

The Australian Christian.

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THURSDAY, JUNE 25, 1903.

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ALBANY BELL,
Retiring President, W.A.



HENRY WRIGHT,
Conference Treasurer, W.A.

WEST AUSTRALIAN CONFERENCE, 1903.

The Conference was held in the Town Hall, Perth, on Monday, June 8th, commencing with a devotional meeting at 9.30 a.m., led by Bro. Hagger, H. P. Manning delivering a short address based on the words "Not I, but Christ." At 10 o'clock the chair was taken by the President, Albany Bell.

The churches at Bunbury, Leederville and Southern Cross were admitted into the Conference.

Churches were represented by delegates as follows:—

BOULDER.—T. H. Scambler, C. Pond, F. Illingworth, T. Hagger, H. Wright, — Moore, A. A. Lightfoot.

BUNBURY.—G. Gordon, G. W. Knight.

COOLGARDIE.—Burchell, W. A. Smith, H. P. Manning, C. Clark, H. J. Banks.

FREMANTLE.—A. Lucraft, J. Pallott, — Anderson, — Clipstone, W. Vinnicombe, G. Preston, E. Clegg.

HARVEY.—Charman, C. Scott.

KALGOORLIE.—W. Lawson Campbell, J. Birch, J. S. Mill.

KANOWNA.—J. Silvester, C. Garland.

LEEDERVILLE.—H. Berry, W. Boyd.

PERTH.—D. M. Wilson, C. A. Quick, J. Rhodes, D. A. Ewers, S. Matthews, R. Redman, E. J. Hart.



A. A. LIGHTFOOT,
Conference Secretary, W.A.

SUBIACO.—C. A. Payne, C. Miller, A. W. Manning, A. Schofield, H. Gould, T. Ball, — Machin.
SOUTHERN CROSS.—J. Dawson, J. Langford.

The Minutes of last Conference were read and confirmed.

CORRESPONDENCE

was read, conveying greetings from the Victorian Conference, from A. E. Illingworth, former Conference Secretary, also forwarding greetings and congratulations, and, later, a telegram of greeting from H. J. Yelland, who has removed from Perth to beyond Busselton. A letter was also read from Menzies, that church being not represented by delegates. A letter was read from the Goldfields, recommending that the Conference give J. S. Mill, who is leaving to study in America, a letter to that country, which was heartily agreed upon.

PRESIDENT'S ADDRESS.

The President's address was bright, brief and business-like. He referred to the postponement of the Conference owing to so many Westerners visiting the Jubilee Conference in Melbourne, and to the success and enthusiasm of the meetings connected therewith. The past year had been one of success throughout Australia, and in this success the

churches in West Australia had largely participated. Allusion was made to the excellent work of the Secretary, A. A. Lightfoot, and the success of this Conference was his reward. He thanked the brethren for their moral and financial support, and urged upon the delegates the value of well organised and systematic collection of small regular contributions by energetic local collectors. The great success attending the five months' tent mission work by Bro. Hagger had been an eye-opener to many, and the results amply justified the expenditure involved. From a calculation he had made he found that the 188 converts of these recent missions cost 33/- each, while converts in the coastal districts the year before had cost £7 each, and on the Goldfields £12 each. During the year the Committee had introduced into the State Brethren Campbell, Hagger and Scambler, who were valuable additions to our preaching staff. The time had now come for a great forward movement. The tide taken at the flood would lead on to fortune, and it was now flood time. We had in the past to struggle against religious indifference and a constantly shifting population, but people are now making permanent homes in West Australia, and religious indifference is passing away. Expectations of the religious community had been aroused, and we must seize the opportunity. What was now required was a more general presentation of our great plea by able and faithful men, and we should pray the Lord of the harvest to thrust forth more laborers into his harvest.

REPORTS.

The reports of the various Committees have already appeared in the CHRISTIAN. The clauses were, as usual, considered one by one. In the Executive Committee's report the clauses relating to statistics and finance were passed, together with the statistical schedule and balance sheet, on the motion of A. A. Lightfoot, who urged the need of systematic giving, and pointed out that an increase from 15/- per member last year to 20/- each this year would, with the membership increased from 709 to 967, bring us an income of nearly £1000. Brethren Lucraft, Rhodes, Hart and Hagger also spoke. Special emphasis was laid on the necessity of having energetic collectors in each church. It was pointed out that the £47 1/3 credit balance at the end of February had since vanished.

The Home Mission report came next. Bro. Banks spoke briefly of the work at Boulder, where during the year 31 were baptised, and the School had increased from 55 to 110. Bro. Campbell reported on the work and prospects at Kalgoorlie. Since the statistics were sent in, 15 had been added to the church, and the School during the year had increased from 12 to about 50 scholars. Bro. Hagger spoke to the clause under his name, and expressed his satisfaction at having come to West Australia, and at the hearty co-operation he had received in his tent work. Bro. Scambler reported his recent welcome at Boulder, and spoke hopefully of the outlook there. Bro. Payne reported the sustained interest at Subiaco. Since the mission closed the work carried on by Bro. Quick, and later by Bro. Banks, had resulted in several more additions.

On the clause re future work Bro. Hagger, Banks and Berry spoke, and on the motion of Bro. Hagger two resolutions were passed, one recommending to the churches the adoption of a Home Mission Sunday, preferably the first Lord's day in January, on which to take up offerings for the work, and the other recommending the appointment of collectors in every church to systematically collect contributions for Home Missions.

ELECTION OF OFFICERS AND COMMITTEES.

At 12.30 nominations were taken for Officers and Committees, when all the members of the Executive were elected without opposition.

PRESIDENT.—D. A. Ewers.

VICE-PRESIDENT.—G. A. Payne.

TREASURER.—H. Wright.

SECRETARY.—A. A. Lightfoot.

ASST. SECRETARY.—Bro. Garland.

At 5.30 the election of Committees took place, with results as follows:—

HOME MISSION.—T. Hagger, A. Bell, D. Wilson, H. Gould, J. Pallott, G. Preston, W. Vinnicombe.

FOREIGN MISSION.—H. J. Banks, D. A. Ewers, T. Hagger, J. Pallott, and Sisters Mrs. Ewers, Miss Gould, and Miss Campbell.

TEMPERANCE.—F. Illingworth, M.L.A., T. Hagger, W. A. Smith, D. A. Ewers, H. J. Banks, E. J. Hart, H. Lightfoot, C. Miller, and Sisters Mrs. Butcher, Mrs. Gould, Mrs. Hewitt and Mrs. Berry.

NOTICES OF MOTION

were dealt with as follows:—

1. "That the Conference recommend the engagement of an evangelist to travel through the State conducting missions." Moved by W. L. Campbell for the Goldfields Conference, and supported by Bren. Hagger, Berry, Lucraft, Wilson and Ball. Bro. Hagger explained that this involved also the appointment of an assistant, and stated that as a result of four weeks' effort he had received promises of £273 toward this object. Motion carried with enthusiasm.

2. "That this Conference recommends the H.M. Committee to station an evangelist at Coolgardie during the present Conference year." Moved by Bro. Burchall for the Coolgardie church, and supported by Bren. Campbell, Ewers, Banks, Wilson and others. Carried.

3. "That this Conference recommends that Bro. Campbell be stationed for another year at Kalgoorlie." Moved by Bro. Mill for the Kalgoorlie church, and supported by Bro. Birch. Carried.

4. "That this Conference recommends the H. M. Committee to render evangelistic assistance to the church at Southern Cross." Moved by J. Dawson on behalf of Southern Cross, and supported by Bren. Hagger, Campbell, Berry, Lucraft and Rhodes. Carried.

5. "That it be a recommendation that Bro. Scambler remain at Boulder." Moved by Bro. Campbell, and supported by C. Pond for the Boulder church. Carried.

6. "That this Conference recommends that assistance be given to the church at Leeder-ville during the present Conference year."

Proposed by H. Berry, and supported by W. Boyd and C. Scott. Carried.

7. "That this Conference recommends to the H.M. Committee that arrangements be made to open up the S.W. district, and that an evangelist be stationed at Bunbury." Proposed by Bro. Knight for the church at Bunbury, and supported by Bren. Gordon, Ewers, Payne, Charman, Lucraft and Rhodes. Bro. Knight said that Bunbury was prepared to give £1 per week toward the support of an evangelist, and they had already £14 toward tent mission which they hoped to hold next October. Motion carried heartily.

8 and 9. On the motion of D. A. Ewers the Constitution was amended to provide for the election of a Foreign Mission Committee of seven members, and on the motion of W. A. Smith it was amended to provide for a Temperance Committee of 12.

10. On the motion of E. J. Hart it was resolved to recommend the churches to set apart one Lord's day in every year on which the teaching shall be on the subject of Temperance, to be known as Temperance Sunday.

11. A motion from the Subiaco church, moved by C. A. Miller and seconded by G. A. Payne, recommended the formation of a fund for the support of aged or needy preachers, the money to accumulate for ten years before being drawn upon. Carried.

12. H. A. Lightfoot moved, "That as the chief obstacle to progress is the opposition of those deriving profit from the liquor trade, we approve of the principle of removing those private interests by vesting the trade in public bodies; this end to be attained by means of the company or municipal system for the retail trade, and leaving the wholesale trade in the hands of the Government." Seconded by J. Silvester. On the motion of F. Illingworth it was resolved to pass on to the next business.

OTHER REPORTS.

The Foreign Mission Committee's report was read by D. Ewers, and after being spoken to by J. Pallott and H. J. Banks was adopted. The mover referred to the approaching Foreign Mission Sunday, and urged that a collection be taken up in each church, and that those churches which have not yet appointed Foreign Mission collectors should do so.

The reports of the Goldfields and Coastal Sunday School Unions were adopted, being spoken to by Bros. A. Lightfoot, Garland, Pallott, Gardner, Ewers and the President.

The Temperance Committee's report was also read and adopted on the motion of A. Lightfoot. The clause, "That the Conference adopts prohibition as the policy to be followed in connection with the liquor traffic," was amended to read that the Conference adopts prohibition "as the goal to be aimed at," etc. The clause, "That the first efforts in the prosecution of our policy should be to move the Legislature to introduce a measure giving the direct veto," was carried without amendment. W. A. Smith, A. Lightfoot, H. Berry, F. Illingworth, E. J. Hart and others spoke to this report.

Votes of thanks to the sisters (coupled with the name of Mrs. Ewers) and all workers in arranging for the meals, to the retiring

officers and committees, and a special vote to the Conference Secretary, were heartily carried.

PUBLIC MEETING.

The Town Hall was well filled at night, when the newly elected President, D. Ewers, occupied the chair. The theme of the evening was "Back to Jerusalem," and appropriate and earnest addresses were given by the chairman on "Beginning at Jerusalem"; W. Lawson Campbell, "The Creed of the Jerusalem Christians"; T. H. Scambler, "The Jerusalem Plan of Salvation"; H. J. Banks, "The Jerusalem Plea for Christian Union"; and T. Hagger, "What has been Accomplished."

The large combined choir, under the baton of H. Wright, rendered with effect three anthems—"O Lord, how Glorious," "King of Kings," and Mozart's "Gloria" from the "Twelfth Mass." Bro. Wright sang two solos, "The Holy City" and "For the Children's Sake," with great power. The interest of the meeting, which commenced at 7.30 and extended to nearly 10, was well sustained throughout.

TEMPERANCE DEMONSTRATION.

A large meeting was held in the Lake-st. chapel on Tuesday night, June 9th, F. Illingworth, M.L.A., in the chair. Able and eloquent addresses were delivered on the following subjects:—"Evil Effects of the Liquor Traffic," W. L. Campbell; "The Church's Attitude to the Liquor Traffic," H. J. Banks; "The Political Power in the Hands of the People," T. Hagger. A resolution by the latter in favor of moving the Legislature to give the people the power of the direct veto at the general elections, on the N.Z. lines, was briefly seconded by D. A. Ewers and carried enthusiastically. A collection of £3/6/3 was taken up for the new Temperance Committee. During the evening a couple of choruses were sung by male singers, and three solos were effectively rendered by H. Wright. Some pledges were signed at the close.

W.A. Conference Jottings.

Bro. McAuley was appointed to take shorthand notes.

The Conference was optimistic, harmonious and enthusiastic.

G. Payne: "I left Subiaco a church of 100 members, and returned from the Jubilee Conference to find 200 members."

Everybody satisfied with the dinner and tea so generously, so lavishly and so toothsomely provided by the dear sisters.

T. Hagger solemnly informed us that after six months' experience he concluded that W.A. is *not* a land of "sin, sand, sorrow and sore eyes."

G. Gordon: "We distributed 2000 Austral tracts and a number of copies of 'On the Rock' in Bunbury." This explains the interest there.

One brother pleading for evangelistic aid for his district said that there were six people waiting to be baptised. Why not baptise them before?

What was the matter with "The Gushing Rill" at the Temperance Demonstration?"

If all the recommendations of the Conference to the Committee were adopted, at least six more evangelists will be required. Where are they and their salaries to come from?

Great applause at T. Hagger's announcement of £273 promised towards State Evangelist to conduct tent missions, £123 promised in addition for general work. Total, £406.

T. Hagger: "Special mission work is more successful in W.A. than in the East." The President: "One reason why the missions are more successful is because we run them better."

The able speaker at the Temperance Demonstration who in the midst of an outburst of impassioned eloquence said "We must take the man by the coat of the collar!" is probably still wondering why everybody burst out laughing.

"Whatever else the disciples of Christ are they are temperance people to the backbone," said one speaker, and this was demonstrated by the hearty manner in which the resolutions relating to prohibition and the direct veto were carried.

Committees pretty fairly distributed. Executive and H. M. Committee—Perth 6 members, Fremantle 4, Subiaco 2. Foreign Mission—Fremantle 3, Subiaco 2, Perth 2. Temperance Committee—Perth 5, Subiaco 4, Leederville 2, Fremantle 1.

Meeting run to schedule time all day, business closing promptly at 6; at the public meeting also, all five speakers keeping just within their allotted time of twenty minutes each. Is not this a record for Conference public meetings?

Quite a number of W.A. brethren have adopted the regular practice of doing without breakfast. Grave query during business from a lean lengthy breakfast man: "Mr. President, are the no-breakfast brethren to be charged no more for dinner than the rest of us?"

"What about that £11 missing from the finance columns of the statistical schedule?" asked a Fremantle delegate; "if found, would not more appear to the credit of the port church?" "Yes," explained the Secretary, "£5 more to the Fremantle and £6 more to the Perth church."

That was a cruel motion "to pass on to the next business," when so many were ready to take the platform for or against Government or Municipal control of the drink traffic. The brethren were unreasonable enough to consider that the discussion of this topic was not the main object of the Conference.

Bro. Burchell, of Coolgardie: "One reason why Coolgardie should receive more attention from the Missionary Committee is because the town is solidly prosperous. The people are well-to-do, not like Kalgoorlie, where the keen competition of tradesmen and other influences hinder prosperity." Bro. Campbell, of Kalgoorlie (who was absent while this was said and who spoke next): "We should station a preacher at Coolgardie because the people there are poor and humble, ready to receive the gospel, not like

Kalgoorlie, where they are rich and proud and consequently hard to reach." Speaker struck with astonishment at the audible smile.

All things seemed to conspire against success of the Conference. Contrary to expectation Government did not proclaim the 8th of July holiday, but the 1st; the railway strike delayed the copy, which did not reach Melbourne in time, and the special issue of the CHRISTIAN was consequently a week behind, and country churches could not get it in time, and lastly the day opened up wet and threatening, heavy rain falling just before the Conference started. But in spite of it all the brethren came out well, many at financial sacrifice, and for attendance the Conference was one of the best yet held, while for enthusiasm and unanimity it was a record. The results fully justified the Committee in taking the Town Hall, and the able addresses delivered to the large audience on Monday night could not fail to have an effect upon the many not identified with us who attended.

Victorian Missions.

M. McLELLAN.

HORSHAM CIRCUIT.

W. BURGESS reports having preached at Horsham, Polkemmott, Minyip, Mount Pleasant, and Dunmunkle. One addition at Horsham, a young man who will be of use to the church. The meetings have all been encouraging.

MALLEE DISTRICT.

J. CLYDESDALE has preached at Galaquil, Warmur West, Brim, and Maidavale. One restoration. A short mission is being held at Minyip by W. Burgess and J. Clydesdale. These two brethren have also arranged for an exchange for two weeks, Bro. Burgess going to the Mallee district and Bro. Clydesdale to Horsham.

WEDDERBURN CIRCUIT.

R. G. CAMERON reports one addition at Bet Bet by faith and baptism. A new meeting house has been built at Wedderburn, and the opening meetings will be held on the 5th and 6th July.

BARKER'S CREEK AND CASTLEMAINE.

A. W. CONNOR has gone his usual rounds. The meetings are fairly well attended. Two additions by faith and obedience at Barker's Creek.

KANIVA DISTRICT.

H. LENG and W. G. ORAM.—The former has visited Bordertown, Wamboony, Din-yarrak, Lillimur, Kaniva and Bill's Gully. The latter has labored at Bordertown, Wamboony, Kaniva and S. Lillimur. One confession at S. Lillimur. Temperance work is progressing in Bordertown. It is reported that a publican stated, "The 'dippers' are always on the drink question—why don't they let us alone?"

ECHUCA.

A. M. LUDBROOK commenced his labors in the district on the 15th June at Echuca, as owing to the late tent meeting it was thought

best to consolidate the work at that place. Two have been received into fellowship—one formerly immersed, and one who was baptised during the late mission.

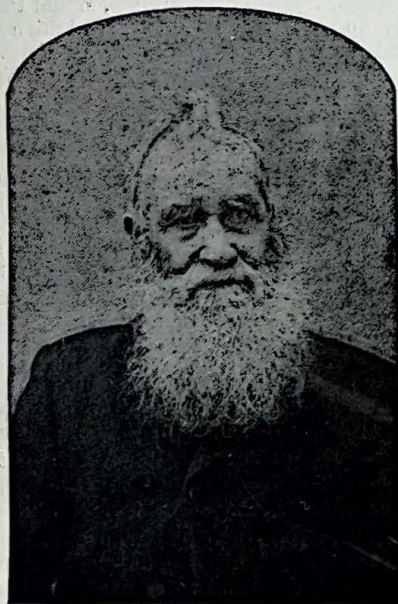
GEELONG AND MEREDITH.

G. H. BROWNE spent two Lord's days at Geelong and two at Meredith; he also preached twice at Beremboke and visited Bro. Chapman at Gordon. Bro. and Sister Chapman have started a Sunday School, and are doing a good work. They have 25 scholars.

TENT MISSION.

H. G. HARWARD and E. W. PITTMAN report the closing of the Prahran mission on June 2nd. It continued for 44 days, and 54 addresses were delivered. There were 103 confessions, 4 baptised believers added, and 1 restoration. Some had not been baptised when the mission closed. A thanksgiving service was held, and over £15 raised for the Home Mission Fund. The mission at Berwick began on Lord's day, June 7th, and the meetings are good, considering the inclement weather. Bren. Harward and Pittman intend assisting at the opening services at Wedderburn beginning on July 5th.

An Old Preacher.



W. W. DAVEY.

Above will be found picture of W. W. Davey, who now lives at Taradale, Victoria. For 30 years Bro. Davey has been a preacher and teacher amongst us, and has lived a blameless life. He is now an old man of 77 years, while Mrs. Davey is 70. They have arrived at that time of life when they can do but little to help themselves. A few weeks ago the attention of the Victorian Home Mission Committee was drawn to their helpless condition, and we were asked to go and see them and see what could be done. We relieved their immediate wants

and reported to the Committee, who appointed W. C. Craigie to act with us to make an appeal to the brotherhood generally, and the Victorian brethren in particular, for money, whereby systematic relief can be extended to these old and honored servants of the church. The church at Bendigo, through Dr. Cook, has promised 2/6 weekly, and we very much desire to get sufficient so that these old people should have a small weekly allowance in addition to a small amount they are receiving from the good brethren and sisters at Taradale. Amounts in a lump sum will be thankfully received, yet if some of our churches could see their way like Bendigo to do a little systematic giving we would be glad. Any bounty the brotherhood may place in the hands of the sub-committee named above, appointed by the Victorian Home Mission Committee, will be used with all care for the relief of these old people. Send money to either W. C. Craigie, Little Collins-street, Melbourne, or A. B. Maston, Austral Office.

Prahran Jubilee Tent Mission.

This mission was determined upon ten months before it was held as "the best way to celebrate the Jubilee year of the church at Prahran." The Home Mission Committee readily and generously granted us the services of the missionaries, H. G. Harward and E. W. Pittman. A measure of its success was doubtless due to the working up of interest during those ten months. Members talked about it, and prayers were offered for blessing upon it continually. The tent was pitched on a piece of ground in High-street, near to Chapel-street, by which hundreds of people passed every day. A great population surrounded it. The mission was also widely published by means of handbills and large calico signs. The church was eager for the attack. On the first night, April 19th, there was a great crowd assembled. Besides some 600 in the tent there were some 200 outside listening. It needed a powerful leader to carry the singing effectively; but our leader was equal to the occasion. He has a powerful voice and could be heard above all. At first the singing was faint, but as the great audience became better acquainted with the pieces it greatly improved. We are grateful to Mrs. Roy Thompson, F. M. Ludbrook and others for valuable help in this direction.

The interest in the mission soon became intense. It was the theme of conversation all round. The average attendance was about 500. Bro. Harward began by giving some fine addresses on the great things of our common faith in which most Protestants agree. But he was not long in coming to our distinctive Bible plea. With a powerful yet pleading voice, a clear logical mind, a masterly grasp of the many phases of Christian truth, and with the aid of simple charts, and all emphasised by a deep spirit of consecration and earnestness, the Word of God was sounded forth with mighty conquering power. Confessions began to be made from the first. Scarcely a meeting passed without one or more confessing faith in the Lord Jesus. As these were nearly all men and women who knew next to nothing of the

Bible plan of salvation and of the church of God, I was kept constantly visiting them every day during the mission. A great deal of patient instruction was given, so that they might understand clearly the nature of the solemn act of baptism into Christ, and also its relation to church membership. A few of those who made the confession drew back when they were made to understand that it involved immersion and union with the church.

During the six weeks of preaching in the tent 103 came forward and confessed Christ. These were all adults with the exception of 13, who were over 14 years of age. Up to this time (June 22nd) 78 have been baptised. As far as I can judge, I think it likely that about 15 will take no further step beyond their confession. I may be agreeably disappointed. Beside the confessions, 4 persons have been added who were formerly baptised, and 1 restored. Others have been immersed, and some have been restored, since the mission. This brings the total of cases up to 116. Deducting 15 of these as probable failures, we have a total of 101 full converts added to the church.

The concluding meeting took the form of a thanksgiving service and social. A thank-offering of £15/4/6 was presented to the Home Mission Committee.

The cost of the mission to the church in money was £27, which was raised by the local members. The good resulting is far greater than the visible results in conversions. It means revival, deeper spiritual life and renewed energy to the church at Prahran.

JOS. PITTMAN.

An Immediate Problem.

ROBERT BURNS.

Has the conviction been burned into our souls that the world, without Christ, is lost in the darkness of sin? If so, our supreme desire, as believers in Jesus and as participants in the blessings of religious knowledge, must be that all our fellow-men the world over shall receive at the earliest moment the full light that is from above. The privileges we enjoy make our responsibilities great. Many professing Christians would fain imagine that God is content that the masses of humanity should remain sunk in degradation and ignorance. What a terrible libel on our Father! Other suppositions that lead to inertness are founded on the idea that in any case the heathen will eventually be saved. Such speculations are unworthy of believers in the New Testament. The gospel reveals a scheme for human redemption *this world*. The Father gave his Son that in him all families of the earth should find healing and the new birth—while in the present life. Innumerable ways are now open—educational, medical, industrial and charitable, as well as by preaching the Word—of gaining access to the latent powers of spiritual reflection in the untold millions of China, India, Japan and Africa. Inspired by love to Christ, and guided by the Spirit, let us "go in and possess the land." If we fail to obey the great mandate, who can say how vastly the spiritual life will suffer?

Sunday School.

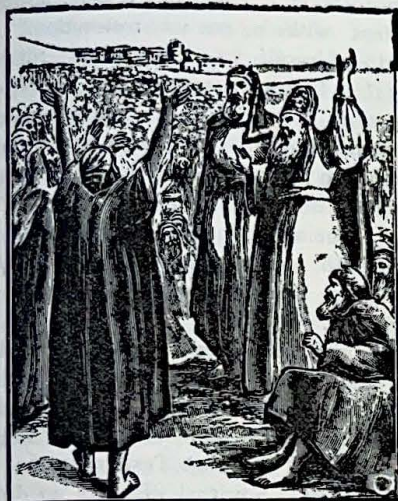
Then were there brought unto him little children.
—Matthew 19: 13.

LESSON FOR JULY 12TH.

Saul Chosen King.

Lesson—1 Sam. 10: 17-27. Study chapters 9 and 10.

Golden Text.—"For the Lord is our Judge, the Lord is our Lawgiver, the Lord is our King; he will save us."—Isaiah 33: 22.



The most important events which connect this lesson with the last describe in detail Saul the son of Kish (1 Sam. 9: 1-2), and how his future lot as king of Israel was chosen. He came from the tribe of Benjamin, the smallest of the tribes of Israel, and least of all the families of that tribe. A selection from this tribe was probably a wise one, because had a king been chosen from a larger and more powerful tribe only jealousy and hatred would have accrued.

Of his character as a king we will not deal at length, as it will vividly and only too well unfold itself to us in our next few lessons. Suffice it to say he was a military genius, and this finally gave him the crown and silenced opposition (1 Sam. 10: 27; 11: 5).

By the order of Samuel the people congregated at Mizpah to make their choice. This was the old battlefield upon which Israel defeated the Philistine host, distant northwest from Jerusalem about five miles. The family of Matri of Benjamin was selected, and from it Saul the son of Kish was chosen by lot (1 Sam. 10: 21). Owing, no doubt, to the exciting circumstances of the occasion, Saul hid when he was called upon to show himself to the people.

Finally, when he did come forth, his fine physique appealed to almost the whole assembly. However, one section raised the voice of dissent. The children of Belial declared, "How shall this man save us?" One of the reasons that Israel put forth in favor of a king was that it needed a leader in military operations against its foes. The Belialians further show their disapproval by not giving presents to the newly-chosen king (1 Sam. 10: 27).

H. G. MASTON.

Christian Endeavor Notes.

"Lord, what wilt thou have me to do?"—Acts 9: 5.

This column has been kindly granted to us by the editor for Society reports and items of interest to Christian Endeavorers. It will appear fortnightly. We cannot manufacture reports, so secretaries please attend to this, and with your help we will try and make this column interesting to all. If you have a good suggestion or plan for Society work send it along. All contributions for this column to be sent to the Union Secretary, Mr. W. McCance, 28 Erskine-street, North Melbourne.

SYLLABUS.

- July 6—Consecration.
- 13—Committee Night. "How we may learn to use our sword."—Eph. 6: 17; Heb. 4: 12, 13; 2 Tim. 2: 15.
- 20—"Gold or God."—Luke 18: 18-30.
- 27—"Religion between Sundays."—Acts 2: 42-47.
- Aug. 3—Consecration.
- 10—"The Allied Forces of Righteousness."—John 18: 20-23; 1 Cor. 1: 10-13.
- 17—Rally, Fitzroy Tab. "The Use of Opportunities."
- 24—Missionary. "Japanese and Chinese."—Acts 17: 24-31
- 31—"Power and Prayer."—Acts 1: 13-14; 2: 1-4, 41.
- Sep. 7—Consecration.
- 14—Temperance. "My Brother's Keeper."—1 Cor. 8.
- 21—"Why and How to Witness for Christ."—Acts 5: 27, 32.
- 28—"Great Things" in John 3: 16.
- Oct. 5—Consecration.
- 12—"How to use Tact in dealing with Men."—1 Cor. 9: 19-23.
- 19—"Heart Righteousness."—Matt. 5: 20-48; 6: 16-18.
- 26—Endeavorers in Training for Church Work.—Acts 2: 17-18; Prov. 2: 1-8; Mark 1: 16-20.
- Nov. 2—Consecration.
- 9—King's Birthday. "The True Patriotism."
- 16—Rally. "Bringing Others to Christ."—John 1: 40-45; 4: 6-10; Mark 15: 19-20.
- 23—"A Mission Study of India."—Zech. 8: 1-7.
- 30—Temperance. "How we may Help Abolish the Evils of Strong Drink."
- Dec. 7—Consecration.
- 14—"What does the Story of Zacchæus Teach Us?"—Luke 19: 1-10.
- 21—Christmastide. "A Visit to Bethlehem."
- 28—Looking Backwards. A Review.

Psalm 80: 34.

You should always consult your syllabus.—1 Tim. 4: 15. Prayerfully study the subject.—Psa. 119: 18. Strive to come early.—Psa. 119: 60; 122: 1. Carry your Bible with you.—Psa. 119: 2. Endeavor to take part.—Exed. 4: 10-12.

FOR THE COMMITTEE NIGHT.

During the meeting of the committee roll will be called. Each committee immediately proceeds to a different part of the room. Ten minutes are allowed to suggest plans of work for the ensuing term, and when the bell rings they reassemble and the meeting continues. Each convener in turn reads out to the meeting the various plans decided upon, the members being invited to make additional suggestions. Then, as soon as possible after, the committees should meet and plan fully the work they have decided to do. Previous to this meeting members should collect all information possible about committee work, in order to have their suggestions ready. Try it.

W. McCANCE.

Foreign Missionary News.

COMPILED BY H. D. SMITH.

Will all speakers in all churches of Christ throughout the States of Australasia favor us by giving prominence to missionary themes up to July 5th?

The missionaries at Bolengi, Africa, sustained by American brethren, report 7 baptisms. They expect others soon.

Within 50 miles radius from Osaka, Japan, there are twenty-five million souls, and only fifty missionaries all told to give them the gospel.

There are 3365 schools contributing to missionary funds among the churches of Christ in America; how many schools in Australasia will contribute to our fund on July 5th?

F. E. Stubbin was recently showing pictures of gospel incidents through a lantern to a large audience and explaining them, when a professor of Hindi in an education institute rose up and said that "those who saw these pictures should not worship Christ, who was represented as white, but should worship Satan, who was pictured in dark colors, which corresponded to the color of those assembled." When a high caste scholar will talk in that way to his countrymen, what a dread influence must idolatry have on the masses in India, which have little or no idea of better things.



When I say unto the wicked, Oh wicked, thou shalt surely die; if thou dost not speak to warn the wicked from his way, that wicked man shall die in his iniquity, but his blood will I require at thine hand.—Ezekiel 33: 8.



Send! Go! Sustain!

WHEN the Almighty had determined to save the children of Israel he found a man to send. When he wanted to save his servant Daniel he found an angel to send. When the fulness of the time had come to introduce a world-wide means of saving men he found his Son to send. Jonah was sent to the Gentile city of Nineveh. Peter was sent to Cornelius in Cæsarea. Whatever objections either of these missionaries may have had to their work they were overruled by divine power. Moses had to go. The angel had to go. The Son of God had to go. Jonah had to go. Peter had to go. GO is the forward movement word of the great commission of the King.

"Who, who will go, salvation's story telling,
Looking to Jesus, counting not the cost?"

R. C. GILMOUR.

"Ye shall be my witnesses both in Jerusalem and in all Judæa and Samaria, and to the uttermost part of the earth."—Acts 1: 8.

THE Australian Christian.

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The Leader.

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

The Best First.

The *British Weekly* of May 14th gives the text of a lecture delivered by Dr. R. F. Horton, Chairman of the Congregational Union of England and Wales, in which he deals with the question of "Congregationalism and the Catholic Church." In this lecture he defines the position of Congregationalism and its mission as a religious organisation. Many of the things said by him so closely resemble what we ourselves would say in defining our position and mission that we have thought it worth while to give them a little attention. Not that we wish it to be understood that Congregational churches and churches of Christ are working on similar lines, for that would not be in accordance with fact; but that the principles enunciated by Dr. Horton are precisely the principles

that would be enunciated by any of our representative men. And further it may be stated that if the Congregationalists were thoroughly loyal to those principles there would be no need for the two bodies to exist as separate organisations. From our point of view the Congregationalists do not carry the principles set forth by Dr. Horton to their full logical conclusion. In saying so we do not forget that the Congregationalists have a history of which they may well be proud—a history which, in its earlier stages, is a record of a splendid fight in the defence of principles which they held to be dearer than life. It is indisputable that the religious world owes an immense debt to the pioneers of Congregationalism because of the splendid fight they made on behalf of religious freedom. They, with other Protestants, fought this battle against great odds, but in common with other reformers they stopped short of realising the ideals with which they started out. What these ideals were is stated by Dr. Horton in the following words: "When you go back to the aims and aspirations of our fathers in the sixteenth and seventeenth centuries, what do you find? It appears that they were seeking, not to found a new church, nor even to propound a new church ideal, but to reassert the original principles of the religion of Jesus, and to bring the church of their time into harmony with them." The constitution of the first Congregational Church is still in existence and corroborates the foregoing statement: "The marks of Christ's church are to have the glorious evangel preached not in bondage and superstition, but freely and purely, to have the sacraments ministered purely, and altogether according to the institution and good words of the Lord Jesus, without any tradition or invention of men; not to have the filthy Canon Law, but discipline only and altogether agreeable to the Almighty Word of our Lord Jesus Christ."

It will thus be seen that, in theory at least, the foundation principles of Congregationalists and the churches of Christ are practically in agreement. They, in common with ourselves, did not seek to create a new sect, but to restore a system to its original order and condition. Dr. Horton, in elaborating this thought, says: "Once a High Churchman who has since attained a great position asked me in astonishment how I could suppose that a church, which had its origin in the latter part of the sixteenth century, could be the historic, the original church. I tried to assure him that Congregationalists of the sixteenth century were restorers, not innovators, that they attempted in their day what had been with extra-

ordinary results attempted at the beginning. They saw the truth of God overlaid, and the house of God enlarged, adorned, fashioned according to the world. They desired to build the house as it had been in the beginning." There is no doubt that up to a certain point the work of building and restoring was faithfully carried out by Congregationalists. We have only to compare that body with the Romish and Anglican churches of the present day to see how great a restoration it effected. It was, however, content with a partial restoration. Dr. Horton himself practically admits this. It therefore became necessary that the restoration work of the sixteenth and seventeenth centuries should be carried to its legitimate conclusion by reformers of a later age. It was because of this that the pioneers of our own movement, in the early part of the nineteenth century, advocated a complete return to Christianity as it was at the beginning.

No more convincing argument in favor of the restoration movement with which we stand identified can be found than that offered by Dr. Horton. He says: "This is the wonder of the New Testament, that the best is first. Spiritual life gets no deeper than it did in Paul, vision pierces no further into the mysteries than it did in John. The church is never so captivating, so convincing, as it was when it descended at first like the New Jerusalem out of heaven. Like the higher circle of snow-crested mountains, which retains and deepens the sunset, when lake and town, meadow and church, are shadowed with the evening, this church of the apostles, uplifted to the skies, shines glorious and fair, while the great names of fathers, doctors, schoolmen, and ecclesiastics, and the elaborate inventions of churches, councils, and priests, sink already in the lengthening shadows and the all-engulfing womb of time." The most enthusiastic disciple could not ask that his position should be defined in more eloquent or forcible words. The best is first, sums up the whole position in a few pregnant words. If the history of the centuries teaches any lesson at all, it teaches this, that Christianity as it came from the hands of its great Author is not susceptible of improvement or modification. We read church history in vain if from its pages we do not learn what fearful wrong has been done to Christianity by rash and impious men who have sought to improve upon the divine model by inventions of their own. And surely at last we ought to have learned that that which is divine is perfect. Unfortunately, this is a lesson we are slow to learn. We may assent to it in theory, but in practice we deny its

truthfulness. There is no complete surrender to the sentiments which we express in such glowing terms. It is because of this that the church of to-day is comparatively feeble and ineffective. Let Christian men and women be true to their ideals and the sentiments they express: then, and not till then, will they be justified in applying to the church the words of the poet:—

"Who is she that looketh forth as the morning,
Fair as the moon,
Pure as the sun,
Terrible as an army with banners?"

It is satisfactory, however, to find that the watchwords which were used by Campbell and others in the beginning of the nineteenth century are being emphasised by leaders of religious thought in the present day. In our impatience to see these watchwords adopted universally we may have become dispirited and weary. We have forgotten that truth wins its way slowly and painfully. But it does win. And this fact is the all-important one. We can see it verified in our own experience as a religious organisation. In our earlier history, the cry we uttered sounded strangely in the ears of the people; now it is one that we hear from the lips of many outside of our communion. And though the various religious communities with their different departures from the divine model still exist, yet evidence is not wanting that there is a widespread desire for the pure Christianity of New Testament times. To assist in this movement back to Jerusalem and away from Babylon is part of our great mission as a body of people. It is a mission that involves absolute loyalty to New Testament ideals, unflinching devotion to truth, and a sturdy refusal to assimilate ourselves to those easy methods that experience proves lead only to departures from "the faith once for all delivered to the saints." No true success can ever be gained by the surrender of the truth. If we win, we will do so because we have not learned to use the word surrender at all.

"When round thy ship in tempest hell appears,
And every spectre mutters up more dire,
To snatch control,
And loose to madness thy deep kennelled fears,
Then to the helm, O soul.
Last, if upon the cold green-mantling sea,
Thou cling alone to Truth to the last spar,
Both castaway,
And one must perish, let it not be he
Whom thou hast sworn to obey.

If thou forbear to deliver them that are drawn unto death, and those ready to be slain; if thou sayest, Behold, we knew it not; will not he that pondereth the heart consider it? and he that keepeth thy soul, doth he not know, and shall not he render to every man according to his works?
—Prov. 24: 11, 12,

Editorial Notes.

In fundamentals, Unity; in incidentals, Liberty;
in all things, Love.

Wanted: 9000 Missionaries.

We are informed that in India there are 3000 missionaries — about one to every 100,000 inhabitants. What are they among so many? In view of the rapid progress Protestant Christianity is making in that country and the great needs of the heathen it is not surprising that the recent Decennial Missionary Conference urgently appeals for 9000 more to take the field. How many of these are the disciples of Christ in Australasia prepared to equip? Truly the harvest is plenteous, but the laborers are few. Let us both pray and pay to the Lord of the harvest to send forth more laborers into his harvest.

Spiritualism in Germany.

Germany is generally regarded as a hotbed of rationalism, but it certainly contains a large proportion of credulous dupes. Perhaps it is on the principle that extremes beget extremes that so many there, and among them some of the most cultured, have been so easily imposed upon by Frau Rothe, the "Flower Medium," who has recently been sentenced to eighteen months' imprisonment for deceptions practised at her "spiritualistic" seances. "At these mystic performances educated people of fashionable society constantly attended, many of them absolutely believing all they saw and heard. Immense quantities of beautiful flowers dropped from above, or appeared as if by magic, and all sorts of other objects were materialised in the same way." At last after seven years the police interfered at a seance and found her dress full of flowers. The evidence of deception given in court was overwhelming, but some still believe in her. As a contemporary says, "Rationalism has its headquarters in Germany, but one of the results of its progress is the recrudescence of the most abject superstition. It is well known that the Kaiser has been constrained to prohibit the active propagation of Christian Science, spiritualism and other crazes in court circles."

The Bible in Rome.

One of the most significant signs of the times is the publication of a new translation of at least a portion of the New Testament by the authorities of the R.C. Church in Rome itself. J. Gordon Gray, of that city, says in the *Missionary Review*: "A society has been constituted for the express purpose of diffusing the holy gospels, and has taken the name of 'St. Jerome.' A new translation of the gospels, with the Acts, has been

prepared by this Society. There have been printed 100,000 copies from the Vatican press. These are advertised for sale in some 150 centres, for the most part connected with the various dioceses of the Church of Rome in Italy, at 'twopence each unbound and fourpence each bound.'" Of course it would not be safe to send these out without comment, and so a few footnotes are added to teach Catholic doctrine and explain away awkward passages. But the fact that the activity of the Protestant workers there in the dissemination of the Scriptures has led Rome to issue this translation in self-defence indicates the power of the Word of God. The more people read the Scriptures for themselves, even though accompanied by Romish notes, the more they will think, and thinking will lead to religious liberty. The truth shall make them free.

New South Wales Letter.

GEO. T. WALDEN.

We have made a start with our tent. Chas. Johnston has offered £25 if we can raise the other £25; towards this I have received subscriptions of £2 from Walter McIndoe, £2/2/- from Edward Porter, and 10/- from Arthur Barratt. We have three tents offered to us, and hope soon to make a start in the good work of tent missions.

Towards our Conference we have received since the last report: L. Rossel, £2; Rookwood, £9/2/-; Paddington, £4/3/7; Prospect, £1/10/-; Merewether, £8/15/-.

We have had the pleasure of a visit from Bro. and Sister Thurgood on their way to America, and we made good use of Bro. Thurgood while here. On Sunday morning, June 14th, he spoke at Paddington, in the afternoon at 3 o'clock at Sydney, at 3.45 at Petersham. He was then taken to see someone who was laid aside by sickness, and then over to Enmore to preach at night. Afterwards at Bro. Gole's he conducted a model missionary meeting. So I think you will agree that we appreciate a good thing when it comes in our way. Yesterday we sang "God bless you," and it was a prayer that came from every heart. One of our sisters said, "What a lot of good we could do in New South Wales if we had Sister Thurgood among our sisters!" and I can say on behalf of the brethren how much we would like Bro. Thurgood to work among us.

Our State is being stirred up very much in political matters. We have the See Party, the Liberal Party, the Reform Party, the Citizens' Reform Party, and the Labor Party and the Woman's Party, and they are all preaching their gospels. But the Christ Party has the grandest gospel of all. What the State of New South Wales needs is the Christianity of the New Testament, and the more we can get of that into it, and into our public men, the more prosperous we shall become. This is the gospel of unselfish love, and it never grows old, never becomes unnecessary. It is needed as much to-day

as it was in Jerusalem 1900 years ago. Customs may change to suit the needs of the people, but the gospel of Jesus Christ is the great need of the people to-day, and if many of our members could be as interested in pushing along the chariot of Zion as they are when the election time comes round to put in their candidate, we would be a greater power than we are. But I am very glad to say that there are many among our brethren who are politicians and who are also earnest workers in connection with our churches. We need primitive Christianity in the House of Parliament as well as in other places.

The interest at Petersham is still well maintained, with additions every Sunday night. Nearly 30 additions were made in the last two months by faith and baptism, most of them being grown people and many of them heads of families.

On Tuesday, June 16th, Bro. Bagley celebrated his fifth anniversary at Paddington by a tea and public meeting. The place was crowded at the tea, and there was a magnificent after-meeting. During the evening Bro. Bagley was presented with a purse of sovereigns from the members of the church, a gift that he richly deserved. Paddington is a plucky church, and Bro. Bagley's five years among them have been richly blessed by the Lord. He went there and found a few disciples meeting in a hall and unable to pay more than a few shillings a week to their preacher's support. They are now in one of the finest appointed buildings we have in New South Wales, supporting their own preacher, and engaging in other good work. We thank God for Bro. Bagley, and we say, "See what God hath done."

The work in the other churches is being well maintained. Bro. Way has now left Lismore and is taking Bro. Fischer's place at Rookwood and Canley Vale, and Bro. Fischer will spend a few months with the church at Lismore. We are hoping to have a tent mission at Lismore in the near future.

From The Field.

The field is the world.—Matt. 13 : 38.

New South Wales.

SISTERS' CONFERENCE.—On Thursday evening, June 11th, the N.S.W. sisters tendered a farewell social to Mr. and Mrs. C. L. Thurgood. The City Temple was prettily decorated for the occasion. After the usual opening exercises, Mrs. Jones, President of the Sisters' Conference, who was in the chair, welcomed among us for a few days Bro. and Sister Thurgood, and, on behalf of all, wished them a pleasant voyage, and a happy home-coming to their folks in America.

The Marrickville choir then rendered a chorus, after which Bro. Thurgood gave a very "sunshiny" address, reminding the sisters that they would very shortly have a day in who should represent them in Parliament. In connection with this he pointed out what a good thing it would be to have in each church a monthly missionary meeting, at which the sisters should discuss everything in connection with Home and Foreign Mission work; that the programme should be given out and each part allotted to a

different sister a month in advance. The sisters in this way would learn to think and speak before a number on different subjects, and could make use of that in political and other matters. These meetings (after the style of the American Board of Missions) would induce toward the intellectual, social and spiritual development of our women.

In former times, Bro. Thurgood pointed out, people were content to go along slowly in horse trams; now they required electricity. So in church life. We should not be content to go at the horse pace; we should waken up and try to electrify a little.

The Niagara Falls were always full of power, but in olden times the Indian came and stood, and looked, and wondered, and worshipped the spirit of the Falls. Then others came, and looked, and admired, but now the power in the Falls is utilised, the streets of the surrounding cities are lit by electricity and the trams are run, and the power is all in the Falls. Thus the same power is in the same old gospel, but we are often content to jog along at the old horse rate.

After Bro. Thurgood's address, there was a solo by Mrs. Neilly, and a chorus from the city choir. We then had an address from Sister Thurgood, in which she told us how proud they were of America, of its institutions, of its splendid literature, and its numerous other good things, but when they came to Australia—why they just loved Australia, bright, sunshiny Australia. Australia welcomed them with love and sunshine, and now as they are leaving her shores the last they see again is the sunshine; and in Melbourne, too, the beautiful stars seemed so close that one could almost speak to them; and then there is the beautiful Southern Cross, to be seen nowhere else. Then Sister Thurgood told us she loved our happy sort of a way of living; why, there is a half holiday every week, and a holiday about every other week.

But best of all, Sister Thurgood told us they hope some day, perhaps, to be able to come back to us, and live with us altogether in sunny Australia. After Mrs. Thurgood's address, Mrs. Jones thanked Mr. and Mrs. Thurgood, on behalf of all, for their nice addresses and loving words, and for the inspiration they had given us, and told them how we all felt inspired to go forward and do great things, after which a solo was rendered by Miss Hunter, a recitation by Miss Stella Kingsbury, and a solo by Mrs. Shearston.

Before closing we all sang Mrs. Thurgood's favorite hymn, "God bless you, from the heart we sing," and partook of a cup of coffee and other light refreshments. It is needless to say how much we all enjoyed listening to Bro. and Sister Thurgood. The choruses, solos and recitation were all well rendered and also enjoyed.

PETERSHAM.—Last Lord's day we had the joy of receiving nine into fellowship. In the afternoon Bro. Thurgood gave a very interesting address to the parents and children on "The Life of Christ," and in the evening Bro. Illingworth spoke, when there were three decisions. There was also one decision on the previous Wednesday evening.

June 16.

PADDINGTON.—On June 7th the church celebrated the fifth anniversary of T. Bagley's labors. Bro. Bagley addressed the church in the morning. Two were received by letter. At the gospel service he preached to a large audience, and at the close two young men made the good confession. These were immersed at the following Wednesday night service, and were received into fellowship on Sunday, June 14th, when C. L. Thurgood addressed the church. Bro. Bagley preached at night to a full house.

On Tuesday, June 16th, a tea and public meeting was held. The tea was partaken of by about 280 persons. At the public meeting the chapel was filled to its utmost capacity. John Kingsbury presided, and the choir, conducted by Bro. Whately, sang several anthems. Addresses were delivered by P. A. Dickson, R. C. Gilmour, A. E. Illingworth, W. J. Way and John Kingsbury. The secretary's report showed 51 additions for the year, with a nett gain of 26 members. The additions for the five years totalled 244, with a nett gain of 170 members. Present membership, 208. During the year we repaid to Bro. Grocock, of the church at Sydney, the £100 which he had kindly lent us without interest. G. P. Jones, on behalf of the church, spoke of the good work done by Bro. Bagley, and expressed the good feeling which the members had towards him by presenting him with a purse of £10, which had been collected by two sisters during the week. Bro. Bagley replied.

A. W. SHEARSTON.

ENMORE.—On Tuesday, 9th inst., a social was held in celebration of G. T. Walden's seventh anniversary as evangelist here. The schoolroom was tastefully decorated. All the metropolitan churches were well represented, the audience numbering nearly 400. After the singing of an opening hymn T. B. Fischer led in prayer. The chairman, John Kingsbury, in the course of his address spoke appreciatively of the work done by Bro. Walden at Enmore, and of the advance made by the church during his ministry. He read several congratulatory telegrams and messages from the Victorian Conference Committee, Bren. Johnston and Smith of Melbourne, D. A. Ewers of West Australia, and W. Macindoe of Sydney. One very gratifying feature was the reception of a letter from Bro. Gore, of Adelaide.

The musical programme was then introduced by the choir with a beautiful anthem; later on they delighted the audience with several other anthems, all being rendered with characteristic efficiency. Mrs. Dr. Kingsbury, Misses Linda and Stella Kingsbury, Messrs. Tingate and Clapham also favored the company with very acceptable items.

Bro. Walden's speech was exceedingly interesting, and naturally covered a lot of ground. He expressed the pleasure he had in the work at Enmore, and acknowledged the help he had received, through the grace of God, from the officers and members of the church, especially mentioning our sweet singers, who are a tower of strength to the Enmore church. After a hearty vote of thanks had been accorded to the sisters, the audience joined in singing "Blest be the tie that binds," and so closed one of the most enjoyable meetings that we have had at Enmore.

On Friday night the children were entertained in the schoolroom, about 500 participating. Mr. W. Cherry afforded the children much amusement with his exhibition of ventriloquism. C. L. Thurgood preceded him with a few words of advice respecting cigarettes. Each child on leaving the building was presented with a bag of lollies, and the little folks were not slow to manifest their appreciation of their anniversary social. The older ones present very much enjoyed the bright scene afforded by so many happy, smiling faces, many of whom in the providence of God will take prominent place in the church at Enmore in the days to come.

E. J. HILDER.

West Australia.

FREMANTLE.—Two more additions by faith and obedience, one of whom was formerly a Roman Catholic. One previously baptised has also been received. He has been a minister in the Baptist

denomination. We trust that he will prove a useful man in advancing the cause of apostolic Christianity. Bro. Scambler addressed the church when it met on Lord's day morning, June 7th. Bro. Campbell spoke on the following Wednesday. These brethren were on the coast for Conference. THOS. HAGGER.

FREMANTLE.—The twelfth anniversary of the S.S. took place on May 31st. In the afternoon there was special singing by the children, and T. Hagger gave a good address. Two ladies made the good confession. The services were continued on Tuesday, June 2nd, with a tea and public meeting. About 300 sat down to an excellent tea, and at 7.30 the public meeting commenced. The chapel was packed to the doors, and everything went off well. The singing by the scholars was interspersed with songs, recitations and dialogues. During the evening W. Vinnicombe, on behalf of the school, presented the superintendent with an illuminated address. Bro. Pallott presented F. J. Vanstan with a music-stand on behalf of the teachers. Last Sunday, June 7th, we commenced our new year. T. Hagger took charge of the Bible Class, at which there was an attendance of 25. The whole number at school was 175. J. A. SANTWYK.

SUBIACO.—H. J. Banks received a splendid welcome to Subiaco, a social gathering being held in his honor. The largest hall in the town was engaged for the occasion. There were between 500 and 600 present. The work generally is forging ahead. During the writer's absence of two months, there were more than 100 accessions. Since last report there have been 17 additions—12 by faith and obedience, and 5 by letter. Gospel meetings crowded out. The church has decided to extend its building 30ft. We want £200. Will the brethren respond? With Bro. Banks laboring here further success is assured. All donations will be thankfully received and acknowledged.

June 10.

C. A. G. PAYNE.

Queensland.

VERNOR.—We have suffered lately by having three removals, but we are steadily pushing onward. One confessed Christ on June 7th, to whom the right hand of fellowship was extended yesterday.

June 15.

O. ADERMANN.

Victoria.

BET BET.—On Thursday evening last (11th inst.) a Sunday School social was held. R. G. Cameron occupied the chair, and a lengthy programme of the usual order was given in a very creditable manner by the scholars and teachers, assisted by some friends. There was a very large attendance, and after refreshments had been served a very pleasant entertainment was brought to a close. R. G. C.

WILLIAMSTOWN.—Seven were immersed on Wednesday evening, when Bro. Peacock spoke to a large meeting. On Sunday evening the building was full and overflowing, and Bro. Peacock spoke to an attentive audience; at the close four decided for Christ.

June 22.

E. C. K.

SWANSTON STREET, MELBOURNE.—Last Lord's day was a day to be remembered. The Sunday School celebrated its 38th anniversary, and many friends of long ago came in for old acquaintance sake to spend the day. The morning meeting was rather unique. The members of the Sunday School had been invited to come to the Lord's day meeting, and they occupied the side seats, arranged in their classes, with whom each teacher sat. The usual

order of worship was observed, and the meeting was very impressive. Andrew Meldrum presided. The lessons read were Exodus 12 : 21-51, and 1 Cor 11 : 17 : 34. Leonard Martin, of Apollo Bay, an old time member of the Sunday School, read the Old Testament lesson, and P. B. McMaster, the present Superintendent, the New Testament lesson. H. D. Smith, of Fitzroy Tabernacle, was the speaker, whose theme was—"What mean ye by this service?" Bro. Smith invited the children to put that question to him, which they did, and he proceeded very beautifully and clearly to set out the comparison between the Passover feast of the Jews and the Lord's supper instituted by our Saviour to be observed by his followers. The address was most instructive to old and young, and Bro. Smith's thoughtfulness in preparing himself so suitably for the occasion was much appreciated. The afternoon was devoted to a special service, when James Johnston, the former preacher for Swanston Street, was present and addressed the school and friends on the topic—"Only a Pin." This was very much enjoyed. In the evening, Andrew Meldrum preached to an overflowing congregation on the theme—"Faithfulness." This was a grand discourse and eminently adapted to the needs of the audience. All the meetings were large, the best from that point of view to all preceding, and for interest and instructiveness were equal to any former anniversary celebration. R. L.

BERWICK.—Good meetings. Splendid interest in the Special Mission, although the weather is so wet. 12 decisions to date; others coming. The Church of England minister is leaving Berwick this week. I hear that the Presbyterian preacher is also leaving soon. Of course I would not say for one moment that the Mission has had anything to do with these removals. A. J. S.

MEREDITH.—Splendid gospel address by Bro. Potter last Lord's day evening, at the close of which two from the Lord's day school made the good confession.

June 22.

A. McKAY.

NEWMARKET.—On June 21st the Sunday School anniversary was held. F. M. Ludbrook addressed the church at the morning service, and also at 3 p.m. At 7 o'clock F. W. Greenwood preached to the largest audience seen in the chapel for many years, dozens having to go away, although the vestries were in requisition. A. W. S.

New Zealand.

MATAURA.—Last evening at the close of an address by A. H. Smith one young woman from the Lord's day School made the good confession. We also had the pleasure of receiving into fellowship one young woman who had obeyed the Master the previous week, also a sister from the church in Invercargill. At Gore we had an enjoyable meeting in the house of our Bro. and Sister Cubbin, when 13 sisters and 6 brethren met to break the memorial loaf and remember their Saviour. T. P.

South Australia.

GEORGETOWN.—We meet every Lord's day in our house. The time has surely now come for the Evangelist Committee to do something in the way of evangelising this district. Port Pirie, Crystal Brook, Georgetown and Laura might be grouped together and make a promising field for one or two evangelists. It seems a long time since the cause we advocate has made an advance on to new ground in this State. I want to commend the townships which

I have grouped together to the notice of the S. A. Evangelist Committee.

June 15

DONALD GORDON.

STRATHALBYN.—The school anniversary was a fair success, and despite wet weather we had good congregations. On Thursday evening, June 11th, we held our public meeting, when excellent addresses were given by J. Oakley (chairman), G. S. Bennett, J. E. Thomas and Bro. Ogilvy.

June 22.

L. H. CROSBY.

MILANG.—On June 10th a welcome social was tendered to G. S. Bennett, formerly of Fitzroy, Melbourne, who succeeds Bro. Thomas as evangelist to the churches at Milang and Point Sturt. Words of welcome were expressed by Bren. A. Gordon, Ogilvy, Crosby, Oakley and Thomas. A. W. Pearce spoke on behalf of Point Sturt, to which G. S. Bennett suitably replied. After partaking of light refreshment, a most enjoyable evening was brought to a close. S. H. G.

UNLEY.—Miss Annie Payne, eldest daughter of one of our deacons, has left us for Victoria. She will be much missed from the Young Women's Bible Class. Our sympathies go out to Mrs. Uncle and Bro. Martin in their serious illnesses. May the Lord soon raise them up. The Sunday School, thanks largely to J. Verco, is making excellent headway, and though the average attendance is about 200, there are 84 candidates for the coming Scripture examination. The attendances at the Lord's table are well maintained, and the offerings are increasing in amount. At the last meeting of officers six brethren volunteered to join Wm. Burford in forming a trust to hold the church property, and the necessary deed will soon be drawn up. This should stimulate the membership to renewed efforts to wipe off the church debt, now totalling £990. Bren. Macklin and Cribb are rendering valuable help with the services at Cottonville and the Home for Incurables.

June 21.

R. B.

NORWOOD.—Yesterday morning one was received by letter, one by obedience to Christ, and one was restored to fellowship. Good gospel service at night. A limelight entertainment was given in our lecture hall last Wednesday evening by Bro. Hannam, Superintendent of the Juvenile Rechabites.

June 22.

A. C. RANKINE.

Here and There.

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

—:—

FOREIGN MISSION SUNDAY, JULY 5.

At the new cause in Northcote, on Sunday evening, there were two confessions.

At the close of J. W. Baker's address at North Fitzroy, on Sunday evening last, there were three decisions.

Singers who are willing to assist at Sunday School Demonstration in the Masonic Hall please notice "Coming Events."

Bro. Mill, of Kalgoorlie, West Australia, is at present in Melbourne on his way to the College of the Bible, Lexington.

R. G. Cunningham, of the church in Oamaru, N.Z., has been on a few days' visit to Melbourne. He left yesterday for his home.

The Burwood Boy's Home Dorcas Rally will be held on Wednesday, July 1st, in the Swanston-street Lecture Hall, at 10 a.m.

Foreign Mission Sunday is on July 5th. Keep this date in mind.

One confession last Sunday night at the "City Temple," Campbell-street, Sydney.

T. Bagley reports fine meetings at Paddington last Sunday. At the Gospel invitation two young men confessed Christ.

On June 7th, at Geelong, one confessed Christ at the close of Bro. Hale's address. G. H. Browne took the confession of four last Sunday.

The Sunday School Union demonstration in the Masonic Hall, Collins-st., has been postponed from July 14th to July 21st. See Coming Events.

We have received for Seed Wheat Fund from Wingham church, N.S.W., 20/-; H. Edwards, 4/-; A Sister, 5/-; J. J. Black, 10/-; J. M. Goldsworthy, 5/-.

The Victorian Sisters' Executive are reminded of the meeting for Friday, July 3rd, at 2.30. At this meeting Mrs. J. A. Davies will give a talk on Foreign Missions.

The General Dorcas Committee will be glad to receive clean left-off clothing, men's garments especially. Any parcels left at Swanston-st. will be gratefully received and used to the best advantage.

The secretary of the North Adelaide church wishes us to say that it was Miss Sweetman, of Goolwa, who was received into the church there a few weeks ago, and not Mrs. Dearman, of Goulburn, as reported.

At the recent May Matriculation Examination, two pupils sent up for the first time from the Prahran College succeeded in passing, both gaining honors in English. One of them, Reginald Johnson, is a grandson of C. Johnson, of Corowa.

A Brother asks:—"Do any of our brethren in America use the title Reverend as a religious prefix to their names?" We do not know about the "religious" part of it, but that hundreds of our brethren in America use this title, and that hundreds more allow it to be used, is beyond dispute.

"Kindly accept my hearty congratulations on the complete success of the JUBILEE HISTORY. We all expected great things from you when you so generously undertook this great work. So far as I am concerned you have surpassed my highest hopes—binding, printing, photos and letterpress all excellent, and as near perfection as human things can be."—F. ILLINGWORTH.

We are planning to bring out a Home Mission Number of the CHRISTIAN on August 13th. We expect that this will be one of the finest numbers of the CHRISTIAN ever published, and will be one grand united plea for mission work in our own land. We have written to all the Home Mission Committees in Australasia. Keep this in mind.

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Dr. James Cook, of Bendigo, writes:—Sunday School Rally closes next Lord's day. Yesterday's attendance 175 reds, 136 blues, besides 60 children in the infant class. Total new scholars yesterday, 22 reds, 24 blues; total from the beginning, 135 reds, 128 blues. Bible Class attendance yesterday, 108. This rally ought to make a record for our State.

We have now in stock the 1st and 2nd Vols. of Rotherham's Emphasised Bible. The book has now been issued in one volume, so that naturally people do not want it in parts. But we have these books on our hands and are willing to send them, post paid, at 2/6 per. vol. They cost us 6/- per. vol.

The Sunday School Union having taken the Masonic Hall for the Annual Demonstration in July, it has been thought advisable to carry it through without asking the public to contribute either by ticket or collection, but make admission entirely free. Several brethren have voluntarily contributed towards defraying the expenses. Should you be in sympathy with the project and wish to help, contributions will be thankfully received and acknowledged by C. W. Mitchell, President, 524 Elizabeth-street, Carlton, or Leonard Gole, Secretary, 19 Bennett-street, North Fitzroy.

A Brother asks:—"If a brother, in company with the church to which he belongs, incurs a monetary liability extending over a specified time, and he afterwards finds it more convenient to meet elsewhere, should he go on helping to pay off that liability, or give the whole of his contributions to the church that he is meeting with, not having specified any sum to be given in the first instance?" As we see it this is simply a matter to be settled by the brother himself. We do not think that it partakes of the nature of fairness for a man to urge a church into debt, and without a very strong reason go off and leave it, but that a man is to be bound by a debt incurred by a church as a whole seems unreasonable. A man's money as we understand it should be largely devoted to the church where he holds his membership.

The thirty-eighth anniversary of the Swanston-st. school was celebrated on Sunday and Monday last. H. D. Smith gave a most excellent address in the morning, Jas. Johnston spoke at 3 o'clock to a large audience, and at night Andrew Meldrum preached to a crowded house on "Faithfulness." At the last two of these meetings the children, assisted by friends, brightened everything with their singing. Monday was the great day of the feast. At 7.45 the chapel was literally packed full, and a great programme was presented. The singing, reciting and dialogues were splendid. About the middle of the programme Andrew Meldrum, the chairman, on behalf of the teachers, presented A. R. Lyall with a number of books, in recognition of valuable services rendered this year and others in preparing the children for their parts in the programme. Much credit is due to P. B. McMaster and his band of workers for this great demonstration. The school has much increased in both numbers and efficiency during the past year. At about 11 o'clock one of the greatest Sunday School meetings ever held in Swanston-st. came to a close.

TEMPERANCE COMPETITIONS.—The first of these competitions, which will be continued monthly until the close of the year, took place on Tuesday, May 26th. The number of entries was 66, including competitors from the Fitzroy, Fairfield, North Fitzroy, South Melbourne, Swanston-st. and Ballarat schools. The town candidates competed at the Lygon-s

chapel, the adjudicators being Bren. Greenwood, Moysey and Pittman, sen.; those from Ballarat at the Dawson-st. chapel, Ballarat, the judges being J. B. Pearson, W. McAllan and C. M. Tompkins. The maximum number of marks obtainable was 100, distributed as follows:—Recitations: perfect memorising, 40; clearness of enunciation, 10; intonation and emphasis, 30; correct position and action, 20. Among the town competitors the following were the placed candidates:—Under 14, "Just Continuer"—Lillian Blanche Kettle, Swanston-st., 98 marks (medallist), 1; H. F. Hilda Webster, Swanston-st., 95 marks, 2; George Bartlett Woodgate, Fairfield, and Dollie Murphy, North Fitzroy, 93 marks, 3. 14 and under 18, "A 'Bus Driver's Story"—Alicia McMillan, North Fitzroy, 98 marks (medallist), 1; Emily Steane Woodgate, Fairfield, 94 marks, 2; Isabella Fletcher, North Fitzroy, 93 marks, 3. 18 and under 25, "A National Evil"—Ruby Olive Madeline Gole, North Fitzroy, 97½ marks (medallist), 1; Crina Clipstone, North Fitzroy, 96 marks, 2. At Ballarat the same selections were given, with the following results:—Under 14—Isabella Reid, 96 marks (medallist), 1; Tom Vanstan, 87 marks, 2. 14 to 18—Rebecca Turnbull, 89 marks (medallist), 1; Daisy Franklin, 82 marks, 2. 18 to 25—Louie Franklin, 86 marks (medallist). The address competitions lapsed for want of entries.

F. Pittman gets after us again in the following fashion:—"Permit me to point out that in your reply to my letter published in the issue of June 4th your comparison of Hindmarsh subscribers for 1900 and 1903 is very misleading. The fact remains that 'there has been a decided increase of subscribers since we have published our monthly periodical.' You evade the point at issue by saying that 'in 1900, in Hindmarsh, we had for part of the year 39 subscribers, we now have 28.' 'The whole truth' is that in 1900 we commenced the year with 24 subscribers. I started my monthly paper in July of that year. After your special offer as the year advanced, the number increased to 44. This was a big advance on the previous year, when only 19 started, and 9 came in afterwards. The following years, the numbers have been:—In 1901, at commencement 30, in all 44; in 1902, at commencement 29, in all 32. Our agent tells me that when the price was raised to 6/- per annum the work of getting new subscribers was much harder. We have commenced this year with 30 subscribers, a larger number, our agent informs me, than he remembers having hitherto been secured at the start of any year except that of 1901, when the number was the same. I am aware that you have, in times past, encouraged local church papers, which is another reason why I think, Bro. Editor, that you did not help on your good cause by your statements in the issue of the 21st ult." Just where the "decided increase of subscribers" comes in we will have to leave to mathematicians like Bro. Pittman to work out; we can't see it. The "big advance" in 1900 at close of year was due to the fact that we offered the paper for nearly five months for 1/-, and not to any influence of Bro. Pittman's paper. At all events the numbers suddenly dropped when the 1/- offer expired. The rise in the price of the paper no doubt affected it in some places, but we closed that year with a larger list of subscribers than we had ever had before, and which has been gradually increasing ever since. Whether we helped on our "good cause" by our statement we do not know, but it was our conviction at the time and is still.

NOW READY!
Jubilee Pictorial History of the Churches of Christ in Australasia.

Obituary.

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

ROBERTS.—We regret to chronicle the sudden death of one of the aged pioneers of the cause of our Lord in Australia—William Roberts, of Petersham, New South Wales. On Wednesday, May 27th, the old man, full of vigor and energy, sound in body and mind, left his home for Sydney. He attempted to cross the railway line at Petersham, but a fast express train for Parramatta dashed through, and before he had time to escape he was caught by the engine, thrown against the signal box, and instantly killed. He had attained the ripe old age of 82 years, and was apparently in the best of health. He was born in Llan-fair-fechan, Carnarvonshire, North Wales, seven miles from Bangor. He was a typical Welshman, a man of "strong faith in God," and one who believed also that "God helps those who help themselves." He emigrated to Australia in 1850, and settled in Melbourne. He began business as a builder and contractor, and afterwards removed to Warrnambool, where, in partnership with Mr. Price Williams, he had a large business. After ten years he returned to Melbourne, and devoted his attention to the manufacture of agricultural implements. He was an inventor, and patented quite a number of improvements in these things. In conjunction with the late J. A. Davies, he introduced into N.S.W. the first steam thrashing machine. In 1868 he became interested in mining, and for the remainder of life was principally occupied in the erection of mining machinery. As an engineer he was highly esteemed, and had patented quite a number of gold-saving appliances; at the time of his death a new model was just finished. For the past fifteen years he resided at Petersham. As far back as 1833, when quite a lad, he became deeply interested in religious questions, and followed the old Welsh preachers about in his native land. When 12 years old he was aroused to conviction of sin by a sermon on "Resist the Devil," but being brought up in the old Calvinistic school of theology he put off decision for Christ, as he was taught to believe in the doctrine of election. He said, "If I am one of the elect God's Spirit will reveal it to me, and why need I worry?" However, he was uneasy, and began to read his Bible for himself, and formed his own conceptions of the gospel plan of salvation. In this state of indecision and longing for truth he arrived in Melbourne. Our brethren were meeting in the old Mechanics' Institute, Collins-st., and Robert Service was the preacher. One Sunday night he strolled in, and was pleased at the whole service. "Why," he said, "these are the very people I have been seeking for years." He was immersed by Robert Service in the year 1854. He continued in membership at Swanston-st. for some time, and I have had delightful fellowship with him, chatting about the old pioneers and the struggles of early days. He talked much about Bren. Service, McGregor, Lawson, Earl, Davies and others. In 1866 he married his present wife (she was immersed in 1865 by W. McGregor), and leaves six sons and one daughter to mourn their loss. Though a member with us at Petersham only for the past eighteen months, he has been a source of encouragement and help to me in my work here, his forty-nine years of church fellowship having taught him many lessons. His special business calling necessitated much travelling, and he has left many friends in Warrnambool, Ballarat, Melbourne, Bendigo, Bathurst, Sydney, Brisbane and other places. He was, I believe, the last of that faithful band that met in the Institute,

and I rejoice to know that his last year of service was full of joy to himself. He was not a "platform" man, but was a very active and zealous worker for the Master, by the wayside, in the shop, and in the home. Loyal to God's Word, and very strong in his convictions of truth, he was one of the kind of men that we so urgently need to-day—men who will DARE to be Christians, dare to be true to the Word, dare to say, "I am a member of the church of Christ," and own no other creed than God's Word. We laid his body to rest on Friday, May 29th, in the Rookwood Cemetery, in the presence of many friends, in the sure and certain hope of a glorious resurrection. He has gone to be with Christ. "Absent from the body, present with the Lord." On Sunday, May 31st, the chapel was crowded at a memorial service, when we preached on the words, "There is but a step between me and death," urging all to be ready.

Petersham, N.S.W.

A.E.I.

Coming Events.

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

JUNE 28 & 29.—Preston Sunday School Anniversary will be held in the Bradford Hall, High-street, 29th, Demonstration by scholars and distribution of prizes. Tea-meeting at 6.30.

JUNE 30.—Temperance Competitions. Entries, with Entrance Fees of Candidates from North Melbourne, Brunswick, Ascot Vale, Newmarket, Footscray, Williamstown, Cudee, Geelong, and Castle-maine Schools, who intend competing at the Address and Recitation Competitions, to be held on July 21st, 1903, must be in my hands not later than Tuesday, June 30th. THOS. GOLE, Hon. Sec., 41 Rowe-st., North Fitzroy.

JULY 1 (Wednesday).—Grand Public Welcome Meeting to A. R. Main in the chapel, Paisley-street, Footscray, at 8 p.m. Good Speakers. Special Singing. Don't miss this meeting.

JULY 1.—NOTICE TO SINGERS.—As the Sunday School Union have decided to hold their Annual Demonstration in the Masonic Hall, Melbourne, I will be glad if all members of the Jubilee Choir (13 years and upwards) will attend a full rehearsal in the Lygon street Chapel, Wednesday Evening, July 1st, at 8 o'clock. Will singers that have copies of music and words please bring them.

NAT HADDOW.

JULY 3rd.—United Sisters' Prayer Meeting, Friday, July 3rd, Swanston-street Lecture Hall, 3 till 4 o'clock. All sisters invited to be present. At this meeting Mrs. J. A. Davies will give a talk on Foreign Missions.

JULY 5.—FOREIGN MISSION SUNDAY.

JULY 5 & 7.—North Melbourne Sunday School anniversary will be held on Sunday and Tuesday, July 5th and 7th, being postponed from usual date on account of mission, etc.

JULY 8th.—(Wednesday.) The Third Annual Demonstration and Social of the South Melbourne Band of Hope will be held on the above date. Mr. H. Mahon will give an address. His subject will be—"Facing the Sunrise." Admission, Adults 6d.; Children, 3d.

JULY 12 & 14.—Croydon Church Anniversary on Sunday. Tea and Public Meeting on Tuesday. Admission, 1/-; Children, 6d. Public Meeting only, Silver Coin.

JULY 12 & 15.—The anniversary of the Williamstown Sunday School will be celebrated on the above dates in the Mechanics Institute, close to Beach Station. On Sunday afternoon and evening, and on Wednesday at 7.45 p.m. Special singing, action songs and dialogues by the scholars; addresses, etc. Hearty welcome to all.—J. H. OCCO, Sec.

JULY 21.—Sunday School Union Demonstration, in the Masonic Hall, Collins-street. Special programme in preparation by Schools. The Jubilee Choir will repeat the successful performance of the great Town Hall gathering. Do not forget the date. All seats free. No collection. L. GOLE, Sec., S.S.U.

IN MEMORIAM.

MOORE.—In loving memory of J. H. Moore, the dearly loved husband of Lillie Moore, who died the 14th June, 1899.

We've seen the morn together, love,
Oh! in the perfect day,
The hand divine that parts us now,
Shall wipe all tears away.

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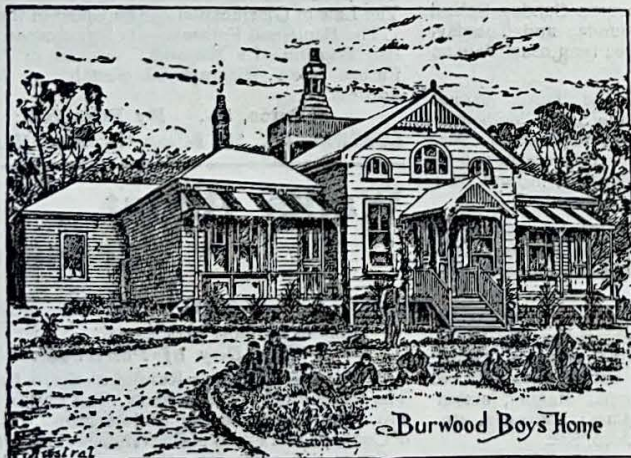
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As an Earthling.

BY HATTIE A. COOLEY.

PART II.

CHAPTER II.

A NEW ACQUAINTANCE.

"Heaven from all creatures hides the book of fate,
All but the page prescribed their present state."

The service at Oldham was over. Roy Hastings had preached his first Thanksgiving sermon, a sermon aglow with love and gratitude, welling up, as it did, straight from the speaker's heart.

Sitting as an honored guest between May and Roy's father, Grayson had listened to it, and, as he listened, he had thought of many things. One scene in particular kept coming up vividly before him—it was Roy as he had found him that morning facing the sorrowful results of yielding to temptation. Yes, it was a good thing to live—for all the pain of it. The blessedness of being helpful compensated for the rest, Grayson told himself; for the sake of life's opportunities, he could bear his lot—nay, verily, more than that, on this Thanksgiving Day he was truly glad and thankful that he lived. But could he have looked on a little way into the future, the scales might not have tipped so readily to his conclusion. Like the mystic circles in a secret brotherhood, there are degrees and degrees of joy and suffering. The novice upon the threshold may have a thousand fancies regarding the solemn mysteries farther on, but he never knows until the time comes when, by actual experience of them, he learns, one by one, each secret for himself. Grayson was at the threshold, but he did not know.

Following the close of the service, Grayson had noticed with generous pleasure how cordially the people greeted Roy, although, as May stooped over to whisper with wifely pride, many of them were members of other congregations, who had come to join in the union service.

They had walked back to the little residence together, he and Roy, arm in arm, just as they used to go along the familiar path across the flats, and all the way Roy was talking of his work, his prospects and his plans.

And now they were seated around the table. The only guest beside Grayson and Mr. Hastings was the lame woman from the next house, who had hobbled over and kindly volunteered to sit in May's kitchen and watch the oven for her, and she had tended his turkeys with so much care and basting that, May laughingly told her, he was success itself done brown, and the credit belonged to her.

Roy declared it was a pity to spoil the looks of such a handsome bird. He had taken up the carving knife and fork ready to commence operations. "Ladies and gentlemen, this is my first attempt," he said; "be so good as to turn your heads," and with much pride and considerable awkwardness he through the trying pause which followed, happened, most fortunately as he thought, to

recollect a bit of news that he had neglected to mention, and he made haste to speak of it. "I think I did not tell you that Mrs. Hunter is expecting her niece to spend the winter with her," he said, addressing himself to May; "she was to come some time to-day, I believe."

Before May could speak, the lame woman, who had looked up suddenly with keen interest at Mrs. Hunter's name, broke in, exclaiming: "Well, now, I do wonder if it ain't Gertrude Deering."

Grayson replied that he was not sure about the name, but he had the impression that Mrs. Hunter called her Gertrude.

"It must be," the woman said; "I never heard as Mr. Deering had but that one sister." "Then you are acquainted with her?" said May.

"Good land! yes; I lived neighbor to the Deerings before I came here. He did have quite a bit of property to begin with, but he wasn't much of a worker, and they lived it up; it wouldn't have lasted nowhere near as long as it did if she hadn't been such a worker and such a dreadful close manager. She was as nice a woman as ever lived—Mis' Deering was—too good for him, I always thought. He was mortal proud and high-strung; and Gertrude's like both of 'em in some ways. She's got her mother's ambition, and she's proud and high-spirited, for all the world just like her father. It 'most killed her when her mother died. And then, you see, they were getting poorer all the time, till, actually, I don't suppose there was fifty dollars left after Mr. Deering's funeral was paid for, a year ago last spring. And Gertrude always seemed to think the world of her father, too, if other folks didn't. And then, working so hard while she was keeping house for him, trying to study and all, and taking care of him at the last, and the trouble and knowing she hadn't a thing to help herself with, and no home, neither—why, she's just all used up. I think it was a burning shame that her aunt didn't take her right home with her in the first place; well off as they are! That girl's been going from pillar to post ever since her father died, working for her board, and studying fit to kill herself to get so she could teach; and half the time she hadn't ought to have been out of her bed. My sister was telling about it just last week when she was up. And she said she shouldn't be surprised if

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Gertrude wasn't able to do a thing all winter, she looked that bad!"

Grayson remarked that he remembered hearing Mrs. Hunter say that her niece was an invalid. But he did not mention the fact that Mrs. Hunter had said it half complainingly, half sneeringly, as though she herself were the one to be pitied for being so unfortunate as to have such a niece; and as if, somehow, the girl were to blame for her ill-health, her poverty, her homelessness; in fact, for her very existence. It had been quite evident to Grayson that Mrs. Hunter had not been overfond of her brother's wife. Indeed, she had gone so far as to tell him that the girl's mother had been a mere nobody; respectable, of course, but so much her husband's inferior; and she had said it as though the girl were concerned in some mysterious way with the blame of this, too.

"Yes," the woman went on, "my sister said she was that thin and hollow-eyed, she looked perfectly dreadful crawling around; she was bound and determined to be up and dressed every day so she wouldn't have to be waited on. She always was kind of peaked and sallow. To tell the truth, I don't believe she ever was overly strong. And she's got such awful big black eyes, she must look enough to scare a body now; her mother had just exactly such eyes. Mis' Deering was an awful nice woman, and Gertrude's a nice girl. I declare! I do hope her aunt'll be good to her. I have my doubts, though. I tell you, a woman that would be slow to offer her a home ain't liable to make her any too welcome."

"Mrs. Hunter was always very nice to Nell and me," May said, "but, of course, it might be quite different if one were a dependent in her home."

(To be Continued.)

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