 1843. He was thus, probably, the oldest member of the Church of Christ in Australia. For some time he lodged with David King, and had many pleasant reminiscences of both David King and his much-loved wife. He had the privilege of seeing a good deal of Alexander Campbell, and of frequently hearing him speak and lecture during his visit to Great Britain. He and G. Y. Tickle were among the first to greet A. Campbell on his arrival in England. Bro. Rossell was a Christian philosopher of the old school. He was a great reader, and his mind was very receptive of truth. He loved to come into contact with the great master minds who have thought and written sublime truths. Thompson's "Seasons" was the last book I saw him reading. His conversation was exceedingly interesting and instructive, and always in lofty strain. But his knowledge of the Word of God was something wonderful. I never knew his equal in exegesis of Hebrews and Romans. He arrived in Victoria in 1852, and met with the first church in Prahran, in a tent. Moved to Adelaide soon after, and met at Grote-st. He was closely intimate with Henry Warren, Wm. Bloor, Thos. Lyle, R. Verco, J. Lawrie, Thos. Magarey, J. Dickens, and others. Moved to Macdonnell Bay about 50 years ago. From that right on he had the breaking of bread in his house on Lord's day. He was buried beside his late wife in the cemetery at Macdonnell Bay. He was father of our esteemed Bro. L. Rossell, of Strathfield, N.S.W.

R.V.

**SHARP.**—Murray Sharp, eldest son of Bro. and Sister James Sharp, peacefully passed away on the morning of May 2, after a long illness, at the age of 20. Murray was born at Prahran, but the greater part of his life was spent at Wilby, where his father was stationed as a State school teacher for several years. The family removed

to Brighton in March, 1907. On the Sunday following their welcome Murray, upon confession and baptism, was received into the fellowship of the church, since which time he has proved himself, by his conversation and conduct, to be a devoted follower of the Lord Jesus. For some time previous he had been in delicate health, but it was not until a few months ago that it became evident that Murray was a victim to the dread disease of consumption. Though laid upon the couch of suffering so long, he was never known to murmur. A few weeks ago he was taken to Healesville, it being thought that a change of climate would prove beneficial, but Murray gradually became weaker, and on Tuesday, May 2, fell asleep in Jesus. In the presence of many sympathisers, his mortal remains were committed to the tomb in the Cheltenham Cemetery on the afternoon of May 4, T. B. Fischer officiating. Our sympathies go out to the parents and all the sorrowing relatives.

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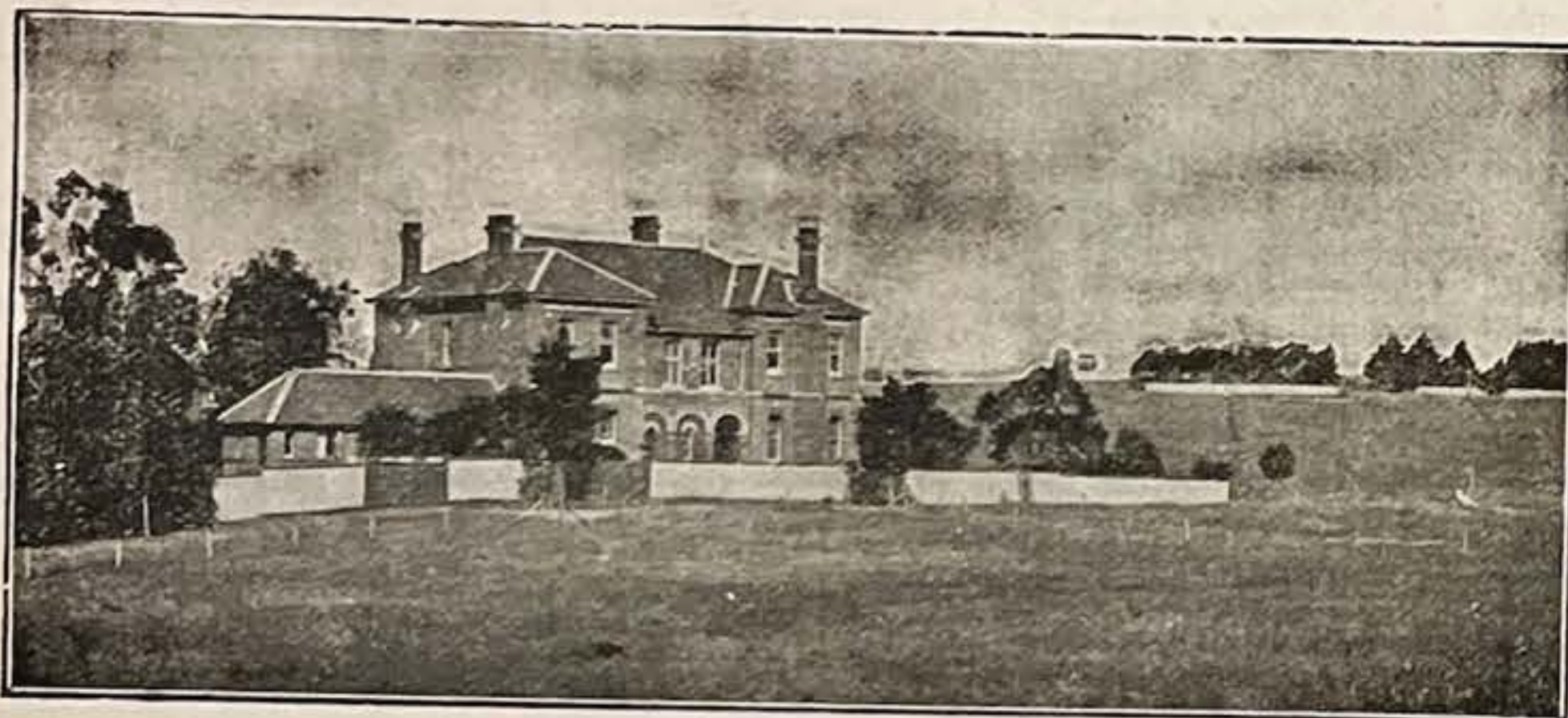
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