

# THE Australian Christian

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## New South Wales Conference.

On Good Friday, at the Enmore Tabernacle, the 24th annual Conference was held.

The opening devotional service was led by T. W. Smith, of Paddington. G. H. Browne, of Belmore, delivered an inspiring address.

S. G. Griffith, President, took the chair at 10 a.m.

The roll call of delegates showed representatives were present from 21 churches.

The minutes of the previous Conference were read and confirmed.

There was a very large attendance of country visitors, and fully 50 interstate brethren and sisters. These were cordially welcomed. Jas. Manning, of S.A., G. Spaulding, of Tasmania, J. Colvin, of Queensland, H. Smith, of N.Z., and E. Davis, of Victoria, responded for their respective States.

Letters of greeting were read from the Home Mission Secretaries of W.A., S.A., Vic., Sisters' Conference, N.S.W., Queensland, and D. A. Ewers.

Bro. Griffith delivered a rousing and inspiring address upon the theme "The Call of the Highest." (a) The parties called; (b) The exalted employment offered; (c) The present pressing call. It was resolved unanimously that the best thanks of the Conference be tendered to him for his able deliverance.

The obituary report, showing 24 deaths for the year, was read by A. E. Illingworth, and special reference was made to the death of Sister Nora Price, eldest daughter of Alan Price, just on the eve of Conference. A resolution expressing the sympathy of the Conference with Bro. and Sister Price was carried.

The reports of the Home Mission Committee and recommendations made were discussed seriatim and progress reported, each of the clauses being adopted.

In the afternoon the devotional services were led by J. Fox (Lilyville).

The representatives of each of the country churches were allowed five minutes to speak of the work in their respective fields:—North Sydney, J. Colbourne; Erskineville, H. G. Payne, T. Martin; Belmore, G. H. Browne, W. A. Smith; Hurstville, F. T. Winks, J. Livingstone; Lismore, F. T. Saunders, W. H. Jeffries; Wagga, F. B. Hayes; Manning River, W. J. Williams, J. Saxby; Merewether, J. Fraser; Inverell, W. Uren; Corowa, W. Waters; Auburn, W. Clay; State Evangelist, T. Hagger.

A resolution of appreciation was carried respecting the excellent work of Bro. Hagger (State Evangelist).

The distribution of the speakers was very good, and the time-keeper (E. J. Hilder) kept strict watch on the minutes.

The discussion of the financial clauses of the report was not very animated, but the passivity of the brethren was taken to be an endorsement of the aggressive policy of the retiring Committee's work, in spite of the Dr. Balance.

The election of officers resulted as follows: PRESIDENT.—G. T. Walden (Enmore).

VICE-PRESIDENT.—J. Stimson (City Temple).

SECRETARY.—T. C. Walker (Marrickville). ASSISTANT SECRETARY.—A. W. Shearston (Paddington).

TREASURER.—C. J. Lea (Mosman).

An expression of the excellent services of J. Stimson as Treasurer for many years was placed on the records of the Conference by resolution and hearty acclamation.

HOME MISSION COMMITTEE.—G. Arnott (Paddington), J. Clydesdale (Petersham), S. G. Griffith (City Temple), E. J. Hilder (Enmore), A. E. Illingworth (Paddington), G. Stimson (Canley Vale), L. Rossell (Petersham).

FOREIGN MISSION COMMITTEE.—A. Brown (Petersham), J. Colbourne (North Sydney), J. Clydesdale (Petersham), E. Gole (Enmore), S. Gole (Mosman), A. W. Shearston (Paddington), G. T. Walden (Enmore).

TEMPERANCE COMMITTEE.—H. G. Payne (Erskineville), F. Willis (Enmore), T. Morton (Erskineville), J. W. Logan (City Temple), F. Goode (Petersham), J. Clydesdale (Petersham), G. T. Walden (Enmore).

BIBLE SCHOOL COMMITTEE.—F. Willis (Enmore), F. Steer (Enmore), W. Stephens (Paddington), G. Stimson (Canley Vale), S. G. Griffith (City Temple), F. Burcher (City Temple), E. Jeffrey (Enmore).

FUTURE WORK.—It was resolved to endorse all the recommendations of the Home Mission Committee, as per report, the motto being "600 souls for Christ and £1200 for Home Missions this year."

There was a disposition to get off on to side-tracks by some of the speakers in the belittlement of the sects, which might have been avoided, but otherwise there was not a discordant note all day, and the business was carried through with promptness and good spirit. Time was wasted in the election of officers which could have been more profitably employed, and the incoming Committee will doubtless seek to alter this next year to advantage.

The "The Church Building Extension Fund" was started with three offers of £10 each from L. Rossell, J. Stimson, J. W. Cosh.

A sub-committee consisting of W. W. Macindoe, L. Rossell and G. T. Walden was appointed to solicit contributions and report in due course.

The attendance in the afternoon was the largest ever seen in New South Wales, and the large number of sisters was a distinct feature of the occasion.

The tea and luncheon were over-crowded, and the sisters were fortunate to supply the needs so satisfactorily, their estimate being exceeded by not less than 150 at tea.

THE EVENING HOME MISSION DEMONSTRATION.—Enmore Tabernacle seats about 1000 people. This year a big platform to accommodate 200 singers was erected in addition, and yet folks were unable to get sittings. This is far ahead of anything hitherto seen here for Home Mission night. The united choir was good, and Bro. Tingle and Bro. Rankine deserved all praise for their efforts and arduous labors.

The speakers were F. T. Saunders, of Wagga, W. J. Williams, of Taree, and T. Hagger, the latter of whom spoke on the subject of "The Paramount Importance of Home Missions to N.S.W."

The annual offering reached £175/11/2 in cash and promises.

It was an inspiring day altogether, and the influence of the meetings should long abide with us.

### SATURDAY.

At 2 p.m. the business was resumed.

Bro. Uren (Inverell) led the devotional exercises.

The reports of the Foreign Mission Committee, Temperance Committee and Bible School Committee were all freely discussed.

Resolutions affirming undying hostility to the liquor traffic were adopted, also in approbation of the social reform legislation of the Government.

The debate on the Bible School report was the most lively and animated throughout the Conference. The speakers one and all deplored the lack of attention given to the Sunday Schools. Advocates were found for all the latest up-to-date methods, and generally the debate was instructive and good.

Votes of appreciation and thanks were carried to the sisters, President and retiring Committee, the united choir, and the Federal Secretary (A. E. Illingworth).

At 5 p.m. the business closed, all agreeing that we had reached a higher level than heretofore.

**CHILDREN'S DEMONSTRATION.**—This year a large hall (Protestant Hall) in the City was secured for the annual Children's Rally. It was full, and the interest in all the items enthusiastically manifested. Bro. Hagger spoke well upon his theme, "The Boy," showing the necessity, to "save and train our boys." The collection was over £8, quite a surprise for the Committee.

**CONFERENCE SERMON.**—Sunday, April 11, Enmore Tabernacle was nicely filled at 3 p.m. to hear H. J. Banks, of Subiaco, W.A., deliver the annual address to delegates and friends. Our brother had only arrived a few hours before by the express train, and was weary and tired, yet he delivered in good voice and with great oratorical power a well prepared and beautifully expressed discourse upon the position of Christ in the Christian system, under the title of "A Call of To-day." He traced in a graphic manner, and with much sympathy, the purpose of God in Jesus Christ throughout the centuries of the past, and incidentally the establishment of his church on earth, as an essential part of the divine scheme of redemption. In his peroration he pleaded for loyalty and fidelity to Christ as "the call of to-day," and urged all present to enthroned Christ as Lord in their lives. It was clear from the attention given by the audience, and the many expressions of thanks, that our brother had struck the right key-note. This message will live and bear fruit. Bro. Griffith presided, A. E. Illingworth read the lesson, and J. G. Tingate led the congregational singing. The service was very uplifting, and some said they wished it had been prolonged.

If the enthusiasm and success of the State Conference may be taken as an index to the Federal and Centennial Conferences, the New South Wales brethren can consider themselves greatly blessed by having such an opportunity for fellowship with brethren of like faith and order, near and far.

On Sunday, in all the churches, visiting speakers were given the privilege of addressing large and sympathetic meetings.

## N.S.W. Conference Notes.

A.E.I.

Not one discordant note heard all day on Friday. How's that for good?

G. H. Browne delivered a fine exhortation at the opening devotional service.

"The one-man ministry is the 'bugbear' of all churches wherever introduced." F. T. Saunders.

"Bro. Hagger is the man for a good mission," said one of the country speakers. (Loud applause.)

The verdict of the Conference—S. G. Griffith made a good chairman. He was brief, bright and breezy.

The congregational singing this year throughout the day relieved the monotony, and ought to be encouraged more.

"When you got hold of me, you got hold of the worst fellow in Auburn." The testimony of one of the converts in the Auburn tent mission.

"There's a greater sale to-day of the small pocket Testament than the old family Bible," said Bro. Clay, when urging folk not to be ashamed to show their colors.

The mottoes hanging on the walls of the Tabernacle at Enmore presented a fine appearance, but they might have been more widely distributed with better effect.

"Aren't you proud you are a Campbell-ite?" said a brother to J. Fraser, and he replied, "No! No! I'm proud that Alex. Campbell was a Christian, and therefore my brother in Christ."

At last, and for the first time, we have had a chorus worthy of the State. Well done, Bro. Rankine and Bro. Tingate! The "Musical Union of N.S.W." ought now to become an established fact.

In speaking on the proposed building fund one brother declared that "a committee to manage this fund should consist of business men, not evangelists." Evidently he had not much faith in the business ability of the men who spend all their time in the proclamation of the word, and the organisation of much of the work of the brotherhood.

## Victorian Sisters' Conference.

### Jottings.

The collection was £4/16/10½.

Essayist for next year, Mrs. H. G. Harward.

Mrs. C. L. Thurgood's message was read by Mrs. McLellan.

We were pleased to receive greetings from Sister Mrs. Dickens, senr.

Through the kindness of Mrs. Davies, the platform was decorated with beautiful pot plants.

The Hospital Visitation report was short, but it means a lot of work done, and many sick ones cheered.

Mrs. Champlin, of Collingwood Kindergarten Centre, gave an address on Kindergarten methods of working.

Three gentlemen from the Bible College acted as scrutineers, and performed their work well. Thanks.

We missed Sister Mrs. Gouldthorpe, of Cheltenham church, who has been at 23 Conferences. She sent a nice letter of greeting.

The "H. and C." Committee, assisted by volunteers, provided an appetising tea. The Conference is grateful to them for their unselfish efforts.

Greetings were received from South Africa, Mrs. G. B. Moysey, W.A., Mrs. Maston, Sydney, South Australia, New South Wales and Western Australian Sisters' Conferences.

The Conference is indebted to Madame McClelland, who took the place of two who were absent through illness. Her singing of "Vital Spark," after the obituary, will not soon be forgotten.

The sisters had a fine gathering; 68 delegates from city, and 16 from country churches in attendance at the morning session. The building was uncomfortably full at night, when 39 churches answered roll-call.

The obituary prepared by Miss Heinzie was sympathetically read by Miss Lawson, telling of 30 of our sisters having "entered into rest" this year. The name of the late Mrs. Quilliam was inadvertently omitted.

Mrs. Telenius, of Nelson, N.Z., responded (on behalf of visiting sisters) to the President's welcome. As Miss Dickens, she was one of the first Secretaries of Sisters' Conference. Mrs. Dumbrell, President of South Australian Sisters' Conference, also responded.

### The Conference.

The morning session of the twenty-fourth Sisters' Conference began at 10.30, Mrs. W. Forbes, Nth. Fitzroy, leading devotional.

Letters of greeting to be sent to Centennial Conference, English sisters, and sisters on F.M. fields.

The ballot for new officers and committees was as follows:—President, Mrs. E. Davies; Vice-Presidents, Mrs. Chown, Mrs. F. M. Ludbrook; Treasurer, Mrs. B. J. Kemp; Secretaries, Misses Hill and Rometsch. HOME MISSION COMMITTEE.—Supt., Mrs. J. Pittman; Sisters Craigie, Forbes, Haddow, Harward, Huntsman, Kelson, F. A. Kemp, Millis, McLellan. DORCAS.—Supt., Mrs. Craigie; Sisters Cousins, Davies, Haddow, Haldsworth, F. A. Kemp, Kettle, McColl, McLellan, Walker. KINDERGARTEN. Mrs. Davies, Mrs. J. Haddow, Mrs. J. Sharp, Misses Jerrems and Allan. FOREIGN MISSION.—Supt., Mrs. F. M. Ludbrook; Sisters Mrs. R. Lyall, Mrs. P. Pittman. HOSPITAL VISITATION.—Supt., Mrs. W. C. Thurgood; Sisters Cameron, Green, Jerrems, Petchey, Morris, Walker. TEMPERANCE.—Supt., Mrs. Sharp (Footscray); Sisters Cameron, Hagger, Huntsman, Millis, Nightingale. PRAYER MEETING.—Supt., Mrs. Trinnick; Sisters Forbes, Harward, Kelson, Potts, Sharp.

After discussion it was resolved to leave the question of Helpers' Bands and appointment of organising secretary to the incoming committees to deal with, and report to next Conference.

It was also resolved to form a by-law, that any member absent from three Executive meetings without an apology be considered to have resigned, the same rule to apply to those on Committee.

The afternoon devotional was led by Mrs. Harward.

The Home Mission report told of £250 collected by sisters during the year, £3625 since the sisters first started the penny-per-week fund.

The essay prepared and read by Mrs. J. Cook was entitled "The Power of Love."

The following visitors were present:—

Sisters Dumbrell, Cheeseman, Griffith, S.A.; Miss Thompson, India; Mrs. Telenius and Mrs. Dickson, N.Z.; Mrs. Ray, South Africa; Mrs. and Miss Shaw, Moree, N.S.W.; Miss Jenkin, Miss Bell, Horsham; Mrs. Oram, Miss Hovey, Brim; Mrs. and Miss Jolly, Miss Franklin, Mrs. Sage, Ballarat; Mrs. Whiting, Miss Warrnambool; Mrs. Archer, Mrs. Millar, Mrs. Bentleigh, Warragul; Mrs. Scurrah, Buninyong; Mrs. Wilson, Stawell; Misses Gaylard, Best, Stephens, Mrs. Lang, Colac; Mrs. Benn, Kaniwa; Mrs. Christopher, Mrs. Edwards, Geelong; Mrs. Cook, Mrs. Munsell, Mrs. Marrows, Bendigo; Mrs. Marfleet, Yarrawalla.

## RESOLUTIONS.

1. That thanks from this meeting be sent to Swanston-st. and Lygon-st. church officers for the use of their buildings, and to the Editor of the AUSTRALIAN CHRISTIAN for giving us space to report our meetings monthly.

2. That sisters do all in their power to support our Kindergarten work, both financially and by personal effort.

3. That we make it a matter of conscience not to deal with grocers who are licensed; or to patronise cafes or restaurants which sell drink.

4. That we endeavor in this Centennial year to do more personal work in the winning of souls for Christ, and in the instruction of our new converts in the great plea for which we stand.

5. That realising the great power of the written word, we make more use of our distinctive literature, and endeavor to secure the wider distribution of our own papers, tracts and books.

6. That we earnestly pray for a deeper spiritual life in the churches and encourage the spirit of incessant and prevailing prayer.

Committee (F. HUNTSMAN.  
L. J. LYALL.  
N. PITTMAN.

## FINANCIAL STATEMENT.

CONFERENCE, 1908.

## RECEIPTS.

Balance from Executive, year ending March, 1908 ..	£1	2	10
To Dinner and Tea Fund ..	10	4	6
Collection Sisters' Conference ..	6	14	2
Sisters' Tea ..	6	6	6
Friday, Dinner and Tea ..	22	11	5
Saturday, Dinner and Tea ..	8	12	9
Goods Sold ..	0	18	1
	£56	10	3

## EXPENDITURE.

Catering ..	£32	17	10
Austral Printing a/c ..	12	9	6
Secretary's a/c, Postage, etc. ..	3	5	8
Hire of Knives and Forks ..	0	12	6
Labor, Friday and Saturday ..	3	7	0
Wood, 6/3; Sundries, 4/3 ..	0	10	6
Balance ..	3	7	3
	£56	10	3

## EXECUTIVE STATEMENT.

YEAR ENDING MARCH, 1909.

## RECEIPTS.

Balance from Conference, 1908 ..	£3	7	3
Collections, Sisters' Executive Meetings ..	8	18	11
	£12	6	2

## EXPENDITURE.

Austral Printing a/c ..	0	11	6
Foreign Mission Fund ..	2	1	0
Home Mission Fund ..	1	0	0
Hospital Visitation Committee ..	2	0	0
Sister in Need ..	1	1	0
Kindergarten Table ..	1	0	0
Gift and Calendars to Missionaries ..	1	4	3
Labor during Year, and Xmas Box ..	2	0	0
Sundries ..	0	5	2
Balance in hand ..	1	3	3
	£12	6	2

## SPECIAL HOME MISSION RALLY.

OCTOBER, 1908.

## RECEIPTS.

£128 12 9

## EXPENDITURE.

Expenses, Rally Tea, etc. ..	28	1	9
Handed to Treas. Vic. H.M. Fund ..	100	11	0
	£128	12	9
Examined and found correct, ROBERT LYALL, ALICE M. KEMP, Treas. LOUIE ROMETSCH, Asst. & Fin. Sec. 3/4/09.			

## PRESIDENT'S ADDRESS.

There is an old legend which tells of Christ in heaven, after his sojourn on earth. He is represented telling an angel what he did in that short earthly life, what his life and death meant; the angel listened with rapt attention, and asked to whom this glorious work of bringing sinful men to the knowledge of God was entrusted; the Master's reply was, "To men." The angel was amazed, "Why were we not chosen?" he said. "Because the Father willed it so." The answer was enough for the Master, and the angel; surely it is enough for us. Are we faithful to this high trust? We know by experience that nature has hidden forces brought to light only by man's thought and endeavor. The powers are there, but men must learn to use and control them. So in the world we call spiritual, there are great hidden forces, but we are not the toys of these forces, but in the hands of One who takes our point of view, of One, infinitely majestic though he is, who deems our life struggle real, sees the tears in it—in a word, "There is a beating heart behind spiritual phenomena." Life is not all pain, and we are here with God's help to bring in the joy of living, and slowly, but most surely, to rout the pain. Life means a great sphere of work—a great means of self-discipline, of the building of character. Heaven is above us, but at our feet are the steps by which we climb to it—the days and years which we are to sanctify by the self-denial which is the truest self-realisation. Who that has had a glimpse of the heavenliness, but desires a fuller vision? The power for this is not handed down; it is the product of love, sorrow, struggle, and unceasing effort. Love must be the controlling principle of all ethical conduct. God is love. What but his love inspires the two-fold sentence, "Thou shalt love the Lord thy God with all thy heart, with all thy soul, with all thy might, thou shalt love thy neighbor as thyself"? If we fold our hands and shut our eyes, content with the hope of saving our own miserable souls, we close this vision of God, not only to ourselves but to others.

There is a beautiful story told in a book called "The Road Mender" of an old organ-grinder. He was a hard drinker, a hard swearer, a hard liver. One day the organ-grinder happened to be sober, and a dirty little child came who clung to his empty trousers leg. He had lost a limb years before. He shook her off with a blow and a fore. The child trotted dismally away. It curse. The child turned, ran back, and held up a dirty face for a kiss. Two days later the old man fell under a passing dray which inflicted terrible internal injuries on him. They fished him up in the hospital, and he went back to his organ-grinding, taking with him two friends—a pain hard to bear, and the memory of a child's upturned face. Out-

wardly he was the same, save that he changed the tunes of his organ for the jigs and reels children delight in, and stood patiently playing them in child-crowded alleys, where pennies are not as plentiful as elsewhere. He continued to drink; it did not come within his code to stop, but he rarely if ever swore. He told me this tale through the throes of his anguish as he lay crouched on a mattress on the floor, and as the grip of the pain took him he tore and bit at his hands, until they were maimed and bleeding, to keep the ready curses from his lips. He told the story without any explanation, but on his epitaph you might have written, "He saw the face of a little child, and looked on God."

Scientists have made great strides, showing that material long considered waste and useless could be made into saleable and useful commodities. Is it not time that we began to think that human life should not be squandered, that we have in our midst lives we call wasted and useless, our criminals, our stunted children, the human derelicts floating about our cities, the women who live by shame, all wasted human material, and we stand by apathetically, and moreover children growing up to take their places? Let a child be cradled in the gutter, nursed in wickedness and wretchedness; let wickedness be its playfellow, teacher and friend, and what do you get? The prisons will tell you. If the same child grows up surrounded by decency, you will have a decent child and later a decent man. There are thousands of children developing towards crime. Let us try to stop the leak, and work so that all this human waste will be brought to an end. From our limited point of view those old in sin are almost hopeless. Thanks be to God there is love for all. No outcast from the Father's heart, who will have all men to be saved, but with the children there is hope now. To try to save them we have Free Kindergartens, and through the love shown to children we win our way to the parents, that they through righteousness will see God. "A little child shall lead them."

The most characteristic and most essential service of God is the service to our fellow men—the life of active and social righteousness. The life of redeeming and regenerating love, the life of beneficence and of justice. Lives lived as a continuous self-dedication to God render him the highest and purest service. We need and can render no service to God for his sake and benefit; all our service is for our own sake and benefit. He needs not our worship and praise, but it is good for us to worship and praise him. He needs not our prayers in order that he may remember us or forgive us. The righteousness, the mercy, the love of the supreme and perfect God cannot be increased by man. "Canst thou love creation more than he who created it?"

To know God as he is, is beyond man's ken and power. There is, however, a deep meaning in the teaching that the service of God produces a knowledge of him. God is as it were revealed to man more and more clearly by a certain attitude of mind and will, a certain trend of action. If a man's conception of God be, for example, that of the

self-conscious and eternal ideal of goodness and truth, his service of God will be colored by this. He will regard no service as displeasing to God which is dedicated to truth, or to righteousness. Listen to Spinoza's receipt for finding happiness: "It is the love of God, and love to God is to live in God. Life in God is the best and most perfect, because it is the most reasonable, the happiest and fullest life, because in a word, it gives us more of being than any other life, and satisfies more completely the fundamental desire which constitutes our essence." The Master came to give this knowledge of the Father, so as to have life more abundantly.

Last February, I read in the newspapers an account of a lecture by Dr. Norris; it was headed "Born in Vain." The lecturer said in Victoria year in and year out between two and three thousand children were born in vain. All these died before they were one year old. He asked his hearers to look upon the baby as an immigrant of their own race who came here without payment of fare, and the fact that these two or three thousand immigrants went out of the country each year shows the importance of the subject of infant life. Is this not waste of life? But what adds to the horror of it is that 75% of those babies die from artificial feeding; in fact the Doctor said "nearly all die from improper feeding." Last year in Victoria, the death rate of one-year-old infants was 2677; in Melbourne and suburbs the number was 1280.

I make no apology for calling your attention to these terrible facts. If Christian women will not help to stem this waste of life, who will? You can help by precept and example. Make your own home and its duties your chief care; consider its duties sacred; personal service is imperative. Fortunately there are among us women who are rising to the need—the Talbot pure milk supply, free Kindergartens, childrens' courts and playgrounds in over crowded districts are evidences of arousement and loving care, but there are not half enough women enlisted in consideration of the magnitude of the work. We want our Christian women to be in the front of all redemptive measures, to cast aside the snugness of their religion and work in deadly earnest for the welfare of all. What a shrivelled and pitiful thing is that religion which is only an affair of churches, special ordinances, times and occasions, and nothing else. What is the value of your religion if your fellow man is not the better for it—if it does not impel you to do something for the common weal, if it does not enkindle a jealous spirit to refuse according to your opportunities light and joy in the light of others. The city of truth as pictured in Zechariah shows that men are not content with serving God in his own house, but serve him by serving his children beyond.

The rebellion of women is in the air, and God be praised for it, but it must mean rebellion against all that endangers the sanctity and purity of home life, and so hinders the growth of the nation; it must mean the education of their better nature; it must mean their devotion to that which ennoble their lives; it must mean thought and care for the weak and helpless; it must mean the cultivation of all that purifies our woman-

hood; it must mean education of heart and hand to win and save for the glory of God.

E. DAVIES.

## HON. PRESIDENT'S ADDRESS.

DEAR SISTERS,—

Greeting. To-day we bring to you a new motto for the Centennial Year—"Womanhood Enlivened and Equipped; the Race Redeemed; the Christ Crowned." Allow me to suggest this watchword to the faithful sisterhood who have never failed in any part of the work left to their care.

I see that you have a notice of motion "That the subject of forming auxiliaries in Home and Foreign Mission work among our sisters, and supporting an organising secretary, be discussed at the forthcoming Sisters' Conference." Should this meet with the hearty approval of the Conference, it will prove a most noble forward movement for this Centennial year, and I believe it will bring showers of blessing upon our beloved women throughout Australia.

Now the purpose of the motion before you is that the happiness *you* have enjoyed in the service for the Master shall be shared in by *all* of the sisters in all of the churches throughout the State or States; rather, that they shall have the opportunity to learn what women may do for their Lord, and be helped in being organised to carry on that work in their individual churches.

My experience has been that the women who have been members of our monthly missionary meetings in each of our churches here have developed more than any others, in deeper spirituality, higher aspirations and greater achievements for the crucified and risen Christ. They truly are the ones who have been the last at the cross and earliest at the grave of any call for service, for these ideas have thrilled their hearts, stimulating effort, strengthening prayer and stretching out to higher and holier things. Let me plead, *first*, then, for the *enlistment* of every woman in organised service for the Master.

Now as to *equipment*. As I have said, the exercises partaken in these monthly meetings have developed these women on all lines, they have become more spiritual, more able to take part in the calls made upon them by the church for service, more sociable, more intellectual, and they come up to the services of the church with more consecrated intelligence.

The Great Commission is emphasised every month in its authorised GO, in its geography, in its evangelistic missionary phase, in its welcome into the family of the Father, Son and Holy Spirit, in its Christ-commended and Christ-commanded education, in its ability to claim the promise of his presence as the result of the foregoing, "Lo, I am with you always." Surely the possibilities of such an equipment ought to be put in the possession of every one of the good women of our churches.

Our next thought is, "The Race Redeemed." What a theme! What a field for effort! The world of the unredeemed is in agony by disease of body, in error of mind, in worship most unhelpful and degrading to

women, and in social life, what is women but a drag and dreg so to speak? The gospel intends her to be a queen and a priest in the kingdom of the heavenliest. Lift the woman to see the cross, and she lifts the family with her to see the crown. Think of the thousand million of souls, or about a thousand souls for every disciple of Christ, to be responsible for. A missionary in Africa says, "I spent some months trying to win a hard-hearted woman, but never succeeded. After an absence of some months I returned to that place and found her accidentally in an abandoned hut lying on a straw mat on the ground, sick and alone, save for a dying babe at her side, and a beautiful little girl of three years. I gave her medicine, and told her that she needed medicine for her soul much more. With curses she ordered me out, but I returned with food and medicine as often as possible; each time I received curses. After many visits she allowed me to enter without a word. When I stood by her side one day, she burst into tears and said, 'Why do you come with medicine when I curse you so?' I said, 'Because God so loved you that he wants you to come and live in his house, and he has sent me to tell you.' Deep sorrow for sin and true repentance and a beautiful conversion followed. In a few days she died; her last words were, 'Oh, save my girls from the life I have lived.' We did so, rescuing her little girls from slavery, and one of them to-day is in a home of culture and refinement, letting her light beautifully shine."

The last thought of our motto is "The Christ Crowned." Says the beloved missionary apostle Paul, "Ye are my crown of rejoicing," referring to those whom he had disciplined by the gospel, and disciplined by the epistles. What a blazing wealth of stary glory there will be in the diadem of our Saviour, when the millions of the redeemed shall shine upon his brow in their ruby glow—those precious blood-bought souls.

Yes, it is for us women to crown him Lord of all by our obedient lives, and by bringing others to the fulness of surrender to him. May each of us say and pray, "I purpose definitely, as God shall enable me, to do what I can to hasten the evangelisation of all peoples. To this end I will study missions, will endeavor to be a faithful steward of Jesus Christ in the use of my time and money, will seek some definite form of missionary service, will try to interest others in missions, and will give myself to earnest and persistent prayer for the realisation of the kingdom of God."

The well-known pessimistic lines of Kipling are saddening:

"Oh, East is East, and West is West,  
And never the twain shall meet."

But the missionary, seeing Jesus Christ, has answered No, saying:

"But Christ is Christ, and rest is rest,  
And love, true love, must greet;  
In East and West hearts crave for rest,  
And so the twain shall meet;  
And East still East, the West still West,  
At love's nail-pierced feet."

Yours as ever, in loving service for our King,

SISTER ANTOINETTE K. THURGOOD.

1903 Fifth Avenue,  
Pittsburgh, Pa., U.S.A.

## HOSPITAL VISITATION.

During the year your committee have visited Alfred, Austin, Children's, Homoeopathic, Queen Victoria, St. Vincent's, Women's, Melbourne, Mooroopna and Colac Hospitals, also Old Folks' Home and Benevolent Asylum. The visitors are Sisters Morris, Lee, Cameron, Walker, Jerrems and Thurgood. We have paid 246 visits, distributed 3793 books, magazines, tracts, and a large number of cards, home comforts, fruit and flowers.—ELIZABETH C. THURGOOD.

## BIBLE-WOMEN'S FUND.

Since last Conference we have collected and sent to Miss Thompson the sum of £12, £8 being for the salary of Sarubai, and £4 for the keep of an orphan boy. For China we have collected and sent the sum of £15 for Miss Tonkin's Bible-woman. We were sorry to learn that Mrs. Chang had left her, as she had proved herself a very capable worker; but another was found to take her place, who we hope will be instrumental in leading many of her country-women to Jesus. Just before last Conference it was laid upon us that we should do something to raise sufficient money to pay the first year's salary of a Bible-woman to assist Mrs. Strutton at Baramati. A sum of £12 was quickly raised and sent to her, the half of this amount being given by a few brethren to whom we appealed. Since Miss Thompson was here before a sum of £186 has been collected from the sisters.—E. ZELIUS.

## TEMPERANCE.

In submitting the report of Temperance Committee we regret that so little has been done; the more so because of the apparent indifference of some of our churches. Total number of meetings held, 9, viz., Ascot Vale, North Richmond; jointly with brethren, North Melbourne, Lygon-st.; South Yarra, Newmarket, Northcote, North Fitzroy, Fitzroy Tabernacle, Gore-st. Average attendance at meetings, 42. Eight pledges taken. Total collections, £118/5½. Expenditure, £13/5½. Balance, 15/-. We are very much indebted to the Temperance Quartette Party and to Mrs. Stead for kindly and able assistance rendered.

S. A. HAGGER, Pres.  
MARION C. HOLMES, Sec.  
M. CAMERON, Treas.

The South Melbourne Band of Hope reports a successful year's work. They have taken 45 pledges.

## PRAYER MEETINGS.

We have been warmly welcomed wherever we have visited, and cannot speak too highly of the kindness of the sisters in the churches and the earnest desire for prayer amongst them. 18 churches have been visited this year. We take the opportunity of thanking our beloved President for her presence at so many of our meetings, and for her very helpful papers and kindly words of counsel; also the secretaries of the various churches for sending reports of meetings held, which have greatly encouraged us in our labor of love.—M. TRINNICK, Supt.

NTH. CARLTON.—We are still holding our prayer meetings fortnightly, on the day we meet for Dorcas work. We find them a very great help. We had one visit from the Prayer Meeting Committee.—F. HEINZE, Sec.

SWANSTON-ST.—The sisters held 16 meetings for prayer and praise, the average attendance being 9. The Prayer Meeting Committee paid us a visit in July, and our little band was greatly refreshed.—C. JERREMS, Sec.

NEWMARKET.—The sisters' prayer meeting was revived last July. Meetings have been held weekly; average attendance, 10. At the end of the year we handed over £10/10/- to the treasurer of the church for the Building Fund, collected by the penny per week.—ALICE KYME, Sec.

NORTH FITZROY.—We held 35 meetings, with an average attendance of 14. We held two meetings at the home of a sister who through sickness was not able to attend.—E. A. STICKLAND, Sec.

WINDSOR.—The sisters have met weekly in the home of Sister Radford. Average attendance, 10. The Prayer Meeting Committee visited, and encouraged us.—L. PITTMAN, Pres.; H. LINDSAY, Sec.

BRIGHTON.—The sisters commenced a prayer meeting in May in conjunction with the Dorcas Society, and since then have held a meeting each month, which has been well attended and very helpful.—E. SHARP, President.

PRESTON.—We have held 48 meetings, with an average attendance of 13. The object of the meetings is to come in contact with the parents of the scholars attending the Bible School.—L. SINCLAIR, Sec.

## GENERAL DORCAS REPORT.

During the year 13 Dorcas societies and members sent in parcels of toys, dolls, books and clothing, for the Kindergarten Centre. We gratefully acknowledge the receipt of these gifts. To the undermentioned societies and members we are indebted for parcels of new and secondhand clothing:—Middle Park and South Yarra Societies; Sisters E. Davies, B. J. Kemp, Hill, Arland, Crowe, Varcoe, and Walker (Preston). Donations in cash: Nth. Fitzroy (D.S.), £1; Nth. Carlton, 5/-; 14 meetings were held, with an average attendance of 13. 108 garments were repaired, 107 made and distributed together with parcels of clothing and new material, print, sheeting, calico, shirting, flannelette, blankets, etc.—ANNIE D. ALLAN, Supt.

### STATEMENT FOR YEAR ENDING APRIL, 1909.

RECEIPTS.	
Balance in hand from 1908 ..	£13 0 11½
Donation from N. Carlton ..	0 5 0
Donation from N. Fitzroy Dorcas Class ..	1 0 0
Material sold at General Dorcas Class ..	0 7 4
	£14 13 3½
EXPENDITURE.	
Firewood, per Mrs Dow ..	£0 7 4
Milk ..	0 5 5½
Two Padlocks and one Chain (for Dorcas boxes) ..	0 2 3
14 lbs. tea and 12 lbs. sugar ..	0 19 10½
Kindergarten Doll ..	1 5 6
Material for same ..	0 19 5
Needy Cases Assisted ..	3 6 0
Stationery, Stamps, etc. (Miss Hill) ..	1 0 0
Material and Haberdashery, etc. ..	3 14 4
Balance in hand ..	2 13 1½
	£14 13 3½

M. CRAIGIE, Treas.

## MARGARET GOUDIE BEQUEST FUND.

RECEIPTS.	
1908.—April 1 ..	£20 0 0
Oct. 3 ..	20 0 0
	£40 0 0
EXPENDITURE.	
Distributed to Needy and Deserving Brethren in City Churches ..	39 11 6
Total Income for the Year ..	£40 0 0
Total Expenditure for the Year ..	39 11 6
Balance in hand ..	0 8 6

M. CRAIGIE, Treas.

ASCOT VALE.—22 meetings; average attendance, 5. Most of the time has been given to church aid work. Distributed to needy cases, flannelette, groceries, etc., and 10/- in cash for Christmas cheer. Donated to church—set of new blinds; to Kindergarten—number of dressed dolls, also aprons for sale of gifts. Two active workers, Sisters Martin and Pearl, have removed to Cheltenham.—M. A. BAILEY, Pres.; E. POTTS, Sec.

BRUNSWICK.—Held fortnightly meetings; average attendance, 5. Made, and given to needy cases, shirts and children's clothing; to widows in poor circumstances, material for dress, and packages of groceries. Several dozen fresh eggs and pictorial magazines have been distributed among the patients in the hospitals.—MRS. QUICK, Pres.; MRS. W. SCOTT, Sec.

BRIGHTON.—Held 27 meetings; average attendance, 8. 80 garments made, including work done for Brighton "Charity Carnival," caps and collars for Junior Endeavor entertainment, and number of dressed dolls for Kindergarten. Several needy cases relieved. Income, £5/8/2; Expenditure, £3/19/-; Balance in hand, £1/9/2.—M. PASSE, Sec.

SWANSTON-ST.—Held 15 meetings; average attendance, 10. 61 garments made and distributed, including 49 to Dorcas cases, 12 new and 14 mended to Kindergarten, together with table cloth and 8 dressed dolls. Received new material and parcels of clothing. Donations in cash, £1/8/6. Collected by Dorcas workers, £8/1/4½. Total receipts, £9/9/10½. Expenditure, £7/12/8½. To needy sister, £1/10/-. Balance in hand, 7/2.—C. JERREMS, Sec.

LYGON-ST.—Held weekly meeting. Average attendance of 12. 76 garments and 1 quilt were made and given to needy cases, together with parcels of clothing. Donated to Kindergarten, dressed dolls, table linen, towels, handkerchiefs, etc. Weekly collections for the year amounted to £7/1/3; in addition to this receipts totalled £22/11/-. Expenditure, £24/19/11. CHURCH AID.—As a result of the annual sale of work, the society was enabled to present to the officers of the church the sum of £51 toward the reduction of the church debt. In addition £6/10/6 was collected toward Home Mission tea.—A. MCCOLL, Sec.

NORTH CARLTON.—Held 23 meetings, with an average attendance of 5. 67 garments given in relief, together with £1/4/- in cash. A number of dolls were dressed and given to the Kindergarten. Receipts, donations, £4/9/1, articles made and sold, £2/3/2, total, £6/12/3; expenditure, £6/7/8; balance in hand, 4/7.—F. HEINZE, Sec.

CHELtenham.—Met regularly during the year, with a fair attendance of sisters, and worked for the Burwood Boys' Home, Alfred Hospital, Balmmain-st., Richmond, and the Kindergarten Committee; also a number of local cases were helped during the year.—E. JUDD, Sec.

COLLINGWOOD.—20 meetings; average attendance, 10. The whole of the funds and garments made were

donated to necessitous cases. A number of dolls were dressed and given to the Kindergarten Committee. At the close of last meeting opportunity was taken to bid farewell to the president, Mrs. Connor, and to express appreciation of her past efforts and good wishes for continued success in her new sphere of labor.—A. BROOKER, Sec.

**HAWTHORN.**—Church Aid Sewing Class has met regularly since the beginning of its session; average attendance, 10. On Dec. 2 a sale of work was held, and produced a net profit of £33. £30 of which was handed over to the officers of the church for the purpose of reducing the debt on chapel building.—F. M. PRITCHARD, Sec.

**MIDDLE PARK.**—12 meetings; average attendance, 6. Meetings were for prayer and praise, the methods of the society being each member took home material for a garment, and brought it back made next meeting. Total number of garments made, 60, including 24 new garments and 3 dressed dolls for Kindergarten centre, and 5 new garments for General Dorcas. Distributed to needy cases, 31 garments, 1 quilt and parcels of clothing, 7 baskets of groceries, and 2 lots of coal. **CHURCH AID.**—The sisters have collected the sum of £37/7 for the building fund, and contemplate further helping by holding a sale of work early in the coming year.—L. K. MARTIN, Sec.

**SOUTH MELBOURNE.**—22 meetings; average attendance, 9. Made 120 new garments, and distributed 105, together with parcels of secondhand clothing, wood, and 14/- in cash. The interest has been well maintained.—MRS. CANDISH, Pres; E. COPELAND, Sec.

**WILLIAMSTOWN.**—33 meetings; average attendance, 4. A number of needy cases were helped with garments, and packets of groceries donated to Kindergarten and a number of dressed dolls. Receipts for the year, £419/3.—E. L. FINNY, Sec.

**NORTH FITZROY.**—Church aid. By our sewing class we have been able to pay £40 off the church debt. £2 has been distributed for the needy at Christmas time, £1 given to the General Dorcas Fund. Other assistance has been given by some of the sisters to the needy ones.—E. A. STICKLAND, Sec.

**BALLARAT.**—Senior and Junior Dorcas report a good year's work. The senior meets in the afternoon, junior in the evening; number of meetings, 22; average attendance, 10 seniors and 12 juniors. Made and distributed 100 garments, 1 quilt, 1½ tons of wood, and £6/5/- in cash. The Society worked for the Burwood Boys' Fair and Kindergarten Sale of Gifts. Income for the year, £12/8/9; Expenditure, £6/10/4; Material for Fair and Sale of Gifts, £5/5/-; Balance in hand, 13/5.—SISTER PETTS, Sec.

**BENDIGO.**—40 meetings; average attendance, 7. Their winter festival, held for the purpose of raising funds for Dorcas work, enabled the Society to do a good work among the poor and needy—by gifts of cash, new and secondhand clothing, groceries, meat, calico, print, flannel, blankets, boots, and nourishment for the sick. Receipts for the year, £39/14/6½; Expenditure, £17/7/4; Balance in hand, £22/7/2½.—A. HERITAGE, Sec.

## FOREIGN MISSION REPORT.

The years that are passing so swiftly bring to us a fuller realisation of the need of world-wide missions. The call and the need for workers was never greater than now. The gospel of Jesus is winning its way in distant

and heathen lands, and many are responding to its invitation. For this we thank God with joyful hearts. At the same time we feel that where men and women are coming to Christ in great numbers there the need is for wise teachers, and faithful shepherds of the soul, as well as for preachers and evangelists. We rejoice that our representatives in heathen lands are men and women of true character and ability, upon whose work God's blessing rests.

### INDIA.

**Harda.**—We are glad to have Miss Thompson with us to-day. It is about eight years since her last furlough, and during that time she has, in conjunction with her Bible-woman Sarubai, been continually at work amongst the women.

Bro. Shah is as enthusiastic as ever, having a good helper in his wife. He preaches, teaches, sells portions of Scripture, distributes tracts, and visits.

Yakub Masih has been out of mission work for part of the year, but is in harness again now.

**Baramati.**—A number of interesting letters have been received from Mrs. Strutton. The greater part of these have been read at the Sisters' Executive meetings.

The tonga purchased early in the year has proved a great help, enabling them to travel to many and distant villages which otherwise could not have been visited. Besides the daily Bible Classes, there are preaching services and a weekly visit to the bazaar, when large numbers of people listen to the gospel. At Tandalwadi, the school house is in continual use; and at Diksal an attempt is being made to purchase land, on reasonable terms, to begin work there. Wamanrao Gaikwad, preacher; Dinker Garde (still studying); and Vinayek Powar, teacher, are the most promising and helpful of the native workers. There are 18 native Christians, besides 4 Hindu workpeople and 6 children living on the compound.

S. P. Ludbrook is still learning Marathi. He has taught an English Sunday School class part of the year, and has worked as time and opportunity served amongst invalided English soldiers.

### JAPAN.

Bro. and Sister P. A. Davey are our living links in Japan. Bro. Davey has the oversight of the work in Hongo, preaching now and again in Tokyo. Mrs. Davey's work—in addition to her home duties—lies amongst the women, girls and children. She helped to prepare the musical programme for the celebration of the 2nd Commencement Day of the Girls' Bible School, and is now helping in the preparation of a Sunday School Hymnal.

### CHINA.

Miss R. L. Tonkin, our living link in China, sends greetings to this meeting. She has had a very busy life since her return from furlough. The absence of other missionaries gives Sister Tonkin a good deal of extra work. She writes: "I have both districts to keep in touch with, and the English classes in school to teach nearly every day, and what with trying to study the language with my

own teacher, and train servants to cook and do housework, it has been very difficult. Then I have four colporteurs to look after, and am preparing to open a girls' school in our district. My Bible-woman is doing real good work in teaching several women to read the Scriptures. She is a very gentle and modest woman."

### SOUTH SEA ISLANDS.

Bro. Filmer is opening fresh schools as opportunity affords. A missionary's house and boat are essential. These the Committee hopes to send back with Mr. Filmer, who is now visiting Australia in order to be at the Federal Conference. Whilst here he has married Sister Rosa Fountain.

### ITEMS OF INTEREST.

In July the Sisters' Executive Meeting held a F.M. meeting, at which Mr. Lumsden gave a fine address.

Two rallies were held during the year for various workers in churches, Sunday Schools, and C.E. Societies.

Mrs. Zelius has collected £35 during the year, which has enabled Mrs. Strutton, Miss Thompson and Miss Tonkin to employ Bible-women to assist them in their work.

We note the visits of J. Ware, of China, and Bro. Edmonds, of America, as matters of interest to the sisters. Full reports of the meetings held in connection with these visits have already appeared.—H. C. LUDBROOK, Supt.

### "CENTENNIAL."

### IN GREAT BRITAIN.

Hearing our brethren talking and preparing for Centenary celebrations makes one think of old friends and early struggles and hopes. Over fifty years of church life is a long record. Many changes have occurred, and most of those who so earnestly contended for a return to the old paths and simplicity of worship have entered into their rest. Tennyson says, "The past hath a glory from being far"; nevertheless one may be forgiven for lovingly thinking and remembering the pioneers of our so-called Restoration movement, and contrasting the present attitude of our brethren with the high ideals that then seemed so near attainment. The hope of the spread of New Testament principles beat very high in the hearts of those earnest men and women of fifty years ago.

Most of the leading brethren with their sister wives were my personal friends:—Bren. Davies of Mollington; Stephen Wallis of Nottingham; Perkins of Manchester; Black, Ludbrook, Harris, Kemp, of London; Jabez Inwards, David King, of Birmingham; Coop, Macdougall, of Wigan; Rotherham, Evans, of Wales; Paton, Lind, of Glasgow; Milner, Somerville, McDougall, of Edinburgh; Morris, Mills, Ainslie, of Dundee; Harrow, of Dysart; Hosack, Cameron, of Banff; Mortimer, Portsea. These names come quickly to remembrance and most of them, if not all, discerned and struggled for the return to primitive teaching and practice before they either knew of or made the acquaintance of Alexander Campbell. Many a

time I have listened while they spoke of his visit to Great Britain, their warm appreciation of his splendid powers, of his unflinching courage in speaking of what he considered the Book taught. But they did not acknowledge him as one who opened to them the Scriptures. They loved and revered him because, though separated by sea and environment, he had gleaned from the Book the same truths that they had. James Nimmo, of Edinburgh, writing to me a few months ago, says, "I think the facts are that in Great Britain good men had begun to seek after the old paths unknown to each other, and had established little meetings, and these gradually got to know of each other's existence, and later got to know of a similar movement in America, where untrammelled by State Churchism and other issues, progress seemed to be rapid. My own belief is that they were all very much indebted (Alexander Campbell included) to what we know in Scotland as 'The Haldane Movement,' which set men's minds 'thinking.'"

The Scotch Baptists came into existence in 1765. They pleaded for the great principle of the sole authority of the Bible in all matters of faith and practice as advocated by Campbell in later years. They discarded all human creeds, broke bread, and every first day had mutual exhortation; plurality of elders chosen from the congregation. W. Jones published a magazine on Scotch Baptist lines in 1835-6. James Wallis took it up in 1838. There was a church in London in 1837, another in Banbury in 1839, a third at Huddersfield in 1837, a fourth at Wortley in 1834, a fifth at Newcastle in 1839, a sixth at Auchtermuchty in 1809, a seventh at Banff in 1839, an eighth at Craigston in 1838, a ninth at Dumfries in 1838, a tenth at Dundee since 1839, an eleventh at Glasgow 1839, while at Kirkcaldy the church has had a continuous existence since 1798; two churches in Wales since 1809, and one in Ireland 1809, and in 1842 the first Conference was held in the South Bridge Hall, Edinburgh. Fifty churches were represented, and John Davies, of Mollington, was chairman. I have not the slightest wish to detract from the memory of Bro. Campbell, and the splendid work God enabled him to do, but we must not forget the men who from the treasury of God's word gathered the same glorious truths that he so ably contended for—those who in our own home-land made the paths easier for us to tread. Let us beware lest through carelessness, love of ease and indifference we lower their standard or loosen any of the planks of their platform.

Before I speak of the hopes of the pioneers in Great Britain, kindly bear in mind I am speaking of the past; with the present I am not concerned to-night. Methods, I know, may change with environment. One of the hopes frequently expressed publicly and privately was that in the spread of education the laymen (a word they hated) would be able to teach and exhort their brethren, leaving the evangelist free for his special work in the proclamation of the gospel. Another hope was that churches where established would live and increase, not die out when the preacher left to break up new ground. Those pioneers were careful to enlist workers in the

church. An old statistical table referring to one church of 78 members tells of 5 presidents, 4 elders, 5 deacons and 14 helpers. There was mutual exhortation in those days, and in their merchant priests, and in men who, though their hands were roughened with toil, yet thought it no sacrifice to burn the mid-night oil in order to teach, comfort, and console their brethren, men who were students of the Book. They gloried in their young men who desired above all things to be used by God, who were willing to learn and so be apt to teach. Their hearts beat high with the hope of forming a great brotherhood, not another sect. They considered it the work of an evangelist to bring out the talent of the church and direct it into right channels, recognising that there are various abilities and varied good work. "God requires best men to do best work." In 1864 the late T. H. Milner urged the necessity of training men in our churches for evangelistic work. His idea was that students could be trained in the university, but their Bible studies be conducted by qualified brethren. I well remember the first students, Alex. Brown, John Strang, J. Rae, coming to interview Mr. Milner, and beginning their studies. Owing to Mr. Milner's failing health he had reluctantly to hand over to the late David King his work, which he (David King) took over in 1866.

They had fewer societies in those days. The church was enough. Personal service was expected, nay, imperative, for without the great circle of service everything would perish; it spans the universe, from the dust up to God himself.

I am among you as he that serveth. "As the Father hath sent me, so I send you."

E. DAVIES.

#### IN U.S. AMERICA.

One of the most striking features of the Restoration movement is the fact that, unlike many religious bodies, we can point to no one man as its founder, to no certain date as the time of its commencement. We celebrate the Centenary from the date of the publication of Thomas Campbell's Declaration and Address, but as far back as the end of 1793 others resolved to be called Christians only with no head but Christ, and no rule of faith but the Bible. A movement on similar lines originated in Kentucky led by Barton Stone, a Presbyterian. He and his associates announced to the church and to the world on June 28, 1804, that they took from that day forward and for ever the Bible alone as a rule of faith and practice, and the name Christian to the exclusion of all sectarian names. Quite independently of each other, Barton Stone and the Campbells started in the United States practically the same propaganda, and eventually joined forces with the one great end in view, namely, the advance of the plea for a return to primitive Christianity in faith and practice. Thomas Campbell, the father of Alexander, went from Ireland to America and settled in Washington. The famous "Declaration and Address" was delivered on Sept. 7, 1809, before Alexander had reached America; but though separated from

each other by thousands of miles, they were independently thinking the same thoughts. When father and son met it was to find that both had left the Presbyterian Church and its traditions. Of Thomas Campbell it may be said that he laid the foundation upon which others built. It was he who announced the sentiment with which we are familiar—"Where the Scriptures speak we speak, and where the Scriptures are silent we are silent."

It was not at first intended that the new movement should become a church. Although regular services were held at Cross Road and Brush Run, it was not until May 4, 1811, that the first church was organised at Brush Run with 30 members, the first communion service being held next day. For some time the church met at Cross Road and Brush Run alternately. Three members who had not been christened desired immersion, and were baptised in Buffalo Creek on July 4. Further examination of the subject resulted in Alex. Campbell first deciding to be immersed, and he and his wife, with Mr. and Mrs. Thomas Campbell and three others, were baptised by Mr. Luce, Baptist minister, on June 12, 1812. Their example was soon followed by most of the other members.

Associated with the names of the pioneers is the name of Walter Scott. It is said of him that among the 'helpers and fellow-laborers of Alex. Campbell, the first place for zeal and ability must be awarded to Walter Scott. Making the apostles his model, he went before the world with the same message, in the same order, with the same conditions and promises, and inviting instant compliance with their claims. He was a man of great ability.

Two factors which contribute largely to the remarkable growth of the church were the public debates of Alex. Campbell, and his literary work. In 1820 he debated with John Walker, Presbyterian minister, on baptism, and in 1823 with Mr. McCalla. The publication of these greatly extended his influence. In 1823 A. Campbell published a monthly journal at Bethany, *The Christian Baptist*. In 1830 *The Millennial Harbinger* took its place, and was continued throughout his life. Through the publication of these papers many more were added to the church. The next great debate was with Mr. Owen, a Scotch Freethinker, who challenged the clergy, and was embarking for the old land, boasting that no man in America would meet him, when Mr. Campbell stepped into the breach. In 1836 Mr. Campbell was brought face to face with a new opponent, Bishop Purcell, a Roman Catholic prelate. The debate took place, and so fine was Mr. Campbell's defence of the Scriptures and Protestantism, that at the close the following resolution was carried: "That it is the unanimous opinion of this meeting that the cause of Protestantism has been fully sustained throughout the discussion." Also at the next meeting of the College of Teachers at Cincinnati a resolution was passed to the effect, "That in the judgment of the college the Bible should be introduced into every school as a text-book."

Mr. Campbell was a great advocate for an educated ministry, and had educated young men all his life for the work of the gospel.

Through his energy Bethany College was started, which stands as a memorial to-day to his great name. In Oct. 1849 the first National Missionary Convention was held, presided over by D. S. Burnett. He was the first acting president of the American Missionary Society. The first missionary was Dr. J. T. Barclay, who labored in Jerusalem from 1850 for several years.

We may judge from the past the promise of this movement for the future. The Disciples are still a peculiar people standing for certain distinctive and well-defined principles. The need of their divine plea is still apparent. They have achieved a distinct place in the religious world. (MRS.) FANNY HUNTSMAN.

#### IN AUSTRALASIA.

To the town of Nelson, New Zealand, belongs the distinguished honor of being the place in Australasia where the banner of a restoration of apostolic Christianity was first unfurled; and the man that raised it aloft was Thomas Jackson.

In 1847 a small band of brethren from the churches of Beith and New Mills, Ayrshire, Scotland, emigrated to South Australia. A few of the more faithful of that band settled near Willunga and formed themselves into a little church, under the care of John Aide and Robert Lawrie.

In 1849 we find the cause planted at the Burra Burra Mines, through the labors of Philip Santo. Seeking out a few individuals in this locality who had been immersed, the first body of immersed believers assembled to break bread. The work begun in weakness has been owned and blessed by God, and there are now 4550 disciples of Christ in South Australia.

The cause in Victoria was begun in January, 1853. A few disciples who had emigrated from the Old Country were brought together in Christian fellowship. These few pioneers were faithful to their trust, and succeeded in adding to their number. Owing to a financial depression some of these brethren had to seek the necessities of life in different parts of the colony. This scattering abroad was the means of spreading the truth, and many were added to the Lord and formed themselves into churches all over Victoria. In 1853 a notice appeared in the *Argus*, reading thus: "All Disciples of Christ are earnestly invited to wait upon Bro. J. Ingram, 20 Queen-st., Melbourne, with a view to remembering the Lord in his own appointed way." In response to this, Bro. and Sister Picton and Bro. and Sister Lyle joined Bro. Ingram, and for six months continued to meet in his house. Bro. and Sister Morrison, Bro. and Sister Jabez Dickens, Bren Thos. Walker, Coles, Coghill, Warren, Rossell and Robert Service were soon added to the faithful few. Later on we find a few brethren meeting in the old Mechanics' Institute, now the Athenæum, Collins-st. The brethren who stand out prominently at this period are Robert Service, William McGregor, James Service, S. H. Coles, Alfred Shaw, C. G. Lawson, J. W. Webb, W. Cox and Andrew Thompson. The work was going on in a quiet way when the brethren were cheered by the advent of Bro. and Sister Thomas

Hugh Milner. Bro. Milner was a powerful and attractive speaker, and did much to bring the cause into prominence. At this time the brethren in Melbourne were meeting in the Temperance Hall, and Bro. Milner held meetings in the Theatre Royal. The churches in Victoria owe much to the brethren from America, such as H. S. Earl, O. A. Carr, G. L. Surber, J. J. Haley, Geeslin, A. B. Maston and W. C. Morro. Among preachers from the Motherland are T. H. Milner, M. W. Green, C. Watt, H. D. Smith, Edward Lewis, J. Pittman, Bro. Walker, A. M. and F. M. Ludbrook. In 1864 there were churches at Maryborough, Ballarat, Mount Clear, Beechworth, Wedderburn, Brighton, Bullen and Beaumaris.

The first Conference of Churches was held at Lygon-st. in 1866, and J. W. Webb was the first evangelist sent out by the Conference to hold a 26 days' mission at Maryborough, which resulted in 11 baptisms. George Exley was sent as evangelist to Wedderburn, where he labored with great success. The second Conference was held in 1867, when J. A. Hamill was added to the missionary staff. The annual meetings were discontinued for three years, but Home Mission work was done by J. R. Wright, and M. W. Green. The first really systematic effort to place Home Missions work on a permanent basis, was when Bren. Harding and Goode, as trustees for the Oliver Bequest Fund, submitted a scheme for general evangelisation. They placed their proposal before the meeting in 1882. It was accepted, and resulted in the Committee sending for Bro. Bennett, from America, who commenced work in Sale, Gippsland. Bro. Yates was engaged to labor in Castlemaine and surrounding districts, and C. L. Thurgood at Warragul, Lilydale, Ringwood, and Mooroolbark. C. A. Moore coming to the colony was sent to labor among the churches in Maryborough and Castlemaine. Among the most zealous of our evangelists were Stephen Cheek and Jas. A. Hamill. In country homes especially their names are revered, and in Melbourne we often meet with members who were brought to the knowledge of the truth through their faithful teaching.

The work of our pioneer brethren should never be forgotten. In these days of smooth sailing, when we can hold our own, and are respected and often invited to join others in Christian work, we have little idea of the fight for the truth these brethren had. They were looked down upon as fanatics, and were called "dippers" and many other names. But they knew they had right on their side. The word of God was their guide, and to-day we are reaping the benefit of their faithfulness.

MRS. J. PITTMAN.

#### THE POWER OF LOVE.

Of all gifts, the greatest to covet is love. The apostle in comparing the three great virtues, faith, hope and love, was emphatic in declaring the greatest of these is love. "There are nine ingredients in love:—Patience—it suffereth long. Kindness—and is kind. Generosity—envieth not. Humility—vaunteth not itself, is not puffed up. Courtesy—doth not behave itself unseemly.

Unselfishness—seeketh not her own. Good temper—is not easily provoked. Guilelessness—thinketh no evil. Sincerity—rejoiceth not in iniquity, but rejoiceth in the truth. Patience, kindness, generosity, humility, courtesy, unselfishness, good temper, guilelessness, sincerity, these make up the supreme gift, the stature of the perfect man."

Happiness, as so many people think, does not consist of having and getting, and being served by others; it consists in giving, and in serving others. Life is full of opportunities for learning love. Nothing is attained through life but by practice, whether it be an athlete, an artist, a musician—all must practise before perfection can be attained. The soul must be exercised in the same way. Love is a robust, strong, manly, vigorous expression of the whole character and nature in its fullest development. It is only acquired by daily and hourly practice.

The more we cultivate the spirit of love, the sweeter it grows. To those who are mothers, I would say, enjoy one of the sweetest things God has given to the human race—a mother's love. Do not let the children grow up repulsed, and their lives made miserable and lonely for want of love, but draw them to you with love, and by love you will be repaid. Sometimes the mother love is best shown by its willingness to give up that very love. That is wonderful mother love which is willing to send her child to a foreign land, to preach to others the love of God. And what a sacrifice on the part of the one that goes, that is, if he have love, because he may even give his body to be burned, but if he have not love, it profiteth him nothing. It would be a grand thing if we could get that spirit within us, that would cause us to go with outstretched arms of love to those in darkness around us. What better thing can we do for God, than go about the world scattering love around? what care and sorrow may be removed by our sympathy and love! What higher ambition could any of us wish for than to tell the story of our Saviour's love, and God's love is the great motive to actuate us to go out after the fallen, the outcast, and the vile. Christ is the basis of our love.

There is great power in human love. Here is a man, holding grimly to a friendship that costs him dear, true and helpful to his friend, giving up for him many of his desires, and ignoring for his sake the calls of gratitude. And it is love, love without question, so strong and high that we have had given us this text: "Greater love hath no man than this, that he lay down his life for his friend." And this has been done more often than we know.

We have the command which is the very foundation of the Christian religion, "Thou shalt love thy neighbor as thyself." How hard to do, and yet what a power we can be in this world by the fulfilling of that command. Love is the conqueror of the world. Love is the fulfilling of the law. If a person has love, he will keep all the commandments as a natural consequence.

Our love must show itself in deeds. Can any of us hope to attain to the life of the apostle Paul? How deep his love for God. What a power it was. How he suffered for the sake of the gospel! It was the love of

## West Australian Conference.

God that constrained him. Let us, like him, always have on our breastplate of faith and love. If every Christian had the enthusiasm of Paul our power would be such that we would win the world for Christ.

True faith in Christ, and love to him, are the motives from which good works spring. The friend, the lover, the parent, the child, all show their real love by their willingness to make sacrifices for the object of their love. Members of the church evince their love, not so much by words, as by what they are willing to do, and suffer, and give for the church. So God measures his love toward us, not by avoirdupois or troy weights, but by the sacrifice which it prompts—the giving of his only begotten Son.

An old writer, in speaking about Divine love, says that love had heaven for its birthplace—that the very heaven of heavens was unable to contain God's love, and one day it overflowed heaven's banks, and came down upon a sin-cursed world. How inadequate are man's words, when attempting to speak of the love of God. Apart from the gift of Jesus Christ, which is ever his love's most eloquent expression, it is manifested to us mainly in his desire for full possession of our hearts, and in the providential ordering of our lives. Human love reflects the divine most closely in this particular, that it can never be satisfied apart from full possession of and union with its object. This is the jealousy of the Lord our God. He is consistent with his own character when he bids us yield the whole heart and life, and when he claims nothing less than the undivided allegiance of our souls. Indeed, his love could not be otherwise understood of us. How wonderfully is his love seen, too, in its forbearance with our many failures, and in its willingness to accept our often discredited professions of affection and obedience. His is indeed the love "that will not let us go." Like opals, which are said to increase in beauty as they are worn, so the grace of our Lord Jesus Christ, and the love of God, increase in brilliance and preciousness as they are experienced. If we will get near enough to Jesus, his love will so permeate our beings that we cannot help but dispense it to others.

We shall never know how great the love was that brought the Lord of glory from heaven to earth, till we enter the eternal world. Were we to listen to every hymn that has ever been sung in praise of God's love, to every sermon that has ever been preached to proclaim it, and were we then transported to heaven, we would exclaim as did the Queen of Sheba in the presence of Solomon, "The half was never told." The greatest expression of divine love to a fallen race is to be seen at the cross of Christ. The Lord Jesus trod this earth for three and thirty years, and then voluntarily laid down his life, and as he hung upon that tree, while the darkness was thickening, while devils were mocking, men deriding, and women weeping, he bowed his head and uttered those memorable words, "It is finished." And as by faith we gaze upon that scene, our hearts overflow with adoration to him while we sing,

"Oh, 'twas love, 'twas wondrous love,  
The love of God to me;  
It brought my Saviour from above,  
To die on Calvary."

MRS. J. COOK.

The annual gathering was as usual held in the Lake-st. chapel, and consisted of a series of meetings representative of the various branches of work, extending from Tuesday, April 6, to Wednesday, April 14. This year the customary bright West Australian sunshine gave place to leaden colored clouds which persistently emptied their contents over city and suburbs and devoted Conference attendants. However, though the air was damp the ardor of the brethren was not so, as the year will be remembered as the "Laughing Conference," in contrast to that of a previous year, which was the "Growling Conference." Everybody seemed to be happy, and the general opinion is, "What a nice Conference we have had this year!" Some well-known faces were missed which are gracing the larger assemblies of the Eastern States; we hope soon to see them and hear their owners' voices again; but other faces we will never again see on earth, nor their voices hear in our councils; whose seats are vacant, but whose memories will ever remain with us as earnest workers in the Churches of Christ in Australia.

On Tuesday the Temperance Rally; on Wednesday the Sisters' Conference, and on Thursday the Foreign Missionary Rally, led up to the principal meeting of Good Friday. There was a good attendance at the opening hour, when Bro. Mill opened the devotional meeting, which was addressed by G. Payne.

W. Vinicombe, Conference President, took the chair, and successfully guided the deliberations throughout the session. In his Presidential address he was cheerfully optimistic, and prophesied great advances if our plea is faithfully proclaimed.

R. W. Ewers performed secretarial duties in the absence of the Secretary.

Formal business took up the greater part of the forenoon, relieved by reading of congratulations from the Eastern States, among which those from D. A. Ewers, H. J. Banks on behalf of West Australian visitors to the Centennial, the West Australian student at the College of the Bible, and A. E. Illingworth, our old-time fellow-worker, evoked the greatest applause.

The elections resulted as follows:—

EXECUTIVE COMMITTEE.—President, G. B. Moysey; Vice-Pres., C. A. G. Payne; Treasurer, Hy. Wright; Secretary, H. J. Banks; Assistant Sec., R. W. Ewers.

HOME MISSION COMMITTEE.—D. M. Wilson, A. Bell, J. Rhodes, A. W. Manning, W. Vinicombe, H. J. Yelland, A. A. Lightfoot.

F.M. COMMITTEE.—Misses Allen and Clipstone, Messrs. H. J. Banks, H. P. Manning, G. B. Moysey, E. G. Nelson, J. Platt, C. Garland (Treasurer), H. J. Yelland (Secretary).

TEMPERANCE.—Misses Raisbeck, Payne, Schofield, Berry, H. P. Manning, Brown, F. E. Buckingham.

CHURCH COUNCIL.—G. B. Moysey, H. J. Banks, H. Wright, D. M. Wilson, A. Bell, H. P. Manning, W. Vinicombe (with power to add one).

LITERATURE.—H. P. Manning, G. Thompson. CHURCH EXTENSION FUND.—D. M. Wilson, H. Wright, H. J. Banks, A. Johnson, A. W. Manning.

During the afternoon representatives from the various churches interested the meeting by descriptions of the work being carried on.

GOLDFIELDS.—J. S. Mill labored at Kalgoorlie, with Boulder and Coolgardie as part of the circuit, until September, 1908, since when (at the request of

Boulder church, who were able to make their own arrangements for the preaching) his labors have been confined to Kalgoorlie. Additions on the Goldfields—by faith, 15; formerly immersed and restoration, 9; total, 24.

SOUTH-WEST.—G. Johnston has been occupied in this circuit throughout the year, having visited Collie, Donnybrook, Bridgetown, Balbarrup and Harvey, whilst being stationed in Bunbury, where the principal energies have been exerted. In September Jas. Stone was engaged, and labored acceptably at Collie until December, when he resigned. The churches of the South west were well represented at Conference, and interesting addresses were delivered by their delegates—Bro. Carrington, from Bridgetown; Cailles, Boyup Brook; Whittaker, Collie; Arnott, Balbarrup, and T. Mann, Bunbury; these brethren were unanimously of the opinion that a division of the S.W. circuit would amply repay the cost, by building up strong churches in a rapidly progressing and rich district. Total additions, 29.

NORTHAM.—Northam and York were without the services of an evangelist for eight months, but since his return from Lexington, U.S.A., in January of this year, W. L. Ewers has been laboring in the circuit. Additions, 7.

METROPOLITAN.—This circuit comprises Claremont, Maylands and North Perth, which were worked on the plan system up to January last, since when H. P. Manning has been engaged. Additions, 33.

BROOKTON DISTRICT, G.S.R.—Through the kindness of Fremantle church Bro. Moysey was enabled to visit the brethren in this district, and as a result they are now meeting for breaking of bread once a month.

H. J. BANKS.—During the year the Subiaco church generously released Bro. Banks, who visited Northam, Bunbury, Collie, Donnybrook, Bridgetown and Harvey. Brief missions were conducted at Northam, Bunbury and Collie.

NEW CHURCHES.—Balbarrup, Bridgetown, Boyup Brook and Gooseberry Hill were admitted as new churches organised during the year.

STATISTICS.—The statistical table showed 21 churches now associated with membership of 1346, increases of 2 churches and 22 members. There are 15 Bible Schools with 1042 scholars and 124 teachers, a decrease of 33 scholars and an increase of 4 teachers. During the year there were 87 additions from school to church.

FINANCES.—Total contributions for year, £640/3/7, against £623/4/7 for previous year; expenditure, £599/10/1, against £622/14/9 Credit balance, £67 15/8, of which £4/12/3 is due to the Church Building Extension Fund.

At the Home Mission Rally on Good Friday evening the seating accommodation was well taken up, and inspiring addresses were delivered by G. B. Moysey, H. P. Manning and W. L. Ewers, the topic being "Christ Feeding the World." The Choral Union under Bro. Wright rendered "The Gloria" from "Twelfth Mass," and the anthem "King of Kings." During the evening the retiring President introduced the President-elect to the meeting. Bro. Moysey feelingly responded.

As usual, the Saturday session provided entertaining and instructive discussions to the comparatively small number of brethren attending. The Sunday School work was the subject of an interesting essay

by H. P. Manning, entitled "The Church's Responsibility to the School." The meeting agreed with the speaker that the Adult Bible Class was a necessity, but some thought the difference between American and Australian customs (the latter having almost universally adopted the Sunday afternoon class) precluded the possibility of success, as adults will not come out three times a day; others considered that if such a good thing was to be attained by that means and no other, it would not be an impossible thing to alter our custom. The meeting was clearly of opinion that up-to-date methods were necessary in our Sunday Schools, and were worth striving for. Sunday afternoon Lake-st. was again well filled by brethren and sisters from all suburbs, who listened with marked attention and pleasure to the Conference Sermon by J. S. Mill, "The Church of the Twentieth Century." Bro. Mill was the recipient of congratulations on all sides for an able and inspiring address.

The Conference Picnic on Easter Monday was interfered with by threatened rain which did not come. The gathering, though smaller in numbers than in previous years, was a thoroughly enjoyable outing, and was held on the banks of the Swan River at Guildford.

The final meeting of the series was that organised by the Choral Union, who under the capable leadership of H. Wright rendered the cantata "Daniel" to a fine audience, who were delighted at the rendition of the various parts. Bro. Wright and the members of the Union are to be congratulated on having attained such a high state of efficiency, and it is hoped that the second year of the Union's existence will be even more useful to the work than the first has been. The value of the Union is now known, and the brethren are able to appreciate the sacrifice of time during the year by all concerned.

## W. A. Sisters' Conference.

The fourth annual Conference was held in Lake-st. chapel on April 7. A devotional meeting led by Sister Pallot was held at 10 a.m., and at 10.30 the President, Sister Moysey, welcomed the visiting sisters. The following churches were represented:—Fremantle, Perth, Subiaco, Claremont, Leederville, North Perth, Maylands, Collie, Northam, Donnybrook, Kalgoorlie and Gooseberry Hill. Greetings were received from the Sisters' Conferences in Melbourne and Adelaide; Sister Ewers, S.A., and Miss Allen, the local Secretary, who is on her way to Sydney to represent this State at the Centennial Conference. An address was delivered by Sister Robinson on Foreign Missions, which was much appreciated.

At 1.30 the devotional meeting was led by Sister Hedger. At 2 p.m. Mrs. Moysey delivered the Presidential address, her subject being "Woman's Power," after which the following reports were read and adopted:—Executive, Sister Allen; Finance, Sister Wilson; Home Mission, Sister Hedger; Foreign Mission, Sister Clipstone; Dorcas, Sister Macgregor; Hospital, Sister Fergusson; Prayer, Sister Upham; Temperance, Sister Dickens; Isolated Sisters, Sister Mill.

The financial statement showed that the sum of £110/19/4 had been raised during the year.

The aim of the sisters to support a native helper at Pentecost Island has been realised, the money required for this purpose having been raised and forwarded to the F.M. Committee.

Election of officers resulted as follows:—President, Sister Moysey; Vice Presidents, Sisters Robinson,

Richardson and Macgregor; Secretary, Sister Cecil; Assistant Secretary, Sister Hedger; Treasurer, Sister Wilson.

During the afternoon solos were sung by Sisters Schofield and Newham.

The evening meeting was well attended, and commenced at 7.30 with devotional exercises led by Sister Robinson. A programme of musical items was contributed as follows:—Overture, Miss Illingworth; duet, Misses Little and Wright; solos, Miss Bridges and Miss Rigg; duet, Misses Withers and Harris. Addresses were delivered by Bren. H. P. Manning and W. L. Ewers on the characters of some of the women of the Bible. Mrs. Pallot introduced the new officers. Mrs. Moysey, in returning thanks for her re-election as President, expressed the hope that they would continue to work harmoniously together, their motto for the year being, "I must work the works of him that sent me while it is day, for the night cometh when no man can work."

## From the Field. Victoria.

**CASTLEMAINE**.—At the close of the gospel service last night, one young lady made the good confession, H. P. Leng preaching.—E.C., April 19.

**CHELTENHAM**.—Good meetings all day on Sunday. One confession at night, E. T. Penny speaking. Cheering news from J. C. Sears, of Donnybrook, W.A., an old Cheltenhamite.—R. W. Tuck, April 19.

**COLLINGWOOD**.—Splendid meeting on April 18 Henry Baker preached instead of Bro. Harward. Two young ladies from the Sunday School made the good confession. We are looking forward to the simultaneous mission. We are having splendid meetings both morning and evening, last Sunday morning being a record attendance. Bro. Edwards, from Bordertown, gave a splendid exhortation.—E. A. PAYNE, April 18.

**BRUNSWICK**.—We had the pleasure of listening to a good exhortation by Bro. Parker. In the evening he proclaimed the gospel; topic, "The Breaking of the Day." S.S. anniversary takes place on May 4.—W.T., April 18.

**BALLARAT**.—Two confessions at gospel meeting. Three received into fellowship this morning, two by letter from Brighton.—A. G. CHAFFER, April 18.

**SOUTH YARRA**.—Last Lord's day morning two were received into fellowship. Bro. McSollin gave a very instructive and interesting address. In the evening Bro. Nightingale preached to an interested audience on "Immortality in the Light of Reason."—T.M., April 19.

**BERWICK**.—We were pleased to have Bro. Baker back with us for a Sunday, April 11. He delivered splendid addresses, morning and evening. Bro. Parker, from India, is visiting the members and many others. Sunday, April 18, Bro. Wilson gave an interesting talk on "Echoes from the Conference."—E.E.H., April 19.

**SOUTH MELBOURNE**.—N. Noble, from S.A., addressed the church on April 11. To day Bro. North-east addressed the church. Good gospel meeting. Having good prayer meetings in preparation for Simultaneous Mission.—S. NORTHEAST, April 18.

**MIDDLE PARK**.—We recently celebrated our fourth anniversary by paying off the purchase price of our church block of land, which is situated most centrally

in our district. Our meetings continue to interest, and all our various departments of work are in full swing. Bro. Meekison is preaching most acceptably.—J.S.M.

**COLAC**.—On Lord's day, 18th, our meeting for worship was well attended. Bro. Binney was with us again, and addressed the church. In the evening he preached the gospel to a fair congregation, his subject being, "The Hand of Deliverance in the Bible." Our secretary, Bro. Williamson, is improving in health; and we hope to have him in our midst in a few weeks time.—J.G.L., April 19.

## Tasmania.

**HOBART**.—Since the arrival of G. Manifold new life has been given to the church work, and everything seems to augur well for the future. The attendance at both morning and evening meetings has been very satisfactory. On March 31 Bro. Manifold was welcomed to the church at a social. Speeches were made by G. Smith, W. Ross, H. Rodd and W. R. C. Jarvis; words of welcome were also given on behalf of the sisters by Sister Geo. Brown. The young men's training class is doing a good work under the untiring efforts of Joseph Adams, junr. On the occasion that a social was tendered by this class to the evangelist opportunity was taken of making reference to the work of Bro. Adams in connection with this all-important branch. The Dorcas Class still does a good work among the poor. It is the intention of the Hobart brethren to co-operate with the outlying churches in sending the evangelist out say once a month to them. Sister Bray, of Sydney, who has been residing in Hobart for some time past, returned on the 13th. The brethren are very grateful for her many acts of kindness.—W. R. C. JARVIS.

## South Australia.

**PORT GERMEIN**.—On the 11th four young women made the good confession, Bro. Mitchell preaching. He is here for a time for the purpose of visiting the district. We were very pleased to have with us Bro. and Sister Lawrie, from Alma.—J.H. HALL, April 14.

**MAYLANDS**.—On Feb. 7 we opened a Sunday School. The opening number was 13, and there are now 50 scholars and teachers on the roll. The prospects are promising.—A. L. READ, April 13.

**HINDMARSH**.—Wednesday, April 14, baptismal service. Three confessions at the meeting.—J.W.S.

**UNLEY**.—A mission will commence here on May 9. A. G. Day will be the missionary. We are hoping and trusting for great success.—P.S.M., April 18.

**BUTLER**.—O. Forrester preached his first sermon last Sunday week at Butler; good attendance. He spent last Wednesday with the brethren at Tumby. He is having gospel services alternate Sundays at Butler and Tumby, and we trust a good cause will be established.—R.W.B., April 17.

**YORK**.—We had present with us on Lord's day, April 11, Sister Mrs. Horsell and Miss Horsell, of Strathalbyn, Bro. Ball, of Grote-st., and Bro. Atkins, who for 23 weeks has had a serious illness. Bro. and Sister Swain and two daughters were received by letter of transfer from Lochiel. W. J. Harris preached the gospel at night to a good audience.—H.J.H., April 14.

**CHINESE MISSION, ADELAIDE**.—On April 13 a farewell social was tendered Bro. Jame. He was here about 10 weeks, and came when the mission was in

difficulty. The mission is now in a healthy condition. The visible result of the mission is one convert, but the gospel has been faithfully preached, and the good work done by him will be seen in the near future. Bro. Pack Queen, Andrew Gim and the Supt. Bro. McPhee spoke in appreciative terms of the work done by Bro. Jame. He was presented with a silver tea-pot by his brethren as a mark of esteem.—  
A. DOWN.

## Queensland.

**WALLUMBILLA.**—The anniversary of the Lord's day school was celebrated during Easter time. Prior to this the offer of our very esteemed Bro. Witty to find paint for the church was accepted, and the voluntary labor of Bros. Harry and Bert Hembrow, assisted by a colored admirer named Sambo, a deaf mute, has resulted in the church looking very nice indeed. On Saturday evening, April 10, Bro. Mason was here, and had the pleasure of baptising an aged sister. The Sunday was a good day, the children singing their hymns in a splendid manner. The evening gospel service was marked by the straight, out-spoken address delivered by our brother to a crowded house. Evidences of the good wrought are manifest. On the Monday the school picnic and social was held, attended by a great crowd. The evening's entertainment was a record one in every respect. During the past year three have been added to the church from the school.—J.C., April 13.

## New South Wales.

**ERSKINEVILLE.**—One baptised believer received into fellowship on Sunday. At the gospel service a young lady made the good confession and was baptised. Several visitors present at meetings.—H. G. PAYNE, April 12.

**LILYVILLE.**—Splendid meetings all day yesterday. At the close of the gospel service a married woman made the good confession. J. Fox spoke, the subject being "The Risen Christ."—E. HOLYOAK, April 12.

**BROKEN HILL.**—Easter Sunday, C. H. Hunt addressed the church in the morning. One sister received. Evening, good congregation. Writer commenced 21st year of preaching in this city. One made good confession, and was immersed at close of Tuesday evening's meeting. Starting series Thursday evening studies, taking as lesson book, "The Christian System" (Campbell). Band of Hope and Dorcas societies organised. Young people working well. Bro. House out of Hospital to-day.—E. J. TUCK, April 13.

**ERSKINEVILLE.**—Yesterday at 3 p.m. Bro. Harkness, of S.A., delivered an address to the school. His striking blackboard illustrations were appreciated by the children, and will help them to remember the lessons taught. At 7 p.m. Jas. Manning, of S.A., preached. A man and wife who had been taught the better way by Bro. Fraser, of Merewether, N.S.W., were immersed by Bro. Faaser on confession of their faith. There were a number of country and Interstate visitors present.—H. G. PAYNE, April 19.

### Church of Christ, Sandringham, Vic.

Worship, 11.15 a.m., Library, Abbott-st. Open-air gospel meeting, foot of Melrose-st., 8 p.m. Brethren spending holidays in neighborhood specially welcomed.

## Here & There.

Decisions reported in this issue, 19.

One confession at North Carlton, Vic., Bro. Peacock speaking.

Three confessions at Ballarat, Vic., also two received by letter from Brighton.

The next meeting of Victorian Sisters' Conference Executive will be held Friday, May 7, in the New Hall, Swanston-st., 3 p.m.

From Sydney we hear of large and enthusiastic Centennial meetings. Look out for the Centennial Number of the AUSTRALIAN CHRISTIAN.

All accounts in connection with the late Victorian Conference catering should be sent to Mrs. B. J. Kemp, Holmes-rd., Moonee Ponds, at earliest convenience.

**S.S.U. (Vict.)**—The next meeting of the general committee will be held on Monday, May 3, 8 p.m., in New Hall, Swanston-st. All delegates requested to attend.—J. Y. POTTS.

An explanation.—The lady giving the address at the Sisters' Conference meant to have said, "The house formerly inhabited by our missionaries is now occupied by native Christians."

**S.S.U. (Vict.)**—The 28th annual business meeting will be held in the New Hall, Swanston-st., on Monday, May 17, at 8 p.m. All delegates, honorary members and those interested in Sunday School work are asked to reserve this date.—J. Y. POTTS, Hon. Sec.

Endeavorers, note date of annual Victorian rally—Monday evening, May 24 (Empire Day). The monthly Council meeting will be held at Swanston-st. Lecture Hall on Friday, April 30. Report night. A full attendance of delegates is specially requested.—C. W. TIMMINS, Sec.

In a recent letter J. Inglis Wright says:—"I had the pleasure a few days ago of having a long conversation with a gentleman who is connected with Ramabai's mission in India, and who with his wife was recently upon a visit there. While at Poona they visited Mr. and Mrs. Strutton, staying with them two or three days, and speak in the highest praise of the splendid work that Bro. Strutton is doing, and were very emphatic in eulogising the system and method, the activity and resource which seemed to be evident in everything that was carried on at Baramati. I asked this gentleman a good deal about the mission (I happen to be president of the Ramabai Council of which he is a member), and on every point his remarks were very complimentary to your workers at Baramati. I felt sure that this independent evidence from a very observant lady and gentleman would be gratifying to the brethren identified in directing the Australian station."

W. A. Smith, of Belmore, N.S.W., writes: "There was held in the Y.M.C.A. Hall, Sydney, recently, a meeting of unusual interest, at which a brother and I were deputed to attend. It was a meeting of the General Committee of the Wilbur Chapman-Alexander Mission, shortly to be held. There were two remarkable features about this meeting, viz., the representation, which was of every Protestant denomination, which was of every Protestant denomination, which was of every Protestant denomination; from the Salvation Army and City Mission to the Church of England, and Church of Christ; and secondly, the spirit of unanimity in the meeting, as to the result to be obtained, the presence of God's Spirit being evident throughout, in the singing, prayers, and discussion.

The object of this letter is that these words, meeting the eye of our brethren here, may induce them to heartily support the approaching great effort by every means at their disposal, those of our evangelists at liberty offering their services for the Simultaneous Missions, in all the suburban centres, during the previous fortnight. We can advance our plea and our Master's cause by going with any movement of such magnitude as this will be, than by standing aloof, in my humble opinion; and that the result of this great mission may be the commencement of a revival similar to that of Wales, should be the constant prayer of every disciple of Christ."

## Obituary.

**GRANT.**—On Tuesday, April 6, Nussy Grant fell asleep in Jesus at the age of 27. Our sister was baptised into Christ at Kermode-st. about eight years ago, has been a consistent member at Prospect ever since, and passed away, after a long illness patiently borne, in full faith in the Saviour. The writer conducted the burial service at West Terrace on Wednesday afternoon in the presence of a large gathering of friends. Our hearts go out in sympathy to the bereaved ones. May they all so follow Jesus, even as she, that they may meet their loved one again.

Prospect, S.A.

A.M.L.

**PRICE.**—I very much regret to report the death of our dear sister Norah Price, which took place on Thursday, 8th inst. Sister Norah was with us on the Lord's day, apparently in good health. On the following Wednesday she was taken suddenly ill, the doctor advising her immediate removal to the hospital. Everything that love could suggest was done, but without avail, and on Thursday morning at 10 o'clock she fell asleep in Jesus. Sister Norah (aged 14 years) was the eldest daughter of our Bro. Alan Price, who is well known to many brethren in this and other States as a devoted worker for the cause of the Master. We all deeply sympathise with the parents, also the brother and sisters in their sad bereavement. Our sister was baptised by Bro. Banks, at Subiaco, West Australia, and for some time has been with us at Hurstville. She was a devoted child of God, and beloved by all.

Hurstville, N.S.W.

ARTHUR J. LIVINGSTONE.

## Coming Events.

**APRIL 25 & 28.**—Church of Christ, Blackburn. Anniversary Services of the Church and Sunday School. Sunday, speaker, F. M. Ludbrook. Afternoon at 3, subject, "Puffing Billy." Evening at 7. Wednesday, Blackburn Hall, tea and public meeting. Tea on tables, 6.30 p.m.; tickets, adults, 1/-; children, 6d. Public meeting, 7.45 p.m. Speakers, G. P. Pittman and Gifford Gordon. Good programme.

**MAY 2 & 4.**—The Church of Christ, Brunswick, Sunday School anniversary services, May 2 and 4.

### WANTED.

Brother or sister with little money to help an inventor. Several new ideas. Half share given. Apply by letter, "Inventor," Austral.

Lost, Conference picnic, lady's small brown handbag. Spectacles, etc., inside. Finder please return Austral office, 528 Elizabeth-st. Reward.

### BOARD AND RESIDENCE.

Comfortable Home. Kept by Sister Hutchison, "Liskeard," Cascade-st., Katoomba, N.S.W. Terms moderate.

## J. DAVIDSON,

Carpenter and Joiner.

Estimates given for Villas, etc.

153 HODDLE ST., COLLINGWOOD,

# Australasian Churches of Christ Directory.

## VICTORIA

Ascot Vale, chapel, J. Y. Potts, 94 The Parade  
 Bairnsdale, chapel  
 Ballarat W., cpl, Dawson-st., J. D. Morrison, Albert-st.,  
 Barker's Creek, chapel, J. Bauer [Sebastopol]  
 Bayswater, chapel, T. Clements  
 Bendigo, Temperance hall, A. J. Streader, 47 Lilac-st  
 Bet Bet, chapel, Thos. Warnecke, Middle Bridge  
 Berwick, chapel, J. Richardson, Narre-Warren  
 Blackburn, chapel, A. T. Edwards, Tunstall  
 Brighton, chapel, Male-st., T. R. Morris, Winder-  
 mere-st., Middle Brighton  
 Brim, chapel, Allan Jones  
 Broadmeadows, chapel, J. Kingshott  
 Buninyong, cpl., E. Gullock, Black Lead P.O., Hiscocks  
 Brunswick, chapel, W. H. Downing, 317 Sydney-rd.,  
 Brunswick  
 Ballendella, private house, Mrs. Rake, Bamawn.  
 Carlton, chapel, Lygon-st., Chas. Hardie, Henrietta-  
 st., Hawthorn [tion-st.]  
 Carlton, Queensberry-st. (Chinese), S. Lum, 119 Sta-  
 Carlton N., chapel, J. Hollole, 33 William-st., City.  
 Castlemaine, chapel, J. Taylor, Town Hall.  
 Cheltenham, chapel, R. W. Tuck, Wilson-street.  
 Collingwood, Tabernacle, Stanton-st., E. A. Payne,  
 438 Wellington-st., Clifton Hill  
 Cosgrove, H. Skinner, Cosgrove  
 Colac, I.O.O.F. hall, John Williamson, Queen-st.  
 Croydon, chapel, E. Smith  
 Dandenong, chapel, R. A. Smith, Scott-st.  
 Drummond, chapel, S. M. Stenfonson  
 Doncaster, chapel, Geo. Petty  
 Dunolly, chapel, J. Beasy  
 Dunmunkle, chapel, W. G. Smith  
 Daylesford, private house, R. Gerrand  
 Elphinstone, chapel, W. Smith  
 Emerald, chapel, Wm. Bol'duan  
 Echuca, chapel, Miss Emily Darlow, Mitchell-st.  
 Fish Point, G. McMeekin  
 Fitzroy, Tabernacle, Gore-st., C. W. Mitchell, 524  
 Elizabeth-st., Carlton  
 Fitzroy North, chapel, St. George's road, T.H. Cowley,  
 213 McKean-st.  
 Fairfield Park, chapel, Andrew McGregor  
 Footscray, chapel, A.A. Ley, 5 Donald-st., Footscray  
 French Island, private house, G. T. Harrop  
 Fernhurst, chapel, Joseph Evans  
 Galaquil, schoolhouse, E. Hands  
 Geelong, chapel, Latrobe Terrace, H. F. Christopher,  
 35 High-st., Geelong West  
 Hawthorn, chapel, T. H. Parkes, 126 Glenferrie-rd.  
 Horsham, chapel, J. H. Morrison, Horsham  
 Kaniva, chapel, John Goodwin.  
 Kyabram, Bishop's hall, James Bishop  
 Kyneton, Masonic Hall, W. G. Harman, Hutton-st.  
 Kerang, Fire Brigade hall, D. J. Milne, Milne's Bridge.  
 Lake Rowan, W. J. Sharp, Wilby  
 Lancefield, chapel, E. J. W. Meyer.  
 Lillimur, public hall, B. J. Lawrance  
 Malvern, Tradesmen's hall, W. Proctor, 4 Moorhouse-st.  
 Maryborough, chapel, E. Clow, Barkly-st.  
 Melbourne, chapel, Swanston-street, R. Lyall,  
 Leveson-street, North Melbourne  
 Melbourne S., chapel, Dorcas-st., S. Northeast,  
 251 Moray-st.  
 Melbourne N., chapel, Chetwynd-st., R. McCance,  
 Erskine-st.  
 Middle Park, Honeybone's Hall, Neville-st., J. S.  
 McIntosh, 165 Mills-st.  
 Miepool, private house, J. Cork  
 Murrumbidgee, chapel, A. Boak jr., Melbourne-street  
 Minyip, Mechanic's hall, W. G. Smith  
 Mooroolbark, school house, R. Langley, Kilsyth, via  
 Mildura, chapel, Jas. Halliday [Croydon]  
 Mystic Park, private house, D. Anderson  
 Mumble Plains, private house, S. H. Brown, Mumble  
 Plains Loose Bag, via Swan Hill  
 Meredith, chapel, A. McKay  
 Newmarket, chapel, Finsbury-street, James Hancock,  
 24 Railway-place  
 Newstead, chapel, Miss M. Johnstone, Welshman's Reef  
 Northcote, Rechabite Hall, J. Woodgate, 152 Charles-st.  
 Pakenham, chapel, H. S. Ritchie, Nar Nar Goon  
 Port Fairy, chapel, W. T. Sumner [ton-st., Prabran  
 Prabran, cpl., High-st., J. H. Smith, c/o J. Aylwin, 40 Clif-  
 Preston, Bradford Hall, W. A. Strongman, 95 Albert-  
 Polkemmett, chapel, H. Oliver [st., Footscray  
 Richmond N., cpl., Coppin-st., T. Collins, 434 Bridge-rd.  
 Richmond South—  
 Balmain-st., cpl, W. T. Fenn, Hawthorn-av., Caulfield  
 Hunter-st. Mission, Mr. C. Newham, 5 Hunter-st.  
 Red Hill, State School, J. Sheehan  
 Runnymede, private house, Mrs. W. Dickens.  
 Stawell, chapel, Sloane-st., A. P. A. Burden, Engine Sheds  
 St. Kilda, chapel, W. H. Perkin, 18 Oak Grove  
 Shepparton, chapel, E. Dudley  
 South Yarra, chapel, Cliff-st., T. Murphy, 1 Surrey-rd.  
 St. Arnaud, Mechanics' Inst, H. Benson, Burnside-rd.  
 Surrey Hills, cpl., H. Murray, Warburton-st., Cant'b'y.  
 Taradale, chapel, A. Clarke

Terang, Temperance hall, E. Rodgers  
 Warrnambool, chapel, Richard Petterd, King-st.  
 Wedderburn, chapel, Gabriel Duckett  
 Warragul, Masonic Hall, R. W. Judd. [Williamstown  
 Williamstown, chapel, W. T. Field, 99 Douglas Par., N.  
 Wilby, chapel, J. Sharp [East Prabran  
 Windsor, hall, Albert-st., F. G. Lloyd, Bay View-st.,  
 Wilkur, H. Everett, Cameron's Loose Bag  
 Yando, Mrs. J. Stanyer, Yando, via Boort

## NEW ZEALAND

Ashburton, private house, Wm Bradshaw, Ashburton  
 Auckland, Ponsonby-rd., J. C. Laing, Gt. North-rd.  
 Auckland, Mt. Eden, L. Bailey, Burnley-Terrace  
 Bainham, public hall, D. Browne, Rockville  
 Burnside, chapel, Mrs. Lindsay.  
 Christchurch, chapel, Durham-st., Herbert Langford,  
 16 London-st., Richmond, Christchurch  
 Dunedin—  
 Tabernacle, King-st. } J. W. Stokes, Princes-st.  
 Roslyn, hall, }  
 Dunedin, Mornington, chapel, H. J. Naumann, 28  
 Glen-rd., Mornington. [Caversham  
 Dunedin Sth, chapel, W. A. Palmer, 21 Baker-st.,  
 Dunedin, N.E. Valley, chapel, W. Lowe, 12 Bouverie-st.  
 Gisborne, private house, E. Grundy  
 Gore, chapel, W. G. Ladbroke  
 Greymouth, private house, Benj. Dixon, Cowper-st.  
 Hampden, Otago, chapel, Joseph Bishop  
 Happy Valley, private house, J. Flower  
 Hastings, private house, J. M. Miller, Heretaunga-st.  
 Helensville, chapel, E. Cameron  
 Hoteo N., chapel, Jno. Gibbs  
 Invercargill, chapel, Jno. Watt, Belgravia, Waikiki  
 Kaitangata, chapel, Edwin Anderson, Pool-st.  
 Kilbirnie, chp., Lyall Bay-rd., M. Vickery  
 Lower Moutere, Charles Limmer.  
 Lower Hutt, W.C.T.U. Hall, G. Wright, Waterloo-rd.  
 Matura, chapel, Wm. Taylor  
 Nelson, chapel, F. J. Phillips, 60 Hardy-st.  
 N. Albertland, public hall, Mrs. W. Ward, jr, Wellsford  
 Oamaru, W. Kilgour, Trent-st.  
 Pahiata, chapel, T. W. Manifold [Manson & Barr  
 Palmerston N., Orange hall, Mr. Metzenthin, c/o  
 Papakura  
 Petone, chapel, W. Taylor, Richmond-street  
 Port Albert, chapel, Wm. Pricor  
 Pukekohe, public hall, Robert Begbie  
 Ross, private house, J. P. Muir.  
 Spring Grove, chapel, A. G. Knapp  
 Stanley Brook, chapel, R. Crichton  
 Stratford, Old Masonic Hall, Miss Russ  
 Takaka, State School Room, A. E. Langford, Takaka  
 Tadmor, private house, Wm. Anglesey  
 Tara, Mangawai, chapel, P. James  
 Te Arai North, public hall, Jos. Benton  
 Timaru, private house, A. E. Fairbrother  
 Turua, public hall, R. W. Bagnall  
 Wai-iti, meeting house, E. Griffith  
 Waimangaroa, private house, Thos Hay  
 Wanganui, chapel, H. Siddall, 4 Mathieson-st.  
 Warkworth, chapel, Thos. Oakes  
 Wellington, chapel, Dixon-st., Geo. Gray, Webb-st.  
 Wellington South, chapel, M. Vickery, 40 South-road  
 Wellsford, chapel, Benj. Ramsbottom

## QUEENSLAND

Boonah, chapel, T. F. Stubbin  
 Brisbane, chapel, Ann-street, Leonard Gole, Old  
 Sandgate-rd., Albion, Brisbane.  
 Bundamba, chapel, George Green  
 Charters Towers, chapel, J. Park, High-st.  
 Childers, Kanaka Mission, John Thompson  
 Eel Creek, chapel, James Dunnall, The Rocks  
 Flagstone Creek, schoolroom, W. Bailey  
 Gympie, chapel, S. Trudgian, Harkins-st., Mt Pleasant  
 Ma Ma Creek, chapel, C. Risson  
 Mount Walker, hall, F. Henrichsen  
 Mount Whitestone, chapel, John Metcalf  
 Maryborough, Prot. hall, W. Stiler  
 Marburg, chapel, A. Buhse, Kircheim, via Walloon  
 Rosewood, chapel, H. Berlin  
 Roma, chapel, Geo. Pitman  
 Rosevale, chapel, J. Christensen  
 Thornton, private house, W. Watkins  
 Toowoomba, hall, L. A. Hoskins  
 Vernor, chapel, O. Adermann  
 Wallumbilla, chapel, Thos. Hembrow  
 West Halden, school house, W. H. Nightingale, Ma Ma  
 Zillmere, chapel, J. Bruce [Creek]

## NEW SOUTH WALES

Auburn, chapel, A. Allen, Joseph-st., Rookwood  
 Belmore, chapel, W. H. Hall, Chalmers-st.  
 Broken Hill, Protestant Hall, R. J. House, Cobalt-st.  
 Bangalow, J. G. Snow  
 Bungawalbyn, chapel, Luke Patch  
 Corowa, chapel, W. S. Phillips, South Corowa  
 Canley Vale, cpl. T. A. Ferguson, Hill Brow, St. Johns rd  
 Dubbo, private house, L. J. Stimson, Wingewarra-st.  
 Enmore, Tabernacle, E. J. Hilder, "Kenilworth,"  
 Fletcher-st., Marrickville

Erskineville, meeting house, Toogood-st, George  
 Morton, 15 Marian-st., Enmore  
 Hornsby, private house, W. Crosthwaite, Peat's Ferry-rd  
 Hurstville, hall, A. J. Livingstone, Carysfort-st.  
 Inverell, chapel, T. Hodson  
 Junee, private house, J. Wilson, Prince-st., Junee  
 Kellabakh, private house  
 Lilyville, chapel, E. Holyoak, Rainbow-st., Randwick  
 Lismore, tabernacle, F. R. Furlonger [wich Hill  
 Marrickville, chapel, T. C. Walker, Woodbury-st., Dul-  
 Marrar, private house, E. J. Mousar, Old Junee  
 Merewether, chapel, Mr. Goddard, James-st., Hamilton,  
 Newcastle  
 Merrylands, private house, J. McGregor  
 Moree, chapel, Mrs. J. Hodson, Boston-st.  
 Mosman, school, Bradley's Head-rd., G. H. Oldfield,  
 Mungindi, chapel, Mrs. Butler [Awaba-st.  
 North Sydney, chapel, Falcon-st., D. W. Johnston,  
 Stanley Avenue, Mosman [Stratfield  
 Paddington, chapel, A. W. Shearston, The Avenue,  
 Petersham, Tabernacle, Mr. L. Rossell, Redmyre-rd.,  
 Rockdale, hall, W. T. Black [Stratfield  
 Rookwood, chapel, Mark Andrews, John-st.  
 Seven Hills, private house, Geo. Piper [dale  
 Sydney, City Temple, I. Crawford, 131 Nelson-st. Annan-  
 Sydney (Chinese), Campbell-st., E. Linn, 13 Chapman-  
 Taree, chapel, E. J. Saxby, Taree [st. Moore Park  
 Tuggerah Lakes, private house, J. H. Colmer  
 Tyalgum, private house, E. Stewart  
 Wagga, Protestant hall, G. Davidson, Gurwood-st.  
 Wingham, School of Arts, H. Western

## WEST AUSTRALIA

Boulder, chapel, Moran-st., W. T. Smyth, 125 King-st.  
 Bunbury, Rechabite hall, T. T. Moore, Karri-st.  
 Claremont, Town Hall, J. Inverarity  
 Collie, chapel, H. Digwood, Steere-st.  
 Coolgardie, chapel, King-st., T. H. Argus  
 Donnybrook, private house, E. J. Hadlow  
 Fremantle, chapel, W. E. Vinicombe, Healy st., Bea-  
 confield  
 Harvey, private house, G. P. Charman  
 Kalgoorlie, chapel, Egan-st., R. Berry  
 Leederville, Masonic hall, A. W. Manning, Subiaco  
 Midland Junction, Masonic hall, Mr. Roberts  
 Maylands, chapel, T. Peacock, Wellington-st., Perth  
 Narrogin, private house, P. E. Wedd  
 North Perth, hall, R. S. Mantering, 457 Hay st., Perth  
 Northam, chapel, Wellington-st., P. E. Pallot  
 Perth, chapel, Lake-st., D. M. Wilson, Bulwer-st.  
 Subiaco, cpl., Bagot-st., A. W. Manning, Nicholson-ro.  
 York, Oddfellows' Hall, W. H. Lawrance, Avon Terrace

## SOUTH AUSTRALIA

Alma, chapel, Arthur Jones  
 Adelaide, chapel, Grote-street, W. M. Green, Park  
 Terrace, Wayville  
 Aldgate Valley, chapel, A. G. Rudd, Bridgewater  
 Balaklava, chapel, W. T. S. Harris  
 Bews, chapel, J. J. Barr  
 Border Town, chapel, E. W. Milne  
 Butler, chapel, R. W. Barr, Tumby Bay  
 Lochiel, chapel, A. Greenshields, Nanawarra  
 Owen, chapel, W. J. Marshman, Owen  
 Glenelg, chapel, W. Burford, Glenelg  
 Goolwa, chapel, Jas. Burger  
 Hindmarsh, chapel, J. H. Humphreys, Glanton-st.,  
 West Hindmarsh  
 Henley Beach, chapel, J. Warren Cosh  
 Kadina, Tabernacle, Geo. Crouch  
 Long Plain, chapel, R. D. Lawrie  
 Milang, chapel, H. S. Goldsworthy  
 Mile End, chapel, Jas. Manning, Ware Chambers,  
 Adelaide  
 Mallala, chapel, F. M. Worden  
 Moonta, public hall, C. W. McGregor  
 Narracoorte, chapel, E. Gaskin  
 Norwood, chapel, G. H. Jenner, 8 Edmund-st.  
 N. Adelaide, chapel, Kermod-st., W. Lyle, Bank of  
 Prospect Mission, chapel } Adelaide, King-  
 Point Sturt, chapel, A. W. Pearce } William-st.  
 Port Pirie, chapel, A. E. Mudge, Port Pirie West  
 Queenstown, chapel, R. Harris, Cross-street  
 Strathalbyn, chapel, John Taylor  
 Stirling E., chapel, A. G. Rudd, Bridgewater  
 Unley, chapel, Park-st., P. S. Messent, Park-st.  
 Wampoony, chapel, R. K. Spotswood, Changwa, Bor-  
 Willunga, chapel, E. E. Jacobs [dertown  
 Williamstown, chapel, W. G. Pappin  
 York, chapel, Wm. Brooker, Princes-st., Croydon

## TASMANIA

Bream Creek, chapel, J. T. N. Woolley, Kellevie  
 Beaconsfield, private house, R. Zanker  
 Geeveston, hall  
 Hobart, chapel, Collins-st., H. C. Rodd, 171 Murray-st.  
 Impression Bay, chapel, G. Spalding, Wedge Bay.  
 Launceston, Temperance hall, Peter Orr, 42 Galvin-st.  
 New Ground, chapel, A. Dawson.  
 Penguin, chapel, R. Hutton, South-rd.  
 Port Esperance, chapel, A. J. Purvis  
 Sulphur Creek, private house, M. Taylor, Howth  
 St. Helens, private house, D. Purvis

## Federal Conference.

Report of the Conference proceedings will be published later.

### REPORT OF THE ACTING EXECUTIVE.

#### I.

The Acting Federal Executive herewith submit their report for the consideration of the representatives of Churches of Christ from the respective States of the Commonwealth of Australia, in Conference assembled.

The Committee trust that the review of the past, and the bright prospects for the future, will inspire the brotherhood to large enterprises for the evangelisation of this Continent.

It is hoped that this present Conference will contribute materially to strengthen the bonds of fraternal love and fellowship already existent between the churches throughout the respective States.

#### II. THE CENTENARY OF THE RESTORATION MOVEMENT.

The chief work of the Committee has been the organisation of meetings and enterprises to commemorate the centennial of the movement to restore New Testament Christianity.

The privilege, honour, and responsibility conferred on the brotherhood of N.S.W. by the selection of Sydney for the celebration of this memorable historic event, have been fully recognised. The members of the Acting Federal Executive deemed the occasion so important that they formed a special Celebration Committee, composed of representatives from each church in the State, to work with them in this matter. The members of the enlarged Committee have given careful and arduous attention to the proposals and suggestions submitted from many directions. They have arranged a series of meetings to follow the present Conference; and trust that the spirit pervading them will be truly indicative of the appreciation of the brotherhood of the work of the pioneers in their great plea for the union of the disciples of the Lord Jesus Christ, upon the simple basis of the New Testament.

#### III. HISTORIC HANDBOOK.

The Committee felt that a useful book of reference dealing with the progress of Churches of Christ throughout the world during the past one hundred years would be helpful in explaining to others the position we occupy in the religious world. The title, "That They All may be One," was chosen as the most expressive. Brethren T. J. Gore, Geo. T. Walden, and A. E. Illingworth were entrusted with the compilation of the same.

#### IV. FEDERAL EVANGELISTIC FUND.

A considerable amount of attention has been given to the question recommended to us by the last Federal Conference of "A Federal Evangelistic Fund," to assist causes which the State Executives were unable to help." It was thought that "the Childers' Mission and the work of Bro. J. Thompson" might reasonably be regarded within the scope of this resolution.

It was not till October 30th, 1908, that the Committee felt justified in taking actual steps to control work under this Fund; on that date, however, a definite resolution was adopted to inaugurate the fund, and take over the mission at Childers, Queensland, till next (or the present) Conference. The Committee solicit for this question careful consideration.

Now that the fund is established, the Committee strongly urge the brotherhood to augment same.

The possibility of evangelistic work in Northern Queensland, Broken Hill, the border towns, the Federal Capital, the Australian Aborigines, etc., as Federal enterprises might all receive attention, if the fund were adequately supported.

In view of the project to select a site in the Yass-Canberra district, for the Federal capital, the Committee consider no time should be lost in opening a fund for the purpose of securing land therein for the establishment of the cause.

It is hoped that the Conference will send a recommendation to the incoming Committee.

#### V. C. R. SCOVILLE.

At the last Conference, a resolution, approving in general terms of a visit to Australia a series of missions in the capital cities of the respective States, was carried.

The Committee opened up negotiations with Bro. C. R. Scoville, of Chicago, U.S.A., and received his endorsement of the proposals, and a generous acceptance of the conditional invitation sent to him. The difficulties, however, in some of the States seemed insurmountable, and in the absence of unanimity, it was felt unwise to complete the arrangements, and the invitation was reluctantly cancelled.

#### VI. COLLEGE OF THE BIBLE.

The report of the Board of Management is submitted herewith. The Acting Federal Executive endeavoured to assist the Faculty in raising funds by supporting the movement, gazetted September 6th as "Bible College Sunday." The Committee regret that the response was not as generous as expected. This worthy institution should receive larger support.

The report of the Board is considered very satisfactory to the Acting Executive of the Federal Conference, and they wish to state here their appreciation of the work done. The hope is expressed that the reports submitted will receive the amount of attention the question deserves. The Board are to be congratulated on securing a college building on excellent terms.

#### VII. REFERENCE COMMITTEES.

The Committee, as directed by the last Conference, duly recommended to each State the desirability of "Reference Committees" for evangelists, "to which they could submit their credentials, and to which churches requiring the services of preachers or evangelists could apply for advice." The recommendations were unanimously endorsed, and the Home Mission Executives of the various States were named as such "Reference Committees."

#### VIII. RESIGNATIONS.

In June, 1908, Bro. T. C. Walker tendered his resignation as Assistant Secretary. The Committee desire to place on record their thanks for his faithful services. Bro. T. W. Smith was appointed to the position, and has given invaluable help.

Bro. D. A. Ewers, whilst in N.S.W., did good work as a member of the Committee. On his resignation, Bro. E. J. Hilder was elected to fill the vacancy.

#### IX. FINANCIAL STATEMENTS.

(a) Federal Evangelistic Fund.  
It will be seen by reference to the Treasurer's Statement that the receipts and disbursements since November 1st, 1908, have been £55 7s.

(b) General Expenses Account.

The receipts have been £27 17s. 6d., and the disbursements £12 16s. 8d., leaving a Cr. balance of £15 0s. 10d. The expenses of the present Federal Conference, however, have yet to be made up, and more than this amount will be needed to cover same.

#### X. VARIOUS.

There were other Federal questions the Committee would have liked to discuss and

submit recommendations (notably the old age preachers' fund). The work, however, demanded by the Centenary Celebrations made it impossible to devote any time to them.

On the suggestion of the Acting Executive, a Pledge-Signing Crusade was inaugurated by the Temperance Committee of the N.S.W. Conference, in the Bible Schools of this State.

#### XI. ATTENDANCE OF MEMBERS.

In addition to twelve regular meetings of the Centennial Committee, the Acting Executive have held 7 special meetings. Members attended as follows:—Geo. T. Walden, 7; A. E. Illingworth, 7; T. Hagger, 5; S. G. Griffith, 4; J. Stimson, 4; T. W. Smith, 4; T. C. Walker (resigned), 2; D. A. Ewers (resigned), 2.

#### XII. THANKS.

The thanks of the Committee are tendered to the deacons of the City Temple for the use of their building for Committee meetings (Federal and Centennial).

Above all, the Executive recognises the good hand of the heavenly Father upon all its labours.

GEO. T. WALDEN	
A. E. ILLINGWORTH	
T. W. SMITH	Acting
S. G. GRIFFITH	Executive
E. J. HILDER	Committee
T. HAGGER	
J. STIMSON	

### COLLEGE OF THE BIBLE REPORT.

The Board of Management, in presenting their first report to Conference, desire to express their thanks to the brethren and sisters throughout Australia and New Zealand who have contributed so liberally, thereby enabling the College to be established and maintained under such highly favourable circumstances.

#### ATTENDANCE OF STUDENTS.

When the Federal Conference met in Adelaide, in 1907, there were 19 day students in attendance. When the second session closed there were 32 names on the roll in active attendance and study. The number enrolled for 1909 is 31; of that number 15 have entered the matriculation class, and 16 the Bible course.

#### STATUS OF THE STUDENTS.

In order to ensure students being thoroughly grounded in ordinary scholastic attainments, a pass in the Melbourne University Public Examination is required before they can graduate from the College. In no case will the College Diploma be issued unless this requirement be fulfilled.

#### THE WORK OF THE STUDENTS.

The Principal reports that, on the whole, the students have been diligent in their studies, and that their progress has been satisfactory! The student "sent up" for the University Public Examination passed.

In addition to the necessary scholastic and Biblical work being done by the students, some 20 of them were, during 1908, engaged preaching regularly on Lord's Days; others have been speaking as occasion arose. This work has been blessed by the addition of more than 80 members to the churches so served.

Of their own volition the students issue bi-monthly the "B.C. Magazine," edited and controlled entirely by themselves. Anyone desirous of keeping in touch with student thought, life, or incident, can secure copies for a small annual contribution on applying to any of the students.

#### DEMONSTRATIONS BY THE STUDENTS.

At the close of each session, a demonstration has been held, on both occasions—especially the last—in a very satisfactory manner.

## THE TEACHERS.

Bro. Harward, as Principal, has control (under the Management) generally, and teaches Old and New Testament History, Homiletics, Hermeneutics, Exegesis, etc.

Bro. Main takes English, General History, Church History, and Christian Doctrine.

Bro. Mantell has charge of the Matriculation Class.

Each of them in their separate departments have given efficient and loyal service.

## AGENTS FOR THE COLLEGE.

In order to facilitate the collection of promised contributions as economically as possible, and generally attend to the interest of the College, the Board sought and obtained the services of the following brethren:—A. E. Illingworth, New South Wales; John Fischer, South Australia; D. M. Wilson, West Australia; Len Gore, Queensland; and it is desired now to publicly thank them for undertaking a work which, of necessity, occupies a considerable portion of their time.

## NEW ZEALAND.

During the 1907-8 recess, Bro. Harward toured New Zealand in the interest of the College. The contributions received from New Zealand, as shown in the Treasurer's Statement, are mostly the result of his visit. Judging from his kindly reception, and the large amount of interest evinced, it was thought advisable (after correspondence with New Zealand) to augment his visit by sending A. R. Main to represent the College at the General Conference held in Auckland on the opening days of this year. Official notification of the result of the deliberations of Conference had not come to hand at time of going to press with this report, but, it is understood, it has been decided to give up the idea of attempting to found a College of The Bible in N.Z., at least, for the present, and to join in maintaining the Australian institution, of which we are justly proud, and which now may be regarded as representing the whole of the Australasian brotherhood.

## ANNUAL COLLECTION.

In keeping with the resolution adopted at the 1907 Conference, a collection was asked from the churches throughout Australia on the first Sunday in September last year. It is intended to adhere to this day for future collections.

## INCORPORATION OF THE COLLEGE.

This question received the earnest consideration of the Management, but in view of the legal costs that would be incurred, it was considered advisable to defer action until it was seen that funds were available for the purpose.

## PERMANENT PREMISES.

As indicated in the "Australian Christian," of 3rd December, 1908, a property has been secured on very favourable terms. It is altogether suitable for the purpose, and will lend itself to expansion as the needs of the College grow. It will not be available for College purposes for some months yet, but, meanwhile, the rent being received more than covers interest and other charges. As soon as possession is obtained, it is intended to make arrangements for boarding students on the club system.

The Management were fortunate in obtaining the purchase money on mortgage at a very low rate of interest from a well-known brother in South Australia, and it is desired to acknowledge the great assistance he has rendered in securing the property for the brotherhood, and so providing a permanent home for the College. The students will benefit by the change in several ways, not the least of these being a decided improvement in health conditions, and removal from the distracting elements inseparable from city life.

The members of the Board have agreed to act as trustees for the property.

## TEACHER TRAINING CLASSES.

Efforts have been made to push these classes in the various States. Where adopted, the work entailed cannot fail to make a marked impression for efficiency in the teaching in the schools in the near future. West Australia is pre-eminent in this work, 26 of her students having passed the examination. 15 students of the College took the course; 11 passed.

## J. T. T. HARDING.

The remaining members of the Board desire to express their sincere regret that their esteemed colleague, Bro. J. T. T. Harding, has been deterred attending their meetings for some time by a serious illness. They are pleased to

hear he is now recovering, and hope soon to have the pleasure of welcoming him back to his accustomed place.

## TREASURER'S STATEMENT.

duly audited, and showing an indebtedness to him of £90 os. 10d., accompanies this report. It will be noticed that the statement covers the operations of 18 months.

F. G. DUNN.  
W. C. CRAIGIE.  
R. LYALL.  
R. C. EDWARDS.  
A. MILLIS.  
C. HARDIE.

## COLLEGE OF THE BIBLE.

Statement of Receipts and Expenditure from 5th August, 1907, to 31st January, 1909.

RECEIPTS		£	s.	d.	£	s.	d.
To Promises Paid and Contributions Received from Individuals and Churches—							
Victoria ..		35	16	7			
West Australia ..		142	12	5			
New Zealand ..		133	7	7			
New South Wales ..		116	10	10			
South Australia ..		112	6	6			
Tasmania ..		14	17	6			
Queensland ..		14	15	6			
				886	6	11	
Students' Fees ..				61	9	0	
Collections at Students' Demonstrations (for College Library) ..				11	8	10	
Due Treasurer ..				90	0	10	
							£1049 5 7
EXPENDITURE.		£	s.	d.	£	s.	d.
By Due Treasurer (4 8.07)							
Salaries—H. G. Harward ..		312	0	0			12 16 6
A. R. Main ..		209	0	0			
W. W. Mantell ..		147	0	0			
				668	0	0	
Travelling Expenses—							
H. G. Harward ..		36	6	0			
A. R. Main ..		25	0	0			
				61	6	0	
Rent ..							164 2 6
Gas ..							47 2 6
Printing and Advertising, including Special Number <i>Australian Christian</i>							47 9 6
Postage, Exchange, Account and Minute Books—							
Agents ..		4	18	1			
Secretary ..		9	9	7			
Treasurer ..		10	2	1			
				24	9	9	
Books ..							13 1 7
Water Rates ..							2 3 9
Due for College Badge ..							2 0 0
Towards Issue of <i>B.C. Magazine</i>							2 0 0
Removing Furniture from Old Premises							1 0 0
Insurance ..							0 6 9
Sundries ..							3 3 9
							£1049 5 7

W. C. CRAIGIE, Treasurer.  
Melbourne, 15th February, 1909.

Audited and found correct.  
J. BARNACLE, A.S.A.A., Eng.

## FEDERAL CONFERENCE EXECUTIVE.

## GENERAL FUND.

RECEIPTS		(5th August, 1907, to 31st January, 1909.)	EXPENDITURE.
To Victoria—			By Due Treasurer at 4th August, 1907 .. £0 14 0
Proportion 1907 Conference			Printing Reports for 1907 Conference .. 4 15 0
Expenses ..	£2 5 0		Incidental Expenses—Secretary .. 3 2 1
Levy for 1908 ..	8 0 0		Stationery .. 0 18 6
		£10 5 0	Expenses—Treasurer (N.S.W.) Cen-
South Australia—			tenary Committee .. 3 7 1
Proportion 1907 Conference			Cash in hand .. 15 0 10
Expenses ..	1 10 0		
Levy for 1908 ..	5 0 0		
		6 10 0	
New South Wales—			
Proportion 1907 Conference			
Expenses ..	0 17 6		
Levy for 1908 ..	4 0 0		
		4 17 6	
West Australia—			
Proportion 1907 Conference			
Expenses ..	1 0 0		
Levy for 1908 ..	2 0 0		
		3 0 0	
Queensland—			
Proportion 1906 Conference			
Expenses ..	0 15 0		
" " 1907 ..	1 0 0		
		1 15 0	
Tasmania—			
Proportion 1907 Conference Expenses	0 10 0		
Donation ..	1 0 0		
		1 10 0	
		£27 17 6	

W. C. CRAIGIE, Treasurer.  
Melbourne, 15th February, 1909.

Audited and found correct.  
J. BARNACLE, A.S.A.A., Eng.

April 22, 1909

# The Australian Christian

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## FEDERAL EVANGELISTIC FUND.

Statement of Receipts and Expenditure to 31st January, 1909.

RECEIPTS.		EXPENDITURE.	
To Contributions from All Sources	£55 7 0	By Childers Mission (John Thompson)	£44 19 0
		Church at Broken Hill, N.S.W. (per R. J. House)	10 0 0
		Exchange and Posta	0 8 0
	£55 7 0		£55 7 0

W. C. CRAIGIE, Treasurer.  
Melbourne, 15th February, 1909.

Audited and found correct.  
J. BARNACLE, A.S.A.A., Eng.

## On Garvin's Division.

By Mabel Earl.

"Time's up," said Manning at the door. Jean rose, laying her fingers lightly on the bandaged wreck of a right hand stretched out to her.

"I shall remember," she said. "By and by I shall find some words to thank you, but now—"

The aching constriction in her throat choked her. Manning hurried her away. In the vestibule of the building, as she drew a long breath of the pure, cold air, steadying her shaken nerves, he scanned her face anxiously.

"It wasn't too much for you? Poor fellow, he's been so determined to see you, but I knew it would set you to worrying about Stanley; you said every accident made you think of his danger."

"Stanley isn't on the road now," Jean reminded him, smiling faintly as she clasped her cloak. "He is having a beautiful time out at Carl Bruner's ranch, very much vexed because I wouldn't go with him. Of course it was hard for me to see the change in poor Bob Dykes. I'm afraid I'm losing the self-possession of a good nurse."

"You can retire from the profession any day that you will," Manning ventured, giving her his hand down the icy steps.

He went back into the office, half intoxicated with delight because she had smiled and forbore to rebuff his daring; but in truth she had scarcely noticed it. Her brain was whirling with surprise and perplexity; she was unwilling to confide in Manning, and the sense of utter helplessness, mingling with the hope which Dyke's words had brought, made her long unspeakably for counsel and encouragement.

For one moment she wondered whether she dared go directly to Keith Garvin, asking him to forget his official position, and advise her as his mother's friend. She shrank back into herself the next instant, terrified at the instinctive throb of relief and confidence awakened by the mere thought of his help. The thing was impossible. Garvin was the man who had given unjust judgment against Stanley; and yet, if she might have laid this burden upon his strength!

The road which she was taking led past McCartney's house; and the sight of the old

engineer's sturdy blue-flannelled shoulders bent above the wood pile in his back yard seemed like a providential token in the midst of her distress. Leaving the walk, she skirted the fence of his lot, and called his name when she stood opposite the wood pile.

"Hello!" he observed, the shrewd, friendly face lighting as he looked up. "What's the news?"

He came over to the fence, brushing dust and splinters from his sleeves, and urging her to come into the house. Very gravely he listened to her story.

"Dykes may be right," he said slowly, as she concluded. "I reckon it can't hurt anything to give that fellow Fleming another chance, if he has the shadow of a man's grit to own up. But he's had one chance already, when Garvin asked him. He knows he'll be fired—not that he's acting much as if he cared about that, drinking half the time when he's off duty; I'd report him if I caught him at it when he's on; but never mind. If you want to see him I'll go over there with you now. I know he's home, and I know he's sober, for I saw him not fifteen minutes ago. Come in and talk to mother and Fred while I get into my coat."

Mrs. McCartney, blithe and brisk as usual, made nothing strange of the fact that Jean wanted to borrow Mac for a few minutes in Stanley's absence. She hovered over Fred Bruner while Jean talked to him, explaining every detail of his case with professional enthusiasm. At some of the items Jean looked grave.

"I'll be back on my engine in just a few months," the boy remarked. "This is all a grand picnic, and won't I come it over these fellows that used to call me a greenhorn because I'd never been in a wreck?"

"The doctor says you will be quite strong, have the use of that knee as freely as ever?" Jean asked.

"Sure! I can dance a Virginia reel at the ball on Fourth of July. O, this is a lucky old division for wrecks, if you've got to have 'em. Dykes and I, and Stanley and Andrews, not one of us killed, and two or three of us going to be as spry as ever!"

The shadow in Jean's eyes deepened as she went out into the other room with Mrs. McCartney.

"Do you think now?"—the older woman began, hesitating.

"Oh, Mrs. McCartney, I'm not a doctor!" Jean protested. "I hope the boy will get over this; but, if he is too entirely confident, the disappointment might be—Can't you talk to

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him a little about the things he can do even if he shouldn't be able to go back on the road? Make him see that the whole world isn't bounded by the footplate of a locomotive. I know how they feel about it, but it isn't really all there is in life."

McCartney emerged from the kitchen, dusting his round black hat.

"I'm just giving up to Dykes in this," he said. "If I had my way Fleming would be caught like a rat in a trap, with no chance to cover his disgrace with a rag of honour. Still, we'll try it. It's mighty hard work to remember that some kinds of men are your brothers."

Jack Fleming lived at the home of his married sister, in the next block. He came into the room when McCartney asked for him—a trifle paler than usual, perhaps, now that the soot was washed from his face. His eyes had

the keen glance which marks the men of his calling, but they shifted irresolutely under McCartney's steady gaze.

"Miss Davidson wants to talk to you Jack," the old engineer said. "You sit down there and listen. No, your sister doesn't have to go away. It's better for her to be here."

Very quietly, steadying her voice only by a supreme effort, Jean repeated Bob Dyke's message, word for word. Fleming's head dropped on his hand, and he turned his face aside as he listened. There was no sound in the room for a full minute after Jean ceased speaking.

"Is it true, Jack?" McCartney said. "You knew you'd ruined 1307?"

—C.E. World.

(To be continued.)

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**PARTICULARS** in regard to the College Course for Resident and Day Students, Correspondence Classes and Night Classes, will be furnished on application to the Principal.

The Correspondence Course in the Bible, conducted by H. G. Harward, may be commenced at any time. Arrangements have also been made with W. W. Mantell to conduct Correspondence Classes in English, Greek, Hebrew, etc.

Further Particulars will be Supplied on Application to H. G. HARWARD, 149 Pigdon St., N. Carlton.

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