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New South Wales Conference, 1911.

But one opinion is held about the 26th annual Conference of Churches of Christ in New South Wales, and, inasmuch as it exceeded in enthusiasm even that of the Centennial year, that opinion is that it was a "great and glorious success." From the opening hymn of praise, until the last benediction, harmony and loving co-operation were shown, and with truth it was said, "It was good to be there."

The year which closed with February 28, 1911, was one of achievement. We realised the Lord had done great things for us, and we have reason to be glad. The Executive Committee were wise in introducing a "thanksgiving" meeting. A goodly number of brethren assembled in the City Temple to express their thanks to the Father for his blessings. J. J. Franklyn presided, being supported by C. Watt, G. E. Burns, and C. T. G. Rose. C. Watt, who was given the theme "The Supreme Need of the World," was the first speaker. Commenting on the great number of men who were giving their greatest energies to the task of gathering wealth, he contrasted their expenditure of energy with the paucity of result, and claimed that wealth can not satisfy the human heart. God alone can supply the greatest need of the world, the Holy Spirit: not direct, but through consecrated Christians. The world needs light and life, both of which Christ promised to all men. We are charged with the promulgation of them.

G. E. Burns, dealing with "The Supreme Needs of the Church," first referred to the misplaced interest of the church, which is concerned over the questions of vestments and ceremonial; of splendor and outward show of building; of catching the public eye; and of inflating the church rolls. He urged that the church needed to-day, first, knowledge. Knowledge of God's purpose, to spread his Word through Jesus Christ over the earth. Knowledge of God's plan, "Ye shall be my witnesses." Knowledge of God's method, "through the foolishness of preaching." Secondly, the church needed power. Power is a divine means to an end, and not the end in itself. Divine power indicates a divine purpose. To proclaim Jesus Christ. Divine power is always proportioned to the need. We have lost the power. We need again spirit consciousness. We need to realise that God is with us.

Bro. Rose, who had arrived that day from South Australia, read the Scripture lesson. Both addresses were of a high order.

TEMPERANCE MEETING.

This meeting was remarkable for the poor attendance, the big Enmore building looking very empty. This was due to the shops being open, and preventing many attending.

J. J. Franklyn presided, and the speakers were Messrs. J. Complin (Sec., N.S.W. Alliance), and J. Marion (Organising Sec.). Both speakers dwelt on the lessons taught by 1910 poll. Miss Foulcher sang two songs, and Miss Valerie Kingsbury recited "The Old Man's Story."

BUSINESS SESSIONS—FRIDAY, 14th.

G. D. Verco conducted the opening devotional meeting of the Conference, and gave an earnest message concerning God's method of encouraging his people by his presence. It provided a good beginning for the Conference.

The business of the Conference commenced when J. Stimson took the chair. Alan Price, of Swan Hill, Victoria, led in prayer.

On the motion of A. W. Shearston, seconded by J. Fraser, the churches at Hamilton and Hornsby were received into the Conference.

The minutes of the Conference, 1910, were read and confirmed.

Correspondence and greetings were received from Sister L. Andrews, Secretary of Sisters' Conference; D. A. Ewers, personal, and as Secretary of S.A. State Conference; M. McLellan, Secretary Victorian Conference; H. J. Banks, Secretary W.A. Conference; B. W. Collins, Secretary Qld. Conference; J. E. Thomas, President Federal Conference; N.S.W. Students at the College of the Bible (V. Heather, W. Morton, J. Whelan, A. E. Morton, C. R. Hall); A. G. Day, Secretary Northern District Conference, S.A.; G. Manifold, Secretary Tasmanian Conference; Robt. Lyall; T. Morton.

It was decided to suitably acknowledge all letters.

Bro. Stimson then extended a welcome to visiting brethren, mentioning Bro. and Sister A. Price. Bro. Price responded.

Quite a long list of new evangelists were then welcomed to the State: G. E. Burns, W. D. More, H. W. Cust, W. A. Strongman, W. Jame, and C. T. G. Rose. With the exception of Bro. Strongman, who arrived later, these briefly responded; Bro. Strongman did so on arrival.

The election of officers and committees resulted as follows:—

President: Jos. Stimson.

Vice-President: A. E. Illingworth.

Secretary: A. W. Shearston, re-elected.

Assistant Secretary: R. E. Jeffery.

Treasurer: C. J. Lea.

Home Missions Committee: Geo. Arnott, G. E. Burns, W. H. Clay, E. J. Hilder, L. Rossell, Geo. Stimson, G. T. Walden.

Foreign Missions Committee: G. H. Browne, G. E. Burns, J. Clydesdale, S. O. Gole, F. T. Saunders, G. T. Walden, W. J. Williams.

Bible Schools Committee: S. O. Gole, W. J. Modral, F. T. Saunders, W. A. Smith, F. S. Steer, Geo. Stimson, Dr. C. A. Verco.

Temperance and Morals Committee: A. A. Barratt, G. H. Browne, W. H. Clay, J. Clydesdale, G. W. Logan, E. Roe, W. J. Williams.

T. Morton having intimated that he would be unable to accept a position on any committee this year, it was resolved on the motion of W. A. Smith, seconded by J. Clydesdale, "That the Conference place on record its high appreciation of his services as Secretary of the Temperance and Morals Committee, and that he be heartily thanked."

PRESIDENT'S ADDRESS.

"The lapse of time has brought us to another annual gathering, during which it will be our privilege to view our past efforts and deliberate and plan for future work. May we all be filled with the divine Spirit, and confer and deliberate in a way that will be in perfect harmony with our Lord's revealed will.

"The past has been one of blessing. In spite of our frailties and imperfections, the cause of New Testament Christianity has advanced. The number of those called only Christians is much greater than it was a few years ago, and more churches as light-bearers and witnesses for the truth are in evidence. Still, brethren, we should not be satisfied. Satisfaction with ourselves and

our present position may lead to indifference and lukewarmness in the Master's service, and then we would merit the condemnation passed upon the church at Laodicea. May I be pardoned for drawing attention to some things I am not satisfied with?

"1. There is not sufficient effort put forth by our metropolitan churches to reach the great non-church going mass; among these there is to be found a good deal of discontent which shows itself in many ways. The one great need of these people is the gospel of God's grace. We meet in our buildings week after week, and preach the gospel to those who come, but what about the great host who care not at all? True, the Home Mission Committee plan tent missions, and thus some non-church goers are reached. But what are our strong churches doing to reach these in their own neighborhoods?

"2. I am afraid there is too great a tendency to rejoice more over the accessions to our ranks of those who have good social standing than over those of the poorer class. One of the signs that the Master pointed to when the disciples of John asked as to whether he was the Messiah or not was this, 'The poor have the gospel preached unto them' (Matt. 11: 2-5). Let us by all means try to win those who are prosperous as far as this world's goods are concerned, but not at the cost of neglecting the poor and needy. Let our motto be, 'The World for Christ,' for he died for all; then we will rejoice over every soul saved, whether rich or poor; all are equally precious to the Christ. Then why should we not go down to the slum areas and try and snatch them from sin and the grave? To this end we could use our young men who have been trained in our Lord's day Schools and churches, who like Timothy have known the Scriptures from children.

"3. Another thing that calls for dissatisfaction is the feeling shown by some concerning speakers who seek to edify the church at the Lord's day worship meetings. Some brethren seem to desire only the first-class speakers, or those they think are such, and we have known disciples to stay away from the memorial feast, and thus have slighted the dying wish of the Saviour when he said just before he suffered, 'This do in remembrance of me' (Luke 22: 19), because the brother whose turn it was to address the church has not been considered up to the standard, or entertaining enough. By all means let us get the best possible, but all have not the same talents. Some have two and some ten talents. If we are looking for something to help us rather than something to criticise, we will get it from any brother who stands up to edify the church; besides, if this spirit increases, how will the young men get opportunities to develop? It seems to me that this spirit will not help the spiritual life of the church. Let us cultivate the spirit of appreciation and not neglect the glorious New Testament mutual teaching, a thing which is now being advocated as Scriptural and wise in policy even by the Anglican Church.

"But enough along this line, or you will be thinking I am a real pessimist; but I am not. And in spite of all that seems to me weakness, I can see much to encourage, and believe the prospects for the future are bright with promise. One thing that gives me much hope in the near future is that splendid institution, the Australasian College of the Bible. From it we may expect to see coming out strong, Christ-living young men year after year who will go forth into the great harvest field to reap for the Master. These men will be as well fitted and in some respects perhaps better than any that we can get from across the seas, and at much less cost for travelling expenses. All the men are wanted, for there are very important places in all the States into which we should at once send heralds of the simple New Testament gospel, and you know, brethren, as well as I do, that there is place after place in our own State that should receive our attention.

"During this Conference year I think that we should spend our efforts at consolidating the churches already established, rather than at reaching out to establish more, but only that the churches thus strengthened may do more to support the Home Mission Fund in order that we may move on to the establishment of others and get other churches, and the complete evangelisation of New South Wales with the primitive gospel. The more we do at home, and the stronger we become, the more we shall be able to do for the heathen lands of the earth.

In conclusion, may I say that now is the time for the brethren to consecrate whatever means they have, be it much or little, to the great work of evangelising the homeland. Our population is increasing fast; our prosperity is such as we have never had before. If we do not do something and give something now, in a few years many open doors may be closed to us, and we may repent our neglect. Let us work hard for the cause now, give liberally and with sacrifice, and then shall come a great harvest time of joy."

J. J. Franklyn moved, "That the thanks of the Conference be accorded to Bro. Stimson for his helpful, practical and timely address." This was carried unanimously.

A. E. Illingworth read the Obituary report, which showed that 27 brethren had been called from this life. Tender reference was made to the going home of J. Colbourne, after over 50 years' active service for the Master.

A. E. Illingworth moved, "That this Conference deplores the loss of life and property occasioned by the disaster to the s.s. 'Yongala,' and expresses to the owners, and all bereaved friends and relatives, its heartfelt sympathy, and prays that the blessing and consolation of the Lord may be vouchsafed to them in their sore affliction." The Conference carried this in silence, standing, while G. T. Walden led in prayer.

After the lunch adjournment, W. J. Williams conducted a devotional meeting.

The Home Missions report presented with the Executive Committee's report was then discussed *seriatim*. The statistical increases have already been published in the AUSTRALIAN CHRISTIAN. Financially the State has gone a long way from last year's position, the increased giving for Home Missions amounting to £828/3/8, the total amount contributed being £1818/8/9.

C. J. Lea, Treasurer, showed that this increase was seen in the average per member given also. In 1909 the average gift per member was 3/4½ from 3817 members, in 1910 it was 3/5¾ from 4013 members, while in 1911 it was 5/7½ from 3883 members. The highest average per member was given by Moree church (including Mungindi, Inglewood Forest, Boomi, and Broxburn). This church gave £83/5/6 from 42 members, or £1/19/8 per member. The gifts from 98 isolated members amounted to £81/14/6, or an average of 18/4 per member. Bro. Lea urged that we press on, for

"If all the world our Saviour knew
Then all the world would love him too!"

In connection with the statistical register, some discussion took place on the "leakage." "It is remarkable, with a regular recurrence of this problem, and the equally regular discussions thereon, that so little is done to remedy it. Stress was laid by brethren on the need of an efficient eldership, and of more discipline and less revision. We would be more surprised if anything practical were done, however.

T. Hagger mentioned that he had obtained from the churches the number of males and females on the roll, and was happy in being able to state that 41 per cent. of the membership were males.

The clause of the report dealing with the Conference Building Fund brought forth a discussion in which brethren pleaded for a more satisfactory foundation for this fund.

Many eulogistic and appreciative references were made to the influence of the AUSTRALIAN CHRISTIAN.

The different Home Mission fields reports were discussed by their evangelists and representatives. Much interesting information was acquired during the afternoon, and the enthusiasm of the brethren kindled.

The total additions for the year in Home Mission fields is shown as 197, exclusive of additions by letter.

In connection with the recommendations for future work, Bro. Hagger made a strong appeal for the cause in Corowa. The great probability of a strong church being built up there was impressed on Conference. This was supported by several brethren.

The Bible Schools report was called on just at the tea-hour, and was adjourned till the next day for consideration.

A. E. Illingworth moved at this juncture, "That this Conference reaffirms its adherence to the plea of the pioneers of the Restoration movement for a union of Chris-

tians upon the basis of the Bible and the Bible alone. It rejoices at the overtures that are being made by the Methodist, Presbyterian, and Congregational Churches for closer fellowship, and trusts that under God these negotiations may result in the desired object. It furthermore urges the teachers and evangelists of Churches of Christ to keep the matter of Christian union ever before the minds of the brotherhood."

This was carried unanimously, and the Conference adjourned for tea. This, with the lunch at midday, was provided by the members of the Sisters' Conference, who must be congratulated on the excellency of their viands and arrangements. The catering was appreciated by all.

After tea, J. Clydesdale conducted a song service preparatory to the Home Missions meeting.

HOME MISSION RALLY.

The Enmore Tabernacle was crowded in the evening, when J. Stimson presided. Addresses were given by F. T. Saunders, "The Challenge of the Harvest"; T. Hagger, "A Dash for the Pole"; W. D. More, "Why Continue to Preach First Principles?" Quartettes were given by representatives of Auburn and Paddington choirs. An offering was taken for further work in the home State, and resulted in £429/14/6 being received or promised. This is a magnificent response, and indicative of the feeling of the brethren. The Home Mission Committee had asked for £250 as being absolutely needed. This offering is a mandate to push on the policy laid down in the past year.

SATURDAY, APRIL 15.

An extra meeting was arranged for Saturday morning by the Preachers' Fraternal Association. It was thought good to give an opportunity to the country preachers and the speaking brethren to edify each other and gain edification from the city preachers, who in turn wished some inspiration.

A. E. Illingworth presided over a moderate attendance.

R. C. Gilmour introduced the first topic, "That it is advisable to set apart five minutes or more of the morning meeting for worship for an address to the children, or younger members of the church." This was spoken to by G. D. Verco, A. E. Illingworth, G. E. Burns, W. J. Williams, G. T. Walden, T. Hagger, W. H. Wooster, Alan Price, E. Grant, L. Rossell, and R. C. Gilmour in reply.

The general opinion was that it was inadvisable to treat young members of the church as babies, that allowance should be made for the higher educational facilities of the present day, and that the Lord's Supper in itself, by its simplicity, and object lesson, taught the whole congregation. It was agreed that preachers should cultivate greater simplicity of speech that each child might understand all. After some confessions of neglect in the past, promises of reform were made. The discussion was very

interesting and profitable. It was recognised, however, that a cast-iron rule would be inadvisable, owing to the fact that we rightly object to a "one man ministry."

T. Hagger introduced the second topic, "The Ideal Meeting for Worship." He was followed by F. T. Saunders, J. Clydesdale, A. E. Illingworth, J. H. Colmer, W. D. More, L. Rossell, W. J. Williams, A. Price, G. E. Burns, Geo. Stimson, and T. Hagger in reply.

Quite a number of idealists were discovered among the brethren, and a number of helpful reforms were suggested. Ideal presidents, participants, and assistants in the service, were portrayed. It was emphasised that the meeting for worship was the most important meeting. There should not only be the desire to edify, but edification should actually take place. To do this preparation and punctuality were essential.

A. E. Illingworth commented in closing on the helpfulness of the discussions, and suggested that an effort be made to turn the suggestions made to practical account. The syllabus of the preachers' meetings was announced to the meeting.

BUSINESS SESSIONS—SATURDAY, 15th.

At 2 p.m., W. J. Fox conducted a short devotional meeting.

Business was resumed at 2.30 p.m., Bro. J. Stimson presiding.

The adoption of the Bible Schools Committee's report was moved by J. J. Franklyn.

The report showed that little had been done, and the Committee pleaded that their hands had been tied owing to lack of financial support, and general lethargy of the churches. It was felt that the charge was justified, and a general discussion took place on the desirability of securing a Bible Schools specialist as organising secretary.

Geo. Stimson, T. Hagger, W. A. Smith, J. Fraser, G. D. Verco, E. Fields, A. E. Illingworth, F. S. Steer, F. T. Saunders, and J. J. Franklyn in reply took part in the discussion.

It was mentioned as regrettable that the local school officers would not always listen to suggestions from the local evangelist for improving the work. This also applied to church officers. It is hoped that improvement may be effected in this regard as a result of the discussion.

Bro. Walden suggested a system of "correspondence classes," for isolated children. He mentioned having spent one holiday where no Bible School was conducted, and having gathered the children for lessons. He had since kept in touch with them by sending leaflets every week, and occasional letters. "Uncle George" should prove a favorite.

FOREIGN MISSION REPORT.

The adoption of this report was moved by G. T. Walden, in a general review of the work done. The increased giving for Home Missions had not caused any decrease in the

Foreign work; on the contrary, a marked increase was reported. In 1910 the report showed an increase in receipts of £177/14/-, and the sum of £600 was asked for for 1911, or an increase of £80. The brethren responded with £710/17/8, an increase over 1910 of £187/14/2—the largest increase in the history of the Committee. Ten years ago the total offering was £106/11/11, an average of 1/3 per member, while this year the average was 3/6 per member. The report asked for £750 from the brethren this year.

J. J. Franklyn, F. T. Saunders, T. C. Walker, S. G. Goddard, A. E. Illingworth, E. Gole, R. C. Gilmour, and J. H. Colmer spoke to the motion, and Bro. Walden having replied, it was unanimously adopted.

The speakers gave generous praise to the Committee for the work done, and to Bro. Walden as Organising Secretary. Some slight criticism was made over details and methods of work, but the general feeling was one of thankfulness for the growth of a missionary conscience. It was suggested that the offices of Secretary and Treasurer be held by different brethren, as it was too much for one man.

TEMPERANCE COMMITTEE REPORT.

J. Clydesdale moved the adoption of the report, which dealt with the Local Option poll of 1910. The Committee had been very active in connection therewith, distributing some 25,000 leaflets and pamphlets through the churches.

J. J. Franklyn seconded the motion, which was carried.

ISOLATED MEMBERS.

An innovation was introduced at this stage of allowing isolated brethren an opportunity of addressing Conference. Two were present when the item was called—A. Grant, of Narromine, and A. Barnes, of Temora. Bro. Grant made an interesting speech and urged that work be commenced in the Western district, using Dubbo as a centre.

APPRECIATION OF E. GOLE'S SERVICES.

E. Gole having intimated that he wished to be released from the Foreign Mission Committee this year, G. T. Walden moved, "That this Conference records its deep appreciation of the long and faithful service of Bro. E. Gole to the cause of Foreign Missions, for many years as Secretary and Treasurer, and for the last two years as President of the Foreign Mission Committee. Under the blessing of God, we regard the success of our Foreign Mission cause as largely due to Bro. E. Gole's work and advocacy."

This was carried unanimously.

MOTIONS ON NOTICE.

G. T. Walden moved, "That no member be eligible for election on more than one Conference Committee." This was carried unanimously without discussion.

gates was called. Solo, Mrs. Shearston.

Election of Officers:—President, Mrs. Fox; Vice-Presidents, Sisters Jones, Maston, Walden; Secretary, Mrs. Andrews; Recording Secretary, E. Morris; Treasurer, W. Morrison; Superintendents — Home Mission, Mrs. Hagger; Foreign Mission, Mrs. Tingate; Temperance, Mrs. Campbell; Hospital, Mrs. Potter; Dorcas, Mrs. Edwards; Obituary, Mrs. Batt; Press, Mrs. Shearston; Bible School, Mrs. Williams; Social, Mrs. Mitchelhill; Catering, Mrs. A. Morris; Isolated Sisters, Mrs. Russell.

At the afternoon session the devotional was led by Mrs. Fox, Vice-President Mrs. Jones taking the chair at 2.30 p.m. Welcome greetings were read by Mrs. Andrews, and responded to by sisters from Victoria, Hamilton, Moree, Merewether, Junee, Taree, and Parramatta. A solo was rendered by Mrs. Wilkins. The Executive report was read. The President's address was rather short, on account of her ill-health, but it was to the point regarding woman's work, and how the best of a nation is the good in its women. The Secretary's report was well received, also the Treasurer's. Roll call was answered by churches with text and song. The obituary report was read by Mrs. Lea. Good reports were given by all superintendents of their work during

the past year, especially mentioning Hospital and Temperance. The offering was then taken up. A paper was read by Mrs. Hagger (written by Miss Brown, of Cosgrove), on "Christ our Example." Mrs. Illingworth was asked to write a paper for next year's Conference.

The evening session devotional was led by Mrs. Walden. The chair was taken at 7.45 by Mrs. Maston. Greetings were received from Queensland, Braema, South Australia, Victoria, West Australia, Adelaide, N. E. Ashwood, and N.S.W. Home Mission Committee. Anthem, Enmore choir. Solo, Mrs. Shearston. Quartette, Enmore. A paper was well read by Miss V. Kingsbury (written by Miss Dudley), on "Christian Culture," which was highly appreciated. Solo, Mr. Andrews. Recitation, Miss Doris Stevenson. Quartette, Sydney members. Solo, Mrs. Mitchelhill. Introduction of new officers. It was unanimously decided that our late President's (Miss Marshman's) name be shown in our books for the good work she has done for us in the past. We hope that the rest she is taking will build her up and that in the future she will be able to take her place amongst us again. Meeting closed by singing and Benediction. The accompaniste was Mrs. Mitchelhill.—E. Shearston.

Jinks on "Our Personal Responsibility in Home Missions."

At this meeting £48/2/6, which was afterwards made up to £50 by the Sisters' Conference, was taken up for Queensland Home Missions.

On Saturday morning the Foreign Missionary Committee's report was presented. The report stated the appointment allotted to Queensland by the Federal Committee was £150. As the offerings in the previous year amounted to £118; this was considered a fair increase, but the whole-hearted giving of the churches on July 3 formed a record for Queensland, and at the close of the year over £205 had been received. While increase was shown all along the line, special mention should be made of Boonah church, which rose from under £8 to over £43. The work of Bro. and Sister Strutton, Miss Mary Thompson, Miss Tilley, and the inspiring visit of Bro. and Sister Rains, were appreciatively referred to. In connection with this report reference was made and a resolution passed *re* the probable French colonisation of the New Hebrides.

The following constitute the Foreign Missionary Committee: Bren. Bruce, Greene, Enchelmaier, Berlin and Want.

J. I. Mudford gave a splendid address on "The Bible College and Home Missions." A resolution congratulating A. R. Main on his scholastic attainments was unanimously passed.

A vote of thanks was accorded Bro. B. W. Collins for his secretarial work.

In the afternoon J. W. Parslow delivered a stirring address on "Young People's Work," and gave an exhibition of a class controlling itself. He was complimented upon what he had done in that direction. The Conference recommended to the churches in Queensland the formation of a Young People's Society where practicable.

The sisters then held a short Conference, and dealt with matters of financial and spiritual interest.

In the evening a grand Temperance meeting was held, over which his worship the Mayor, Alderman Alford, presided. Addresses on the Temperance question were delivered by J. A. Millar, W. B. Hayes and A. W. Jinks. The choir acceptably rendered selections.

On Easter Sunday morning a united communion service was held, when 90 broke bread. T. F. Stubbin presided, and W. B. Hayes exhorted on "Launch out into the Deep."

In the afternoon A. W. Jinks delivered the Conference Sermon on "The Dispensation of the Spirit," and in the evening conducted the gospel service, at the close of which a young lady made the good confession.

The Conference meetings were inspiring, and have given the work in Queensland a great impetus.

Queensland Conference, 1911.

On April 14, the 28th annual Conference of the Queensland Associated Churches of Christ was begun in the renovated chapel in Toowoomba with a District Conference. Bren. Parslow and J. A. Millar are doing good in the district.

On Friday morning the Conference was continued. In the absence of the President, A. Moore, the chair was taken by W. Berlin, of Rosewood. Greetings from Victoria, New South Wales and South Australia were read and heartily received.

Bro. Parslow extended the welcome to delegates, who were fairly large in number.

The Home Mission Committee's report showed that a considerable amount of work had been done, the most momentous of which was the engagement of the State Evangelist, A. W. Jinks. Progress had been made in several centres, and finances were in a good condition. The Treasurer had received the highest amount ever given in one year for Queensland Church of Christ Home Missions, viz., £162/9/-. A great advance had been made in finance, as the three previous years' offerings were £47, £21, and £18. New churches had been formed, and more capable men were urgently needed.

The Treasurer's report showed a credit of £120, and that more than £50 had been collected by means of the penny per week system.

Bye-laws dealing with expenditure of money, Sunday School work, and represen-

tation on the Queensland Temperance Alliance, were dealt with. Bren. Mudford and Swan were chosen to represent the Associated Churches of Christ on the Temperance Alliance.

The following brethren and sisters constitute the Sunday School Union which was formed: President, H. E. Quire; Secretary and Treasurer, J. A. Millar; Committee: Bren. Bowles, Coleman, Parslow, Sisters May Parsons and Fischer.

In the afternoon Bro. Mudford spoke on "The Need of State Evangelistic Work, and How Each Church can Help"; J. W. Parslow dealt with "The Adult Bible Class"; and W. Waters on "The Relation between Teacher and Scholar." The discussion which followed was stirring.

Election of Officers.—The following officers were elected for the ensuing year:—President, T. F. Stubbin; Vice-President, T. G. Mason; Secretary, A. Hutson; Assistant Secretary, J. I. Mudford; Treasurer, L. Gole; Executive Committee: W. Alcorn, C. Stabe, G. Greene, W. Berlin, J. Swan, W. Waters, and C. M. F. Fischer.

In the evening a great Home Mission Rally was held. The new President, T. F. Stubbin, presided. Solos and choruses were well rendered. T. G. Mason spoke on "The Busy Man and Home Missions"; W. B. Hayes on "The Local Congregation and Home Missions"; A. Hutson on "The Spiritual Aspect of Home Missions," and A. W.

Auckland Province (N.Z.) Conference, 1911

The twenty-eighth annual Conference of the Churches of Christ in the Province of Auckland was held again this year with the Ponsonby-rd. church, from Wednesday, April 12, to Monday, April 16. There was a large attendance of members, nearly every church in the Province being represented. A. A. Creamer, of Onehunga, was President of the Conference.

The sisters had their meeting on Wednesday, and from all accounts it was a good one. They had a note at the bottom inviting "any brethren interested," but we are glad to say that only two or three were present. The sisters have done good work since they met first two years ago, and they will do better work still if they are given a free hand. If a brother wishes to know anything, let him ask his wife at home. The following report was adopted:—

The Sisters' Conference has now completed its second year of work, and looking back over the past year we are glad to notice a decided advance in usefulness. The sisters have been working in committees, and enthusiastic well-attended meetings have been held periodically, which have drawn the sisters of the various churches together, widened their sympathies, and inspired them to renewed effort.

Two marked features of this year's meetings have been the absence of restraint, and the readiness with which the sisters have responded to all calls made upon them. Still we are not satisfied, for we feel that we must keep growing in power for good; and we trust that in the coming year the sisters will stand shoulder to shoulder, and from one end of the Province to the other will work more earnestly than ever before for the advancement of Christ's kingdom.

We expect a report of the sisters' meeting will be sent by the Secretary, but gladly report the fact that Sister H. Downey still continues to act as President.

The General Conference held its first meeting on the Thursday evening. The Secretary, A. W. Potter, read the correspondence, and the first business was a remit from the Middle District that the three Home Mission Committees of the Dominion set up a central Home Mission Committee. After a short discussion, it was decided to inform the Middle District that the time was inopportune for such a movement.

The reports from the churches in the Province showed a steady increase in membership and in amount of contributions for gospel work. Ponsonby-rd., where A. F. Turner labors as evangelist, had added by faith and baptism 19, and 12 by letter. Often in this part of the world those added by letter are harder to get hold of than those by faith and baptism. Richmond reported 7 additions; Avondale, 11; Dominion-rd. church, 14; Onehunga, 7. There were many losses, but as far as we can gather, they are largely the result of cleansing church rolls, and are not this year's actual losses. Some of the churches, especially

those of the North, where Milton Vickery has been laboring so faithfully, whilst showing no great number of additions, show an increased interest in the proclamation of the gospel.

H. Grinstead and W. Hibburt were elected as reporters.

SUNDAY SCHOOL REPORT.

T. L. Bailey presented the Sunday School Advisory Committee's report as follows:—

New Schools.—We have pleasure in reporting that 3 new schools have come under our notice, and have been assisted, viz., Mangawai, with 30 scholars, under Mrs. Moir. This school has been struggling on for some time, and was recommended to us by Bro. Milton Vickery. Huntly, with 10 scholars, under Bro. Sutton, late of Onehunga church. Bro. Sutton has great hope of this Sunday School, as this is a growing district, and also offers good prospects for gospel work. Keri Keri, Bay of Islands, under Sister Gathercole. We wish our sister God-speed in her new undertaking, and trust that she may be the instrument in God's hands of sowing the seed into the hearts of the little ones.

The Committee held a combined teachers' meeting at Richmond in August. The meeting proved to be a most successful one. A representative from each school reported on the state of their school, each report being followed with a musical item. Mr. Law, B.A., gave an interesting and instructive address in presenting the subject of "A Model Lesson." Mr. Grinstead followed with an address on "How to Get Good Order in the School." Four things were especially emphasised, —first, an orderly superintendent; second, an orderly service; third, an orderly teacher, with an orderly lesson; fourth, the cultivation by officers and teachers of a spirit of true reverence in the school.

Since the Committee was set up three years ago, rapid strides have been made; the number of schools on our books was 9, now it is 21, but we do not want to stop here. Opportunities lie all around us, especially in the suburban and country districts, where the brethren or sisters might start a little school, even if it is only in their own house. We would here impress upon the brethren the importance in this matter.

One word to the teachers: If you would have your class a success, give much time to the study of your lesson, and with prayer, regular and punctual attendance and devotion to duty you will ensure a successful class, and a successful class will ensure a successful school.

In conclusion, let us pray that God will richly bless all efforts put forward in this department of the work.

The report was adopted, and £20 was granted to this Committee, after G. H. Perkins had given four good reasons why it should be granted. The following is the new Committee: The President of the Conference (E. Vickery), Bren. Marson, Bailey, Perkins, Collier, Evans, and Yockney.

The Conference continued its work on Friday morning, A. F. Turner presiding

over a short devotional service. At 9.30 a.m. Bro. Creamer took the chair, and delivered an address on "The Indestructibility and Immutability of the Foundation of the Church of God." It was a short address, but it "gave you to think."

Bro. Davies having given a warm welcome to the visiting brethren and indulged in a few reminiscences, the Conference settled down to consider the

FOREIGN MISSIONARY REPORT.

We can only give a few extracts from the report presented by Bro. W. Hibburt.

The continued success in the field, the ever-growing and deepening missionary spirit in the Homeland, together with the enlarged gifts, make the closing year by far the best in the history of our Foreign Mission movement.

Outpost.—Intini is proving a valuable asset. This young church is growing. The Sunday and Day Schools are still being conducted. Suitable buildings for the native evangelist students have now been erected. We look forward with great confidence to the influence of the native evangelist in the redemption of Africa.

New Extension.—Another door has been opened to us. The "colored" people are growing fast in numbers, but are poorly catered for by missionary effort. These "colored" people, often called Cape people, are a separate population, caused through the intermarrying of aliens with Matabele and Mashona natives. They live to themselves a great deal, consequently it demands a special work apart from the natives. The I.O.G.T. hall is being used for this extension of our work. The latest report states, "The work among the 'colored' people goes on well; the Bible School is still very encouraging, and so are the gospel meetings. We expect this to be a large branch of our work in days to come."

New Missionary.—Success is expansive and expensive. The continued expansion of the work, and the approaching furlough, demanded that another white worker be placed in the field. Bro. William W. Mansill, of Wellington, has been appointed by the Union to this position. Bro. Mansill has matriculated and gained the diploma of the College of the Bible, and possesses the three essentials for a successful missionary—grace, grit and gumption.

Furlough Arrangements.—Bro. Hadfield and family leave for home about June of the present year. The furlough will extend about twelve months. Deducting both journeys from this period, it allows our brother about six or seven months in New Zealand, a time far too short for actual rest, and the uplift he is anxious to give to the cause.

In conclusion we leave in trust to Conference the knowledge that the present is full of opportunities, the future just looms with possibilities to educate and liberate, to evangelise and Christianise this dark continent of Africa.

Forward!—be our watchword,
Steps and voices joined;
Seek the things before us,
Not a look behind.

The report was adopted.

The balance sheet, presented by Herbert Smith, showing receipts amounting to £163

Page in the afternoon, stayed on to hear Bro. Turner's "Message to the Churches."

And now as we sit writing here, the folks

are off on the picnic to Lake Takapuna. We will catch the mail and join the picnic party while you, Mr. Editor, get ready with your scissors and paste brush.

Victorian Sisters' Conference, 1911.

The twenty-fifth anniversary of the Victorian Sisters' Conference was held Wednesday, April 12, under the presidency of Mrs. F. M. Ludbrook. The morning devotions were led by Mrs. J. Pittman, Mrs. C. L. Thurgood engaging in prayer.

Letters of apology for absence, and greeting, were received from Mrs. Gouldthorpe; Mrs. Norfolk; greetings from Mr. and Mrs. H. G. Harward; Mrs. Hall, N.Z.; Bro. and Sister G. P. Pittman, India; Queensland Sisterhood; Mrs. Clapham; South Australian Sisters' Conference (per Mrs. Ewers); Mrs. Henshaw; N.S.W. Sisters' Conference; Mrs. Maston; W.A. Sisters' Conference; Mrs. G. B. Moysey.

Miss Pittman was appointed essayist for 1912.

The Treasurer for the last ten years, Mrs. B. J. Kemp, having refused to be nominated, it was resolved on motion that the appreciation of her services by the Conference be recorded upon the minutes, and carried unanimously.

Mrs. Davies having declined to stand for President, she was elected by a unanimous standing vote an Honorary President.

The sisters were welcomed by Mrs. Huntsman, Mrs. Ewers (Adelaide), and Mrs. Way (late of Tasmania), responding.

The obituary by Mrs. McLellan, told of Sisters C. G. Lawson, Cowley, Mrs. Ward, Miss Ward, Mrs. Schofield, Mrs. E. Baird and Mrs. Rowles, who had been among our pioneers, having gone home, and since last Conference 34 sisters had been called home.

Home Missions, reported by Mrs. Pittman, told that the sisters had collected £293 this year, the largest amount yet collected by them during one year.

The Isolated Sisters' Report was read by Mrs. Hagger.

The "Talk about India," by Mrs. Strutton, told us of some of the sufferings undergone by the women and children.

The pioneers who were present at the first Conference were introduced to the meeting by Mrs. C. L. Thurgood, who had the minutes of the first meeting read, and congratulated the sisters on the success of their work, and thanked them for their faithfulness and loyalty all these years. The names of those present are as follows:—Sisters Huntsman, McLellan, J. Haddow, Pearl, Millis, Chown, Forbes, R. Smith, T. Davis, Lee, Heron, Lyall, senr., Potts, Spicer, R. Lyall, Crook, Streader.

The roll call showed sisters present from 41 churches.

Bren. Baker, Gordon and Kingsbury were present at the evening session to convey congratulations from the General Confer-

ence, which they did in a characteristic manner.

Mrs. R. Lyall read the "Resume of 25 Years' Work," as well as the Foreign Mission report.

"The Silver Stairway of Spiritual Service" was the title of the Hon. President's (Mrs. Thurgood's) address.

The resolutions were proposed by Mrs. Tully, and new officers introduced by Mrs. Quick.

Thanks were carried by acclamation to Mrs. Roy Thompson, Mrs. Horton, Miss Jean Allan, Miss Stevenson; the gentlemen from the Bible College who acted as scrutineers; Misses Huntsman, Lawson and Darnley; to Mr. Nat Haddow and the ladies' chorus which he conducted; to Miss Rometsch, who led the singing, and Misses Dickens and Pittman, who acted as organist and pianiste.

RESOLUTIONS.

1. That we gratefully thank our Heavenly Father for his guiding care and great goodness to us during the twenty-five years of our existence as a Sisters' Conference, and determine to press forward with God's help and do better work in the remaining years that may be given us.

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

3. That the thanks of the whole sisterhood are due to the Executive officers for their loyal and unfailing efforts in strengthening the work and planning for its advancement.

4. That we endeavor 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 make it a matter of conscience not to deal with grocers who are licensed.

FINANCIAL STATEMENT, CONFERENCE, 1911.

Receipts.	
Balance from Executive Year ending March, 1910	£0 7 7
To Dinner and Tea Fund	3 5 0
Collection, Sisters' Conference	5 13 3
Tickets Sold for Tea	5 18 9
Friday, Dinner and Tea	27 1 0
Saturday, Dinner and Tea	9 1 6
	£51 7 1

Expenditure.	
Catering, Sisters' Tea	£8 15 6
Catering, Friday and Saturday	27 18 11
Labor, Friday and Saturday	2 8 0
Austral Printing Account	8 17 6
Secretary's Account for Postage	2 2 6
Sundries	0 2 8
Balance in hand	1 2 0
	£51 7 1

HOME MISSION RALLY, OCT. 20, 1910.

Receipts.	
Collection at Rally	£11 0 6
Donations	122 7 1
Promises made at Rally	3 12 6
	£137 0 1

Expenditure.	
Austral Printing Account	£1 3 6
Balance to Victorian Home Mission Treasurer	135 16 7
	£137 0 1

EXECUTIVE STATEMENT FOR YEAR ENDING MARCH, 1911.

Receipts.	
Balance from Conference, 1910	£1 2 0
Collections, Sisters' Executive Meetings	7 8 4
Donation for Expenses, Conference, 1911, North Fitzroy	2 17 5
	£11 7 9

Expenditure.	
Donation to China Inland Mission	£1 0 0
Hospital Committee	1 10 0
Calendars to Missionaries	0 7 6
Caretaker, Christmas Box	1 0 0
Labor, during Year	1 0 0
Sundries	0 5 2
Balance in hand	6 5 1
	£11 7 9

Audited and found correct,
R. LYALL.

April 8, 1911.

A. M. KEMP, Treas.
LOUIE ROMETSCH, A. & F. Sec.

DORCAS REPORTS.

GENERAL DORCAS SOCIETY—Twelve meetings have been held, with an average attendance of 14. 93 garments made, and 172 donated to needy cases, and to Kindergarten work. Two parcels of made-up clothing received from Middle Park Society, containing 27 articles. Also donations of remnants from Mesdames Kemp, Bryan, and other members of the society. Donations to funds of society have been received from Mrs. Zelius, and from social meeting, amounting to £2 4/6. A picnic was held at Mordialloc. Though the weather was very wet, about 17 sisters attended, and had a pleasant time, finishing the day at the residence of Sister McClelland with afternoon tea. Expenditure for the year, £5/6 2½. Receipts, £5/2/10; Balance due to Treasurer, 3/4½; total, £5/6/2½. Margaret Goudie Bequest Fund.—Receipts for the year, £69/4/9½. Expenditure, £42/16/-; Cash in hand, £26/8/9½; total, £69/4/9½.—A. Downs, Supt.; M. Craigie, Treas.

ASCOT VALE.—The work of the society during the year has been mainly church aid work. Dorcas work proper, however, has not been neglected, help to needy cases having been given during the year, and at Christmas time, with the true Christmas spirit, our sisters distributing home comforts to those in need of them.—E. Potts.

BRIGHTON.—During the year the sisters at Brighton have held a prayer meeting on second

Thursday of each month. On alternate Thursdays a Dorcas Class has been held, and about 160 garments have been distributed. We know that the Lord has a faithful account of all that has been done in his name.—G. Watts.

BENDIGO.—Owing to circumstances only 28 sewing meetings have been held for the year. Average attendance larger than usual, so good work has been done. Clothing, groceries, coal, wood, etc., also monetary assistance, has been given to needy cases, according to requirements. Especially welcome for distribution were 9 pairs of good blankets which our society received from the "Mayoress's Blanket Fund" at the beginning of winter. The Dorcas Society still feel deeply the loss of our Bro. and Sister Collins, who left us to labor with the church at St. Arnaud. Our brother and sister helped us in many ways in our work of ministering to the poor and sick ones. Next month we start work with a credit balance of £10.—E. Heritage.

CHELTENHAM.—The average attendance at this society has been rather disappointing, but those who attended have worked well. Work has been done for charitable institutions, and for local needy cases. A great many new garments have been made, and worn ones mended, and sent to those requiring aid. These have been acknowledged with thanks. Sister Gouldthorpe's resignation as president, on account of failing health, was received with regret.

COLLINGWOOD.—We have an average attendance of 7. 16 meetings have been held during the year. Many parcels of clothing were given away. Girls' Friendly Society started during the year; average attendance about 20, and helpful meetings have been held. This society much appreciated a visit from the General Dorcas Society.

FITZROY.—The secretary reports that the first Dorcas Society of this church was started by Sister Quick; 14 members; average attendance, 8. 52 garments have been made and distributed, and £5/5/8½ has been spent on materials. Two sewing machines are owned by society, one a gift from Sister Hamilton, of Ivanhoe. "Sunshine" meetings for mothers have been held every third week, and have been well attended. Occasional addresses have been given by Bro. Quick, and a visit received from the Prayer Meeting Committee. The society expresses great regret at the loss of Sister Quick.

LYGON-ST.—This society reports a year of profitable and helpful work for the Master. Many cases of distress have been relieved, the society being helped in this work by donations from various brethren. Visits and encouragement from the evangelist of the church have been much appreciated. Receipts for the year, £24/4/2; expenditure, £22/6/10.—A. McColl.

MIDDLE PARK.—Reports ten meetings; average attendance, 9. 47 garments have been distributed, 20 to needy cases, 27 to Kindergarten. 32 garments have been made during the year. The first anniversary of the society in the new chapel was well attended, members of General Dorcas and Prayer Meeting Committee being present.—A. Martin.

NORTH FITZROY.—46 meetings of this society have been held, with an average attendance of 13. Sick ones have been attended to, and

needy cases have been financially helped; also £2/2/- donated for Christmas cheer.

PRESTON.—Since the organisation of this society in April of last year, 18 meetings have been held, 6 of which have been for prayer, and the remaining 12 for Dorcas work. 6 garments have been made and given away to those in need, 4 quilts made and sold. Average attendance for the year, 6. A pleasing feature of this report is that two sisters attending the society were led to unite with the church through their association with it.

NORTH RICHMOND.—Fortnightly meetings are held; average attendance, 8. 15 garments made, worn ones repaired, 6 parcels of clothing, besides groceries, wood and coal, given away. £1/1/- given to Nelson fund, and purchased a sewing machine during the year.

SOUTH MELBOURNE.—Our society, under the presidency of Sister Candish, has been steadily working through the year. Held 18 meetings; average attendance, 8. We have made 116 new garments, and distributed 78; also parcels of worn clothing, and monetary assistance has been given to those in need. Receipts for the year, £5/8/9; expenditure, £5/3/1.—S. Copeland.

SWANSTON-ST.—16 meetings held; average attendance, 7. 32 garments made during the year. 100 garments given away, including 2 quilts to sufferers from the flood of February 5. Society collected the sum of £4/19/4½. £2/10/- was donated by sympathisers. £1 was given to Home Missions, and £1 to a sister in distress. £1/10/- was received from the Christmas Cheer Fund per General Dorcas Society, and distributed to needy ones. Total receipts, £8/19/10½; expenditure, £8/9/11½.—C. Jerrems.

WINDSOR.—This society was organised on June 27, 1910. Average attendance, 6. 16 garments have been given away; 6 made for baptismal purposes, and other sewing has been done for sisters unable to do it for themselves.—H. Lindsay.

SOUTH RICHMOND.—Forty meetings have been held for the year, with an average attendance of 6. 70 garments have been made. 30 new garments and 150 worn ones have been given away, besides 10 parcels of groceries to needy cases, and 12 parcels at Christmas. Great help has been received from the Dorcas Class at Cheltenham in the way of parcels of new and worn garments, also a parcel of new garments for our sale of gifts, for which we were very thankful. We also received a parcel of clothing from Bayswater.—M. Cameron.

CHURCH AID WORK.

ASCOT VALE.—In June last the sum of £10 was handed to the church officers to help pay for new schoolroom. The sale of work in December realised £58/0/7. This was organised by the society in conjunction with the young sisters of the church.

LYGON-ST.—The last sale of work held by this society resulted in £71, which was given to the church.

MIDDLE PARK.—The sum of £3/5/7 was collected by the society for the building fund. Sister Tyrrel at last Conference donated on behalf of the society £1 to Home Missions. Other help has been given to the church in the way of baptismal garments, etc.

NORTH FITZROY.—The annual sale of work resulted in £40 being raised for new Bible School building.

WINDSOR.—Sales of work towards building fund realised £70, and £15 was also raised for organ fund.

BIBLE WOMEN IN INDIA AND CHINA.

During the past year we have sent through Bro. Lyall the sum of £35—£8 for Mary Thompson's Bible woman, £4 for the keep of an orphan boy, £15 for Miss Tonkin's Bible woman, and £8 for Mrs. Strutton's, all of which have been paid six and twelve months in advance. You will be pleased to learn that through the prompt response made to our appeal last Friday, the sisters are now prepared to pay the first year's salary for another Bible woman for Mary Thompson. We sincerely thank all the kind sisters who have so lovingly and cheerfully helped us in this good work for many years, and would urge them not to become weary in well doing.—Eliza Zelius.

HOSPITAL VISITATION REPORT.

Through the kindness of the sisters and friends we have been able to give some of the comforts so necessary in times of sickness. The following Hospitals have been visited:—Austin, Alfred, Children's, Eye and Ear, St. Vincent's, Melbourne, Homœopathic, Queen Victoria, Women's, Old Folks' Home, Benevolent Asylum—11 in all. Have paid 228 visits, distributed 3543 books and magazines, and a large number of cards and toys among the little ones. The visitors are Sisters Cameron, Morris, Petchey, Jerrems, Tully, Tyrrel, Thurgood. We take this opportunity of thanking the sisters and friends for their gifts of flowers, fruit, and literature, also the General and Swanston-st. Dorcas Societies, for garments for some of the needy ones. We are also indebted to Mr. Kingsbury for his help and interest in Hospital visitation.—E. C. Thurgood, Supt.

SISTERS' PRAYER MEETING REPORTS.

PRAYER MEETING COMMITTEE.—It has been our privilege to visit during the year 15 churches, with a good average attendance. We have everywhere met with a warm welcome, and believe the meetings have been mutually helpful. We would like to thank those sisters in all the churches who have interested themselves in making the meetings a success. We trust with the new year and a new committee no church will remain unvisited, for the smallest effort or self-sacrifice on our part which results in the deepening of spiritual life among the sisters always brings its reward as we draw in close fellowship around the mercy seat.

BRIGHTON.—The sisters hold a prayer meeting on the second Thursday in each month. The Lord will be enquired of, and we remember the Saviour's words, "Without me ye can do nothing."—Grace M. Watts, Sec.

NORTH FITZROY.—During the past year we have worked harmoniously together. Sickness and death have visited us, but in all we see our loving Father's hand. We held 46 meetings, with an average of 13 sisters present. The sick have been visited, and needy cases helped. £2 was given in Christmas cheer.—M. W. Kelly, Sec.

PRESTON.—Since our organisation last April we have held 12 meetings, 6 of which have been

the fulfilment of Joel's prophecy, "Your sons and daughters shall prophesy," and the "wonders in heaven above and the signs on earth beneath," Acts 2: 17-21, and the rapid increase to 5000, 4: 4, with the healing of the lame man from his mother's womb, and the conversion of a great company of priests (the hardest class to convert), with Stephen full of faith and the Holy Spirit doing miracles and wonders, Acts 6: 7, 8?

Bro. Strutton's statement that we would learn from Paul "why signs were almost absent in his own ministry as he labored more among the gentiles," 1 Cor. 12-14, seems a strange yet emphatic comment on Bro. Strutton's assertion. To me it seemed strange that Bro. Strutton should assert without proof "that striving after such attainments is rather discounted," when Luke informs us in the first recorded prayer of the Jerusalem church that the possession of such gifts was the subject of the united prayer of the united church "that signs and wonders may be done in the name of thy holy child Jesus," Acts 4: 30, and the prayer was answered.

I learn from Paul that one reason of his anxiety to visit Rome was that he might impart to the saints at Rome "some spiritual gift, to the end ye may be established," Rom. 1: 11, and that largely Gentile church at Corinth he tells in his first letter to them how thankful he was that by God's grace they are "enriched in all things, so that ye come behind in no gift," 1 Cor. 1: 5-7, and to what extent that church possessed those gifts any one can see who takes the trouble to carefully read chapters 12-14, and how Bro. Strutton arrives at the conclusion that "striving after such attainments is rather discounted" I don't know when Paul advises those same Corinthians, 1 Cor. 14: 1, to desire spiritual gifts, especially "that ye may prophesy." In verses 24-25 the superiority of prophesying over speaking in tongues is strikingly illustrated by the supposed conversion of visiting unbelievers, and I read of a well attested case like this happening only a few years ago in Los Angeles, California, where the subject of conversion was an apparently confirmed infidel lecturer and debater, the secret of whose heart was revealed to him by means of a little negro girl speaking in a (to her unknown) Hebrew tongue, and prophesying, so that he "fell on his face, worshipping God, and declaring that God is in you of a truth."

Paul's last words to the Corinthians on the subject do not support Bro. Strutton's statement that "such attainments are rather discounted." "Wherefore, brethren, covet to prophesy, and forbid not to speak in tongues," 1 Cor. 14: 39, and even as late in his ministry as his second letter to Timothy he urges on him to "stir up the gift of God which is in thee by the putting on of my hand." Why and how those gifts were lost, and lost they were for many centuries, is a big question, and one I do not feel competent to answer. But it seems to me that the loss of the gifts was concurrent with the loss of the purity of the leading and life of the church, and who can deny that the efforts to regain the lost position have been by slow degrees, and may lack something yet, even in our own efforts at restoration? By the grace of God we have accomplished much, and much is yet to be accomplished. It may be among them the restoration of the lost gifts.

To those who claimed the "Holy Ghost baptism" we have been wont to say, "Show us your proof. If you have been baptised with the Holy Spirit, where are your gifts of tongues?" etc. Speaking in other tongues appears to have been the first proof of the baptism in the Holy Spirit. If God's children in these and other lands at the present time give unmistakable evidence that they possess the gift of tongues, prophecy, healing, casting out demons, etc., etc., what right have we to suggest that Satan is the author of it, or of it in some cases? I have read of just such a case as Bro. Strutton quotes of one who professed the gift of tongues (an Indian tongue which no Indian did understand), but this preacher was understood in his preaching by Russians, Japanese, Germans, etc., and a sister of my acquaintance in our own ranks who has the gift of tongues gave

a message to a Chinaman in Chinese to his evident delight, and meeting her subsequently was puzzled to know why she could not understand him speaking to her in Chinese, when she had spoken to him thus.

Bro. Strutton contends that the exercise of these gifts does but seldom result in conversions, yet Dr. Wm. Gentry, of Chicago, declares in the pamphlet "The Conversion of Dr. Wm. Gentry," that he had been the means of healing over 3000 persons of their diseases, both mental and physical, and also of converting to Christ a similar number, and the story of Pastor Hsi is well worth considering in this connection. If medical missionaries are such a success in the heathen world as is made out, and I doubt it not, how much greater would be the success if like in the days of old they could lay their hands on the sick and heal them, and they could write to their converts after like Paul of old, "Our speech and our preaching was not with enticing words...but in the manifestation of the Spirit and power."

I would be much pleased if some brother who has made a study of the subject would give us more light on it. *Mehr Licht! Mehr Licht!!*—Yours in Christ, Carl M. Fischer, Ipswich, Qld.

"STUDY IN FINANCE"

To the Editor.

Sir,—I have read Mr. Main's interesting "Study in Finance," and have examined the texts to which reference is made. Now, it may be that Mr. Main may have forgotten to inform us that in the poll-tax assessment of Exodus 30 women are exempt, and so are all males under 20, and further that rich and poor were assessed at the same rate.—Thos. Geraghty, Tannymorel, Qld.

[It is pleasing to know that someone reads the Sunday School page carefully enough to check references. It is not quite correct to say I forgot to mention details of the poll-tax. Rather, it was no part of the purpose of my article to recount them. Bro. Geraghty's words rightly explain some of these details.—A.R.M.]

APPORTIONMENT.

To the Editor.

Dear Bro.,—I purposely refrained from replying to Bro. D. A. Ewers' further writings on this subject, until the result of his appeal to the churches for Home Mission work was known, out of respect for his expressed fear that the discussion would militate against the attainment of the £550 aimed at. Now that this amount has been substantially exceeded—whether because of, or in spite of the light shed on the subject, matters not—the way is open to revert to it, with your permission. I am pleased to be able to report one instance, any way, of a distinct gain to missionary effort, because of it, that should go far towards making up for any loss in other quarters. A brother said to me, "I was astonished to learn from your letter in the CHRISTIAN that only 2/9 per head was required to make up the amount asked for by the H.M. Committee. You know I am a poor man, but my wife and I can make up 5/6, and when we have done that, can feel we have done our share of making known to others the way of the Lord in S.A." Knowing that couple's circumstances as I do, Bro. Editor, there are very few—if any—of our church members who are unable to pay their share of the amount asked for if they know and feel the responsibility.

My friendly criticism of the apportionment system as carried out by the Home Mission Committee does not aim at reduced giving by the churches, but an increase of 100 per cent. at least, by a just and equitable apportionment on a "numerical basis," D. A. Ewers' objection notwithstanding. It is only by the enlightenment and bringing into line of the seventy per cent. of our members who give little or nothing towards the cost of evangelising, that any great improvement in our tardy occupation of the fields—white to harvest—is going to take place. Does any one suppose that £50 given by one rich brother is

equal for evangelistic purposes to £1 each by fifty brethren? And yet this apportionment system, which Bro. Ewers states was working satisfactorily when he took office, and is considered satisfactory now, because the amount asked for by the H.M. Committee has been subscribed by the churches as a whole, is aiding and abetting in the practice of thirty per cent. continuing to do the work of extension, by encouraging seventy per cent. of the brethren to neglect their duty and privilege. "It is only a suggestion." Then it is a baneful one, unworthy of our membership—with its marching orders of "Go ye."

Is it any wonder that some of our churches are not alive to their duties, when one with a membership of over seven hundred has the "suggestion" made to it to give a less amount than another with under seventy? There is no need in this prosperous State, where we boast of equality, for the perpetuation of the expedient of "robbing other churches" to save the one at Corinth, or anywhere else. Would it not be in order, Bro. Editor, for the Secretary, when he "suggests" to a church a smaller amount than "a fair share," to add, "Forgive me this wrong"? Bro. Ewers has discarded my former suggestions. I venture another. When an appeal is made to the brotherhood for a specific sum, the amount per member be stated. Conscientious members will respond—if possible—and the information will not deter liberality in the case of the well-to-do.—Yours fraternally, Robt. Barr, junr., Bews, April 3, 1911.

BOX HILL TENT MISSION.

To the Editor.

Will you kindly allow me a little space to appeal to the brotherhood for—

1. A flag to adorn the State mission tent which we are about to erect at Box Hill? The motto, "Victoria for Christ," would be the best to have on the flag. Perhaps the Endeavorers will take the matter up. Who will be the first to volunteer a flag for the King's service?

2. If any of the churches have isolated members out this way, will they write me their names and addresses at once? I will go after them like Jehu of old.

3. T. Bagley will commence the mission on May 7. Pray for us. Come over and help the baby church to grow and get its bearings. (Tent three minutes from station.)—W. H. Nightingale, Box Hill, Victoria, April 27.

The true culture of personal beauty is not external; it is heart work.—J. R. Miller.

Day by day all of us are writing our characters upon the things around us. Why should we be surprised when the Holy Spirit writes his character upon the house in which we dwell?—J. G. Beauchamp.





New Zealand.

WANGANUI.—During the last few weeks the scholars of the Bible School have been hard at work collecting used stamps to send to Bro. Jensen in Denmark. Our motto was, "Work while you pray," and you will agree that the children have done so, for they collected no less than 43,000 stamps. We just mention this matter so that other schools may do the same, for if they all were to send away 43,000 (and some of the larger schools could send more), the result would be very pleasing to the senders, and I am sure Bro. Jensen would be encouraged in his work to think that the children remember him in that far-off land. The last two Sundays of this stamp collecting were very exciting for the children; they were all eager to see which of their number had topped the list. Every Sunday we had on the blackboard the names of scholars and number of stamps collected by them. We intend to start another competition shortly, and hope to do better still.—H. L. Bell, April 11.

AUCKLAND (Dominion-rd.).—A debate took place under the auspices of the Dominion-rd. Men's Own. There was a large attendance, Frank Evans presiding. The subject was: "That in the best interests of New Zealand, Compulsory Military Training was Desirable." Mr. Glaister affirmed, and endeavored to show that whilst war was a detestable thing, the possibility of invasion at any time made it necessary to defend our country. Mr. Greenslade objected to the system from the standpoint of morality and religion. At the close of the debate, the meeting was thrown open for a general discussion, in which Messrs. Grinstead, Harle, Hansen, Harris and others took part. Messrs. Greenslade and Glaister having replied, the meeting was brought to a close. We had the great pleasure of receiving into our fellowship on Sunday, April 9, Sister Olive Bryden, Sister Colsten, from Wellington, and Bro. Fred Emmett, of Opotoki.

Queensland.

WEST MORETON.—Splendid meeting on Lord's day morning, April 9, at Rosevale, chapel being well filled. At night after the gospel service a young married man was immersed into Christ. The problem before us is soon to be that of increased accommodation. Last Lord's day morning, at Rosewood, we had with us Bro. and Sister Want, of Bundamba; Bros. Suchting and Adermann, of Wooroolin. Bro. Want gave us a splendid exhortation. It was just 14 years since he was last in the Rosewood chapel. Everything looks bright and hopeful.—T.G.M., April 17.

New South Wales.

PADDINGTON.—The morning service on Easter Sunday was well attended. We had a large number of visitors. S. G. Goddard, of Hamilton, delivered the address. At night we had a very good audience. It was a stormy night, but we enjoyed the exercises, as the spirit of the meeting was specially harmonious. Sister Laura Campbell, from W.A., sang a solo beautifully. One young man from the country made the good confession and will be immersed on April 20.—A.E.I., April 16.

ERSKINEVILLE.—Bro. Clydesdale commenced his work with the church here last Lord's day. He preached both morning and evening. The attendance at the morning service was splendid—the best for some time. The evening service, however, was interfered with by the heavy rain. We pray that God will bless Bro. and Sister Clydesdale in their work here, to the building up of a strong church.—G. Morton, April 17.

BROKEN HILL.—Good meetings last Lord's day. Pleased to welcome at our morning service Bro. Thomes (Kadina), Sister Hales (Norwood), Sister Graham (Goolwa), Sister Harris (Mallala). A large congregation at the evening service. At the close of Bro. Tuck's address four (all adults) made the good confession.—R. J. House, April 22.

ERSKINEVILLE.—Splendid meetings at both services on Sunday, April 22. At the morning service two young ladies were received into fellowship by faith and obedience. Bro. More, of Hamilton, was present, and gave us a splendid address. At the evening service Bro. Clydesdale spoke to a good audience, and at the close one young man made the good confession.—G. Morton.

HURSTVILLE.—Last Lord's day morning, April 16, Bro. Goode exhorted, and in the evening the gospel was preached by Alan Price, formerly in membership here. During the week a young lad from the Bible School was immersed and was received into fellowship by Bro. Illingworth. J. Crawford is supplying the platform for the evening services for the next month. Bro. Clydesdale has taken up the Thursday evening prayer meeting alternative with G. H. Browne, and we are looking forward to a greater enthusiasm in the work.—E.J.W., April 23.

AUBURN.—At the annual business meeting on April 20, the following officers were elected for the coming year:—Deacons, Bren. Clay, Morton, J. Smith, A. Smith, Sitch, Cox, Dale, Burns and Arrowsmith; Sunday School Supt., Bro. Clay; Organist, Bro. Graham; Treasurer, W. H. Morton; Secretary, C. J. Arrowsmith. On Lord's day, April 23, a large number met for the breaking of bread. J. Crawford, of Petersham, exhorted. Bro. and Sister Goddard, of Hamilton, were visitors. In the evening Bro. Williams, evangelist from Rookwood, preached to a large congregation. Auburn is on the up-grade. "Forward!" is our motto. The work must, by God's help, go on, and a real good, loyal, loving and lifting welcome in the shape of a tea meeting in the chapel, and a gigantic public meeting in the Town Hall, awaits our new evangelist, F. Collins.—C. J. Arrowsmith, April 23.

ROOKWOOD.—Tent mission commenced today. Splendid gathering each of the three meetings. Record attendances. This should be a stimulus and an impetus to the church for further and united effort. Bro. Hagger entertained the scholars and friends instructively with an address on the word "Whosoever." We are pleased, the manifest interest being beyond our anticipations.—M.A., April 23.

MEREWETHER.—Last Lord's day we had with us J. Fox, of Lilyville; he preached in the evening. On Tuesday evening last a farewell social was tendered to our late evangelist, Bro. Strongman. A large number of members and friends assembled, and a very enjoyable evening was spent. On behalf of the church, Bro. Wright presented Bro. Strongman with a gold-mounted watch-guard. Several spoke in words of praise

of the sterling qualities which Bro. Strongman has shown during his stay amongst us.—S.L., April 24.

MOSMAN.—Good meetings all day. At the service for breaking of bread Geo. D. Verco expressed his farewell wishes for the church, taking as his text 1 Peter 5: 10. Sister Gladys Clark, of Hindmarsh, Adelaide, was present. In the afternoon Bro. Verco delivered a special address to the Bible School scholars on "Habits," and the teachers presented him with a nicely bound church hymn book, in remembrance of their happy association together. At the gospel service our evangelist delivered a fine farewell sermon on "Jesus, the Way of Life," to a good congregation.—S.G., April 24.

CHINESE MISSION.—The mission is getting on well. Two more have confessed Christ, and we feel sure there are others who desire to follow Christ. We are praying that they will take courage and give themselves to him. Our school is progressing favorably, and many new workers have come along, and are helping us in this good work. Yet there is room for others to come, and so encourage Bro. Jame in his work.—E. J. Priddeth, April 23.

NORTH SYDNEY.—Continued interest in all branches of work. We have had many visitors from sister churches, and have had the pleasure of receiving three sisters by letter. Sunday last was a day of good things, there being over 80 around the Lord's table. At the morning meeting Bro. Tingate presided, and Bro. Saunders gave a splendid address. At the gospel service Bro. Saunders' address on "The Poverty of a Christian Life" was delivered before a large audience. The interest in the Adult Bible Class continues to increase, and we have very bright hopes for the future of that class. The Bible School is losing one of the teachers, who is leaving for another State, and so the urgent necessity is before us of finding more assistance in this direction. Junior and Y.P. Societies of C.E. are doing well, and altogether the prospect is very encouraging.—W.J.M.

BELMORE.—At the gospel service we had the joy of seeing one make the good confession, a young girl from the Bible School. Our school has been running the Star Class System for the past year. This afternoon the successful classes were presented with honor banners to be held by them for 12 months. The fifth class girls, teacher, Sister E. Day, and second class boys, teacher, Bro. Garland, were the successful classes, and the banners of blue and red silk respectively were the work of Bro. Ritter, and were much admired.—A. A. Barratt, April 23.

South Australia.

NORTH CROYDON.—I wish to correct a wrong impression that has got about with respect to our new building. Some have an idea that it is a wooden building. That is not so; it will be chiefly of brick, with stone foundation and set off. The chapel will be 50 x 30, vestry 15 x 30, with two escape doors, one on either side; two inside and two outside doors to vestry; a lobby in front, door either side. The building is gradually rising up, and we are in hopes before long to be able to occupy it. Bro. Thos. Abbott, of North Croydon, passed away this morning at the ripe age of 80 years. We very much regret our loss.—F. Plant, April 17.

NORWOOD.—Church meetings since last report have been well sustained, although several are missed from morning meetings, including A. W. Laurie, one of our deacons, who has gone into the country for a few months (on the land). Letters of transfer have been given on behalf of Mr. and Mrs. A. Williams, Mr. and Mrs. Mathews, and their son and daughter. Mrs. Charlack and family have said good-bye for a time. These are all members of good standing, and we wish them every blessing in their new sphere of labor. To-day we had very nice meetings, Bro. Rankine speaking at both services. Three were

President Taft said: "I used to rest content in a smug provincialism until I went to foreign fields; now I know their only hope is in Christianity."



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The Fourteenth Annual Convention of Our Missionaries in India.

This Convention was held at Jubbulpore this month. Forty-five missionaries were in attendance, representing thirteen stations. Last year a system of committees was adopted, as a different plan of business management is being adopted from former years. For the next year there will be a single travelling secretary and auditor for both the societies comprising the mission. Bro. Cunningham, of the F.C.M.S., was elected to this office.

One of the important transactions of the Convention was the decision to purchase from the C.E.Z.M.S. their property in Barela, about nine miles out of Jubbulpore. The Zenana Mission has decided to close its work at that point, and concentrate its efforts more in Jubbulpore and out-stations in other directions from the city. Along with the out-station the Christian Mission will have the right to preach along the road for a distance of thirty miles. Hitherto the students of the Bible College, through the kindness of one of the other missions in the city, have been permitted to do some preaching in the territory of another mission, but lately the permission has been withdrawn, and the offer of Barela is considered an answer to prayer.

The Bible studies by Bro. Cunningham and the devotional meetings led by different missionaries were very helpful.

A social evening was spent, when a number of missionaries and friends belonging to other missions were invited, and nearly seventy persons sat down to table that evening in the open shed on the compound. Various people in the city helped to entertain the missionaries, and a profitable and happy time was spent there.

Those of us who had gone from Harda—Bro. and Sister Cunningham, Miss Franklin and myself—were anxious to return here, as we had word that several rats had died on Dr. Drummond's compound. He had to have all the Christians who had gone there to live move to a safer place. Fortunately no rats died in the house, so he did not have to move his family. It has made us sad to see so many taken off by plague, but we are thankful that so far none of our Christians have had the disease. There have not been many deaths lately, and we are hoping that the people will soon be able to return to their homes.—M. Thompson, Harda, India, March 27, 1911.

Bro. Rains in China.

F. M. Rains leaves us to-day for Japan. So far they are fairly well, but I think he is very tired.

Mr. Mills has developed small-pox at Nanking, but it is only a very light case. Visitors to China

ought to be vaccinated just prior to leaving home. It has been an unusual epidemic this year. We have had it almost in our own homes, so close has it been to us.

We had a very good Convention at Nanking; this is to take the place of the annual one in July.

The weather is much milder than it was, although the winter altogether has not been severe. We have had no snow, and probably that accounts for the small-pox. With love to all members of Committee and enquiring friends.—Rosa L. Tonkin, Shanghai, China, March 13, 1911.

SUNDAY, JULY 2

presents the opportunity for the churches of Australia to participate in preaching the gospel in heathen lands. We proudly speak of the noble work of our missionaries on the distant frontiers. Can we glory in their work without participating in their support? God expects every church to do their duty on

SUNDAY, JULY 2.

The Challenge of World Conquest to Christian Men.

By Stephen J. Corey.

ATTAINMENT.

Challenge No. 5.

World-wide conquest is a practicable and a possible task. Sidney Smith said to William Carey that the evangelisation of the world was the dream of a dreamer, who dreamed that he dreamed. That was one hundred years ago. If Sidney Smith could see India to-day dotted with its churches and schools and hospitals, and could review its million of bright-faced Christians, he would change his tune. John Wanamaker, on his return from the mission fields, said: "The sad part to me is that I did not visit the fields earlier, that I might have given more and devoted a longer period to this greatest and most fruitful work in the world"; and then he wrote out his cheque for 100,000 dollars.

The gift this year of 10,000 dollars from our own R. A. Long indicates how the work of Foreign Missions appeals to business men.

The attainments of the last one hundred years challenge us.

One hundred years ago our world, for the most part, was a vast, mysterious, and unexplored globe. Its distances were unmeasured and the peoples unknown. To-day the last land has been surveyed and its most remote tribe brought to light. Trans-oceanic liners traverse its seas; cable lines link up its continents; highways of commerce penetrate its jungles. God with his mighty hands of progress has squeezed the bigness from our world, until we rub elbows with the Tibetan and Hottentot. The farthest sin-cursed race has been brought to the very fingertips of the church.

One hundred years ago the Bible was an unheard of book to seven-eighths of the population of the world. To-day it has been translated into four hundred and sixty-six languages, and is accessible to seven-eighths of the population of the globe, as far as the translation is concerned.

One hundred years ago Foreign Missions were an experiment. To-day we have a scientific basis for our work, and a century of experience to back it up. Great agencies have been built up, mighty missionary boards have been established, and missionary statesmanship has been developed.

One hundred years ago there were barely one hundred lonely, poorly equipped Foreign Missionaries in all the world. To-day there are nineteen thousand of them scattered in every land that the sun shines on. They are, for the most part, college-bred, well-equipped, choice men and women. And they have gathered about them and in turn have trained eighty thousand native evangelists and teachers, who preach the gospel of Christ every day to their people in their own dialect.

One hundred years ago there were practically no native Christians in heathen lands. To-day there is a native church of over one million five hundred thousand. The medical missionaries are treating three million patients a year. There are one million pupils in the Christian schools in heathen lands.

To be continued.

"It seems to me that if a man has something which he thinks is the best and most important thing in the world—as a Christian surely does—then he isn't much of a man unless he tries to share that something with everybody else in the world."

Happiness is nothing but that sweet delight which will arise from the harmonious agreement between our wills and the will of God.—*Ralph Cudworth.*

Giving cannot be left to impulse any more than breathing or praying can be left to impulse.—*Ross C. Houghton.*

In the Realm of the Bible School.

ISAIAH'S VISION AND CALL.

Sunday School Lesson for May 14, Isaiah 6.
A. R. MAIN.

We have a study in the greatest of the prophets. To the Christian, Isaiah is chiefly loved because of his wonderful prophecies of the Christ. Apart from its teaching, his book is prized as literature. Moulton says: "Even in literary form the world has produced nothing greater than Isaiah." The chapter we are now studying "stands unrivalled in the Old Testament both for grandeur of conception and the majestic simplicity of its style."

The vision of God.

George Matheson writes: "When a man gives a record of his life he usually begins by telling when and where he was born. Isaiah begins by telling where he was 'born again.'" He tells us of a wonderful vision of God which changed his life and moulded all his future ministry. No extended comment could equal the simple impressiveness of verses 1 to 4: "I saw the Lord enthroned, I saw the celestial beings hide their face in reverence, I heard them pour forth their adoration in heavenly song."

"I saw the Lord"—his life could not be the same after that vision. It was for him, as it later was for Paul, at once an answer to all objections and a continual spur to service: "Have not I seen the Lord?" We cannot stop here to ask how men can see God. "No man hath seen God at any time," we read in the Scriptures. Yet we also are told that Moses and Isaiah saw him. "One class of passages refers to the spiritual sense, and the other to the physical. . . . As mountains and oceans are seen, God has never been seen."

We need the vision of God. He should be near to us as he was to Isaiah. Amory H. Bradford asks, "What do we mean by seeing and knowing God? A spirit cannot be seen with physical eyes. We mean that we are so convinced of the reality of God, that our thinking and living are determined by that conviction; so sure of him that we live as if we saw him by physical sight." Alexander Maclaren illustrates our ignorance of the divine presence by an old story of Bernard who, after a day's travel beside a lake, suddenly asked, "Where is the lake?" His heart and thoughts had been elsewhere. "So," says Maclaren, "So we, many of us, go along all our days on the banks of the great sea of divine love, and we are so busy thinking about other things, or doing other things, that at the end of the day's journey we do not know that we have been travelling by the side of the flashing waters all the day long."

One thing should be noted ere we pass. The Apostle John, in a striking passage, tells us that when Isaiah saw the glorious Lord of Hosts he saw Christ's glory; "he saw in figures and far off that which we have been allowed to contemplate more nearly and with the power of closer apprehension. He saw in transitory shadows that which we have received in a historic person" (see John 12: 41).

The vision of sin.

One of the great lessons of our study is that of reverence. We regard God and his holy name too lightly. Even the holy seraphim are conscious of their lowly estate; they veil their faces and declare, "Holy, holy, holy, is the Lord of Hosts." If they, then much more we. But Isaiah himself teaches us an added lesson. The vision of the Holy Lord led to a consciousness of sinfulness. The sense of sin is the inevitable result of a true vision of God's holiness. Job said, "Mine eye seeth thee; therefore I abhor myself, and repent in dust and ashes." Peter, at the revelation of the divine One, cried, "Depart from me, for I am a sinful man, O Lord." These three—Isaiah, Job, Peter—give us an appropriate lesson to-day. He who would guide himself aright must have a vision of the Lord; he must have a true standard of holiness. Many a man holds back from acceptance of the gospel, because, forsooth, he is as good as some unworthy Christians. We may admit that he is, but what good is there in that? The man who excuses himself thus has not yet seen the Lord. If he will but study the flawless character of the Christ, and compare himself with the divine standard, he will with shame confess "I am a sinful man, O Lord." Pride vanishes in the presence of that vision.

Consciousness of sin is a prerequisite to cleansing. Isaiah's "unclean lips" were cleansed by a living coal from off the altar. "He touched my mouth"—"that part which the prophet had felt to be the seat of his impurity, also that part to be chiefly exercised by God in Isaiah's exercise of the prophetic office." James later gave the Spirit's message: "If any stumbleth not in word, the same is a perfect man."

The vision of service.

After cleansing, service. After remission of all our sin, a desire that others may be free. This is the fitting order, and it was exemplified in the case of Isaiah. He might have learned the lesson of service from the seraphim, for the wings betokened service as well as reverence: "With twain he did fly." One has said, "Just as 'I love' is the passion of an angel's heart, 'I serve' is the motto on an angel's brow." Purified for service—that was Isaiah's position. Saved for service—we have expressed it often. He who has the prophet's vision must surely have the prophet's passionate desire for service. As Westcott puts it, "The vision of God is the call of the prophet." Isaiah was not constrained, but voluntarily offered himself. How very much better was Isaiah's "send me" than what we often in effect say, "Here am I, send him"! Well might the Lord's enquiry and the prophet's response be chosen as our golden text. It is a *golden* text. "'Here am I,' as Morgan says, 'is the word of willingness. 'Send me' is the perpetual prayer of dependence." We, too, have heard the Lord's voice, "Who will go?" Nay, rather, we have heard the Lord's command to us, "Go ye." Yet have we even then hesitated. Not only do we not volun-

teer, but we are slow to obey. We at times think we are doing fairly well when we unauthorisedly alter the divine go into "Go or Give." God says, Go and give.

A startling commission.

When Isaiah offered his service, the Lord gave him a work which surely would have dismayed a less loyal heart: "Go and tell this people, Hear ye indeed, but understand not; and see ye indeed, but perceive not. Make the heart of this people fat, and make their ears heavy, and shut their eyes; lest they see with their eyes, and hear with their ears, and understand with their heart, and turn again, and be healed." Well might Maurice say, "A sadder commission was never given to a man." Isaiah was told ere he went that his message would not be received, that the people would not turn to God. Some have stumbled at the passage, as it seems to declare the unwillingness of God to save. These readers have felt that such unwillingness would conflict with what they have learnt elsewhere of the divine love and compassion, of him who willeth not the death of any, who would have all men be saved and come to a knowledge of the truth. The whole difficulty is avoided if we rightly understand the passage as simply asserting the absolutely certain result of the prophet's vision, and by a Hebrew idiom putting this sure result as if it were the purpose. (The careful reader will like to study the numerous N.T. references to this passage; see Matt. 13: 14; Mark 4: 12; Luke 8: 10; John 12: 40; Acts 28: 26, 27; Rom. 11: 8.) Think what the effect of such a commission would have on us! We work on, sorely discouraged at times, even though we have a belief in victory to come. But Isaiah had no hope of leading the men of his day to God. They would become worse and worse. The prophet in amazement cried, "Lord, how long?" and the answer was, Until the Lord's judgment should be completely executed, cities be laid waste, men be removed far away. "The invasion of Judah by Rezin and Pekah, seventeen years after this; her deep humiliation by Sennacherib forty-six years after this; and the captivity under Nebuchadnezzar, were all fulfilments of this prophecy."

It is most important for us to get a true glimpse of the greatness of this prophet of God. Here was a work, foredoomed to failure as men count failure. No cheer from the plaudits of men, no joy of conversions, no statistics parading success—but continued rejection, less and less inclination on the part of his auditors for the things of God. Is there a preacher in our land who would do it? Could we do it? Is there a congregation of Christians in Australia who would do anything but count a preacher a failure if he had no more converts than God here said Isaiah would have? Did Isaiah's mission fail? Perhaps, as we count failure. But for God's count that prophet's work was a grand success; for with God loyalty and faithfulness are success.

God gave Isaiah hope. All would not be lost. A remnant would remain. Judgment would not mean extermination. This faithful remnant, this germ of a renewed people, is elsewhere referred to by Isaiah (*cf.* 4: 2, 3; 10: 20, 21).

From the Field—Continued.

dress on the words of Paul, "This I do for the gospel's sake." The church was well filled at the evening service, when Gifford Gordon with his usual eloquence preached on "So near—yet so far." Bro. Clayton sang a solo most effectively, and in company with Miss J. Gordon sang a duet.—E. Brownbill.

SOUTH YARRA.—On Lord's day, 16th, we had 14 visitors from the various city and suburban churches, and also Bert Lewis, from Colac, who presided at the evening meeting for worship. A number of our local members were away on holidays. Good meeting in the evening. Lord's day, 23rd, good meetings all day. Amongst our visitors were Sister Connor, Colac; Sisters Searle, Berwick; Bro. Davis, Bendigo; Sister J. Fisher, North Richmond, and Bro. Combridge, evangelist of Kyneton circuit, who presided at the breaking of bread in the evening, and gave a very interesting address to those present. Bro. Quick gave a very practical address in the morning, and in the evening there was a good attendance, the subject being, "The Needs of the World." The sisters are arranging a Dorcas to commence on May 4. Sister Mrs. Quick is president, and Sister Mrs. Tucker, 14 Henry-st., Windsor, is hon. sec. All meetings improving.—T.M., April 24.

BOX HILL.—Nice bright meeting on Sunday morning, when Bro. Oram gave a very instructive address. J. B. Gray addressed an appreciative audience at night. We are preparing for our great tent mission. Everybody is working to make the mission a success. Our motto is "Box Hill for Christ."—F.A.B., April 24.

CHELTENHAM.—G. B. Moysey, one of the evangelists here in earlier days, renewed acquaintances on Lord's day, and took part in all services in exhortation, solo, and short talk. His visit was much enjoyed. Sister Mrs. Knight was present from Bunbury, W.A. Bro. and Sister Somerville have been granted a letter to Hawthorn. Church anniversary on Sunday, May 7, and Wednesday, May 10.—T.B.F., April 24.

NORTHCOTE.—Another confession on Lord's day, a young lady from the school. Building Fund, Church at Meredith, £1/2/6.—S. G. Chipperfield, April 25.

COLLINGWOOD.—Good meetings all day on Sunday, 23rd. We were pleased to have with us Bro. Millis, who presided, and Bro. Cockroft spoke. We were pleased to have with us several visitors—Bro. Gole, from Fitzroy, Sister T. Cornish, from Castlemaine; also Sister Rowe and Sister Legg. In the evening Bro. Larsen preached, and we had the joy of seeing one come forward. We were glad to see him, as his dear wife and daughter are members with us. The work is still on the up-grade.—T.T.

WINDSOR.—A social was held last Thursday to say farewell to Mrs. Manning and family and Mrs. Green, who leave for W.A. Suitable presentations were made from church and school. Mr. and Mrs. Horton are also leaving us for Harcourt, Vic. They have been of great assistance to the church, and will be much missed.—D.E.P., April 25.

PRESTON.—On Saturday evening, the church had the pleasure of meeting the workers who built the chapel in a day, also members of the H.M. Committee, at a social gathering. The building, which is nicely finished off inside by the painters, presented an imposing appearance with the artistic touch of the fair sex. W. Dickens, on behalf of the church, thanked all who had taken part in the great building event. Bro. Bagley in the same cause presented Bro. Graham with a gold medal (tastefully engraved by W. B. Renton), in recognition of his ability and the amount of time he gave to the great scheme. Bro. Graham ably responded with a few well-chosen remarks. The surprise of the evening came with the presentation to Bro. Bagley of a frame of photos of the building in different stages, also of himself and Bro. Graham. Bro. Bagley respond-

ed, but was not able to do himself justice, as it took him some time to survive the shock he received. During the evening Sister Roy Thompson and Bro. Fred Lang rendered suitable solos. Sister Jeannie Dickens also played the indispensable part at the piano. Bro. Walker in a few remarks welcomed our new evangelist, Bro. Henry Baker, who earnestly responded. The singing of the Doxology brought a very pleasant meeting to a close.—G.A.D.

SWAN HILL.—Splendid meetings last Lord's day. Bro. Comer gave a fine exhortation in the morning. We also had a soul-stirring meeting in the evening. Bro. Comer's address on "The Kingdom of God" was a revelation of the foundation of the Church of Christ. The writer has never heard it put plainer or more simply. The text was Matt. 16: 18.—J.L., April 24.

CARLTON (Lygon-st.).—Splendid meetings all day. Seven received by faith and obedience. J. Pittman gave us a helpful exhortation. Among the visitors present were Sister Russell, from Bet Bet; Sister Wilhousen, W.A.; Bro. Davis, Perth; Sister Fleming, N. Perth; Bro. W. M. Taylor, Subiaco, W.A. Packed meeting at night to hear Horace Kingsbury speak upon "The Significance of the Name Jesus." The Century Bible Class had an attendance of 108. Splendid interest. The subject for the afternoon was a missionary biography, "Carey and India." At a largely attended business meeting of the church, it was heartily and unanimously decided to provide additional assistance for Bro. Kingsbury, and also to place a telephone in the study. A letter of greeting was received from J. W. Webb, Modesto, California, U.S.A., a preacher for the church at Lygon-st. in the early days of its history, and a contemporary of H. S. Earl, M.A. Our aged brother expects to celebrate his golden wedding in August next. J. I. Mudford, of Brisbane, gave a nice talk at the week-night meeting on Thursday last.—J.McC.

Here & There.

H. G. Harward's address is Ashburton, N.Z.

This issue of the CHRISTIAN has four additional pages.

P. A. Dickson's address is now 35 Mary-st., Hawthorn.

Fine meetings at the Rookwood, N.S.W., tent mission on Lord's day last—the first day.

In our Victorian Conference Netes J. W. Baker is made to say, "Each one bring one, each one bring another." The second "bring" should be "keep."

We have a few bound copies of the AUSTRALIAN CHRISTIAN for 1910 on hand. They are neatly bound in half leather, and the price is 12/6, carriage additional.

The Austral Publishing Company has on hand a large supply of tracts, setting forth the distinctive principles of our movement. A list of these can be had on application.

The N.S.W. Conference Home Missionary offering amounted to £403/14/6 on the Friday night, and since has been added to by two brethren, and now stands at £429/14/6. This is splendid.

We have received the following amounts for Sister Giles, of South Yarra, who was recently flooded out:—Church of Christ, Mulwala, £1/9/-; J. Johns, Yarrowonga, 7/6; —Chapple, do., 7/-. These acknowledgments should have been made earlier.

On behalf of all the workers and the church at Preston, T. Bagley and A. Graham wish to express their sincere thanks to the numerous friends in all the States and New Zealand for telegrams and letters of congratulation re the chapel built in a day. These expressions of appreciation have been very gratefully received. We trust this public acknowledgment of the kindly feeling and interest shown in the unique undertaking will be received by all.

We hear that T. H. Scambler, one of our Australian boys who is returning from America, has accepted an engagement with one of the churches in West Australia.

The first meeting of the Victorian Sisters' Executive will be held on Friday, May 5, in the new hall, Swanston-st., at 3 o'clock. Will representatives of churches please note?

The Preston church entertained the workers in connection with the "Chapel built in a day" on Saturday night last. There was a good gathering of those who helped on that occasion, and special honor was rendered to T. Bagley and A. Graham.

The souvenir booklet of "A Chapel Built in a Day" is having a good sale. Three thousand copies have been printed, and they are nearly all disposed of. Those desirous of having copies should send in their orders at once, so that we may arrange for printing a further supply if necessary.

P. J. Pond will be graduating from Drake University in June next, after which he will return to Australia. We understand that his services have been secured by the church at Burnley, Vic. The brethren in this place are building a chapel which will be ready when Bro. Pond arrives. We may say in passing that the forward movement in this district is largely due to the enterprise and generosity of R. Campbell Edwards.

The Erskineville land fund now stands at £274. £76 more is required. Send donations to Geo. Morton, 75 Engine-st., Sydney. The members of the Erskineville church have given an average of £1/1/- per head. Almost every member has contributed something. They have done all that they can. The work at Erskineville will never make rapid strides until land and a building on it are secured, and it now remains for the brotherhood to say whether this is to be an accomplished fact.

There are a few copies of the Silver Anniversary Souvenir Programmes of the Victorian Sisters' Conference left. These contain a resume of twenty-five years' work, by Mrs. R. Lyall; President's address, by Mrs. F. M. Ludbrook; essay, by Mrs. E. Davies; and Mrs. C. L. Thurgood's Silver Anniversary address, as well as photographs of some of our leading sisters and pioneer workers. Miss Hill will be pleased to send copies post free for 6d, postal note to accompany order. Address, 23 Blenheim-st., Balaclava, Melbourne.

Victorian S.S. Union.—The annual business meeting will be held on Monday evening, May 8, in the Christian chapel, Swanston-st., new hall, commencing at 8 o'clock. Business: (a) To receive reports. (b) To elect six members on the Executive Committee to act in conjunction with those elected at Conference. (c) To consider notice of motion. (d) To transact any other business that may be brought forward. All delegates and honorary members, who are entitled to vote, together with teachers, officers and church members interested in Sunday School work, are asked to attend. School secretaries are requested to see that this meeting is well announced at both services on April 30 and May 7.—J. Y. Potts, Hon. Sec.

In Grote-st., Adelaide, on Friday, an all-day meeting for the deepening of the spiritual life was held and largely attended. About 30 brief addresses were given on the life and death of Christ. The Exaltation of Christ was the topic of the large meeting at night under the President of the Conference, W. C. Brooker, when H. R. Taylor spoke on Christ exalted in the home-land; A. C. Rankine on Christ exalted among the nations; and J. E. Thomas on Christ exalted in heaven. A number had lunch and tea together in the schoolroom. All the resident evangelists took part in the meetings and also Pastor Marshman, of the Christian Church, Hindmarsh, and Pastor Pascoe, of the Christian Church, Kersbrook. It is likely this will become an annual institution.

At the usual Monday preachers' meeting in Adelaide last Monday, 2 additions by faith and baptism and 3 by letter; 4 by letter at Mile End, 1 confession, Prospect, 2 confessions at York, 2

decisions at Grote-st. Collections for Chinese Famine Fund were reported at York, £4/14/-; Norwood, £7; Mile End, £3/4/-, North Adelaide and Prospect, over £7, Grote-st., £10/6/-. An interesting discussion of the value of supplemental lessons in the Bible School was introduced by W. J. Taylor. Bro. Strutton was present at the meeting.

The church at Glenelg invite members of the churches in Adelaide to see a moving picture of the "chapel built in a day" on Wednesday, May 3, at 8 o'clock. Pictures will be shown twice the same evening, and between each showing E. W. Pittman will talk on "The Best Kind of Co-operation."

VICTORIAN SISTERS' CONFERENCE NOTES.

The collection amounted to £6/3/2.

We all missed our good friend, Mrs. J. Reid.

The Souvenir Programmes were daintily gotten up in pale blue and silver.

Everyone was sorry Mrs. B. J. Kemp declined office. Our sister has served very faithfully for ten years. The hon. auditor has often said her books were a model of neatness.

Much regret was expressed that our President was suffering with a septic throat during Conference. Mrs. J. Pittman took the evening meeting in Mrs. Ludbrook's enforced absence.

We are indebted to Miss Florrie Stevenson for singing a solo in Madame McClelland's place. This was the first time in many years that Madame McClelland has not sung for us. Sympathy was extended to her in her illness.

It was a pleasure to have Sisters Ewers, Riches, Manning, Creer, Laffer and Heyward, from S.A.; Miss Brown, Belmore, N.S.W.; Knight, Bunbury, W.A.; Bell, N.Z.; Benn, Kaniva; Connor, Colac; Bishop, Kyabram; Jenkins, Kerang; Black, Cosgrove; Knight, Shepparton, as well as others from our country towns with us.

On Thursday a conversazione was held in the Independent Hall, which was prettily decorated by Sisters W. C. Craigie and B. J. Kemp, at which leading brethren spoke, as well as representatives from the W.C.T.U., Central and City Missions, and Mrs. E. Davies. Solos by Mrs. R. Thompson, Messrs. H. Kingsbury, Powerlett and S. Pittman added to the pleasure of the evening.

N.S.W. CONFERENCE NOTES.

"Difficulties are ubiquitous."—W. D. More.

The addresses throughout were of a very high order.

"Rookwood is not the necropolis. It's a real live place."—W. J. Williams.

"If there were no hard work to do, we would not be wanted."—Jos. Stimson.

"You have to be enthusiastic to go *pastorating* in that (Moree) district."—R. C. Gilmour.

"Features of Moree are its heat, its mud, and its mosquitos. Whoever goes there will need an asbestos suit."

"To find a speaker to supply relief was as difficult as finding a hen's teeth in a thunderstorm."—J. J. Franklyn.

E. Fields, of Erskineville church, mentioned that he had been engaged in Bible School work for over 50 years.

"If we *can't* get any help from you brethren, we are going to put up our building this coming 12 months."—S. Wilson.

"If there is an amount of dead wood on our ecclesiastical tree, there is a tremendous amount of live wood also."—G. T. Walden.

The secretary of Junee church (Stan. Wilson) said they had £100 in the bank toward a building. A brother: "Put me down for £20 more."

"The building fund collectors present are offering dividends 'up above.' We want to know what are we going to get down below!"—E. Andrews.

"The man who comes to working men must be a working man. If you come to Merewether leave your tiled-hat and your tailed-coat at home."—J. Fraser.

"We are not so much afraid of the 'higher' critic, but very much afraid of the 'lower' critic."—J. J. Franklyn.

"Merewether has been called a dark place. They have just got about 150 electric lights going up there, so we are becoming enlightened."—W. A. Strongman.

The Chinese church has to leave its quarters in the basement of the City Temple. They have to build a building for themselves. With 23 members they have pledged £96/10/-.

Bro. Carter, speaking of the Erskineville Hall: "They have recently fixed up the holes in the roof with tin, instead of the buckets previously in use—and they charge us 1/- more rent."

E. J. Mowsar, of Marrar, reported that only £15 remained unpaid on their building erected during the year. Bro. Cust rose and said that the brother sitting next him (Bro. Barnes, of Temora) had promised to pay that off.

"We wanted Bro. Hagger, but we hadn't the cheek to ask for him. Some churches have a lot of cheek. The cheek of one church seemed to him like the cheek of a dairymaid asking a prince to marry her. And the dairymaid's got him, too!"—W. H. Clay.

"When you can spare Bro. Hagger let me know. We want him here next week—for life." Letter from D. A. Ewers. What next? When a man can be spared he is not worth much. Notice to all comers: Bro. Hagger can't be spared from New South Wales.

The meetings regularly started late. This was due to the lack of punctuality of delegates. Can this be remedied? Another feature noticed was the comparatively small attendances at the devotional meetings. With speakers emphasising prayer, it was surprising that so few remained to pray.

G. T. Walden, speaking of a children's address in the service, said the question was to do it. He was reminded of a parable told by Geo. Washington of an elephant who, having trod on a pheasant and killed it, was disturbed as to who was to hatch the pheasant's egg. At last he decided to sit on it himself. He was afraid some efforts to speak to the children would be as disastrous.

IN MEMORIAM.

Judd.—In fond and loving remembrance of our dear husband and father, Richard Langridge, who departed this life on April 23, 1910, at Cheltenham. "Gone to be with Christ, which is far better."

He heard the Saviour calling,

The joyful hour had come;

The angel guards were ready,

To guide him to their home.

—Inserted by his loving wife and family.

FOR SALE.

30 feet new acetylene gas fittings, with six double burners on T pieces. Suit tent, or small church building. Unscrews into small lengths. Very portable. Apply H. Benson, Stuart Mill-rd., St. Arnaud, Vic.

COMING EVENTS.

MAY 5.—S.A. Churches of Christ C.E. Union. Friday, May 5, at 7.45 p.m., Executive meeting at Grote-st.

MAY 7 & 10.—Cheltenham Church Anniversary, Sunday and Wednesday, May 7 and 10. Brethren everywhere invited.

MAY 8.—The annual business meeting of the Sunday School Union, Victoria, will be held in the Christian chapel, Swanston-st. See Here and There column.—J. Y. Potts.

MAY 9.—The event of the year—Tuesday, May 9. Keep this day vacant. Grand opening service at Box Hill. Come and see the infant church. Speakers, Bren. Bagley, Kingsbury, and Ludbrook. Good singing. Leader of song, J. B. Gray.

The Society of Christian Endeavor.

THE WORD THAT BUILDS UP.

Topic for May 15.

Daily Readings.

Foundation truths. Matt. 7: 24-27.

The plummet line. Psal. 119: 9-16.

For correction. Psal. 19: 7-14.

Completing character. 2 Tim. 2: 19-21.

Read the Word. Acts 8: 26-35.

Live the Word. Col. 3: 14-17.

Topic—The Word that Builds Up. 2 Tim. 3: 14-17.

Is the Bible the true Word of God to you?

How can we best find its unique power?

Do you know any "living epistles" that express the Word?

A meeting of the Victorian Churches of Christ C.E. Union will be held at Swanston-st. chapel at 8 o'clock on Monday, May 1. A full attendance of delegates is urgently requested, as business is of utmost importance. J. E. Allan is to deliver an address on "My Impressions of Conference." Visitors invited.

On Tuesday, May 5, at 7.45, the S.A. Churches of Christ C.E. Union Executive meeting will be held at Grote-st., when a large attendance of delegates is requested. Each society is asked to furnish a written report of work, also if subscription is not yet in the treasurer's hands, to hand it in at that meeting. Arrangements will be made for the coming rally on Monday, May 29. Any societies not affiliated with the Union are invited to communicate with Geo. W. Mauger, 84 King William-st., Kent Town.

WANTED.

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

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Aunt Crete's Emancipation.

By Grace Livingstone Hill-Lutz.

Continued.

She even found herself telling the elegant Mrs. Grandon exactly how she made piccalilli, and her heart warmed to the other woman as she saw that she was really interested. She had never supposed, from the way in which Luella spoke of the Grandons, that they would even deign to eat such a common thing as a pickle, let alone knowing anything about it. Aunt Crete's decision was that Mrs. Grandon wasn't stuck up in the least, but just a nice, common lady like any one; and, as she went up in the elevator beside her, and said good-night, she felt as if she had known her all her life.

It was not until she had turned out her light and crept into the great hotel bed that it came to her to wonder whether Luella and Carrie could be meant by the ones in the hymn,

"While others fought to win the prize
And sailed through bloody seas."

She couldn't help feeling that perhaps she had been selfish in enjoying her day so much when for aught she knew Luella might not be having a good time. For Luella not to have a good time meant blame for her aunt generally. Ever since Luella had been born it had been borne in upon Aunt Crete that there was a moral obligation upon her to make Luella have a good time. And now Aunt Crete was having a good time, the time of her life; and she hugged herself, she was so happy over it, and thought of the dear stars out there in the deep, dark blue of the arching sky, and the cool, dark roll of the white-tipped waves, and was thankful.

Luella and her mother had gloomily watched the dancing through the open windows of the ballroom; but, as they knew no one inside, they did not venture in. Luella kept one eye out for the return of the car, but somehow missed it, and finally retired to the solace of cold-cream and the comforts of the fourth floor back, where lingered in the atmosphere a reminder of the dinner past and a hint of the breakfast that was to come.

As the elevator ascended past the second floor, the door of one of the special apartments stood wide, revealing a glimpse of the handsome young stranger standing under the chandelier reading a letter, his face alive with pleasure. Luella sighed enviously, and in her dreams strove vainly to enter into the charmed circle where these favored beings moved, and knew not that of her own free will she had closed the door to that very special apartment, which might have been hers but for her own action.

The next morning Luella was twisting her neck in a vain endeavor to set the string of artificial puffs straight upon the enormous cushion of her hair, till they looked for all the world like a pan of rolls just out of the oven. She had jerked them off four separate times, and pulled the rest of her hair down twice in a vain attempt to get the desired effect; and her patience, never very

great at any time, was well-nigh exhausted. Her mother was fretting because the best pieces of fish and all the hot rolls would be gone before they got down to breakfast, and Luella was snapping back in most undaughterly fashion, when a noticeable tap came on the door. It was not the tap of the chambermaid of the fourth floor back, nor of the elevator boy, who knew how to modulate his knock for every grade of room from the second storey, oceanfront, up and back. It was a knock of rare condescension, mingled with a call to attention; and it warned these favored occupants of room 410 to sit up and take notice, not that they were worthy of any such consideration as was about to fall upon them.

Luella drove the last hairpin into the puffs, and sprang to the door just as her mother opened it. She felt something was about to happen. Could it be that she was to be invited to ride in that automobile at last, or to what?

There in the hall, looking very much out of place, and as if he hoped his condescension would be appreciated, but he doubted it, stood the uniformed functionary that usually confined his activities to the second floor front, where the tips were large and the guests of unquestioned wealth, to say nothing of culture. He held in his hand a shining silver tray on which lay two cards, and he delivered his message in a tone that not only showed the deference he felt for the one who had sent him, but compelled such deference also on the part of those to whom he spoke.

"De lady and gen'lman says, Will de ladies come down to de private pahlah as soon after breagfus' as is convenient, room number 2, second flo' front?" He bowed to signify that his mission was completed, and that, if it did not carry through, it was entirely beyond his sphere to do more.

Luella grasped the cards, and smothered an exclamation of delight. "Second floor, front," gasped her mother. "The private parlor! Did you hear, Luella?"

But Luella was standing by the one window, frowning over the cards. One was written, and one engraved, a lady's and a gentleman's cards. "Miss Ward." "Mr. Donald Ward Grant."

"For the land's sake, ma! Who in life are they? Do you know any Miss Ward? You don't 'spose it's that lovely grey-silk woman. Miss Ward! Donald Ward Grant. Who can they be, and what do you suppose they want? Grant. Donald Grant. Where have I, why—! O, horrors, ma! It can't be that dreadful cousin has followed us up, can it? Donald Grant is his name, of course; yes, Donald Ward Grant. It was the Ward that threw me off. But who is the other? Miss Ward. Ma! You dont—!"

"Luella Burton, that's just what it is! It's your Aunt Crete and that dreadful cousin. Crete never did have any sense, if she is my sister. But just let me get speech of her! If I don't make

her writhe. I think I'll find a way to make her understand—"

Luella's expansive bravery beneath the row of biscuit puffs seemed to shrink and cringe as she took in the thought.

"O ma!" she groaned. "How could she? And here of all places! To come here and mortify me! It is just too dreadful. Ma, it can't be true. Aunt Crete would never dare. And where would she get the money? She hasn't a cent of her own, has she? You didn't go and leave her money, did you?"

"No, only a little change in my old pocket-book; it wouldn't have been enough to come down here on, unless she bought a day excursion. Wait. I did leave five dollars to pay the grocery bill with. But Crete surely wouldn't take that. Still, there's no telling. She always was a kind of a child. O, dear! What shall we do?" The mother sat down on the tumbled bed beside the tray of Luella's cheap trunk.

"Well, we must do something, that's certain, if we have to run away again. It would never do to have those two appear here now. Mercy! think of Aunt Crete in her old black and white silk sitting next table to that lovely lady in grey. I should simply sink through the floor."

"We can't run away, Luella," snapped the practical mother. "We've paid for our room two weeks ahead. I didn't want to do that; but you thought, if Aunt Crete should get any nonsense into her head about our coming home, we could tell we'd paid for the room, and that would settle it with her. So now it's done, and we can't afford not to abide by it. Besides, what good would that do? We couldn't afford to go anywhere but home, and that would be as bad as it was in the first place. We've got to think it out. If I just had hold of Crete a minute, I'd make her fix it up. She'd have to think some way out of it herself without any of my help, to pay her for her stupidity in coming. I can't understand how she'd do it."

"I didn't think she'd dare!" glared Luella with no pleasant expression on her face.

"I'll tell you what we'll have to do, Luella," said her mother. "We'll slip down those stairs in the back hall. I went down one day, and they go right out on the piazza that runs in front of the dining room. We'll just slip in the back door and get our breakfast right away. It's getting pretty late. You better hurry. They've likely come up from town on that very early train, and they'll sit and wait for us. We'll ring for a messenger bell-boy, and send down a note that my ankle is so much worse I can't come downstairs, and you can't leave me. We'll say: 'Mrs. Burton and Miss Burton regret that they cannot come down as requested; but Mrs. Burton is confined to her bed by a sprained ankle, and her daughter cannot leave her. Miss Ward will have to come up.' You write it on one of your visiting cards, Luella, and we'll send it down as quick as we get from breakfast. Hurry up. The only thing about it will be that climb up three steep flights after breakfast, but it won't do for us to risk the elevator. Crete might recognise us, for the elevator goes right by that second-floor front parlor. What I don't understand is how they got in there. It's only rich people can afford that. But, land! Crete's just like a baby; hasn't been out in the world ever; and very likely she never asked how

much the rooms were, but just took the best she could lay eyes on. Or more likely it's a mistake, and she's sitting in that little reception room down on the office floor, and thinks it's the second floor because she came up such a long flight of steps from the sidewalk. We'll have to tell the bell-boy to hunt up the fellow that brought up their cards, and take it to the same folks. Come on now, Luella, and go slow when you turn corners. There's no telling but they might be prowling round trying to hunt us; so keep a lookout."

Thus by devious and back ways they descended to a late breakfast, and scuttled up again without being molested.

Luella wrote the note on her card as her mother dictated, and a small boy all brass buttons was despatched with careful directions; and then the two retired behind their ramparts, and waited.

Time went by, until half an hour had elapsed since they came back from breakfast. They had listened anxiously to every footfall in the hall, and part of the time Luella kept the door open a crack with her ear to it. Their nerves were all in a quiver. When the chambermaid arrived, they were fairly feverish to get her out of the way. If Aunt Crete should come while she was in the room, it might get all over the hotel what kind of relatives they had.

Mrs. Burton suggested to the chambermaid that she leave their room till last, as they wanted to write some letters before going out; but the maid declared she must do the room at once or not at all. The elevator slid up and down around the corner in the next hall. They heard a footfall now and then, but none that sounded like Aunt Crete's. They rang again for the office-boy, who declared he had delivered the message in the second floor, front, and that the lady and gentleman were both in and said, "All right." He vanished impudently without waiting for Luella's probing questions, and they looked at each other in anxiety and indignation.

"It is too mean, ma, to lose this whole morning. I wanted to go in bathing," complained Luella, "and now no telling how long I'll have to stick in this dull room. I wish Aunt Crete was in Half-fax. Why couldn't I have had some nice relatives like that lovely old grey-silk lady and her son?"

—C.E. World.

To be continued.

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"Francella" Hornby-St., E. Prahran, Aug. 28, '10.
Dear Sir,—I have much pleasure in testifying to the wonderful healing properties of your ointment. I had a very bad leg, varicose ulcers, which for years I went to many doctors. At last I gave up all hope, when a friend of my daughter's asked her to persuade me to try your ointment, which I did, and six bottles cured me, and remain so.—Yours respectfully, MRS. EVELINA FRANCIS.

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BRO. HADFIELD'S FEBRUARY REPORT.

The month of February has been somewhat uneventful so far as church work is concerned, but all phases of the work have been carried steadily on.

The day and night schools reopened the second week in the month, though we had by no means finished the new addition to the building. However, we felt that we could not keep the schools closed any longer. We have been working away at odd times at the building so far as other duties permitted, and it is now in a fair way to completion. The day school reopened with a good number of pupils, but unfortunately a spell of exceedingly wet weather, with the crop of sickness that it brings to children living in poor houses, has considerably marred the attendance during the last ten days.

The night school has also increased in numbers and in interest. We have abolished all the junior book English. The "I am up on an ox" business is not successful with the natives. We are insisting that they shall learn their own tongue first, so that they may read the New Testament for themselves. So far as English is concerned, we now keep to conversation lessons except in the case of those who are into the standards.

The new room has been much in use, and is a tremendous improvement; we wonder now how we possibly got on without it.

We have seen by the CHRISTIAN that Bro. Mansill will probably be leaving in March, so we now think of him as on the water or nearly so. We are discussing what form of "welcomes" we are to give him, and how many, for we fear we shan't be able to squeeze all the "welcomes" into one building.

Soon after he arrives, I shall be making another quick trip round Belingwe, fixing the actual

site and acquiring further information for you all. And then comes the furlough, God willing, and such happiness.—Yours in Christ for all here, F. H. Hadfield.

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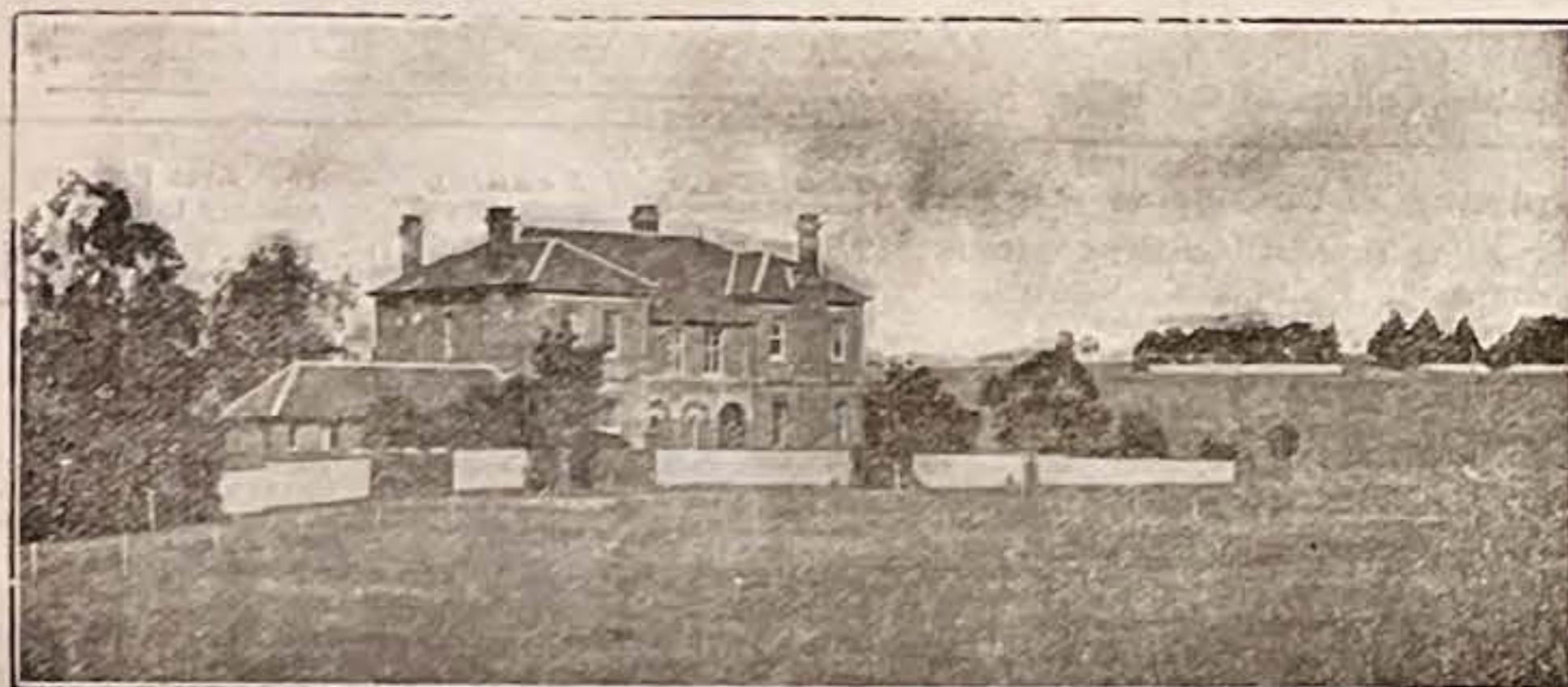
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