

THE
Australian Christian

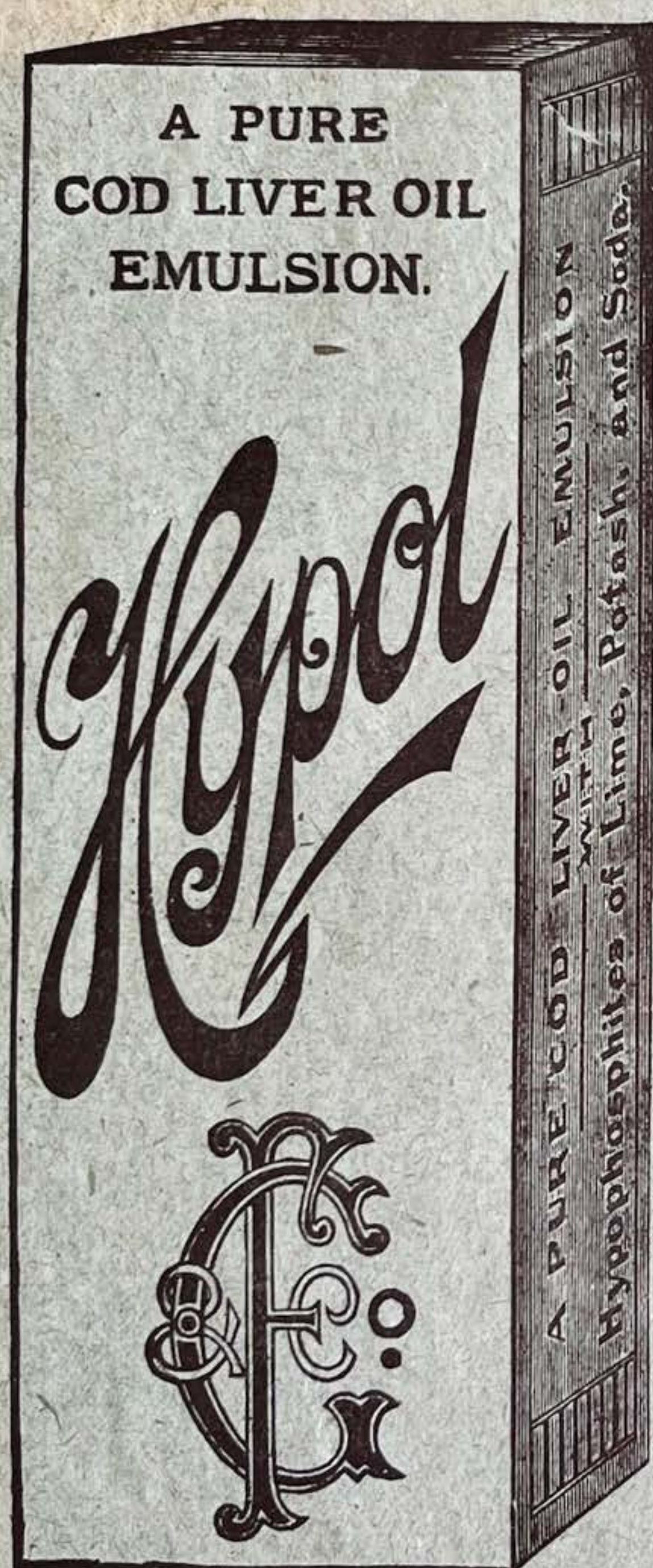
Circulating amongst Churches of Christ in the Australian Commonwealth and New Zealand.

Registered at the General Post Office, Melbourne, for transmission by post as a newspaper.

Vol. XIV. No 26.

THURSDAY, JUNE 29, 1911.

Subscription, 6s. per annum. Single Copy, 1d



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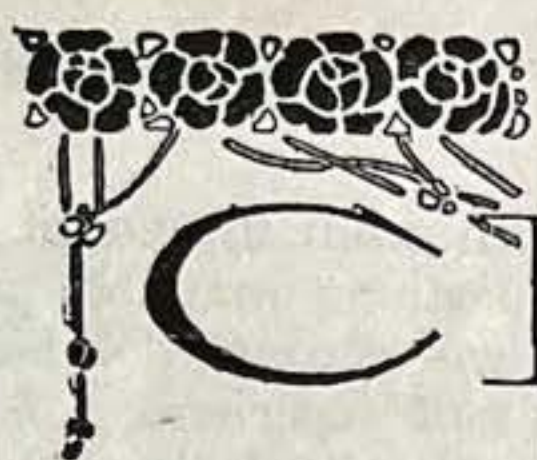
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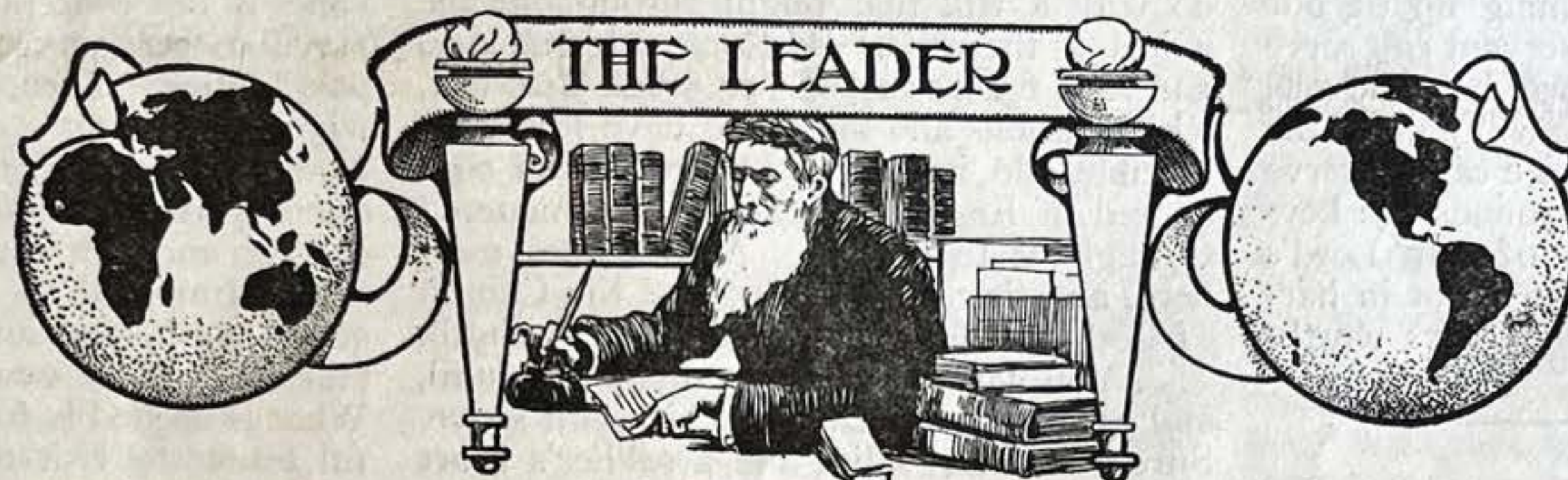
CHRISTIAN



Vol. XIV., No. 26.

Thursday, June 29, 1911.

"No servant can serve two masters; for either he will hate the one, or love the other; or else he will hold to the one and despise the other. Ye cannot serve God and mammon."



The condemnation of Jesus is found in these words: "Ye cannot serve God and mammon." No interpretation of the parable is worth anything that does not square with this unequivocal declaration.

THE MAMMON OF UNRIGHTEOUSNESS.

We have been asked by one of our readers to give as fully as possible an explanation of Luke 16: 9, which, in the Revised Version, reads thus: "And I say unto you, make to yourselves friends by means of the mammon of unrighteousness: that when it shall fail, they may receive you into the eternal tabernacles." In acceding to the request we are quite aware that the parable of the unjust steward, with which this quotation is connected, is one which has given rise to many different interpretations of a more or less unsatisfactory character. Taking the entire parable, with our Lord's comments upon it, just as they stand, it is possible by ignoring certain difficulties, to give a plausible explanation, but it would be an explanation that will not stand strict investigation. The interpretation most generally given to the parable runs something like this: "The steward, however, wanting in fidelity and care, showed great prudence in the use which he made of present opportunities as a means of providing for the future. The believer ought to exhibit similar prudence in using material advantages in this life as a means of providing for the life to come."

Difficulties which confront us.

This interpretation overlooks two very serious difficulties. First, the rather Jesuitical policy of "making friends by means of the mammon of unrighteousness," and second, the making of friends acquired in this way, the persons who will receive us into "everlasting" habitations. There is the further difficulty that the teaching involved is at variance with the succeeding context and with the teaching of Jesus generally. It has been well remarked that "friends acquired in this world by means of mammon and 'everlasting' habitations are two incongruous and irreconcilable things. Moreover, the context in the immediately succeeding verses clearly implies that we should make no friends out of the contempt-

ible mammon." No interpretation, therefore, of "making friends by means of the mammon of unrighteousness" can be satisfactory that is not in agreement with the teaching of Jesus in the immediate context and elsewhere. It is important that we should have a clear idea of what Jesus did teach on this occasion, because of the fact that the passage under consideration has been made to inculcate ideas that are foreign to what he taught. It has been used as a text to make people believe that Jesus holds out the dishonest steward as an example to Christians, who should endeavor to spread the cause of the gospel and the church even by questionable means. Such a thought as this cannot be entertained for a single moment.

The plea of the Jesuits.

To accept the idea is equivalent to accepting the pernicious doctrine that "the end justifies the means." And once entertained as a legitimate principle of action in a given direction, there is no logical reason why it should not be made of general application. To do so, of course, would be to justify the policy pursued by the Jesuits ever since their order was founded. If the principle is a sound one, Protestants have no right to find fault with the Jesuits because they carried it to its logical conclusion. This passage also has been made the grounds for the church accepting "tainted" money. Money acquired by dishonest practices—the proceeds of unscrupulous methods, by which widows and orphans have been robbed and left destitute. The church might just as well, and be equally justified, in accepting some of the booty gained by a burglar who has broken into a bank. The authority of Jesus cannot be claimed for any of these things. On the contrary, these things are denounced by Jesus, and placed under their proper heading. They are done, not in his service, but in the service of mammon. And the condemnation of Jesus is found in these words: "Ye cannot serve God and mammon." No interpretation of

the parable is worth anything that does not square with this unequivocal declaration.

Is the rendering at fault?

It will be objected, of course, that the verse under consideration is found in the New Testament, and that it means something; and that as it stands it seems to convey the idea we have been condemning. We admit that this is so. We also admit that if the rendering in either the Authorised or Revised Version is to stand, we have no satisfactory explanation to offer. We are confronted with the difficulty that the ninth verse is at variance with the context that immediately follows it. It is possible, however, that the renderings given by the two versions do not exactly express the meaning of the original. It must be remembered that we are dealing with a translation about which scholars are not agreed. That the punctuation is not given in the original Greek, but is supplied by the translators. It is possible, therefore, that both translation and punctuation are at fault. If any Greek scholar of recognised eminence can be found who takes this view of the case, it would be sufficient as far as we are concerned. Such an one is found in A. N. Jaunaris, M.A., Ph.D., Lecturer on Post-classical and Modern Greek in the University of St. Andrews. He says: "The whole moral teaching of Jesus, the internal incongruity of the very passage in question, and the context forbid us to accept the current interpretation, 'Make friends by means of the unrighteous mammon'; indeed they suggest the very opposite, 'Make no friends by means of the unrighteous mammon.' Now that opposite or negative sense we obtain by simply discarding the current punctuation of the editors, which is doubly wrong and grievous, and reading the passage interrogatively:—'Shall I say unto you, Make to yourselves friends by means of the mammon of unrighteousness, that, when it hath failed, they may receive you?' In the everlasting tabernacles he that is

faithful in the least thing is faithful also in a great deal," etc.

A harmonious rendering.

The alteration in this rendering, though slight, makes a significant difference in the meaning. It makes harmony where hitherto there was discord. It is in keeping with the teaching of Jesus. It shows the difference between worldly ideas and heavenly principles. It is in keeping with the forceful and unambiguous summing up of our Lord, when he says: "No servant can serve two masters; for either he will hate the one, or love the other; or else he will hold to the one and despise the other. Ye cannot serve God and mammon." This sounds the keynote of the interpretation of our Lord's comments, and anything that is not in harmony with it must be abandoned as worthless.

Editorial Notes.

An Unrighteous Decree.

There is a steadily growing feeling of indignation at the operations of the *Ne Temere* decree of the Pope. When first announced, its practical working was not realised, and comparatively little notice was taken. It was generally felt that the R.C. authorities had a right to express their views on mixed marriages, and there the matter ended for the time. But as it is becoming known that the Holy Church actually regards all such marriages, unless performed by a priest, as invalid and the offspring of such unions illegitimate, a feeling of protest is rising. It is found that Catholics thus married to Protestants are taught they are living in wilful sin, and that their only hope of salvation is to separate from their partners. As a necessary result, much misery has already been caused. Homes are rendered unhappy, and in some cases broken up. The bitterness of sectarian strife in its worst form, is introduced into the family, and the civil law is flouted. It is not surprising, therefore, that in a Protestant community steps are being taken to urge the civil authorities to take such steps as shall protect the rights of those whose homes are being desecrated and whose families are being blighted by this high-handed and unrighteous decree. Various church associations are moving in the matter, at least so far as resolutions are concerned, and we notice that in Adelaide the Council of Churches proposes calling an immense public meeting. When the R.C. Church sets our State marriage laws at defiance, it is time for the public to speak with no uncertain sound.

Rome's Determination to Subjugate.

The *Ne Temere* decree is but one more reminder of the aggressive policy of Romanism. It is determined to rule, and it will be well for Protestants to realise this determination. In this connection it may be

well to quote the well known words of the late Cardinal Manning in an address to his clergy, which, though delivered long since, indicate the unchanging spirit of the Papacy. He said: "It is good for us, reverend brothers, to be here in England. If ever there was a country in which there was much to do, perhaps much to suffer, it is here. I shall not say too much, if I say it is for us to subjugate and subdue, to conquer and to rule, an imperial race. We have to do with a will that reigns throughout the world, as the will of old Rome reigned once, and it is for us to bend or break that will, which nations and kingdoms have found invincible and inflexible. Were heresy conquered in England, it would be conquered throughout the world. All its lines meet here, and therefore in England the Church of God must be gathered in all its strength. . . . You have a great commission to fulfil, and great is the prize for which you strive. Surely a soldier's life and a soldier's heart would choose by intuition this field of England for the warfare of faith." Among the dominions which constitute the mighty Empire of Britain there is none of brighter promise than those beneath the Southern Cross, and here we find Romanism pursuing her unchanging policy of seeking to gain the ascendancy over the lives and consciences of the people. Her fixed, unalterable purpose is "to subjugate and to subdue, to conquer and to rule, an imperial race." If we sit quietly by and allow without even a protest the enforcement of her scandalous *Ne Temere* decree, we are unworthy representatives of national and religious liberty.

Our Bible School Advance.

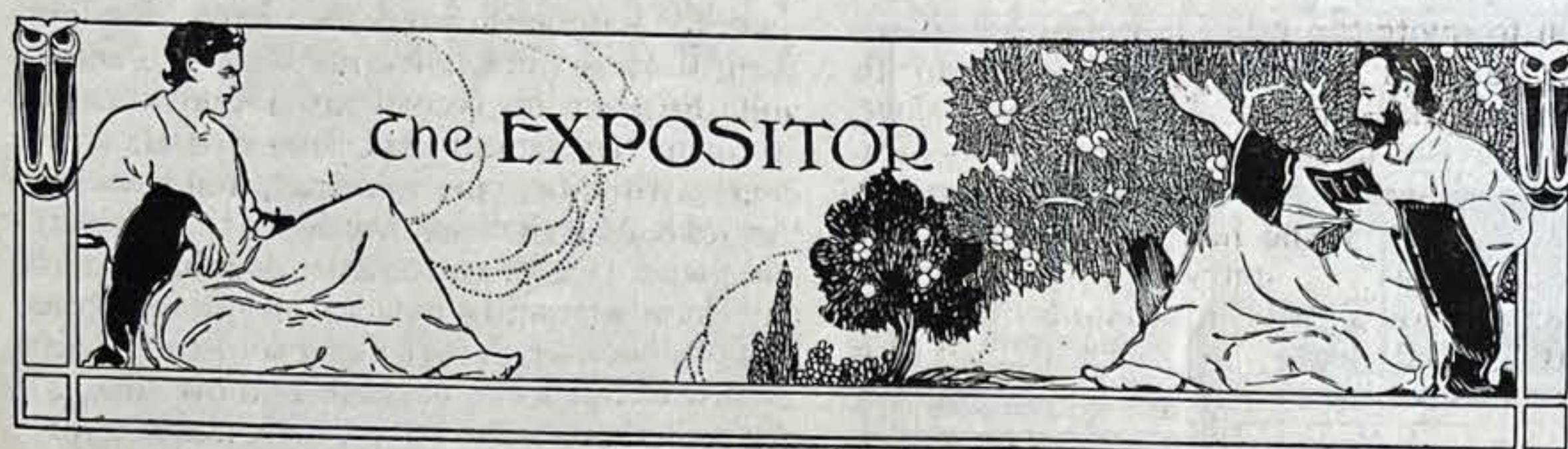
Our New South Wales brethren are to be commended for the forward step they are taking in Bible School work. Unable to secure an evangelist to undertake the work of school organiser in Australia, they have invited one from America. In S.A. the Sunday School Union is proposing to our Unions of the other States to invite W. C. Pearce, one of the world's great Bible School workers. Bro. Pearce is in the front rank of the school experts of the United States. It is to be hoped that the invitation will be sent and accepted. His visit for a few months to Australia and New Zealand would give a great impetus to this simplest, cheapest, and most effective department of gospel work. It is evident that in all the States the brethren are beginning to realise the transcendent importance of the Bible School. If this tendency is developed, the reproach will yet be rolled away of having fewer scholars in our schools than members in our churches. The aim of every church should certainly be, "All the church and as many more in the Bible School." The school is not only the best organisation for the inculcation of the gospel, but should also prove invaluable for the instruction of Christians. In the adult classes opportunities are afforded for the discussion of doctrinal and practical truths and dealing with difficulties which in the very nature of the case cannot be so ade-

quately dealt with from the pulpit or platform. Here questions may be presented and different ideas compared which arise from the hearts and experiences of the students. In short, the general attendance at the school by the membership of our churches would result in almost doubling their efficiency for active service. Our old-time ideas of the purpose of the school as merely an institution for little children, are changing, but there must be yet an immense advance in our conceptions before we are prepared to receive or even to realise all its possibilities. Then, too, our schools, as a whole, are sadly defective in up-to-date methods of work among the children, and our superintendents and teachers, while earnest and self-sacrificing, are too often satisfied to plod on in the old ruts. It requires a physical and mental effort to obtain and retain new ideas and methods. What is needed is for a competent and tactful leader to visit the schools and explain to the workers the latest and most effective methods of work. Articles and handbooks are good, but cannot take the place of the human organiser. Central meetings of teachers in our cities may be very helpful, but many cannot, or think they cannot attend, and the country schools remain untouched. For these reasons we shall be pleased to learn that W. C. Pearce is invited and that in every State a school organiser is appointed. The latter plan must be adopted if any great or rapid advance is to be made.

Devotion Prepares for Duty.

Devotion is not all. Peter wished to stay on the mount of transfiguration, to go back no more to the cold, sin-stricken world below. But no; down at the mountain's base human suffering and sorrow were waiting for the coming of the Healer, and the Master and his disciples must leave the rapture of heavenly communion and hasten down to carry healing and comfort. It is always so. While we enjoy the blessedness of fellowship with God in the closet, there come in at our closed doors, and break upon our ears, the cries of human need and sorrow outside. The truest religious life is one whose devotion gives food and strength for service. The way to spiritual health lies in the paths of consecrated activity. It is related in monastic legends of St. Francesca, that although she was unwearied in her devotions, yet if, during her prayers, she was summoned away by a domestic duty, she would close her book cheerfully, saying that a wife and mother when called upon must quit her God at the altar, to find him in her domestic affairs.—J. R. Miller.

Faith in the unseen and unknown is the solace of the race: the vision of the mind is greater than that of the eye. The nobler faith will be with those who open all the windows of their soul to the light streaming from the inexhaustible source of truth that floods the world.—Milton Reed.



The Church that was Built in a Day.

By E. Carr.

A glorious, beautiful, and perfect structure, for its purpose unsurpassable, thus manifesting the marvellous wisdom of the designer, for it fulfilled every requirement, the material was unique, no tools were used in its construction, and it was built in a day, a day notable in centuries past, and made more notable by this event. All who desire things up to date should be interested in this church of this date, for it antedates all State and sectarian churches. This building was a surprise, and a joy to men, and what angels had desired to look into (1 Pet. 1: 12). It astonished and confounded the human traditional builders of that day, who had opposed, and thought they had overthrown the builder, and to this day it is an object lesson in church building. Those who had the sacred oracles, ought to have understood the intimations therein of the Builder and the building. By not heeding these they lacked faith. The stone of help was to them "a stone of stumbling, and a rock of offence" (Luke 20: 17; Rom. 9: 33). In ignorance and self-will they rejected what became the chief stone in the foundation. "Every house is built by some one, but he who built all things is God." No man could build this much needed church. How, then, was it built? By self-sacrifice; for One descending from glory, said, "Lo, I come, to do thy will, O God." Well knowing the plan, the specifications, the cost, and the worldly need, a wise master builder, he knew that this church must have a solid base (Matt. 24). So in declaring he would build this church, he chose an immovable rock to bear the foundation (Matt. 16). He, unlike the man in Luke 14: 30, counted the cost, and "finished the work given him to do." The church was of his building; he chose his chief employees, carefully instructing them how to build, and what material to use, telling them of the opposition they would meet, and of the malice of their opponents (Luke 11: 49). He prayed for them, and for all co-workers in such church building for all time, promising his continued support.

He gives to the master builders whom he has appointed, authority to act for him, promising them additional power, his instructions being verbal, and his assistants only earthen vessels, he promises to send a mighty helper who would be a remembrancer, and keep them so fully informed that they, and all their co-workers, could be sure that they were keeping to the plan and spec-

ifications, for it was the earnest desire of the Builder that his church should be glorious, and without blemish (Eph. 5: 27). Much more could be cited from the sacred records antedating the building of this church, that manifests its divine origin. The first day of the week commemorates a great event.

This is the day the first ripe sheaf
Before the Lord was laid,
And Christ, first fruit of them that slept,
Was from the dead received.

The birthday of the church.

was also on the first day of the week—a day notable in Israel, and also to Christians—

This is the day the Spirit came
With us on earth to stay;
A Comforter to fill our hearts
With joys that ne'er decay.

On this day the appointed master workmen are gathered with about 100 others. Then the promised heavenly assistance is manifested, so marvellously that many citizens and sojourners in Jerusalem are drawn to them, the sound, the sight, and the speech in the tongues of the countries from which many had come, so astonishes them that they cry, What meaneth this? In reply, a prediction was cited from their own book, of which this was the earnest; then the gospel story and its message was proclaimed, divinely attested, and the work of building begun. There was abundant material; on this chosen day there was some from every known country; but all were not fitted for use, but 3000 who were fashioned and cleansed as specified by the Builder, were as living stones fitly framed together on the authorised foundation, made a spiritual building, a holy temple, an habitation of God in the Spirit (Eph. 2).

At this time God was seeking worshippers, who would worship in spirit and in truth, for this calling of God, this church was established. The worshippers abandoning the sacrifices of the law, that were only a shadow of the present reality, "continued steadfastly in the apostles' teaching and fellowship, in the breaking of bread, and the prayers." A terse description, for other details are given in later records. By the Holy Spirit the apostles taught the whole counsel of God, unity was enjoined, errors were corrected, and wilful depart-

ures from the faith denounced. This church was an object lesson to angels, for through it the manifold wisdom of God is made known to heavenly onlookers (Eph. 3: 10), even the apostles as men doomed to death, were a spectacle to angels and to men (1 Cor. 4: 9) for their faithfulness under every trial.

The glory of creation carried angels to shout for joy, but the aftermath of evil was grievous; but angels rejoice again at this new creation, which, alas! has its evil aftermath of departures and divisions, for which the true remedy is a full return to the counsels of God, and walking in the new and living way.

A question.

Can such a church be built now? Yea, verily, it can, and in a day. What hinders such building? Lack of Scriptural knowledge with the sincere and faithful. This should not prevent any that can read the Word; but prejudice, pride, self-will, self-delusion, and self-welfare, are hindrances. Human creeds and trust deeds based upon them are great obstacles. Many loving and innocent persons are held by long associations, for habit is strong, and many of their leaders are so controlled by it, that while it can be truly said that they manifest largely some Christian characterisation, yet in others they, deceiving others, are themselves deceived.

By what means can the only true church be built? What advice can be given to sincere believers who would be in it? The reply is to seek out the old paths and walk therein. The example at Pentecost, and of all the churches set up by the apostles can be followed. As led by the Holy Spirit the apostles taught spiritual things with spiritual words, words that the Holy Spirit taught them to use, and therefore the best conveyance of God's will. The Holy Spirit is still with the saints, an Advocate, a Comforter, a Helper. The gospel is unchanged, and its message abides, the apostles' doctrine can be known, the same institution can be observed, the same fellowship enjoyed, although the spiritual gifts and the signs and wonders by which the Almighty attested the apostolic utterances, so necessary at the beginning, should be effective now, as the facts of that time. Therefore there is nothing to prevent any church becoming a replica of the first but the human will, for as Jude says, they can build themselves up in holy faith, becoming living stones of the pentecostal pattern, and be fitly framed together on the foundation even as they. If there is a thirst for righteousness, there is plentiful supply obtainable at the fountain. The date of setting up of State and sectarian churches is well known. Of the Church of Christ and of God the day of Pentecost in Jerusalem is the date, and a Christian can truly sing:

This day the Christian church began
Formed by his wondrous grace;
This day the saints in concord meet
To join in prayer and praise.



By R. Harkness.

A paper read at the Preachers' Meeting, Adelaide.

To the preachers assembled in their weekly meeting,—

In order that this subject should be dealt with in an effective manner, I feel that this effort of mine should take the form of a letter addressed to you as a body. It would perhaps not be too much to say that of all the preachers in this State I am the most isolated, and so the personal element must enter in, and if I can convey my feelings and longings and get you to know my surroundings and difficulties, it may be that, above and beyond what I may suggest your united wisdom may devise some practical way of assisting the isolated preachers.

Without doubt there is a good deal to dishearten a preacher in this field, and a good idea can be gained as to the feelings which must fill the breast of the Foreign Missionary, and I can quite understand how they must long for the sympathy and companionship of kindred minds, and how comforting the thought is that they are not forgotten by the brethren in the home lands.

As you know, the scattered nature of the district makes it hard, the long distances make it very difficult to get into personal contact with the people and thus create the proper atmosphere in which effective gospel work may be done.

This is principally a farming community; the people are brought into contact with the works of God in nature, but unfortunately this does not always tend to turn the thoughts of men to God himself, but rather their minds seem to turn earthwards and are of the earth earthy, and seem to rise no higher than the furrows which their ploughs turn up.

Then there is the atmosphere peculiar to this side, which savors of profanity and immorality, and of spirits rather than spirituality. (Of course I do not mean for one moment to say that this is characteristic of all, as there are many bright examples of those who have not bowed the knee to Baal.) This is largely to be accounted for from the fact that many rough characters make for the newly settled districts for the reason that in these parts there is likely to be less restraint. With this brief description, you will understand that a preacher over here needs to be a person something after the type of Ralph Connor's Sky Pilot. With these few introductory remarks I shall now proceed to suggestion.

In the first place, it seems to me that this side has been neglected in the way of visita-

tion by our preachers and prominent members, with the exception of a brief visit by Bro. Horsell (who did not stay over a Sunday) these western shores have been untrodden by the feet of our evangelists, except myself, of course. Our Master sent his disciples out two and two, and we believe there was divine wisdom in the plan. It is not good, I think, nor so effective when the people are left to judge of our plea by the presentation of it by one man. Another brain may, when comprehending local conditions, suggest ways of successful evangelisation which would not occur to the resident preacher.

City preachers and the country.

I would respectfully suggest, then, that some scheme be arranged whereby the stations on the "far flung battle line" should be regularly visited if possible by the other preachers. In regard to this place the benefits would be four-fold.

1. The tired, over-wrought, run-down town preacher would have a rest in one of the finest health resorts in the world.
2. The people generally would get a better grip of our plea.
3. The brotherhood on this side would be built up and strengthened in the faith.
4. And the isolated preacher would be wonderfully helped and encouraged.

Perhaps some of you will say that you have not been asked. Well, herewith I extend to you all a hearty invitation to come over and see how your brethren fare on the so-called West Coast (only don't all come at once). Only let me know, and there will be a bed waiting for you, and if roads permit, a motor to convey you to the different parts of the district.

If any of you are fond of fishing, you might find pleasure and recreation in dragging the scaly schnapper and the wily whiting from the waters of the Bay, remembering of course that first and foremost we are called to be fishers of men.

Another suggestion is that the account of the monthly preachers' meeting might be reported more fully in the CHRISTIAN. To know more of what you have been discussing would help us to catch the spirit of fraternity, and gain some of the inspiration which these meetings engender. I would also like to say what pleasure is obtained by the receiving of letters in this far-away spot, where the mail only comes twice a

week. Lately, however, we have been getting three a week, which is better. I would like to place on record my appreciation of the cheerful letters that Bro. Horsell wrote to me while he was Secretary, and now that Bro. D. A. Ewers has taken up the secretarial pen, I rejoice to see a letter addressed in his handwriting; not, let me assure you, simply because those letters sometimes contain a cheque, but because I know that, although there may be a considerable growl about his own work, there is sure to be some condensed news of the work generally, and a note of encouragement for me.

This, then, brethren, might be taken as a general hint, if any time should hang heavily on your hands at any time; well, you know what to do.

Another thought is that as our numbers throughout the State are steadily increasing we find that in the churches among the members there is emigration as well as immigration, and that while the numbers of the town churches are augmented by additions from the country, there are also the few who are making for the land and the newly settled places.

It is one of the greatest encouragements to the isolated preacher to find that some of the new comers to the district are of the brotherhood. One of our greatest encouragements lately here in Tumby Bay has been the advent of Bro. A. Williams and his wife from the Norwood church, a young brother who promises to be of great assistance to us here. If when you hear of any of the members going out you could persuade them to turn their faces to where there is a church established, or at any rate within striking distance, it would prevent some leakage and make the work move on faster. For instance, if I had a brother blacksmith and two or three brother farmers, I think I could place them where they would be a great help to us. Don't grudge the out-back places a few members, but rejoice in the fact that the isolated preacher has received a great encouragement.

And lastly, brethren, like the Apostle Paul, we would ask you to pray for us, that God would open unto us a door of utterance to speak the mystery of Christ, that we may make it manifest as we ought to speak, and that we might fearlessly use the weapons of our faith which are mighty before God to the pulling down of the strongholds of Satan and of sin.

There are no friendships equal to those formed in Christian service. This service brings out the best that is in a man and shows him in his most lovable aspects. If you are lonely, join a church and enter heartily into its activities. If you are in a strange place, take your letter to some church. The church is the world's greatest fraternal society. Its phrase, "the fatherhood of God and the brotherhood of men," is no mere phrase. The closer we get to God, the closer we get to one another.—*Dr. Amos R. Wells.*

CHRISTIAN CULTURE.

[A paper prepared by Miss Dudley and read by Miss Valencia Kingsbury at the New South Wales Sisters' Conference.]

The cultured Christian is simply the one in whom the graces of God's Holy Spirit have obtained supremacy, and who has learned by daily practice to manifest or reflect in a measure at least the character of Christ.

Culture and refinement, from a secular standpoint, we always admire. The improved and enlightened mind gives the possessor a power and influence which those less informed are not privileged to enjoy. The sculptured and polished marble or stone is far more attractive than when in its rough unhewn state.

But such an education is not within the reach of all, and in this fact we recognise the wise and gracious plan of God in seeking to redeem fallen man. The culture that is highest and best it is possible for all to acquire; also the wonderful adaptability of the remedy to the human mind has the divine stamp upon it.

Cultured Christians.

We can all be cultured Christians. Every soul who has learned of God's love and had a vision of the Christ can by humble obedience to his will mount up step by step to the holiness without which we cannot see the Lord.

It may be that according to the time and energy spent in the pursuit of the things found in the broad path to the filling of the soil of our hearts with weeds and rubbish, will the tilling and preparing be needed to bring back in some little measure the image we have been made in. Some more fully realise the costly nature of the treasure found, and are more ready to sell all they have that this wonderful gift, of which our bodies are the temple, may bring sooner into subjection the mind and will to the law of God. There is a danger, too, that we may trifle with this precious trust, and be much hindered on the way. The enemy of our souls is ever on the alert to trip those who are unwary. There is not time to turn aside and lift the golden balls of worldly pleasure or other temptations that come in our way, and which break in the touching, leaving us in a state of relapse, and less able to bear the next assault.

We must keep onward and upward, for we are not going to heaven on flowery beds of ease, for there is rough, hard fighting to be done, and it is no sign of grace that we are not tempted and tried. As our aims are high, and our standard, "Be ye holy, for I am holy," then the powers of darkness will be ranged against us, and we will need to watch, as well as pray.

Paul says, "Glorify God in your body, which is the temple of the Holy Spirit"; that is, in the use of our bodies, do we remember they are not our own? We should keep them pure and healthy as far as in us lies. A little more of the example of the youths in the court of Nebuchadnezzar might be good for some of us. Our hands must be trained to their right use.



Hebron, with the Mosque over the Cave of Machpelah.

The Psalmist says, "Who shall ascend into the hill of the Lord, or who shall stand in his holy place? They that have clean hands and a pure heart."

We often sing, "Take my hands and let them move at the impulse of thy love." How near to this beautiful sentiment do we get in daily practice?

If we use our hands for Jesus, simple acts and daily tasks are transformed into holy service. It is not necessary that we be employed in some definitely religious work, but just faithfully performing the task that lies nearest, in whatever sphere of life it may be.

Jesus taught the world that it is not the office, but the faithfulness in it, which measures the true greatness of man.

Our hands should be found doing kindly deeds for those around. We might manage to leave some of the unnecessary work in our homes that a little time may be left for some service to a friend, some act of love to

the poor or suffering, or perhaps that we have a little quiet time alone with God. It is difficult in this busy rushing world to "take time to be holy."

Then we are told to keep our feet from every evil way. Keep them from going where the world is paramount, and the Master's name cannot be mentioned; not bent on pleasure on the Lord's day, but on improving the time by carrying the message of a Saviour's love to some one, either by word or deed, in the way that Jesus would go, weary it may be often, but amply rewarded by the Saviour's smile of approval.

"How beautiful are the feet of them that bring glad tidings of good things."

With weary human feet, he day by day
Once trod this earth to work his acts of love,
And every step is chronicled above
His servants take to follow in his way.

Then our tongues must be cultured for Christ. "Who is wise, let him show out of a good conversation his works with meekness and wisdom." Perhaps this is the hardest of all, to speak always for Jesus, to guard our thoughts lest we betray our Master with our tongues. Let us be careful of the unkind word; never whisper an evil thing of another; we know not where it may end. Words once spoken can never be gotten back again. We need often to pray, "Lord, keep the door of our lips." Too often when Christians meet, Christ is not the principal theme. Indeed, we rarely hear his name mentioned, and yet that which we love most should naturally fill our thoughts and find vent in our words. "Be ye holy in conversation." Our thoughts, too, we must watch, bringing into captivity every thought. What a man thinketh, so is he. Our thoughts then want to be on that which is purest and best.

Entirely for Jesus.

We should be all and entirely for Jesus. Yield yourselves unto God, and your members as instruments of righteousness unto him, says the apostle.

Character is built up by slow degrees, and we are told that it is hourly changing for better or for worse, according to the images that flit across it. How essential, then, that we live under good influences.

A few ignorant fishermen were admitted to the inner circle of the friendship of Jesus. Gradually they became like him. They were found going about doing good, and the verdict of the world was, "They have been with Jesus." Then if we would become like Christ we must make him our constant companion; be more under his influence than under any other influence. Loving him, we will reflect as in a mirror the character of the Lord, and so be changed into the same image.

In this world it is not what we *take* up, but what we *give* up, that makes us rich.

A Striking Analysis of the Book of Books.

By the late Mr. Huntington.

A nation must be truly blessed if it were governed by no other laws than those of this blessed book. It is so complete a system that nothing can be added to or taken from it; it contains everything needful to be known or done; it affords a copy for a king (Deut. 17: 18) and a rule for a subject; it gives instruction and counsel to a senate, authority and direction for a magistrate; it cautions a witness, requires an impartial verdict of a jury, and furnishes the judge with his sentence; it sets the husband as lord of the household, and the wife as mistress of the table—tells him how to rule, and her how to manage.

It entails honor to parents, and enjoins obedience to children; it prescribes and limits the sway of the sovereign, the rule of the ruler, and authority of the master; commands the subjects to honor, and the servants to obey; and promises the blessing and protection of its Author to all who walk by its rules. It gives directions for weddings and burials; it promises food and raiment, and limits the use of both; it points out an eternal Guardian to the departing husband and father, tells him with whom to leave his fatherless children and in whom his widow is to trust (Jer. 49: 11), and promises a father to the former and a husband to the latter. It teaches a man how to set his house in order and how to make his will; it appoints a dowry for a wife, and entails the right of his first-born, and shows how the young branches shall be left.

It defends the right of all, and reveals every defrauder, over-reacher, and oppressor. It is the first book, the best book, and the oldest book in the world. It contains the choicest matter, gives the best instruction, and affords the greatest pleasure and satisfaction that ever was revealed. It contains the best laws and profoundest mysteries that ever were penned. It brings the best of tidings, and affords the best of comfort to the enquiring and disconsolate. It exhibits life and immortality, and shows the way to everlasting glory. It is a brief recital of all that is past, and a certain prediction of all that is to come. It settles all matters in debate, resolves all doubts, and eases the mind and conscience of all their scruples.

It reveals the only living and true God, shows the way to him, and sets aside all other gods, and describes the vanity of them. In short, it is a book of laws, to show right and wrong; a book of wisdom, that condemns all folly and makes the foolish wise; a book of truth, that detects all lies and confutes all errors; and a book of life, that shows the way from everlasting death. It is the most compendious book in all the world, the most authentic and the most entertaining history that ever was published; it contains the most early antiquities, strange events, wonderful occur-

rences, heroic deeds, unparalleled wars. It describes the celestial, terrestrial, and infernal regions. It will instruct the most accomplished mechanic and the profoundest artist; it will teach the best rhetorician, and exercise every power of the most skilful arithmetician (Rev. 13: 18), puzzle the wisest anatomist and exercise the nicest critic. It corrects the wise philosopher, guides the wise astronomer; it exposes the subtle sophist, and makes diviners mad. It is a complete code of laws, a perfect body of divinity, an unequalled narrative; a book of lives, a book of travels, a book of voyages. It is the best covenant that was ever agreed on, the best deed that ever was produced, the best will that ever was made, and the best testament that ever was signed. To understand it is to be wise indeed; to be ignorant of it is to be destitute of wisdom. It is the king's best copy, the magistrate's best rule, the housewife's best guide, the servant's best directory, and the young man's best companion.

It is the schoolboy's spelling-book and the learned man's masterpiece; it contains a choice grammar for a novice and a profound treatise for a sage; it is the ignorant man's directory. It affords knowledge of witty inventions for the ingenious and dark sayings for the grave, and it is its own interpreter. It encourages the wise, the warrior, the racer, and the overcomer, and promises an eternal reward to the conqueror. And that which crowns all is that the Author is without partiality and without hypocrisy—"in whom is no variableness nor shadow of a turning."

Correspondence.

THE QUESTION OF LEAKAGE.

To the Editor.

Sir,—The one most unsatisfactory item in the Conference statistics is the very serious leakage in the membership. Unfortunately this is the chronic state of affairs. Thus reads an article in the Editorial Notes' column of a recent CHRISTIAN, under the heading, "An Unsatisfactory Item." It is unfortunate we have to admit the above statement. And it is to be equally regretted that the problem, "How to Stop the Leakage" cannot be solved.

"Each one gain one"; "Each one keep one" are very excellent mottoes. But I think we might go a grade higher, and say, "Each one teach one." To my mind it appears that insufficient and very often inefficient teaching may be largely responsible for this leakage. What is needed most is that converts be first thoroughly grounded in the principles of religion, and made to know what conversion means, and what is expected in after life. Particularly so should this be the case with very young people. It is not wise when young people and S.S. scholars decide for Christ to immediately rush into the baptismal water before being satisfied that they understand thoroughly the nature of the act. I should say a preparatory class, where special teaching could be given before baptism, would be the right thing. And if all conditions were not satisfactory it could be remedied, and only fit subjects

taken through the ordinance of baptism. If the rooting is good, the growth and stability is assured. Probably some will say, Where is your authority for this attitude? When Scripture says, "If thou believest with all thy heart, thou mayest"? Yes, but the Apostle James said, the devils also believe and tremble. My authority is the dictates of a righteous conscience.

Something more than a mere belief or a bare acknowledgment is needed. What is most necessary is a deep realisation and a true possession—not merely a profession. A dry sinner is no disgrace to a church because he has no part in it. But a wet one is, and it is this sort that brings the church into disrepute in the eyes of the observant public.

Then out of justice to the church and those concerned, it would be well to give the matter of teaching *before* baptism more prominence, rather than put the cart before the horse, as is often the case by baptising first and teaching afterwards. Adopt then a closer and more rigid form of instruction, and we go far to checking this deplorable leakage. Many are apt to count the good done, by the number of heads. God forbid that any should count or make numbers a basis of greatness. Better have only a few additions and them remain faithful, than a host, who in a short time are like chaff before the wind. Apart from this there is another cause operating, that is largely responsible for this leakage, and it is a lack of unity and brotherly love. Uncivility and discourtesy among church members are largely responsible for many leaving the church, and are also responsible for preventing many from coming into it. This should not be. There are many other preachers, if they speak their mind, can endorse that statement. While the preacher is laboring to keep members in the bonds of peace and unity, there are individuals bent on sowing seeds of discord and scattering the flock. Jas. 4: 8 should be read by any of this temperament.

Start right, keep right, work right, love right and much will be done to remove this unsatisfactory item.—W. Waters, Zillmere, Q.

International Hymn.

(Tune, America; or God Save the King.)

Two empires by the sea,
Two nations great and free,
One anthem raise.
One tongue, one faith, we claim,
One God, whose glorious name
We love and praise.

What deeds our fathers wrought,
What battles we have fought,
Let fame record.
Now, vengeful passion, cease,
Come, victories of peace;
Nor hate nor prides caprice
Unsheath the sword.

Though deep the sea and wide,
'Twixt realm and realm, its tide
Binds strand to strand.
So be the gulf between
Grey coasts and islands green,
With bonds of peace serene
And friendship spanned.

Now, may the God above
Guard the dear lands we love,
Both East and West
Let love more fervent glow,
As peaceful ages go,
And strength yet stronger grow,
Blessing and blest.—George Huntington.

Mission Notes.

VICTORIAN HOME MISSIONS.

By M. McLellan.

Bro. Uren has accepted an engagement to labor with the churches in the Mallee Circuit. He expects to start on July 9. The circuit is providing a turnout for the use of the preacher.

The churches at Horsham and Polkemmott are anxious to secure an evangelist. The churches are in good condition and are ready for aggressive work. The right man will have a bright future.

The Organising Secretary has recently been visiting the following churches—Horsham, Polkemmott, Stawell, Fairfield Park, and Malvern. He will commence a four nights' mission at Waragul on July 2, with Bro. Gordon Goodwin, and a ten days' mission at Collingwood on July 9 with Bro. Larsen.

Bro. Swain has been doing good work in the Mallee. He expects soon to return to the city, and will then proceed to Colac, and also help at Warrnambool and Terang.

N.S.W. HOME MISSION NOTES.

By A. E. Illingworth.

Reports for the month of May show additions as follows:—Auburn, 4; Belmore, 1; Hamilton, 2; Rookwood, 9; Wagga, 2. Total, 18. Three of these were formerly immersed, the remainder were by faith and baptism.

Auburn church and Bro. F. Collins report good progress. Gospel meetings are very large.

Belmore and North Sydney churches have now taken over the responsibility of their own preachers. They receive small subsidies from the Committee.

Erskineville church and Bro. J. Clydesdale are trying hard to raise their purchase money for the allotment of land, £350. They still need about £50. Brethren, help them.

Richmond River prospects are brighter than they have ever been. The arrival of Bro. C. T. G. Rose and W. A. Strongman and T. Hagger has given a strong incentive to the members to go forward.

Narrabri presents a good opening, for the local members there have decided to organise themselves into a church. They want a mission, and also a young man to follow up the work. This field ought to be entered at once.

Inverell-Moree circuit is to be given the help of another man as soon as a young man can be secured.

Hamilton-Merewether circuit shows fine opportunities for aggressive movements. At Hamilton a splendid block of land has been secured in a good position, on easy terms. The local members will put up a chapel if they can get a loan of money on reasonable terms. The Committee are thinking of enlarging the circuit to take in Wallsend and Plattsburg, where we have members and can get a hall. When men and money are forthcoming, this will be done.

General Eynagelists.—There is a likelihood that a brother will be secured to conduct some missions in a few months' time. An offer has been sent to a suitable worker. A plan for district missions and district rallies is being considered, and will be discussed at next meeting. A Workers and Collectors' Conference and social is fixed for July 25. This will be held in the City Temple, at the President's invitation.

The receipts from April 22 to June 19 inclusive were £243/17/5, and the expenditure £309/13/5. The debit balance has thus grown during the past two months from £149/2/4 to £214/18/4.

Brethren, we must bring it down at once. Let there be no delay. Will those who kindly made promises at Conference, if possible, try and send in the cash now.

Friends of Home Missions, we look to you to assist us to keep the good work going on. The fields are white unto harvest. Let regular and irregular subscribers now send the funds along to A. E. Illingworth, Hon. Organising Secretary, 67 Denison-st., Woollahra, N.S.W., or telephone to

504 Edgecliff, and he will call for the cheque if more convenient. Let us keep pace with the progress of our great State.

THE OAMARU MISSION.

Though somewhat late, and though your readers have received information from other sources on this subject, I feel that I want to say something concerning the splendid mission recently conducted in our midst by Bro. Harward and Binney. About the end of the third week I was called away, through the illness of my brother, and consequently was not able to be with the missionaries during the closing weeks.

The mission must not be judged by the numbers brought to Christ, though who can tell what the conversion of thirty precious souls may mean to the kingdom of God? Among these thirty were men and women, boys and girls, who in the days to come ought to prove of great strength to the cause of Christ in this place. One of the men had been conductor of the Roman Catholic choir, though he himself was not a Catholic, and in addition to this had earned a good deal of money supplying music for balls, etc. All these things he immediately relinquished that he might follow the Nazarene. Such victories of the cross tell us that the gospel is still God's power unto salvation.

The success of a mission cannot be judged by the excitement present during its progress; the church must be visited a few months later to learn the real facts. So far as Oamaru in concerned the Harward-Binney mission has wonderfully stood this hard test. In the first place, our own people have been greatly strengthened. The morning services and the prayer meetings are better attended than before the mission. Then a number of strangers have been attracted to the services, and these continue to come. Splendid crowds attend our Sunday evening meetings, and now that we have our beautiful new building to accommodate them, we expect to go on reaping from the seed so faithfully sown by the missionaries.

Another test of a good mission may be summed up in the question, "Are the converts standing true?" I am glad to be able to say that so far they all have their faces Zionward, and all seem determined to continue in the good way.

The preaching of Bro. Harward was faithful and true. The Word of God was exalted in every sermon, and Jesus Christ was faithfully revealed as the only Saviour of men. Of course there was opposition, there was misrepresentation, there were some unkind things said; but we have tried to remember that he who was reviled, reviled not again, and that the only way to commend whatever truth the Lord has entrusted to us is to reveal in all our words and actions the spirit of our Master.

This letter would not be complete without a word or two concerning Bro. Binney. In his sweet singing of the gospel story, his Christlike spirit, his devotion to the cause of the Saviour, Bro. Binney won the hearts of all. These two servants of God work together in beautiful harmony, and undoubtedly the Lord will greatly use them in the days to come.—T. H. Mathieson.

RICHMOND-TWEED RIVERS DISTRICT NOTES.

There are five organised churches in this district—Tyalgum, Bangalow, Lismore, Bungawalbyn and Casino.

Lismore has three outstations, conducting meetings at Bexhill, Kerrong, and Dunoon. The latter is a mission to the aborigines.

Tyalgum is trying to secure land for a chapel—this is splendid, as so far there is no church building in the little town, and no other Protestant body which holds Sunday services.

Bangalow and Casino are also beginning to talk church house.

Bungawalbyn and Lismore have chapels.

Bungawalbyn is the mother church, and Lismore is the eldest daughter; the latter will be 27 years old next month. The anniversary tea has been fixed for July 19.

Horses are being secured for the three evangelists in the district: Bros. Rose, Strongman and Hagger. The Secretary has received 2/6 from "E.P." for this purpose.

The experiences of Bro. Rose in learning to row across the river, and to ride a bicycle were very amusing—to the spectators; however, he has about conquered both.

Bro. Strongman will be able to tell some "snake yarns" at the next N.S.W. Conference.

Splendid prospects are ahead of us, but the work has only just begun. Will all the brethren in the district please send a regular contribution for district evangelisation, so that the State Committee can be relieved of part of the subsidy, and another evangelist can be engaged? Send to T. Delzoppo, Bridge-st., North Lismore, who is treasurer.—T.H.

ACKNOWLEDGMENTS.

VICTORIAN MISSION FUND.

Churches—Box Hill, thankoffering, £5; Waragul, £2; Colac, £7; Terang, 9/6; Castlemaine, £12; Polkemmott, per Sister Macdonald, 14/-; Doncaster, special collection, £11/4/-; Mystic Park, 10/-; Drummond, £11/18/9; Kaniva, £32/10/-; Bordertown, £15; Lillimur, £9/10/-.

M. McLellan, Sec., W. C. Craigie, Treas.,
263 Lit. Collins-st., 263 Lit. Collins-st.,

NEW SOUTH WALES H.M. FUND.

From churches towards support of their preachers—Auburn, temporary preacher, £6; Belmore, to June 3, £9; Canley Vale, to May 20, £6. Erskineville, to Feb. 2, £17/10/-; Hamilton, to April 29, £6; June, to June 11, £6; Merewether, to May 20, £12; North Sydney, to June 6, £12/5/-; Rookwood, to May 13, £6/10/-; Wagga, to May 28, £5. From churches per collectors—Auburn, £2/11/6; Belmore, 16/7; Erskineville, 11/-; Enmore, £5/6/-; Inverell, £1; Mosman, £3/11/10; Marrickville, £2/16/7; Merewether, 10/6; Paddington, £3/10/6; Petersham, £2/12/-; Rookwood, £1/2/6; Sydney, £3/2/5. Individual contributions—Bro. J. Wade, Auburn, 6/-; E.P., Auburn, 12/6; Enmore Bro., instalment, £26; Bro. and Sister Woollams, Enmore, 2/6; Bro. and Sister J. Hindle, £45; R. T. Wilson, Yerranderie, 3/6; F. Marchment, Wauchope, £1; S. G. Goddard, Hamilton, £1; Sister Miss Kingston, Baan Baa, 5/-; R. Kingston, Baan Baa, 5/-; H. Browne, Hay, £1; Bro. and Sister Hagger, Marrickville, 10/6; Sister Livingstone, senr., Merewether, birthday, 5/6; Sister Mrs. Hall, Sydney, £1; Sister Miss Hall, Sydney, £1; E. J. Mowsar, Marrar, £10. Conference contributions—Sydney, £1; Taree, 10/-; Wingham, 5/-. Sisters' Conference, £6/16/9; Mulwala Fellowship, 1/6; Rookwood Thankoffering, £4/15/6; T. Hagger, Farewell offering, £6/8/3; Sundries, £21/13/6. To June 19, £243/17/5.

45 Park-st., Sydney. Chas. J. Lea, Treas.

TO LET.

Comfortable Furnished Apartments; also Cottages (furnished) to let. Apply Mrs. E. Stewart, "Sunnyside," Arkaringa Crescent, Black Rock.



Now.

July 2nd is the
great offering day
for Missions.



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

A Mohammedan Festival.

Some weeks ago the Mohammedans prepared "Tabuts" for their festival. This festival is kept up in memory of Hussen and Hassen, who lost their lives while fighting with the Mongols. These tabuts or carriages for placing the bier in are made of fine bamboo and covered with various colored papers. Some are about eight feet square at the foundation, and quite forty feet high. They get narrower as they go up and have a shaped dome on top. In Baramati sixteen tabuts were made. They are certainly very gorgeous. Some had glass here and there; this with the gold and colored papers dazzled one's eyes in the sunlight. For days small companies of men and boys dressed very dramatically paraded the streets collecting money. One Wednesday night the tabuts which were borne by men and a great procession crossed the river and marched to old Baramati. This was supposed to be an act of respect to the place which was the first part of this now flourishing town. What excitement there was on the Thursday, what weird music and beating of tom-toms. With what pomp they marched along the streets and about nine o'clock most of the tabuts were consigned to the depths of the river. I was told 300 Mohammedans resided in Baramati. One is full of thankfulness that each time their homes are visited there are open doors. Many of the Mohammedan women understand Marathi. At the class of Mohammedan children I give the lesson in Marathi, and we sing the hymn in Hindi. How lustily the children sing. Pray that they may come to know Jesus Christ as the Son of God, their Saviour. One dear old Mohammedan bai repeats Scripture after me and wags her head as if she is really enjoying it. How one yearns that the light may stream into these dark hearts. —Rosa Tilley, Baramati, India.

A Pentecost Picnic.

A picnic we intended holding at Narua last Wednesday was an absolute failure. We left here in high spirits on Monday morning, had meetings and slept the night at Ranwady; next morning we ran along to Batnapnee and secured the launch in the mouth of the river and then made for the bush. Before we had climbed the first hill rain descended in torrents. As Mrs. Filmer, a wee native baby, and six women were present, and we could not get a footing in the mud and slush, we turned back to Batnapnee for the night. The drenching we all received was the cause of coughs, colds and fever, so we ran straight for home. Mrs. Filmer, the baby, and one woman are now pretty ill over it.

I think that the hurricane season is over for this year. The barometer revived from its depression of two or three months' duration. Love from both to all.—Frank G. Filmer, Pentecost, April 7, 1911.

A Final Word.

CHRIST

is Lord of all, and twenty thousand disciples of Christ in Australia have found him to be their all in all. Knowing Christ is precious to ourselves, and what he can do for all men, we thirst to see all spiritualised and made new creatures in Christ Jesus, to send them that which will raise them in character, and make them full men completed in Christ. It

DEPENDS

on us as to whether the command of Christ will be obeyed, and others will be brought into a knowledge of the truth. Christ still speaks as of yore, "Go ye into all the world." This command should lie on the conscience of the church as a whole. The command has been given to be obeyed. It is operative until it is repealed. The execution of it is not optional but obligatory. Think of it.

ON

us is placed the responsibility and privilege of bringing a sin stricken world to the feet of Calvary's cross-crowned summit. Angels may well envy our position as soul-winners and fellow-workers with God for the evangelisation of the world. Some have felt the call of God so strongly, that they have gone forth to labor in the regions beyond. Beloved fellow disciple, what are

YOU

doing to assist? The first Lord's day in July presents to the whole church the opportunity of giving to assist in the great work. Need we remind you of the striking words of Paul. "The Lord loveth a cheerful giver." The giving is to be spontaneous, free, entirely without sorrow, for the Greek word translated "cheerful" should be rendered with "hilarity," and

ON

our annual offering day, with joyful "hilarious" spirit, let us lay our gifts on the altar, and receive the blessing of him who has said, "It is more blessed to give than to receive." We ask this year for £3300. God asks for it, and the heathen's call is strong and loud and long. Will we not respond by a record offering on

JULY 2, 1911.

"Christ for the world we sing,
The world to Christ we bring,
With loving zeal;
The poor, and them that mourn,
The faint and overborne,
Sin-sick and sorrow-worn,
Whom Christ doth heal."

"From a Child Thou Hast Known."

That church which sees visions of a world won for Christ, and Christendom led back to apostolic paths, must necessarily educate the children under her care in Foreign Mission work.

For three great outstanding reasons:—

First. Because this teaching touches a chord of sympathy and godly compassion rarely touched by other means.

Maybe "distance lends enchantment to the view." However, it is proven from experience that the deep tender springs of compassionate love for fallen man are touched in children, as they hear the awful condition of the poor degraded heathen children described. This essential moral quality is rarely developed by stories of sin and misery in our own land and at our doors. Contrast is a powerful persuader.

Second. Because this teaching helps to develop a Christlike spirit of giving.

Until they are in church membership, we do not take money from the children for the support of our Foreign Missionaries, but we can and ought to collect from all children something for benevolent and philanthropic work. My own earliest recollections of a Bible School (Anglican), is that of the minister entering the class room frequently, and reading to the scholars a letter (often quaint and pathetic) received from a little black boy (the letter translated by the missionary), who was being educated and kept by the pennies we children contributed. And that early teaching has made me a missionary and enthusiast all my life.

Third. Because we want workers for the Foreign fields from among the children.

Where a child shows an aptitude for any particular study or profession, parents generally will do all in their power to encourage that liking,—but let the child express a desire to be a "missionary," and at once the desire is said to be absurd, "silly," "unnatural," etc., and the child told not to think of such things until grown up. Why? God-given desires need cultivation, and, any how, the ideal missionary is one who has been so trained from infancy. Let the children know of this work, and early make their choice, until, like the little church at Bolenge, one tenth of all our church membership will volunteer for missionary work at home or abroad. May the F.M. special number hasten this glorious day.—John W. Parslow.

A Touching Extract from a Letter.

"I have cause to thank God that he placed me in a country where I could hear of him and learn to know him. If you could only see the sad sight. It is heart-breaking. If I could portray the picture of evil in half its blackness it would make me feel that I had done a little towards awakening my brethren and sisters.—Edith Terrell."

In the Realm of the Bible School.

MANASSEH'S WICKEDNESS AND REPENTANCE.

Sunday School Lesson for July 16.

2 Chron. 33: 1-20.

A. R. MAIN, B.A.

"We have Abraham to our father," the wicked Jews were apt to say. They seemed to think that all the goodness of Father Abraham must appear in his descendants. Our lesson to-day forbids the thought of a hereditary goodness. You cannot judge a man's character by his father. Wicked Manasseh was the son of good Hezekiah. It is difficult to see why Manasseh was so led astray. He came to the throne at the age of twelve. We may believe then that he had not the example of Hezekiah at his best, for that good king proved weakest at the end of his reign. Manasseh may have been brought up in the harem; if so, it was not a good preparation for his kingly work. The young king may, like Rehoboam (1 Kings 12: 10-14) have been led astray by the advice of young men, boon companions. Until 18, he must have been under counsellors, who may have been wicked men. Certain it is, he did badly for a long time.

Manasseh's sin.

We have a very detailed and circumstantial account of the wickedness of Manasseh. He rebuilt the places for idol worship, which Hezekiah had broken down. He raised altars for the Baalim (the Baals, i.e., the different images of Baal). He made Asheroth or Asheras, wooden images or pillars connected with licentious heathen worship. He worshipped the sun, moon and stars, which had been distinctly forbidden by God (Deut. 4: 19). He was not content to worship the heathen gods, but he must do it in the most impious and blasphemous manner possible: he reared heathen altars in the temple of God itself, and set up the carved image, the Asherah he had made, in the house of God. He could hardly have in more insulting fashion rejected the Lord God. It was perhaps natural that with all this Manasseh should have dabbled with the spiritists and other abominations forbidden by the law (Lev. 19: 26; Deut. 18: 10, 11): he practised augury, seeking guidance by watching clouds or flights of birds; he used charms or incantations; he practised witchcraft, i.e., magic, by means of drugs and spells; he appointed a necromancer (one who inquires of the dead) and a wizard (one who consults a ghost or familiar spirit), possibly a ventriloquist, who professes to hold communication with subterranean spirits). Yet more: Manasseh caused his children to pass through fire. He worshipped Moloch, and sacrificed his son to him (see 1 Kings 11: 7, Deut. 18: 10). This horrible worship in which the children were sacrificed in the fire, has been variously explained; some think that it was a particular application of a principle unduly held that the first-born, whether of man or beast, should be devoted to the gods. Others think that it was a means of appeasing the wrath of the god by sacrificing the dearest possession.

Others explain it by the belief that the vitality of the child so sacrificed might pass into the body of the sacrificer and so prolong his days. The sacred narrator closes his account of Manasseh's awful wickedness by the statement that he "seduced Judah and the inhabitants of Jerusalem, so that they did evil more than did the nations whom Jehovah destroyed before the children of Israel."

After sin, punishment. Softer measures failed; so God brought the impious king down to a depth of humiliation and shame. The Lord had spoken to Manasseh and his people, we are told; but they gave no heed. Thereupon Jehovah used the Assyrian king, Esarhaddon, or, more probably, Assurbanipal, to punish the rebellious people. We are told that the captains of the host of the king of Assyria took Manasseh and carried him to Babylon. The Common Version says they took him "among the thorns"; the R.V. has "in chains" and in the margin, "with hooks." The allusion is to the method which the Assyrian kings adopted with their more distinguished prisoners (cf. Isa. 38: 29; Amos 4: 2; Job. 41: 2). Assurbanipal himself tells us on an Assyrian inscription how he used to do it: "With the knife which I use to cut meat I made a hole in his [an Arabian king's] jaw. I passed a ring through his upper lip. I attached it to a chain with which one leads the dogs in leash." This practice is illustrated on many Assyrian reliefs now in the British Museum and elsewhere. For about two years Manasseh was kept in prison, experiencing doubtless horrible afflictions.

Manasseh's penitence.

Some men live too long. Of their lives, one feels, the half was greater than the whole. Not so with Manasseh. What a contemptible, wicked wretch we would have thought him if we had not had the record of his later years! Manasseh was one of those men who are improved by trouble, and spoilt by success and prosperity. There are many such. He could say, "It was good for me that I was afflicted." In his distress the captive king truly repented, and cried to the Lord. God heard, and so guided the heart and thoughts of the Assyrian king that Manasseh was brought again to Jerusalem into his kingdom. This clemency on the part of the Assyrian monarch is in harmony with what we have recorded in an Assyrian inscription of Assurbanipal's lenient treatment of Necho, king of Memphis and Sais, who had revolted and been brought to Nineveh in chains: "Necho of them, favor I granted him costly garments I placed upon him, ornaments of gold, his royal image I made for him, bracelets of gold I fastened on his limbs, a steel sword, its sheath of gold, in the glory of my name, more than I write, I gave him. Chariots, horses, and mules, for his royal riding, I appointed him. My generals as governors to assist with him I sent."

There is a very significant word told of Manasseh when he was restored by the mercy of the Lord: "Then Manasseh knew that Jehovah he was God" (2 Chron. 33: 13). On this Bishop Hall has a suggestive paragraph: "Then Manasseh

knew that the Lord he was God'; then, and not before. Could his younger years escape the knowledge of God's miraculous deliverance of Jerusalem from the Assyrians? Could he but know the slaughter that God's angel made in one night, of a hundred, fourscore and five thousand? could he but have heard the just revenge upon Sennacherib? could he be ignorant of his father's supernatural recovery? could he but see that everlasting monument of the noted degrees in the dial of Ahaz? could he avoid the sense of those fifteen years that were superadded to his father's age? What one of these proofs doth not evince a Deity? Yet, till his own smart and cure, Manasseh knew not that the Lord was God."

The king knew of God before; now he knows God. He had a personal and experimental knowledge of God's power and mercy. The personal verification of God or Christ is the truest evidence of our religion. If our feet have been taken out of the miry clay and set on a rock, we know it, and cannot doubt. We were blind before and now see.

There is something wonderful in the manner in which Manasseh's evil course of life was arrested. The story compels our interest, partly because it tells of so rare an occurrence. Professor Bennett says: "Manasseh is unique alike in extreme wickedness, sincere penitence, and thorough reformation. The reformation of Julius Cæsar, or of Henry V. or, to take a different class of instance, the conversion of St. Paul, was nothing to the conversion of Manasseh. It was as though Herod the Great or Cæsar Borgia had been checked midway in a career of cruelty and vice, and had thenceforward lived pure and holy lives, glorifying God by ministering to their fellow-men. Manasseh becomes in the Old Testament what the prodigal son is in the New: the one great symbol of the possibilities of human nature and the infinite mercy of God."

"I wonder not at Manasseh either sinning or repenting; I wonder at thy goodness, O Lord, who, after thy first permission of his sin, callest him thus graciously to repent, and so receivest him repenting: so as Manasseh was not a more loathsome and monstrous spectacle of wickedness, than he is now a pleasing and useful pattern of conversion. Who can now despair of thy mercy, O God, that sees the tears of a Manasseh accepted." The lessons we are now considering seem continually to speak of the wondrous mercy of God.

We may learn from Manasseh's case what true repentance is. It is not mere sorrow. It implies the setting right, so far as possible, of what was done wrong. A thief does not really repent, if he refuses to make the restitution that is in his power. Manasseh diligently set to work to undo the evil he had performed (see 2 Chron. 33: 14-17), and with a great measure of success. Alas, he could not atone for the past years. That time wasted could never be recalled. People were seduced to sin who would never be won back to God. Not the truest of repentance can make the wrong be as though it had never been.

God made every man to have power to be mightier than the events round about him; to hold by his firm will the reins by which all things are guided.



Tasmania.

NUBEENA.—On Sunday, June 25, we are holding our F.M. rally, and are looking forward to a good time. Our mark has been fixed at £10, which we expect to overreach. Our work is going along nicely, the meetings being well attended.—F. E. Smith.

CENTRAL PRESTON.—On Lord's day, June 18, we had Bro. Dent, from Ulverston, with us at the Lord's table. He gave a very uplifting exhortation. We will be glad to welcome any of the brethren that could come along, as we have only a few meeting here without a preacher.—G. Howard, June 20.

CAVESIDE & WESTERN CREEK.—Since the erection of our new chapel, people are taking more interest in the gospel services. We hope soon to see more added to our number. Bro. and Sister E. Higgs have decided to start a Bible School for the children, which we hope will be well attended.—C. Pearn.

New Zealand.

DUNEDIN.—On June 13, there passed to her rest one of the old members of the Tabernacle, Mrs. M. J. Mullenger, aged 71 years. Sister Mullenger was a consistent attender at the Lord's day morning services. By her death Otago loses another of its old identities, and Ravensbourne its oldest resident, she having arrived in Dunedin by the "Surat," some 37 years ago. Mrs. Mullenger was of a kindly disposition, and many of the present day are grateful for her good works. Under the auspices of the Adult Bible Class Union of the Churches of Christ in Dunedin, a social was held on Wednesday evening to inaugurate a "Training for Service" class, of which Bro. R. Gebbie will be conductor. 50 members were enrolled. There was one confession on June 11. Attendance at the Bible School yesterday, June 18, was 119.—L.C.J.S., June 19.

NELSON.—A business meeting of the Bible Class was held at Sister Pitt's tea-rooms for the purpose of further organisation, after which a very pleasant time was spent in a sociable way. This opportunity was availed of to wish Bro. J. Bell Godspeed and to present him with a small token of esteem, a handsome writing-case, our brother having received notice of promotion. He has been a good worker, notably in the singing, and was budding into usefulness in a number of ways. His place will be hard to fill. Notwithstanding the inclemency of the weather last Lord's day, our hearts were joyed to see good attendances. Visitor, Sister Price, of Motueka. Endeavor meetings very enjoyable.—E.M.J., June 15.

WELLINGTON (Vivian-st.).—Bro. Saunders has made a good impression upon the church members and outsiders, and we are hopeful that he will be able to take up and carry on the work so well started by our Bro. S. J. Mathieson. Bro. M. is getting better slowly, but does not anticipate being fit for heavy church work for some years.—Jas. T. Hunter, June 10.

PUKEKOHE.—As a result of the labors of Bro. M. Bell, under the Auckland H.M. Committee, a church has been established in the above township, about four miles from the church already in existence in this locality. The town is a growing one, with a population of 2000; al-

ready there is a membership of 12, and prospects are bright. At the first meeting for breaking of bread, on June 3, there were 13 present, and at the gospel meeting, 26. The little church is fortunate in having several members able and willing to assist in the work. The Sisters Misses Craigie visiting from Melbourne, have been a help in the opening services.—D.

South Australia.

CROYDON.—We have been pleased to have the assistance of Bren. J. W. Cosh, W. C. Brooker, and H. Bennett, during the past month. Meetings have been well attended. Three have been received by letter. The new chapel is nearing completion, and the opening services have been fixed for July 9.—H.J.H., June 25.

HENLEY BEACH.—The cause here is progressing favorably under the labors of Bro. and Sister Thurgood. Bro. Thurgood is a man of the Bible School, and since he has come to labor with us, it has been graded into different classes, and we find it much better. Every Tuesday night we hold a teachers' preparation class, when Bible school needs are discussed. Our motto is "All the church in the Bible School, and as many more." The Junior C.E. Society held their annual Foreign Mission rally and social last Thursday, and went off splendidly. We were more than pleased to have with us, once again, our esteemed Bro. Horsell, who paid us a visit on the rally night.—M. S. Noble, June 18.

NARRACOORTE.—The quarterly business meeting of the church was held on June 7. There was a fair attendance of members. It was decided at the meeting that we invite the present evangelist, Bro. Theo. Edwards, to continue work with us here for another year. We appreciate his work with us in the past, and hope that he and the H.M. Committee will see their way clear to continue his work here. The amount of £55/6 was raised at the meeting towards the local building fund. A social was held at the conclusion of the business meeting, and an enjoyable time was spent.—E. Gaskin.

UNLEY.—Last Sunday, Mrs. J. A. Sando, with her daughter and two sons (the elder of whom has been our choirmaster and organist for some time), were received into our membership from North Adelaide, also Miss Dorothy Newman. Recently Mr. Gore tendered his resignation as our evangelist, but at a largely attended meeting of members on Wednesday last, an amendment asking him to withdraw the resignation and remain as evangelist for twelve months from July 1 was carried by a large majority. Bro. Gore has acceded to this request, and his letter was read to the church this morning. W. J. Taylor, of Semaphore, gave a good address this morning in support of Foreign Mission work, and this evening, Gifford Gordon, of Geelong, preached a fine sermon on "The Christian Religion" to a full house. Our Sunday School did splendidly in the recent examination, and was again successful in winning the library prize for schools with over 150 scholars.—P.S.M., June 25.

GOOLWA.—Bro. J. T. Train has organised a class for Bible study, meeting every Tuesday. We trust that by the study of God's Word, through prayer, we may, as a church, be more instrumental in God's hands of reaching those who still remain outside the fold.—A. Graham.

MILANG.—Our Junior Endeavor rally passed off very successfully last Tuesday evening. Several items were rendered by the children, and addresses given by Mr. Reol, from Pt. McLeay, and Bro. Bass. A collection in aid of the funds was taken up amounting to £1/15/6. We have had splendid services to-day, Bro. Bass speaking morning and evening. Bro. Bass is anxious to start a Senior C.E. Society, which we trust will be a help to the young people in this district.—S.H.G., June 18.

MILE END.—Last week was a most unfavorable one for a tent mission—dark and wintry, with biting winds, showers, and muddy roads. But inside, the tent was snug and comfortable, and being waterproof, the rain could not hurt us when once there. In spite of forbidding weather the attendances have been good throughout. The second week closed with 22 confessions, making 34 in all. The interest is most encouraging. Bro. Griffith is in good form. Our singers are doing well. In addition to the good work of W. Mathews and his choir, we have been having much appreciated help from Sisters Findlayson, of Owen; Leedham, of Grote-st.; Lawrie, of Henley Beach; and Harmon, of Queenstown, as soloists, and assistance from E. W. Pittman, of Glenelg, in conducting. The mission is creating a general interest outside.

MAYLANDS.—The right hand of fellowship has been extended to a brother and sister since last report. We are pleased with the splendid interest that is being maintained through the winter months. The Bible School is at high water mark, and is taxing our accommodation. The attendance to-day numbered 107. To-night 120 folks, with a large proportion of young people, faced H. R. Taylor, who spoke on "The Cost of Discipleship." We are waiting on God for decisions.—R.L.A., June 25.

KADINA.—Monday evening, June 19, Wal-laroo Mine C.E. Society paid us a visit. It was a very helpful meeting. Last Thursday evening Bro. Morris Ward was buried with Christ in baptism. He was received into fellowship this morning. We had another good congregation to-night. The writer gave an address on "A Young Man's Great Refusal." At the close of the address another young man confessed Christ.—E. G. Warren, June 25.

STRATHALBYN.—We are pleased to have with us Bro. Percy Warhurst to conduct the services. Interest keeps good. We have started an Endeavor on Wednesday nights for young people. Our brother travels 52 miles by rail to be present at that meeting. We have sustained loss in the Sunday School by removals of families from the district, also in membership by death; notice elsewhere.—B.

Queensland.

WEST MORETON.—Bro. A. W. Jinks, State Evangelist, has been with us during last week. On Lord's day morning, June 18, Bro. Jinks exhorted the church at Mt. Walker. There was a splendid gathering. At night he preached the gospel at Rosevale. Many were unable to find seats in the building. On Monday and Tuesday nights at Rosevale, gospel meetings were held, and Wednesday night at Mt. Walker, good numbers coming along in spite of cold and dark nights.—T.G.M.

WOOROOLIN.—As a result of the visit of our State Evangelist, Bro. Jinks, just recently, we have had the privilege of seeing the fruits of his labors in the way of one confession. Prospects are very bright, and the future hopeful for the church here. We have already secured an allotment in the centre of the township of Wooroolin upon which we are intending in the near future to erect a chapel to provide convenience in the way of seating accommodation and the furtherance of the gospel.—J. H. Adermann, June 18.

West Australia.

PERTH CHINESE MISSION.—Our anniversary was held on May 16, and was a splendid success. There was an attendance which crowded the Lake-st. chapel to the doors. H. J. Banks presided, and in the course of a stirring address made a powerful plea for a larger measure of support. Mr. W. H. Sears, Baptist missionary for 20 years in China, gave an interesting account of the methods used in teaching the children in that great land. The secretary, in his report, showed that the number of teachers and scholars was 9 and 14, and that one scholar had been baptised during the year. It was the aim of the school to establish a Chinese church, and to realise this desire he urged all to face the future with cheerfulness and hope. The principal item on the programme was the unveiling of a life-size picture of the Good Shepherd, painted by Joseph Tieghan, one of the Christian scholars. The painting is in oils, and depicts the Saviour at the door of the sheepfold with a young lamb in his arms, while the sheep are entering. At the close of the meeting the picture was viewed by many in the audience, who had nothing but praise for the work of the artist. The programme was repeated on May 31, in the Subiaco chapel, when there was a good attendance, considering the unfavorable weather. As we are still in need of teachers the writer will be pleased to hear from any willing to assist us.—W. Alexander, June 12.

New South Wales.

BELMORE.—Good meetings to-day. We had W. J. Williams with us this morning. The attendance at the gospel service was slightly better than the average lately. We feel sure that Bro. Browne's faithful presentation of the gospel will soon have its fruit. Our membership has been augmented recently by letters from other churches. We have received Sister Dudeney, from Enmore; Sister Mrs. Ellis, Master W. and Miss J. Ellis, from Preston, Victoria.—A. A. Barratt.

PETERSHAM.—Anniversary service was held in Petersham Tabernacle, on Sunday, June 11, when a very profitable address was given by Bro. Burns. On Tuesday, June 13, anniversary social was held. Seats were arranged in drawing-room style, which made everything look very homely, the building being nicely decorated. Bro. Saunders gave an address on "Purity"; Bro. Watt on "Courage," and Bro. Burns on "Holiness." The choir sang the "Te Deum" and other musical items. Refreshments were handed round, and a profitable and enjoyable evening was spent.—T. Iliffe.

MEREWETHER.—Bro. Jas. Fraser addressed the church at he meeting for worship yesterday morning, at which there was a fair attendance of the members. There was another good meeting in the evening, when the gospel was proclaimed by Bro. More. We celebrate our Bible School anniversary on Lord's day, July 2.—S.L., June 19.

ENMORE.—Last Lord's day morning we had the pleasure of a missionary exhortation by Bro. Theo. Waters, who is returning to his work in South Africa. Bro. Sidney Whately has been elected deacon in place of Bro. James, who has removed to the country. Bro. Whately is a son of our late Bro. C. Whately, who for many years was an honored deacon of the church. The work of tract distribution has been taken up by a number of our young people, and promises to be a useful auxiliary to the church.—C.A.R.

BROKEN HILL.—We have decided to build a mission church at Railway Town. We have secured a block of land, and hope to commence the building in about a fortnight's time. This will be a fine training ground for our young men, and we believe a strong church will be built up in that part. Mr. Sexton, Secretary of British and Foreign Bible Society in South Australia, spoke last Lord's day evening. At the close, after an appeal by Bro. Tuck, two young men made the good confession and one during the week, three in all.—R. J. House, June 18.

PADDINGTON.—We had a crowded house to-night at our gospel meeting. It was a Special Patriotic Service, and our theme was "The Coronation." We had two solos by Miss Alice Brearly (an immersed believer), a member of the Sheffield choir. She sang very beautifully, "The Lord is mindful of his own," also, "Saved by Grace." The work is prospering.—A.E.I., June 18.

LILYVILLE.—Lord's day, June 11, was the anniversary of the school and church meeting at Lilyville. Bro. Geoghegan gave an address in the morning, in the afternoon G. P. Jones, elder of the Paddington church, addressed the Bible School on the beginning of Bible Schools, the children rendering hymns for the occasion. On Monday evening we had a crowded meeting at the gathering and social. Bro. G. Burns, from Petersham, gave a splendid address. The children gave a number of sacred items. One feature during the meeting was the introduction of Bro. W. Fox, who is now the preacher elect at Lilyville. Bro. Fox gave a few minutes' earnest talk to the assembly on future aspirations for Lilyville. Bro. Dane, the sec. and supt., gave the annual report of the Sunday School, showing good progress in all directions.—J. Fox.

AUBURN.—The work here is advancing since Bro. Collins came to labor amongst us, and we have had four additions, two by letter and two by faith and baptism. All the meetings are well attended, and we are launching a church paper on July 1. On Lord's day evening, June 18, Bro. H. B. Robbins preached, Bro. Collins being at Hurstville, and we were pleased to receive the confession of one young man. All departments of the church are in a healthy condition, and we are seriously considering extending our operations to the surrounding districts.—Arrowsmith.

HURSTVILLE.—Our series of special addresses are still having good attendances, though as yet we have not had any visible results. We feel confident that the faithful preaching of the gospel by our Bren. Browne, Saunders and Collins will yet bear fruit for the Master. A sisters' drawing-room F.M. meeting was held last Thursday afternoon at the residence of Sister Patterson, when we had the pleasure of having Sister Tingate and Bro. Saunders with us. We are very thankful to Bro. Walker, and all who have been assisting in making our special services a success.—E. J. Winks, June 19.

BANGALOW.—This growing town presents many difficulties to the disciples of Christ. We had a splendid opportunity 12 months ago, but it has gone. The Methodists have built a chapel and have placed a preacher here. The Church of England has done likewise. The Presbyterians have their preacher here, the manse built, and are now waiting for the church building. The members here number 12, and all were present last Sunday morning save one. We press on hopefully. We are in earnest.

LISMORE.—We are pleased to announce the arrival of Bro. and Sister Hagger and family here, and the commencement of our brother's work in this large field. On June 11 a large congregation listened to a splendid exhortation from Acts 6: 7. At night a splendid congregation assembled, considering the boisterous weather, to listen to the old time gospel. On Tuesday, the 13th, a welcome meeting was held, when members and friends gathered from all parts of the district to give the welcome to Bro. and Sister Hagger into our midst. Bro. F. R. Furlonger presided. The various auxiliaries were represented by Bren. J. P. F. Walker, the elders; F. R. Furlonger, the church; E. C. Savill, the diaconate; E. A. Parker, the Bible School; T. A. Hambly, the Y.P.S.C.E.; W. A. Strongman, the country churches. Bro. Hagger has inaugurated a Century Bible Class, and prospects are bright for the accomplishment of that object. This morning, another large meeting, presided over by Bro. Hagger. Visitors: Sister Meeks, Sydney; Bro. and Sister Saxby, Marrickville; Bros. F. and A. Hillier, Casino. Bro. Saxby gave the exhortation from Rom. 8: 7, and our thanks are due to him for his forceful address, which was listened to with rapt attention.—E.A.P., June 18.

ERSKINEVILLE.—The sisters held a drawing-room meeting on June 15, in the interests of F.M. work. Bro. Collins spoke. We are looking forward to a good offering on July 2. Church anniversary is to be held on July 16. All departments of work are in good order. We have decided to form a class to be held on week-nights to try and attract and hold our young men. Brethren, pray for us.—G. Morton.

TYALGUM.—The opportunity that was lost at Bangalow is still within our reach at Tyalgum. Not one denomination is established in this town, but we will have to act quickly. One of the denominations is now negotiating for a block of land. Shall we have to miss this chance of having first building, and so of making first impression on the people? Lismore brethren have given in individual donations £2/13/6 to help our land and building fund. We appreciate their gifts and heartily welcome others. Our own motto for this building campaign is, "Every member a giver of a gift every week." Mail us a donation right away, will you, brother? sister? The address is easy to remember—W. A. Strongman, Tyalgum.

HAMILTON.—The kindergarten system and sand table, organised by our evangelist, is causing quite a revival in the Bible School; over 50 present to-day. Next Lord's day the school children will march to Merewether and assist the children there in their anniversary services. Sister Armstrong is a visitor with us from the Lismore district. The sisters being well banded together in the sewing class, expect to do a great work in the future. Every department in the church here is in a healthy condition, due to the strict reorganising by our well respected Bro. More. Building fund receipts—Collected by Bro. Strongman, Tyalgum, 7/6; Bro. Newburn, Merewether, 3/-; Sister McAlister, 1/-; Bro. Gordon, 2/-; Bro. Price (collected by Sister Shaddock), 2/6; and Bro. Laney, 1/6. Thanks. Bro. More, by special invitation of the L.O.L., Adamstown, conducted their special Coronation service, at which a large crowd of men assembled. Our brother is winning favor with the men of the district.—S. G. Goddard, June 11.

NORTH SYDNEY.—The morning meeting on Sunday last was one of the best we have had for some time. For the day the attendance at the Lord's table was nearly 90. Bro. Franklyn gave a very practical and interesting address on "Christian Growth." Visitors were present from N.Z., Victoria, Mosman, and Sydney. At the gospel service Bro. Saunders gave a very impressive and much appreciated address on "Christ and the Twentieth Century." When the invitation was given, we had occasion to again rejoice to see one of the girls from the Bible School go forward and confess before witnesses the name of her Saviour. At the close of the meeting the lad who made the good confession the previous Sunday was baptised.—W.J.M.

Victoria.

LILYDALE.—Bro. Comar accepted an invitation from the Baptist Church on Sunday last, and took the subject, "The Kingdom of God," which was appreciated by a crowded house. We hope that some good may result.—W. Westmore.

SHEPPARTON.—Our Sunday evening meetings here are improving in attendance. We have started cottage prayer meetings in connection with our intended tent mission. We have had a very nice gas lamp installed at the gate of our chapel, and find it acceptable indeed this weather. Last Friday evening we held a "kitchen tea" to welcome home our Bro. and Sister Clipstone. Though it was a wet night a good number were present. A nice programme of singing, recitations, violin and mandolin solos was gone through and Bro. Drew presented a clothes' basket filled to overflowing with kitchen articles. Bro. Clipstone responded on behalf of himself and wife, thanking all for their gifts.—F. Knights.

BERWICK.—On Sunday, June 18, one young man confessed Christ at Berwick and was baptised last Sunday evening, Bro. Swan preaching.

Sisters' Department.

SOUTH AUSTRALIA.

The Executive met on June 1, Mrs. Dumbrell leading the devotional exercises.

Correspondence.—A letter from Mrs. Hayward expressing her love and best wishes to the sisters.

The resignation of Mrs. Edwards as delegate to the Executive, from the Mile End church, was received with regret.

It was proposed that the Secretary write a letter to Mrs. Hayward and Mrs. Edwards, conveying Christian greetings from the sisters.

Sunday School Additions.—York, 2; Hindmarsh, 8; Henley Beach, 2; Maylands, 1; Prospect, 1.

Obituary Report.—During the month the following sisters have been called home:—Sisters Emily Hargrave and Ruth Scott, of Hindmarsh church.

Prayer Meeting Report.—The Committee visited Norwood on May 10. We were warmly greeted by the sisters. Mrs. Kempster gave some very helpful thoughts on "Prayer." On May 18 Grote-st. was visited, and papers were read by Mrs. Johnson and Miss Norman. Mrs. Kempster also gave some thoughts on "Prayer." The warm welcome and the good cup of tea both at Norwood and Grote-st., cheered us.—M. Wayland, Supt.

Dorcas Committee.—The Committee paid a visit to Glenelg on May 19. This Society is doing a good work for the poor and Foreign Missions. The Committee endeavor to keep in touch with all the societies. They are doing a grand and glorious work.—E. Cant, Supt.

Foreign Missions.—A letter was read by Miss Norman from Mrs. Davey (Japan), which contained interesting news of the work and the people there. Mr. and Mrs. Davey expected to see Mr. and Mrs. Rains in a few days. Mrs. E. W. Pittman also gave news from Mr. and Mrs. Percy Pittman.

Amounts for the month.—Grote-st. Endeavor, 8/-; Hindmarsh, 5/9; Unley, 4/4; Norwood, 16/-; York, 6/-; Total, 2/5/10.—M. Haverland, Supt.

Hospital Committee.—Since last report the work of visitation has been carried on, the number of visits for April and May being:—Adelaide Hospital, 32; Destitute Asylum, 10; Children's Hospital, 2; Consumptive and Cancer Home, 6; Home for Incurables, 9; Sick and Aged, 22; magazines, 828.

The Y.P.S.C.E., Prospect, gave Sister Thomas 40 small bags of sweets for Children's Hospital. I wish to thank all those who have helped us in our work. Fruit, jellies, biscuits, pastry, fish, jam, flowers, have been received. We go forward in our work with a desire to be used for service.—E. Brooker, Supt.

Home Missions.—During the past month there have been many indications of progress. Our tent mission work, under the blessing of God, is grandly successful. The mission at Balaklava, which commenced on April 30, has been well attended, and aroused great interest. 63 have confessed Christ.

The Mile End mission commences on June 11. The brethren there are expecting a time of great blessing. We shall be glad to see any of the Executive Committee present.

I have to thank the sisters for their generous response to the general appeal for the tent chairs.

Amounts for month are as follows:—Norwood, 15/9; Goolwa, 9/-; Mallala, 7/7; Mile End, 16/-; York, 11/-; Queenstown, £1/8/9; Hindmarsh, £2/0/10; Grote-st., £1/12/2½; Unley, 2/3/5. Total, 10/4/6½.—E. Ewers, Supt.

Leader for next devotional meeting, Mrs. C. L. Thurgood. Collection, 16/4½.

Treasurer's Report.—Home Missions. Receipts for May, £5/13/10; in hand, £36/1/10; total, £41 15/8. Foreign Missions, for May, £2/11/6; in hand, £25/8/4; total, £27/19/10. General Fund.—Collection for May, 11/5; in hand, £2/14/2; total, £3/5/7.—A. E. Messent, Treasurer.

A. E. Manning, Secretary, Nth. Parade, Torrens-ville.

VICTORIA.

Secretary, Sisters' Executive, Miss Hill, Blenheim-st., Balaclava.

At the meeting held on 2nd inst., Vice-President Mrs. Chown led our devotions, and Mr. Kingsbury gave an address on Foreign Missions. Mrs. R. B. Davis and Mrs. Ennis were welcomed to our meeting.

Additions to church from schools: Hawthorn, 1; Middle Park, 1; South Melbourne, 4; Lygon-st., 1; Brighton, 3; Box Hill, 5; North Fitzroy, 3. Next month the Executive will meet at 2.30 and at 3 o'clock the united quarterly prayer and praise meeting will be held. Mrs. Davies will read a paper entitled "Angels" and we also hope to have a paper from Mrs. Ennis.

The Women's Home Mission report that during the month over 3000 circulars have been sent out to the sisters in our Victorian churches, urging them to donate 2/6 each towards Home Missions before October, when our rally will take place. This sum of 2/6 is over and above the 1d. per week contribution. With very few exceptions the secretaries of the churches sent in the names of the sisters in their respective churches. The thanks of the Committee are tendered to them for their kindness in promptly sending lists. On May 31 the Committee had the pleasure of the H.M. collectors responding to their invitation to a conversazione in the Swanston-st. hall. The weather being unfavorable, prevented a good many from being present, but nevertheless a very pleasant social evening was spent. Mesdames Pittman, Chown, Forbes and Miss Jerrems gave three minutes' bright talks and the Misses Pittman, Harris and Betts contributed musical items. These social evenings we wish to have during the year.

The Superintendent has written to all the men in the field during the month, and has had interesting letters in reply, telling of their work in the sparsely populated districts. Theirs is no easy task, working against the indifference and neglect of the gospel message. Now and again there are ardent souls who gladly hear the word. One missionary told of a country church where only one member was absent from the Lord's table. Another told of a young man who walked seven miles over a rough bush road to assemble with his brethren.—E.D.

Temperance.—The Temperance Committee held a very successful meeting at the South Melbourne Band of Hope on the 31st ult. Mrs. Lindsay, the President, spoke very earnestly to the children on the evils of intemperance. A very good programme was rendered; at the close of the meeting refreshments were served.—N. Ray, Secty.

Sisters' Prayer Meeting.—The Committee visited the Box Hill sisters on the 18th ult. The meeting was held in the mission tent. Mrs. Trinnick presided and gave a paper bearing on the chapter read. Mrs. Pittman spoke encouragingly of the work in Box Hill. Mrs. Baker read a paper, and Mrs. Potts gave us a few words of cheer. The Box Hill sisters meet for Dorcas and prayer meeting alternate weeks.—A. Smith, Sec.

On the 23rd ult., a visit was paid to South Melbourne. In spite of the inclemency of the weather a fair number was present. The third of Philipians was read by Sister Wilson with some apt comments. Mrs. Baker read a paper based on the first and second verses of Hebrews 12. A reading was contributed by Mrs. Kelson, entitled "The Switch Board." Afternoon tea was served at the close of the meeting.—E. Copeland, Sec.

Hospital Visitation.—April: Mrs. Tully paid 3 visits to the Eye and Ear Hospital; 40 books and magazines, flowers and fruit distributed. Miss Petchey: Alfred, St. Vincent's and Homoeopathic—4 visits in all. Miss Jerrems: Children's Hospital, 20 visits; Benevolent Asylum, 20 visits; 62 books and a large number of cards distributed.

Report for May.—The Committee have paid the following visits:—Mrs. Way: 1 visit to Homoeopathic Hospital; distributed 20 books and papers. Miss Jerrems: Children's Hospital, 2 visits; distributed 47 books and a number of pictures. Benevolent Asylum, 1 visit; donated 1 cushion to an inmate. Miss Petchey: Alfred Hospital, 4 visits; St. Vincent's, 1 visit; distributed tracts, text cards, and illustrated papers, 56; also fruit, lollies and biscuits. Mrs. Cameron: Alfred Hospital, 2 visits; 46 books given away; Old Folks' Home, 3 visits; 55 books distributed. Mrs. Thurgood: Melbourne Hospital, 2 visits; Alfred Hospital, 1 visit; 20 books and magazines distributed. Mrs. Morris: visited Queen Victoria Hospital 3 times; distributed 20 books and home comforts.

Members of following churches visited: Bendigo, Lygon-st., Newmarket, North Melbourne, Windsor, Fitzroy, South Yarra, North Richmond, Collingwood.

Thanks to the following for books, magazines, etc.:—Sisters Chown, Payne, J. Haddow, Emmett and a Northcote sister.—E. C. Thurgood, Supt.

Dorcas.—The first meeting of the General Dorcas was held on May 18, 14 sisters attending. A pleasant time was spent in making baby clothes for the Women's Hospital. 7 garments completed. 5 new and several worn garments, and 2 pair of socks donated to needy cases.

Miss Connor, 570 Malvern-rd., East Prahran, was appointed Dorcas Secretary.—A. Downs, Supt.

Foreign Mission Report.—We are glad to again tell you a little of the work of our missionaries, for their letters are always full of news, and intensely interesting.

The latest news from Miss Mary Thompson speaks of the plague being less severe, and gradually the people are returning from the fields, and conditions are becoming better again for evangelistic work. It is a joy to us, that God has been gracious to our missionaries, and has given them health and strength in the midst of the trying time.

Miss Terrell is at present in the Mountains escaping some of the severer heat of Baramati, and studying under a good pundit, and from reports, seems to be making progress.

Miss Tilley's (our latest missionary) letters are full of work done for the Master. She seems to have taken a splendid hold of the children and women of Baramati, and holds classes amongst both the high and low castes.

Bro. and Sister Strutton have now reached India, and their return to India with renewed health and strength will mean much for our future work there.

The latest letters from Bro. and Sister Purdy speak of much illness on the islands. Malaria has been very prevalent, but through it all our workers toiled on for God, and in the last letter mention that they are about to baptise 12 in one centre, and 10 at another. In one of the out-stations they have just erected a new chapel, the timber and iron of which the natives had to haul up a mountain for a distance of a mile and a half. It cost about £120, and is all paid for by the natives.

Bro. and Sister Filmer have also had trying times with illness. Mrs. Filmer has been so poorly that she has spent a week or so in the Ambrim Hospital, but by last account she is better again. They are looking forward to their furlough, which will take place towards the end of this year, when they will stay in Australia about three months, and remain to the Federal Conference next year.

Miss Tonkin is continuing her work, and has had much pleasure through several of the girls whom she is adopting and trying to help; especially is this the case in the young girl whose feet decayed as a result of the dreadful practice of foot binding, and who has been supplied with artificial feet by the F.M. Committee, and who is delighted with her ability to walk. We hope that she will grow up into a good Bible woman, and a useful worker for the Lord.

Bro. and Sister Davey continue in Tokyo, and are having an entrance into more homes and quarters than ever before. The day of opposition in Japan is passing away, and the missionaries are as a rule hailed with joy, mainly because they introduce Western ideas of civilisation, but they are ever mindful of the fact that this is opening doors for the preaching of the gospel, and take advantage and lift up Christ to the enquiring Japanese.

It is needless for me to remind our good sisters of the Foreign Mission offering which will be received on the first Lord's day in July. Very active preparations are now taking place, and we are hoping and praying, and working for a large offering. We are the rope holders of our missionaries. They have gone down into the darkness of the heathen countries, and we must support them, holding the ropes for them, and so take some little part in the great work of world-wide evangelisation.

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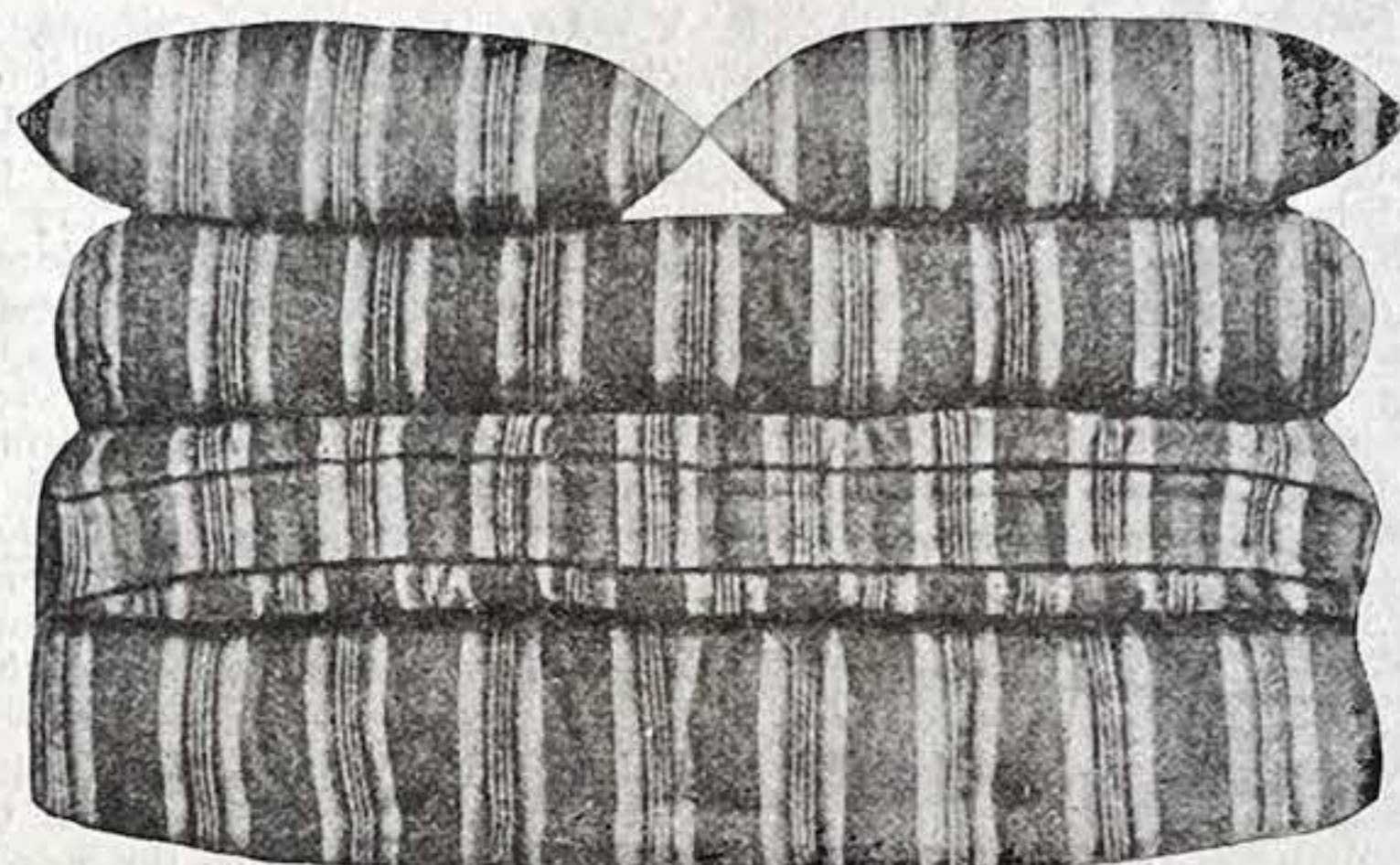
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BEST WHITE HORSEHAIR MATTRESSES.

2 ft. 6 in.	3 ft.	4 ft. 6 in.
£3/15/-	£4/17/6	£6/15/-
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BEST WHITE KAPOK MATTRESSES.

2 ft. 6 in.	3 ft.	4 ft. 6 in.
£1/2/6	£1/5/-	£1/15/-
17/6	18/6	1/7/6
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Special attention is given to the **Purifying and Remaking** of all kinds of bedding. The following is our principal list for remaking:

2 ft., 7/-; 3 ft., 7/6; 3 ft. 6 in., 8/6; 4 ft., 9/6; 4 ft. 6 in., 10/6.

ORDER your next new bedding FROM US; or get your present set remade—you will be perfectly pleased with the result.

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BEAUTIFUL BRASS BEDSTEADS

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MELBOURNE.

From the Field—Continued.

MIDDLE PARK.—Good meetings at services last Lord's day. At the evening meeting our chapel was full. The best meeting we have had for a very long time. Bro. Irvine preached a splendid sermon. One lad from our Bible School made the good confession at the close.—J.S.M.

BLACKBURN.—The work here is progressing satisfactorily. Bro. Chappell has had good audiences on Lord's day evenings, considering the wintry weather. On Saturday, July 1, we are having an "all day working bee," when we hope to erect the much needed vestries, and put in a baptistery. This is a forward movement which we believe will have great influence later on. The following day we start a week's mission with Bro. Nightingale as missionary. Weather permitting, we hope to have a good time.—H. Edwards.

HORSHAM.—We had a visit on Lord's day, June 18, from our State Evangelist, Bro. Bagley. In the morning and afternoon he addressed the meetings at Polkemmett, the brethren there being delighted to meet our brother, and to listen to his splendid address. He returned to Horsham and took the gospel service here at night, the chapel being almost full, despite the fact that it had been raining hard. Bro. Bagley gave a stirring address from Isaiah 55. He also called the brethren together on Monday night, and gave us an encouraging talk on successful work for the Lord. His visit here will be long remembered.—A.A.G.

BALAKLAVA.—Good attendance this morning, and right hand of fellowship extended to a young man who last week obeyed his Lord in baptism. Was pleased to have with us a number of visiting brethren, including Bro. Alwin Fischer, of Adelaide. Bro. Fischer gave a very helpful exhortation, which was much appreciated. Our Senior Bible Class has now 40 members, so there should be no scarcity of teachers from now for the junior classes.—A. W. Paterson.

BRIGHTON.—One more confession since last report. On Tuesday last a social gathering was held to say good-bye to Bro. and Sister Sharp, senr., who are going to Queensland; also Sister V. Wiltshire and brothers, who are removing to another suburb.—P.H.L., June 27.

BALLARAT (Dawson-st.).—During the last four weeks we have had visits from Bren. Leng, Maryborough; Sharp, Brighton; and Barnacle, whose exhortations and gospel addresses were much appreciated. Bro. C. Morris preached on "Conversion" to-night. The attendances are good, allowing for the wintry snap. On Monday last we had a church meeting, when the proposals of officers to invite Bro. E. Stanley Tope, late of Charters Towers, to spend the next three months with us was unanimously approved. He wires us his hearty acceptances, with Rom. 1: 10-12 as greeting. Bro. Tope leaves on June 26, and we hope he will be with us on July 9, if not before.—B., June 18.

CARLTON (Lygon-st.).—The Lord's death was remembered by a goodly number at the morning meeting. There were present several visitors from a distance, amongst whom were Bren. Tenant and Bradley, from the City Temple, Sydney; Sister Mansell and daughter, of Mildura; Sister Mooney, from Hobart; also Sister Annie Griffith, from Spring Grove, Nelson, N.Z. Two added to the church by letter. Bro. Kingsbury gave a very fine exhortation. The Coronation Service at night (subject, "Crowning Jesus King") was packed, and additional seats had to be provided. An appreciative congregation of loyal people listened to Horace Kingsbury as he paid tribute to King George V., and then lifted the thoughts of his hearers to King Jesus, the King of kings. The inspiring singing, "King of Kings," "Hallelujah Chorus," and "Gloria," was led by Bro. Nat Haddow, accompanied by Miss J. Dickens and Miss Pittman. Bro. Reg. Enniss begins his work with us as assistant evangelist next Sunday. The attendance on Sunday last at the Century Bible Class numbered 117.—J.McC.

CHELTENHAM.—Good services. The C.E. held their first temperance meeting on Tuesday. It was a success. Monthly meetings are intended. The Juniors invited their mothers and friends to an "At Home" and held a nice meeting.—T.B.F.

GEELONG.—Very good meeting last Sunday. F. M. Ludbrook preached in the morning on "Whom Jesus Loved," and at night to a large congregation on "A Royal Invitation." The thanks of the church are due to Bro. Ludbrook for filling Gifford Gordon's place during his absence in South Australia. Bro. and Sister Gordon are expected back this week.—E.B., June 26.

ASCOT VALE.—The teachers and officers of the Sunday School met and had tea together on Sunday, June 18, to bid farewell to Bro. Bailey, who is leaving here for Ballarat. Bro. Bailey has been secretary of the Sunday School for the past 16 years, and during that lengthy period he has carried out his duties faithfully and well. After tea, Bro. Brown was called upon to say a few words on behalf of the teachers, and presented him with a travelling rug. Bren. McGregor, Potts, Rothery, Alves, B. J. Kemp and W. A. Kemp also spoke, and wished Bro. Bailey every success, and God's richest blessing to go with him and his wife.—D. R. Moncur.

DRUMMOND.—The gospel meetings still continue to be attended well. Last night, at the close of Bro. Combridge's address, one young man came forward and made the good confession.—W.H.B., June 26.

FOOTSCRAY.—After 30 years' occupancy of the Paisley-st. chapel, the church vacated it on Lord's day, June 18. Splendid meetings were the order of the day, especially at night, when the writer made special reference to the history of the church in Footscray, and delivered an address to young men. Many old members were present who attended the opening services of the chapel. Last Lord's day the church commenced services in the Masonic Hall, Leeds-st., where meetings for worship and preaching of the gospel will be held during the building of the new chapel. During the month Bro. Jones, of South Richmond, and Bro. Whelan, of Fitzroy Tabernacle, exhorted the brethren, and their messages were highly appreciated.—J.E.A.

NORTH MELBOURNE.—The church has adopted the apportionment system, by which we trust to increase our contributions to the Lord's work. On June 11 and 13 our S.S. held a very successful anniversary, everything connected therewith being very satisfactory, so much so that it is intended to repeat the programme at an early date in aid of an organ fund. Last Lord's day Bro. Green preached a Coronation sermon, which was appreciated by all present, including a number of strangers.—W.J.W.

MARYBOROUGH.—Work here moving along nicely; splendid meetings and fine interest. The renovation work at the chapel is in full swing and we are finding the expenses very heavy. We would gladly welcome help from any brethren. Fine meetings at Bet Bet, and last night two young girls from the Sunday School made the good confession. Any donations for the work at Maryborough may be sent to the writer.—H. Leng, June 26.

COLLINGWOOD.—We had good meetings on Lord's day, June 25. In the morning Bro. Larsen spoke about his work with us for the twelve months that he has labored at Collingwood. The attendance for the first two months at the morning meetings was 64 for April, 68 for May, and for April and May, 1911, was 84 and 85; also the contributions for the same months were £23 14/1, against £35 12/9; also our evening meetings have improved. Our meetings have improved all round. At the close of our brother's address we had the joy of seeing another young girl come out on the Lord's side.—T.T.

NEWMARKET.—The S.S. anniversary was celebrated on June 18 and 20, in the local Town Hall. The church was exhorted by A. R. Main, whose impressive discourse on "The Value of Child Life" was greatly appreciated. At the afternoon service, C. M. Gordon addressed the

scholars and friends. The evening meeting was conducted by S. Stevens, the subject of whose address was "Home Rule." On Tuesday, 20th, the scholars gave their annual demonstration. F. M. Ludbrook distributed the prizes. By their splendid singing at these meetings the scholars reflected great credit upon those who trained them. The services were concluded on Thursday by the scholars' tea meeting and bioscope.

Here & There.

July 2. The annual F.M. offering.

L. Larsen's address is 179 Hoddle-st., Abbotsford, Vic.

The Temperance Committee of the Victorian Sisters' Conference Executive will hold a meeting at Windsor on July 3.

Erskineville land fund has now reached £305. £45 more wanted. Send on donations, large and small, to Geo. Morton, 75 Engine-st., Sydney.

W. L. Ewers is leaving Northam, W.A., and will take up work in the South West district, and will be stationed at Collie.

Erskineville land fund has now reached £297, an increase of £5 for the week. £53 more wanted. Send donations to Geo. Morton, 75 Engine-st., Haymarket, Sydney.

Morton and DePlater, 75 Engine-st., Haymarket, Sydney, carry a large stock of all the Austral publications, American books, pamphlets, tracts and unfermented wine.

The great Foreign Mission day has at last arrived. There are indications all over Australia of a very large offering. Let every disciple have a share in this.

Dorcas sisters are reminded of the special meeting of the Victorian General Dorcas on Wednesday next, July 5, at Swanston-st. lecture hall, from 10.30 a.m.

C. Hale, who had been previously laboring with the church at Geeveston, Tasmania, has accepted an engagement as City Missionary in connection with the Central Hobart Mission.

The Quarterly United Sisters' (Victorian) Praise and Prayer meeting will be held on Friday, July 7, in the lecture hall, Swanston-st., at 3 o'clock. All sisters are invited.

Ralph Gebbie, who has recently taken up the work in connection with the Tabernacle, Dunedin, has formed a "Training for Service" class. At the first meeting fifty members were enrolled.

Brethren, listen! Less than one month to go, and only £53 to raise. Is everything to be lost at the last? We have done all we can. Why will finish up this effort. Erskineville waits the answer.

A. E. Illingworth, N.S.W. Home Mission Organising Secretary, is very anxious to secure the services of an able young man as evangelist for a country district. The salary offered is £2 per week.

The members of the Preachers' Association of Churches of Christ in Victoria are reminded that the regular monthly meeting will be held in the Lygon-st. Christian chapel on Monday, July 3, at 3 p.m.

Whilst critics are debating and sceptics are scoffing, the Federal Foreign Missionary Committee are sowing beside all waters, and ask the churches on July 2 for £3300 to carry on their great work.

"Truth and Love" asks certain questions which, being personal in their character, we cannot answer in the columns of the CHRISTIAN. The course to be followed is clearly laid down in Matt. 18: 15-17.

Brethren, consider! If we fail to reach £350 by July 16, we forfeit a large amount of the money that we have raised. Only £53 wanted. Won't you have a share in this good work? Send to Geo. Morton, 75 Engine-st., Sydney, N.S.W.

Two sisters leaving the Hawthorn (Vic.) church would be glad to have names and addresses of any immersed believers living in or near Camperdown. Correspondence is invited by Sisters Mrs. M. A. Rigg, and A. Johnstone, Callantina-rd., Hawthorn, Vic.

The Victorian General Dorcas are in need of help to enable them to relieve distress through the winter. Material to be sent to Mrs. Downs, Swanston-st. chapel. (Samples made good use of.) Money to be sent to Mrs. Craigie, 263 Lit. Collins-st., Melbourne.

Owing to the holiday last week we went to press earlier than usual. This will account for some items of church news not appearing. Some items, however, did not reach us until Wednesday and therefore would not have been in time under any circumstances.

We hear that P. A. Dickson has tendered his resignation as evangelist in connection with the Hawthorn church, and will be leaving it some time in August. This will leave an opening for a good man at Hawthorn, and we understand that the church will be glad to receive applications.

We expect to receive a supply of "Studies in the Psalms" in September, and would be glad to receive further orders. The book is published at 10/6, or posted, 11/-. Those purchasing a copy pay a tribute to the memory of a scholar of repute, besides acquiring a valuable addition to their libraries.

The Melbourne Chinese Mission Class gave a public demonstration in the Lygon-st. chapel on Monday last. F. Pittman was in the chair. The Chinese Consul, Mr. H. Wong, was present, and gave a short address. The programme consisted of selections given mostly by the Chinese. The class also entertained about 500 guests at tea.

Expressions of approval of the F.M. number of the CHRISTIAN continue to come in, and the opinion is expressed that it will be a revelation to outsiders of the work being done by us in the mission field. We are not going beyond the bounds of modesty when we say that no other Australian religious journal produces a Foreign Mission number that will compare with it.

J. Stimson, President of N.S.W. Conference, is inviting all city and suburban evangelists and Home Mission collectors to a workers' rally at the City Temple, on Tuesday, July 25. Refreshments will be provided. The H.M. Committee and Sisters' Executive will be present at the same meeting to confer with the collectors re future offerings.

E. J. Paternoster, senr., writes: "Would you be good enough to explain as fully as possible Luke 16: 9. As stated in the Revised Testament it reads thus:—Verse 9—And I say unto you, Make to yourselves friends by means of the mammon of unrighteousness; that, when it shall fail, they may receive you into the eternal tabernacles." [We have endeavored to explain this difficult passage in the leader of this issue.—Ed.]

A young sister of a Victorian church who works in a factory, and receives a very moderate wage, gives her earnings to her mother, and is allowed one shilling a week for pocket money. Last Lord's day she came to one of the members of the church and handed ten shillings as her F.M. offering. She had saved this from her pocket money for this purpose.

A. J. Saunders' address is "Y.M.C.A., Wellington, N.Z." He writes as follows:—"I arrived here safely, and am now at work. I like the city, and the people are splendid. There is a big work to be done here. We have a very fine plant—large, new building, basement school with splendid conveniences, well situated. The membership comprises some prominent city men, and the church is well spoken of. I am very pleased with the outlook, and these aggressive people. We are busy organising; a little later you may expect to hear something from us."

J. G. Rotherham informs us that his father's book, "Studies in the Psalms," is now being printed, and is expected to be ready in August next.

He further says in regard to it: "In my examination of the proof-sheets; looking carefully at the work with as much detachment as I can, and with the eyes of the unlearned, I am impressed with the choice quotations from the modern commentaries mentioned on the prospectus, and the *multum in parvo* of critical information contained in the footnotes, as well as with the freshness and vigor of the Expositions, and the suggestiveness of the revised renderings in the text. I am gladly availing myself of the expert help of a well-known Hebrew scholar—himself the author of an important work on the Psalms—whose esteem for my father has taken practical form in kindly proffered aid in proof-reading."

COMING EVENTS.

JULY 9.—Opening services in the new chapel, Croydon, South Australia. Bro. T. J. Gore will address the church. Bro. D. A. Ewers will preach in the afternoon at 2.45; and Bro. H. J. Horsell in the evening, 6.30. Tea and public meeting on Wednesday, July 12. Addresses by a number of brethren.

SUNDAY, JULY 2, 1911.

Annual Offering

Federal Foreign Missionary Committee of Churches of Christ in Australia.

MOTTOES—N.S.W., £750; S.A., £1000; Vic., £1000; Tas., £50; W.A., £250; Qld., £250.

Grand Total, £3300

IN MEMORIAM.

BAGLEY.—In loving memory of our precious mother, who passed away on June 22, 1907. "And with the morn those angel faces smile Which we have loved long since and lost awhile." —Inserted by her loving family.

BOARD AND RESIDENCE.

Belgrave

Comfortable furnished rooms, board, tents, own fern gully, orchard, cow. Train met. Miss Hayes, late "Kia Ora," Waltham, Sandringham.

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Topic for July 10.
Daily Readings.

Due to God. Ps. 96: 1-8.
Spiritual in essence. John 4: 19-24.
Must be intelligent. 1 Cor. 14: 14-17.
More than music. Ps. 137: 1-6.
Nature's adoration. Ps. 98: 4-9.
Before the throne. Rev. 5: 9-12.
Topic—The Sacrifice of praise. Ps. 100; Heb. 13: 15, 16.
Who may offer praise?
Name essentials of true praise.
How may we offer continual sacrifices?

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Obituary.

PAUL.—We regret to have to record the death of our Sister Paul. She was the relic of the late W. Paul, formerly of Warragul, but for a few years living at Boolara. She came back and lived at Warragul for the past few months. She caught cold, and pneumonia supervened and proved fatal. Her place in the church will be missed. She was a good worker and liberal. She has gone to her reward. Sister Paul was buried by the writer in the Warragul Cemetery, several of the brethren and friends gathering around the grave.

Warragul.

R.W.J.

TRUDGIAN.—Sister Trudgian and family have lately passed through sad bereavement through the death, on May 27, of their late husband and father, Bro. David Trudgian, senr., at the age of 55 years. Though the call came suddenly, we rejoice to know that about a fortnight before his death he made the good confession and was immersed by Bro. Jinks, the State Evangelist, who also conducted the services at the house and at the graveside, journeying from Maryborough to do so. Bro. Jinks gave an impressive address at the house, and also addressed the large number of brethren, lodge members, and friends who had assembled at the graveside to show the esteem in which our late brother and his family were held. Sister Trudgian, who has our deepest sympathy and earnest prayers, is a member of many years' standing, having joined the church here in its earliest days. She has brought up a fine family of both sons and daughters in the faith. The five oldest are already members; the eldest son is now at Kingaroy, and meets with the Wooroolin brethren; the second is our church and S.S. treasurer. May our beloved Lord and Master comfort the bereaved.

Gympie, Queensland.

A.H.

SMEATON.—On June 19, our aged Sister Mrs. Eliza Smeaton was called home. Our sister had been laid aside for several years upon a bed of pain. She was always patient and cheerful amid all her suffering, regarding it a great honor that she was counted worthy to suffer with her Lord. She has now gone to her great reward and we mourn her loss.

Burnley, Vic.

O.A.C.G.

TAYLOR.—Our Sister Taylor passed to her reward after reaching the ripe age of 73 years. She was a colonist of 53 years, and a member of the church for 40 years, and was baptised by Bro. Gore on March 18, 1871. Our sympathy goes out to those who sustain the loss. We all regret the loss of a member, but earth's loss is heaven's gain, for precious in the sight of the Lord is the death of his saints. Her remains were laid to rest in the Strathalbyn Cemetery, Bro. F. E. Thomas officiating.

B.J.



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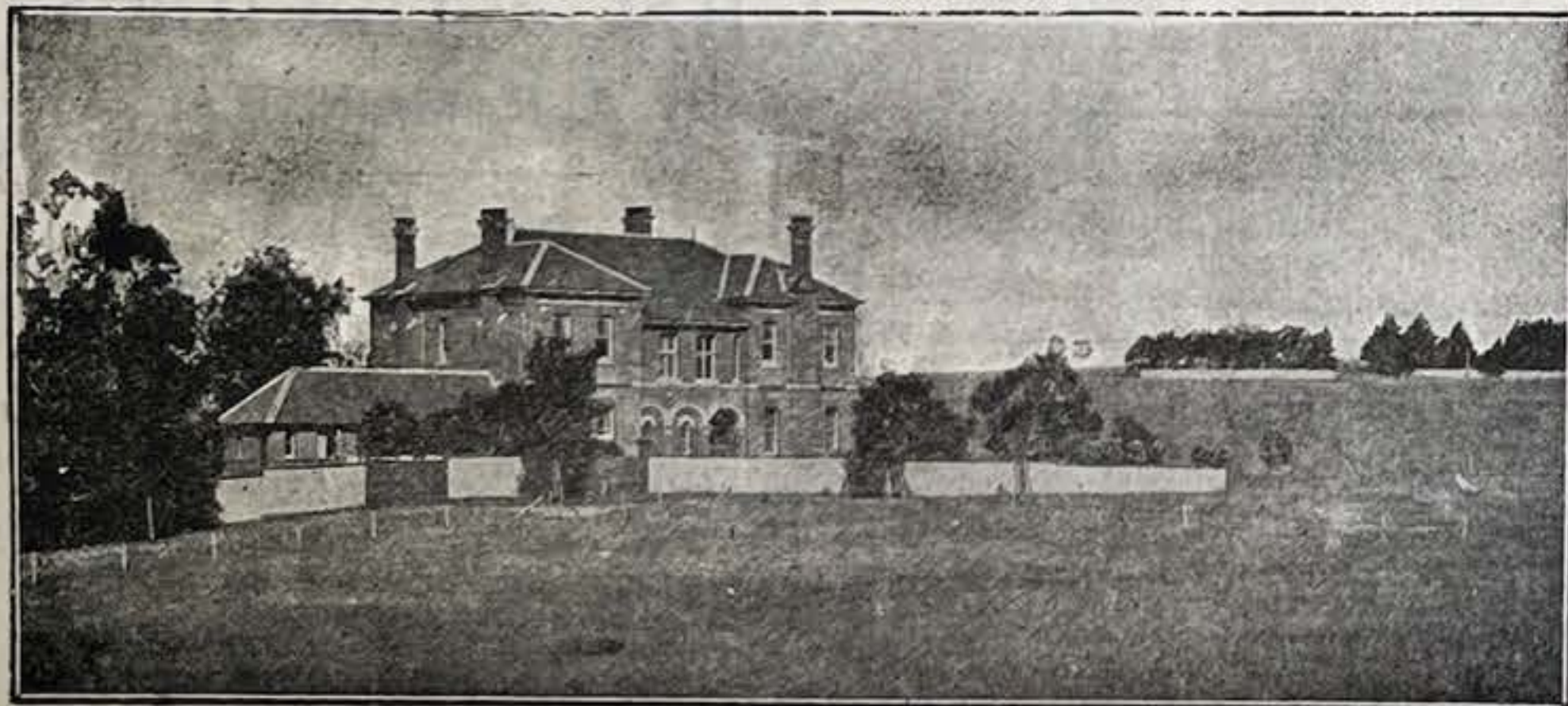
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Printed and published by the Austral Publishing Co., 528, 530 Elizabeth-st., Melbourne.