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CIRCULATING AMONGST THE  
CHURCHES OF CHRIST IN THE AUSTRALIAN  
COMMONWEALTH AND NEW ZEALAND.

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## The Great Jubilee Thanksgiving Meeting.

Held in Masonic Hall, Melbourne,  
April 14.

### LOOKING BACKWARD.

It is now three years ago since I moved in the Conference that steps be taken to celebrate the fiftieth year of our existence as churches in this State, so that our Jubilee year in 1903 should be one of great rejoicing. I then anticipated that when the year came round we should have a great time, but I have to confess that the actual results have far exceeded my most sanguine expectations. It has been a time of great rejoicing, and I am glad to be here to share with my brethren in offering thanksgiving to God for his abundant mercies.

The task that is set before me to-night is a very difficult one. I have to deal with fifty years of history in a few minutes of time, and to do so will have to perform a feat in the way of condensation. In looking back upon our history, I decided to divide it into five periods, as follows:—(1) The foundation period; (2) Building upon the foundation and seeking after unity; (3) Unity secured and consequent progress; (4) The period of Foreign Missions; and (5) The period of enthusiasm.

The foundation period, taking in the first eleven years, from 1853 to 1863, was the period in which the foundation of primitive Christianity was laid in this State. The beginning of our history is almost concurrent with two great events in the history of the Colony, viz., the securing of independence as a separate Colony, and the discovery of gold. It was in 1850 that both these events occurred, the latter of which had immediate results in a large influx of population. Among the thousands who came to these shores were a few disciples, who, in response to an invitation given by J. Ingram in the columns of the *Argus* in 1853, met in his house for the "breaking of bread." This was the beginning of our cause in Victoria. These few subsequently met in a tent at Prahran, and from this church there sprang the one which met in the Mechanics' Institute, Collins-st. From thence the brethren migrated to the Temperance Hall, Russell-st., and remained

there for a few years. During this period of eleven years no trained evangelists were employed. All were supposed to be preachers of the gospel, and to a large extent they were. It was the visit of T. H. Milner to these shores that opened the eyes of the brethren to the need of securing the services of more efficient preachers. T. H. Milner, who came out to the Colony on business, was a preacher of more than ordinary merit, and the services he conducted in the Theatre Royal were a great success. It was in consequence of this success that the brethren were encouraged to send to America for a preacher, and as a result secured the services of H. S. Earl. At this time the number of the brethren was about 300. At the close of that eleven years the foundation had been laid by a splendid band of brethren—strong and resolute men and women who in the face of great difficulties did noble service for the Master.

The second period, that of building upon the foundation, may be said to have commenced in the year 1864. H. S. Earl was the first trained evangelist who built upon the foundation laid by the early pioneers. He achieved success at once, and there are some living to-day who remember with great delight the crowded meetings in St. George's Hall, Bourke-st. At this stage, the Temperance Hall was no longer suitable to the needs of the brethren, and a move was made, resulting in the formation of the churches in Lygon-st., Carlton, and Swanston-st., Melbourne. It is right to say here that these two churches have been a source of strength and blessing to the cause ever since. Both, but especially Lygon-st., have been the mothers of many churches. Following after H. S. Earl came other preachers from America—G. L. Surber, O. A. Carr, J. J. Haley, A. B. Maston and others—all of whom did splendid service for the cause. Victoria owes a debt of gratitude to America for sending such men in response to our invitations. During this period, extending over something like 16 years, the number of the disciples

A crowd that taxed this large hall to its utmost capacity gathered long before the hour of meeting. It was grand to see the happy throng crowding in. We are sure that none present will ever forget the hallowed associations of the meeting. First of all E. W. Pittman, the State singing evangelist, conducted an enjoyable song service. We are glad to note the increasing use being made of singing. Throughout the series of meetings life and brightness were constantly imparted by the singing. After the song service Jas. Johnston took the chair, and in his opening remarks said that he wished to place on record his appreciation of the spirit in which the whole of the meetings had been carried through. He recognised the responsibility attendant upon the position of President of the Conference, and was delighted to know that complete success had attended his efforts. The whole tone of the Conference from the beginning had been one of the highest nature from a religious standpoint. He wished in a special manner to thank the various committees for the splendid work they had done. To the visiting brethren from the various States he tendered the best thanks of the Conference assembled. The co-operation of all rendered his work light. Everyone had carried out his or her duties cheerfully and well. To the President-elect, A. Millis, and to F. G. Dunn, A. B. Maston and M. McLellan, he tendered special thanks. Personally, he appreciated the meetings, which would live long in his memory, and ever be a source of inspiration to him in his evangelistic work in the years to come.

At this stage Nat Hadow took charge of the Jubilee Choir, made up of brethren and sisters from most of the churches of Melbourne, and some from other parts of Victoria and from neighboring States. First they sang "Magnify, Glorify," to the delight of the audience. Then F. G. Dunn delivered a great historic speech, which we reproduce in full:—

greatly increased, and churches were multiplied. Attempts were made to secure unity of effort, but these attempts were only attended with partial success. Conferences were held, but many churches held aloof, and towards the end of the period I am dealing with had become pronounced failures.

The third period, commencing with 1880, saw the beginning of unity of effort among the churches through the means of the reconstructed Conference. The brethren who were mainly instrumental in bringing this about were J. J. Haley, J. T. T. Harding and myself—the chief credit falling to the lot of J. J. Haley, whose great influence was used in the direction of unity with the best results. The reconstructed Conference was a success from the start, and has been growing in favor with the brethren ever since. Its popularity was largely helped by the assistance rendered to it by the formation of the Sisters' Conference, which proved a valuable auxiliary. The Sisters' Conference owes its existence to the efforts of Sister C. L. Thurgood, whose name in connection therewith will ever be remembered. Missionary enterprise received an impetus through receiving £1000 from the Oliver Bequest, the trustees, J. T. T. Harding and F. Goode, placing it at the disposal of the Home Missionary Committee. This was a valuable nest-egg, and it has been getting larger every year. This period might well be spoken of as the period of missionary enthusiasm.

The fourth period I have called the period of Foreign Missions. For thirty-six years nothing had been done in this direction, but in 1889 the visit of Bro. and Sister G. L. Wharton, of India, altered this state of affairs. Through their efforts the Colonies took hold of Foreign Mission work with enthusiasm—an enthusiasm which was intensified by the visit of A. McLean from America, who eloquently advocated the claims of worldwide evangelisation. This was also a period of further progress, manifesting itself not only in Foreign Mission work, but also in the establishment of such institutions as the Austral Publishing Co., J. Pittman's Rescue Home, and R. C. Edwards' Burwood Boys' Home.

The fifth and last period I have distinguished as the period of enthusiasm—not that enthusiasm had been absent in previous years, but it had not reached the height which it attained during this period. The commencement of this new enthusiasm may be dated from the beginning of the twentieth century. From 1900 to 1903 there has been a development in this direction, the culmination of which has been reached in our present Jubilee demonstrations. During this short period there has been great activity in gospel work. At the present time we have a fine lot of young preachers, full of energy and zeal, and these, combined with the tent missions conducted by H. G. Harward, have all helped to bring about the results we all rejoice in. This enthusiasm is not evanescent, but permanent. It remains for us to prove to the world around us that enthusiasm is consistent with fidelity to the truth. It is our opportunity to present the truth all ablaze with light from the throne of God.

A thanksgiving praise service was then conducted by Nat Haddow, in which the audience joined most heartily. The choir sang, "And the Glory of the Lord." Andrew Meldrum, the new preacher for the Swanston-st. church, gave an address as follows:—

#### THE CHURCH FOR THE TWENTIETH CENTURY.

We stand at an immense distance from the apostles. Many are the revolutions, religious and political, through which the world has passed since the star of Bethlehem shone down with guiding ray upon the hills of Judea. Yes, nineteen hundred years have rolled away since the star in the East arose to herald the advent of the Messiah; the Christ, who came and shed his blood for all mankind; the Christ, who was buried in the Arimathæan's tomb and the third day arose victorious over death; the Christ, who showed himself alive after his passion for forty days, then ascended into heaven, where he now reigns "King of kings and Lord of lords." Notwithstanding the lapse of time which separates us from the days of Christ's earthly ministry and the apostles, thank God we may know by the Father's written will and revelation the exact thoughts which filled the Saviour's soul, and the spirit that controlled the acts of the apostles, when on the day of Pentecost they laid the foundation of the church deep down on the bed rock principle of Christianity—"Thou art the Christ, the Son of the Living God."

Much has been written and much has been said respecting the "Church for the Twentieth Century." Philosophers and theologians have compounded their theories to enlighten the pilgrims of earth. From pulpit and platform we hear the humanitarian plea of the socialist, and not a few "reverend" gentlemen, like John Watson, cry from the closet of ecclesiasticism—"BACK TO CHRIST!" The cry sounds well, but the people have detected treason, and refuse to be led "back to Christ" by any other way than *by way of the apostles*. The Bible is read and better understood by more people to-day than in any previous century of the world's history. Hence the man who would aspire to speak concerning the "Church for the Twentieth Century" must know the Book—the only Book in all the world that speaks with divine authority upon the *doctrine, polity and practice* of the *apostolic church*—the *divine model*, the *standard of the age*, the *critereon for all time!* If Scripture be a reliable guide we can determine the true character of the primitive church—the Lamb's bride that awaits these centuries the Messiah's second coming. All must accept the Bible as the revealed will of God to the children of men. If we reject it we reject the voice of God, the only lamp that is able to light our weary feet through this dark valley of death to the mountains of God's eternal habitation. If wilfully the law of God is rejected by us, how can we hope to be accepted by its Author? And to say that this law is not clear is an open insult to its Legislator. Why not lay the charge of obscurity to our own biased conceptions, rather than to the God of heaven who makes all things well? Some would have us believe that the church of Christ began away

back in the days of Abraham, and that he himself was the charter member of the said institution. Others contend that it began in the days of Moses, when God spoke from thunder's house to Moses on Mount Sinai, and gave him the Jewish decalogue; while others endeavor to teach the world that it began with John in the wilderness of Judea. I like the sentiment of that old man of God who said—"To the law and the testimony"; so we will resort to the Word of God. Matt. 16: 18, Jesus says—"Upon this rock I will build my church." He certainly never would have said *I will build my church* if he had already built it. Hence we conclude that if the church of Christ had been built in the days of Abraham, Moses or John the Baptist, our Lord would not have said—"Upon this rock I will build my church, and the gates of hades shall not prevail against it." The church of Christ began on the day of Pentecost. The first recorded syllable we have regarding the church as a living organisation is found in Acts 2: 47. There we must seek if we would find a knowledge of the doctrine, polity and practice of the primitive church. True, the gospel lived in promise and prophecy for centuries before it burst in glory upon the world at Pentecost. When God spoke to Abraham, saying, "In thy seed shall all the nations of the earth be blessed," that was a promise never realised by Abraham. When David and Daniel, Isaiah and Joel depicted with prophetic pen the glories of the church, they tell of that which was still in the future. While John the Baptist preaches the doctrine of repentance, calling to the people—"Prepare ye the way of the Lord, make his paths straight," he humbly confesses that "He that cometh after me is mightier than I." O! how singularly beautiful is the evolution of the gospel of God. Begin with it, if you will, in the dark ages of the beginning, when Shiloh was but dimly seen in type and shadow. Mark its steady development as it silently steps across the centuries from Eden unto Pentecost, when the marvellous light and power of God's Spirit fans it into a blazing flame, which has been the world's greatest power since then till now, and shall continue to be the radiating centre of life and light till Christ shall come again.

It is the duty of every man who would aspire to build the church for the Twentieth Century, to ascertain the fundamental principles and characteristic qualities of the church with which Peter and Paul, James and John stood identified. It is also very evident that if we would draw our information from a pure and unadulterated source, we must ignore the philosophical theories of theologians, the edicts of councils, the sickly creeds of modern churches, and go back to the New Testament, determined to follow where it leads, but where it fails to point the way, there to stay our progress! I do not pretend to name all the characteristics of the apostolic church, but will mention seven, which from their nature and design stand out in splendid signification. I do not claim that they are all of equal importance, but they are all necessary, and were they not essential they would not be found so con-

spicuous in the divine model. I invite your attention to the study of these seven indispensable properties found in the divine model, which we have seen must needs be the *critera* for all time, hence the *judge* and *sole dictator* of the church for the Twentieth Century.

1. THE APOSTOLIC CHURCH WAS BUILT UPON THE ROCK OF AGES, CHRIST JESUS. "Upon this church I will build my church, and the gates of hades shall not prevail against it." What rock could be able to withstand this but Jesus, the great Rock of our salvation? The rock is not *Peter*, but the great *basic truth* just confessed by the apostle—*Thou art the Christ, the Son of the living God*. Paul challenges the world by saying "Other foundation can no man lay than that which is laid, which is Jesus Christ." The church is built on Christ and him only, when members are received on a simple confession of their faith in him—when they repudiate all other authority and make Christ Jesus the supreme Lord of their life and conscience. What is the victory that overcomes the world? Belief in Roman Catholicism? No! In Protestantism with all its multifarious dogmas, theories of philosophy and systems of theology? No! A thousand times, No! "But this is the victory that overcomes the world even our faith, that Jesus is the Son of God."

2. THE CHURCH WAS GOVERNED BY DIVINE LAW. God's inspired Word was its only rule of faith and practice. It knew no other. "All Scripture given by inspiration of God is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works." "If any man teach otherwise and consent not to wholesome words, even the words of our Lord Jesus Christ, and to the doctrine which is according to godliness; he is proud, knowing nothing." It was 325 A.D. before the first authoritative human creed had its existence. Previous to this date the primitive church had stormed the bulwarks of the heathen world by the simple story of the cross. If then the church of the First Century could make sinners repent and shatter the faith of heathen kings by preaching the simple story of the living Christ, who died to win the world from ruin, why cannot the church of the Twentieth Century, by the same divine law, storm the citadels of Satan's power and raze them to the ground?

3. THE CHURCH WAS CALLED BY THE MASTER'S NAME. If Bible things by Bible names be a correct principle, then a Bible church should wear the name of Christ. That the primitive church bore the name of Christ is evident from the Scriptures, and that its members were called Christians is equally clear. Hence the church for the Twentieth Century must wear the Master's name, or openly insult her royal bridegroom.

4. THE ACTS OF WORSHIP IN THE APOSTOLIC CHURCH WERE PLAIN AND SIMPLE. No mere forms or gilded liturgy were found within her borders. The Christians were contented to humbly worship as they had been taught, so "they continued steadfastly in the apostles' teaching and fellowship, in breaking of bread and the prayers." These are equivalent to exhortation, gospel preaching,

Lord's supper, contribution, praise and prayer. It is passing strange that modern churches should ignore the Lord's supper save at long intervals of a month, three months, and some altogether, especially when the whole tenor of the New Testament, backed up by the testimony of church history, plainly substantiates the fact of its weekly observance in the early church.

5. THE CHURCH OF CHRIST HAD A DIVINELY APPOINTED MINISTRY. Apostles, prophets, evangelists, elders and deacons. The apostles and prophets were an extraordinary class of men, chosen and fitted for their special work by Christ. A prophet must be inspired to speak the words and thoughts of the Deity relative to the past, present and future. An apostle must be an eye and ear witness of the resurrection of Jesus Christ. Hence the idea of apostolic succession is absurd. Three classes remain—evangelists, whose duty it is to preach the gospel, organise congregations, and set in order the things that are wanting; elders, who look after the spiritual affairs of a local congregation. An elder in the New Testament is equivalent to a bishop, overseer or pastor, and his jurisdiction was confined to a single congregation; deacons, whose duty it is to look after the material interests of the church. The church for the Twentieth Century shall be forced to heed the cry of the common people, who are tired of titled dignitaries in dress parade, and long for the wholesome hand-shake of the plain man who can talk to them of Jesus. The masses believe in Christ and his Christianity, but laugh and hiss the modern church and churchianity.

6. THE PRIMITIVE CHURCH POSSESSED THE MASTER'S SPIRIT. "Be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you." His spirit of devotion and sacrifice. Witness the heroism of a martyred Stephen, the love and sacrifice of a Tabitha, and the undying devotion of a Paul. Who could say, "Neither count I my life dear unto myself, so that I might finish my course, and the ministry which I received of the Lord Jesus Christ, to testify the gospel of the grace of God." The church militant is of a dual nature, and while she is on earth it seems to me this must needs be. Was not our Saviour while on earth of a dual nature—Son of God, Son of Mary? Yes verily! It was he who fed the hungry multitude and cleansed the filthy lepers! It was he who washed the disciples' feet, and shed the sympathetic tear at the grave of his friend Lazarus! Hence it shall be the duty of the church for the Twentieth Century to do all things whatsoever the Saviour taught. Did he feed the hungry? she also must supply the destitute. Did Jesus heal the people? she also must bend to bind the bleeding wounds of suffering humanity! Did he open the eyes of the blind? she must go to the regions of darkness and diffuse the light of heaven! Did he weep for dead Lazarus and sorrowing friends? she also must weep with those who weep and mourn with those who are in distress!

7. THE APOSTOLIC CHURCH HAD CHRIST'S APPOINTED CONDITIONS OF ENTRANCE. Let

us forget our preconceived ideas and go back to Judea and stand within the wall of Jerusalem. It is Pentecost. The apostles have been endued with the promised power from on high, and fearlessly proclaim to the wondering multitude salvation in the name of the crucified Christ. Can you behold Peter as he stands before that vast assembly preaching for the first time in the annals of history salvation through the blood of Christ? Can you see that multitude that surges like a sea around him?—that huddling horde of sinners who but fifty days previous had cried unto Pilate—"His blood be upon us and upon our children"? Now they are convinced by the Spirit, and by the power of Peter's sermon, that they by lawless hands have slain the Christ, and bending under that awful load of guilt they cry out in the agony of their souls—"Brethren! what shall we do?" and they were answered as never men were answered before. Lo! listen, ye heavens and give ear, O earth! for never before has such a sentence fallen from human lips!—"Repent and be baptised every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Spirit." Repentance and baptism are enjoined upon the believing multitude—"They then that received his word were baptised, and there were added unto them in that day about three thousand souls."

These then are the fundamental principles and characteristic qualities of the primitive church. The church for the Twentieth Century that would be loyal to Jesus must accept this divine standard, must build upon the same foundation, be governed by the same law, wear the Master's name, have the same simple acts of worship, with a plain ministry, possessing the same spirit, and admitting its members on the same conditions of entrance. Here lies the common ground for the union and unity of God's people. We all with one accord claim Christ the corner stone and sure foundation of our superstructure, and from our childhood we have been taught, "The law of the Lord is perfect, converting the soul." None deny the name Christian, but thousands of brave men and women from every denomination, irrespective of its human name, are willing to stand the stake and faggot for the name that is above all other names—the sacred name of Jesus. That simplicity in divine worship in the church of Christ was the intention of the Author is evident from the New Testament, and that this divine simplicity is adapted to both king and peasant is plain from human experience. Even the late illustrious Queen of the British Empire longed for the simplicity of the Aberdonian kirk. But why multiply example, since thousands are being driven from the churches every year by the pompous splendor of popish ritualism? Thank God the day has come when the people demand a more manly ministry! when a preacher can no longer hide behind the gospel robes of sanctity the shallowness of a sanctimonious life. I trust and pray that ere the candle of the Twentieth Century has burned to its fiftieth notch, the religious cant and sacerdotalism which to-day mar the beauty of Christ's religion shall have

passed away, and from the least to the greatest men in the ranks of Zion's army shall be contented to be called brethren in Christ Jesus! "Then man to man the world o'er shall brothers be for a' that!" To be like Christ is the highest ideal of the true Christian. To be in possession of the Master's Spirit is the truest guarantee of this perfection. Never in the history of the Christian world were there so many writing, pleading and striving for the imitation of the Christ life. The pages of the press are pregnant with the thought. Daily, men with eloquent voice and prayerful hearts plead with their fellow men to become more like Jesus. We all love to sing that beautiful song—"More like Jesus would I be!" Yes! the nearer we draw to the personal Christ the farther we shall leave behind all human creeds, whether they be systems of theology or morals, all will be left behind as inadequate to save in our anxiety to find mercy at the feet of Jesus. Some people have an idea that salvation is something developed within the individual, not something bestowed upon the individual. Never was there a more erroneous idea than this. It is this same thought that Paul combats in his epistles to the Romans and Galatians. It was then the boast of the Greeks and the pride of the proud Pharisees. To-day it is the creed of the Unitarian, and the song of the Evolutionist. But thank heaven it finds no place in the economy of God. Could man have saved himself from the consequences of God's violated law? Could man have paid the debt we owed to heaven? Could man, poor fallen man, stand in the presence of God and plead for his fellow-men? If so, pray tell me then for what did Christ die? If man by virtue of his own goodness could save his soul eternally from the direful consequences of sin; if man by moral perfection could wipe from off the Book of God the guilt there held against him, then the death and sufferings of Jesus Christ were but a hollow mockery, and all the genius of our imperial sages cannot imperil the logic of this position! There is not and never has been a system of philosophy or morals that could redeem the fallen race. Nothing! No, nothing but the blood of Christ can cleanse the guilty soul.

The church for the Twentieth Century must acknowledge and guard with jealous care these fundamental principles of religious freedom and equality. Here stands the palladium of the Protestant world, the doom of infidelity, and the battle cry of Christian triumph! Should the world espouse these holy principles, Protestantism shall be saved from disintegration, the infidel, who to-day feeds upon the filth of the church, will be forced by want of dying dogma to quit the field for ever, and the most feeble soldier in the ranks of Zion's army shall be inspired with renewed zeal to herald the gospel of the Son of God to the darkest haunts of human habitation! The church militant shall glory in the triumphs of the cross, for "the earth shall be full of the knowledge of the Lord as the waters cover the sea." Then shall the kingdom of Christ be the world's greatest power, and the simple statement, I AM A CHRISTIAN! shall inspire greater regard and carry with it more glory than ever did the

noble utterance, I AM A ROMAN CITIZEN! Heaven hasten the day when discord and division shall cease to mar the beauty and lessen the power of the church of God; and speed the day when all thy scattered children may sing in the beauty and truth of holiness, "Like a mighty army moves the church of God. Brothers, we are treading where the saints have trod; We are not divided, all one body we, One in Faith and Doctrine, one in Charity."

Ernest Watson sang, followed by the choir, with the "Hallelujah" chorus, from Handel. H. G. Harward, the State Evangelist of Victoria, gave an address which we give in full, on:—

#### LOOKING TO THE FUTURE.

This Jubilee Thanksgiving Service is an eminence from which we may not only view the past, survey the present, but also look hopefully into the future. The view is not only retrospective but prospective. The former is valuable in so far as it clarifies our vision and enables us to see more clearly the distant things. The past should be the chrysalis of a new era. Upon the stepping-stones of past experience we should ascend to greater achievement.

The value of the foundation is estimated by the building erected thereon; the alphabet is valuable as it becomes a medium for the expression of thought; we determine the worth of a college education by the service for which it was the preparation. "First principles" have their value as they lead to that life whose goal is perfection. "By their fruits ye shall know them." Even so may we appraise the *history* of the past fifty years by the *record* of the future.

With great profit may we remember the splendid service of the pioneers of this movement, and the God-given success crowning their labors. In delightful meditation may we review the lessons, the victories, the advancement of the past. As we turn over a new page, however, let us not write upon it our *musings* over what has been done, but, both shamed and encouraged by that history, let us, by divine assistance, place upon that page the record of grander conquest in the future. Surely we can most fittingly remember the past, and honor those who lived, served and suffered therein, by planning and executing greater things for God in the days to come, and by making their work the foundation of more consecrated, zealous and faithful service in the evangelisation of this country.

This is our Mount of Transfiguration—a place of vision beautiful. Oh, may the vision abide with us in holy incentive in all the work that lies before us!

Had I "the gift of prophecy," "and understood all mysteries and all knowledge," I might carry you in imagination down the unborn ages, and present to you all its unrecorded history. With the vision of the seer, its doors of opportunity, its pathways of service, its spheres of usefulness, its fields of exploration would all rise before us. There would loom up in the distance its mountains of difficulty; yonder would stretch before us its fruitful valleys and plains, here and there dotted over with desert experience. That future is in the hands of God—

"He holds the key of all unknown,  
And I am glad.  
If other hands should hold the key,  
Or if he trusted it to me,  
I might be sad."

With Asa's prayer upon our lips let us tread upon the holy ground of the future—"Lord, it is nothing with thee to help, whether with many or with them that have no power. Help us, O Lord, for we rest on thee, and in thy name we go out against this multitude." "If thy presence go not with us, carry us not up hence."

Our future as a church is dependent upon many things the limits of this address will permit us to mention but not discuss. Such questions as the solution of the educational problem, the augmenting of our missionary forces, increase of missionary activity, the enlargement of our missionary offerings, and the fostering care of the weaker churches, enter into the consideration of future work. Until we wisely settle these matters we cannot hope to measure up the possibilities of our movement.

Remembering our absolute dependence upon divine wisdom and guidance, we know that the future will be what we make it.

"We have but what we make, and every good  
Is locked by nature in a granite hand  
Sheer labor must unclench."

With all its opportunity it is ours to use or misuse, and so to glorify or dishonor our divine Head. The success of which the divine plea is worthy will be achieved only as we emphasise and attain to three things.

I. PERSONAL DEVOTION TO THE LORD. We suffer from heredity in religion as well as in other things. It has come to us through the fathers. Too often it lacks the elements of personal conviction and choice. We are what we are as the result of circumstance or accident. Chameleon like, we take on the colour of our religious environment. As Sam Jones once expressed it—"The matter of church doctrine is an accident. If my mother and Bro. Witherspoon's had swapped babies, he would have been a Methodist preacher, not I." The lack of conviction is a source of weakness to our churches. We need not only a deeper conviction of sin, but also of the truth as it is in Jesus—"the faith once for all delivered to the saints."

There is need also for a more manifest personal attachment to the Saviour. Religion has become too much of a profession rather than a life—a congregational matter, finding its outlet in the services of the assembly, rather than an individual experience seen in daily service and sacrifice for Christ. It is the life that tells. We may have correct views of truth, right understanding of doctrine, clear conception of the ordinances; in a word, occupy a perfectly Scriptural position on what we may term the externals of the Christian religion, but if we lack the life that should be the complement of these things, we lack power.

What are 6,550 members in a population of 1,200,000? Numerically, 1 in 183. If they are merely *church members* they are few indeed, and very limited in influence. But if they represent 6,550 disciples—pupils sitting at the feet of the Great Teacher—or 6,550

Christians—true followers of the lowly Nazarene—or 6,550 saints—persons separated from the world and devoted to God—6,550 lives filled with the Spirit of God, and led by the Spirit of God—then they represent 6,550 powers, irresistible and conquering; then are we not weak but strong, and our influence none can measure.

Among these 6,550 members there are too many crippled Christians: some suffering from spiritual myopia, or total blindness, and consequently so limited in vision that they see not the divine purpose either for themselves or for the world; others so deaf that they hear not the Macedonian calls, nor the voice of their Lord that bids them "Go Forward!" still more from whom the dumb spirit has never been cast, so that they speak not in their Master's name; some, too, who are so lame that their feet never hasten to pathways of loving service; and still others who are afflicted with a spiritual paralysis, which renders them helpless and a hindrance to the prosperity of our Zion. Personal devotion to the Lord is the remedy for these evils.

To successfully accomplish the work lying before us, Christ must be recognised, not only as the divine Head of the church, but also as the Sovereign of the individual life. "I live, yet not I, but Christ liveth in me," must be the law of our being. We must cultivate the spirit of intense personal loyalty to Jesus—the spirit that cries—

"All for the Master, all without reserve,  
All to the utmost of our manhood's might;  
Each pulse, each throb of heart, and thrill of nerve,  
Each hour of busy day and silent night"—

the spirit manifested by the aged Polycarp, who, when urged to recant and deny Christ, answered—"Eighty and six years have I served him and he has done me nothing but good, and how can I deny him, my Lord and my Master?" "Nothing so blesses the world, nothing so helps on the advance of the kingdom of God, as the testimony consecrated lives bear to the truth and worth of the faith of the gospel."

2. PERSONAL KNOWLEDGE OF THE WORD OF GOD. In these days, when theologians are busy conducting post mortem examinations over deceased church standards, human creeds, articles of religion, etc., it would be critical to depart from our position—"Where the Scriptures speak we speak; where the Scriptures are silent we are silent." Our slogan—"The Bible and the Bible only"—is the strength of our movement. It will need no less emphasis in the future than in the past.

The fathers of this restoration movement were known by their close intimacy with the Word of God. They were men largely of the ONE BOOK. They read other books, but they studied the Bible. They delighted in the law of the Lord, and in that law they meditated day and night. All religious questions were decided by the enquiry, "What saith the Scripture?" This was the secret of their power and success. It will also be the measure of our attainment in the future.

In the extension of literature and the multiplication of books there is danger that the choicest literature and best Book may be forgotten. There are so many opportunities

of, and so many aids to, studying about the Bible that we may neglect the study of the sacred oracles themselves. It is possible for a multiplication of helps to mean practically an increase of hindrances in the knowledge of the Word.

An intelligent understanding of the Scriptures by every member of the church is vital to the success of our plea. Failure in this means failure in our future work. We need, and must have, an educated membership—cultured in the Word of God. The Bible in the hands, head and heart of the members of the churches will be the mightiest weapon against sin and sectarianism. Let us continually emphasise the fact that the best Life of Christ is the four Gospels; the best Church History is the Acts of Apostles; the best Manual of Devotions, the Psalms of David; the best Daily Helps for the Christian life are the Epistles; the best Book to furnish a man completely unto all good works is the Bible.

That army is ill-equipped for battle whose officers alone know how to use the weapons of warfare. Every soldier must be trained to fight. The church is equally helpless whose members have not learned to wield "the sword of the Spirit." It is not sufficient for the preachers and officers to know how to "rightly divide the Word of Truth." Each member must know how to do this, both for his own upbuilding and for the advancement of the kingdom of God. Let every congregation be a Bible School, every member a student; then will we search the Scriptures to profit—not merely for proof-texts on baptism, but that we may know the mind of God on all subjects of revelation. Then, "strong in the Lord and in the power of his might," we will march forward, conquering and to conquer.

3. PERSONAL EFFORT IN EVANGELISATION. We have not had, nor would we seek, a special priesthood—a select clergy, a ministry in the ordinary acceptance of that term. It is not to such sources the world must look for its evangelisation. I do not underestimate the importance of having specially equipped men and women in the work of the church. They are indispensable. Even in a government of the church, and by the church, and for the church, there must be some recognised leaders. They are, however, as the officers of the army to the private soldiers.

In the primitive church every disciple was a missionary. The marvellous results attending the labors of the apostles and evangelists of the New Testament were not due to their work alone, but also to the faithful co-operation of every disciple. "They that were scattered abroad went everywhere preaching the word." To this fact we must attribute the rapid growth of the church.

The restoration of primitive Christianity involves the restoration of this personal missionary spirit. In the work of the future we must seek the ideal—"every disciple a missionary, every member of the church a messenger of the cross." Upon the realisation of this depends the growth of this movement in the coming days.

We bless God for the priesthood of all believers; for the ministry that includes every disciple of Christ. Oh that the 6,500 members of the churches of Christ in Victoria were touched "with a live coal from off God's

altar," or that with Jeremiah they could exclaim—"His word was as a burning fire shut up in my bones, and I was weary of forbearing, and could not stay."

Let every disciple be impressed into service for the world's evangelisation. One and two talent men are needed as well as those of greater ability. Let us bring the best offering we have to this work for the Lord, saying—

"Upon God's altar I my tribute laid—  
(My all; and yet so poor a gift)—afraid to lift my eyes.

'My son! Go thou in peace and undismayed—  
Thy gift, the wealth of Croesus hath outweighed in sacrifice.'"

The source of individual spiritual growth and of increase in the membership of the one body is in the personal interest and effort of each disciple in the salvation of men. "Ye are the light of the world," "Ye are the salt of the earth," are truths applicable to every Christian. Leaving all results to him whose work it is to "give the increase," let every member go forth "bearing precious seed" even though our experience may be—

"I know my hand may never reap its sowing,  
And yet some other may;  
And I may never even see it growing,  
So short life's little day.  
Still must I sow. Although I go forth weeping  
I cannot, dare not stay;  
God grant the harvest, though I may be sleeping  
Under the shadows grey."

My brethren, the future is luminous with possibility, brilliant in promise, radiant with hope. God speed us. The future beckons. With eager and holy anticipation let us press forward to splendid sacrifice, splendid service.

The choir sang, in conclusion, "Glory to God." We wish to say just here, for fear we have not said it or may forget it at another time, that the very excellent playing by Miss Jeannie Dickens, the accompanist at this and most of the other public meetings, contributed largely to the enjoyment of all. Henry Wright, of West Australia, helped very much the singing of the choir on this occasion. The meetings were all good and grand, but for solid spiritual joy the Jubilee Thanksgiving meeting surpassed them all.

## Walks About

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## The Leader.

Stand ye in the ways, and see, and ask for the old paths.—Jeremiah 6: 16.

### The Jubilee Conference.

The Jubilee Conference of the churches of Christ in Victoria has come and gone, and now we have leisure to consider such lessons as are to be gathered therefrom. But before attempting anything in this direction it is fitting that we should voice the general satisfaction of the brotherhood at the success which has attended our efforts to make the celebrations of our Jubilee year worthy of the occasion which called them forth. On this subject there is only one opinion, and that is, that the entire series of gatherings was successful beyond our most sanguine anticipations. It is quite certain that in our own history we have nothing to compare with them, and it may be doubted if any other religious organisation in the Common-

wealth has anything in its annals that can surpass the sustained enthusiasm of our Jubilee week. We do not forget of course the great gatherings in connection with the Simultaneous Mission, but these were the outcome of the united efforts of all the religious bodies and not of one section of them. Moreover, they were aided by men of world-wide reputation, such as Torrey, Geil and Alexander, without whose presence and inspiration it is doubtful if such success could have been achieved. When our numbers are taken into consideration, and the fact that the personality of no two or three individuals such as we have alluded to was present to attract and inspire enthusiasm, it must be conceded that the churches of Christ in Victoria succeeded in establishing a record. And here, of course, it would be unwise on our part to indulge in speech that would seem to have about it anything of the spirit of boastfulness, but it would be equally unwise if no words were uttered expressive of our sense of gladness at the happy issue of our plans to worthily commemorate the fiftieth year of our existence as a religious organisation in this State. Nor would it be fitting if we allowed this opportunity to pass without acknowledging that all our efforts would have been useless without the approbation and blessing of Almighty God. It is through his goodness that we achieved anything at all, and to him therefore belongs all the praise.

Looking now at some of the lessons to be learned, it seems to us that the first to be noted is the fact that no great work can be accomplished without adequate preparation. Most of our failures are failures because this vital principle has been neglected. When things are allowed to run themselves they do not as a rule accomplish anything worth speaking about. It is true now, as always, that God helps those who help themselves. And so in the case of our Jubilee celebrations it was necessary that a great deal of preparatory work should be done. And here it seems right to say that our Conference Committee had no light task before it in planning and directing—a task, however, which it accomplished in a manner worthy of all praise. It planned great things, and found that in doing so its faith in the brotherhood to respond was not ill-placed. And this leads us naturally to the second lesson we may learn, namely, to have more faith in ourselves. Next to faith in God comes faith in ourselves; indeed, the latter ought to come as a necessary consequence of the former. "I can do all things through Christ who strengtheneth me," said the Apostle Paul, and this was the great secret of his earnest and enthusiastic life. The

people who are afraid to venture forth are people of little faith in either God or themselves. Great faith is essential to success in any great undertaking, and if we as a people are to do anything worth speaking of we must give evidence of possessing this quality. We must have great faith in God, great faith in the divine plea we advocate, and great faith in ourselves as to the possibility of our doing the work entrusted to us. The third lesson that we may learn is the importance of unity as a factor in the accomplishment of any great work. Our Jubilee gatherings have afforded a splendid object-lesson in this direction. It required unity of aim and unity of action to achieve the success which was obtained; and this unity, which was so conspicuous throughout our gatherings, we regard as one of the most hopeful features of our Conference meetings. We believe there are a few people amongst us who live in selfish seclusion. They may be a very superior people, but if they are we never hear of them doing anything worth speaking about. It would do them a world of good to rub shoulders with their brethren and learn some of the lessons which come from fellowship in the Master's work.

Regarding the different meetings that were held it is difficult to say which one stands out most prominently. The Town Hall Demonstration stands by itself, and must be so considered. But of the others, we think it will be agreed that in the Jubilee Thanksgiving Meeting high water mark was reached. This is as it should be. It was a deeply impressive service. The speeches delivered were suited to the occasion, and marked by earnestness and ability. But most impressive of all was the singing of that matchless composition, Handel's "Hallelujah Chorus," by the great choir under the leadership of Bro. Haddow. As the great audience rose to its feet and listened to the triumphant strains of the music a feeling of exultant joy was expressed by all. There are times in our history when only great music can adequately express our emotions. This was one of them. It was a song of victory, such as the saints are privileged to sing on the great occasions of their sojourn upon earth, and only to be excelled by the triumphant and victorious song of the redeemed as they cast their crowns at the feet of him who is King of kings and Lord of lords. Of the other meetings our limited space will not permit us to say much. The Sisters' Conference, the Temperance Meeting, the Home Mission and Foreign Mission Nights, the Conference Sermon and the Endeavor Demonstration were all full of interest and eminently successful. The Sisters' Conference had a record attendance of something

like 600 sisters, the other meetings being larger by reason of the presence of both sexes. At these, the Masonic Hall was crowded to its utmost capacity, and as it holds something like 1500, that number must have been present on six successive occasions, to say nothing of the two days devoted to business in which a like number were gathered together. It remained, however, for the Sunday School Demonstration in the Town Hall to break all records. It was quite expected that the building would be comfortably filled, but even the most sanguine did not anticipate that it would prove far too small to accommodate all who desired to be present. Yet such was the case. At a quarter past seven o'clock every seat was occupied, and the authorities of the hall gave orders that the doors should be closed. It is estimated that something like 500 were refused admission. Of the very fine programme submitted and the splendid choir we cannot now speak. Some of the smaller meetings held in the Lygon-st. and Swanston-st. chapels deserve mention, notably the "Pioneers' Day" and the Educational Conference. The first of these was of exceptional interest in view of the fact that it was desired to do special honor to those who had borne the burden and heat of the day. The Educational Conference it is hoped will result in the establishment of a College of the Bible which may be properly termed Australasian and as far as possible worthy of the name.

It now remains just to say a word or two of commendation to those who helped to make all these gatherings the great success they were. In these words some will not be mentioned who have taken an important part in the proceedings from the inception of the scheme to its finish, for in these cases all cannot be said that ought to be said. First of all our visitors from the other States deserve a word of praise for the part they took in our rejoicings. They doubled our joy by sharing it, and assisted us materially in furnishing our platforms with first-class speakers. Appropriately with the visitors we might couple those of our number who entertained them so hospitably during their sojourn here. In all these gatherings the service of song was a conspicuous and necessary feature. Too much cannot be said in regard to the splendid services rendered by Nat Haddow, Ernest Pittman, Miss Dickens, and the great choir specially trained for the Conference gatherings. The hardest work fell to the lot of Bro. Haddow, and to him the brotherhood owe special thanks for his untiring exertions not only during the Conference meetings but for many months before they began. A word of

thanks, too, may be said for the *Weekly Times* for the publicity it gave to our proceedings. We are not without hope that some day our morning dailies may show us a little more courtesy than they have hitherto done, and we do not despair that in the near future our religious weeklies may awake to the consciousness of our existence. In the meantime we comfort ourselves with the prophecy of an outsider, who, impressed with our recent gatherings, exclaimed, "These people in a few years will be a power in the community."

## Auckland Conference, New Zealand.

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The Annual Conference of the churches of Christ, Auckland District, was held in the Ponsonby-rd. chapel on Good Friday, 1903.

At 9.35 a.m. J. L. Scott took the chair and called the meeting to order.

Half an hour was spent in a prayer and praise meeting, which was heartily enjoyed by those present.

Visitors and delegates were present from the churches meeting in Auckland, Glorit, Papakura, Pukekohe, Mahurangi, Hoteo North, Wellsford and Helensville.

The chairman briefly addressed those present, welcoming the visitors to the city, and calling attention to the loss the church had sustained through the removal by death of several of its members, notably W. H. Evans and Sister McDermott, whose loss would long be felt. He called upon those left behind to take up with renewed vigor the work in which they were all engaged, the death of active workers throwing increased responsibility upon those left alive. He also spoke a word of welcome to Elder Vickery, who was present for the first time for some time at a meeting of the church in Auckland, having been laid aside through ill-health.

Reports from the outgoing Committee, from the Treasurer, and from Bren. Watt and Latimer, who during the year had labored in the field under the auspices of the Committee, were read, showing the position of the brotherhood in this district for the year ending March 31st, 1903. The various reports were adopted on the motion of the President, and votes of thanks were passed to the officers upon whom the bulk of the work had fallen during the past year.

The finances were in a satisfactory position, there being a substantial balance to credit, and from the other reports it was seen that the presentation of the gospel by the various churches had resulted in considerable numbers being added to the saved, the outlook, especially in Auckland city, where Bro. Watt was laboring, being especially good.

The Committee elected for the year consists of Elders Davis and Vickery, Bren. Scott, W. Vickery, J. B. Allen, F. Evans and H. N. Bagnall.

Chas. Watt was unanimously re-engaged to labor with the churches in the district.

The question of establishing a church paper, to be published monthly, was introduced by Bro. Watt, and relegated to a committee of three to enquire into and report on the subject.

Greetings were received during the Conference from Conferences sitting at Wellington and Dunedin, and from Bro. and Sister Bull, Wellington, and Bro. and Sister Todd, Invercargill; and greetings were sent to the Conferences in Melbourne, Dunedin and Wellington, to Bro. Waterhouse, and to Bro. and Sister Bull.

The Conference Essay was to have been read by our late esteemed Bro. W. H. Evans, but was read by Bro. Davies, who at a somewhat late period was called upon to take up the work laid down by Bro. Evans. Bro. Davies had the benefit of notes and material collected by Bro. Evans, and the essay on "Principle v. Expediency" was a capable production, and was most favorably received and criticised when read on Friday afternoon.

The tea-meeting in the evening was largely attended, and was presided over by Elder Vickery. In addition to a splendid tea there was a programme of songs, recitations, colossophone selections, and a fine address by Bro. Watt, on "Our Plea: What is It?" which succinctly set forth the salient features of our distinctive position in a manner that must have been understood by all those present of sufficient age to do so.

The Sunday services were well attended, the chapel being comfortably crowded in the evening, when Bro. Watt preached on "Man's Question and God's Answer." The morning meeting was presided over by Elder Davies, and was a season of refreshing.

The Bible School Conference was held on Saturday evening, but was hardly the success which has distinguished similar gatherings in the past. Nevertheless those present attended patiently and well to the business that had brought them together, and they hope that the result of their labors may be felt in the year now passing. A distinctive feature of the outgoing Committee's work, under the presidency of Sister Bodle, was that during the year attention had been given to the poor little waifs in the Children's Hospital, and a number of suits of clothing, dresses and warm wraps provided for convalescent children of poor parents, for which the Committee had the warmest thanks from the Hospital authorities and nurses. By resolution the incoming Committee were recommended to carry on this phase of the work if possible.

The new official board consists of J. Laing, President; W. Marson and E. Perkins, Vice-presidents; Sister Hall, Secretary; and Sister Willis, Treasurer.

On Easter Monday the Conference proceedings were brought to a close by a picnic down the waters of the charming Waitemata to Maraitai in the s.s. Kawau, where a pleasant day was spent by the large number who attended, all getting safely home, prepared to go more enthusiastically into the Master's work in the year into which they have now entered. H. N. BAGNALL,  
Conf. Sec.

## Queensland Conference.

The Twentieth Conference of the Associated churches of Christ in Queensland met on Good Friday, 11th April, in the Ann-st. chapel, Brisbane.

The President, A. R. Main, opened the first session at 10 a.m. with Devotional Exercises, in which a number of brethren took part.

The President welcomed the delegates and visitors. The roll-call of delegates showed that as usual of late years quite a number of churches were unrepresented, which in the case of the two Northern and the three Western ones is quite excusable on account of the expense in coming that distance, whilst a few others nearer are very few in number, and doubtless found it difficult to send representatives. The meeting, however, was a cheery one, and a hopeful spirit seemed to prevail. Before noon the attendance had considerably increased.

After the roll-call the letter of greeting from the Victorian Jubilee Conference was read. The Minutes were then confirmed. The statistics were read and passed, in the hope, no doubt, of seeing them again this year in the AUSTRALIAN CHRISTIAN. Whilst the progress there shown is not great, it is at least encouraging, as compared with the last two years. To be able to report a nett increase of 91 in a year like the past is cause for rejoicing. Some time was spent by delegates speaking briefly to the report read by the Secretary.

C. Fischer spoke on his recent visit to the town of Beaudesserf, where a few brethren meet, who gave us a hearty invitation to visit them. He thought that there is a fair prospect for the cause of truth in that growing township.

The Treasurer's Balance Sheet was adopted as read.

The Conference then adjourned for lunch to the schoolroom below, which the Brisbane sisters had bountifully provided.

### AFTERNOON SESSION.

Resumed at 2 p.m. After several hymns and prayer, and Gal. 5 by Geo. Cane, Bro. Jones, of the Brisbane church, gave a splendid address on—"Ye did run well; who hath hindered you?" Hymn 176, and prayer by Bro. Kirkbush, and business was resumed.

The election of officers resulted in the choice of A. T. Ball as President; F. Stubbin and Geo. Cane, Vice-presidents; C. M. Fischer, Secretary and Treasurer.

A motion by W. Berlin and A. S. Waterfield, to ask each church to give one Sunday's collection to help Beaudessert, was passed unanimously.

A letter from P. Pittman re interstate touring American evangelist was discussed at some length. The first clause was carried by 30 to 6. R. Boyle was appointed representative for this State after all the clauses had been carried.

C. Fischer's motion re interstate tent mission had little chance of being carried after that. It was finally decided that no action be taken until we hear how the proposal was received by the Victorian Jubilee Conference.

The President spoke at some length on Sunday School work, and advised the formation if possible of a Sunday School Union. After discussion, Bro. Fischer was entrusted with the initiation of the scheme. This brought the afternoon session to a close.

After tea in the schoolroom the Conference reassembled for the public meeting, which was the best attended for years. A very enjoyable and profitable programme was rendered. The solos, duets and choir songs were appreciated, as they deserved to be. A. T. Ball, President-elect, read a paper on "Church Growth," J. Thompson spoke, and A. R. Main gave the Conference Address—"It is high time to awake out of sleep."

Bro. Fischer moved the resolution expressing the Conference's abhorrence of the liquor traffic, and its conviction that entire prohibition is the only satisfactory solution of the problem. This was carried unanimously, the resolution to be sent to the proper authorities.

Bro. Ball pronounced the benediction, and the Conference was dismissed, with a better outlook for the future than for some years past.

C. M. F. FISCHER.

### TWENTIETH ANNUAL REPORT.

Dear brethren in Conference assembled,—

In presenting to your consideration the twentieth annual report, we do so with the consciousness that after an existence of twenty years we ought to be able to present a more encouraging one than this. Still, whilst not trying to hide our want of success in many places, it gives us pleasure to note that in others our efforts have been attended by cheering success, and those churches which grieve over losses and want of progress will rejoice with those who are rejoicing in healthy growth.

The fact that we have passed through the most distressing of seasons, and have only five paid preachers in the field instead of eight as last year, and yet have not a loss but a cheering increase to report, is a matter for much encouragement, and will, we trust, act as an incentive to put forth more effort in the future. The most gratifying progress made by our churches South—notably Victoria—in connection with tent missions and protracted meetings should act on us as a stimulus and guide to adopt similar means, and later on several matters will be put before you for consideration looking in that direction. We trust all will see the necessity of bestirring ourselves to both individual and concerted effort of a kind we have not shown much of late years.

Coming now to view our present position and last year's work in alphabetical order, we note that Boonah is among those who report loss, though only one; yet it is a hopeful field, and no doubt will show good results in the future.

Brisbane, the church in the capital of our State, has shaken herself out of the dust once more and put on the garment of work, and rejoices at the good result. It shows a nett gain of forty-one, to say nothing of results that are not tabulated. The meetings for worship are larger, though there is yet room for improvement; the same is said of the mid-week meetings. The gospel meetings are

well sustained. The meeting for the special benefit of the young has gone into recess, it is hoped not permanently. The assistance of brethren with young hearts and old heads could make that meeting useful. The sisters' sewing class has been helpful to the aged, infirm poor, as well as to the poor church officers. The outlook is bright and hopeful.

Bundamba is in low water, but is not dead, and may yet live to see brighter days, for which let us all pray and work.

Cairns is one of our youngest churches and the northernmost in the State. The great distance of 900 miles from Brisbane renders help from here expensive, even if we were in a position to give it. By some mischance I have not received a reply from them. I learn that their membership is 10, a nett increase of 3. I was pleased to note that Bro. Campbell, in advertising for a wheelwright, wants a preaching one, which shows that they have a desire to spread the truth. I wonder how many blacksmiths in other religious bodies put out an advertisement of that kind. Yet it is only as it ought to be.

Charters Towers, which to some extent is the source whence the Cairns church sprang, is not at its best, yet not at its worst. Their gain was four, their loss two. E. Freeman's work was not lost, for the church was strengthened in other ways, and his falling out of ranks, evidently for financial reasons only, though much to be regretted, is not likely to hurt the cause much. We trust more prosperous days will soon dawn upon them.

Eel Creek, an offspring of Gympie, has this year suffered a loss of four by removal. This being a thinly populated district great growth may not be looked for as a natural consequence.

Childers Kanaka Mission.—The work has been much hampered by the continued drought causing many to leave the district. Yet there was a gain of 36, but a heavy loss of 23, being a nett gain of 13. Though good seasons may continue now we are justified in looking upon it as a declining cause. The Commonwealth law making the return of all Kanakas imperative, "it may be advisable to contemplate the use of the chapel for another purpose in the near future." Meanwhile, it is encouraging to know that our labors there are not in vain.

Flagstone Creek lost as much as it gained, and stands at six.

Greenmount, through the removal of the West Moreton preachers, has been neglected and does not meet at present, four members being weak enough to attend Presbyterians.

Gympie is one less in number than last year, gaining four and losing five. It keeps a fair school and is gathering funds to make a renewed effort in the near future.

Ma Ma Creek reports a membership of 44, a nett gain of one. A healthy increase in the Lord's Day School and staff, which augurs well for the future.

Mt. Walker has lost four during the year, and as the population is somewhat scattered great things cannot be looked for there.

Milbong is similarly situated, and is the same as a year ago.



Mt. Whitestone felt the distress of the season, but held its own.

Maryborough has had the time and efforts of Bro. Ball, and has not been without its reward. 20 were added, but a nett increase of 15. The school is the same, and as the population is large we may look to continuous growth in that place.

Maloolah, on the North Coast Line, is the result of J. Paradine's testimony. The six faithful ones live 14 miles apart, and during the past year meetings have been rare, the four living at Buderim feeling incapable of conducting the meeting. Bro. Sherman, who lives near Maloolah, has taken charge of the Methodist S. School on the distinct understanding that no catechism is taught, and that he may teach the truth as he knows it.

Marburg, which used the pruning knife vigorously the year before, seems to have sprouted, nearly doubling its number. There is a possibility of development at least. May it be so.

Rosewood shows a nett increase of five, and reorganised a school of fourteen with two teachers. There are possibilities for Rosewood which only need development in the right direction. Shall it be done?

Rosevale has gained one and started a school with fifteen and two teachers. The situation does not permit of much increase, yet their little strength may be a stream of blessing.

Roma, our most western possession, reports a decrease of three. At one time the most impressionable, it seems to have become a hard field to gain converts. Bro. McCalum labors there, and as meetings are good, both inside and out, and there are people enough to work on, we may look for good results in the future.

Thornton has but little chance, and a decrease of one is not alarming.

Tannymorel remains the same—the sacred number seven.

Toowoomba, which took on new life last year, has kept quietly on its path, has purchased a site for a chapel, holds gospel meetings, and means in the end to succeed.

Vernor, at one time suffering utter collapse, has of late taken on new life, recording a nett gain of fourteen, and is announcing the intention of thoroughly rousing up the neighborhood. May they succeed!

West Haldon reports a decrease of two, with a new school of two've and two teachers.

Wallumbilla, near Roma, shows a gain of one, with a record attendance at worship of fifteen out of seventeen members, and good gospel meetings.

Yingerbay shows a membership of eleven. It also gets help from Roma.

Zillmere, last and oldest, is not doing much. To gain one and lose three is the wrong way to convert either Zillmere or the world. The school has increased sixteen, the Band of Hope is vigorous, and there are other signs of an awakening.

C. M. F. FISCHER.

## Correspondence.

I also will shew mine opinion.—Job. 32: 10.

LETTER FROM THE FOREIGN MISSIONARY COMMITTEE, ENGLAND.

Referring to letter forwarded some two months ago, and which has, by your kind permission, appeared, I doubt not, in your columns, I beg leave now to make an announcement which I feel sure will give satisfaction to many of your readers. After unexpected delay and unlooked for difficulty we have secured in the person of our esteemed Bro. R. K. Francis, of London, a most competent brother for the long proposed effort in South Africa. R. K. Francis is a tried man, having been in the evangelistic field for nearly twenty years, and he enjoys the confidence and love of the brotherhood, to whom he is widely known. He is a most able proclaimer of the gospel and exponent of New Testament principles. In the prime of life, he is possessed of a full, sonorous voice, and is as capable for outdoor work as indoor. At the request of this Committee he has been kindly released by the brethren in the Southern Division, with whom he has labored for many years with much acceptance, and it is expected that he will leave for his new sphere of labor by the S.S. Suevic, sailing May 14th. We feel sure our brother will be accorded a warm welcome by the church at Cape Town and the many brethren throughout South Africa who have recently gone from Australia and Great Britain. It is proposed that in due course he will visit the chief centres where brethren are to be found. He will work out centres for evangelisation, and it is our hope, as we are sure it will be that of your readers, that with the co-operation of the brethren on the spot, much good work will be done to the glory of the Master in the salvation of sinners and the upbuilding of saints. May we commend this work to the sympathy and prayers of the great brotherhood throughout Australasia, who have now so many ties with Austral-Africa; nor will we despise, but heartily appreciate, any free-will offerings on the part of any specially interested.

In conclusion, allow me to urge the importance of the matter that prompted my last writing, viz., the sending of names and addresses of members of churches, or the friends of members, to the Secretary of the church in Cape Town, Percy Saxby, 94 Loop-street, Cape Town. With Christian regards, and thanks in anticipation.—On behalf of the Foreign Missionary Committee,

Yours fraternally,  
H. ELLIOT TICKLE.

10 Waverley park, Shawlands, Glasgow.  
March 9th, 1903.

## From The Field.

The field is the world.—Matt. 13: 38.

### South Australia.

HINDMARSH.—A magnificent welcome home was tendered Bro. and Sister H. H. Strutton in the chapel last evening. The sisters had provided tea in their

usual excellent style, to which about 130 sat down, including representatives from sister churches. The after meeting was presided over by A. T. Magarey, an old Robert-st. boy. On the platform were Bro. Colbourne, Grinstead, Finlayson, Horsell, Brooker, Glastonbury, and Bro. and Sister Strutton, all of whom took part in the proceedings. Greetings were also received from the auxiliaries at Grote-st., Unley, Norwood, North Adelaide, York, Williamstown, Stirling East, Glenelg, Henley Beach, Strathalbyn and Goolwa. A request was made from the platform that these should be specially written out and forwarded to Bro. and Sister Strutton as a memento of the welcome home, as well as for their future encouragement and help in times of trial.

Such a meeting was never before seen at Robert-st., and the memory of it will remain many years to come. The body of the chapel was filled with an enthusiastic audience, who arose *en masse* and sang the doxology at the instance of Bro. Glastonbury, who gave the welcome on behalf of the church. The missionaries each suitably replied. Mrs. Strutton was arrayed in a beautiful Indian costume, presented by one of the natives at her marriage. Many specimens of Indian work were exhibited, and were much admired; some of them were sold. May our Father's blessing accompany our missionaries during their furlough.

April 23.

A.G.

UNLEY—The anniversary services of the Sunday School were highly satisfactory. The service of song, "Phil Kyle," was rendered in the afternoon under the direction of Mr. Pettitt, with Miss M. Baker accompanying on the organ. On the Wednesday evening the tea was held, and was followed by a public meeting, presided over by Mr. John Verco, the superintendent. The behaviour of the children was remarkably good, and the orderliness and discipline of the school were most favorably commented upon. In the absence of T. J. Gore, our evangelist, the prizes were distributed by Mrs. Gore. At the morning gathering of the church to-day, T. J. Gore gave a stirring address descriptive of the Jubilee Conference proceedings, and emphasised the advantages of unity, fellowship, and enthusiasm. What he said made all wish they had experienced the blessedness of the fine meetings in Melbourne, and enjoyed the kind hospitality of Victorian brethren. We are all glad, indeed, that our honored evangelist was able to go, and know that we shall be benefited by what took place. In the school this afternoon Mr. Gordon Charlick, on behalf of the Young Men's Class, presented T. J. Gore with a gold-mounted umbrella, as a tribute of loving esteem. In response, Bro. Gore said he earnestly hoped that abundance of rain would soon fall.

R. B.

STIRLING EAST.—Our Tent Mission has drawn to a close. Commencing on March 15th, and continuing until Easter Monday night, it was one grand success. The average attendance was about 170 to 180 each week night, and on Sunday nights we could not pack in all who came, so a good many had to remain outside. Sometimes 420 were in and about 100 outside, and a great deal of interest was manifested throughout. We are pleased to report 10 confessions as the result of our labors, and although probably not so many as some of us wished, yet we believe a great deal of good has been done that is not visible yet; but this we know, that our Heavenly Father will in his own good time give us the victory. J. E. Thomas, who conducted the mission, has stood and preached the Word faithfully each night. Another result of this mission has been that a number of people who seldom ever attended a place of worship were to be found at our meetings, and on some occasions were using the question box for information. H. J. Horsell helped us two nights the first week, and three

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Jubilee Pictorial History of the  
Churches of Christ in  
Australasia.

the second week, and A. Verco helped a few nights. T. B. Verco ably attended to the lighting arrangements throughout. The hymns used during the mission were the 100 revival tunes published by the Austral Co. The singing was bright and attractive. Miss Verco ably presided at the organ every evening.

On Easter Sunday the school anniversary was held, when the children gave a service of song entitled "True as Steel." The connective reading was given by T. B. Verco. On Monday the tea was held, which was one of the most successful for some years past. Afterwards a public meeting was held, when the prizes were distributed. Altogether we had a grand finish to a glorious time. A. G. RUDD.

QUEENSTOWN.—Yesterday we were favored by an unexpected visit from W. Morrow, of Port Pirie, who addressed the church in the morning and preached the gospel in the evening. The chapel was well packed, seats having to be placed in the aisles. At the close, the man who confessed the Lord the week before was baptised into his death for the remission of sins. W. MOFFIT.

April 20.

### New South Wales.

ROOKWOOD.—In summing up the total results from our late mission and additions since, we find 10 united by faith and baptism, 3 by letter, and 1 more to be immersed. Apart from this the whole church has been stirred up to attempt even greater things for our divine Master. We have had the privilege of the company of Brethren Walker and Furlonger, from Lismore, and their helpful addresses have been much appreciated. THEO. B. FISCHER.

PETERSHAM—Very rough weather here last evening, but notwithstanding the attendance was very fair. A. E. Illingworth preached on "Christianity in Practice." One confession. C. J. L.

April 27.

### Victoria.

ECHUCA.—We had good meetings on Lord's day, April 19th. In the morning two were welcomed into fellowship. When Bro. Scambler gave his farewell gospel address in the evening the chapel was crowded. A number of friends in the Echuca Circuit presented Bro. Scambler with a handsome leather bag and Sister Scambler with a gold brooch, on the occasion of their departure for the West. E. DARLOW.

April 20.

CHELTENHAM.—Once more the anniversary meetings were a great success.

On Lord's day last, in the morning, Bro. Penny spoke on the importance of letting our lights as Christians shine. In the afternoon Bro. Mitchell paid the school a visit, and urged the teachers and scholars to be more devoted to the work. In the evening Bro. Mahon spoke to an audience filling every part of the chapel.

On the Wednesday the tea and public meeting was held. A splendid gathering sat down to tea. We noticed visitors from all parts. The public meeting was addressed by Bren. Dunn, Stevens and Meldrum, and we take this opportunity of thanking our brethren for their kind words. The singing was splendid, under the leadership of our Bro. Daff. This was one of the most successful anniversaries we have held. To God be all the praise. R. W. T.

THORPDALE.—On Sunday, April 12th, we had the pleasure of the company of E. Griffiths, who immersed a married lady in the Narracan Creek. Afterwards nine of us, including Bro. Griffiths, and a

brother and sister from Ascot Vale, met around the Lord's table. C.

SWANSTON-ST.—Last Lord's day morning we had a splendid meeting. Percy Pittman, of Nth. Adelaide, gave an excellent address, and we had the pleasure of the company of several visitors. In the evening the attendance was also good. Bro. Meldrum's theme was, "Can the Bible be Destroyed?" One confession. Last Monday evening we had a farewell social meeting to say good-bye to Bro. and Sister B. J. Kemp, who left on Tuesday for a trip to England. All the speakers testified to the esteem in which both were held, and the best wishes expressed for a pleasant voyage and a happy time while away, and a safe return. We commend Bro. and Sister Kemp to the fellowship of all the churches with whom they may meet during their travels. R. L.

NORTH FITZROY.—Special Mission. There was not nearly sufficient accommodation for all the people who endeavored to obtain admission to hear Bren. Banks and Walden on Lord's Day evenings, April 19 and 26. Good meetings during the week-night services. The gospel very faithfully and lovingly presented to the people by Bro. Walden, who was ably assisted by Sisters Allen, Ball, Roy Thompson, Emily Tinkler and Bro. Watson by their singing, also Bro. Tinkler and his band of singers. The result of the united effort was that ten have decided to follow the Lord Jesus Christ. We are praying and working for a larger ingathering this week. Bro. Baker will (D.V.) close the Mission next Lord's day evening. God bless the Mission. T. H. C.

### New Zealand.

MORNINGTON.—We have much pleasure in being able to report further additions to our numbers. On Tuesday and Wednesday evenings last D. M. McCrackett delivered gospel addresses. On Tuesday two young girls made the good confession, and on Wednesday one decided for Christ, all three being baptised that evening. To-night, at the close of Bro. William Lowe's address, one young girl, a member of the Lord's day school, confessed the Saviour. All the meetings were well attended.

We have of late had visits from a number of brethren of other churches. We are always gladdened by meeting and conversing with them, and trust that they also are encouraged by meeting with us. M. G.

April 19.

OAMARU.—Good meetings continue in the City Temple. Last Wednesday evening Bro. McCrackett baptised an aged couple, husband and wife, who at the service on Lord's day previous had made the good confession.

Bro. McCrackett has been re-engaged through the Home Mission Executive to remain with the church here for another year. J. G.

### West Australia.

SUBIACO.—Thank God for the Tent Mission and T. Hagger. As reported by wire 85 made the good confession. 63 have been received here and 10 in sister churches. Since then four have decided—two on Sunday night and two at mid-week meeting. Bro. Quick preached to a crowded audience on Sunday night. He continues preaching till Bro. Banks arrives. Crowded meeting Tuesday. Bro. Hagger repeated his address—"Christ's Prayer for His Disciples; A Plea for Christian Union."

We are holding church social on Thursday so as to get to know all the converts and to hold social intercourse with one another. Will have to enlarge the building soon, as Bro. Banks is coming here.

Our thankfulness to God for the tent mission was shown by our giving £13/8/6 to the Home Mission Fund. A. W. M.

## Here and There.

Here a little and there a little. —Isaiah 28 : 10.

### TEMPERANCE COMPETITIONS.

See "Coming Events" as to last day for entries. The Queensland statistical table will appear next week.

S.S.U., Vic.—Annual Meeting, May 4th, at 8 p.m. See "Coming Events."

N.S.W. Sunday School Union examination results are expected to be out by May 3rd.

We have received report of the South Island Conference, N.Z., which will appear next week.

**Remember Bro. and Sister Pittman's Rescue work on SUNDAY, MAY 3.**

Bro. and Sister Harris, from Balaklava (S.A.), broke bread with the church at Hobart last Lord's day week.

T. H. Scambler and wife left Melbourne for their new field of labor in Boulder, W.A., last Saturday evening.

**To reclaim the fallen is not only humanitarian but is Christ-like. SUNDAY, MAY 3, is RESCUE HOME SUNDAY.**

N.S.W. Sunday School Union secretary would be pleased to hear from Sunday Schools in country districts. Address—R. Steer, 25 Perry-street, Marrickville.

By this time next week we hope to have filled all orders for the Jubilee History now in hand. Will all those who have ordered kindly bear with us but a few days longer, when all will be right.

J. W. Baker spoke at Ascot Vale on Sunday evening last, when at the close there were two confessions. At the morning meeting Bro. and Sister Payne and Sister Matthews of W.A. broke bread.

Brethren in the country districts of N.S.W. are advised to start a Sunday School and send to the Union secretary. Anything that can be done for you in the city he will be pleased to attend to.

S.S.U., Vic.—Will secretaries of schools gather in the music books used at S.S. demonstration in the Melbourne Town Hall, and leave same with cash for copies sold at W. C. Thurgood's, Swanston-st., before May 11th. Mark outside name of school.—THOS. GOLE, Hon. Sec.

H. G. Harward and E. W. Pittman are in the beginning of what promises to be a great meeting in Prahran. The tent has been packed from the start, and up to yesterday morning 19 decisions were reported. Let the brethren everywhere become interested in these special services and pray for their success.

We hear that Bro. and Sister T. Manifold of Pahiataua, N.Z., have been overwhelmed with sorrow occasioned by the drowning of two of their children, aged 5 and 7 years. Two others were rescued with difficulty. No further particulars are to hand. We commend our brother and sister to God in this dark hour of trial, and assure them of the heartfelt sympathy of the brotherhood.

J. W. Cosh, of Wedderburn, is spending a few days in the city.

The sewing rally for Burwood Boys' Home will meet Wednesday, May 6th, in lower hall, Swanston-st.

The name of Sister Mrs. James was inadvertently omitted from list of those attending Sisters' Conference. Mrs. James conveyed greetings from Grote-st. sisters.

D. A. Ewers reached his Jubilee on Tuesday, April 28, being 50 years old on that day. We know our readers will join us in wishing him many happy returns of the day.

Some brethren have complained that we are giving them the Conference reports in instalments, while they would like to have them together. All our readers will have to do is to keep their papers together. All Christians who profess to keep posted on church matters should keep a file of the AUSTRALIAN CHRISTIAN.

S.S.U., Vic.—The following notice of motion has been lodged with the secretary for consideration at the annual business meeting by James McGregor:—"That the five delegates elected under Clause 8 of the Constitution be members of the Executive Committee in addition to those mentioned in Clause 4."—THOS. GOLE, Hon. Sec.

A brother asks if a church would be justified in withdrawing from a member who persists in leaving the meeting after the breaking of bread, because he has conscientious scruples as to the closed platform. We are much afraid the said member has a funny conscience, but if he leaves the meeting quietly, without creating a disturbance, we would not like to advise harsh measures.

Great gathering of men at Newmarket on Sunday afternoon. Dr. Moss, and many others, thanked Bro. Greenwood for his able and instructive lecture. He has been invited to deliver this lecture to men only at N. Richmond, on May 10th. Meeting house packed to the doors at night. Bro. Greenwood's heart was made glad by the decision of his own son. There have been three decisions up to the present.

"The Pictorial History just to hand. I am simply delighted with it. The general 'get up' of the work would be no disgrace to any establishment in His Majesty's empire, while the information it contains and the pictures which adorn its pages, make it not only a book of extraordinary interest but a most valuable work of reference. I would strongly urge any who would like to possess a volume which will be valued by their children's children, to secure one of the few remaining copies before it is too late." D. A. EWERS.

WATT.—On the 23rd April, of heart failure, at "Arrott," Leongatha, Margaret Jane, dearly loved only daughter of Collin Arrott and Margaret Watt, aged 32 years.

J. T. Harding and C. W. Mitchell represented the city churches at the funeral of the above sister on Monday, 27th inst., at Leongatha. The funeral cortege, consisting of thirty vehicles and over one hundred horsemen, testified to the respect in which our Bro. Watt, his sister wife and the deceased were held in the district. Bro. Harding officiated at the grave. Bro. and Sister Watt and family have our deepest sympathy in this their time of trouble.

G.A.C.G. writes from Bunbury, W.A., April 20th, 1903.—The church of Christ has been meeting for worship at Bro. Knight's residence since September 28th, 1902, but was not inaugurated until last Lord's Day morning. The general business was gone through, Bren. Knight and Baun being elected as Deacons, and G. Gordon as Secretary and Treasurer. The work here is advancing steadily, and we know of

many who are now searching the Scriptures, the same causing our sectarian ministers no little alarm. Bunbury is a good field for evangelisation, and I am pleased to say steps will be taken at our forthcoming Conference to have an evangelist stationed here permanently.

Thos. Bagley writes:—We were pleased to receive the sample pages of the Jubilee Pictorial History, and it is with pleasure we add a word of comment upon the splendid manner in which you are carrying out the work. The information it contains is most valuable. The pictures of all the meeting-places, and of the various leading brethren and sisters, lend enchantment to its pages. Our expectations are more than realised. Please book my name for two volumes at £1 per vol. Our secretary, Bro. Shearston, will shortly forward an order from the church at Paddington. The book I would like to see in the home of every member. It will enable us to become better acquainted with our sister churches, and it will give our friends a better conception of the people and the cause with which we stand identified. I trust that the whole edition will find a ready sale.

At Swanston-st. on Monday evening last the church held a social in honor of Bro. and Sister B. J. Kemp, who on Tuesday left for a six months' visit to the Old Country. Ascot Vale Lord's day school, where Bro. Kemp has been a teacher for some years, was represented by some thirty or forty brethren and sisters, as was the S.S. Union of Victoria by its president F. Martin, and secretary Thos. Gole; the Sisters' Executive by their president, Mrs. J. A. Davies; and the Victorian Conference by the president, A. Millis. The large and enthusiastic meeting testified to the esteem in which Bro. and Sister Kemp are held. F. G. Dunn presided, and short addresses were delivered by Mrs. J. A. Davies, A. Millis, Andrew Meldrum, A. M. Ludbrook, Thos. Minahan, F. Martin, Robert Lyall and A. B. Maston. Refreshments were partaken of in the lower hall by all present.

**RESCUE HOME SUNDAY.**  
**MAY 3.**

There are at present twenty inmates in the Two Homes. We have no Funds in hand. We need £6 per week to meet Expenses. All the churches should show their practical sympathy with this work. We know it is a work which Christ approves and rejoices over. It reflects honor upon those who are pleading for a complete return to Christ in faith and life. Many poor distressed outcasts are being benefited. Let there be a generous and hearty response to our appeal.

**Acknowledgments.**

The silver is mine, and the gold is mine, saith the Lord of hosts.—Haggai 2 : 8.

S.A. TENT FUND.

Milang, S. Herbert Goldsworthy	..	£1	0	0
Norwood, F. Johnson (additional)	..	2	0	0
Hindmarsh, A Friend	..	0	5	0
N. Adelaide, R. Harkness	..	1	0	0
North Adelaide, A Sister	..	1	0	0
Williamstown, J. Pappin	..	0	5	0

The amount acknowledged to date totals £50/18/9. This covers cost of Tent, leaving a few shillings in hand towards the purchase of seats, the probable cost of which will be between £20 and £30. The financial help of the brethren is still needed. The Stirling East Tent Mission closed with 10 additions, and the Willunga Mission is in progress. We wish to make special mention of a handsome gift to A. and J. Fisher, a complete Acetylene Gas Apparatus, by means of which the Tent is splendidly lighted.

Hindmarsh, S.A. F. PITTMAN.

**BURWOOD BOYS' HOME.**

Contributions for March—

H. S. Paul, Canterbury	..	£1	1	0
Miss Gleeson, Collector	..	22	3	0
Miss Jeans, Collector	..	3	0	0
Boys' Friends	..	8	15	0
Balance, Melbourne Concert	..	10	0	0
South Yarra Church of Christ Sunday School, per Mr. D. Lewis	..	2	2	3
Blake & Riggall, Melbourne	..	1	1	0
John Danks & Son	..	1	0	0
C. Quittenton, Burwood	..	1	1	0
Launceston C. of C. S. School	..	0	6	6
Sales	..	3	5	9
Boys' Hire	..	1	0	0
Mystic Park C. of C. Sunday School, per D. Anderson	..	0	5	11

**Coming Events.**

Observe the time of their coming.—Jeremiah 8 : 7.

**MAY 4.**—Sunday School Union, Victoria.—The annual meeting of the Union will be held in the Lecture Hall, Lygon-street chapel, on Monday, May 4th, at 8 o'clock. Business—Consideration and adoption of report of Executive Committee and Financial Statement and Balance Sheet; Election of officers—President, Vice-President, Treasurer, Secretary, Visitors and 5 Delegates. A cordial invitation is extended to all church members and Sunday School workers. THOS. GOLE, Hon. Sec.

**MAY 5.**—Temperance Competitions. All entries and entrance fees for the Address and Recitation Competitions to take place at the Lygon-street chapel, Melbourne, and Dawson-street chapel, Ballarat, respectively, on May 26th, by intending competitors from the Swanston-street, Lygon-street, North Carlton, Fitzroy, North Fitzroy, Collingwood, Fairfield, South Melbourne and Ballarat Schools MUST be in my hands by Tuesday, May 5th, at the latest. No entries will be received subsequently. THOS. GOLE, Hon. Sec. T.C.C., 41 Rowe-street, North Fitzroy.

**MAY 11.**—Grand Anniversary RALLY, Fitzroy Y.P.S.C.E., Tabernacle, Johnston-st., 7.45. Rally up, Endeavorers. Come early and secure seats.

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## Obituary.

To live is Christ: and to die is gain.—Phil. 1: 21.

**COSH.**—On March 25th, at Nantawarra, S.A., Bro. Gilmour Cosh fell asleep in Christ. He was twenty-nine years of age. A son of our much esteemed Bro. J. G. Cosh, he had been brought up in the faith of the Lord Jesus, and became a Christian early in life; he was an excellent Christian. He leaves a wife and two children. His wife is also a member of the church. We sympathise with all the family in this great affliction. The family of wife, father, mother, brothers and sisters have the sympathy of all who know them. It is a heavy blow when the young man, son and husband, is taken away. Specially is the loss heavy when so fine a young man as Gilmour is called away. He was prepared for the summons. So it matters but little when that summons comes if all is ready. The family desired the writer to be present at the funeral, but illness prevented. Percy Pittman kindly went in my place. He and R. J. Clow of Balaklava laid away the body of our beloved brother in the cemetery not far from Nantawarra, in the presence of many loving friends. He is resting in the glorious hope of the resurrection. T.J.G.

**GOLDNEY.**—On the 18th March, after a brief illness, our Sister Mrs. Goldney passed away at the age of 71 years. She, with her husband and family, had for some years been living near Gawler in South Australia. She met for worship with the brethren at Gawler. They meet every Lord's day morning in the house of Bro. Wm. Wright. Sister Goldney was a very faithful Christian. She did not allow anything but illness to keep her away from the Lord's table. For about seven years she has been attending the church in Bro. Wright's house. She lived about one and a half miles from Gawler. On March 19th, I went up to Gawler, and in the Willaston Cemetery, in the presence of a goodly number of friends and relatives, her body was laid to rest in the hope of the glorious resurrection. She has left a husband and a large number of children all grown up to manhood and womanhood. "To be absent from the body is to be at home with the Lord." T.J.G.

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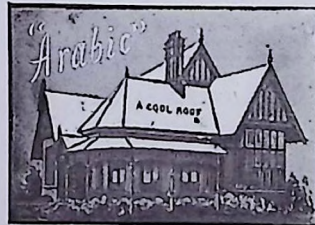
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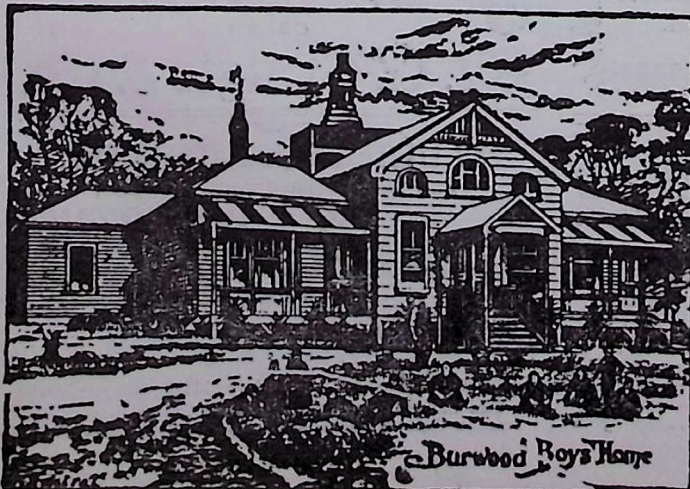
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Hon. Sec.—Mr. Fitz. Snowball,  
Queen-st., Melbourne.  
Supt.—Mr. A. E. Yarocoe.

Hon. Physician.—Dr. Armstrong,  
Canterbury  
Hon. Chemist.—Dr. Loughnan,  
Surrey Hills.  
Committee—Rev. Alfred Jones, Mr.  
F. G. Dunn, Mr. C. Quittenton,  
Mr. S. Laver, Mr. W. C. Craighie,  
Mr. John Grieve, Mr. Caddick.

Contributions can be sent to the Treasurer, Members of the  
Committee, or A. B. Maston, Austral Co.

Reference can be made to the Committee and Officers, and also to  
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# As an Earthling.

BY HATTIE A. COOLEY.

PART I.

CHAPTER IX.

THE END AND THE BEGINNING.

"God's peace! Farewell! To-morrow will bring another day!"

Commencement time again; and, on almost every train, old boys, coming back and bringing with them hearty good-speed for the new boys soon to be going forth.

Denham and his mother were on the way. Their train was pulling into a certain station, when who should appear upon the depot platform but Hobbs, the lumberman, in the latest of ready-made spring suits, and with a new, bright yellow travelling-bag suspended from a strap about his shoulders.

"Why, mother, if there isn't Hobbs!" Denham exclaimed, getting up and hastening toward the door to meet him.

Having established the newcomer on the seat beside his mother, Denham made a place for himself among the various bags and bundles on the seat facing them. And, before long, the two young men were calling up all sorts of reminiscences for Mrs. Denham's benefit. They laughed heartily over the times they had in Denham's room, when he drilled the boys for the Freshman Contest.

"I knew it was no kind of use, all the while," Hobbs said; "you see I was out of my element. But now, just take it on a lumber deal, and I shouldn't wonder if I could give you a few pointers."

"I shouldn't wonder if you could," laughed Denham.

Hobbs said that he was tremendously busy; but, business or no business, he was bound to see the final send-off of his class.

"All there is left of them," said Denham. Grayson had dubbed the class, "The Four Invincibles."

"Yes; we're a few class," he admitted to Mr. Hunter in reply to that gentleman's chaffing about the size of it, but I read in a newspaper the other day that strength is not in numbers; that what the world wants is quality instead of quantity. I thought it was a wholesome doctrine and full of comfort. True? Of course it's true; why, if anybody under the sun can find out what the world wants, the newspaper man can." A remark at which Mr. Hunter laughed immoderately.

An odd friendship had sprung up between these two. Mr. Hunter had held a high opinion of Grayson ever since that afternoon when they had discussed with so much earnestness the difficult problem of Roy Hasting's future. The subject had come up again during this same conversation, which took place as they were strolling out together one Sunday afternoon not long before Commencement.

"I tell you what 'tis, Grayson, your head was level," Mr. Hunter had frankly acknowledged, emphasising the statement with a thump of his gold-headed cane upon the pavement; "yes, sir, I own up; you were

in the right of it that day. It's turned out as you said it would. I've been glad a hundred times that I gave the boy another chance. If he wasn't so dead set on being a preacher, I'd offer him a partnership, yes, I would. But," he interrupted himself to put in with stout insistence, "mind you, I don't admit that it would have turned out this way as a general thing; no sir. As you took pains to explain to me, you remember, this was a peculiar case; one in a thousand, as you might say. In a thousand instances, I doubt if there would be another Roy Hastings."

Grayson smiled a little as he answered, "A thousand is a good many; there might not be another case exactly the same in all its details, but there might be similar ones."

Roy's father and Nellie's mother had already arrived; and they, together with Mrs. Denham and Nate, were the guests of Mr. and Mrs. Hunter.

Mrs. Hastings was a lively, roly-poly little woman. Mrs. Denham was tall and stately, with a refined face that was framed in hair turned prematurely white; she was as tranquil and gentle in her manner as the other was bustling and lively. They had never met before. While, on her part, Mrs. Hastings was as enthusiastic as any school-girl in her admiration of the queenliness of Mrs. Denham, the latter, on the other hand, could not help liking the jolly little body who evidently enjoyed herself with all her heart, and wanted everyone else to do the same.

Roy's father was a young, boyish-looking man, whose life seemed wholly wrapped up in his son. The day he came, he and Grayson were walking about the grounds, Roy having gone to complete some of the arrangements which had been entrusted to him, when, with a quick, boylike impulsiveness which reminded Grayson of Roy himself, Mr. Hastings threw his arm caressingly across the hunchback's shoulders, where it rested a moment with gentle tenderness on the dreadful hunch.

"Mr. Grayson," he said simply, "I love you for what you have been to my boy." He

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was a man of few words, and that was all he ever said about it.

Mr. Hunter was in his element, as he always was when dispensing the hospitalities of his home; Mrs. Hunter was also in her element, but it was because her house was the centre of attraction as the gathering-place of the class. Naturally, Roy and Nate came there as the escorts of May and Nellie. Mr. Hastings accompanied his sister-in-law, and Grayson walked back and forth with stately Mrs. Denham.

"I am going to give you into Mr. Grayson's charge," Nate had said to her. "I want you two to become acquainted; and, besides, you know I haven't seen Nell for a whole six months." His mother smiled wisely and tenderly at her boy's frank confession, accepting his substitute without a murmur, although with a little pang of motherly jealousy she thought, "And it has been a whole six months since I have seen my boy."

"Nate tells me that you do not expect any of your friends to be here," she said to Grayson the night before Commencement day, as they were speaking of the to-morrow.

"No," was the quiet answer, "there are none to come. I have brothers and sisters in the East, but they were men and women grown when I was born; and I have been with them so little that I scarcely seem like one of them. My parents died when I was but a child, and I lost my adopted mother five years ago—there is no one to come."

(To be Continued.)

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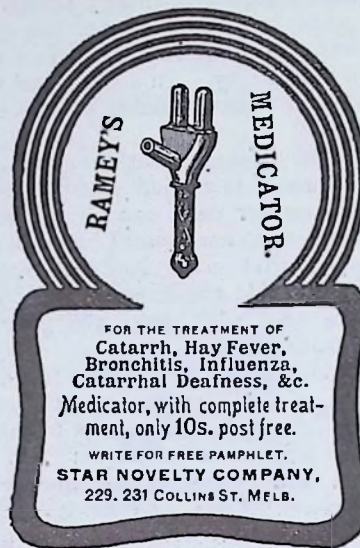


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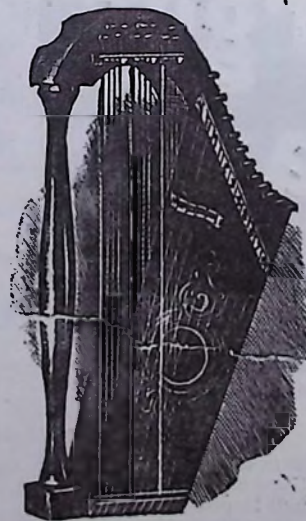
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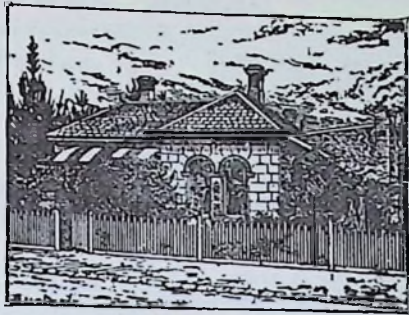
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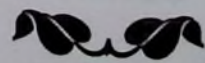
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