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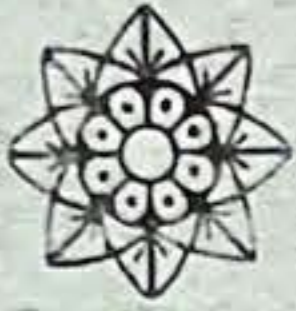


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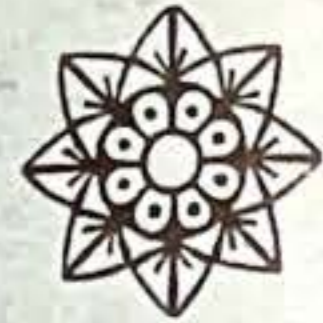
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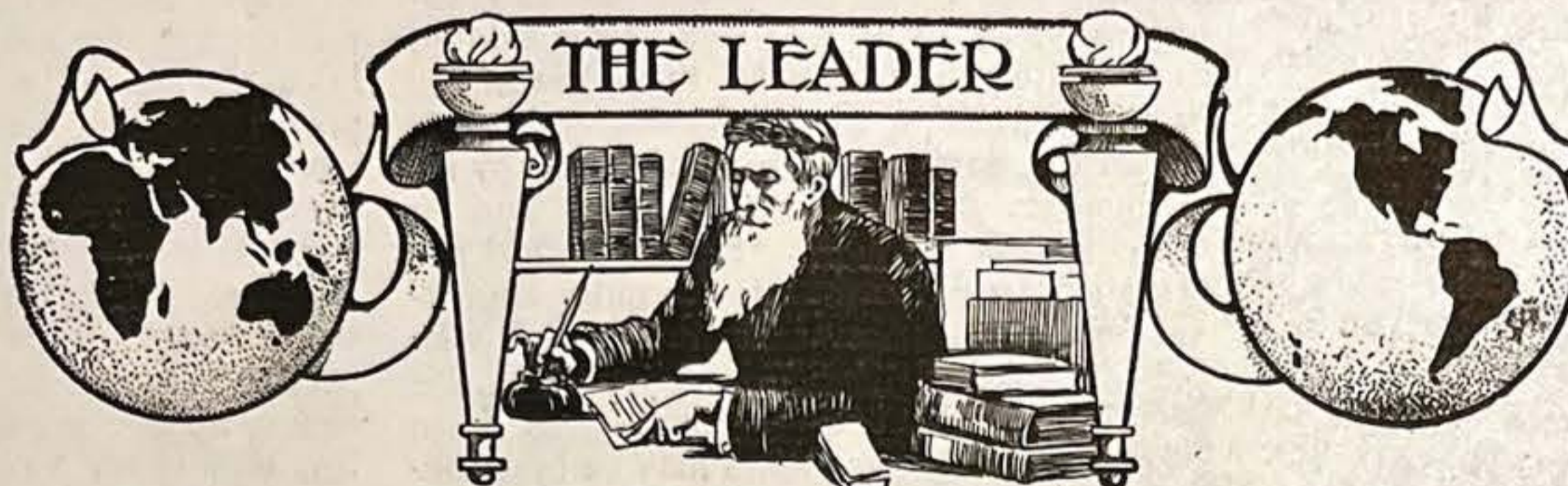


COXBROS.
CREDIT FOR ALL
189 Brunswick St. FITZROY.

The Australian CHRISTIAN

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The representatives of Jewish thought who have given such unstinted admiration to the person and work of Jesus cannot logically stop just where they are at the present time.



No view of Jesus which stops short at his supreme manhood can ever be permanently satisfactory to either Jew or Gentile.

APPRECIATIONS OF JESUS.

In another part of this issue will be found a number of appreciations from eminent Jewish thinkers in regard to the person of Jesus Christ. These tributes to his personality indicate that among thinking Jews a great change of thought has taken place in regard to the person and work of our Lord. It must not be supposed, however, that this change obtains to any considerable extent among the rank and file of Jewish people. When it is remembered how much the Jewish race has suffered at the hands of professed followers of Christ, it is not surprising that they have not been drawn towards Christianity, nor that they are unable to give Jesus his proper place in God's revelation to man. It is only those whose training has enabled them to take larger views of things who are able to discriminate between Christianity as it really is, and the distorted view presented by its unworthy followers. They have seen something of the Jesus of the Gospels, and what they have seen has compelled them to admit his supremacy over the children of men. And though they have failed to recognise him as the Messiah of prophecy, they are prepared to admit that he is the greatest of all the prophets. This, of course, leaves much to be desired, but as an instalment towards something better, it is something to be thankful for. It is inevitable that what the leaders of Jewish thought are saying today, must, to-morrow, leaven the whole mass.

Must go further.

The representatives of Jewish thought who have given such unstinted admiration to the person and work of Jesus cannot logically stop just where they are at the present time. They have admitted so much that they cannot consistently regard the point they have reached as a permanent halting place. When one has reached the point of saying as much as Adolphe Danziger did, there can only be one legitimate conclusion

eventually reached, namely, that Jesus was all that he claimed to be. He almost reaches the highest point of Christian thought when he says: "The most angelic of all mankind, the most loving Teacher, the meek and lowly prophet, dies the death of the cross. . . . The Liberator of the poor, the Teacher of the ignorant, the Friend of all who languish in their labors and are bowed down under their sorrows—he has to die on the cross. The man Christ Jesus is the most heroic, the most tremendous, the noblest personality of all times and all ages." There is only one source from which such a conception of Jesus could arise. That source is found in the story of the life of Jesus, as portrayed in the Gospels. From such a study a man arises with a profound conviction of the majesty and uniqueness of Jesus of Nazareth. It is true that a man may deliberately halt there, because he is afraid to go further, lest he should find in Jesus the very Christ of God. But if he be a fearless seeker after truth, and has cast all prejudice to the winds, he will never stop until he finds himself prostrate at the feet of Jesus, exclaiming, "Thou art the Christ, the Son of the living God."

Without hope.

There is very little doubt that the Jewish people as a whole are no longer looking forward to the coming of the Messiah of whom their prophets spoke. If any such thought lingers with them, it is so feeble as to be a negligible quantity. The long years of exile and persecution through which they have passed have quenched their hope and left them with a religion which was full of infinite promise in the bud, but which, so far as they are concerned, has never come to flower. Their hope for a fuller spiritual life, so it seems to us, lies in a fuller realisation of the spiritual import of their own Old Testament Scriptures. "They are they which testify of me," said Jesus. And it will only be when the Jewish people realise this that they will find in Jesus the full fruitage of their ancient religion. No view

of Jesus which stops short at his supreme manhood can ever be permanently satisfactory to either Jew or Gentile. No man that ever lived made such stupendous claims as did Jesus. To deny these claims, is to charge him with making false pretensions, and destroys at once the position assigned to him as the supremest of men. If we accord to him this high position, we must recognise that he who claimed to be the Truth could in no wise palter with the truth and make claims to be on an equality with deity, when, as a matter of fact, he was not.

Robbing Christ.

In these days, even from Christian pulpits, we often hear too much emphasis placed upon the phrases, "the carpenter's Son," and the "man of Nazareth." It is quite true that the human life of Jesus is full of beauty and power, but we rob it of its power and beauty if we do not see in it and above it the kingship and glory of the Son of God. Referring to this phase of thought, Carnegie Simpson says: "The natural or logical side of the argument can be stated very briefly. If Jesus was more than a man, as we know men, shall we then say that he was a prodigy—superhuman and demi-divine? To state such a position is to expose it. It is true to the data about Christ neither in history nor in experience, and at the same time it raises insuperable objections to itself. In Jesus are to be found things characteristic of man, and also things—such as his claim to forgive sins or his power to create a new moral self—characteristics of God; but there is nothing characteristic of a being neither man nor God. And the objections to admitting into our thought such a being are too obvious to need emphasising. Demi-divinity is simply a relapse into heathenism. . . . If this be so, what then? There is only one resort left. It was reached at a very early stage of Christian thought by a writer of inspired insight, who seized his pen and, without argument or explanation, wrote: *the Word was God.*"

His divine glory.

It is well for us to linger at the manger of Bethlehem, and to follow Jesus in his life of humiliation, and his death upon the cross of Calvary, but to make all this shine out with infinite power and glory, we must have also the vision of Paul. "Christ," he said, "is the visible representation of the invisible God, the first-born and Lord of all creation; for in him was created the universe of things in heaven and earth, things seen and things unseen, thrones, dominions, principalities, powers—all were created, and exist, through and for him: and HE IS before all things and in and through him the universe is a harmonious whole" (Col. 1, Weymouth). And in the second chapter, Paul declares "In him dwelleth all the fulness of the God-head bodily." Commenting on this splendid passage, Dr. J. H. Jowett says: "What did Paul say about Jesus? I am going to tell you. 'In him,' says my first text, 'in him was all the fulness of God.' Does not that play havoc with the heresy. Not in him is the last dilution of God; not in him was the last impoverished remnant; not in him was a washed-out divinity. 'In him was.' It is a tremendous statement. This epistle rings the changes on the word 'full.' What is there in that fulness; and I say, Is this your Jesus? Hear the first statement as to what Paul has to say about Christ. He says, 'He is the image of the invisible God.' Not the last faded portrait in the long, long chain. My brothers, when you see Jesus, you see God." Appreciations of Jesus are very well in their way, but they are of little value if they do not lead us to the recognition of his divine glory, and cause us to kneel down and kiss the hem of his garment.

Editorial Notes.

Consecration and Contributions.

The Cumberland Presbyterians, an American body, are said to require their applicants for membership to affirmatively answer the following question: "As you consecrate yourself to God, you also consecrate your substance; and being his steward, do you promise to contribute of that substance, as he may prosper you, to the support of the gospel?" Should not every convert understand at his baptism that in his surrender his substance is also consecrated, and that he must henceforth contribute according to his means liberally? Does he so understand? If not, who is to blame?

Our Crowning Meeting.

Of all the regular church gatherings, that on which "the disciples come together to break bread" may well be called the crowning meeting. Here "we touch and handle things unseen," and in this most sacred of

all feasts "into the holiest rite." How important, therefore, that nothing should occur to mar the solemnity or weaken the sanctity of this divinely appointed service. Every item of the meeting should be of the best. Whether or not we all agree with every suggestion contained in the article by our esteemed contributor in last issue on "How to Improve our morning meetings," we must admit that slovenliness and lack of reverence at these meetings are inexcusable. For any who are to take public part in reading, praying, giving of thanks, or speaking, to come unprepared, is to direct the minds of brethren from the perfection and sacrifice of the Saviour to the carelessness or incompetency of his representatives, and so to sadly mar the spirit of worship and adoration. In our estimation a most important feature of the service is the number who publicly take part, and the interest of this peculiarity, which distinguishes us from most other religious bodies may be best conserved by the judicious selection of qualified brethren and their careful preparation therefor.

Money and Missions.

Over £3000 contributed by our Australian churches for Foreign Missions last year! Are we not giving too much? Can we afford it? Will not our Home interests suffer? Here and there such questions may be asked. As a matter of fact, we are only giving about three pence per month per member throughout the Commonwealth. In other words we show our anxiety for the salvation of the heathen to the extent of considerably less than a penny postage stamp per week. It would be interesting if we could ascertain what proportion of our gifts for religious purposes goes to the heathen fields. The *Missionary Intelligencer* of America says: "Of all moneys given for religious purposes in the United States about three per cent. goes out into the foreign fields, and ninety-seven per cent. is used at home. Of all the men in the ministry, less than three per cent. are at work in the regions beyond, and more than ninety-seven per cent. are at work in the churches of North America." We are also told that "The Layman's Missionary Movement shows that three hundred millions of dollars are contributed each year for the religious instruction of one hundred million people in the United States and Canada, and that eleven millions are contributed for the evangelisation of six hundred and twenty-five millions in the non-Christian world." It really does not appear that there is any danger of our giving too much. We might even actually advance from threepence to fourpence per month this year without suffering the pangs of hunger or crippling our home work.

Presbyterians and Union.

The Presbyterians of Victoria are not a unit on union. Some time ago, we are told, "a scheme of church rules which had satisfied Methodists, Presbyterians, and Congre-

gationalists had been prepared." The Anglican Church has now appointed a committee with a view to the furtherance of union, and with this in mind, the Assembly had a motion before it to postpone the question until next Assembly. Dr. Rentoul, in a characteristically vigorous address, moved an amendment that the Assembly "cannot look favorably upon a scheme of incorporated uniformity which obliterates the name and title and also the central polity of the Presbyterian Churches." The amendment was rejected by 100 votes to 68 after a lively discussion. The doctrinal basis of the proposed union was thus described by the worthy doctor: "How unstimulating, how uninspiring, is this bit of stuff they put forward as a creed!" We are afraid that the sentiment of the amendment which was lost, will be found to be a powerful if not insuperable obstacle to union when the matter comes up for actual adoption. Sectarianism will never look favorably upon that which "obliterates the name and title and central polity" of the sects. Presbyterianism has had a great history and it is not surprising that Dr. Rentoul and his supporters should object to the abandonment of a name with such rich associations. Names and titles of human origin may be expected to stand in the way of union until denominationalists appreciate more fully the "name which is above every name." Our conviction is that the name question is one of the most important under discussion. And with this, of course, are those of church polity and creed. How are these problems to be solved? Is there any means by which right conclusions may be reached? Is there any hope of finality? If "no question is settled until it is settled right," have we any reason to suppose that a settlement even if arrived at would be a permanent one? We are persuaded that in the matter of Christian union as in all other practical matters, the New Testament is the only guide. The "names and titles" adopted by the apostolic Christians are the only ones which can be generally accepted now with any hope of permanency. Even should the Presbyterians, Methodists and Congregationalists agree to lay aside their names and adopt some new designation it would still be a sectarian one distinguishing them as a party from other Christians. Such names as Christians, disciples of Christ, Churches of God, Churches of Christ, are Scriptural, catholic, and unobjectionable. In a similar way the questions of creed and polity might be forever settled. "What saith the Scriptures"? Admittedly the New Testament creed had Christ for its central object, and the teachings of the Saviour and his inspired apostles as their rule of faith and practice. Should the "unstimulating and uninspiring list of stuff they put forward as a creed" be ever adopted by the three churches named, it would still be a party rule, but the adoption of the New Testament as a rule of faith and life to the exclusion of all human compilations would be catholic and complete, being broad enough to include all who

accept Christianity as divinely given, and narrow enough to exclude all who reject it. With this as the only guide the question of polity would soon be settled. When will Protestants, who profess to be guided by the

Word of God, be content to turn to this, their only valid authority; for light and leading on the question of union and to allow all "names and titles and politics" not found therein to be obliterated?



Judaism and Jesus Christ.

A GROWING APPRECIATION.

(The Christian World.)

An article which recently appeared in these columns, dealing with the Liberal Jewish movement in this country, must have suggested to many readers the question, What is going to be the attitude of a Liberalised Judaism towards Christianity, and especially towards the person of Jesus Christ? As the modern Jew throws off the trammels of traditional prejudice, as he ceases to feel what, alas, centuries of ill-treatment have made him feel, viz., that "Christian" and "Persecutor" are interchangeable terms so far as his race is concerned, will he not inevitably come to a juster view of the greatest of Israel's sons, and little by little yield himself to the charm of him who spake as never man spake? Quite apart from any wholesale conversion of Jews to a dogmatic form of Christianity, which is not for one moment to be anticipated, we believe that a very great deal would be gained were it understood by the Christian public that a process of permeation is going on among the more enlightened strata of Judaism in many lands, a growing appreciation not only of the ethics of the New Testament, but above all of its central figure. We welcome, therefore, a brochure published in Germany last year, in which a large number of "Modern Jewish Opinions on Jesus Christ" have been collected, with a view of showing the change which is undoubtedly coming over many among the most educated Jews; and we venture to think that English readers will be interested in some of these tributes, which seem to promise an era of mutual toleration and better understanding.

Noteworthy utterances.

One fact becomes abundantly evident as we read these utterances: whereas formerly Judaism passionately repudiated Jesus, many of its latter day spokesmen are as passionately determined to claim him as their own and to insist that it has been the peculiar glory of their race to give mankind the greatest of religious heroes and leaders. "Has he not," says Abraham Krochmal, in a modern Hebrew work, "brought millions under the wings of the majesty of God, and taught men order and morals, righteousness and faith by the power of his Holy Spirit?" "His teaching," contends another writer, "represents only the highest perfection of Hebrew prophetism, and is in no wise iden-

tical with the doctrines of the church; he himself is the last and truest of the prophets of Israel."

But even this estimate is left behind by numerous others, who express a far more unreserved appreciation of the grandeur of Jesus Christ. "The moral ideal of Judaism," writes Weisler, "is left behind by that of Christianity, nor can Judaism compete with the activity of Christian love. That this is so must be attributed to the person of Jesus. He was ours, and how can there be any true reform, except one which links itself on to him, the great Reformer of Judaism?" "He has remained a martyr of love for all times," says Philip Schuesz: "He, the noblest and most exalted of all the sons of men, has won the greatest triumph as the Founder of the religion of the love of man." "The great secret of Jesus," declares Dr. Moritz Friedlaender, "consisted in this, that he raised love to an absolute position as an end in itself. . . . Jesus solved the task of bringing the spiritual needs of the individual into harmonious accord with a supra-individual religious idea. The fullness which was in Jesus is manifested in the fact that while he himself was purely and incessantly devoted to the highest ideals, he had a deep and penetrating comprehension for the purely human."

What is of the greatest significance is that even when a modern Jew like Paul Goodman writes with the avowed object of demonstrating the superiority of Judaism over Christianity, he cannot get away from the spell of the Son of Man. "Jesus," says this writer, "is now acknowledged by immense multitudes of the most enlightened and progressive of mankind as the incarnation of God on earth. His figure towers over all like a lighthouse, in whose radiance they seek for security and consolation. The magic of his personality has shed its rays over the whole world, and imbued innumerable human hearts with the spirit of love and self-denial. His message strikes them with elementary power, as when he sounds forth his thrilling admonition, 'What shall it profit a man if he gain the whole world, and lose his own soul?'"

And here is a tribute to the supremacy of our Lord which, coming from a Jew, Adolphe Danziger, cannot fail to impress us: "The most angelic of all mankind, the most loving Teacher, the meek and lowly Pro-

phet dies the death of the cross. . . . The Liberator of the poor, the Teacher of the ignorant, the Friend of all who languish in their labors and are bowed down under their sorrows—he has to die on the cross. The man Christ Jesus is the most heroic, the most tremendous, the noblest personality of all times and all ages."

From a Swedish Rabbi, Prof. Klein, of Stockholm, we have the following appreciation: "When the time had been fulfilled, when the way had been made ready, there came forth from that quiet circle—he is alluding to the Essenes—"the greatest among those born of woman, Jesus of Nazareth, the Founder of Christianity—the Christianity of love, not of dogma. For all times and for all men he must remain an example to be followed. Nay, when at length the devoutly longed-for kingdom comes, when all the husks and forms of religion have been stripped off and forgotten, one confession will still be valid to the end of days, for all men to gather around as brethren—I mean that everlasting gospel which rings through the world, to console and to liberate: 'God is love, and whosoever abideth in love, abideth in God, and God in him.'"

Prophetic of other things.

It would be easy to multiply, it would be still easier to overvalue, these testimonies; against the latter error especially we must guard ourselves. Impressive when placed together, such utterances as we have quoted are no doubt those of a minority which is exercising an influence over their co-religionists, and that these writers and thinkers should avow such sentiments shows that there is a new and hopeful spirit abroad—a spirit of good omen for the future. Let us expect nothing catastrophic; but let us recognise that a new leaven is at work, and that the most clear-sighted among the Saviour's own race no longer hate or ignore, but reverence and are learning to love him. "I am ready," wrote Rabbi Krauskopf, of Philadelphia, "to pay him as high a tribute of veneration as any one; and if I cannot say that he made the Deity human, I nevertheless place him most willingly in the very forefront of those who have made humanity divine." "I recognise in Jesus," wrote a Jewish layman, Mr. James H. Hoffmann, of New York, "the union of the divine and the human, of the exalted and the lowly—him who has showed us the way for man's dual nature, how to win by divine striving the victory over the earthly life which tends to drag man down—the Son of God, triumphing over the child of earth."

Such a confession may fall short of what would satisfy most Christian readers; nevertheless it is one which few except the most dogmatically minded would fail to welcome as an augury of better things. When the Roman centurion, beholding the death of Christ, exclaimed, "Truly this was the Son of God," his words were deemed worth repeating and chronicling; and when a similar witness is borne among those "that once were afar off," shall we not rejoice?

Middle District Conference, N.Z., 1911.

On Friday morning, April 14, at 9.30, the 15th annual Conference of the Churches of Christ in the Middle District of New Zealand was opened with a devotional meeting led by J. E. Wilson.

R. B. Davis was unanimously elected as President of the Conference, the death of our late President, C. Wilson, and the unavoidable absence of the Vice-President, J. Bewley, making this position vacant.

Twenty-three delegates, from thirteen churches, were present, also Bren. Mudge, Johnston, and Goodwin, three young preachers from the College of the Bible, who are laboring at Newtown, Palmerston N., and Pahiataua respectively.

After the usual address by the President, the reading of greetings and of the previous year's minutes, the delegates settled down to business.

The first item was of a pleasing nature, namely, that of admitting into affiliation the Kilbirnie church.

Then came a touch of sadness with a motion of sympathy to the widows of our late C. Wilson and G. Gray, both of whom had given of their best to God, dying full of faith.

A motion was also passed sympathising with Ivor James and S. J. Mathieson, who are at present seriously ill.

PALMERSTON NORTH.—The various divisions of the annual report were then considered. The first one to cause discussion was the recommendation that the work at Palmerston North "be continued with unabated energy." It was patent to everyone that Bro. Johnston had a hard task, but his optimistic verbal report, given at this stage, showed he was not going to let anything stand in the way of the gospel. It is the duty of every brother and sister in the Middle District to help and encourage Bro. and Sister Johnston as much as it is in their power to do so. Each of us can at least pray for them, that they may win many souls.

PAHIATUA.—The recommendation, "That Bro. F. J. Goodwin be placed in Pahiataua immediately after Conference," was adopted.

KILBIRNIE.—Kilbirnie again came under notice, this time in a recommendation from the Committee that a preacher should be placed there if at all possible. This is a very promising field, and the brethren there have a good building situated in the main street.

FINANCE.—Finance was next dealt with. The Committee's suggestion that the allocation system be introduced was not adopted.

The promises made by churches for the ensuing year amount to £149, but as the salaries of Bren. Johnston and Goodwin total £300 for the twelve months, and a certain amount of money is required for printing and other expenses, another £180 at least must be raised. It is hoped that this will be done during June, the special Home Mission collection month.

F. G. Dunn, editor of the *CHRISTIAN*, wrote suggesting that the Middle District Conference fall in line with the other Conferences throughout Australasia, by taking up the Home Mission Collection in February, instead of June, as at present.

If this was done a special Australasian number of the *CHRISTIAN* would be published every year, extra copies being sent to all churches for free distribution, the cost *pro rata* for each Conference to be about £3. This suggestion was adopted, with the proviso that we take up the collection this year in June, as usual, and to start the February collection in 1912.

STATISTICS.—The statistics showed a decrease of one for the past year, the total membership being 969; total amount raised for Home Missions, 235/17/-; for Foreign Missions, £134 10/-; for all purposes, £2569/19/-.

The Committee's suggestion that future Conferences be held in Wellington was not adopted.

ISOLATED BRETHREN.—The reports of correspondents to isolated brethren showed that this good work was well worth continuing. A great deal of work is entailed, and all who are written do not reply, but there are many who look forward to the Secretary's letters. Secretaries of churches are asked to provide the corresponding secretaries with a new list of isolated members every year, and also to notify the removal of any members.

HOME MISSION RALLY.—On Friday evening a rousing Home Mission Rally was held in the chapel, which was crowded to the doors. Four short addresses on "The Christian's Marching Orders" were given by Bren. Johnston, Goodwin, Lewis, and Mudge. These addresses were interspersed with musical items rendered by members of the choir.

SATURDAY, APRIL 15.

Saturday's sitting opened with a devotional meeting, led by Bro. S. H. Mudge.

CHURCH EXTENSION FUND.—The Church Extension Fund gave rise to a good discussion, the general idea being to encourage this Fund by getting Churches more interested in it.

It was suggested that a loan be raised to build a chapel at Palmerston North, a few brethren in the Middle District being asked to go security for the money required.

Bro. Griffiths, of Pahiataua, offered to be one of the guarantors for this money should it be decided to raise a loan.

Three motions bearing on the Church Extension Fund were passed namely:—

"That the Church Extension Board be authorised to raise loans for the Church Extension Fund free of interest."

"That this Conference recommend that the churches devote one Lord's day contributions per year towards the Church Extension Fund."

"That the Board be empowered to receive or raise money on loan without, or on interest, at 4½ per cent."

Geo. Day was elected to the position on the Board of Trustees made vacant through the death of G. Gray.

EXECUTIVE COMMITTEE.—The Executive Committee elected for 1911-12 are:—President, R. B. Davis. Vice-President, R. A. Wright. Secretary, R. Hill. Treasurer, D. Campbell. Com-

mittee, S. H. Mudge, J. T. Hunter, G. Day, A. V. Williams.

MEMBERS' LETTER BOOKS.—In regard to the proposal of the Executive that three form Members' Letter Books be adopted by the churches, it was decided that a copy be procured by the incoming Committee, and same to be submitted to the churches for approval.

ORGANISING SECRETARY.—The idea of engaging an Organising Secretary for New Zealand gave rise to the following motion:—

"That this Conference request the New Zealand Conference to consider the advisability of engaging an Organising Secretary for New Zealand, the salary of such Secretary to be equally raised between the three District Conferences, and his labors to be divided equally in the three districts."

NEW ZEALAND SUPPLEMENT.—In order to give New Zealand churches more interest in the *CHRISTIAN*, the question of a New Zealand Supplement was discussed. It was decided to leave the matter in the hands of Bren. Mudge and Hill, these two brethren to make enquiries as to the feasibility of the Supplement.

NO-LICENSE.—The following No-License motion was carried:—

"That this Conference of Churches of Christ in the Middle District of New Zealand desires to place on record its gratitude to God for the rapid growth of public sentiment in favor of No-License, as evidenced by the Local Option poll returns of 1908; also thanks God for the increased power vested in the electors by the last session of Parliament, whereby the people can express themselves on the wider question of Dominion Option; also takes this opportunity of urging upon our members to exercise their full privileges of voting Local and Dominion No-License."

S. H. Mudge moved the following notice of motion:—

"That in connection with Conference we have a Temperance Committee, and that a Temperance evening be held at each Conference."

1912 CONFERENCE.—R. B. Davis invited Conference to meet at Vivian-st. next year, 1912.

CONFERENCE MISSION.—The idea of holding a Conference Mission every year was discussed, and the following motion, by Bren. Coombe and Comrie, was carried:—

"That the Secretary write to the church at which the next Conference is to be held three months previous to such Conference, notifying the officers that if they wish to hold a Mission at Conference time to make preparations for such Mission."

C.W.B.M.—A proposed resolution by the Christian Women's Board of Missions was read, and after Sisters Vine, Thomas, and Allan had explained the objects and working of the movement, further discussion was postponed till Monday.

FOREIGN MISSION SESSION.—On Saturday evening Bro. Davis vacated the chair, and gave place to Bro. Owen, who presided over the Foreign Mission session.

After giving a short address, in which he made special mention of S. J. Mathieson's unavoidable absence, Bro. Owen got right down to business.

The question of sending a letter of appreciation to Agrippa was brought up, but it was resolved



Some of those that never missed a meeting.

Queenstown Gospel Mission.

"Seven hundred souls for Christ and £1400 for Home Missions this year," has been the objective held out before the South Australian brethren since last Conference. Already the financial aim has been realised, and there are yet three months before the books are closed. But what about the "seven hundred souls for Christ"? From present indications it would appear that our ideal will not be attained. Why? Did we place the standard too high? Are 700 conversions too many to reasonably expect? We have often quoted the motto, "Each one win one," but so far from realising this it would appear that seven are unable to gain one—so that our 5000 members will fail to win 700 more!

W. C. Brooker, our Conference President, who suggested the number mentioned, has kept it steadily before the Queenstown church, with which he has for about five years labored as evangelist. How this good brother, who is the busy head of a firm in the furniture line and secretary of the Federal Conference, finds time in addition to his secular business to so effectively "do the work of an evangelist" is a puzzle to many of his friends. In addition to the regular preaching, he, every year conducts a successful protracted meeting with the home church. The last, a three weeks' mission, held in April, resulted in 20 baptisms and, if not numerically, was, in other respects, considered the best of all. The example of the Queenstown church is worthy the consideration of other churches if we are to keep our aim of 700 souls in view. If we do not reach the



Some of the Converts. Absent: Mr. and Mrs. Holman, Miss Holman and Mrs. Organ.

Queenstown Gospel Mission

proposed number of additions it will not be owing to the failure of this congregation, as up to the present between 35 and 40 have been baptised, and a similar rate of progress all round would mean about 1000 converts instead of 700.

Among the factors making for success at Queenstown the ability and consecration of the preacher are prominent. Mr. Brooker believes in the Word of God from cover to cover. He believes with all his heart in the old gospel and in the plea which the Churches of Christ present for the union of believers and the conversion of sinners. He comes of a good stock. His grandfather was for long years an honored elder of the Hindmarsh church, and his father, loved by all



W. C. Brooker, Conference President, Missioner.

who know him, is the most prominent elder and worker of the York church and superintendent of the Lord's day School. Then he has also the hearty sympathy and assistance of his excellent wife, no small consideration in a preacher's work. The cordial co-operation of all the officers and the church has had much to do with the prosperity of the cause. Quite a large number of the members missed not a single meeting during the mission. Other interests were all side-tracked that the gospel train might have right of way. There was consequently no lack of workers to distribute handbills and deliver personal invitations to the services. "The people had a mind to work" and it is by "the effectual working in the measure of every part" that the body makes increase. The work was difficult, of course; but difficulties vanish before a people who are "of one heart and of one soul" in their determination to succeed.

Money was freely spent in advertising the mission. Bro. Brooker believes in the power of printer's ink. The folders and handbills so profusely distributed were well gotten up and some of them quite works of art. Many a mission is crippled by a "penny-wise and pound foolish" policy, which fears to spend a few pounds in printing. The Queenstown preacher is a business man, and knows the value of judicious advertising. He devotes much time and thought to the preparation of his own business advertisements and reckons that the King's business requires at



Mission Choir.

least as much consideration in order to its effective publicity. "If you have a good thing, push it," is a sound business principle, and so he has not hesitated to use photo. blocks and first-class paper in abundance for his handbills, and it has paid.

It requires no keen perception to realise that organisation has its part in the progress of the Queenstown church. The officers, the choir, the school and all the activities of the church appear to be well organised. If "order is heaven's first law" it should play a prominent part in our church life. Other things being equal, the well organised church is the one that will tell on the community. The choir, too, is a live asset in this church, and Bro. Pilkington has reason to be pleased with the loyal support of his band of singers in their regular attendance and whole-hearted enthusiasm.

This article has been written not with the object of praising this particular church, which is composed of just such material as other churches, but in order to encourage others to increased activity with a view to the realisations of our aim—Seven hundred souls for Christ. Our State evangelist is doing good service, but cannot hold missions in every church. Is there any reason why a number of our S.A. churches should not make efforts to hold missions before our Conference in September next?—D. A. Ewers.

Some people live looking within their failures. Some live looking around at their hindrances. Some live looking at their Saviour—they face the sunny south.—Mark Guy Pearse.



Some of those that only missed one meeting (with the Missioner).

to postpone the matter till Bro. Hadfield came home.

The reports and balance sheets were read and discussed, nothing important arising out of either, and at 9.30 Conference adjourned till Monday.

MONDAY, APRIL 17.

Lionel Johnston opened Monday's proceedings with a devotional meeting, after which Bro. Davis took the chair to deal with the C.W.B.M. resolution.

The proposed resolution read as follows:—

"That this Conference, believing that the systematic organisation of the women of our churches for missionary purposes will prove a source of strength to the individual congregation, and provide increasing facilities for mission work, recognises with approval the movement amongst the sisters to form Women's Missionary Societies, auxiliary to the Christian Woman's Board of Missions, an organisation which originated in the United States of America, but which is not confined to that country; and further, that this Conference commends the said movement to the sisters of the various churches in this district as worthy of their consideration and active support, and recommends that should any of the sisters in any church desire to form such a Missionary Society, the office-bearers, evangelist and brethren generally will do what they can to encourage them."

This gave rise to questions *re* modes of raising money, basis of membership, administration, etc., all questions being answered by Sisters Vine and Allan.

On the resolution being put to Conference it was lost.

PRESIDENTIAL GREETINGS.—Bro. Davis then gave his Presidential greetings to the churches, viz.: 2 Peter 1: 2, 8, and after a vote of congratulation to Bro. Main, Principal of the College of the Bible, was passed, he again vacated the chair in favor of Bro. Owen.

FOREIGN MISSIONS.—On the Foreign Mission session being resumed, a motion was passed: "That all money collected by Bible Schools for F.M. be expended on social work in connection with Foreign Missions."

Bro. Hadfield's report and statement of local receipts and expenditure was discussed and passed, the following motion by Bren. Boddington and Hearle being carried in connection therewith:—

"That this Conference moves a hearty vote of thanks to Bro. Hadfield for his full report and balance sheet, but recommends that as a matter of business the Executive should have all accounts and balance sheets audited."

FOREIGN MISSION COMMITTEE.—The new Foreign Mission Committee were then nominated and elected as follows:—

President, S. H. Mudge. Vice-President, A. J. Saunders. Secretary, E. Richards. Treasurer, G. Purnell. Committee: Sisters Johnston and Pritchard, Bren. Campbell, Owen and Coombe.

The Conference terminated at noon, after the Benediction had been pronounced, a most enjoyable and profitable time having been experienced.

N.S.W. Bible School Notes.

A false impression was created by the omission of one word from last month's notes. In appealing for contributions the word "church" was

omitted from the phrase "consult your officers." This committee has no authority nor power to solicit contributions for its work from "schools" as such. It is appointed from a Conference of churches, and it is to them it looks for support financially in the work the churches instructed them to do.

But it is felt the school superintendent in each church should be *ex officio* the Committee's agent, and so we urge the superintendents to consult their church officers as to the amount of weekly contribution. School funds should be used for other purposes.

Another error occurred in the address of the secretary of the Committee. Bro. Smith lives at "Glen Iris," Garrong-rd., Belmore.

The Committee desires that all books on loan from the library should be returned immediately to Bro. F. J. Burcher, librarian.

We would be very glad if some brother in Sydney would undertake the conduct of correspondence classes with isolated scholars under the Committee.

Should it be impossible to secure a brother in Australia for Organising Evangelist, an effort will be made to secure a suitable brother from America. We must have the best available if we can't get the best possible. Members of the Committee feel this is due to the churches which have appointed, and the schools who need, them.

Teachers and school officers should attend in force at the quarterly social Conference in the City Temple, May 30. An interesting paper giving an insight into American methods of Bible School work is to be read. We expect to see the Temple crowded with Christians eager to obey the injunction, "Feed my lambs."

The Committee desires to create a vision of the great work to be done, and so force the churches into harmony with the working of the age. Bible School work to-day vastly differs from Bible School work of ten years ago. The study of the child is creating a revolution in psychology, and the future psychology will be the psychology of the child. It is felt that the plea we advocate should force us to lead in the advance in Bible School work, whereas we are lagging sadly in the rear. Consequently we urge all interested in Bible Schools to attend the Conferences to be held.

School officers should not fail to keep in touch with the Committee about the work, and country school officers will be gladly supplied with information for the improvement of their schools.—Fred. T. Saunders.

The Australian Club.

Transylvania, Uu., Lexington, Ky., April 15, 1911.

Greetings to the Australian Brotherhood.

Although so far away, we have not lost the warm-hearted love for our home land. We can always clasp hands across the seas and in spirit join with you in the work, especially as among you are many of our former members. We are often brought nearer to you by new-comers who suggest the fragrance of the eucalyptus and the wattle. Especially on the occasion of our last Christmas feast, which was at once a welcome to B. G. Rudd and G. E. Collins, and a farewell to W. J. Taylor, because then home was suggested by the indispensable plum pudding, gift of S. G. Griffith. (We would like another.)

Our boys are all doing faithful work in school and among the churches. E. A. Osborn is preaching full time between Burgin and Berea. He will graduate from the College of the Bible next year. L. W. Baker is still holding the work at New Union, where he preaches full time. Next year he graduates from Transylvania, Ky., with an A.B. degree. The writer is preaching half time at Valley Station. F. W. Shorter and B. G. Rudd win the approval of all the professors; Garfield Rootes and G. E. Collins are maintaining the honor of our club and the University; and H. W. Cooper is the star of the Transylvania Dramatic Club.

G. J. Daniels is not with us this year, but is in school at Louisville. We are expecting to have him with us next year, when he will graduate with an A.B. degree. L. Gordon and W. C. McCallum are both doing good work in Kentucky. We note with appreciation the success of A. D. Strongman at the Third Christian Church, Louisville, which reflects great credit upon our Melbourne College of the Bible. All are eager for the work which we hope is abundant in the home country, and we long for the time when we may leave the land of the eagle for that of the kangaroo.

Yours, on behalf of the Australian Club.—E. P. Roberts.

Sisters' Department.

VICTORIA.

Officers for Victorian Sisters' Conference, 1911.

President, Mrs. Pittman, "Doon," Fulton-st., E. St. Kilda.

Vice-Presidents, Mrs. Chown, Delbridge-st., N. Fitzroy. Mrs. W. Forbes, Normanby Avenue, Thornbury.

Treasurer, Miss Jerrems, "Maitanga," Norman Avenue, Hawksburn.

Secretary, Miss Hill, Blenheim-st., Balaclava.

Assistant Secretary, Miss Rometsch, St. Vincent-st., Albert Park.

The first meeting of the new Executive was held on May 6, Mrs. Pittman giving as her motto thought for the year, "Wait on the Lord, and be of good courage."

The accounts in connection with the late Conference were passed for payment, and the Treasurer's statement received.

The following syllabus was approved and accepted on motion:—

Syllabus, 1911-12.

June 2. Mrs. Chown. Foreign Mission Committee.

July 7. Mrs. Pittman. Prayer and Praise Meeting.

August 4. Mrs. Forbes. Church Reports.

September 1. Mrs. Pittman. Topic: Home Mission Rally.

October 5. Mrs. Davies. Topic: "Home Missions." Prayer and Praise Meeting.

November 3. Mrs. Chown. Church Reports.

December 1. Mrs. Forbes. Temperance Committee.

1912. January. No meeting.

February 4. Mrs. Pittman. Praise and Prayer. Home Missions.

March 5. Mrs. Chown. Church Reports.

April. Mrs. Forbes. Open.

Thanks were given to retiring officers by a standing vote.

The Hospital Visitation Report was read by Mrs. Thurgood.

Next meeting, June 2, at 3 o'clock, in Swanston-st. hall.

Home Missions.—The Women's Home Mission Committee have decided to aim high this year, and considering in Victoria there are four thousand sisters, such a number should be expected to do extensive work.

Last year the Women's Home Mission Committee returned nearly £300 through the penny a week system; the rally also contributed to this effort. This year the hope is to raise £500, and more active work in each individual church is expected. The number of collectors we desire greatly increased, further, each woman in the churches is to be written to and requested to send the sum of 2/6 before the H.M. rally, which is to take place in October. Three Home Mission meetings are to be held, and our most prominent men are to be asked to conduct them. Churches will be visited when convenient, to urge the systematic giving and interest in this work. All Home Mission collectors are asked to attend a meeting to be held in Swanston-st. Hall on the evening of May 31, at 8 p.m. This meeting is for H.M. collectors only, and will take the form of a

conversazione. The Committee are deeply sensible of the splendid work done by the collectors and desire to express to them their appreciation of the same, and plan with them for the extension of this effort.—E. Davies, Supt.

SOUTH AUSTRALIA.

The Executive met on May 4. Mrs. Cant led the devotional exercises.

Business session presided over by Miss Norman. Sunday School additions, Grote-st., 2; Hindmarsh, 1; Queenstown, 2; total, 5.

Roll Call of Delegates. 19 responded.

Interesting news of the Victorian Sisters' Silver Anniversary was given by Mrs. C. L. Thurgood and Mrs. Riches.

Leader for next devotional meeting, Mrs. Dumbrell.

Reports.—We had a very helpful and bright prayer meeting on Wednesday, April 12, with the Dorcas Society at Hindmarsh. Mr. Johnstone read the Scripture lesson. Mrs. Kempster and Miss Norman gave some very helpful thoughts on prayer.—M. Wayland, Supt.

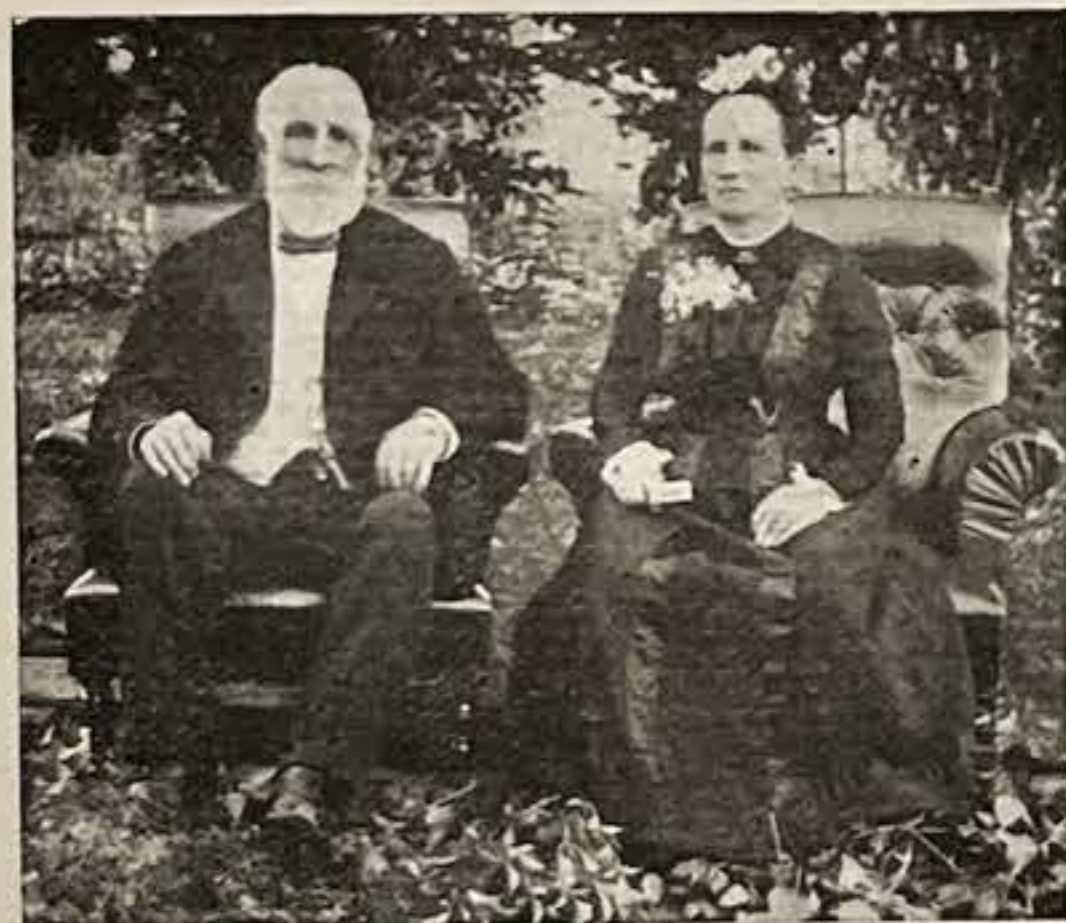
Treasurer's Report.—Receipts for April. Home Mission, £9/10/9½; in hand, £26/11/0½; total, £36/1/10. Foreign Missions, £5/18/4; in hand, £19/10/-; total, £25/8/4. General Fund. April collection, 13/-; in hand, £3/17/2; total, £4/10/2. Donated 6 chairs for mission tent, £1/10/-; Balance, £3/0/2.—A. E. Messent, Treas.

Home Mission amounts for May 4: Grote-st., £1/18/1; Norwood, 6/6; Queenstown, £3/2/2; Mile End, 7/1; total, £5/13/10. Foreign Mission amounts for May 4: Long Plain, £2/5/-; Norwood, 6/6; total, £2/11/6.

A. E. Manning, Sec.,
North Parade, Torrensville.

Golden Wedding.

The chapel at Bundamba, Queensland, presented a neat and pretty appearance on Easter Monday afternoon, at the celebration of Bro. and Sister McKie's golden wedding.



Our brother and sister have been devoted to the cause for 49 years, and almost all that time Bro. McKie has been in active service, preaching and taking prominent positions in the church. To know them was to love and respect them. They are the Father and mother of the cause in Bundamba, as it was mainly through them that the chapel was built some 21 years ago.

G. Green was chairman, and after his remarks the hymn, "Blest Be the Tie that Binds," was sung. Greetings and messages were read from a number of churches in the State and New South Wales and from individual members, expressing their best wishes for the happy couple, and hoping that they may be spared to celebrate their diamond wedding.

A presentation was made, on behalf of the members and friends, by the chairman, of two easy chairs. We print a photo of the happy couple sitting in the same.—Geo. Green, Sec.

Home Mission Notes.

SOUTH AUSTRALIA.

Committee met on May 19; good meeting. Receipts for month: Subsidies from Mile End, £13; Semaphore, £5; Narracoorte, £4/8/4; Maylands, £6/10/-; Owen Tent Mission Thankoffering, £20. For tent chairs, from various sources, £17 1/6. Conference promises, £1/2/6. Total, £67 1/4. Expenditure: Salaries, £95/10/-; Travelling Expenses and Sundries, £6/12/1. Total, £102/2/1.

Several matters *re* evangelistic work at Lochiel, Strathalbyn and other places were dealt with.

The engagement of G. T. Black, by the Strathalbyn church, to take up the work there for two years from December 1, was heartily endorsed.

Resolved to assist the work at Willunga and Mt. Compass by a donation of £10.

Reports of work for April were received from Mile End (4 additions by letter), Butler, Tumbay Bay (2 by letter), Semaphore (1 baptism), Goolwa, Lochiel (a month's visit by E. G. Warren), Maylands (improved attendances, 3 baptisms and 3 by letter), Kadina, Narracoorte, Mt. Compass (2 baptisms), Port Pirie (7 by letter), Owen (report of recent successful tent mission), and Balaclava (splendid tent mission with 40 decisions for the first 3 weeks and unabated interest). The reports on the whole were decidedly encouraging.

Arrangements were discussed for September annual Conference.

The next monthly meeting will be held on June 16.—D. A. Ewers.

NEW SOUTH WALES.

Reports for the month of April show additions as follows:—Wagga, 1 by faith and baptism, 1 restored, and 1 baptised believer; Merewether, 2 by restoration; Erskineville, 3 by faith and baptism; Auburn, 7 by faith and baptism; Rookwood, 1 by faith and baptism; Belmore, 1 by faith and baptism. Total, 17.

The Rookwood mission has closed with 12 confessions, 9 of whom have so far been baptised. The thankoffering amounted to £4/10/6.

An invitation has been sent to a brother to take the work in the Corowa district.

Arrangements are being made for the work in the Moree district, and a subsidy has been promised to the Hornsby church.

A. E. Illingworth becomes Organising Secretary, and future communications should be sent to him at 67 Denison-st., Woollahra.

The debit stands at £145/10/-, £3/12/4 less than last month. Receipts from April 22 to May 16, have been £115/11/4. There is need for all disciples to contribute small amounts regularly, and for as many as possible to send on special gifts.

To the New South Wales Churches and Isolated Brethren.

Dear Brethren,—You are all aware that Bro. T. Hagger has resigned his position as Organising Secretary and State Evangelist, to superintend the great and promising district of Lismore and the Richmond River. I have agreed to take up the duties of Organising Secretary in an honorary capacity and do my best to keep aglow the earnest spirit of evangelism and Home Missionary enthusiasm which is now such a noticeable feature of our State work.

This means self-sacrifice for me and the church at Paddington. We are, however, confident that the churches and brethren generally will respond to the growing demands of our work and give continuously and liberally to spread the good news everywhere, so we make the sacrifice gladly for the Master's sake. Send along your offerings, large and small alike (all are needed to push the grand crusade), to A. E. Illingworth, Hon. Org. Secretary, 67 Denison-st., Woollahra, N.S.W.

The Society of Christian Endeavor.

THE LORD'S PRAYER: V.

Topic for June 12.

Daily Readings.

God's will good. Rom. 12: 1-3.

Acceptable. Luke 22: 39-46.

Perfect. Heb. 13: 16-21.

Being God's will. Eph. 5: 1, 2; 17-21.

Doing God's will. Psa. 40: 4-10.

Suffering God's will. 1 Peter 2: 13-21.

Topic—The Lord's Prayer: God's Will on Earth. Matt. 6: 10; Heb. 10: 5-25.

Where is the supreme revelation of God's will? How can we best prepare to do his will in the great things of life?

Compare "Obedience" and "Self-Culture."

On Tuesday evening, May 16, the Geelong C.E. paid a visit to Ceres Methodist Society. Mr. Ashley, on behalf of the Ceres Society welcomed the visitors, who took charge of the meeting. Papers were read by Misses Meek and Alford on "Steadfastness" and the "Power of the Tongue." Addresses were given by E. Brownbill and Gifford Gordon, and a very happy evening was spent. At the close the Ceres friends entertained the visitors at supper, and a beautiful drive home brought a well spent evening to a close. The following officers have been elected for the ensuing six months. President, G. Gordon; Vice-Presidents, D. Griffin and Miss E. Cook; Secretary, Miss A. Steed; Treasurer, Miss F. Alford.

ACKNOWLEDGMENTS.

FOREIGN MISSION FUND.

A Sister, Castlemaine, 5/-; J. Holten, Surrey Hills, £1; C. Morris, Ballarat, £1; R. C. Edwards, Hawthorn, £12/10/-; Mrs. Hanger, Sandringham, £1/1/-.

CHINA FAMINE FUND.

H. H. Davie, Melrose, S.A., 5/-.

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

T. B. Fischer, Cheltenham.

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

VICTORIAN MISSION FUND.

Churches, Shepparton, £10; Castlemaine, £22 10/-; Hawthorn, £2/5/6; Preston, additional thankoffering, 8/7; Lygon-st., mite box, 6/9; Cheltenham, per Mrs. Staynor, £3/5/-; Maryborough, and Bet Bet, £18/2/6.

ANNUAL COLLECTIONS.

The following amounts were duly received and included in the total, but accidentally omitted from the previous lists published:—North Richmond, £4/10/9; Dunolly, £1/15/-; Maryborough, 10/-.

M. McLellan, Sec.,
263 Lit. Collins-st.,

W. C. Craigie, Treas.,
263 Lit. Collins-st.,



"God so loved the
WORLD,
that he gave." To what
extent do we love?



Address communica-
tions to
T. B. FISCHER,
Chesterville-road,
Cheltenham,
Victoria.
Phone, Cheltenham, 132

What Australia is Doing for July 2.

South Australia.

Sec., I. A. Paternoster, Hindmarsh.
Treas., T. Colebatch, Miller-st., North Unley.

S.A. is setting £1000 as the mark, and report, "It's a big jump, but S.A. is good enough. Put it in big figures." They are getting into touch with the preachers and churches, and will supply large posters for the porches of chapels. The Secretary is going to try and visit some of the country churches before July 2. S.A. did remarkably well last year, and we believe is going to do even better this year. There must never be any going backward, but ever onward and forward, till the last lost soul is won for Christ.

"Send out thy light."

West Australia.

Sec., C. J. Garland, 159 Grosvenor-rd., Nth. Perth.
Treas., C. A. G. Payne, Post Master, Guildford.

W.A. is setting £250 before them, and will try to reach it. They have a new secretary and treasurer. The past workers did good service. The new ones are going to push on the great work. They are going to hold rallies at Perth, Fremantle and Subiaco, and if possible at Maylands, Nth. Perth and Claremont. Watch for announcements concerning these rallies, and attend them yourself and bring two friends. Each one bring two. The visit of Bro. and Sister Strutton has aroused deep interest, and it will tell on the offering. Let all the isolated members send their offerings.

"Write July 2 deep in your hearts."

The Federal Committee.

Pres., F. M. Ludbrook, 225 Collins-st., Melbourne.
Treas., R. Lyall, Leveson-st., Nth. Melbourne.
Sec., T. B. Fischer, Cheltenham, Victoria.

The splendid aim of £3300 is set before the brotherhood of Australia. To accomplish this envelopes for the offering and leaflets are being sent to every member in Australia, church secretaries are being communicated with, and the preachers' co-operation is being received. The "F.M." special number of the CHRISTIAN is being prepared for June 15, and promises to be a factor in the offering. The Federal Executive have faith in God and faith in their brethren, and hence are launching out, as they ask for the assistance of every lover of the Lord Jesus Christ throughout Australia.

"It is more blessed to give than to receive."

New South Wales.

Sec. and Treas., G. T. Walden, Stanmore, N.S.W.

Aim for the year, £750. This is £40 more than was raised last year for N.S.W. They are preparing for an offering worthy of the great cause. Churches, preachers and isolated members are being communicated with. The energetic Secretary is busy with his plans, and we expect to hear of great things from N.S.W. The Secretary writes, "The Lord has been good to us and has greatly blessed us. The hearts of the people are being opened, and the missionary conscience has been greatly developed."

"Go or Send—Go or Give."

Queensland.

Sec., L. Gole, c/o MacRobertson's, Brisbane.
Treas., D. Whyte, 54 Annie-st., New Farm, Brisbane.

Queensland did so well last year that this year they are aiming for £250, and they will try hard to reach it too. Bro. J. I. Mudford, the evangelist of the Brisbane church, has been appointed Assistant Secretary to the Queensland Committee. There are some warm friends of missions in the Northern State, who last year gave magnificent offerings. Queensland, we believe, is on the eve of a great forward movement. The Conference lately held, and the appointment of a State Evangelist, speak of a spirit of progress. God bless Queensland, and make the missionary spirit to grow stronger than ever.

"Sing above the toil and strife, Jesus saves."

The Churches.

The churches everywhere are awakening to the fact, that when Christ said "Go," he meant it. He did not say, you can go if you like, or you can go if it is convenient to you, but with the vision of a world without God and without hope he thundered his command, and we cannot be his disciples if we turn a deaf ear to his last command. Of one thing we feel sure, that the more we "Go or Give, Go or Send, Go or Lend to the Lord," the more will God bless us, for he who said "Go," also said "Lo, I am with you always." Brethren, let us claim the promise of the Saviour.

"How can they hear without a preacher?"

"The biggest work in the world—and as such I do not hesitate to characterise foreign missions—should be done in the biggest manner in the world by the biggest men in the world."

Victoria.

Sec., F. M. Ludbrook, 225 Collins-st., Melbourne.
Org. Sec., T. B. Fischer, Cheltenham, Vic.
Treas., R. Lyall, Leveson-st., Nth. Melbourne.

Victoria has the same aim as S.A., namely, £1000. A few years ago we spoke in hundreds, now we come to thousands. It is the day of greater things. Victoria is getting a larger vision, and with the increasing prosperity in F.M. work, comes a corresponding increase in all other departments of church work. Victoria is going to rise to her responsibility. The preachers are taking a deep interest in this offering. Some are already at work for a worthy offering. The students in the college are full of missionary zeal, and show it by having their living links on the foreign field. July 2 will be looked forward to in Victoria

"God expects us to do our duty."

Tasmania.

Sec., N. J. Warmbrun, 197 Campbell-st., Hobart.
Treas., H. C. Rodd, 195 Murray-st., Hobart.

Tasmania calls upon the churches in their State to give £50 this year. The Committee is working better than ever. Each church in the State has been apportioned a set sum by the Committee. They also hold a F.M. Rally in the Collins-st. chapel on June 28. They also desire all the churches in Tasmania to hold rallies during the week preceding the offering, the Committee helping all churches where possible. Their officers appointed at last Conference are: Pres., G. Manifold; Sec. and Treas., as above. Committee: Sisters White-worth, C. Tatnell and Manifold; Bros. Spaulding, Orr, and Cleary. God bless Tasmania.

"Lay by in store for July 2."

The Missionaries.

The Missionaries—God bless them. They are a noble band of men and women. They are among the "salt of the earth." Their self-sacrifice, their heroism, their self-surrender, their devotion, speak louder than words. When the Master at last shall say, "Come ye blessed," he will call the Filmers, the Struttons, the Tonkins, the Thompsons, the Terrells, the Davey's, the Purdys, the Watsons, the Tilleys, and great will be their reward. They are out on the firing line, and they will pray for us, that we may do our duty on July 2.

"God bless our missionaries."

In the Realm of the Bible School.

HEZEKIAH, REFORMER.

Sunday School Lesson for June 11,
"Hezekiah's Great Passover," 2 Chronicles 30.

A. R. MAIN, B.A.

We have two lessons dealing with one of the best of Judah's kings. Hezekiah was counted one of the three perfect kings, the other two being David and Josiah. The Scripture says of him, "After him was none like him among all the kings of Judah, nor among them that were before him" (2 Kings 18: 5). There are few more interesting character studies than that of Hezekiah. Some traits and details may be left over for the second lesson. Some we may notice now.

Home influences.

At first sight Hezekiah does not seem to fit in with ordinary views as to heredity. Ahaz, his father, was one of the worst of the kings of Judah; the man who introduced the abominable Moloch worship, who shut up the temple doors, and left the holy building in neglect and filth. True religion fared ill at the time of Hezekiah's birth. Yet this worst of fathers had one of the best of sons. "Ahaz was not more the ill son of a good father, than he was the ill father of a good son; he was the ill son of good Jotham, the ill father of good Hezekiah." Good Hezekiah, again, was the father of wicked Manasseh. It is generally believed, however, that Hezekiah's mother was in great part the cause of his early piety. Her name was Abijah ("my father is Jehovah"). We have illustration after illustration in the Bible and out of it, of pious mothers rearing holy men of God. "It is a quaint saying of the Jewish rabbis, who evidently believed in the divine use of second causes, that 'God could not be everywhere and therefore he made mothers.'" George Herbert said, "One good mother is worth a hundred schoolmasters." The great Napoleon was one day talking to a court lady. "What is wanting," he asked, "that the youth of France may be well educated?" "Good mothers," was the answer. The Emperor was greatly struck with the reply. "Here," said he, "is a system in a word." The Abijah's of the word will receive in heaven, surely, credit for the work of the Hezekiah's.

We are not told, but it is permitted to suppose, that Isaiah the prophet had much to do with Hezekiah's early life and with the moulding of his character. The two were certainly associated later. It is well when kings do honor to the servants of Jehovah; they honor themselves in listening to the words of the messengers of the King of kings.

Hezekiah's reforms.

A bare enumeration will impress us with the evil state of the land at the beginning of Hezekiah's reign, with the magnitude of his task, and with the greatness of the man who undertook the work of reform. (1) He cleansed and restored the

temple (2 Chr. 29: 3-19). The filth and rubbish of years was taken out and thrown into the Kidron Valley. The Levites took eight days in the cleansing of the temple; the whole process of cleaning (including temple furniture, and possibly courts) was accomplished in sixteen days. Note that Hezekiah got the men who were to cleanse the house of God first to purify themselves (2 Chr. 29: 9, 15). (2) The temple services were restored (vs. 20-30). (3) Hezekiah encouraged the people to bring free-will offerings to God. These were needful if the worship was to be maintained (v. 31). Two sentences are particularly suggestive here. "Now ye have consecrated yourselves unto the Lord, come now and bring sacrifices and thank-offerings." Giving is a sign of consecration. "As many as were of a willing heart brought burnt-offerings." See also 31: 3-6. (4) Hezekiah sent messengers throughout the northern kingdom, inviting the people of Israel too, to join in the worship of Jehovah (2 Chr. 30: 9-11). Most mocked the posts, but some came. (5) Hezekiah restored the observance of the feasts of God's appointment, notably the passover with which the lesson particularly deals. How ignorant and negligent the people had previously been is seen in the fact that their uncleanness hindered the holding of the passover in the right month; Hezekiah postponed it until the second month (2 Chr. 30: 15; cf. Num. 9: 9-11). More, some even at the later date did not cleanse themselves; hence Hezekiah's prayer for their pardon (v. 18). (6) Religious instruction of the people was provided for. See 2 Chr. 30: 22 and 31: 4). (7) Side by side with the work of construction went on the work of destruction. Hezekiah both actively restored the temple and worship of God and got rid of the abominable idolatry which polluted the land. See 2 Chr. 31: 1 and 2 Kings 18: 4. The images were broken in pieces, the Atherah ("groves") were cut down, the high places were destroyed. Hezekiah even caused the brazen serpent which Moses had made in the wilderness to be broken up, because the children of Israel had offered incense to it. "He called it Nehushtan,"—"a piece of brass."

It is good to remember that at the time when he began these reforms Hezekiah was but a young man of twenty-five years. The strength and enthusiasm of youth was well combined with piety and regard for God's word. All were necessary if the gigantic task was to be done. As Alexander Maclaren says, "We can never begin doing good things too early." The abiding purpose of the King is beautifully brought out in his word to the Levites: "It is in mine heart to make a covenant with Jehovah" (2 Chr. 29: 10). That, as Morgan says, "was the language of definite determination, rather than that of sentimental inclination."

God's estimate of Hezekiah's character.

There is a series of passages in the Bible describing Hezekiah which deserves more than a passing notice. Each of these texts is suggestive and capable of a personal application. (1) "He

did that which was right in the eyes of Jehovah" (2 Kings 18: 5). We see whence Hezekiah sought approval. Some are wise in their own eyes; but we have the highest of authority for saying that not he that approveth himself is accepted of God. Some have a false standard of appeal in the judgment of friends. Not so Hezekiah. What God wanted was right. (2) "He trusted in Jehovah" (2 Kings 18: 6). It is better, we are told, to put trust in the Lord than to trust in man. They that trust in Jehovah shall be as Mt. Zion, which cannot be moved, but abideth for ever. (3) "He clave to Jehovah" (2 Kings 18: 6). He kept near to God, and ever followed him. His father Ahaz had sought the worship of Moloch. Hezekiah with saner judgment saw that there could be but one God and that the Lord Jehovah. His very name means "Jehovah strengthens." He ever lived with a consciousness of its truth. (4) "He wrought that which was good and right and faithful before Jehovah his God. And in every work that he began in the service of the house of God, and in the law, and in the commandments, to seek his God, he did it with all his heart, and prospered" (2 Chr. 31: 20, 21). That is one of the finest things ever said of mortal man. It at once shows the path of duty and the way of true success. It is a commendation and an issue which is within the reach of every one. We need not Hezekiah's station to exhibit the qualities he had; we only need his heart. It is not easier for a king to work good and right and truth than for men in humble station. But it is not merely said Hezekiah did good and right. Some of us do that at times, in lackadaisical fashion or spasmodically. "Oh, that we could all in the service of God earn the encomium of this man, 'He did it with all his heart.'" He made the service of God the serious business of his life; and so should we. It may be we are really interested in the welfare of the world and the salvation of men, but somehow we give the impression to others that we are only playing at Christianity. We want to work with a will. Whatsoever ye do, do it heartily—that is a divine command.

"Good striving
Brings thriving;
Better a dog that works
Than a lion that shirks."

By way of contrast with Hezekiah's splendid example, and also to get the enforcement of the needed lesson of strenuous endeavoring, read 2 Kings 13: 14-19.

"And prospered." This is the certain issue of such conduct as Hezekiah's. It may not be that our doing of the will of God with all the heart will result in material prosperity. It may be, as Bacon says, prosperity is the blessing of the Old Testament, and adversity the blessing of the New. But God's blessing is itself true prosperity. We read regarding the king of Judah that "Jehovah was with him; whithersoever he went forth he prospered" (2 Kings 18: 7). If you can say of a man that the Lord is with him, that is prosperity enough for him. Whether his purse be heavy or light, his soul is made fat.

Higher things remain to be done than have yet been accomplished. God and his universe still wait upon each individual soul, offering opportunity.—Bishop Spaulding.



New Zealand.

NELSON.—Our newly-appointed evangelist, G. D. Verco, of Mosman, N.S.W., commenced his labors with the church yesterday. Splendid meetings all day. At the service for breaking of bread our brother exhorted. A goodly number of visitors were present. There was a large attendance at the Bible School in the afternoon, when Bro. Verco was introduced to the scholars, after which he took charge of the Bible Class and spoke on organisation of and the best methods for an effective class, setting the motto, "That this class double its present number in six months and every member for Christ." The evening meeting was very largely attended. After a sympathetic and forcible address, three young women made the good confession—one from the Bible Class. We are deeply grateful to our Brethren Lewis, Griffith, Lang and Mathieson (Oamaru), for filling the gap pending the appointment of an evangelist; especially are we thankful to Bro. Mathieson for his able teaching and splendid addresses. At his last meeting three young girls of the Bible School went forward.

WELLINGTON SOUTH.—The work here is indeed very encouraging. Last Lord's day morning there were 91 present for the breaking of bread. Bro. R. A. Wright gave an interesting and helpful address on the Bible. At the gospel service in the evening Bro. Mudge spoke on the same subject to a fairly well filled building. We are having splendid meetings. The Bible School teachers have started their improvement class to study the best methods of teaching. A paper was read by Sister Langford and brought out some helpful discussion. Next Wednesday we are to have a blackboard lecture illustrated by an expert. There are 20 scholars from the school who have decided to enter for the Union examination. The Endeavor Society is still working nicely. They are to pay a visit to another society next week. A very interesting talk on F.M. work at Bolenge was given by Bro. Mudge on the 11th inst. at the society's meeting.—H.M.H., May 11.

DUNEDIN.—Bro. Ralph Gebbie, B.A., commenced his labors as evangelist on Lord's day, May 7, and on Thursday evening was welcomed at a social. J. W. Stokes presided, and the speakers were: Mr. Knowles-Smith, President of the Council of Churches; A. S. Adams, on behalf of the Temperance organisations; C. Fleming Macdonald and J. M. Innes, for the Bible School and office bearers. A collection was taken up last evening for the new women's ward at the local hospital.—L.C.J.S., May 15.

Queensland.

WOOROOLIN.—Splendid meetings maintained. Fifteen gathered at the Lord's table on Sunday, May 14. Visitors present were: Bro. Davis, from Lismore; Bro. Suchting and Bro. Green, from Brisbane. Bro. Jinks, State Evangelist, is expected to visit us on Lord's day, May 21, when we are trusting much good may be done.—J. H. Adermann, May 14.

TANNYMOREL.—Bro. Millar was with us last Lord's day, and spoke both morning and evening. To-day we were pleased to have a visit from Bro. Phillips, late of North Sydney, who addressed the church this morning and preached the gospel to-night.—F.G.B., May 14.

TOOWOOMBA.—Good meetings all day yesterday. Bro. Quire addressed the church in the morning and two sisters were received in who were baptised on the previous Wednesday. Bro. Parslow spoke to a good number at night. We wish our evangelist a bright and pleasant holiday and trust that he may come back refreshed with a further desire to push on the Master's work. Bro. Millar, with the help of the brethren, will carry on the work in our preacher's absence.—W. T. Brooks, May 15.

TOOWOOMBA.—State Conference has come and gone. We are all the better for the brotherly fellowship, and the cause has received a great impetus in our midst. The State Evangelist received and baptised his first Queensland convert here, and he has since had quite a number of confessions in other places. Previous to Conference Bro. Millar visited out West, and had good meetings. On his last trip he was to baptise a man who made confession at the Chinchilla Show Grounds. Meetings in the city are working as usual, four newly baptised ones received into fellowship since last report. The Quire family, who have come to reside in the city, have been formally welcomed, and we have lost the Reeve family by transfer to Roma. We enjoyed the fellowship of Bro. Phillip Browne and his wife, and Bro. Carl Kieseker, of Roma, for a few days. Mr. and Mrs. Suchting were also with us, in company with Mr. W. Collins, during Show time. The writer has gone to Melbourne for a few weeks' rest, and may be found care of Kewley and Millsom, tailors, Flinders-st., Melbourne. Bro. Millar will carry on the Toowoomba work during his absence.—J. W. Parslow, May 20.

GYMPIE.—During the past week we have been built up and encouraged through the visit of our State Evangelist, Bro. A. W. Jinks, who is on a tour to the different churches in the State. Last Lord's day, record services were held; 36 met around the table in the morning. At the close of the service, after Bro. Jinks' stirring exhortation, we had one confession. At the gospel service at night, we had an unusually large gathering, at which Bro. Jinks spoke. Last night a reunion social was held between Eel Creek and Gympie churches. A great feeling pervaded the meeting, with one confession at the close. It is some time since Eel Creek and Gympie churches met in this manner, and we believe much good will result. We are still looking for an evangelist to work with Eel Creek, Maryborough, and Gympie churches. Already our State Evangelist is doing good work.—S.C.T., May 17.

MA MA CREEK.—A social was held on Saturday night for the purpose of welcoming evangelist Jones, who has recently arrived from Broken Hill to take up the work in this district. The chair was occupied by H. Bade. The chairman called upon T. A. Chappell to welcome Bro. Jones on behalf of the church. Brethren Cook and Cole, and other officers of the church, also spoke words of welcome. Bro. Jones was also welcomed by T. H. Chappell on behalf of the Sunday School; by J. Chappell on behalf of the Flagstone Creek Sunday School, and by E. Rosenberg, on behalf of the Endeavor Society. On rising to respond, Bro. Jones was greeted with much applause. He thanked the various speakers for the kindly sentiments they had voiced, and for their hearty welcome. Since Bro. Jones came amongst us, he has greatly revived the work, and the sisters are starting to meet with the object of furthering the cause of Christ.—T.A.C.

South Australia.

BALAKLAVA.—Am very pleased to report the tent mission is going along splendidly. We have now entered on the fourth week and there is no sign of the interest abating. Bro. Griffith has the undivided attention of his hearers, and glorious success has attended our efforts. The average attendance for last week was 207. Last Friday evening Bro. Griffith's address was on "Christian Baptism," which being announced for several nights preceding, brought a large gathering of persons, members of other denominations, together. Bro. Griffith handled the subject in a most becoming manner, leaving little room for doubt. All through the week we have had cause for great rejoicing by seeing many coming forward and confessing their faith in Christ, but tonight's meeting eclipsed any previous gathering, when 411 persons heard "How a man might be saved and know it." A large number not caring to enter the tent, stood without and heard the message. There were 11 confessions, all adults, including a baptised believer, and 4 who, having previously confessed, wished to follow their Lord more fully. This afternoon at the meeting for men only, one man confessed Christ, bringing the total for 3 weeks up to 52.

HINDMARSH.—May 15, the Y.P.S.C.E. issued invitations to the officers of the church and their wives to attend their meeting. There was a good attendance, and several of the officers spoke words of encouragement to the young people. A good programme was given and at the conclusion of the meeting light refreshments were handed round, and a pleasant and enjoyable evening was spent. Sunday, May 21, good meetings all day, Bro. I. A. Paternoster giving a good address in the evening on the Lord's Supper.—J. W. Snook.

BUTLER.—Last Lord's day, May 14, the Bible School anniversary was held. In the afternoon the prizes were distributed to the number of 33. The writer addressed fine audiences both afternoon and evening, and the children sang some special hymns very creditably. On Tuesday the services were continued. The tea meeting was enjoyed as only real country tea meetings are. The secretary reported that there had been 11 additions to the Sunday School during the year. Practically every child within a radius of five miles attends our Bible School.—R.H., May 19.

HENLEY BEACH.—The church here is growing in every direction, under the earnest labors of Bro. and Sister Thurgood. The Bible School is increasing both in numbers and interest, and the gospel message is attracting many strangers. Today there were good attendances at all the meetings. Among the visitors whom we were glad to have with us were Bro. T. H. Brooker and Bro. Ludbrook, from North Adelaide and Prospect churches.—M. S. Noble, May 21.

NORWOOD.—Very good meetings to-day. Morning service, address by church secretary, Bro. Rankine presiding. To-night he preached the gospel to a large congregation. Two received by letter the previous Lord's day. Our Dorcas Society are in active work just now, with good meetings; also Foreign Mission sewing class, meeting fortnightly.—G.H.J.

GROTE-ST.—Fine meetings at both services to-day. We had the pleasure of giving the right of welcome to Sister Evelyn Robertson, from the Baptist Church, at Tyne-st., North Adelaide, and Sister Mrs. Davenport and daughter from the church at Kermode-st. We had also several visitors with us, Sister Hall, from City Temple, Sydney; Sister Chapman, from Stirling East, and Bro. and Sister R. K. Spotswood, from Park-st., Unley. Special reference was made by our Bro. Thomas at the morning service to the great loss the church had sustained by the death of our aged Bro. Wm. Pollard at the ripe age of 89, a membership of 58 years. His remains were interred at the West Terrace Cemetery on Saturday afternoon. A fuller account of his life and work with the church will be published later. Bro. Thomas based his sermon at the evening service on "I

have fought the good fight, I have kept the faith." A collection was taken up for the poor, amounting to £5/14/5.—W.J.M., May 21.

New South Wales.

MARRICKVILLE.—Splendid meetings on last Lord's day. Bro. Watt presided in the morning and gave the right hand of fellowship to Bro. Aubrey Timothy, who had put on Christ by personal surrender to him. Bro. Williams, a one-time evangelist of the church, gave a highly appreciated address on the 23rd Psalm. In the evening, another good meeting, when Bro. Watt preached on "The Value of Personal Obedience."

LILYVILLE.—The meetings have been well attended both morning and evening since last report. Last Lord's day we had two splendid addresses from Bro. Illingworth, and Bro. Walter Fox. The church unanimously decided to ask Bro. W. Fox to take charge of the Lord's work in this corner of his vineyard. Bro. Walter was one of the first to start a mission here many years ago among the tents and scattered dwellings, and we pray that God may richly bless him in the work that lays so closely to his heart.—W. C. Dane, May 16.

PETERSHAM.—Good meetings lately, especially in the evening gospel meetings. No visible results by way of confessions, but good steady sowing is going on. Sunday, 21st, Bro. Burns spoke in the evening. Bro. Burns is instituting a visitation campaign first among the members and then to outsiders. Bro. W. Gordon has been appointed Bible School supt., and hopes by the blessing of God, with his able staff of teachers, to do good work.

MANNING RIVER.—In March Bro. Williams was farewelled at Killabakh, Bootawa and Taree by large gatherings of disciples and friends. His sojourn, among other things, emphasised the social side of the disciples' plea. Since then work has been carried on locally and we are anxious to engage a brother set apart to the work. Bro. Hagger has been forwarding the matter at the metropolis. Attendance at all services continues good, and unity prevails. The spirit of prayer and the wide openings for work make us long for greater effectiveness in reaching the thousands of our district. Finances are healthy, and better individual book-keeping will make them better still.—H. Edwards.

MEREWETHER.—There was a good attendance at the meeting for worship to-day. Bro. H. Rodger delivered a fine exhortation. He also addressed the Bible School in the afternoon, giving an interesting and instructive "flag" address. Bro. P. D. More preached the gospel in the evening. His subject was "Death; and the Day After." Good interest was manifested, and we are looking for good fruit to manifest itself as a result of the meeting.—S.L., May 21.

AUBURN.—The welcome tea and public meeting to our new evangelist, Bro. F. Collins, was a huge success, the town hall being filled. Bro. Hagger occupied the chair, and on the platform were representatives of most of the metropolitan churches of Christ. We have received two more into fellowship as the result of tent mission at Rookwood, and last Lord's day one young man made the good confession.—C.A., May 21.

WAGGA.—Meetings small, owing to inclement weather. One young lady who came out last Lord's day was baptised and received into fellowship on May 21.—L. Rich, May 21.

PADDINGTON.—We are making some changes in our Bible School, and Bro. W. Stephenson now becomes the supt., Bro. McKnight, the retiring supt., having agreed to be Bible School visitor, a position for which he is admirably suited. We were glad to have our old friend Bro. C. Watt with us to-day. He gave a good address on "The Pre-eminence of Jesus." Our social re-union of members, old and new, is planned for June 7. Gospel meeting was well attended to-night.—A.E.I., May 21.

BROKEN HILL.—Two were received into fellowship on April 30, Sister Bates, from Prospect, and Sister Smith, from Semaphore, S.A. One confession at close of Bro. Tuck's address on that date. Last Lord's day two were received into fellowship who had been baptised during the week. One confession at evening service. Expect to have Bro. D. A. Ewers with us next Lord's day.—R. J. House, May 12.

ERSKINEVILLE.—On Sunday, 21st, Bro. R. Verco addressed a good meeting of the members and at the evening service Bro. Clydesdale again preached the gospel. The attendance at our gospel meetings has been fairly good and we are looking forward to results which we believe will soon come. The Y.P.S.C.E. has been put on a sounder footing by Bro. Clydesdale, and splendid meetings are the result. On Saturday night at our open air meeting we had between 20 and 30 of our own members out, and we trust that the seed sown by the wayside will do much good.—Geo. Morton.

Victoria.

SOUTH YARRA.—Since last report the meetings have been improving, and there are signs of progress. There also appears to be an ever increasing growth of spirituality. Bro. Quick and family have now been with us three months. By his genial disposition he is winning the good feeling of the church. We have had one confession. We were very pleased to have a visit from Bro. and Sister Oram, when on their way to Swan Hill, their new field of labor. On April 29, a very pleasing ceremony took place in the chapel, when Miss S. E. Oscar and Jas. Holloway were united in the bonds of matrimony, C. A. Quick officiating. The chapel was decorated for the occasion. On Tuesday, the 16th, a number of members and friends met together in social reunion, to wish *bon voyage* to D. A. Lewis, who sailed on the following day per s.s. "Osterly," on a business trip to England, and in all probability returning *via* America. C. A. Quick presided, and a number of brethren spoke in very high terms of Bro. Lewis's faithfulness and liberality to the cause of the Master generally. Bro. Lewis very feelingly responded. A good programme was presented by members of the choir and friends, and the meeting closed after coffee and refreshments, by singing "God be with you." May 21, good meetings to-day; C. A. Quick exhorted the church. In the evening one sister who was immersed during the week was received into fellowship at the evening meeting for worship. There are a number of strangers attending the gospel services, and Bro. Quick's earnest and fearless proclamation of the gospel must have a good result.—T.M., May 22.

BENDIGO.—Splendid gatherings on Sunday for the Bible School anniversary, and a large meeting for worship in the morning. The supt., Bro. T. J. Cook, presided, and a number of the scholars took part in Bible readings. Bro. Swain, who gave the address, had kindly accepted the invitation of the teachers to be present. Brethren were also present whom we were glad to welcome. A very thoughtful innovation was carried out by the teachers in providing dinner and tea for visitors, and those living at a distance. They deserve our thanks. In the afternoon in the Masonic Hall, the scholars gave an exhibition of their exercises, the most pleasing feature of which was the item by the kinders, which proved very interesting. A short address by Bro. Swain rivetted the attention of the school children and the parents and friends, who had assembled in large numbers. At night a magnificent audience faced the speaker, Bro. Swain, who again gave a good address. The speaker expressed his delight at the splendid singing, thanking the leader, Bro. Streader, and all the others, including the pianist, Sister Cook, and organist, Sister Dines. Altogether the anniversary was a great success.—J.S.

LANCEFIELD.—The annual church business meeting was held in the chapel on Wednesday evening, May 17. The attendance was good, and

the meeting is regarded by all who were present as the best we have had for some years. The brethren have secured the services of Bro. T. C. Harward, from the College of the Bible, to labor with them as preacher for at least three months. We have had a large and powerful lamp erected over the gateway of the chapel, a conspicuous and much needed improvement.—A.C.F., May 19.

MELBOURNE (Swanston-st.).—Last Lord's day morning we had several visitors, amongst whom were Bro. Paterson, from Hobart; Bro. Ramus, from Paddington, N.S.W.; and Bro. Saunders, from W.A., *en route* for Wellington, N.Z. Bro. Saunders addressed the church most acceptably. In the evening heavy rain fell just before meeting time, but the attendance was, under the circumstances, very satisfactory. Bro. Main gave an excellent address on "Saul—The Arrested Life."

NORTHCOTE.—In spite of inclement weather our meetings were again good. It was the first anniversary of our Junior C.E. At 3 p.m., the Juniors conducted their celebration meeting, providing their own chairman. Their secretary read a splendid report, showing a growth during the year from 18 to 60 members. They provided special singing, and Bro. F. M. Ludbrook was there "Scraping the Porridge Pot" for the spiritual nourishment of all present. At the gospel service the Juniors were again in evidence in the special singing. In reference to our land purchase, a deposit has been paid during the week on a fine site in about the best position in High-st. It has been accepted conditionally for the present, so we are not in a position yet to announce anything definite.—S. G. Chipperfield, May 21.

MEREDITH.—Bro. Fitzgerald, from the Bible College, began his labors with us on April 23. He is speaking fortnightly, and gives soul-stirring addresses to good audiences. The eldest son of Bro. H. Hodge, of Gelantipy, who was visiting Meredith, was baptised on May 2, by Bro. W. Cambridge, the writer giving him the hand of Christian fellowship. We are pleased to know that although Bro. and Sister Hodge are isolated, they still keep the teaching of Christ and his apostles before their children.—S. Boyd, May 21.

BRIGHTON.—Last Wednesday evening the Y.M.I. Society held their fourth anniversary. A good number of friends from a kindred society at Brunswick joined us in our programme, and all had a profitable time. Lord's day morning the individual communion service was used for the first time, and we consider it most satisfactory. At the close of J. C. F. Pittman's address at the gospel meeting four responded to the invitation and confessed Christ. Three are from the Bible School.—P.H.L., May 22.

CHELTENHAM.—Bro. Drummond, the S.S. Union visitor, visited us on Sunday, being present at the morning service and the afternoon school. He expressed himself as highly delighted with the school and its equipment. Good meetings all day.—T. B. Fischer, May 22.

BOX HILL.—Our tent mission has entered upon its third week with thirteen additions to date. Bro. Bagley has presented the gospel in his usual plain and lucid manner. The question box has been freely used each night. We expect great things during the coming week. Brethren, pray for the success of the mission.—F.A.B., May 22.

PRESTON.—Glad to report growing interest in the meetings of the church. Bro. Henry Baker preached his farewell address on Sunday evening last; at the close a young lady came out and made the good confession. Although Bro. Baker has only been with the church for a month, he has grown very much in favor, and we were very sorry to say good-bye. The church has been successful in arranging with Bro. H. Hall, of the Bible College, to take up the work as evangelist.—G.A.D.

CARLTON (Lygon-st.).—Weather unpropitious, but for all that we had splendid attendances and helpful meetings. In the morning we were pleased to have amongst our visitors Sister J. Kingsbury, of Enmore, N.S.W., mother of

Continued on page 350.

Aunt Crete's Emancipation.

By Grace Livingstone Hill-Lutz.

Continued.

"And it isn't enough that you should do all that, but now you're going to spoil my prospects with Clarence Grandon. You can't keep up this masquerade long; and, when they find out what you really are, what will they think of me? It'll be all over with me, and it'll be your fault, Aunt Crete, your fault, and you'll never have a happy moment afterwards, thinking of how you spoiled my life."

"Now, Luella," broke in Aunt Crete solemnly through her tears, "you're mistaken about one thing. It won't be my fault there, for it wouldn't have made a bit of difference, poor child. I'm really sorry for you, and I meant to tell you just as soon as we got home, for I couldn't bear to spoil your pleasure while we were here; but that Clarence Grandon belongs to some one else. He ain't for you, Luella, and there must have been some mistake about it. Perhaps he was just being kind to you. For Donald knows him real well, and he says he's engaged to a girl out West, and they're going to be married this fall; and Donald says she's real sweet and——"

But Aunt Crete's quavering voice stopped suddenly in mild affright, for Luella sprang toward her like some mad creature, shaking her finger in her aunt's face, and screaming at the top of her voice:

"It's a lie! I say it's a lie! Aunt Crete, you're a liar; that's what you are with all the rest."

And the high-strung, uncontrolled girl burst into angry sobs.

No one heard the gentle knock that had been twice repeated during the scene, and no one saw the door open until they all suddenly became aware that Donald stood in the room, looking from one face to another in angry surprise.

Donald had not retired at once after bidding Aunt Crete good-night. He found letters and telegrams awaiting his attention, and he had been busy writing a letter of great importance when the maid gave him the hint of Aunt Crete's late callers. Laying down his pen, he stepped quietly across the private parlor that separated his room from his aunt's, and stopped a moment before the door to make sure he heard voices. Then he had knocked, and knocked again, unable to keep from hearing the most of Luella's tirade.

His indignation knew no bounds, and he concluded his time had come to interfere; so he opened the door, and went in.

"What does all this mean?" he asked in a tone that frightened his Aunt Carrie, and made Luella stop her angry sobs in sudden awe.

No one spoke, and Aunt Crete looked a mute appeal through her tears. "What is it, dear aunt?" he said, stepping over by her side, and placing his arm protectingly round the poor, shrinking little figure, who somehow in her sorrow and helplessness reminded him strongly of his own lost mother. He could not remember at that moment that the other woman, standing hard

and cold and angry across the room, was also his mother's sister. She did not look like his mother, nor act like her.

Aunt Crete put her little curled white head in its crisping pins down on Donald's coat-sleeve, and shrank into her pink and grey kimono appealingly as she tried to speak.

"It's just as I told you, Donald, you dear boy," she sobbed out, "I—oughtn't to have come. I knew it, but it wasn't your fault. It was all mine. I ought to have stayed at home, and not dressed up and come off here. I've had a beautiful time; but it wasn't for me, and I oughtn't to have taken it. It's just spoiled Luella's nice time, and she's blaming me, just as I knew she would."

"What does my cousin mean by using that terrible word to you, which I heard as I entered the room?"

Donald's voice was keen and scathing, and his eyes fairly piercing as he asked the question and looked straight at Luella, who answered not a word.

"That wasn't just what she'd have meant, Donald," said Aunt Crete apologetically. "She was most out of her mind with trouble. You see I had to tell her what you told me about that Clarence Grandon being engaged to another girl——"

"Aunt Crete, don't you dare say another word about that!" burst out Luella with flashing eyes and crimson face.

"For mercy's sake, Crete, can't you hold your tongue?" said Luella's mother sharply.

"Go on, Aunt Crete; did my cousin call you a liar for saying that? Yet it was entirely true. If she is not disposed to believe me either, I can call Mr. Grandon in to testify in the matter. He will come if I send for him. But I feel sure, after all, that that will not be necessary. It is probably true, as Aunt Crete says, that you were excited, Luella, and did not mean what you said; and after a good night's sleep you will be prepared to apologise to Aunt Crete, and be sorry enough for worrying her. I am going to ask you to leave Aunt Crete now, and let her rest. She has had a wearying day, and needs to be quiet at once. She is my mother's sister, you know, and I feel as if I must take care of her."

"You seem to forget that I am your mother's sister, too," said Aunt Carrie, coldly, as she stood stiff and disapproving beside the door, ready to pass out.

"If I do, Aunt Carrie, forgive me," said Donald courteously. "It is not strange when you remember that you forgot that I was your sister's child, and ran away from me. But never mind; we will put that aside and try to forget it. Good-night, Aunt Carrie. Good-night, Cousin Luella. We will all feel better about it in the morning."

They bowed their diminished heads, and went with shame and confusion to the fourth floor back; and, when the door was closed upon them, they burst into angry talk, each blaming the other, until at last Luella sank in a piteous heap upon

the bed, and gave herself over to helpless tears.

"Luella," said her mother in a businesslike tone, "you stop that bawling, and sit up here and answer me some questions. Did you or did you not go riding with Mr. Clarence Grandon last winter in his automobile?"

Luella paused in her grief, and nodded assent hopelessly.

"Well, how'd it come about? There's no use sniffing. Tell me exactly."

"Why, it was a rainy day," sobbed out the girl, "and I met him in the street in front of the public library the day I'd been to take back 'The Legacy of Earl Crafton,' and that other book by the same author——"

"Never mind what books; tell me what happened," said the exasperated mother.

"Well, if you're going to be cross, I shan't tell you anything," was the filial reply; and for a moment nothing was heard in the room but sobs.

However, Luella recovered the thread of her story, and went on to relate how in company with a lot of other girls, she had met Mr. Grandon the day before at the golf-links where a championship game was being played. She did not explain the various manœuvres by which she had contrived to be introduced to him, nor that he had not seemed to know her at first when she bowed in front of the library building. She had called out, "It's a fine day for ducks, Mr. Grandon; isn't it good the game was yesterday instead of to-day?" and he had asked her to ride home with him.

That was her version. Her mother by dint of careful questioning finally arrived at the fact that the girl had more than hinted to be taken home, having loudly announced her lack of rubbers and umbrella, though she seldom wore rubbers, and had on a rain-coat and an old hat.

"But how about the big box of chocolates he sent you, Luella? That was a very particular attention to show you if he was engaged."

"O," pouted Luella, "I don't suppose that meant anything either, for I caught him in a philopena on the way home that day. We said the same words at the same time, something like 'It's going to clear off,' and I told him, when we girls did that, the one that spoke first had to give the other a box of chocolates; so the next day he sent them."

"Luella, I never brought you up to do anything like that. I don't think that was very nice."

"O, now, ma, don't you preach. I guess you weren't a saint when you were a girl. Besides, I don't think you're very sympathetic." She mopped her swollen eyes.

"Luella, didn't he ever pay you any more attention after that? I kind of thought you thought he liked you, by the way you talked."

"No, he never even looked at me," sobbed the girl, her grief breaking out afresh. "He didn't even know me the next time he met me, but stared straight at me until I bowed, and then he gave me a cold little touch of his hat. And down here he hasn't even recognised me once. I suppose that lady mother of his didn't like my looks."

"Look here, Luella; I wish you'd act sensible. This has been pretty expensive trying to run around after the Grandons. Here's the hotel bills, and all that dressmaking, and now no telling how Aunt Crete will act after we get home. Like as not she'll think she's got to have a maid, and

dress in silks and satins. There's one comfort; probably some of her clothes will fix over for you when she gets off her high horse and comes down to every-day living again. But I wish you'd brace up and forget these Grandons. It's no use trying to get up in the world higher than you belong. There's that nice John Peters would have been real devoted to you if you'd just let him; and he owns a house of his own already, and has the name of being the best plumber in Midvale."

Luella sighed.

"He's only a plumber, ma, and his hands are all red and rough."

"Well, what's that?" snapped her practical mother. "He may have his own automobile before long, for all that. Now dry up your eyes, and go to sleep; and in the morning do you go down real early, and apologise to your silly Aunt Crete, and make her understand that she's not to disgrace us under any consideration by going in bathing while she's here. My land! I expect to see her riding round on one of those saddle-ponies on the beach next, or maybe driving that team of goats we saw to-day, with pink ribbon reins. Come, now, Luella, don't you worry. Set out to show your Cousin Donald how nice you can be, and maybe some of the silk dresses will come your way. Anyhow, this can't last for ever, and John Peters is at home when we get there."

So Luella, soothed in spirit, went to bed, and arose very early the next morning, descending upon poor Aunt Crete while yet the dreams of sailing alone with Donald on a moonlit sea were mingling with her waking thoughts.—C.E. World.

To be continued.

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From the Field—Continued.

our preacher; Miss Mann, from Point Sturt, S.A.; Sister Cripps, of Bowen, also W. A. Kemp, of Ascot Vale, who gave a fine exhortation. H. Kingsbury spoke at night with much power upon "What it Costs to be a Christian." As a result of the gospel message we had the joy of hearing two confess Jesus as their Saviour. There was also an enquirer, an elderly man. The Century Bible Class still growing; 124 present.—J.McC.

BERWICK.—Sunday, May 7, Bro. Hall exchanged platforms with Bro. Gray, of Dandenong. Wednesday, 17, Bro. Saunders cheered us by his visit and gave a very interesting and descriptive account of his sojourn in America. We also listened to his voice in song.—E.E.H., May 21.

NORTH RICHMOND.—The Sunday School has just concluded a most successful anniversary. On the first Sunday afternoon of the anniversary Bro. F. M. Ludbrook addressed the scholars, and in the evening Bro. Davis addressed the scholars and friends. The Wednesday evening demonstration was an exceptionally fine event. The scholars rendered a programme with such efficiency that several requested a repetition of the programme on the following Wednesday. On the second Sunday afternoon the prizes, numbering 131, were distributed by Bro. Davis. As requested, the programme was repeated with gratifying results. Quite a number of new scholars have been added to the school during the past quarter.

GEELONG.—We were pleased to receive a visit from Bro. Craigie and Dunn last Sunday. In the morning, Bro. Craigie presided over the Lord's table, and Bro. Dunn gave an exhortation which was much enjoyed. The building was not large enough for the evening service, many being turned away. Prior to the service a short organ recital was given by E. Brownbill. The singing was led by a male choir, which helped to make the meeting attractive. Gifford Gordon gave a special address to men, which was listened to with great attention.

SWAN HILL.—On Lord's day, May 11, we had the pleasure of a visit from Bro. A. J. Saunders, who spoke morning and evening, being much appreciated. Last Lord's day meetings were good. Bro. Oram, who has arrived to take up the work with the church here, also his sister wife, were present. Bro. Ross, from Castlemaine, was also present. Bro. Oram gave a good address at the gospel service to an attentive audience. The future of the church here looks bright.—C.McD.

Here & There.

One confession at Hawthorn, Vic., last Sunday night.

E. Hall, of the College of the Bible, is to take up the work in connection with the church at Preston.

Good meetings are reported at Middle Park, where J. A. Irvine has lately gone to preach. One confession last Sunday night.

The Temperance Committee in connection with the Victorian Women's Executive will meet at South Melbourne on May 31, at 8 p.m.

A number of church reports did not reach us till Wednesday, and were therefore too late for this issue. They will appear in the next.

A. E. Illingworth has been appointed Hon. Org. Secretary of N.S.W. Home Missions. His address is 67 Denison-st., Woollahra, Sydney.

Good interest in the mission at Box Hill, and 14 confessions to date. We are grateful to Bro. A. O'Neale for providing a tent mission flag.—T.B.

Evangelists near and far, at home or abroad, when desiring fresh fields and pastures new are invited to communicate with A. E. Illingworth, Organising Secretary of New South Wales Home Missions.

J. W. Parslow, evangelist of the Toowoomba church, is now in Melbourne for a holiday. He has been doing a good work in Queensland and deserves a rest.

The special issue of this paper in connection with Foreign Missions promises to be a very interesting number. It is now in active preparation, and we predict a good issue.

At the next meeting of the Foreign Missionary Committee of the Victorian Women's Executive, which will be held on the first week in June, Bro. H. Kingsbury will give an address.

We had the pleasure of a visit from C. J. Garland, of Perth, W.A. Bro. Garland is the secretary of the W.A. Foreign Missionary Committee, and an active worker in other departments of church work.

New South Wales H.M. Committee could use two devoted young men, able to preach fairly well, as assistants to experienced evangelists in the larger suburban areas, or country circuits, write to A. E. Illingworth.

As previously stated, 4000 copies of the booklet "A Chapel Built in a Day" have been sold. To meet the demand which continues to be made we are printing another edition of 500, which will be ready by the time this number of the CHRISTIAN is ready.

The Victorian Churches of Christ Kindergarten Committee have elected their officers as follows: President, Bro. A. Millis. Vice-Presidents, Sisters Mrs. E. Davies and Mrs. J. Tully. Treas., Bro. W. C. Craigie. Secretary, Bro. T. B. Fischer.

We learn that Geo. D. Verco has begun his work very auspiciously with the church at Nelson, New Zealand. On his first Sunday there was a fine gathering, and three persons responded to the gospel invitation. Good days are in store for Nelson.

D. E. Pittman, who has been in the employment of the Austral Publishing Company for over seventeen years, has entered into business on his own account. On Saturday last, the manager, on behalf of the employees, made a presentation to Bro. Pittman, and wished him success in his new undertaking.

For some time past Bro. Pittman has edited our monthly publication, *Pure Words*, in which he took a very great interest. For his services in this direction, and his cordial co-operation in the work of the office, the manager desires to make grateful acknowledgment.

In future, T. B. Fischer will be the editor of *Pure Words*. He is already well known to its readers as "Uncle Arthur," so requires no further introduction. Under his management we are confident that the excellence of the magazine will be well maintained.

A series of 9 special Sunday evening services was commenced at Hurstville last Sunday evening; the preachers will be the various Sydney evangelists in turn, and thus the stronger churches will be helping weaker ones, and this is Christian.

The winter is coming with its hardship. The Victorian General Dorcas funds are low, and any one wishing to help in this good work can do so by sending money or material. Parcels to be sent to Mrs. Downes, Swanston-st. chapel. Money to Mrs. Craigie, 263 Little Collins-st., or any delegate.

One of the willing workers at the Preston chapel has lost a "Disston" saw, 7 tooth, which was borrowed from his tool bag and not returned. Will any person who knows its whereabouts kindly send it to, or notify, A. Fischer, College of the Bible, Glen Iris, who will see that the owner receives it.

On Monday, May 29, the S.A. Churches of Christ C.E. Union are holding a Foreign Mission rally at Grote-st., when all Endeavorers and friends are invited to attend. C.E. hymnals will be used. Song service at 7.30. Each society will respond with a novel greeting to occupy three minutes. Each society please bring their banners for display on the walls.

R. Ennis, evangelist of the Williamstown church, will be terminating his engagement there about the end of June to take up work in connection with the Lygon-st. church. This will leave an opening for a good man at Williamstown. Any one going there will find it a fine field for usefulness and its members alive and active.

A. C. Friece writes: "The church at Lancefield, Victoria, wish to thank the brethren lately meeting at Daylesford for the sum of £2/10/6 received per Bro. Jas. Gerrand, now of Barham, via Koondrook. Also Bro. Jas. Gerrand for the generous addition of £1, making £3/10/6 in all. The good brethren referred to may rest assured that the money will be wisely and profitably spent."

We have frequently heard of the fine gospel meetings which were being held at Geelong, and last Sunday we had an opportunity of being present at one of them. W. C. Craigie was also present, and presided over the morning meeting. In the evening Gifford Gordon delivered a fine address to a packed house. It is estimated that fully 500 persons were present, and quite a number could not gain admittance.

Victorian S.S. Union.—The first meeting of the General Committee for year 1911-1912, will be held in the New Hall, Christian chapel, Swanston-st., on Monday, May 29, at 8 p.m. Full attendance of delegates requested. Business important. School secretaries are asked to send in the names of their representatives (2) to the undersigned on or before the above date for registration.—J. Y. Potts, Hon. Sec.

A. Geo. Saunders, who has been a student at Bethany College for some years, leaves Vancouver on a visit to his mother, on June 16. After a brief stay he will return to take a medical course, with a view to qualifying as a medical missionary. While in Australia he might be secured to conduct a mission or two. Letters addressed c/o F. T. Saunders, "Hartcliffe," West-st., North Sydney, will reach him on arrival.

J. G. Rotherham writes to say that his father's "Studies in the Psalms" is now being printed, and he expects to be able to issue copies in August. This being so, we hope to supply the orders in hand some time in October. We will be glad to receive further orders, as we will have some spare copies. This book should have a wide circulation, not only for its intrinsic worth, but as a tribute to the memory of a great scholar.

The Kindergarten Committee of the Victorian churches is working to form kindergartens in the Victorian Sunday Schools and to arrange a course of lectures by a qualified kindergartner, such lectures to be free to all Sunday School workers, junior superintendents, and workers amongst the young. They are also laying the matter before the Victorian S.S. Union, and are asking the Union to co-operate with them in the work.

The N.S.W. Sisters' Conference Executive held a fine drawing room meeting at City Temple on Friday, May 19, to say farewell to Mrs. Hagger, their H.M. supt., and talk up Home Missions. Sister J. Fox pres., spoke kindly words of welcome to Bro. and Sister F. Collins, and also feelingly referred to the parting enthusiasts, Bro. and Sister Hagger. A nice present was given to Mrs. Hagger. Mrs. F. T. Saunders becomes the new H.M. supt. Let the sisters keep up this good work.

If every disciple in New South Wales would contribute 1d. per week to Home Missions there would be an income from this source alone of £841/6/4 during the year. In every church let the collectors be rushed with members desirous of regularly contributing at least that amount. And if there is no collector, and the deacons do not appoint one, put the 1d. per week away, and at the end of each quarter send a postal note to the Organising Secretary, A. E. Illingworth, 67 Denison-st., Woollahra.

Lawson Campbell, one of our South Australian "boys," but who has now been in America for some years, has been doing good work in Indiana. Through his exertions a very fine chapel has been erected at a cost of something like £3000. A cor-

respondent writing in the *Standard*, says:—"I prophesy that we shall hear great things of Bro. Campbell and his work in the next few years. He is a choice spirit, a brave, brainy, accomplished man. He richly merits the success that has come to him, and this is but the earnest of greater and better things to be."

A. G. Day, of Balaklava, S.A., writes:—"Balaklava never saw such a sight before as the large and enthusiastic gathering in the gospel tent. The average for last week was 207, and on Sunday, commencing the fourth week, it seemed as though a climax had been reached. Total confessions on Sunday, 21st, 11-1 in afternoon and 10 at night—making, 51 to date. A number of active workers among the denominations have come to take the Bible only. The interest is so general and keen that we are expecting great things. There can be no question but that Bro. Griffith is the man for the work, and South Australia is to be congratulated upon her choice."

We have much pleasure in reporting that Bro. E. Stanley Tope, late minister of the Presbyterian Church in Charters Towers, Q., has decided to throw in his lot with those who plead for a Scriptural union of the church of God. He is being baptised in the little chapel in Charters Towers, and will from that church enter any field which the Lord may open to him. Bro. Tope is a gifted preacher, and has for 15 years been a minister in the denominations, holding in his time the pastorate of some of the largest churches in London. He comes to us with the highest credentials as a faithful minister of the gospel. We trust that some suitable sphere will soon be open for our brother to labor in.

A crowded meeting was held in Birmingham recently, says the *Christian*, to protest against the inroads of Mormonism. A letter was read from the Bishop, in which he said there was great necessity that the people should be made alive to what the Mormon community and the Mormon religion really were. The speakers at the meeting included Mr. Hans P. Frece, of New York, who represented all sections of the Christian community in America; and a resolution was passed maintaining that, in view of the increased efforts of Mormons by means of large numbers of missionaries now in this country, to subvert the young womanhood of the nation, and the serious menace presented to social life and morality by their teachings, and actions, the Government should take immediate steps, and should expel the Mormon emissaries from the land. It will be remembered that other nations have from time to time treated Mormon agents as outlaws, and have deported them.

It looks as though the Vatican were learning wisdom even at the eleventh hour. It has come to terms with the Portuguese Republic, and consented to the severance of the bonds between Romanism and the State. The Portuguese Cabinet was firm, and Rome has bowed to the inevitable. We take it that henceforth—not in name only, but in reality—the door is open in Portugal to the missionary of the gospel of Christ. Thus another—and now almost the last—of the Papal refuges in Europe has fallen. There is also a healthy ferment in Germany. The land of Luther has not forgotten those insulting Papal decrees of last year. The well-informed correspondent of the *Morning Post* in Berlin says that those decrees have engendered "intense feeling," and that the severance of the bond between the State and Romanism may be one of the early results. The *Kölnische Zeitung* adds that, "it is in this case not the State but the Church which has set the stone rolling." The mandate of the Pope in Europe is fast becoming a thing of the past, so that even Portugal can dictate terms. In the face of all this, is Great Britain, alone among the nations, failing to learn the lesson?

FEDERAL EVANGELISTIC FUND.

Below are given the amounts contributed by the various churches to the Federal Fund. It will be seen that only 31 churches have replied, and the total received is £19/6/10.

I hope to shortly be sending along another list and would like the names of more churches to be included.

Will all church secretaries and treasurers kindly take notice of this and send along their offering. Every church is every State has been written, asking for 1d. per member per year.

Broken Hill is being helped from this fund, and Corowa will shortly be helped. There is not enough money in the treasury to meet these obligations. Will you not help that we may extend this aid to other needy fields?

Contributions received:—
Queensland.—Wooroolin, 3/2; Bundamba, 8/3; Malar, 5/-.

N.S.W.—Auburn, 8/-; Seven Hills, 1/3; Killabakh, 1/3; Corowa, 1/-; Rookwood, 10/-; Broken Hill, 1/1; Enmore, £3/10/-.

Victoria.—Cheltenham, 1/1; Mildura, 10/-; Castlemaine, 10/6; Queensberry-st. (Chinese), 5/-; Ascot Vale, 10/-; Taradale, 7/-; Stawell, 3/6; Northcote, 12/6; South Yarra, 15/-; North Fitzroy, 1/2.

South Australia.—Bews, 1/1; Croydon, 3/6; Kadina, 12/6; Milang, 8/6; Mile End, 8/4; North Adelaide, 11/5/-; Balaklava, 15/-; Narracoorte, 6/3.

West Australia.—Northam, 5/-.
Tasmania.—Nubeena (2 years), 16/4; Launceston, 5/-.

Total, £19/6/10.

I. A. Paternoster, Treas., F.E.F.

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COMING EVENTS.

MAY 28 & 30.—Footscray Sunday School Anniversary. Sunday, 3 p.m.; speaker, C. A. Quick. 7 p.m., speaker, J. E. Allan. Tuesday, 7.45 p.m., Entertainment. Admission, 6d.

MAY 29.—S.A. Churches of Christ C.E. Union. Monday, May 29, at 7.45, Foreign Missionary Rally at Grote-st. Song service, 7.30. C.E. Hymnals.

MAY 31.—Church of Christ, High-st., Prahran, Great Temperance Rally, Wednesday, May 31, at 8 o'clock. Speaker: Mr. W. M. Alexander. Chairman, C. A. Quick. Splendid programme.

MAY 31.—In the Swanston-st. Lecture Hall, at 8 p.m., all the Victorian Home Mission collectors in the city and suburban churches are most cordially invited to meet the Womens Home Mission Committee to confer over their united work.—E. Davies, Superintendent.

JUNE 4 & 5.—Northcote Sunday School anniversary. Sunday, June 4, Rechabite Hall, at 11 a.m., J. W. Baker. Northcote Town Hall, afternoon at 3 p.m., E. Davis. 7 p.m., J. Marrows. Special singing by scholars. Monday, June 5, tea and public meeting; programme by scholars, Presbyterian School Hall, James-st., Northcote.

JUNE 4 & 5.—Prahran Sunday School will celebrate its 53rd anniversary on June 4 and 5. Bro. C. M. Gordon will give an address on Sunday, at 3 p.m., to scholars and friends. Monday, 5th, tea and public meeting. Chairman, Bro. T. B. Fischer. Recitations, etc. Distribution of

prizes. Tickets for tea: Adults, 1/-; children, 9d. Tea on tables at 6.30. Public meeting, 7.45. Everybody welcome.—J. Ward, Superintendent.

BIRTH.

HENDERSON.—On May 11, 1911, at "Kelliah," Narrogin, W.A., at the residence of Mrs. P. E. Wedd, to Mr. and Mrs. H. G. Henderson, of Avoca, East Beverley, W.A., a son. Both well.

WANTED.

The Church of Christ, Williamstown, Victoria, requires the services of a resident evangelist. Salary, £156 per annum. Apply, W. T. Field, 99 Douglas-parade, Williamstown, Vic.

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Obituary.

YOUNGMAN.—Mrs. Sarah S. Youngman died at the age of 63, in the North Adelaide Private Hospital, on Saturday, April 1. She has been for about five years a member at Grote-st., and was a bright, cheerful Christian woman. Her illness was only a short one, and despite all that could be done, she passed peacefully away just after a very critical operation. We laid her body away in the West Terrace Cemetery on the afternoon of April 3. The Orange Lodge, of which she was an earnest member, also read a short service at the grave. Our sympathy is with the husband and daughter and all that mourn for her. We know she died trusting in her Saviour, and that she is now with Christ, which is far better. We commend the sorrowing ones to him who comforts all mourners, with the assurance that whosoever liveth and believeth on him shall never die.

J.E.T.

NIXON.—Our aged Sister Mrs. Alice Nixon passed away on Thursday, April 27, at the advanced age of 85 years. She has been for many years a member of the church, having formerly been at Unley and other places. When she had her health she was a faithful attendant at Grote-st., and she is fondly remembered for her consistent Christian life. For a long time she has been an invalid and was a patient sufferer during all her weary years of affliction. The summons to go to the Father's home was a happy release to her. She was ripe unto harvest when the reaper came. Her granddaughter, Miss Beatrice Nixon, who is a member with us, and those who together with her cared for our sister, can sorrow as those who have the glorious hope of that better life which is for the redeemed in the Father's presence. Bro. T. J. Gore assisted the writer at the graveside in the West Terrace Cemetery on April 28. Thank God for the lives of the old and faithful ones who have gone to their reward.

J.E.T.

VIVIAN.—It is with sincere sorrow that we have to report the death of our Sister Vivian, which took place in a private hospital at Nhill on April 20. Though the call came with little warning, our sister was prepared and her many friends who mourn her departure do so with confident

hope. Sister Vivian came into the church under the preaching of Bro. Leng a few years ago, and has ever since continued faithful to her profession. Her body was laid to rest in the Kaniva Cemetery in the presence of a large number of mourners and friends. A saddening feature of the funeral was that it took place on the second anniversary of her wedding. We commend to the God of all comfort her bereaved husband and relatives.

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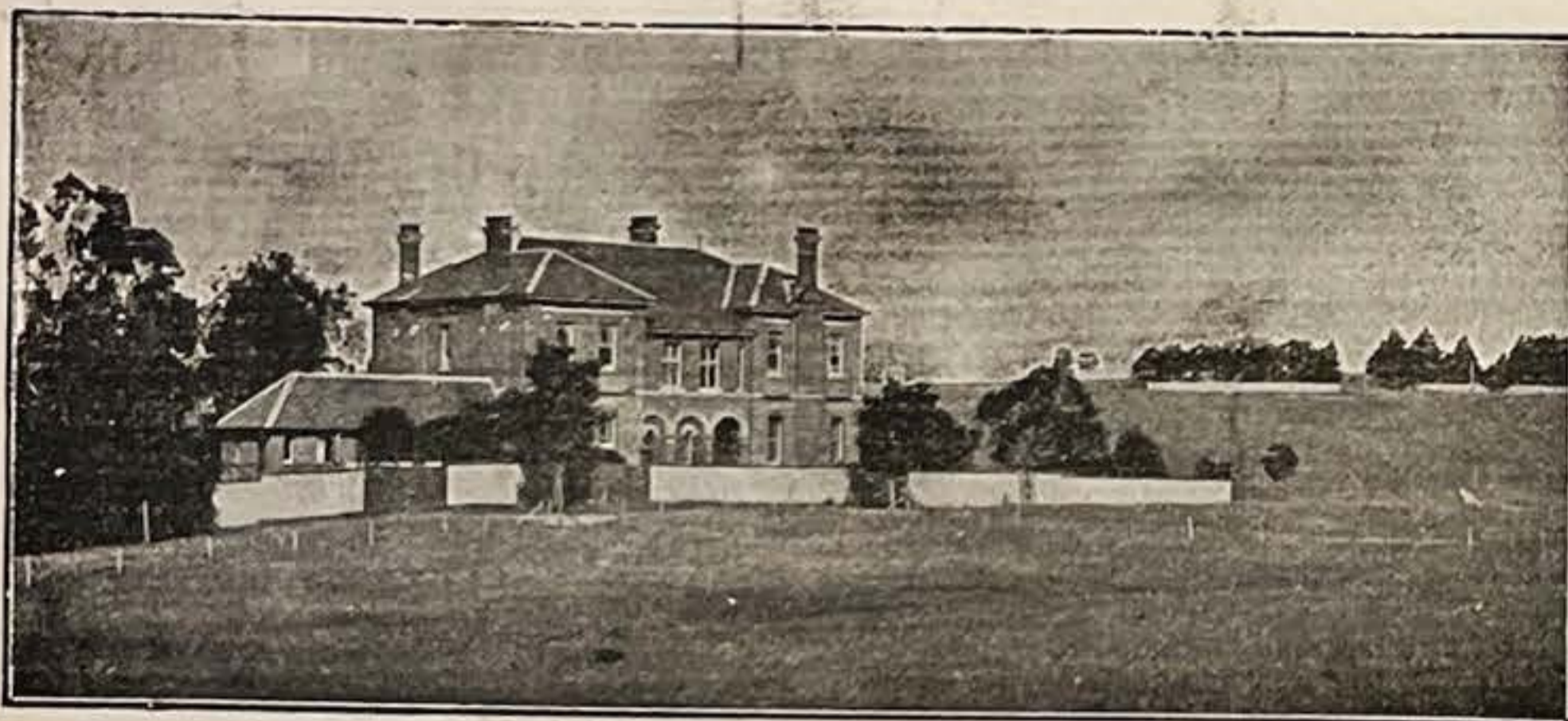
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