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# The Australian CHRISTIAN

Vol. XIV., No. 18. Thursday, May 4, 1911.

The question of Christian unity in regard to its desirableness is no longer a debatable matter. The great question now is the *how* of bringing it about.



The one clear lesson taught us by the history of the past is that Rome's idea of unity is a thing to be carefully avoided.

## "THE TRUE CHURCH."

"The True Church" was the subject of a lecture recently delivered by Professor D. S. Adam, at the Ormond College Theological Hall. In his introductory remarks, the Professor made it quite clear that the question of union, which had recently been under consideration, was that which had prompted him to select his theme. "A plan of union," he said, "dealing with questions of doctrine and polity, has been drafted, and has now been sent down to Presbyteries with a request for an expression of opinion as to the feasibility or desirability of a union on that basis." In dealing with this subject, it may be said that Professor Adam's remarks are characterised by a reserve which might have been dispensed with. Indeed, the lecture is by no means a lucid deliverance on the subject of union. It leaves one in doubt as to the precise position taken by him, as he gives no expression of opinion as to whether he regards the proposed basis of union feasible or otherwise. Perhaps his explanation would be that he preferred to discuss general principles rather than to review the particular basis of union submitted.

### A curious statement.

At the very start of his lecture we come across a rather curious statement, and one which is illuminative of the divided state of Christendom. The statement referred to is as follows: "This raises the question," he says, "as to what is our duty as Christians and Presbyterians in reference to such proposals for union." Our readers will notice at once the peculiar phraseology he uses as descriptive of the body to which he belongs. Its members are "Christians and Presbyterians." Here, if he had cared to look into the matter, he would have found the cause of the present disunion, and a suggestion for its remedy. All disunion has its root in being Christians plus something else. Take away the things that have been added to the word Christian, and the

problem of union is solved. Professor Adam, however, is quite aware that "the intrusion of earthly influences" is at the back of disunion, and realises that "the proper goal of such effort towards self-expression in the world on the part of the body of Christ as a spiritual reality, is one visible organisation or brotherhood." But in thus expressing himself he makes no clear deliverance as to how the ideal is to be reached. This fact is also noticed by the *Australian Christian World*. After referring to the fact that Professor Adam's ideal is "one visible organisation or brotherhood," and that this is the burden of his message, it goes on to say, "In driving it home, one could have wished that we had less of ecclesiastical distinctions, and more exposition of Scripture teaching. In discussing 'the true church,' there is a danger of being obsessed with the Romish Church and its negations of the true church. What is really needed to guide us in the practical question of church union is not to show us the true church by the things the church of Rome is not, but by direct appeal to New Testament conception of what the true church is."

### An object lesson.

There is no doubt that the weak point in nearly all discussions of the subject of union is the scant reference to Scripture teaching on the question. But while feeling very strongly upon this point, we do not object to Professor Adam holding up to us the Church of Rome as an object lesson of what we should avoid. As an example of external and ecclesiastical union, it has never been surpassed. It was an external union, however, bought at too great a price. And we quite agree with Professor Adam when he says that there is more real unity in the divisions of Protestantism than ever there was in the mere external union of the Church of Rome. In any case, the one clear lesson taught us by the history of the past is that Rome's idea of unity is a thing to be carefully avoided. It is very

doubtful, however, if this lesson has been sufficiently impressed upon the Protestant world. The indications that we see around us all point to the fact that the ideal before the Protestant world is more that of an external union than an internal unity. The vision before it is an imposing organisation with an ecclesiastical unity, which, while it may not be Romish, is certainly not after the New Testament order. It is this feature in the proposed basis of union which our Congregationalist friends find to be a stumbling block.

### The divine model.

It is quite true, as someone has remarked, that all the sacerdotalists are not confined to the Romish and Episcopal Churches. There are some to be found in the ranks of Non-conformity. The safeguard against the ascendancy of this element is to be found largely in congregational independency. We have to confess that the last thing we should desire to see is the federation of all the churches with a more or less complicated machinery of government. But as in doctrinal matters the Scriptural basis of unity is largely ignored, so may we expect that in the matter of polity the New Testament model will not be adhered to. It is quite useless to talk about "the true church" if there is no divine model after which it is to be fashioned. If there is no such divine model, then one church is as true as another. We are among those who believe that there is a divine model, and that the only unity worth talking about is that which is after its likeness. It is quite certain that in New Testament times the principle of congregational independency was duly recognised, and that the officers of the church did not constitute a hierarchy, nor did their jurisdiction extend beyond the local congregation, and the only recognised head of the church was the Lord himself. If these things be so, it is quite clear that no church can be said to be the true one that does not recognise these essential principles.



**Unity cannot be forced.**

The question of Christian unity in regard to its desirableness is no longer a debatable matter. The great question now is the *how* of bringing it about. In our efforts to promote it, unless we are guided by distinct New Testament teaching, it is possible that a greater evil may be created than at present exists. In our view Christian unity is only possible if all the churches have clearly before them a divine model which they have determined to imitate. We are in agreement with J. A. Haldane when he says, "But if a model exists in the New Testament by which all churches ought to be regulated; if each is occupied in imitating this, they will gradually approach nearer to one another; and thus the numberless sects which dishonor the religion of Jesus will be at an end." Christian unity is not a matter that can be forced. Injudicious haste will do more harm than good. Truth works its way slowly but surely. The day may be long in coming, but come it will, when truth will be triumphant, and with its triumph will come the dawn of Christian unity.

## Editorial Notes.

**A Sport Loving People.**

At the half-yearly meeting of the Congregational Union of S.A., the chairman, Mr. Roberts, in his address, drew attention to some points which lead to the conclusion "that the ideals of the people are not always the noblest." He pointed out that "It is easy to get patrons for a sports' meeting or a dance, but a course of University extension lectures would be attended by comparatively a handful of our young people." Another significant comparison was drawn: "At the last great race meeting at Onkaparinga it was said 30,000 people were present, and more than a pound apiece was put into the tote. The sum of £32,000 was gambled by 30,000 people in one day, whereas it is evidently difficult to get £1000 in a month to save four millions of our fellow creatures in China from starvation." The love of sport is not peculiar to South Australia, nor to the Commonwealth, but we fear this young nation is likely to gain an unenviable reputation for its devotion to amusement to the neglect of nobler ideals.

**The Churches and Other-Worldliness.**

Mr. Roberts, in the address referred to above, also pointed out a truth that is sometimes overlooked. He stated that "Churches are spiritual fellowships which exist for the highest religious purposes" and are "primarily concerned with a man's right attitude to God and his fellows. It is only in a secondary way that they can properly be actively interested in his wages or hours of work." At the same time, "No just person could charge the churches with

other-worldliness, when almost without exception every humanitarian institution which exists is manned and supported by religious people." This testimony is true. Believers in the old Book are found in the front in all that tends to the elevation of humanity on earth as well as their elevation to heaven. It is just where and in proportion as the teachings of Christ are received that provision is best made for the needs of the poor and helpless. The opponents of the Word of God are not often found among the leaders of philanthropy and benevolence, either in Christian or heathen countries.

**"The Viper on the Hearth."**

America has not yet solved the Mormon problem. When Utah would become a State, the Mormon president conveniently received a revelation against this illegal practice, but since her political ends have been gained, the "Saints" are evidently determined to "live out their religion." That polygamy is openly practised is quite clear. Mr. A. H. Lewis has been writing a series of articles in the *Cosmopolitan Magazine* which are calculated to attract wide attention. He speaks from an intimate acquaintance, and seeks to arouse the American public to the danger of allowing this people so much influence. According to him they not only cling to and practise polygamy, but are grasping after political and financial power, and already dominate six or seven States, and are acquiring immense holdings in banks, railroads, and other interests. Their success in gaining converts among young women in various parts of Europe, whom they always induce to go to Utah, is well known. They claim to have some thousands of missionaries propagating their views, and collecting converts from all parts of the world. Some scores of these men are travelling through Australia and New Zealand, calling from house to house with their literature, and plausibly presenting then the least objectionable features of their doctrines. These men will generally deny that polygamy is now in existence. It would be well for our readers who are interested to write to R. B. Neal, Pikeville, Kentucky, for cheap literature to distribute as an antidote. It is very convincing; or enquiries could be made at the Austral Publishing Co., Melbourne.

**A World-Conference on Union.**

A movement that may mean history is now on foot in America looking towards union. At the Topeka Convention last October, a Council on Christian Union was organised by the brethren, and on the same day the Episcopal Church in Convention appointed a Commission on Christian Union with the same purpose in view. Since then the Presbyterian Church in the United States and Canada has appointed a committee to meet with the above and other committees that may be formed with a view to a world-wide conference. An all-day session was held in New York City on Feb. 28

between representatives of the Episcopal Church and of the Churches of Christ. The next day an informal conference was held with representatives of the Congregational Church, and a still wider conference on March 2. The *New York Herald* reported next day that "Steps toward Christian Unity were taken yesterday by a conference of commissions of four of the largest and most influential Protestant denominations of America." There was organised a preliminary committee for calling a world's conference of all denominations to consider church unity. At the gathering were the Plan and Scope Committee of the Commission on Faith and Order of the Protestant Episcopal Church; the Commission of Christian Union of the Disciples of Christ; the Commission on County Federation and Unity of the National Congregational Council; and the Committee on Church Cooperation and Unity of the General Assembly of the Presbyterian Church." One result of this Conference was that other religious bodies will be communicated with and arrangements commenced in order to the calling of a World-Conference, and a committee of five was appointed to arrange for future meetings with this end in view. To provide for such a World-Conference and the work of the Unity Foundations, J. Pierpont Morgan last October gave the sum of £20,000. It is not probable that the great Conference contemplated, and which has had no parallel in history, will be held earlier than five or six years from now. Surely we are living in remarkable times.

**Unto the End.**

"Unto the end!" What strange,  
Sweet, wondrous love! how deep, how fond and true!

For love that knows no change  
We seek, but seek in vain, the wide world through.  
Unto the end he loved;  
The frail, weak timid ones he called "his own,"  
Nor ever heard unmoved  
Their cry for help in sorrow's plaintive tone.

"Unto the end!" All, all  
Who are his own are known to him by name;  
No tear of theirs can fall  
But Jesus knows the source from whence it came.  
Unto the end, though  
Faithless and wayward we may be,  
With calm and ceaseless flow  
The tide of love divine flows strong and free!

"Unto the end!" With arms  
Outstretched, he waits to clasp us to his breast;  
Where, safe from alarms,  
He offers us our shelter and our rest.  
"Unto the end!" to live,  
And know that we are his, and only his!  
The joys that earth can give,  
Its sweetest and its best, yield no such bliss.

"Unto the end!" Thine own?  
O dear and blessed Master! Can it be  
That, never more alone,  
Our weary hearts may dwell in peace with thee,  
Knowing that to the end  
Thou wilt be with us, walking by our side,  
Our Guardian, Guide, and Friend,  
Until in heaven we shall with thee abide!

—Unidentified.



## N.Z. Southern District Conference, 1911.

On April 13 an inaugural address to the Associated Churches of Christ Conference was delivered by H. G. Harward, late Principal of Glen Iris College, Melbourne, at the chapel, Ashburton. There was a good attendance.

F. W. Greenwood presided, and briefly introduced the speaker.

Bro. Harward said that during the present year every elector in the Dominion would be asked to declare on the question: "Is Prohibition a Blunder?" negatively or affirmatively, and in order to cast a vote to the best advantage, should be vested with the clearest conception of the question at issue, the responsibility resting on the individual, and that as a result of experience and contact with all the aspects of the question. Prohibition in some direction or another permeated nearly the whole of our State enactments, the liberty of the individual being restricted in greater or lesser degree. Our industrial laws were robed from end to end with prohibitory clauses—all for the betterment of humanity—by the voice of the people. If one asked the members of "The Trade" the great question, the reply would be in the affirmative, as could only be expected, as they were the chief sufferers. Ask the mother with the grey locks, whose sons were somewhere in the world, the young widow or bride whose heart shed crimson tears, and the reply would be in the negative form. The speaker gave some striking evidences of the working of prohibition in Kansas, and in the Dominion of New Zealand, places with which he was familiar. His solution of this great problem lay entirely in individual prohibition, but since that was a long way off, every well-wisher for human happiness could not fail to appreciate the advantages gained so far, and make the best use of the facilities granted for Dominion prohibition.

Bro. Harward's address was full of food for thoughtful reflection by No-License workers, and at its conclusion, as during its progress, he received hearty applause.

## FRIDAY'S SESSIONS.

The business sessions of the twenty-sixth annual Conference of the Associated Churches of Christ (Southern District) opened on Good Friday. F. W. Greenwood, President, occupied the chair.

The roll call was replied to by forty-six delegates, and several visitors in unofficial capacity were also present. An apology was received from W. D. Little, who, however, forwarded his essay on "Christian Union."

Greetings were extended to other Conferences. The President, F. W. Greenwood, welcomed Miss J. Lowe and Mrs. Macdonald (W.C.B.M.) to the Conference.

The President expressed on behalf of H. E. Bellhouse (United Ministers' Association) a welcome to the delegates.

The President delivered his address to the Conference: "Christian Enthusiasm," basing his remarks on Galatians 4: 18.

Captain Sundstrum moved, "That a hearty welcome be extended to H. G. Harward and J. Binney, and that they be associated with the Conference." Carried.

A message of sympathy was passed to Captain Stewart, of Mornington, who was seriously ill.

A. Roy, President of Home Mission Committee, dealt with the Home Mission report, and eulogised the work of F. W. Greenwood, Ashburton, and Bro. Clarke, Gore, and hoped the labors of Messrs. H. G. Harward and Binney would be blessed. He moved the adoption of the report.

J. Routledge, Treasurer of Home Mission Committee, spoke of the finances of the Committee, and announced that the Oamaru Mission had been self-supporting.

Captain Sundstrum adversely criticised the Home Mission report and balance sheet for the year, chiefly dwelling on the financial aspect, and made suggestions for a bolder policy.

Theo. Arnold, North-East Valley, and J. I. Wright, L. Kemnitz, H. Langford, G. Stansfield, J. Innes, and J. Watt also spoke on Home Mission work.

The motion for adoption was carried.

The evangelists' reports were adopted, after reference had been made thereto by J. R. Clarke, Gore, and F. W. Greenwood, Ashburton.

A vote of sympathy was carried towards T. Mathieson, Oamaru, and S. Mathieson, Wellington, S. Mathieson having to undergo a serious operation.

Motion was carried, members standing.

H. Langford reported affecting letters of commendation granted to members, and the Committee he represented made several recommendations.

J. Scurr, L. Kemnitz, C. F. McDonald, J. Routledge, Theo. Arnold, A. Thompson, Dunedin, T. J. Bull, Mataura, J. D. Farnilton, Oamaru, spoke to the recommendations.

A. Roy reported that the Committee appointed recommended that amalgamation among the whole of the New Zealand districts is impracticable at present.

The report was adopted.

Election of Officers.—The election of officers for 1912 resulted as follows: President, Ralph Gebbie; Vice-President, T. J. Bull; Secretary and Treasurer, L. Kemnitz. Home Mission Committee: President, C. F. Macdonald; Treasurer, J. Routledge; Secretary, L. C. J. Schulenburg; Committee, A. Roy, T. H. Mathieson, A. Thompson, and C. F. Sundstrum. Foreign Mission Committee: President, J. Inglis Wright; Treasurer, T. Melville; Secretary, J. Stewart Wright; Committee, H. Holmes,

C. Aburn, Miss Alexander and Mrs. T. Brown.

H. G. Harward, of Melbourne, gave a brief address, and included in it some very valuable suggestions for future work.

The Conference Essay, "Christian Union: Pleading for and Practising It," by W. D. Little, was, in the writer's absence, read by J. Binney.

A tea meeting was held in the Salvation Army Barracks in the evening, and was largely attended.

A Home Mission Rally at the Church of Christ followed, at which A. Roy, President of the Home Mission Committee, presided.

The attendance was large, the building being crowded.

Bro. Innes, of Kaitangata, gave an able address, and was followed by H. G. Harward, who, taking for his theme the words, "Look on the Field," gave a most inspiring and masterly address.

J. Routledge, of Dunedin, also addressed the meeting.

The collection towards the fund amounted to about £20.

During the evening J. Binney rendered a solo, and the church choir gave an anthem, "Onward."

Altogether the first part of the Conference was most successful.

## SATURDAY'S PROCEEDINGS.

On Saturday morning, after a devotional service, future Home Missionary work was considered.

Greetings were received from the Conference meeting in Auckland.

A welcome to Conference was accorded to H. G. Payne, of Sydney.

The Home Mission Committee recommended that the Gore and Ashburton churches be assisted as heretofore; that H. G. Harward and J. Binney conduct a six or eight weeks' mission in Ashburton, followed by one at Gore, future work to be arranged later by the Committee, the churches wishing the evangelists' services to apply to the Home Mission Committee by June 1; that sub-committees be appointed in each church to interest members in, and collect for Home Missionary enterprise.

The report was adopted.

It was resolved, "That we commend to the Home Mission Committee the wisdom and necessity of making another and sustained effort to re-organise the church in Timaru.

J. I. Wright moved, "That the Constitution be amended, to make provision for increasing the Churches' Conference fees pro rata so as to cover delegates' expenses.

J. Scurr seconded, and the motion was carried.

T. Arnold, North-East Valley, Dunedin, moved, "That this Conference having heard the statements of those members who live in No-License districts, who have had good opportunity of judging of the actual results of that policy, is of opinion that the



experiment has justified itself by its working, and that in consequence of the closing of the open bar, many families are now living in happiness who were formerly in destitution and misery, owing to the drinking habits of the wage earner. We look forward eagerly to the opportunity that presents itself at the next poll to vote the traffic entirely out of New Zealand, and urge all citizens to vote for both local No-Licence and Dominion Prohibition."

T. J. Bull, J. R. Clarke, F. W. Greenwood, F. D. Familton, and J. Watt, spoke in support of the motion.

T. J. Bull seconded the motion.

H. G. Payne expected much from this motion in its effect in the Commonwealth of Australia.

The motion was carried unanimously.

F. W. Greenwood moved, "That this Conference desires to express our feeling of profound grief for the disgrace, shame and humiliation attaching to our beloved nation, through our long-continued sin in acting a despicable part to the great Chinese nation, thereby causing not only the physical destruction of millions of our fellow-creatures, but the far greater evil of the moral destruction of character (leading to the most horrible crimes) of countless numbers of our fellow creatures in India, China, and many other parts of the world. We rejoice at the news on all sides of the marvellous way in which China has grappled with the evil in her own country, but we are saddened to think that, notwithstanding the strenuous effort she is making to free her people from the curse, we still hold to our treaty rights, and compel her to admit the subtle, soul and body destroying poison into her country. We implore the rulers of our dear Mother Country to free China from this strange and iniquitous treaty, which compels her to allow us to continue this poisoning and demoralisation of her people."

Theo. Arnold seconded, and the resolution was carried unanimously.

#### STATISTICS.

The statistics for the year showed additions 127, and losses 214, a nett loss of 87, the total membership being 1531.

Bible School statistics showed an increase in scholars of 67, and a decrease in teachers of 3, the total number of scholars being 1022. Bible Classes showed an increase of 8 members, the total being 243.

#### FOREIGN MISSIONS.

Saturday afternoon was devoted to the consideration of the Foreign Mission Committee's report, and propositions for future work.

J. Inglis Wright outlined the nature of the work to be entrusted to Bren. Mansill and Anderson, and also Bro. Hadfield's future labors.

The reports were adopted.

In the evening the church was well filled on the occasion of the Foreign Mission Rally. The chief speakers were J. Inglis

Wright, C. F. McDonald, T. J. Bull and H. G. Harward.

#### WOMEN'S CHRISTIAN BOARD OF MISSIONS.

The Conference of members of the Women's Christian Board of Missions was held on Saturday afternoon.

Addresses were delivered by Mesdames C. F. McDonald, Greenwood, and Miss Jessie Lowe, each speaker's remarks being well received.

#### BIBLE SCHOOL RALLY.

The Bible School Rally on Sunday afternoon was responsible for a large attendance, C. F. McDonald, President, in the chair.

Address of an educational value were given by the President and Miss Jessie Lowe.

Attendance medals were presented to the successful students.

An essay entitled, "A Well-worn Bible Text," was read by Miss M. Olsen.

At the conclusion of the rally, two students of the local school were immersed by F. W. Greenwood.

#### MONDAY'S PROCEEDINGS.

On Monday morning a Bible School teachers' session was held, C. F. McDonald presiding.

The Conference expressed a desire that all the Churches of Christ Bible Schools in the Dominion be incorporated in one Union. A committee was set up to draft a constitution for such a Union.

Election of officers for ensuing year resulted: President, C. F. McDonald; Vice-President, Ralph Gebbie; Secretary and Treasurer, W. H. Palmer. Associate members: J. W. Stokes, J. L. S. Wright, L. C. J. Schulenburg, T. Arnold, Miss Lowe.

J. R. Clarke read a paper upon "The Duty of Parents towards the Bible School."

Reading from Deuteronomy 3: 1, some of the parting words of Moses to the children of Israel when about to cross the Jordan, and quoting the commandment, "Bring up the children in the nurture and admonition of the Lord," as no new one peculiar to the Christian covenant, but condensing the prevailing principle of God's earliest legislation, here, he said, was the first and greatest duty of parents, to bring the home back into its divine setting. Contrary to God's purpose, the home has become the rim instead of the centre of the religious instruction of the child. The Bible School is at the mercy of parents with regard to the regular attendance of scholars, and parents should see to it that children are regular and prompt in attendance. Dealing with school equipment, he alluded to parents' responsibility in connection with the financial burden in this respect. In connection with the leakage which arises in senior classes, he considered that this question might be solved were parents themselves to lead the way to the Bible School.

In closing, he emphasised the wisdom of parents talking with their boys and girls concerning that heavenly career that finds its consummation in the eternal home just as they would do in connection with their occupation in life.

Bro. Clarke was thanked for his excellent paper.

The following resolution was unanimously carried: "That this Bible School Conference is impressed with the great danger that threatens the best interests, not only of the churches, but of the nation at large, in the increasing tendency to abuse the privileges of the Lord's day by week end trips and Sunday excursions. In view of this very serious danger the Conference urges upon all Christians the necessity of doing their utmost to counteract this undesirable tendency, and by personal example and in every other legitimate way endeavor to maintain the sacredness and privileges of the Lord's day."

#### MISCELLANEOUS.

Before dismissing the Conference as a body, votes of thanks were accorded to the Salvation Army for the use of the hall for the tea meeting; to the members of the local church and their friends for entertaining the delegates and visitors; to A. J. Tyrell-Baxter and L. C. J. Schulenburg for secretarial services and reports; and to the *Mail* and *Guardian* for faithful reports of the meetings.

A picnic in the Domain concluded the Conference list of attractions, of which those remaining at Ashburton for the day took advantage.

#### Too Tired for Church!

"You are 'too tired to go to church.' That's sheer nonsense! There isn't a place on this continent so restful as the church. You are going to lie around the house all day; doze in a hammock; loil in a rocking-chair; go to sleep over a book. That isn't resting, that's loafing. Tell yourself, honestly—did you ever in all your life see a loafer who looked rested? Did you ever see a loafer who didn't look tired all the time? The people who try to rest are always tired. Resting is the hardest work in the world when you make work of it. Two hours in church, two hours in the quiet; the music, the sermon, the reading, the uplift which comes from the new channels into which your mind is led, will rest you more physically, morally, intellectually, than all the day spent in trying to rest. Why don't you go to church?—Bob. Burdette.

A Christian will find it cheaper to pardon than resent. Forgiveness saves the expense of anger, the cost of hatred, the waste of spirits. It also puts the soul into a frame which makes the practice of other virtues easy.—Hannah More.



## West Australian Conference, 1911.

The West Australian Conference was remarkable for large attendances and great enthusiasm. The beautiful weather which prevailed fought bravely to exceed the bright hopes of the delegates who saw the dawn of better days for the cause in the Western State.

### THE OPENING MEETING.

The Conference opened, this year, with a public Temperance meeting in the Lake-st. chapel on Monday, April 10. The chairman, Mr. W. B. Blakemore, in speaking to a large and enthusiastic gathering, said all must have noticed the great difference in the streets last Sunday, because the publicans had decided to close their doors for the whole of that day. He hoped they would stick to their resolution.

E. J. Hart in his address upon Temperance work quoted the experience of those electorates which had carried No-License to show that prohibition was the only effective remedy for the suppression of this great evil. Mr. G. Tregear, of the Claremont Methodist Church, in plain, strong words, showed that the church should wash its hands clear of this iniquitous business. He urged all to support local option, as the people, themselves, should have the control of this great question. The following resolution was unanimously carried—"That this meeting urges all Christian electors to vote only for those candidates who will urge Parliament to give a complete measure of full local option." During the evening musical items were rendered by H. Wright and the Double Quartette Party, while Messrs. M. Fishwick and T. Taylor contributed elocutionary items.

### FOREIGN MISSION MEETING.

The Foreign Mission demonstration was held on Tuesday evening. H. Wright, the Conference President, presided, and there was a fair attendance of the members and their friends.

A. J. Saunders in the course of an eloquent address upon "Home Responsibilities" showed that all must have a deep sense of their responsibilities towards the heathen if the gospel was to be the means of winning the whole wide world for Christ. If all church members had a deeper concern for the inhabitants in far-off heathen lands there would be no lack of funds to carry the work to a glorious consummation. He hoped that there would go forth from West Australia several young and earnest Christians into the fields which were "white already unto harvest."

W. H. Sears, Baptist missionary from China, gave an interesting account of his work in that great land. He believed that if civilisation was to be worth anything to the Chinese, it must be accompanied by a deep love and reverence for God and all that contributed to a better and higher life. The conversion of China must

be accomplished by the Chinese themselves. At the conclusion of his address a number of questions were asked relative to mission work in China. The collection realised in cash and promises £27/13/9.

### SUNDAY SCHOOL MEETING.

The Bible School Union held its meeting on Thursday evening. The President, H. J. Inverarity, occupied the chair, and there was a large attendance representative of various schools in the Union.

W. L. Ewers spoke of the parents' lack of interest in the spiritual welfare of their children. Every teacher should know something of the home life and environment of the scholars who came to be taught the way to live a noble and Christian life. An hour each Sunday was not sufficient for the proper training of the child's spiritual nature.

C. A. Payne delivered an address upon "The Ideal School." He believed that an up-to-date school should have a system of graded classes with supplemental lessons. There should be well-furnished rooms, and every necessary equipment to attract the growing life of the community.

### BUSINESS SESSION.

On Friday morning at 10 o'clock a short devotional service was held, and at 10.30 the President of the Conference opened the business session.

Delegates were in attendance from the following churches:—Balbanup, Boulder, Brookton, Bunbury, Claremont, Collie, Fremantle, Kalgoorlie, Maylands, Maida Vale, Northam, North Perth, Perth and Subiaco.

### WELCOME TO VISITORS.

The President extended a cordial welcome to Bro. and Sister Thomas, senr., of South Australia, and Bro. D. A. Lewis, of Victoria. Bren. Thomas and Lewis briefly responded.

### GREETINGS.

Fraternal greetings were received from the Victorian and South Australian Conferences, Federal Foreign Missionary Committee, from West Australian students at the College of the Bible, J. E. Thomas, D. A. Ewers, and from others in distant parts of the State.

### PRESIDENT'S ADDRESS.

H. Wright in his presidential address emphasised the need for that courage which in the face of opposition would present that fine manhood seen only when their lives were touched with the Spirit of Christ and his self-sacrifice. He regretted that the divided state of the churches militated against the prayer of Christ "That they all may be one." He saw, however, many hopeful signs which pointed towards the goal of a united Christendom. We should do all we could to influence the thought of those around us to the hastening of that time when the shackles of denominational-

ism would no longer stand in the way of union. He congratulated the members upon their liberal response to the call for enlargement. He could see a year of much promise for the cause in this rapidly growing State.

The President received a cordial vote of thanks for his excellent address.

### ELECTION OF OFFICERS.

The following were elected:—President, W. B. Blakemore; Vice-President, C. A. G. Payne; Secretary, H. J. Banks; Assistant Secretary, R. W. Ewers. A word of praise was passed to R. W. Ewers, the Assistant Secretary, for the manner in which he carried out the secretarial duties during the absence of H. J. Banks on a visit to Palestine, India, and England.

### COUNCIL OF CHURCHES.

The following have a seat on the Committee: A. Bell, J. Rhodes, E. R. Berry, E. Cecil, W. B. Blakemore, H. Wright, C. A. Payne, W. L. Ewers, H. J. Banks, D. M. Wilson.

### ELECTION OF COMMITTEES.

The following were elected:—Home Missionary: D. M. Wilson, E. R. Berry, J. Rhodes, G. O. Burchill, A. Bell, J. Pallot, K. M. Campbell.

Foreign Missionary: E. Jeffrey, W. L. Ewers, E. Eaton, J. L. Campbell, E. E. Nelson, J. Pallot, L. Owen, C. Garland (Secretary), C. A. G. Payne (Treasurer).

Temperance: K. M. Campbell, G. O. Burchill, H. Millar, F. Buckingham, G. Stenhouse, J. Robinson, H. Cole.

### THE EXECUTIVE'S REPORT.

The Executive, in their report, noted with pleasure the increased interest in the work of Home and Foreign Missions as well as an awakening of interest in the Temperance cause. The Committee referred to the growing importance of the College of the Bible, and recommended that, in view of the difficulties of obtaining preachers, a larger measure of support be given to this worthy institution.

W. B. Blakemore, who spoke to this clause, paid a tribute to the work of the instructors and students in the college.

### STATISTICS.

The statistical table showed a membership of 1251, a decrease of 74. There were 12 Bible Schools, with 1167 scholars and 146 teachers, an increase of 94 scholars and 13 teachers; 31 scholars were added to the church by faith and baptism.

### CHRISTIAN BOOK DEPOT.

In considering the progress of the Literature Committee, the Conference spoke in glowing terms of the work of the Secretary, D. M. Wilson, whose energy and enthusiasm had contributed largely to an increase in the sale of literature. In the course of the discussion which followed the reading of this clause, it was made very clear that a wider distribution of our liter-



ature was essential to a greater progress of our plea.

#### CHURCH EXTENSION.

The Church Building Extension Committee had agreed to loan the church at N. Perth the sum of £230, and negotiations had been completed for the erection of a fine chapel in that growing suburb.

#### OBITUARY.

The assembly stood whilst C. A. Payne read the names of ten members who had been called home. He paid a special tribute to the memory of Mrs. Mill, who had come with her husband from Kentucky, U.S.A., to the church in Kalgoorlie. After the singing of the hymn, "For Ever With the Lord," W. B. Blakemore led in prayer on behalf of the sorrowing families.

#### FINANCES.

The receipts for the year reached the amount of £869/1/6, an increase of £203 over last year's amount. This substantial increase was largely due to the introduction of the envelope system, and the appointment of W. L. Ewers as the Financial Secretary.

#### HOME MISSION COMMITTEE'S REPORT.

The Committee reported upon the work of the churches at Northam, Kalgoorlie, South-West District, and Brookton. The representatives of these fields gave vocal reports of their year's work, which showed that the future was of a very bright character. The Committee recommended that three more evangelists be engaged in the coming year.

#### HOME MISSION RALLY.

A great Home Mission Rally was held on Good Friday evening, when there was a large attendance of members and visitors. The retiring President presided, and congratulated the Conference upon the transaction of such a creditable amount of business. W. L. Ewers in the course of his address showed that God had chosen to save the world through human and divine means. The failure of the church to reach a larger percentage of men rested with man, and not with God, who had deeply at heart the salvation of the human race. W. B. Blakemore delivered an eloquent address upon the subject "For God and Home and Native Land." A belief in God was fundamental in the building up of Christian homes. He reviewed the history of the church and said that never before had there been such a call for men. He commended the "ministry of the Word" to the thoughtful consideration of every consecrated young man. The offerings for Home Missions amounted in cash and promises to £151.

#### FOREIGN MISSION COMMITTEE'S REPORT.

The Committee mentioned that native helpers in Pentecost and Baramati were still being supported by the Sisters' Conference

and the various Endeavor Societies. They drew attention to the local Chinese Class, whose efforts had resulted in the conversion of one scholar during the year. The receipts for the year amounted to £210 18/10, leaving a credit balance of £40/9/9.

#### TEMPERANCE COMMITTEE'S REPORT.

The Temperance Committee reported that addresses upon the Temperance cause had been delivered in all the metropolitan Sunday Schools, while several country churches had forwarded £2/8/1 in aid of the Committee's expenses. The Committee urged every member to return only those legislators pledged to genuine Temperance reform. In the discussion upon this report the speakers urged all to agitate for Temperance reform.

#### CONFERENCE SERMON.

H. P. Manning, of the Brookton church, preached the Conference Sermon on Sunday afternoon, his subject being "The Central Truth of our Faith." He referred to the ordinances of the Christian church, and said that the central truth of our faith rested upon the death and resurrection of Jesus Christ. A denial of these facts which meant so much to the world was but the offspring of the imagination.

#### SUNDAY SCHOOL SESSION.

The Sunday School session was held on Saturday afternoon. The Committee reported that success had attended the introduction of the Cradle Roll, a Foreign Mission library in every school, supplemental work, and the general organisation of schools. In the course of the afternoon D. M. Wilson gave a short talk upon the many Sunday School problems of the day. He advocated the free use of blackboards, pictures and maps to illustrate the various lessons. W. B. Blakemore, H. J. Banks and others spoke in advocacy of this method of connecting the lesson with some incident in the experience of the scholar.

#### PICNIC.

On Easter Monday the Conference Picnic, which was held at Bicton, proved a most successful outing, from the point of numbers, enjoyment and weather. Games and social chat occupied the time and attention, and all considered that a most successful Conference was thus fittingly concluded.

We look forward to a year of great success in the Lord's work.

Opportunity follows anointing. God's call implies service. Two years after the visit of Samuel to Jesse's household, came the event which exalted David in the eyes of the people. God's delays are often best preparation. David's call came when he was busy at his daily work. The opportunity of his life also came while discharging an ordinary duty.—I. W. Gowen.

## South Australian Letter.

By D. A. Ewers.

I was very sorry the other day to see the announcement in the papers of the sudden death of W. Rossell, aged 86. Bro. Rossell was a resident of Macdonnell Bay in this State. I knew him well when I was a boy in Mount Gambier. He was one of the old generation of disciples, and in their young manhood in the home land he and David King lived for a while in the same house. His son, L. Rossell, of N.S.W., is well and favorably known among the brethren of the Mother State. W. Rossell did not shine as a public speaker, but he had a considerable knowledge of the Word of God, and his mind was richly stored with its treasures. I have not met the present Mrs. Rossell, who I believe is a very estimable lady, but I knew his former wife well. She was one of the best women I ever met, a benevolent and self-sacrificing mother in Israel, and hundreds of the sick and needy had cause to bless her name. Bro. and Sister Rossell belonged rather to the order of Aquila and Priscilla than to that of Apollos, and like them instructed many in "the way of the Lord more perfectly." Our aged brother, who was surprisingly active both mentally and physically, died at Murray Bridge. I know nothing of the circumstances beyond the death advertisement in the paper, but presume he was on his way to Adelaide. I feel a sense of personal loss in the death of this unassuming but grand old man. No doubt some one will send an obituary notice.

Another old brother, Wm. Pollard, aged, I think, 88, for many years a deacon of Grote-st., is awaiting the call home. Today, April 28, is the anniversary of his birth. How well I remember 45 years ago the three elders of the church sitting every Lord's day behind the table: W. H. Burford, P. Santo and J. C. Verco; while the four deacons—Bren. Upton, Lyle, Messent and Pollard—were also on the platform, two on either side. Only the two last named are now left. P. Messent, who is still hale and hearty, will be 89 on the 30th April. But, bless me, people will be thinking I'm getting old myself if I indulge in these far-away reminiscences, and I don't want them to make such a serious blunder, so will come to up-to-date matters.

S. G. Griffith closed a good mission at Owen last Lord's day, of which a report has appeared. The cutting of the tent ropes the night the mission ended was probably a piece of bitter spite on the part of "certain men of the baser sort." The prince of the powers of darkness is inclined to show his teeth when his kingdom is assailed. The mission, like that at Long Plain, was enthusiastic, as may be seen in the fact that the thankoffering was £27, of which £20 was sent to the Conference Committee. £7 17/6 was also given for tent chairs. The brethren are contributing nobly. I shall not be surprised if the total for our Confer-



ence year exceeds £1700 for Home Missions. Bro. Griffith begins a tent mission at Balaklava next Lord's day (April 30). His other arrangements prior to our Conference in Sept. are as follows:—A brief visit to the Pinnaroo district after the Balaklava mission; a mission commencing at Mile End on June 11, at York July 9 or 16, and at Kadina Aug. 13 or 20. These latter dates are approximate. Other missions are being arranged for after Conference.

The reports of the Conferences of the various States are very interesting reading. What a splendid response that was to the appeal for Home Mission funds at the Conference in N.S.W., £429! and this on top of £1818 last year. I notice the brethren over there raise much more money since I left. Isn't that significant? Queensland report, too, is very encouraging. Indeed the churches in all the States appear to be realising more than ever the claims of missionary work both Home and Foreign. The outlook of the advocates of primitive Christianity was never so bright beneath the Southern Cross as it is to-day. Our great want now is consecrated men to occupy our platforms. Five or six qualified young men could readily be engaged in this State if they were available. I understand they want three or four in W.A., and I suppose a similar demand exists in each State and in New Zealand.

That united all-day meeting of ours in the Grote-st. chapel was good. It helped us all. Among the many addresses one of the best was that of Bro. Gore on "Christ on the Cross." The veteran spoke with great feeling and power on this most intensely moving and important of all themes. Truly he became "The old man eloquent."

I notice in the CHRISTIAN just to hand that Bro. R. W. Barr, junr., has another letter on the basis of the apportionment. There is no need for any further discussion so far as I can see. We each wish to cultivate the grace of giving in the brethren as a whole, and I am sure it is growing. My only point is that in suggesting an amount to be arrived at by each church we must take into consideration other factors beside that of mere numbers. A small church may consist of wealthier members than a large one, and may not support a resident preacher, or pay interest on a church debt. To ask a church of 50 well-to-do members, without a preacher to support, for 2/9 each and to ask a poorer church of 100 members the same proportion when it has other expenses amounting to say £1 per member, would, it seems to me, be scarcely consistent. However, I have no wish to argue the point. Let us all do what we can that the great work in hand may be furthered.

Mile End, April 28

"Wealthy men have discovered that a mission station, a mission school, or a mission hospital is a more satisfactory luxury than a big automobile."

### N.S.W. Bible School Notes.

The new Bible Schools Committee met on April 20, and elected the following officers:—President, Geo. Stimson; Vice-President, F. T. Saunders; Secretary, W. A. Smith; Examination Secretary, F. S. Steer; Treasurer, S. O. Gole.

Bible School work is the greatest charge on the church after it has been established. The commission to preach is also a commission to teach. The Committee desires to help the churches to do this, and will gladly impart information to the school officers. Ask for it.

Pending the appointment of a Bible Schools Evangelist, the Committee will keep itself and the schools informed on modern methods for school work.

It suggests two important points for beginning the coming reformation—a workers' conference at least once a month in each school, and grading the schools.

To superintendents! Do your teachers and workers meet regularly to discuss plans and improvements? If not, why not? Souls cannot be saved, nor children taught the way of righteousness by haphazard, hit or miss methods. If you have had any success in the old way, what would you have done had you worked systematically? Step off now, and think about it.

Is your school graded? Bro. Thurgood says if it isn't, it is "degraded." How about that? Write for information to the Secretary of the Bible Schools Department.

About the Organising Evangelist. He will visit your school and help you. The Committee have offered the position to a competent brother in Australia, and hope to secure his services early.

Funds are needed for this work. The expenses will require (including salary) at least £250 per annum. The Home Mission Committee are authorised to subsidise up to £100. The schools must raise the remainder. Can your school contribute 5/- per week? or more? or less? Consult your teachers and workers, and get ready to appeal to your officers. No school should give less than 2/6 per week. Send your offerings to S. O. Gole, Prince-st., Mosman, and send them now.

The address of the Secretary is, W. A. Smith, "Borea Park," Belmore.

The Committee has decided to meet on the second Friday in each month. Will school secretaries please remember, and report?

A system of quarterly social conferences has been inaugurated. The first will be held on May 30. A paper by Bro. Robt. M. Hopkins, Supt. of American Bible Schools, will be read. It deals with American methods of working, and will be followed by a discussion. Watch for further particulars. Country schools may have this and other papers sent on after each quarterly Conference.

The Committee has appointed the writer as press correspondent for the schools. Any information for publication will be gladly received. Fred T. Saunders, "Hartcliffe," 56 West-st., N. Sydney.

### Correspondence.

#### DIVES AND LAZARUS.

To the Editor.

Dear Sir,—My critic's method of defining a New Testament parable is so arbitrary as to be neither just to Scripture nor safe in exposition. If New Testament stories are literalisms when they are not named parables, much Scripture becomes meaningless and absurd. The Spirit has left much to the operation of a sanctified analytical sense, and not a little to the same kind of common sense.

In Matt. 13 is a group of eight parables. Only four have obtained the distinctive designation. Does Bro. Geraghty regard the others as literalisms? I don't think so! They, being in the same group, and of similar nature to the preceding four, are entitled to the same designation. In

short, although only four are so named, the group of eight are parabolic.

If Bro. G. will apply the same reasoning to Luke 15 and 16, he will see my "authority" as quite Scriptural. The two chapters are a group of five stories inclusive of "Dives and Lazarus." They are consecutive, and their teaching continuous. The commencing story is called a parable, and, as the nature of the five is a multiplication of the nature of the one, they are all parables.

Another reason equally Scriptural and valid is the chronological setting of the story is within the period of the parabolic teaching. Of that period Mark announces, "Without a parable spake he not unto them."

It is quite apparent Bro. Geraghty is not so eager to hear whether Peter was speaking in parables, as to know whether I am heterodox or orthodox concerning the state of the dead.

It will please him to hear, that, till he said so, I was not aware I was either Christadelphian, or Universalist. And, returning his humble deference, I can't believe it of myself, even now. He very wisely says, "Hell is what God has made it." It was some such thought that led me to seek other than a divine revelation of the unseen, in a hybrid Pharisaic tradition, built, more or less, upon the cosmogony of pagan Chaldea.—Yours brotherly, Will. D. More.

### The Society of Christian Endeavor.

#### LESSONS FROM NEHEMIAH: V.

Topic for May 22.

Daily Readings.

Difficulties within the city. Psa. 127.

Greed of money. Josh. 7: 16-21.

Meanness of soul. 1 Sam. 25: 2, 3; 10-17.

A "withstander." Acts 8: 18-24.

Restoration. Luke 19: 1-8.

"Thorough." Matt. 3: 7-12.

Topic—Lessons from Nehemiah: Rolling Away a Reproach. Neh. 5: 1-13.

By what evils were the Jewish, Greek and Roman nations ruined?

What are the chief perils of our Empire?

How can we help bring about a national "return to the Lord"?

The Prospect, S.A., Y.P.S. are having very interesting and profitable meetings since their anniversary social. They have adopted the system of roll-call texts, taken from books of the Old and New Testaments in rotation. The first "bag night" for Children's Hospital was very successful. A large number of bags of lollies were handed to the visitor from Sisters' Conference. An animated and interesting talk on the relationship of the society to the church officers and the C.E. Union was initiated by our president on April 12, and at last meeting three very nice short essays on "Faith," "Hope" and "Charity" were read and discussed. We meet every Wednesday evening in the chapel, and will welcome any who would visit us.—B.C.A.





The heathen are to be won to Christianity. Christ tells us to do it. We have no alternative.



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

### The Degradation of the Heathen Festivals.

We did not go into the village certain days this month because of the Holi festival. This festival is the opposite to what we would term holy, and in fact is the most disgusting of the Hindoo celebrations. The children herald the time by calling out and beating the mouth with the hand. The most abusive language is used, and one day anything the people do is not considered punishable. So for the great fires which they make at night much wood, etc., is stolen. Men and boys go out in bands, and after they have placed the wood in safety they return and make a great noise to the consternation of the robbed people. On the following days dirt and rubbish are thrown at everybody, but on the fifth day they delight in throwing liquids of various colors over each other. For days and weeks the people's spoilt garments are a constant reminder of this horrid and wicked festival. Do pray that India's people may be enlightened. How the gospel rays are needed here! Praise God for all in India who have been brought under gospel influence, and who do not now participate in heathenish celebrations, and are praying that God will break the bands that are binding their countrymen. Will you please be a prayer helper also?—Rosa Tilley, Baramati, India.

### About that Annual Offering on July 2.

Are you keeping it in mind? God is depending on us, as never before, for larger consecration, and that word must be spelt *coin*secration. It may be you cannot in the usual course of events give much when the annual offering comes around. Why not then begin right now, and lay by in store as God has prospered you? A tram fare of 3d. saved every day from now will mean 14/- by July 2. A tenth of my wages every week if I receive 30/- per week will mean 24/- laid by for the great day. Will I not do something that costs me something, so that I may give to him who gave himself for me?

### Plague Spots in India.

We have had an anxious time here lately, as so many rats have died near some of our Christians' houses, and they have had to leave their homes and get away to safer places. Dead rats are a sign of plague, and this time the plague has been very severe. We are so thankful that so far not one of our Christians has had it this time. The first time we had it here several of them died, but in those days we were not inoculated. I have come across some very sad cases in my visiting. One young woman who was learning to read is now at death's door. Her mother-in-law has been taking care of her baby, who is eight

months old. Yesterday the mother-in-law was very low with plague, and another relative who has come to the house to stay has lost a son this week. Just near them is another young woman who has lost father and mother lately. I knew another family where all died except one daughter-in-law. Out of a population of 1600 we have only about 100 left in the town, and many of these are ill. A number have gone to other villages, and I meet some from here in the villages I visit. There is plague in some of the villages around, and many of the people from here and villages are in huts of all descriptions. Those who can afford it have put up fairly comfortable shelters, but I have felt so sorry for the poor folks, who have had a hard time. If only the people would

### Photo. of Bro. and Sister Strutton.

A beautiful panel photo. of Bro. and Sister Strutton, size 5½ x 7½, mounted 12 x 9, has been taken by the Melba Studios. By those competent to judge, it is pronounced the *best yet*. Our missionaries are in *native costume*. Dozens of friends would like copies, we feel sure. Bible Classes and C.E. Societies would like to buy and frame them, and hang them up in school or chapel. The price is 2/-, postage 3d. They are worth as much again, as the photos are beautiful, apart from their association. Enlargements can be had from 5/-. Send orders to T. B. Fischer, Chesterville-rd., Cheltenham.

all accept Christ, and be careful about running risks, there would not be so much suffering. Perhaps after a time many of them will learn to be cleaner and live more righteously. With Christian love.—Mary Thompson, Harda, India.

(Letter to Sister Chivers, Vic.)

### The Challenge of World Conquest to Christian Men.

By Stephen J. Corey.

#### THE TASK ON HAND.

Challenge No. 6.

There are in round numbers one billion people in the world to-day who have not had a chance to be Christians. It has been estimated that one missionary can reach during a lifetime of service 25,000 people, and give them an adequate opportunity to be followers of Christ. How many missionaries will it take then to reach this billion heathen people in this generation? Divide 25,000 into one billion, and you will find as your result, 40,000. Estimating roughly then, 40,000 Protest-

ant missionaries are needed to evangelise the rest of the world during this generation. Mind you, this is to evangelise, not to Christianise. How many have we on hand? 19,000. That is almost half enough, isn't it? But some of these are grownig old, and some will sicken and die. Let me subtract 4,000 for good measure and leave the present force at 15,000. Then we will need 25,000 additional missionaries, to be sent forth soon, that this generation of heathen people may be evangelised.

What is the share of the Disciples of Christ? What are we responsible for before God? I have written our missionaries, and I have asked them how many people we were responsible for in heathen lands. They have answered and enumerated the hosts in the fields where we have staked off the ground, where none will overlap us, and where we alone are responsible. What then is our share in these sin-cursed lands? About 20,000,000 souls. How many missionaries are needed to evangelise these people whom God will hold us responsible for? About 800.

Your Foreign Society has now 165 missionaries in foreign fields, and the Christian Woman's Board of Missions has about 60 more. This combined force then is 225. In other words, we should increase our force within the next ten or fifteen years, by 575 new missionaries. Who says we cannot do that? Who dares say we cannot?

When Chicago wished to free her vast population of the vile contamination and health menace of the sluggish, sewage-choked Chicago River, what did she do? Did she fill that awful putrid channel up? No. She MADE THE DIRT FLY. Her engineers dug the channel deeper and wider. They connected her headwaters with the headwaters of the Illinois, and turned her current the other way. Then it was that old Lake Michigan, with her unending resources of clear, crystal water, elbowed her way into the mouth of that stream and pushed its putrid tide out into the Illinois, and on and on into the Gulf of Mexico. They made the dirt fly and the Chicago River was purged and purified.

Christian men, let us MAKE THE DIRT FLY. Let us cut deep and wide in our lives the channels of world-wide benevolence. Let us go deep down and send out a worthy stream of money and men into God's far fields. Then, and only then, will God unlock the tides of his unmeasured grace, and flood our lives and our churches with his purifying and satisfying waters of life.

Men! Have we heard God's challenge, and, as Christian men, will we accept it?

Finis.

"Possibilities of imperial Christian service before the Christians of wealth to-day are nothing less than thrilling."



## In the Realm of the Bible School.

### THE GARDEN OF THE LORD.

Sunday School Lesson for May 21,

"Song of the Vineyard" (Temperance Lesson),  
Isaiah 5: 1-12.

A. R. MAIN.

Judah had had a long period of prosperity. Ahaz the king had reached out into other lands, whence he brought back not only the legitimate fruits of commerce, but also luxury, vice, idolatry and intemperance. Many in their time of prosperity forget the Lord and neglect his service. Wealth accumulates, but men decay. Isaiah the prophet came to stop the ruinous course. He declared that not material comfort and prosperity, not the enjoyments of luxuries or the refinements of civilisation, but righteousness exalts a nation. Judah's only hope lay in a return to the Lord.

Peloubet has a suggestive outline study of this chapter: I. The Garden of the Lord; Judah, our country, ourselves. II. The things that brought it to ruin; Drunkenness and its allies.

#### The Lord's vineyard.

Isaiah makes beautiful use of this figure to illustrate God's care for his people. They had been placed in a well-favored country, the best in the world for God's purpose. He gave them every advantage. The vines were of the choicest. It was on a very fruitful hill. The soil was well prepared. There was adequate defence, a high tower. God hedged his people round with laws and divine institutions, and was himself a defence from all enemies. He gave them prophets and teachers. He prospered them in material things.

The owner of a vineyard looks for good fruit. If there be none, the vines are useless. Judah forgot that. God's people thought that his care found its due effect in them. They thought they were favored for their own sake. They disappointed God. "God loved his people, but what could he do when he found, not the good fruit of justice and right living, but the wild fruit of oppression and wrong-living, not right between man and man, but the cry of misery because the one oppressed the other? In their greed for houses and lands they thought not of the rights and needs of others. The divine Husbandman had expected better things of these his favored people, and they had grievously disappointed him." It is sad when we grieve those who love us, when we disappoint the expectations of those who have helped us. God supremely loves and helps; we often disappoint him.

The vineyard of God did yield fruit, but "wild grapes." Luscious grapes of justice, righteousness, mercy, love, obedience, were expected. "Wild grapes" of sin—as the covetousness, oppression, drunkenness, of our lesson—were borne instead.

From an untended vineyard might have been expected small, hard, sour fruit; but not from the Lord's vineyard. They who have received special

privilege should show special results. "What do ye more than others?" is a pertinent question.

#### "Woe unto them."

How shall we regard the "woes" of the Bible? There are two view-points. We may but think of them as the threats of an angry God, of One who will surely follow with dire punishment the sins of his people. Now, it is true that this punishment will come. But it is at least as instructive a thought that these "woes" are also "statements of the steady working of what is often called 'natural' law." He who does the things which Isaiah recounts has as a consequence the woe. A drunkard, for instance, does not need to wait till he gets to another world for his punishment. Apart from that, he has a wretched time here. The covetous man who joins house to house has not to wait till this life is over for his woe. He has cut himself off from many of the dearest joys of this life—the pleasures of brotherly-kindness and beneficence. In contrast with what might have been his is a comparatively joyless life. This irrespective of the prickings of conscience.

It is instructive to note that the special woes which Isaiah pronounced are connected with conduct which is at least as prevalent to-day as it was in Isaiah's time. Geo. Adam Smith has well pointed out that we have in this chapter laid bare and denounced the two great fundamental sins of all nations and of all times. He says: "It is with remarkable persistence that in every civilisation the two main passions of the human heart, love of wealth and love of pleasure, the instinct to gather and the instinct to squander, have sought precisely these two forms denounced by Isaiah in which to work their social havoc—appropriation of the soil and indulgence in strong drink. Every civilised community develops sooner or later its land-question and its liquor-question." These are the questions which are disturbing the civilised world to-day. America faces them. They are acute in Britain. How closely they concern Australia we all know. The gathering of the land together so that a very small percentage of the population own the greater part of the country, the "menace of ungodly and unphilanthropic wealth," the iniquitous liquor traffic—the crowning illustration of the greed which would batten at the expense of others' lives and welfare; all these exist to-day—and they still lie under the curse of God.

#### "Ye are God's tilled land."

So said the Apostle Paul to the Corinthians (1 Cor. 3: 9). In this word, which is true of Christians to-day, we have the right of application of Isaiah's words to our own day and our own selves. God's garden—that is a beautiful description of the church or of the individual Christian. We see how appropriate the phrase is. We think of the divine care of the church, the good influences which surround the Christian. We ask, "What could have been done more?" The wealth of God's love and favor has been lavished on us. Indeed, we are ever ready to

boast of our high privilege and calling. But Judah, too, gloried in its privilege. It erred in forgetting its responsibility; and, alas, so often do we. The Lord's care for his vineyard made the fruitless vines without excuse. God expects fruit—good fruit, much fruit—from us. We are shown to be Christ's disciples only as we bear much fruit. We know what he expects of us. We have a catalogue of the fruits of the Spirit (Gal. 5: 22, 23). The best we do is but reasonable product. But yet God's garden is often laid waste; it lies in ruins. The plants degenerate and bear "Dead Sea fruit." We see the sins of which Isaiah spoke make havoc of the people of God. Men still are lovers of money more than lovers of God; they still lay field to field, and in the laying forget the claim which God has to their money; some still love pleasure, putting parties before prayer meetings; some are lured from participation in the cup of the Lord by the enticements of the cup which inebriates. The ravages of drink in our so-called Christian lands are so fearful that we feel that Isaiah's words are not yet too strong: "Sheol hath enlarged its desire, and opened its mouth without measure" (v. 14). As Geo. Adam Smith says, "When our judges tell us from the bench that nine tenths of pauperism and crime are caused by drink, our physicians that if only irregular tipping were abolished half the current sickness of the land would cease, and our statesmen that the ravages of strong drink are equal to those of the historical scourges of war, famine, and pestilence combined, surely to swallow such a glut of spoil the appetite of 'hell' must have been still more enlarged and the mouth of 'hell' made still larger." It is, again, true now, as in Isaiah's day, that men of no degree are spared. The prophet included the honorable, the multitude, the mean, the mighty, the lofty. And we now see drink ensnaring them all. "Neither education nor intellect," wrote F. W. Farrar, "necessarily places any man above the peril of excess. Who does not know the failing of Pitt, and of many statesmen who were his contemporaries, in what Sir George Trevelyan has described in his harrowing chapter as the 'Age of Gout'? Who does not know the deplorable degeneracy of Bonnie Prince Charlie? Who has not read of the infirmity of Addison? Who has not mourned over the pathetic outcry of remorse and wretchedness uttered by Burns, by Charles Lamb, by Hartley Coleridge?"

#### Give Battle.

Shall I give battle to the greed that lays field to field till there be no place, to the truckling that calls evil good and good evil, to the self-complacency that makes the Pharisee wise in his own eyes, to the self-indulgence that is mighty to drink and to mingle strong drink for others, to the corruption which justifies the wicked for a reward?

Let Courage answer that question. How shall I arm myself for this battle? How array my forces to give hope of victory? Let Caution answer that question. If all the combativeness which Christians have employed in their conflict with one another had been employed in battle against the common foe, and the caution which has been exercised in rescuing Christians from hazarding a battle against the common foe had been exercised in planning the campaign against him, the kingdom of God would be much nearer its realisation on earth than it is to-day.—Lyman Abbott, in *The Blessedness of Battle*.





## Queensland.

**WEST MORETON.**—Good meetings all day yesterday at both Mt. Walker and Rosevale. At the latter place two were received into fellowship (husband and wife). The annual tea meeting at Mt. Walker, which was to have been held on Easter Monday, has been postponed on account of the rain until May 10.—T. G. Mason, April 24.

## New Zealand.

**AUCKLAND (Ponsonby-rd.).**—The united meeting for worship in connection with the Conference was a time of spiritual refreshing and sweet fellowship. Bro. Grinstead presided, and M. Bell exhorted. Ten or eleven short prayers were offered at the time set apart. A large number of country brethren were present, also members of our smaller suburban churches. Sisters Craigie (Melbourne) and Johnston (Wellington) were also welcomed. Bro. and Sister Potter, from the Baptists, and Bro. and Sister Bell, received the right hand of fellowship. Bro. Page gave an interesting illustrated address on "The Light of the World" to a crowded school in the afternoon.—F.D., April 18.

**OAMARU.**—Our mission closed on April 12 with a fine thanksgiving service. There were several more decisions the last week. The church has been much helped by Bren. Harward and Binney, the latter returning from Conference to preach in Bro. Mathieson's absence. Splendid meetings continue.—W.K., April 19.

**AUCKLAND (Ponsonby-rd.).**—Sisters Higgins (2), from Wanganui, and Sister Sarney, from Dunedin, were welcomed at our meeting this morning. Bro. Walter Davies and Sister Olive Oldfield have entered upon married life. Sister Mary Taylor has become Mrs. Wright, and removed to a country district. We wish both young couples every happiness.—F.D., April 23.

**DUNEDIN.**—At the annual Conference lately held in Ashburton, the recommendations made by the Home Mission Committee were adopted. Stated briefly, these were that Ashburton and Gore churches be assisted as heretofore, which means that Ashburton will continue to receive £2/10/- per week, and Gore £1 per week, and that H. G. Harward and J. Binney conduct a six or eight weeks' mission in Ashburton, followed by one in Gore. Future work will be arranged by the Committee, the churches wishing these evangelists' services to apply to the Home Mission Committee by June 1. It was recommended, too, that sub-committees be appointed in each church to interest members in and collect for Home Missionary enterprise. The golden offering for Home Missions will be taken up on Lord's day, May 21. The Committee trust that all members will realise that this special effort, which has commenced so encouragingly in Oamaru, and promises so well for the extension of the cause of Christ in our district, in the engagement of Bro. Harward, means increased expenditure on the part of the Committee, who look to members to see that they do their part so that the work of the Lord may not be hampered through lack of funds. They are, therefore, specially requested to keep in mind May 21, and to give as the Lord has prospered them. Bro. McCrackett, after five weeks' labors with the church, has gone to Christchurch, and J. M. Innes has taken up the work for three

weeks, Bro. R. Gebbie being expected to be with us by the first Lord's day in May.—L.C.J.S., April 23.

## Tasmania.

**HOBART.**—Have had a splendid Conference of Tasmanian churches, and the spirit of the brotherhood has been aroused to greater activity. The churches are co-operating so as to strengthen the Home Mission fund, and put a man in the field at an early date. Bren. Warne, of Bendigo, and Lochhead, of Swanston-st., met with us on the 23rd. Last night one confession from the Bible School.—W. R. C. Jarvis.

**NUBEENA.**—We are pleased to report one addition by first obedience. The meetings for breaking of bread and preaching the gospel continue to be well attended.—F.E.S.

## South Australia.

**PORT GERMEIN.**—We are without an evangelist at present, but am pleased to say we have a band of earnest brethren who are loyal to our Lord and Master, and meet every Lord's day to remember him. We had a splendid meeting on the 16th, which was a memorial service for our late and esteemed Bro. A. Tiller, who was called home to eternal rest, when a large and attentive audience listened to a splendid address by Bro. Morrow, of Port Pirie, which was appreciated by all, and at the close one young woman made the good confession.—J. H. Hall, April 23.

**LONG PLAIN.**—Last Sunday morning E. Griffiths baptised two young married men. We had a full meeting, over 50 members being present. This makes 19 additions recently, 17 during the mission held by S. G. Griffith about a month ago, and two last Sunday morning. The outlook is fairly bright. E. Griffiths is leaving for his annual holiday.—R. D. Lawrie, April 25.

**LONG PLAIN.**—The beneficial effects of the recent mission are still being felt by the church here. Since its close, the meetings continue to be well attended, and the good work still goes on. On Lord's day, April 23, two married men were added to the church by faith and obedience. The outlook is very bright, and with a happy and united brotherhood, its progress should be sure and permanent. Quite recently the young people of the church formed a Christian Endeavor Society, with an active membership of nearly 20. It is hoped to raise the number to 30 if possible. The matter is being taken up very earnestly, and we are hoping the society will be a great blessing to its members and a source of strength to the church. On the evening of April 19, the Mallala C.E. Society went out to Long Plain to assist in the formation of the society there. They furnished a good programme, which was greatly enjoyed, and was intended as a demonstration of the society at work. The young friends at Long Plain showed their appreciation of the visit by providing refreshments for all the visitors.—E. Griffiths, May 1.

**HENLEY BEACH.**—Two marriage ceremonies were conducted in the chapel on April 26. The house was prettily and tastefully decorated by the Misses Lawrie. Sister H. A. Stagg was united to Bro. T. H. Stewart, of Long Plain, at 5 o'clock; and Sister G. W. Noble to Mr. L. L. Bonney, at 6.30 p.m. Bro. Horsell officiated at

each marriage. We tender our congratulations to both couples and wish them much happiness.—H.J.H., April 30.

**BALAKLAVA.**—The tent mission started well on April 30. There was a good meeting in the chapel in the morning. Bro. Earl, from Mallala, and Sister Miss Blanche Richards, from Owen, were present. Bro. Griffith gave a good stirring address on "The Test of Love." At night the tent was comfortably filled, when Bro. Griffith preached a powerful sermon to about 300 attentive hearers. We are blessed in having a good soloist and song leader in our Bro. Doley, who has kindly consented to do the work of a singing evangelist. Bro. Doley sang very impressively, "The Best Friend to Have is Jesus." The church is enthusiastic, and we are all expecting a time of great blessing. Pray for us.—A.G.D.

**YORK.**—The 18th annual C.E. meeting was held on April 27. Bro. Horsell presided over an attendance of some 220 persons. Delegates representing several C.E. Societies were present and gave greetings. Reports presented from the Y.P., Intermediate, and Junior Society, were of an encouraging nature. A male choir of some 25 gave selections. Messrs. Bennett, Black, Jones, and Medwell, gave a dialogue representative of a phase of Endeavor work. Mr. C. F. Smith (Baptist preacher) gave a good address entitled, "Wanted, Men!" Refreshments were passed around at the close. This was one of the best meetings ever held here. To-day we had larger attendances—morning and evening—than for some months, the evening being especially good. The writer has commenced a series of special addresses on "Christian Union." Topic to-night, "One Book." We were pleased to have Sister Miss Aird, of Kadina, and Bro. Davinitt, of Lochiel, to worship with us.—H.J.H., April 30.

**UNLEY.**—This morning Bro. Gore's address was a fine eulogy of the Bible, in connection with the tercentenary of the Authorised Version. Mrs. Castle was received into our membership by letter from North Adelaide. Bro. and Sister Charlick and family have returned from the hills.—P.S.M., April 30.

**STIRLING EAST & ALDGATE VALLEY.**—Good meetings to-day. We missed several who have been regular for several months past, owing to their return to the city. T. B. Verco has again so far recovered as to go to Bordertown, where he has taken up land.—A.G.R.

**GLENELG.**—The interest in the work here has been well maintained. We have had splendid meetings. Our collection for the China Famine Fund amounted to £7/3/-; this amount was increased to £10 by the church. On April 26 we commenced our mid-week gospel services, illustrated by the biograph, with an invitation evening to adults. It was explained at that meeting that our purpose was to interest and instruct in Bible themes, and to save souls. W. C. Brooker, President of the Conference, spoke words of encouragement. We are hopeful that our efforts may be even more successful than last year.—E. W. Pittman, May 1.

**MILANG.**—Meetings are keeping up fairly well, considering we are without an evangelist giving his time to the work. We are thankful for the help of F. E. Thomas, who comes from Adelaide every week-end, and preaches on Lord's day mornings and evenings. The members turn out well to the morning meetings. The mid-week meetings are conducted by the members. We had good meetings Easter Sunday. Bro. Warhurst addressed the church. Bro. Ross Manning was present at the Bible School, and gave a short address to the scholars. Bro. Warhurst conducted the anniversary services at Lake Plains in the afternoon and evening.—S.H.G., April 30.

**NORWOOD.**—Nice meetings to-day. Good attendance at morning service. The secretary, G. H. Jenner, gave the address. James Manning gave the gospel message in the evening, taking for his theme "The Bible," and gave an exposition on the good old Book which was appreciated by his hearers. On May 11 we hold our business meeting, a feature of which will be a scheme for



more Bible School accommodation, to be submitted by its superintendent, G. D. Wright.—G. H. Jenner, April 30.

**NORTH ADELAIDE.**—At the half-yearly church meeting held on April 26, Bren. Grosvenor, Herbert Moore and Arthur Downs were elected as deacons. Satisfactory reports were read by the treasurer, and the secretaries of the church and Sunday School. It was decided to revert to the use of our own hymnal at the gospel and mid-week services, in place of "Songs and Solos." Weddings have been the order of the day lately. Within a week three of our S.S. teachers were united in the bonds of matrimony. These were Dr. J. C. Verco and Miss Mills, and Miss Lenman to Mr. Simmons, all of whom have our heartiest congratulations and best wishes. Last Lord's day afternoon a special service was held in place of the ordinary S.S., to commemorate the tercentenary of the translation of the Authorised Version of the Bible. Several dialogues between the supt. and some of the scholars relative to the translations and different versions of the Bible were nicely rendered. Hymns suitable to the subject were heartily sung by the scholars. A collection was taken up for the British and Foreign Bible Society, which totalled £2/3/4.—V.B.T., May 1.

#### S.A. HOME MISSION NOTES.

Committee meeting on Friday, April 21. Financial Secretary reported receipts for the preceding five weeks: Home Mission Day offerings, £3/13/6; subsidies from assisted churches, £26/11/8; for mission tent chairs (including £13/5/6 from Long Plain), £32/3/-; mission thankofferings: Long Plain, £20; Williamstown (additional), £1; Queenstown brother, sale of watermelons, £5; Nantawarra brother, £2; surplus over expenses, all-day meeting on April 14, £2/0/2; total, £92/8/4. Expenditure, including preachers' salaries, tent and lights, and £20 on account of chairs, £227/2/8. Total receipts from August 16 to date, £1497/13/6. Total expenditure, £1061/8/5. Credit balance, £436/4/1. A month's salaries now due.

Evangelists' reports for March were received from Maylands (splendid meetings), Port Pirie, Narracoorte (Mutual Improvement Society started), Butler (2 baptisms), Tumby Bay, Mile End (1 baptism and 1 formerly immersed) and Kadina, good meetings and 2 baptisms.

Also report to April 20 from the tent mission at Owen, 10 confessions and fine interest. Was to close on 23rd.

Since report of H.M. day offerings £1 has been received from an Alma member and 1/- from Hindmarsh, making the respectable total of £617 14/2.

It will be noted that the money for tent chairs is quietly coming in. About half the required amount has arrived. Will all those moving in the matter kindly let me hear from them as soon as possible? Mile End, S.A., will always find me.

E. G. Warren has been spending four weeks at Lochiel, resting and preaching. Reports some good meetings. He resumes at Kadina after May 1. This month the Committee arranged with other preachers to supply the Kadina platform.

C. L. Thurgood has returned from Melbourne and commenced his gospel work at Henley Beach on April 30. Public welcome, May 3.

With a little assistance from the Committee, arrangements are being made for F. E. Thomas to help the work at Cottonville as soon as he can be freed from Milang.—D. A. Ewers.

**GOOLWA.**—Meetings continue to be well attended. We have Sister Shipway back with us after a long absence away with her son who was very ill in Melbourne. We are also pleased to have J. E. Shipway with us, who is looking well from his recent illness.—J.T.T., April 30.

**WILLUNGA.**—On April 16 the united Sunday School anniversary services of Mt. Compass and Willunga were celebrated. In the afternoon the children repeated the Children's Day exercise which was given at Mt. Compass some time ago. The services were much appreciated. In the

evening Bro. Weeks preached the gospel, the scholars singing several hymns. On April 23 we had the joy of immersing and receiving into fellowship two elderly sisters who for some time have constantly attended our meetings. Also received by letter Sister J. Harkett, from Belmore, N.S.W.—O.A.C., April 28.

**OWEN.**—On April 16 our Bible School held their anniversary service in the Owen Institute. The scholars, under the leadership of R. J. Finlayson, very ably rendered a song service entitled "Motherless Joe." On Easter Monday the picnic was held, when a very enjoyable time was spent. On the following Friday evening an opportunity was taken to say good-bye to Sister Miss Leedham, who came from Adelaide to assist in the singing at the mission. We appreciate very much our sister's work in the mission. Monday evening, April 24, a social was held in the chapel to bid God-speed to our Bro. Griffith, who to-day begins the mission at Balaklava. The two young people who confessed Christ last Sunday evening were this morning baptised into Christ and received into fellowship.—W.J.M., April 30.

## New South Wales.

**ERSKINEVILLE.**—On April 25 we held a welcome social to Bro. and Sister Clydesdale. It was one of the best meetings we have had in Erskineville. Addresses were given by Bren. Illingworth, Browne and Burns. T. Morton occupied the chair. On April 30, at the gospel meeting, we had another good meeting. The work in this district has, we believe, taken an upward move, and we believe that the church here is going to have a prosperous time.—Geo. Morton.

**WAGGA.**—The work is going forward steadily. A young sister, who made the good confession during Bro. Saunders' time, and who was immersed while Bro. Clydesdale was here, was received into fellowship last Lord's day morning. We are also pleased to report one confession at the close of the gospel service.—A.B., May 1.

**TUGGERAH LAKES.**—Bro. Russell fulfilled his engagement by visiting Tuggerah on March 12. The church was much cheered. Hugh Rodger was with us on April 23, and gave the Bible School a very instructive and interesting address. Bro. Rodger not only preached the gospel as arranged for, but took the afternoon service. Bro. Rodger also arranged for a ten days' mission to commence on May 8. We ask for the prayers of the churches on behalf of the church and Bro. Rodger's work during the mission.—J. H. Colmer, April 30.

**ROOKWOOD.**—Last Lord's day meetings were good. This day they were much better. If they continue so to grow, the tent will not be too large. Bro. Hagger addressed the church on "The Lord's Supper." At the gospel service a brother and sisters from Canley gave the message in song prior to the address by Bro. Hagger on "Motives for Repentance," at the close of which two girls from the Bible School made the good confession, and before we left the tent two more decisions were made. One who decided and confessed on Thursday, a Bible School girl, was baptised on Saturday last, and received the right hand of fellowship this morning. Total to date, five souls for the Master.—Mark Andrews, April 30.

**JUNEE.**—Since last report, the work has been going on steadily. We have experienced times of refreshing in consequence of visits from C. M. Gordon, of the Bible College, Edwin Andrews, secretary of the church at Hornsby, and Bro. and Sister Strutton. On Saturday last we held our first Bible School picnic. It was a huge success from every point of view. It was also the means of advertising our cause in this town. We were very pleased to have amongst us Sister Mrs. Williams, of Enmore church, Sydney, for a few weeks. The New South Wales Conference was well attended by members of the Junee church, who on return have infused the desire for active

service into the church, and we are going right ahead, our aim being ten additions to the church, twelve additions to the Bible School, and our own meeting house within the next twelve months; towards the latter we have £140 in the bank, but require a little financial help. Please, brethren, do not forget us, but assist us to erect this monument to New Testament Christianity in this important town, situated on the main line, just mid-way between Sydney and Melbourne, and Brisbane and Adelaide. Kindly send all donations (large or small) to the undersigned, Crown-st., Junee.—S. Wilson, May 1.

**NORTH SYDNEY.**—On April 25 a Bible Class social was held in the chapel for the purpose of bringing the objects and claims of the Adult Bible Class more prominently before the members of the church and friends. A company of nearly 80 were present, and enjoyed a well-arranged programme of vocal and instrumental items. The occasion was taken to bid farewell to W. J. Phillips, who has left for Queensland. Bro. Phillips has rendered valuable service to the school and temperance cause, and the appreciation of teachers and officers was expressed by Bro. Bland. At the meetings on Sunday last we had good times. Bro. Saunders delivered stirring addresses. We were pleased to receive Sister J. Hunter, who came commended by letter from Paddington.—W.J.M., May 1.

**F.M. COMMITTEE.**—The new Committee met on April 29; W. J. Williams in the chair. S. O. Gole was elected President, and G. T. Walden Secretary and Treasurer. G. E. Burns and F. T. Saunders were appointed as representatives for the United Mission Study Council. The report from the Chinese church, Sydney, showed two decisions for the month, an increase of workers, and that the Chinese brethren had pledged £98 10/- toward their building. Information was given concerning a proposed site, and the Committee decided to approve of the suggestion to purchase land for the Chinese church and to erect a suitable building thereon. The action of the Federal F.M. Committee re launch at Oba was endorsed. The Treasurer's statement showed a credit balance of £40/6/8 to date, of which £30 stood to the credit of F. J. Purdy. Bren. E. Gole, W. C. Bland, G. Morton, Winks and F. Collins were elected advisory members of the Committee. It was decided to ask the country churches to nominate representatives as advisory members of the Committee. Such brethren would correspond with their churches on Committee matters, and so increase the missionary interest. Arrangements in connection with the annual offering on July 2 are well forward. Let every church get into line! £750 is asked from the New South Wales brethren this year. New missionaries are to be appointed, and a big work awaits workers. Pray about your offering.—F. T. Saunders.

#### N.S.W. HOME MISSION NOTES.

Good meetings at Wagga; two additions by letter. A. Brown expects some cases of obedience to the gospel shortly.

W. A. Strongman's ten days' mission at Merewether resulted in two confessions and two restorations. He has now started work on the Richmond River.

Erskineville has had three more confessions; two the evening Bro. T. Morton preached, and one since Bro. Clydesdale took up the work.

Three confessions at Auburn since the mission closed; F. Collins takes the work on May 7. W. J. Williams is preaching since the State Evangelist went to Rookwood.

Splendid audiences in the Rookwood mission, and one confession to date.

C. T. G. Rose had one confession at Marrickville on his way through to Casino.

An earnest appeal for a preacher to help open up the cause at Narrabi has been received. The brother who wrote is one of four isolated members there.

In accord with the decision of Conference, the churches at North Sydney and Belmore have been asked to assume the responsibility of engaging

*Continued on page 302.*



## Aunt Crete's Emancipation.

By Grace Livingstone Hill-Lutz.

Continued.

Just then the elevator clanged open and shut, and steps came down the hall. It certainly was not Aunt Crete. Luella flew to the door at the first tap; and there, submerged in a sheaf of American Beauty roses, stood the functionary from the lower floor, with a less pompous manner than he had worn before. The roses had caused his respect for the occupants of the fourth floor, back, to rise several degrees.

Luella stood speechless in wonder, looking first at the roses and then at the servant. Such roses had never come into her life before. Could it be—must it be—but a miserable mistake?

Then the servant spoke.

"Miss Ward sends de flowers, an' is sorry de ladies ain't well. She send her regrets, an' says she can't come to see de ladies 'count of a drive she'd promised to take to-day, in which she's hoped to have de ladies' comp'ny. She hopes de ladies be better dis evenin'."

He was gone, and the mother and daughter faced each other over the roses, bewilderment and awe in their faces.

"What did he say, Luella? Who sent those roses? Miss Ward? Luella, there's some mistake. Aunt Crete couldn't have sent them. She wouldn't dare! Besides, where would she get the money? It's perfectly impossible. It can't be Aunt Crete, after all. It must be some one else with the same name. Perhaps Donald has picked up some one here in the hotel; you can't tell; or perhaps it isn't our Donald at all. It's likely there's other Donald Grants in the world. What we ought to have done was to go down at once and find out, and not skulk in a corner. But you are always in such a hurry to do something, Luella. There's no telling at all who this is now. It might be those folks you admired so much, though what on earth they should have sent their cards for—and those lovely roses—I'm sure I don't know."

"Now, ma, you needn't blame me. It was you proposed sending that note down; you know it was, mother; and of course I had to do what you said. I was so upset, anyway, I didn't know what was what. But now, you see, perhaps you've cut me out of a lovely day. We might have gone on a ride with them."

"Luella," her mother broke in sharply, "if you talk another word like that, I'll take the next train back home. You don't know what you're talking about. It may be Aunt Crete, after all, and a country cousin for all you know; and, if it is, would you have wanted to go driving in the face of the whole hotel, with like as not some old shin and bones horse and a broken-down carriage?"

Luella was silenced for the time, and the room settled into gloomy meditation.

### CHAPTER VI.

#### AN EMBARRASSING MEETING.

Meantime Aunt Crete in the whitest of her white was settling herself comfortably on the grey cushions of the fringed phaeton again, relief and joy mingled in her countenance. It was not that she was glad that Carrie's ankle was so bad, but that she was to have another short reprieve before her pleasure was cut off. Soon enough, she thought, would she be destined to sit in the darkened room and minister to her fussy sister, while Luella took her place in the carriages and automobiles with her handsome young cousin, as young folks should do, of course; but O, it was good, good, that a tired old lady, who had worked hard all her life, could yet have had this bit of a glimpse of the brighter side of life before she died.

It would be something to sit and think over as she scraped potatoes for dinner, or picked over blackberries for jam, or patiently sewed on Val lace for Luella. It would be an event to date from, and she could fancy herself mildly saying to Mrs. Judge Waters, when she sat beside her some time at missionary meeting, if she ever did again, "When my nephew took me down to the shore," etc. She never knew just what to talk about when she sat beside Mrs. Judge Waters, but here was a topic worth laying before such a great lady.

Well, it was something to be thankful for, and she resolved she just would not think of poor Carrie and Luella until her beautiful morning was over. Then she would show such patience and gratitude as would fully make up to them for her one more day of pleasure.

It was Donald, of course, who had suggested the roses. When the message came from the fourth floor back, Aunt Crete had turned white about the mouth, and her eyes had taken on a frightened, hunted look, while the double V in her forehead flashed into sight for the first time since they had reached the Atlantic coast. He saw at once in what terror Aunt Crete held her sister and niece, and his indignation arose in true Christian fashion. He resolved to place some nice hot coals on the heads of his unpleasant relatives, and run away with dear Aunt Crete again—hence the roses and the message, and Aunt Crete was fairly childish with pleasure over them when he finally persuaded her that it would be all right to send these in place of going up herself as she had been bidden.

She listened eagerly as Donald gave careful directions for the message, and the stately functionary respectfully repeated the words with his own high-sounding inflection. It made the pink come and go again in Aunt Crete's cheeks, and she felt that Luella and Carrie could not be angry with her after those roses, and especially when everything was being done up in so nice, stylish a manner.

The drive was one long dream of bliss to Aunt Crete. They went miles up the coast, and took lunch at a hotel much grander than the one they had left, so that when they returned in the afternoon Aunt Crete felt much less awe of the Traymore, her experience in hotels having broadened. They also met some friends of Donald's, a professor from his alma mater, who with his wife was just returning from a trip to Europe.

The bathers were making merry in the waves as they returned, and Aunt Crete's wistful look made Donald ask whether she felt too tired to take another dip, but she declared she was not one bit tired.

She came from her bath with shining eyes and triumphant mien. Whatever happened now, she had been in bathing twice. She felt like quite an experienced bather, and she could dream of that wonderful experience of being lifted high above the swells in Donald's strong young arms.

She obediently took her nap, and surrendered herself to the hands of the maid to have the finishing touches put to her toilet. It was the soft grey voile that she elected to wear to-night, and Donald admired her when she emerged from her room in the dress, looking every inch a lady.

A knock sounded at the door before he had had time to give Aunt Crete a word of his admiration; but his eyes had said enough, and she felt a glow of humble pride in her new self, the self that he had created out of what she had always considered an unusually plain old woman. With the consciousness of her becoming attire upon her she turned with mild curiosity to see who had knocked; and, behold, her sister and niece stood before her!

The day had been passed by them in melancholy speculations and the making and abandoning of many plans of procedure. After careful deliberation they at last concluded that there was nothing to be done but go down and find out who these people really were, and if possible allay the ghost of their fears and set themselves free from their dull little room.

"If it should be Aunt Crete and Donald, we'll just settle them up and send them off at once, won't we, mother?"

"Certainly," said Mrs. Burton, with an angry snap to her eyes. "Trust me to settle with your Aunt Crete if it's really her. But I can't think it is. It isn't like Crete one bit to leave her duty. She's got a lot of work to do, and she never leaves her work till it's done. It must be some one else. What if it should be those folks you admire so much? I've been thinking. We had some New York cousins by the name of Ward. It might be one of them, and Donald might have gone to them first, and they've brought him down here. I can't think he's very much, though. But we'll just hope for the best, anyway, till we find out. If it's Aunt Crete, I shall simply talk to her till she is brought to her senses, and make her understand that she's got to go right home. I'll tell her how she's mortifying you, and spoiling your chances of a good match, perhaps—"

"O ma!" giggled Luella in admiration.

"I'll tell her she must tell Donald she's got to go right home, that the sea air don't agree with her one bit—it goes to her head or something like that; and then we'll make him feel it wouldn't be gallant in him not to take her home. That's easy enough, if 'tis them."



"But, ma, have you thought about your sprained ankle? How'll they think you got over it so quick? S'posing it shouldn't be Aunt Crete."

"Well, I'll tell her the swelling's gone down, and all of a sudden something seemed to slip back into place again, and I'm all right."

This was while they were buttoning and hooking each other into their best and most elaborate garments for the peradventure that the people they were to meet might prove to be of patrician class.

They had been somewhat puzzled how to find their possible relatives after they were attired for the advance on the enemy, but consultation with the functionary in the office showed them that, whoever Miss Ward and Donald Grant might be, they surely were at present occupying the apartments on the second floor front.

For one strenuous moment after the elevator had left them before the door of the private parlor they had carefully surveyed each other, fastening a stubborn hook here, putting up a stray rebellious lock there, patting a puff into subordination. Mrs. Burton was arrayed in an elaborately tucked and puffed and belaced lavender muslin whose laborious design had been attained through hours of the long winter evenings past. Luella wore what she considered her most "fetching" garment, a long, scant, high-waisted robe of fire-red crape, with nothing to relieve its glare, reflected in staring hues in her already much-burned nose and cheeks. Her hair had been in preparation all the afternoon, and looked as if it was carved in waves and puffs out of black walnut, so closely was it beset with that most noticeable of all invisible devices, an invisible net.

They entered and stood face to face with the wonderful lady in the grey gown, whose every line and graceful fold spoke of the skill of a foreign tailor. And then, strange to say, it was Aunt Crete who came to herself first.

Perfectly conscious of her comely array, and strong in the strength of her handsome nephew who stood near to protect, she suddenly lost all fear of her fretful sister and bullying niece, and stepped forward with an unconscious grace of welcome that must have been hers all the time, or it never would have come to the front in this crisis.

"Why, here you are at last, Luella! How nice you look in your red crape! Why, Carrie, I'm real glad you've got better so you could come down. How is your ankle? And here is Donald. Carrie, can't you see Hannah's looks in him?"—C.E. World.

To be continued.

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*From the Field—Continued.*

their own evangelists from June 4. The Home Mission Fund will pay to each a subsidy which will be reduced every three months.

The Committee is now considering Corowa, Hurstville, and other places.

Receipts since March 1, £162/3/3; expenditure, £262/7/1. The debit balance now stands at £149 2/4.

During the same period last year the receipts were £110/3/8, and the expenditure £196/5/11. The debit balance was £144/13/3.

Send all gifts and offerings to Thos. Hagger, Francis-st., Marrickville.

**Victoria.**

MELBOURNE (Swanston-st.).—At our morning meeting last Lord's day, Bren. Davis and Taylor, from Subiaco and Perth, also Sister Hamilton, from Cosgrove, were present. Bro. Conning exhorted. F. M. Ludbrook was the preacher on the last two Lord's day evenings, and his services were much appreciated. Commencing from next Lord's day, A. R. Main will undertake the preaching for a time. We are hoping to have a good time.

CHELTENHAM.—The W.C.T.U. half-yearly Conference was held in our chapel and school this week, and created quite a stir in temperance circles. The three sessions were most successful. It will do great good. Church anniversary on Sunday. Tea at 5.30 on the 10th. Come and enjoy it.—T.B.F.

SOUTH MELBOURNE.—April 23, good meetings. In the morning we had with us our Sister Bolduan, from Emerald; Bro. Bagley, who presided; Bro. Marrows, who gave a fine exhortation. One confession at the close of evening meeting. April 30, splendid meeting in the evening. At the close of the address on "Barabbas," two young men confessed Christ. One of them and one from last Lord's day, obeyed the Lord in baptism.—John Frith.

FOOTSCRAY.—During April the church received an inspiration by the presence and help of two of our Home Missionaries. On Conference Sunday, 11 a.m., H. M. Clipstone, of Shepparton, delivered a powerful heart-to-heart exhortation, "The Inner Chamber" being his subject. At 7 p.m., H. Leng, of Maryborough, preached a splendid telling sermon on "Let your Light Shine." Both messages were of a most spiritual character, and were highly appreciated. Bren. Gray, A. R. Main, and L. Larsen exhorted the church during the month, and the brethren have been established more securely in the faith as a result of the faithful teaching.—J.E.A.

SWAN HILL.—Pleased to report good meetings. Good number met in worship. Several of the district members were present, also a visitor from Dandenong, Sister Brown. Bro. Comer, who has been of good assistance to us recently, spoke to a nice number of hearers at the evening service, at the close of which one man came forward and made the good confession, to the joy of the members present. Bro. Price and family were with us again yesterday after their holidays in Sydney, also Sister Kilpatrick, from Warragul, who has come to reside in Swan Hill again.—C. McD., May 1.

BRUNSWICK.—Since last report we have had worshipping with us Bro. and Sister Spicer, from Horsham; Bro. Perriam, from Mile End, S.A., who exhorted, and Bro. Townsend, from Christchurch, N.Z. One received in on letter. Bro. Way gave a series of lectures on the Seventh Day question at the mid-week meetings, and met with opposition from a section of the audience. Last Sunday the school anniversary was held. At 3 p.m. F. M. Ludbrook spoke on "Scraping the Pot," much to the delight of the juveniles. At 7 p.m. W. J. Way preached; topic, "The Most Precious Casket Ever Made." On Monday

the entertainment was held, T. B. Fischer, President of S.S. Committee of the Conference, in the chair. The programme included a tableau, depicting the "Rock of Ages," performed by girls trained by Bro. Harold Barrett and his sister Mary. A dialogue entitled "Soldiers of the Cross," by boys in uniform, tutored by Sister Eva Barrett, was ably rendered. Bren. Quick and Shain were the recipients of cheers as they stepped on the platform. All meetings were in the Town Hall, which was crowded throughout. The writer buried his mother last Wednesday.—W. Thompson, May 2.

POLKEMMET.—Our anniversary was celebrated here by holding a tea meeting and concert. Bro. Gray, from Dandenong, was with us on Lord's days, April 2 and 9. On the 9th, three meetings were held, Bro. Gray speaking at each to large and appreciative audiences. At the 3 o'clock service the Polkemet choir (Bro. Gray, leader) sang the anthem, "Be near us, O Father." The tea meeting was a great success, a very large number partaking of the dainty things provided by the sisters. The concert was good. The building was crowded. We had fine addresses from Bro. Gray and Bro. Edwards, from the Kaniva Circuit, also three anthems by the local choir, led by Bro. Gray, and songs and quartettes by local brethren and friends. I think our tea and concert was the largest gathering ever held for miles around. We are greatly indebted to the church at Dandenong for letting Bro. Gray come up. Lord's day, 23rd, we had Bro. Edwards with us in the afternoon, preaching to a good congregation. Sisters Hilda Hart, Melbourne, and Flossie Macdonald, Polkemet, sang a duet, "The Brighter Home," very effectively.—H. Oliver.

CARLTON (Lygon-st.).—Large meetings continue from week to week. On Lord's day morning Bro. Kingsbury gave an excellent address. Two (husband and wife) received by letter from St. Arnaud. Horace Kingsbury spoke again at night, and had the closest attention as he impressed his hearers with the subject, "Not Far from the Kingdom." We were made to rejoice as three stepped forward (two young men, and also a young girl from the Sunday School) and confessed their Saviour. At a recent meeting of the church, which was unanimous, arrangements were made for a continuance of Bro. Kingsbury's labors with us as evangelist for an indefinite term. R. Ennis, who has recently resigned his work with the church at Williamstown, was given a hearty and unanimous invitation to become assistant evangelist of the church at Lygon-st. His acceptance has just been received, and the church is looking forward to his coming in the near future. We feel sure that he will make himself felt in the work of the Master in this district.—J.McC.

HORSHAM.—Good meetings every week, and good prospects ahead. The church here has not been in such a spiritual condition for years. We had with us yesterday Bro. Burdeu, from Stawell, who conducted a gospel meeting at Polkemet in the afternoon, and at Horsham at night, when one young man made the good confession.—A. E. Gallop, May 1.

MONTROSE.—A very enjoyable farewell social was held in the chapel on April 24, to say good-bye to Bro. and Sister Richards and Bro. Batterham, who are leaving us. Bro. and Sister Richards are going into one of the suburbs, and Bro. Batterham goes to New Zealand. We will greatly miss them, as they were amongst our most regular attendants. Bro. Richards was one of our Sunday School teachers. Bro. Noble, of the College, is speaking for us, and is making a good impression. He is working hard to build up a good adult Bible Class, and his efforts are proving fairly successful.—R.L.

MIDDLE PARK.—All meetings have of late been very encouraging so far as attendances may be counted. A. R. Main has helped us very much in his short stay with us, and the church feels much edified by his teaching. He, however, feels it incumbent upon him to take a well-earned rest, and we reluctantly part with him, and trust he

may long be spared to the church in this land as a teacher and helper. We have been encouraged to entertain the idea of securing an evangelist who can give his whole time to the work in our district, following on the solid foundation work of Bren. Harward and Main, and last Lord's day the church met and gave a unanimous call to Bro. Irvine, with whom we hope to see much forward work done.—J.S.M.

GEELONG.—The Sunday School is on the upgrade; several new scholars the last few weeks. Another magnificent meeting last Sunday evening. The building was full, over 430 present. The singing was inspiring. Geo. Clayton sang a solo feelingly. Gifford Gordon gave a fine address on the topic, "Why be a Church Member?" and was listened to with rapt attention.—E. Brownbill.

BRIGHTON.—We are sad at having to report the loss of one of our young men—James Murray Sharp—who passed away last Tuesday, at the age of 20. Murray had been a sufferer for some time, and was at Healesville for the last few weeks. Our sympathy goes out to his parents and those who mourn.—P.H.L., May 3.

SOUTH RICHMOND (Balmmain-st.).—The work is steadily going on, and all departments are firm and solid. We are holding our anniversary on Sunday and Tuesday, May 14 and 16. No confessions to report, but we are working and praying for the harvest. One restoration. Bible School is on the aggressive side now. We are planning a rally, assisted by six district visitors, to canvass from door to door, and so by this effort we hope to win more children for our Bible School, and also to reach some of the parents. C.E. and Dorcas Society on the upgrade, and are doing a good work.—G. Nicholls, May 1.

**Here & There.**

J. E. Allan's address is now "Jesmond," Barkly-st., Footscray.

The churches in the South Island District of New Zealand will take up a Golden Offering for Home Missions on May 21.

W. A. Strongman has taken up the work at Bangalow and Tyalgum, in the Tweed River district, N.S.W. His address is P.O., Tyalgum, via Murwillumbah.

H. G. Harward has finished his mission at Oamaru, New Zealand, and thirty decisions are reported. Bro. Harward, with Bro. Binney, is now conducting a mission at Ashburton.

Melba & Co. are making special reduction to all delegates and officers on photos, taken in connection with the Victorian Conference, and will be glad to receive orders for any number of copies.

J. A. Irvine has accepted a unanimous call to labor with the church at Middle Park, Victoria. He begins his work at once. The church will receive a subsidy from the Home Mission Committee.

The Home Missionaries under the Victorian Committee have returned to their respective fields. At a meeting of the H.M. Committee held since Conference, H. Swain was offered and has accepted a position as Home Missionary. He will be located for a few months in the Mallee Circuit, beginning early in June. F. Collins has left St. Arnaud, taking up the work at Auburn, New South Wales. Bro. Sivyer, one of the students, will succeed him at St. Arnaud, giving week-end services.

The S.A. preachers' fraternal was well attended at Grote-st. Two confessions reported, and £5 for British and Foreign Bible Society, and £11 6/- for China Famine Fund. Bro. Wiltshire reported £5/5/- as offering to China Famine Fund. Bro. Thomas gave a profitable address on "How to Improve the Morning Service." This address was very well received, and it is believed good will result. Moving pictures of "The Chapel Built in a Day" are being given in several of the suburban churches.—I.A.P.



Collecting books for N.S.W. Home Missions will be forwarded to any disciple in the State on application to Thos. Hagger, Francis-st., Marrickville, N.S.W.

Erskineville land fund has now reached £278. £72 more wanted. "Many can help one, while one cannot help many." Send all donations to Geo. Morton, 75 Engine-st., Sydney.

We hear that D. A. Lewis, of the South Yarra church, intends taking a trip to England. He proposes leaving here on the 17th. We wish him a prosperous voyage and a safe return.

The churches on the Manning River, N.S.W., desire to secure a married evangelist to labor in their district. Any brethren contemplating a change should write to Thos. Hagger, Francis-st., Marrickville, N.S.W.

F. W. Greenwood writes from Ashburton, N.Z., "The Harward-Binney mission has made a good start. Six hundred present in the Town Hall on Sunday night. Conference harmonious and much business done, all towards a forward movement in gospel and Bible School work."

The example in connection with the building of a church in one day, says the *Evening Herald*, which was so successfully set by the Church of Christ at Preston, is to be followed by the Congregationalists at East Brunswick. Arrangements are now being made to get the necessary workmen and plant together, and already hearty support has been promised.

S. G. Griffith writes: "Our mission at Owen closed last Lord's day. There were 12 confessions, and enough good was done to anger the Prince of Darkness, so that he arranged to have our tent ropes cut, with the result that we found it collapsed on Monday morning. We are going to give him another round in the same tent on the anniversary of this dastardly deed."

H. Swain has accepted an engagement under the Victorian Home Mission Committee as a general evangelist. He will first visit the Mallee Circuit, commencing about May. The Committee hope soon to station a permanent preacher in this promising circuit. Bro. Swain's duties will consist largely in organising and holding a field until such time as a regular preacher can be left in charge.

The Sunday School Unions of N.S.W., Victoria and New Zealand have agreed to hold examinations this year on "First Principles." It is expected that the other States will fall into line. The lessons will commence on August 6, and suitable leaflets will be published by the Austral Co. A handbook of the First Principles lessons is being prepared by A. R. Main, which will be materially helpful to teachers.

O. A. Carr Green, secretary of the church at Hunter-st., Burnley, has written to say that the church there has not engaged the services of Bro. Pond, nor is it building a chapel. This refers to a paragraph which appeared in our last issue. We may say that what we then wrote is substantially correct. A new chapel is being erected at Burnley, and Bro. Pond's services have been secured in connection with it, but from what Bro. Green says, it does not appear that the Hunter-st. church is associated with this movement.

G. A. Carslake writes: "We have come to West Narrabi from the church at Balaklava, S.A., and are anxious to start meetings. It is a comparatively new district. There are a lot of new settlers here, who I believe would meet and join in with us if you could send along a very energetic man to give us a start. We will do all in our power to help him. The Catholics seem to have possession of the town so far, and we are all anxious on that account to start; and as we have a nice large room, could make a start there."

At a recent meeting of the S.A. Preachers' Association it was decided to invite the officers of all the city and suburban churches to bring their wives and come to Grote-st. to hear discussed plans for co-operation in city evangelisation. On Monday, April 24, over 100 met for this purpose. W. C. Brooker, President of Conference, was in the chair, and after the Secretary, Ira A. Pater-

noster, stated purpose of meeting, A. C. Rankine and C. L. Thurgood spoke. Their addresses were to the point, and spoke of larger vision. The direct outcome of the meeting is that the officers of the churches in and around Adelaide will meet quarterly for the discussion of profitable subjects. Refreshments were provided by the sisters.

J. Inglis Wright, of Dunedin, New Zealand, writes as follows: "I received a letter this morning from Bro. Hadfield. He leaves Bulawayo about June 14, sailing by the White Star s.s. "Africa," which leaves Capetown on June 21, arriving at Sydney on July 21. Bro. Hadfield and family will make Auckland their first port of call in New Zealand, as that is Mrs. Hadfield's home. They should reach there about the end of July. Bro. Hadfield desires me to say that as the White Star boats call at Albany, Adelaide, Melbourne and Sydney, staying a day or two in each place, he will be very glad to give a lecture at any or all of these places if arrangements can be made. His desire is to increase the missionary enthusiasm of the brotherhood."

An enthusiastic farewell meeting was tendered Bro. and Sister H. H. Strutton in the Hindmarsh Church of Christ on Tuesday, April 25. A. C. Rankine, State F.M. President, through illness was unable to be present, so W. C. Brooker, President of the Conference, was in the chair. I. A. Paternoster, on behalf of the State F.M. Committee, presented Bro. and Sister Strutton with about 30 books and a travelling trunk, as a slight token of appreciation of the work done in visiting the S.A. churches. A. Glastonbury, on behalf of the Hindmarsh church, spoke a few words of farewell, while Miss Irene Bice sang a solo. Bro. and Sister Strutton suitably responded. During the evening Bro. Strutton gave an illustrated talk on life and work at Baramati. Greetings were also sent from the meeting to Sisters Terrell and Tilley and the native church.

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### COMING EVENTS.

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

MAY 8.—Annual business meeting, Victorian S.S. Union, Monday evening, May 8, Swanston-st., new hall, 8 o'clock. Important business, as notified last week. 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.—J. Y. Potts, Hon. Sec.

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.

MAY 14.—South Richmond Church Anniversary. Special service, 7 p.m.; W. L. Jones, preacher. Tuesday, 16th inst., tea and public meeting; tea on tables from 5.30; tickets, 6d. Speakers, C. M. Gordon and E. Davis. Soloist, Sister Mrs. Roy Thompson. Recitations, etc. Former members and the brotherhood invited.

### VICTORIAN MISSION FUND.

Churches—Geelong, £8; South Yarra, per Miss Blake, £11/17/4; North Fitzroy, collected by Sisters, per Mrs. Forbes, £7/11/10; Maryborough and Bet Bet, £14/10/-; Bet Bet, per Miss May Paterson, £1/0/9; Drummond, £12/10/-; Terang, 6/6; Northcote, £2/6/9; Conference Fees, Geelong, £1; Warrnambool, 10/-; Prahran, 10/-; Bet Bet, 10/-; Newmarket, £1; North Richmond, £1; Wampoon, 10/-; Williamstown, £1; Montrose, 10/-; Ballarat West, £1; Preston, 10/-; St. Kilda, 10/-; Harcourt, 10/-; Blackburn, 10/-; Brighton, £1; North Carlton, £1; Bayswater, 10/-; Bro. T. R. Morris, £2.

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### N.S.W. HOME MISSION FUND.

From Churches, etc., towards support of their preachers—Belmore, to April 22, £13/10/-; Canley Vale, to March 25, £1/10/-; Rookwood, to April 15, £9/15/-; Erskineville, to Dec. 1, £10; Hamilton, to March 4, £3/5/-; Merewether, to March 25, £6; June, to March 19, £2; Marrar, to Feb. 8, £6/4/-; Isolated members—C. V. Roberts, Temora, 5/-; Bro. and Sister J. F. Roberts, Temora, 12/-; Moree, A. Winter, £5; N. Sydney, to April 16, £12/5/-; Wagga, to March 26, £2. From Churches, per Collectors—Belmore, 11/8; Erskineville, 8/-; Marrar, 10/-; Katoomba, £1; Lismore, 3/-; N. Sydney, £2/17/7; Paddington, 5/-; Petersham, £3/9/-; Sydney, £3/4/11. Conference Contributions from Churches, £8/5/6. Individual Contributions—F. S. Burns, Auburn, 10/-; E.P., Auburn, 10/-; J. Griffiths, Katoomba, £1; Emmore Brother, quarterly instalment, £26; C. S. Jensen, Tamworth, 10/-; Sister T. Kingston, Baan Baa, 10/-; Marrickville Brother, £1; J. Chapple, Sydney, £6; I. L. Flanders, Ulmarra, £1/0/6. Sisters' Conference, 16/-; Annual Offering, W. H. and Sister Morgan, Mirrool, £5/0/6; Mission Thankoffering, Auburn, £2/8/4; Conference Collection, £17/12/4; Sundries, £0 4/11. To April 21, £162/3/3.

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Chas. J. Lea, Treas.

### 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.

Newmarket Church of Christ. Tenders are invited until Wednesday, May 10, for additions to the Christian chapel, Newmarket. Plans and specifications at Mr. Hancock's, 2 Norwood-st., Newmarket. Lowest or any tender not necessarily accepted.—J. Hancock, Secretary.

### BOARD AND RESIDENCE.

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### MARRIAGE.

DOVEY—ANDERSON.—On March 16, at the bride's residence, Ripon-st., Lyttelton, by Mr. Ralph Gebbie, Emma Alice Anderson, late of the Balmain-st. church, Melbourne, to Edward Dovey, of Lyttelton.

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## Obituary.

ABBOTT.—Thomas A. Abbott fell asleep in Christ on April 17, 1911. He was born in London, England, in 1831. He arrived at Port Adelaide in the ship "Glen Huntley," in December, 1849. His father was an architect, and being anxious for his son to learn the practical part of the building trade, he had him apprenticed to a carpenter in the Old Country. On arrival here he worked at the trade for some time, and then entered the Civil Service under the Architect-in-Chief. He was for many years Supervisor of Works, a post he filled till September, 1880, when he resigned in order to practise as an architect at Port Adelaide. Bro. Abbott came of a family that has supplied many prominent civil servants to various States. About three years ago our brother gave up business owing to advancing years, and had since lived quietly at Croydon. He was baptised at Queenstown by W. Moffit, some 10 years ago, transferred his membership to Hindmarsh upon removal, and when the new cause was commenced at Croydon on July 31, 1910, he and his wife became two of the foundation members. He is the first from the church at Croydon to be called to higher service. He was married in 1853, and his widow—Sister Abbott—survives. He has left one son and four daughters, a number of grandchildren and great-grandchildren. His sister, Mrs. E. Harris, of Norwood, is now the sole surviving member of a family of 14. To all of these we offer our sympathy in this time of sorrow. His body was interred in the Woodville Cemetery on April 18, a number of brethren and sisters and friends being present at the service.

"Until we meet again before the throne,  
Clothed in the spotless robe he gives his own,  
Until we know even as we are known—  
Good-night!"

Croydon, S.A.

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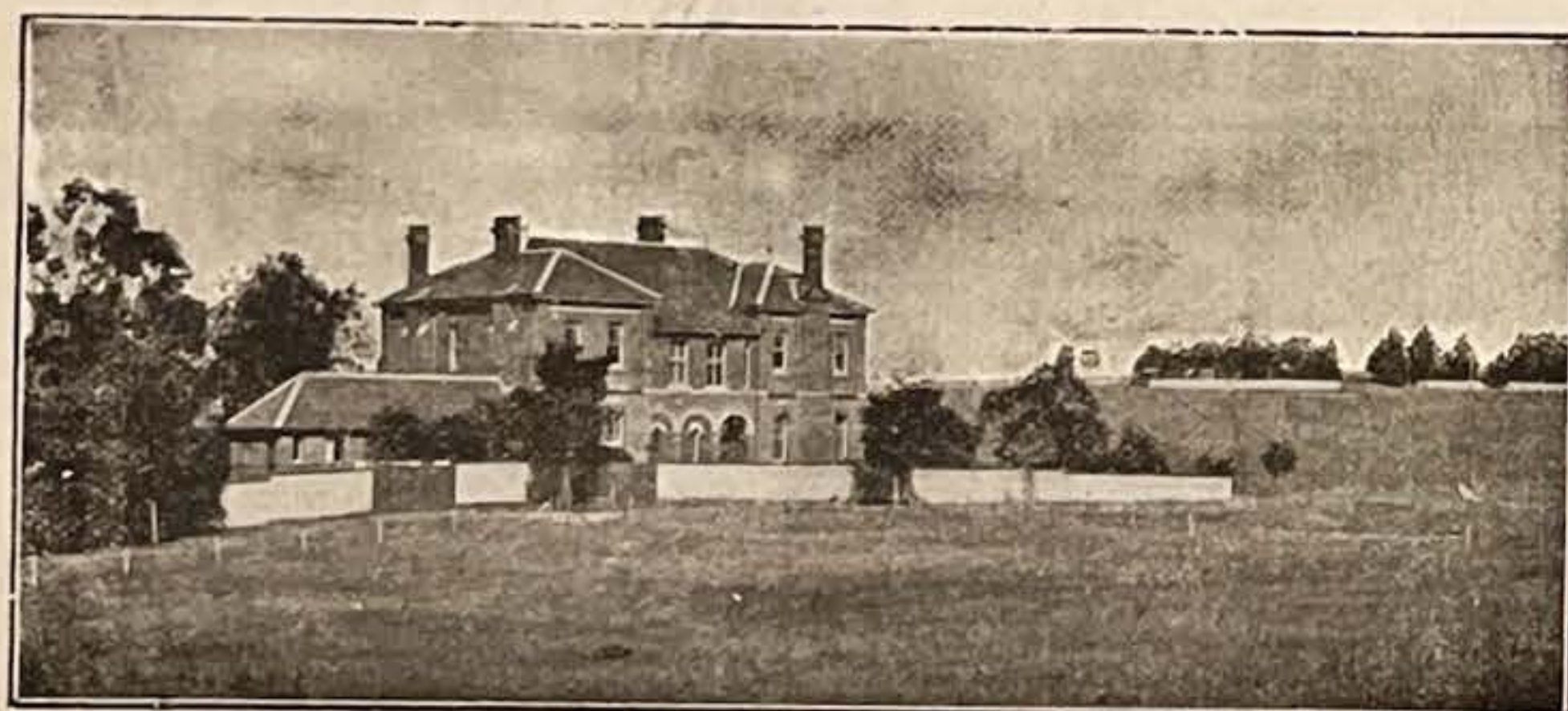
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(Signed) Mrs. ADA TURNER.

83 Crockford Street, Port Melbourne, 4th August, 1908.

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Yours gratefully,

(Signed) MATILDA MUNRO.

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