

THE
Australian Christian

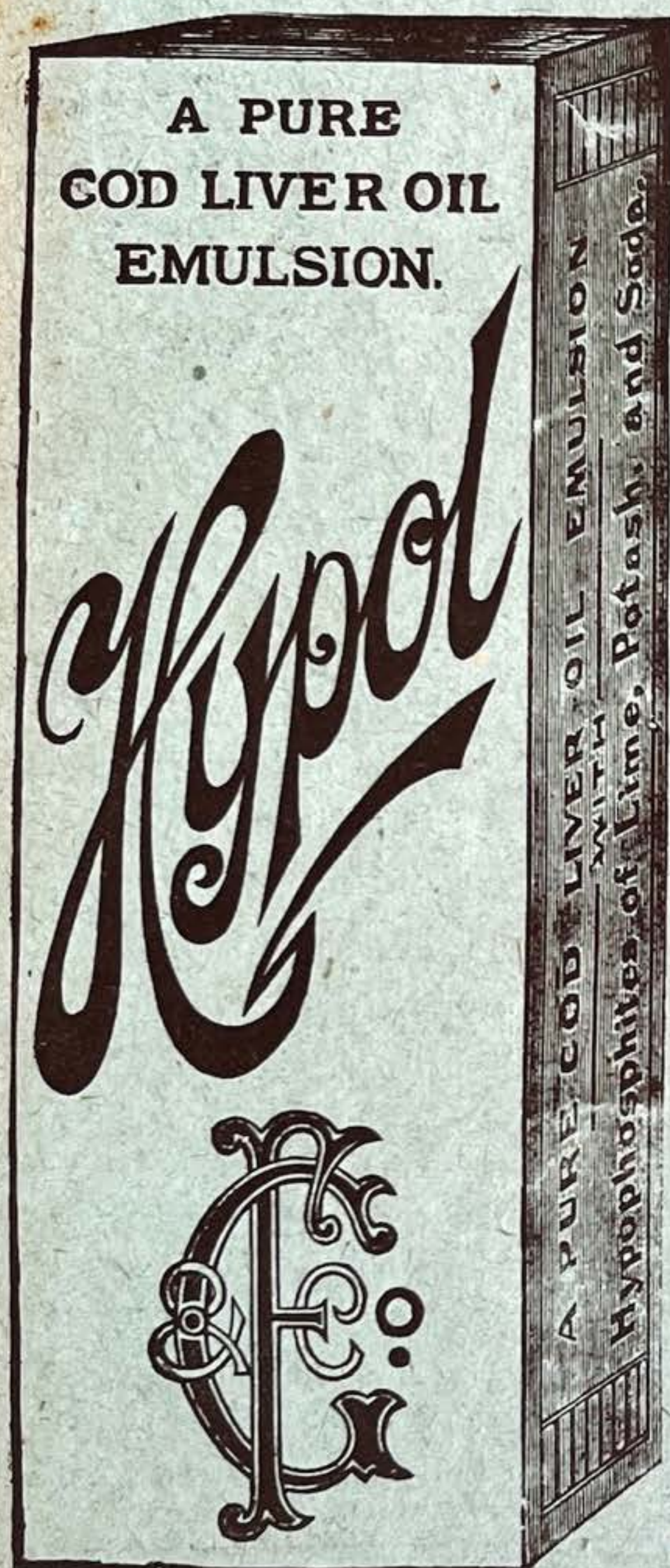
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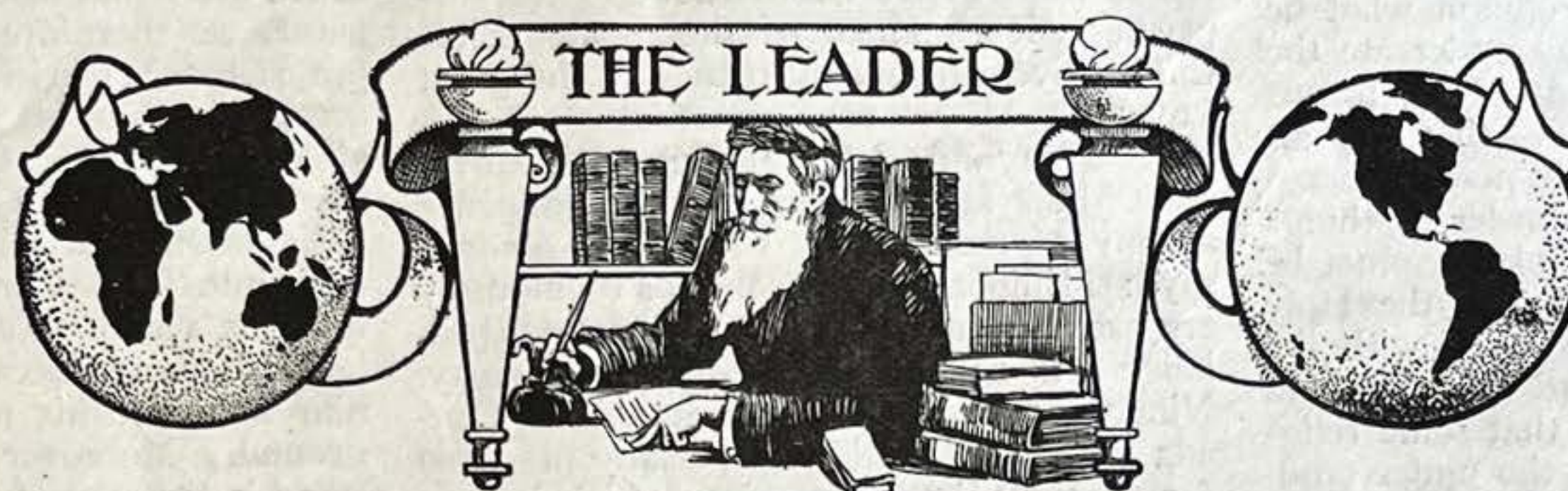
CHRISTIAN



Vol. XIV., No. 27.

Thursday, July 6, 1911.

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THE LEADER

This prayer leaves nothing to be desired as a petition for unity. For its purpose it is a perfect model of what a prayer should be.

A NOTABLE PRAYER.

The United Coronation Demonstration held in the Melbourne Town Hall on Sunday afternoon, June 25, was a most impressive service. The gathering was held under the auspices of the Council of Churches, in co-operation with the Church of England. It was therefore a representative meeting of the Protestant religious bodies assembled for the purpose of expressing their loyalty to the throne and invoking the blessing of God upon the reign of King George and Queen Mary. Primarily it was an assemblage of loyal citizens met to do honor to the king in their religious service, but while answering this purpose, it had another significance. It was a union of churches of varying creeds meeting together for a purpose in which all were united. It was a federation of churches for a brief season. As such, it was an evidence of the spirit of union which has been steadily growing amongst Protestant people during the last few decades. One cannot help thinking of the time when Dissenters were treated as pariahs. When they were forbidden to meet for worship except in the parish church, and could only hold their conventicles in holes and corners. A little more than two hundred years ago they were forbidden to hold meetings within five miles of a town. Those who violated this regulation were punished with either having their ears cropped, or their noses slit, or being stood in the pillory. Thank God these bad old times are gone, and we are breathing the air of liberty, and the spirit of union is growing among us.

A prayer for unity.

In this great Coronation Service, Dissenters and churchmen met together on an equal footing and for a common purpose. And doubtless the underlying feeling with all was that of regret that, with the breaking up of the gathering, the people forming it would once more be resolved into their several distinctive folds. Not more than a sentiment, perhaps, engendered

by a favorable environment, but nevertheless worth something as a promise of better things to come. To our mind, and perhaps to the mind of others, the most noteworthy feature of the Coronation service was one of its prayers. It was a prayer for unity, and reads as follows: "O God, the Father of our Lord Jesus Christ, our only Saviour, the Prince of Peace: Give us grace seriously to lay to heart the great dangers we are in by our unhappy divisions. Take away all hatred and prejudice, and whatsoever else may hinder us from godly union and concord; that, as there is but one Body, and one Spirit, and one Hope of our calling, one Lord, one faith, one Baptism, one God and Father of us all, so may we henceforth be all of one heart, and of one soul, united in one holy bond of Truth and Peace, of Faith and Charity, and may with one mind and one mouth glorify thee; through Jesus Christ our Lord. Amen."

A prayer and a creed.

This prayer leaves nothing to be desired as a petition for unity. For its purpose it is a perfect model of what a prayer should be. It may be expecting too much, but we should like to see it used as the opening prayer at every meeting held to discuss the subject of union. The prayer appeals to us chiefly because of its definiteness. It is at once a prayer and a creed. Most prayers for unity are only aspirations without practical issue. This one has the signal merit of being an aspiration and a declaration of how the aspiration may be realised. As we have said, it is both a prayer and a creed. Most people do not like the term creed, nor do we. We do not like creeds that have been manufactured by human agency, but we make an exception in favor of that which is divine. Taking the term "creed" to mean a declaration of principles necessary to discipleship and unity, we find all that is necessary in this brief but comprehensive prayer. This creed is found in the words, "There is but one Body, and one Spirit, and one Hope of our calling, one Faith, one Baptism, one God and Father of

us all." Now it is something to find these Spirit-given essentials to unity embodied in a prayer. It is an indication that the framer of this prayer regarded these several items as the doctrinal basis on which unity must rest. Hitherto, in discussions with a view to union we have found this Spirit-given basis practically ignored. Now that it has found its way into a prayer, its importance as a means to practical unity may be more fully realised. For this reason we should like to see the prayer perpetuated. It would be an education on definite lines in the direction of unity, and would obviate the use of loose phrases which may mean federation, but can never mean unity.

The logical outcome.

Assuming that the various religious bodies present at the Coronation service heartily believed in this prayer which they sent up to heaven—what would be the logical and practical outcome of it? Obviously there should be only one possible thing, namely, a complete adherence to every principle or doctrine contained in it. Taking the seven items contained in the prayer, which form a quotation from the fourth chapter of the Epistle to the Ephesians, can it be said that all the religious bodies represented at the Coronation Service were prepared to accept every item at its New Testament value? Unfortunately we are not in a position to answer this in the affirmative. Six of the items would be unreservedly accepted by all, but for the whole seven only one could be found to accept all, and even this one's acceptance would be found to be a modification of New Testament teaching. It is needless to say that the "one baptism" is the item in the declaration of essentials to unity that is not accepted at its New Testament value. The majority of the religious bodies at the Coronation Service consider themselves at liberty to recognise more than one baptism, and, indeed, to recognise as baptism a ceremony that is not baptism at all in the New Testament sense of the word.

Comparative values.

It may be urged, of course, that the "one baptism," comparatively speaking, is not so important as, for example, the "one Lord." That may be granted. It does not follow, however, that we are at liberty to do with it as we like. Things, comparatively speaking, may not be so important, but they may be essential all the same. Paul expressed the opinion that faith and hope were not so great as love. Paul was right in what he said, but he did not thereby underrate the value of faith and hope. It is not for us to fix the value of baptism—that has already been done. Whatever place it occupies in the New Testament order of things it must occupy now. That place cannot be an unimportant one, seeing that the Holy Spirit has placed it side by side with the "one Lord," "one faith," and "one God and Father of all." It may be that some religious bodies will unite with the understanding that baptism shall be an open question, but it will be a union at the expense of principle and in defiance of the explicit terms of New Testament unity. Indifference on the subject of baptism does not make for unity, but for disunity. While the New Testament is honored as a complete and final revelation of God's will to man, there will always be a large body of Christian people who will hold to the "one baptism" as an essential to unity. And while there are opposing camps on this question, Christian unity can only be regarded as a dream. Nevertheless, we regard it as a hopeful sign that people are praying for the "one baptism" as an essential to unity. We can only hope that their prayers will be answered.

Editorial Notes.

A Popular Organisation.

The Young Men's Christian Association movement is continually gaining in strength the world over, and the Y.W.C.A. is also developing. Not long since an appeal for funds for the former in Philadelphia resulted in a response of £206,000 in a twelve days' campaign. Here are a few figures of amounts raised just lately in American towns: Brooklyn women secured £83,000; Atlanta men, £120,000; Reading, £43,400; Elyria, O., £20,000 was asked for and £25,400 contributed; Charleston, S.C., £30,000; Raleigh, N.C., £15,000; Walla, Walla, Wash., £9,600, and Ishpeming, Mich., £4,500. Leaders of the movement ascribe the success of their efforts, which were all made for new buildings, to Christian unity, a short and public appeal, and the results already accomplished in buildings erected by the Association. It will be seen that the first place is given to Christian unity, and the fact that the movement is unsectarian doubtless had much to do with the heartiness of the responses. Sectarism is a hindrance not only to the con-

version of the world, but to the liberality of Christians.

Christianity and Men.

One of the latest and most significant men's movements in the United States is a "Men and Religion Forward Movement," by which a campaign is to be carried on throughout the country to interest and enlist men and boys. We have before referred to the "Men's Brotherhoods," the surprising development of the Adult Bible Class movement among men, and the great Layman's Missionary organisation. But the "Men and Religion Forward Movement" bids fair to exert as much influence as any of them. The *Christian Standard* says: Millionaires and captains of industry are backing the enterprise. Teams of specialists will be made up, five in each party. Ninety cities in the United States and Canada will be selected and specially prepared for an eight days' campaign, which in turn is to result in similar campaigns being inaugurated in from fifteen to twenty smaller cities within reach of the centre chosen. The project is to cost £25,000, and the funds are already provided." A number of prominent religious men, including John Wanamaker, are throwing their energies into this movement. The conviction is evidently growing in America that religion is for men. The weakness of Roman Catholicism in France, Spain, Italy, and other countries, where she has so long held undisputed sway, is the alienation of men from the church. Women to some extent still attend the services and the confessional, but their husbands and brothers, as a rule, simply ridicule religion. In Protestant countries men form a large proportion of church members, but with few exceptions women are in the majority. However, it would appear that men are being roused up to a realisation that the teachings of the Man of Galilee are for the men of the world, and the various movements among men are indicative of the growing influence of the pure religion of Christ.

Religious Nomenclature.

An objection is sometimes filed against the people amongst whom this paper chiefly circulates, that by their adoption of such names as Churches of Christ, Churches of God, Christians, or Disciples of Christ, they imply that other believers are not entitled to these designations. The idea is that we use the words in an exclusive sense, as though we had some patent claim to them not possessed by others. A very little reflection will show the absurdity of such an objection. It could be as reasonably urged that Congregationalists or Independents by those names imply that no other Christians have the congregational polity or were independent, while as a matter of fact Baptists and those known simply as Christians are as truly Congregational. We might as well contend again that Baptists by their name imply that no others baptise, that Methodists think no others have method, that Presbyterians assume they only have

elders or presbyters, or that Episcopalians by that name imply that Roman Catholics or other bodies have no bishops. The most that can be said of such names is that they are designed to convey the idea that they represent some teaching or practice of those adopting them, but it is not true that they are intended to imply that they are used in any exclusive sense. Why, then, should it be thought that because we prefer to be called after that name which is above every name, we therefore assume to be its sole proprietors? Christ belongs to all who will accept him, and his name is the property of all his disciples. Christian is a Catholic name, Church of Christ is an unsectarian designation, and all who have been "baptised into Jesus Christ" have been baptised into his name. To wear his name is to honor him, and because we desire to honor him we place his name ever in the foreground. Moreover, modern party names stand in the way of Christian union. It does not follow that if every existing sect or party dropped its distinguishing appellation Christian union would at once be consummated, but it is certain that a long step would be taken in that direction. Who does not realise, for example, that the name "Baptist," which as applied to the followers of Christ, is admittedly unscriptural and partisan, is a barrier to the union of those holding it with those known simply as Christians or Disciples of Christ? Our Baptist brethren readily recognise that "Churches of Christ" or "Churches of God" are apostolic and proper terms, and they can use these without any violations of conscience, while it is impossible for those who are pleading for the union of Christians to conscientiously adopt such unscriptural and partisan names as "Baptists" or "Baptist Churches." What applies to the Baptists applies with equal force to other denominations. Presbyterians will never consent to be called Methodists or Baptists, and Baptists and Congregationalists will never agree to be designated Methodists or Presbyterians. But Methodists and Baptists, Presbyterians and Congregationalists, Episcopalians and Lutherans, all love and honor the name of Christ. Why, then, should they not drop the party names, and wear the name of him whom they all profess to serve? And, if unwilling to sacrifice their denominational appellations themselves, why should they object to our doing so, or contend that our unsectarian name and attitude is an implication that we alone are Christians? Well said the great Wesley:—

"Let names and sects and parties fall,
And Jesus Christ be all in all."

What are all histories but God manifesting himself, that he hath shaken down and trampled under foot whatsoever he hath not planted?—*Oliver Cromwell.*

The whole track of history is marked with the ruin of empires, which having been founded in injustice, or perverted by wrong, were ultimately destroyed.—*W. M. Taylor.*



New Theology.

Col. 2: 8-10.

By W. J. Way.

These days are characterised by a carping criticism on one side and shallowness of impression on the other. Present day criticism arises from what men do not know rather than from what they do know; and "new theology," "modern thought," and such phrases are only classical labels for modern ignorance. Critics and moulders of "new theology" would do well to think deeply of what Paul wrote to certain knowing ones in Corinth. "If any man thinketh that he knoweth anything, he knoweth not as he ought to know." If these critics knew more they would know less. That may sound paradoxical, but it is true. If they knew that "the foolishness of God is wiser than men, and the weakness of God is stronger than men," they would know better than to criticise him or suggest a "new theology," by way of excuse for what they evidently deem mistakes on the part of the Creator in both creation and revelation.

That there are mysteries and difficulties connected with creation and revelation we readily admit, and God would fall short of being God, and men would scarcely be men if that were not so; but we shall manifest both genius, wisdom and faith by suspending our judgment until the all-wise Creator unfolds to us that which is now mysterious. We can rest assured that the Father of all is the most competent critic of his work and purposes, and that he will criticise and apologise to his creatures when it is necessary.

Helping God.

Many present-day teachers evidently conclude that through the statements of the prophets of Christ and the apostles the creature has placed himself in some difficulty, and their special duty is to find the way out for him; and they suggest "new theology" a restatement of religion and revelation, etc. They remind one of a simple child who on seeing the sun behind a cloud lights her little taper to move away the obscurity. We would remind those who would have us believe that they are helping God out of a dilemma, that thousands of years before they were born it was written, "I the Lord thy God am a jealous God." "I will be jealous for my holy name." Therefore the critics may compose themselves with the fact that God is infinitely more concerned for his holy name than they; and that the time will come when every angel in heaven, and

perhaps every creature in the Universe will exclaim, "Great and marvellous are thy works, O Lord God, the Almighty; righteous and true are thy ways, thou King of the ages" (R.V.).

The concern of the critics to help God is quite uncalled for, and only manifests critical ignorance rather than advanced knowledge. The Creator still sees and hears, all that is going on beneath his throne. He that keepeth Israel shall neither slumber nor sleep. If the critics and fashioners of "new theology" have lost their way, they must not conclude that the Creator has lost his way. It is certainly rather late in the history of redemption and revelation to propose serious changes in the programme of man's salvation and God's purposes, and we have no more confidence in them than as if some fanatic should suggest that, because there are spots on the sun, therefore we should light the Universe with incandescent burners. "Known unto God are all his works from the beginning of the world. God is not a man that he should lie nor the son of man that he should repent." To become wise beyond what has been revealed and abundantly established by thousands of years of experience, is the highest demonstration of folly. The theology of our English Bible has been the anchorage ground, the reliable cable of the human soul for six thousand years, and the men and nations who have clung to and risked their all upon it, have become triumphant, historic, immortal. If we believe in the philosophy of the survival of the fittest, then we shall cleave even more tenaciously to the theology of Moses and the prophets, of Christ and his apostles. It has been tried in the furnace seven times hotter than is required to try other things. And the reason of this seven times heat is that the old theology is seven times and seventy times seven more important than all other things put together. It is the divine budget, and designed to fit men to dwell with God and flourish for ever.

Lack of knowledge.

The foundation on which we build our surety of salvation, glory, honor, immortality, eternal life, is laid in Christ's atoning blood—in the offering of his life, the propitiatory sacrifice for our sins, laid in his own blood with which he entered in once for all into the holy place, having obtained eternal redemption for us. Therefore any theology or advanced thought that dimin-

ishes the value or necessity of that atonement and offering is not of God, but is of the devil, however cultured and fascinating it may appear. In eating of that bread and drinking of that cup, we do show forth the Lord's death, and in that death we have redemption in his blood, even the forgiveness of sins. Those critics and builders of "new theology" need not fear nor apologise for God, but rather for themselves. Jesus said, to the women who bewailed and lamented him, "Daughters of Jerusalem, weep not for me, but for yourselves and for your children." So we say to the higher critics and new theology mongers. It is not the Creator nor his truth that is in any difficulty and needs helping out, but those who substitute human reason and vain conceits in the place of the divine oracles. To the law and to the testimony; if they speak not according to this word, it is because there is no light in them (Isa. 8: 20). The prophet that hath a dream, let him tell a dream; and he that hath my word, let him speak my word faithfully. What is the chaff to the wheat? saith the Lord. Is not my word like as a fire? saith the Lord, and like a hammer that breaketh the rock in pieces (Jer. 23: 28, 29). Ignorance is the nursery of cartloads of vain and even blasphemous exegesis and foolish fabrications. It was because of their ignorance that the Jews both criticised and crucified the Lord Jesus Christ. "Ye neither know me nor my Father," said Jesus; if ye had known me ye should have known my Father also." And in his prayer in the garden, "O righteous Father, the world hath not known thee." And after Peter had charged the Jews with denying the Holy One and the Just, and with having killed the Prince of Life, he added, "I wot that in ignorance ye did it, as did also your rulers." Paul refers to the same lack of the knowledge of God, "which none of the princes of this world knew, for if they had known it (the wisdom of God) they would not have crucified the Lord of glory." The new theology and criticism of the present day, as also the previous criticism including even the crucifixion of the Lord of glory, must be attributed to ignorance, but not excusable ignorance, through the want of evidence and revelation, but wilful and criminal ignorance, which is the result of determined and studied rejection of light, manifestations and infallible proofs, or as Peter states it, "Of this they are willingly ignorant."

To the Unknown God.

When Paul was at Athens he found an altar with this inscription, "To the Unknown God." And many of our present day critics would do well to inscribe their desks with the same suggestive sentence. And teachers and churches who ladle out "new theology" would be acting consistently with their profession and teaching in erecting an altar "to the Unknown God." When we hear of men talking and writing sympathetically of "new theology," "higher criticism," "advanced and modern thought," "restatement of Christianity," etc., we may

take it as proof that such advocates have never been deeply impressed with the theology of the Father, Son and Holy Spirit. They have not been enamored and absorbed with the faith once for all delivered to the saints. They have not been seized with the purpose and revelation of God. They have not obeyed from the heart that form of doctrine unto which they were delivered. And therefore, like Ananias and Sapphira, they have kept back part of the price, and are ready to part with that which has not cost them their all—ready to leave the old paths, and to exchange "the way of the Lord" for the superficial speculations of their own finite minds. That is exactly what the first man did. He accepted the "new theology" or rather, demonology, and hence, all our woes. But the men who have examined most exhaustively, thought most profoundly, experienced most deeply are not ready to part with the words of spirit and of life. No man having drunk old wine desireth new; for he saith, the old is

better." And we have drunk of the old wine, that which was in the mind and purpose of God from eternity, of the truth, wisdom and love, we have tasted of the good word of God and of the powers of the age to come, and we do not want the new wine, for the old is better.

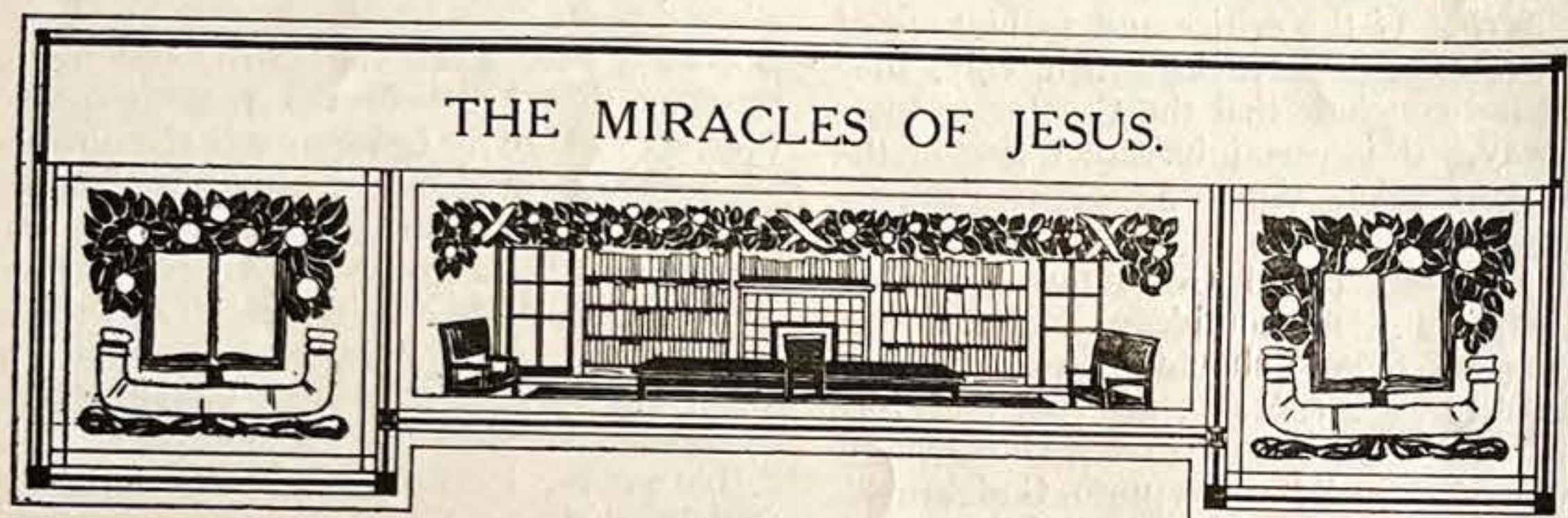
The foremost minds are still sitting like Mary of old, at Jesus' feet and learning of him. Still saying, "Never man spake like this man." Still recognising in Christ the fulness of the Godhead bodily. Still perceiving in Jesus' nature and doctrine, coupled with that of the prophets and apostles the only solution of all the problems relative to intelligent existence. Still looking into his face and saying, "To whom shall we go; thou hast the word of eternal life." Still putting the fingers into the nail prints, and thrusting their hands into his side, and exclaiming, "My Lord and my God." Still saying, "Let God be true, and every man a liar."

attitudes that men may assume towards miracles.

Now let us go further. There are many objections that are currently raised to the miraculous. There are those who disbelieve in the miraculous element because they say it introduces us into the realm of mystery. Is that not true? "I disbelieve in the miraculous because I disbelieve in the mysterious." Anything may be in the realm of the mysterious, and yet be also in the realm of fact. Mystery and parable lie inside the line of fact. Out on a patch of ground which I call my farm (a preacher ought to have a patch of ground somewhere to call his farm—I think he gets so much more there, and better, than he can in his books sometimes), I found a very mysterious thing in the last few years. I had some hens on the farm, and some sheep on the farm, and some Jersey cows on the farm. They all ate grass. The hens' grass was changed into feathers; the sheep ate grass and the grass was changed into wool, the Jersey cows ate grass and the grass was changed into milk. Do you know how it happened? No, nobody knows. But it is true. It is true. Do you know anything about the law of life, the law of growth, the law of reproduction, the law of heredity, the law of environment? These big things that you talk about so glibly, do you know anything about them? the workings of these laws, the different principles? You know their methods, you know the courses along which they may go, but do you know anything about the laws themselves *per se*? Life itself, what do you know about that? You say miracles are incredible, impossible. I would be very modest, very modest, when I said anything is impossible. You would have to know everything there is to know in this world, and see everything that is to be seen in this world, before you could say anything is impossible, would you not?

Miracles in all religions.

But you say, "Look here, is it not true that every religion in the world has its miracles? Why, we have all come to dabble in these various isms—Buddhism, Mohammedanism, and all these isms—and all of them have their miracles." Well, what of it? You say they all have; those are false and therefore these are false. That is logic, is it not? All these have their Bibles. Yes, all have them. There is not a single religion, not one, but has a bible, therefore all bibles are alike. Scholars know that this Bible is not like any other bible in the world. Scholars know that the doctrine of the Trinity is not like any other doctrine in the world. Will you say, because these are recorded and some are false, that all are false; will you say that? Would you? Let us see. The brown men have ten fingers and ten toes; yellow men have ten fingers and ten toes; white men have ten fingers and ten toes; all men have ten fingers and ten toes, but do you say that the brown men and the white men are just alike? Would you say that? That is your logic. Go a little further. These are just home-made



Acts 2: 22.

From the *Christian Standard*.

There are only three possible attitudes towards the miracles of Jesus: One is the attitude of rejection. You can say that they were never wrought. You can say with Robert Elsmere, in his somewhat tinselled way, "Miracles do not happen; miracles have never happened; miracles are incredible." You can say that. It is not a way that challenges admiration. It is not a method that inspires respect. It is an easy matter, if you have figures on the slate, boys, that puzzled you, to wipe out the figures; far easier to wipe them out than to do the sum, as we used to say in the old days; it is easier. You can just eliminate the whole supernatural, if you will, with a single wave of your hand. But, is it wise?

There is another attitude, that of acceptance. Men may believe them, men may say with their heart, believing, "Yes, I accept them as the authentications of the divine mind of Jesus Christ." Or one may take the rationalistic attitude towards them. You may accept them as facts up to a certain extent, to a certain measure. And you may say they are subject to, and are necessary to be so regarded, to a reasonable explanation. We can say, for instance, that, when Jesus Christ died on the cross, when the miracle of the resurrection is reported, Jesus but swooned, and after the swoon came forth to life. You can say that the

miracle of the feeding of the five thousand was nothing more nor less than a certain appeal made to the generous instincts of his followers. You can say that the miracle of the coin in the fish's mouth is to be explained on purely naturalistic and rationalistic grounds. You can say all that, and you can adopt the rationalistic attitude towards one, or towards a dozen, or towards all, of the miracles of Jesus Christ.

Realm of mystery.

If some of these miracles are to be accepted, and others of these miracles are to be rejected, purely on the ground of their plausibility to the man investigating them, I wonder what miracle will be left standing at the end, where a dozen investigators have come with their different set of trades, if you please, to examine them. One man will say, "I believe in miracles, but I do not hold this to be credible." Yet another will say, "I believe in miracles, but I do not hold that to be credible." And you will have just about as many left as you have pins left at the end of the alley after ten boys have been rolling for ten minutes.

Furthermore, any attitude such as this is the attitude of the toboggan. Men who begin by rejecting one, end in the main by rejecting all. That is not a matter of theory, it is a matter of history. Those are the

illustrations. They are not a bit academic. A mouse has a tail and legs and feet; therefore the elephant is a mouse. That is your logic exactly. That is just as apparent as if you put it in technical form.

But you say here, miracles are absolutely contrary to human experience. That is begging the very point at issue. They are contrary to your experience, that is true. I say they are contrary to the experience of the majority of mankind. Do you not know that, if miracles were not inconsistent with the experience of mankind during the centuries, they would cease to be miracles? Do you not know that it is the very element of the unexpected, or unfamiliar, rather, that constitutes the essence of a miracle? Because a miracle is not common to your experience, and because the miracle is not common to the experience of others; because a miracle is not in harmony with the experience of mankind—will you say that the miraculous is absolutely out of harmony with the experience of the disciples of Jesus Christ? That is the point at issue that I am talking about.

Evolution and miracles.

You say, "Look here, you know something about books, you know something about theology, but I am a scientist; I come to you with a very positive creed; that creed is the creed of the evolutionist. I am a thoroughgoing evolutionist. There is not any place in the evolutionistic scheme for miracles." I have read a few books on evolution myself. It is a big subject, too big for a lecture, too big certainly for a sermon, and, unfortunately, too big for a fragment of a talk. But, hear! Let me dispose of that question. You know Henry Drummond, do you not? You have all heard of Henry Drummond, that gifted Scotch professor who lived the life of a scholar and the life of an angel at the same time—a difficult thing to do. He wrote that charming little epic classic—it will never die—"The Greatest Thing in the World." And Henry Drummond was a thoroughgoing evolutionist. He believed the theory, and believed it strongly. He had a place in his theology for miracles. Just how he put it in I am not concerned with. I am simply saying that it is a big subject. You know Lyman Abbott, do you not? the successor of Henry Ward Beecher? Lyman Abbott is a thoroughgoing evolutionist. I read a book by Lyman Abbott entitled "Theology and the Evolutionists." I want to say just a word and pass on, that Lyman Abbott believes that the acceptance of the miraculous is possible to the thoroughgoing evolutionist. You say, "I am an evolutionist; can I believe in miracles?" Here is Henry Drummond, who says, "I am an evolutionist, and I can believe in miracles." Here is Lyman Abbott, and he says, "I am an evolutionist, and I do believe in miracles." I leave it just there.

To be continued.

Make truth lovely and do not try to arm her—mankind will then be far less inclined to contend with her.

The Wonderful Temple.

By William A. Sunday.

Twenty years ago, with the Holy Spirit as my guide, I entered this wonderful temple called Christianity. I entered at the portico of Genesis, walked down through the Old Testament Art Gallery, where the pictures of Noah, Abraham, Moses, Isaac, Jacob and Daniel hang on the wall. I passed into the music room of Psalms, where the Spirit swept the keyboards of nature, and brought forth the dirge-like wail of the weeping prophet Jeremiah, and the grand, impassioned strain of Isaac, until it seemed that every reed and pipe in God's great organ of nature responded to the tuneful heart of David, the sweet singer of Israel. I entered the chapel of Ecclesiastes, where the voice of the Preacher was heard, and into the Conservatory of Sharon, where the Lily of the Valley's sweet aroma filled and perfumed my life.

I entered the business office of Proverbs, then into the observatory room of the Prophets, where I saw the telescopes of various sizes, some pointing to the far-off events, but all concentrated upon the Bright Morning Star, which was to rise above the moonlit hill of Judea for our own salvation.

I entered the audience of the Kings of Kings and caught a vision of his Glory from the point-view of Matthew, Mark, Luke and John, past into the Acts of the Apostles, where the Holy Spirit was doing his official work in the formation of his infant church; then into the correspondence-room, where sat Paul, John, Peter, James and Jude, penning their Epistles.

I stepped there into the Throne-room of Revelation, where all towered into glittering peaks, and I got a vision of the King sitting upon his throne, in all his glory, and I cried:

All hail the power of Jesus' name,
Let angels prostrate fall,
Bring forth the royal diadem,
And crown him Lord of all."

Captain Abner's Opinion.

By Margaret E. Sangster.

Give me the Bible, Jennie, the good old Book for me;
The one I've loved and leaned upon in storms on land and sea.
It's been a pillow for my head in many a sleepless night,
It's been a heaven-guiding star to give me cheer and light.
Don't bring that new revision, I'm not in need of change,
The music is not quite the same if chord and key are strange.
I like the dear old-fashioned words I learned at mother's knee.
Bring me the Bible, Jennie, the good old Book for me.

Our parson in the pulpit explains the meanings well;

To him the slightly altered phrase is like a silver bell.

To me a change is out of tune; it does not sound so sweet.

You ken I'm watching daily for the Master's coming feet.

I'm listening should he call me, I long his knock to hear;

If for me he has a message, I want it plain and clear.

I'm not a scholar, Jennie, I'm only what you see,
And the Bible I have always had is the best of books for me.

I sailed the ocean, Jennie, when I was but a lad;
Sea-faring men get close to God when tempests rave like mad.

In the darkness of wild weather the sky was overcast,

But I trod the deck in safety and came to port at last.

When the Master was on earth, dear, he seemed to like the sea,

And once he hushed a driving storm on the Lake of Galilee;

When I was but a little chap, I mind I used to look

At a picture mother had of him, 'twas in her dear old Book.

At the wedding and the funeral, whene'er the heart is full,

It craves the thing it understands, old memories tug and pull.

To just an average man like me there comes a sense of loss,

A feeling that a hand profane might touch the Crown and Cross;

That from the East the Star might fade, the Manger disappear,

The Virgin Mother and the Child grow dimmer year by year,

If one by one the miracles were all explained away

In the scientific brightness of our glaring modern day.

What I'm afraid of, Jennie, is the tiny entering wedge;

The field is bare to every one if a gap be in the hedge.

I like my Bible as it is, a well of water sweet,
Where thirsty souls may rest themselves, and drink, in sun and heat.

The minister may need it, but we common folk can wait

To find our new revision when we reach the pearly gate.

I want it as it is, my dear, its pith and poetry;
Bring me my Bible, Jennie, the good old Book for me.

It is the loyalty to duty, the love of God through the love of man, which may transform the workshop to a cathedral.—David Starr Jordan.

Every man is the centre of perpetual radiation like a luminous body: he is, as it were, a beacon which entices a ship upon the rocks if it does not guide it into port.—Amiel.

Notes and Comments.

By Chas. Watt.

Evolution in religion.

Dr. Ranby, of Marrickville Con. Church, an old and highly esteemed gentleman, who is just about retiring from an active ministry, in a sermon recently preached on "The Memoirs of a Long Ministry," thus expressed himself:—"One of the greatest changes in our time, he said, was due to what might be called scientific researches. Dr. Williams, an eminent authority, fixed the date of 1492 as the dividing line between the dark ages and the new age of accurate knowledge; but the old superstitions still kept their hold on mankind, and it had even been suggested that the year 1859 should be fixed as the time when the promulgation of thought occurred which gave the death-blow to old ideas. Dr. Williams fixed 1859 as the year, as it was then that 'the Origin of Species' first saw the light."

Thus this "Dr. Williams" can afford to change his dates to suit the circumstances. But why 1492? Surely the sixteenth century ought rather to hold the distinction, seeing that such intellectual giants as Tycho Brahe (1546), Galileo (1564), and Kepler (1571), lived and worked and discovered in that century. And it was even about 1540 before Copernicus gave to the world his *De Revolutionibus Orbium*, which laid the foundation for the modern "Story of the Heavens," in that he boldly transferred the centre of our system to the sun. But even this hypothesis he received from Pythagoras, who first raised it more than 500 years B.C. But, bless you, this "Dr. Williams" thinks so little of the attainments of these men, that he changes the date of the beginning of "the new age of accurate knowledge" to 1859—the year in which "The Origin of Species first saw the light!" With the erudite Domini Samson we can only ejaculate, "Prodigious!" And how does Darwin attempt to account for the "Origin" of Species? By telling us, forsooth, that the giraffe, once a short-necked animal, conceived a liking for the succulent tops of the tall accacia trees, and stretched his neck until he succeeded in cropping them! That the lion, in order to protect his neck from the fangs of the tiger, struck the cunning notion of growing a heavy mane! But why didn't the tiger strike the same to save his neck from it? But, more serious still, why did the selfish lion look out for the safety of his own neck, and leave his wife unprotected? Is this an early instance of "the tyranny of the male"? Again, a bear having been seen in the Arctic regions swimming about with his mouth open catching flies, the "accurate thinker" Darwin originated another species by suggesting that "if the supply of flies were constant he could see no serious hindrance to an animal being produced as monstrous as a whale"! Mark you, "if the supply of flies were constant" where for nine months of the year the thermometer would stand at

40 degrees below zero, or nearly 80 degrees of frost.

In justice to Darwin we must say that this "origin" only appeared in his first edition; when the second appeared, he was so ashamed of the "whale" story, that he struck it out. And he might have struck a few more of them out without any serious loss to his reputation.

But to talk of "The Origin of Species" as "accurate knowledge" is quite too funny. It is merely a string of hypotheses from first to last, and its corner stone, "Natural Selection," has never received one particle of proof during the whole five decades since it "first saw the light."

"The hammer of God."

Recently the German Kaiser, in an address, said, "The German nation as restored in 1871, was compared to a block of steel forged by the hammer of God." This hammer he, of course, takes to be the great guns of his illustrious grandfather, "Holy William," and the genius of Von Moltke. But in all probability the French nation who went through the fires during the forging take another view of things. The Kaiser has entirely satisfied himself that he "reigns by divine right"; and if only he could turn out a fleet of Dreadnoughts of sufficient strength to successfully challenge Britain's naval supremacy, would doubtless start the same hammer pounding away to do some more forging. During the Franco-German war, to which the Kaiser refers, his grandfather was continually "thanking God" for his victories. This became so monstrously nauseating that the clever *Punch* brought out an admirable skit. It had the Emperor William kneeling in prayer, with a telegram lying on a chair near, on which was written:

"I send thee word, my dear Augusta,
We've had another awful buster;
Ten thousand Frenchmen are laid low,
Praise God from whom all blessings flow."

Open Air Gospel Mission.

A new organisation recently sprang into existence in Sydney, named as above. It has a strong committee, with Mr. William Arnott as chairman. Its basis of membership shall be, "Belief in the divine inspiration, authority and sufficiency of the Holy Scriptures . . . the justification of the sinner by faith alone, etc."

There are, of course, other items in the "basis" that would more or less commend themselves as sound; but the above two are thus placed in juxtaposition that the reader may more readily see their contradictory nature. The marvel is that men who are otherwise presumably sensible, should, for any reason, take up such an utterly untenable and antisciptural position. If the Holy Scriptures are "sufficient" (and of this we are absolutely certain), in what part does it state that the sinner is "justified by faith alone"? The one only instance of this expression in the Book is in James' letter (2: 17), where we are told that "faith being alone is dead." We have, however, a num-

ber of cases of "faith alone" men in the Scriptures, and they sharply emphasise the utter absurdity of the position taken up by this new organisation. In Luke 6: 46 Jesus, addressing a number who believed on him, said, "And why call me Lord, Lord, and do not the things which I say?" These were "faith alone" people. In John 12: 42, 43 we read, "Among the chief rulers many believed on him; but because of the Pharisees they did not confess him, lest they should be put out of the synagogue; for they loved the praise of men more than the praise of God." Unquestionably these were "faith alone" men, and such, to-day, would be accepted by our "Gospel Mission." But Jesus said, Matt. 10: 32, "Whosoever shall confess me before men, him will I confess," etc.

But, of course, this "Gospel Mission" committee doesn't believe it; the members well know that "faith alone" never saved a soul, and never will. When Jesus said, "He who believes and is immersed shall be saved, and he who disbelieves shall be condemned," he laid down an eternal principle, and not even the plausible excuses of "avoiding dogmatism," and "broad-minded charity" can ever justify any interference with it.

Correspondence.**CHURCH LEAKAGE.***To the Editor.*

Much has been said and written on the above subject, and being such an important matter, our efforts should not cease until we stop the leakage gap. It takes earnest forethought and prayer along with preaching and pleading to gain converts, and certainly needs similar endeavors to retain them. We have read with pleasure and profit the splendid Editorials in the AUSTRALIAN CHRISTIAN, also most helpful articles by Bren. Thomas and Rankine, and others, anent the question of church leakage. The first named preacher dwelt on doing church work decently and in order, and advocated wiser methods along with more reverential attention at our morning meetings, and justly so. A. C. Rankine pleaded right well for pastoral care, showing us his success by this good example. As a rule new converts expect all of this, and are sadly disappointed if it is not manifested in our church work.

I would like to add yet another link in the chain, which I think is often left out, viz., Could not our converts receive more attention at morning meetings, by way of apostolic teaching on our plea, on first principles? Can we expect them to go on to perfection, unless grounded on first principles? Can we not attribute some of the leakage to lack of teaching after conversion?

The man in the street may not care anything about your denominational differences, as he calls them, but our new convert does. We began to teach him on apostolic lines, we won him on Scriptural lines I hope, and if he does not see the line to toe, he asks where is the difference? Can I not go where I please to worship? And if he is found sitting on a rail, and no one to teach him, he is very likely to get down the wrong side. The arch-enemy of souls is busy, so should our teachers be.

As a rule is there not a tendency to talk over the heads of our new converts, or even older ones for that matter, in aiming at intellectual treats for the more matured Christian? Surely the further advanced will bear with the speakers while the lambs are fed, and not be inclined to say that the speaking brother was addressing them as babes, especially when the less advanced members and new converts are to be considered. Intellectual treats are nice, spiritual feasts very needful. Let us have both if you like, but see that the babes in Christ get the sincere milk of the word all the same. They need to understand for what we plead better than a great many of them do. Even after years of church membership, and if not thus instructed, they soon begin to say, One church is as good as another (and better), so they quickly find their way to the one they think better, or drift altogether.

Doubtless our Bro. Main will bring out the necessary book on "First Principles" that should be in the hands of every new convert, or older ones either (lest we forget).

Much could be said from other viewpoints *re* keeping our members, such as the social side, etc., and a thought presents itself here, that our esteemed and valuable AUSTRALIAN CHRISTIAN in days of yore had continually "Our Plea" on its covers. How helpful to new converts, also for the benefit of non-members, to whom we may hand it, if it were practicable to again adopt this.

Now, in conclusion, seeing this matter is causing grave concern, we hope to see more of helpful advice by the willing pen of our able Editor, along with others interested in keeping this important subject before the churches as a help towards preventing church leakage.—Chas. Hale, Tasmania.

LORD'S DAY MORNING MEETING.

To the Editor.

While agreeing with much in the article written by Bro. J. E. Thomas on the improvement of the Lord's day worship meetings, I am at issue with him and also with Bro. Hagger on their remarks as to the presiding brother, suggesting that "they shorten their talks, or perhaps better, give none at all." To me, the "breaking of the bread," the remembering the Lord in the way he appointed, the exaltation of the Master's dying love, is the primary and predominating object of our worship meeting; not the coming together to listen to a sermon from the evangelist or other speaker. The suggestions of observing the ordinance in practical silence in order to allow more time for the exhortation, seems to evince a tendency to introduce the "one-man ministry, with its blighting influence," and we ought to see that the mutual ministry of the New Testament church is adhered to. I trust that the time will never come that the meeting for the breaking of bread will merge into a meeting for sermonising.—A. C. Belcher, Prospect, S.A.

To put aside everything that hinders the highest from coming to us, and then to call to us that highest which—nay, Who—is always waiting to come,—fasting and prayer,—this, as the habit and tenor of a life is noble. As an occasional effort even, if it is real and earnest, it makes the soul freer for the future.



New Zealand.

AUCKLAND (Ponsonby-rd.).—The Christian Standard Band of Hope opened the winter session with a picture entertainment and a very fine temperance address. The chapel was crowded. A pound social was held recently, also for all who helped in the production of the cantata, "David the Shepherd Boy." The brethren are eagerly looking forward to the arrival of Bro. and Sister Hadfield, about the middle of July. Bro. F. Emmett has united with the church here.—F.D.

AUCKLAND (Dominion-rd.).—The annual church meeting was held on June 8, Bro. A. M. Bryden presiding. In presenting the report, Bro. Bailey said, "We have much to be thankful for in that the heavenly Father has continued to bless and guide us, and though our progress may not seem great on the surface, yet we feel sure that it has been solid and that real good work has been done. The various auxiliaries in connection with the church have now been firmly established by the thorough work of our Bro. Grinstead." There are now 124 members on the roll, though a very large number are still isolated. The year has been a heavy one financially, but the brethren are hopeful that they will surmount this difficulty. The sick and the needy have been constantly visited and assisted. Bro. Grinstead and the officers have had their hands full this year, so many of our number being laid aside by sickness, but we thank our heavenly Father that most have now recovered. The attendance at the morning meeting and at the weekly meeting for prayer has been good. The secretaries of the Bible School and the C.E. report very favorably and the report concludes with an exhortation to united action for the coming year.

ASHBURTON.—Our Bible School anniversary which was postponed on account of the mission was held on Lord's day, June 18, when Bro. T. Arnold, of Dunedin, delivered three addresses. The afternoon address was illustrated by black-board and experiment, and so entering through eye-gate and ear-gate, got safely into the city of child-soul. We had a fine gathering in the morning for the breaking of bread, and a fair meeting at night. The teachers appreciate Bro. Arnold's visit, as it was made at some inconvenience to himself. Our entertainment was held on Tuesday, the 20th, and though we had a soaking wet night, there was a good attendance. The items were good, but the gem of the evening was an action song by the girls of Mrs. Greenwood's class, entitled, "The Song of the Flowers," which was deservedly encored. The distribution of 70 prizes by the supt. brought a successful meeting to a close. We have started a Mutual Improvement Society, with Bro. Clement as our first president. The way in which Sisters Mesdames Clement, Slater, Kilgour and Miss Olsen, and Bren. Bowkett and Buchanan recited at the Bible School anniversary, argues well for the success of this society.—G., June 23.

NELSON.—Lord's day, June 18, one confession, a young girl from the Bible Class, after a forceful sermon by Bro. Verco, entitled, "The Matchless Christ." The immersion took place on the following day. It is plainly evident, by the goodly number of strangers attending the meetings, that the message as delivered by our brother is leading many to consider the Church of the New Testament. It is the keen desire of our evangelist that all the members should share in the work of the church.—E.M.J.

Continued on page 446.



Some of the 73 Converts at Balaklava Tent Mission, South Australia.

"The church must go to the lost, or must go to oblivion."



Address communica-
tions to
T. B. FISCHER,
Chesterville-road,
Cheltenham,
Victoria.
'Phone, Cheltenham, 132

An Open Letter to the Churches in Australia.

Dear Fellow Workers,—

We have finished our tour of the churches throughout the States of the Commonwealth, and are home for another season of work amongst the Marathas of Western India.

We have been greatly encouraged at the receptions accorded us in all of the churches visited. We began with South Australia, knowing beforehand that there was a warm spot in many hearts there for the one who went out from them 16 years ago, in fear and trembling, and who, before he had been in India a fortnight received an assurance from his church that they would consider it their duty to send out regularly funds for his support, a promise that has been kept faithfully. Whether our visit has or has not had to do with this State reaching over £1000 in its F.M. offering this year, we are not concerned; but it has convinced us at least that the church in this State is awake to her responsibilities regarding the heathen.

We then passed through Victoria, staying just long enough to get a foretaste of what our welcome would be later, when we were planned to tour through its churches.

Tasmania came next, and our reception there was meteorologically cold, but otherwise of the warmest possible nature. For a fortnight we had meetings in the two chief cities and in several country towns.

Then followed a restful time in New Zealand at the home of Mrs. Strutton's parents. We held several meetings in Christchurch, and gave lectures in three other cities ere we left, after a two and a half months' stay, for resuming our tour in Australia.

Our next visit was to Queensland, where we were unfortunate in striking their rainy season, with floods and wet weather in several of the towns we were planned for; nevertheless, the people turned out bravely, with the exception of three places where the weather always regulates the attendances at meetings on account of evil roads. However, most of the meetings we held were well attended, and we made many new friends.

Our first meetings in New South Wales were in the fertile Richmond River districts, where we had well filled meetings at Lismore, Bungawabyn and Bangalow; here we found ourselves in the midst of sugar cane again, and were reminded of Baramati, except that the cane was very poor looking stuff. After meetings in Inverell and Moree, *en route* to Sydney, we commenced a series of splendid meetings in that city and its suburbs. The enthusiasm in mission work everywhere shown was very encouraging.

We broke our journey at Junee and Wagga, *en route* to Victoria; had two full meetings at

these country towns, and arrived in Melbourne on March 23. We were then kept fairly busy with meetings until Conference time, in suburban and country centres, where good attendances were invariably the rule, and increased interest in mission matters evident on every side.

And what shall we say of the finish of our tour in this State? The Conference, with its crowded audiences on Friday afternoon and evening, and the packed building on a very wet Saturday night for the F.M. meeting, together with the

their prayers and good wishes for our work and theirs.

The few days remaining to us in South Australia were gone in no time, but we managed to get around and see many friends, and had three lectures. The farewell meeting there was held at Robert-st., Hindmarsh, a greater missionary church than which, for long maintained interest, it would be hard to find anywhere. And it was good to grasp the hands of these old friends again, even though one knew that, in many cases, it would probably be the final handclasp down here.

We had an average trip in every way across to W.A. We caught the G.A. Bight napping, but paid for it before we rounded the Leuwin, and the angry sea swallowed much that had not long been swallowed before.

Right from the time of our arrival in the Wakened West, we were welcomed everywhere. We had a trip to the Fields, and held six meetings there with perfect weather throughout—not even a dust storm. In fact the residents there were quite disappointed that we failed to get this experience ere leaving. We were not. The remainder of our time was well filled in, and, having electricity everywhere we were able to have very good pictures in all but one place. We finished our tour with four meetings on Sunday, May 14, and left next day for Bombay.

We have held between us, 200 meetings in the eight months we were home and shall have travelled over 21,000 miles when we reach Baramati again.

We wish to thank all those who have entertained us in their homes, and all who have labored to make our tour a success.—Yours in his grace, H. H. and E. G. Strutton.

A Word from Miss Tilley.

"Mr. and Mrs. Strutton arrived last Tuesday. How we have longed and watched for their return; everybody is rejoicing that they are really with us again. Quite a stream of visitors come to the bungalow daily to renew and deepen their friendship. Brahmin officials, Mohammedans and people of all castes are paying them homage. Mr. Strutton is conducting meetings amongst our compound people. All seem to be going deeper into God, truly God does bless those who wait upon him, and we realise you are all upholding us. Christian love to all."—Rosa F. Tilley.

What is our life? It is a mission to go into every corner we can reach, and re-conquer for God's beatitude his unhappy world back to him. It is a devotion of ourselves to the bliss of the divine life, by the beautiful apostolate of kindness.—Faber.

Federal Foreign Missionary Committee of Churches of Christ in Australia.

Please remember our work in India, China, Japan, the South Seas, and among the Chinese in Australia. Donations sent to the undersigned will be thankfully acknowledged.

Federal F.M. Executive Committee:—
President, F. M. Ludbrook, 225 Collins-st., Melbourne; 'Phone 2255. Secretary, T. B. Fischer, Chesterville-rd., Cheltenham; 'Phone Chelt. 132. Treasurer, R. Lyall, 39 Leveson-st., North Melbourne; 'Phone 1644.

Victoria:—Hon. Sec., F. M. Ludbrook. Organising Secretary, T. B. Fischer. Treasurer, R. Lyall. (Addresses as above.)

New South Wales:—Sec. and Treas., G. T. Walden, Stanmore-rd., Stanmore; 'Phone Newtown, 356.

South Australia:—Sec., Ira A. Paternoster, Hindmarsh. Asst. Sec., Geo. H. Manger. Treas., T. Colebatch, Miller-st., Nth. Unley.

West Australia:—Sec., C. J. Garland, "Penville," 159 Grosvenor-rd., Nth. Perth. Treas., C. A. G. Payne, Post Master, Guildford.

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Tasmania:—Sec., N. J. Warmbrun, 197 Campbell-st., Hobart. Treas., H. C. Rodd, 195 Murray-st., Hobart.

great sympathetic hearing we got, and the kind things said of us and our work. These almost overpowering scenes gave us something to take home to Baramati, that will never leave our memories. It was more than worth the trip to have attended the Federal Conference in Adelaide on our arrival, and the Victorian Conference ere we left again for India.

Having to cut out a week of our stay on account of boat accommodation meant leaving out two or three meetings in Victoria, and several days from our S.A. stay, but we attended the Conference Picnic at Glen Iris, and had a glorious send-off from the many friends gathered there on Easter Monday, being assured by all of

In the Realm of the Bible School.

YOUTHFUL CONSECRATION.

Sunday School Lesson for July 23,
"Josiah's Devotion to God," 2 Chron. 34: 1-13.

A. R. MAIN, B.A.

After Manasseh came his son Amon, who reigned wickedly two years and then was slain. Of him G. Campbell Morgan says:—"The chronicler draws attention to a suggestive fact when he declares that while Amon wrought evil as his father Manasseh did, he did not humble himself before Jehovah as his father did. That declaration, almost incidentally made, is one which all parents should ponder. How often is it true that when a man lives an evil life, and subsequently repents, his son walks in the way of his father's wickedness, but does not follow in the steps of his repentance?" However, we must not overlook the striking instances we have on the other side. Our lesson deals with one example of the contrary process. Josiah did not practise the will of his father, or of his grandfather. He from early life stood valiantly for the Lord. "While he was yet young," he sought God, and did a great work of reformation, both destructive and constructive. The lesson, as it appears in 2 Chron. 34, and in 2 Kings 22, should be carefully read. Josiah was one of the most thorough of reformers, and he kept it up through life. We shall see more of his work in our next lesson. Meanwhile, there are a few general thoughts suggested by the young king's consecrated life which we shall now notice.

"They that seek me early."

It would be difficult to choose a topic more filled with encouragement for the teacher, or more packed with interest and instruction for the scholars, than the story of Josiah. It is a lesson for teacher and scholar alike. The Bible School is a place for the evangelisation and education of the young particularly. The work there is at once the cheapest, easiest, more productive and most enduring in its results of church work.

The young are most easily won for Christ.

"Tender twigs are bent with ease,
Aged trees do break with bending."

C. H. Spurgeon has a familiar illustration of the apple in the bottle. "On the mantel-shelf of my grandmother's best parlor," he says, "among other marvels, was an apple in a phial. It quite filled up the body of the bottle, and my wondering enquiry was how it could have been got into its place. But the apple remained to me an enigma and a mystery. Walking in the garden I saw a phial placed upon a tree, bearing within it a tiny apple which was growing within the crystal. Now I saw it all. The apple was put into the bottle when it was little, and it grew there. Just so we must catch the little men and women who swarm our streets, and introduce them within the influence of the church; for, alas! it is hard indeed to reach them when they have ripened in carelessness and sin." The essential thought has been beautifully expressed in verse:

"An angel paused in his onward flight,
With a seed of love and truth and right,
And said, 'Oh, where can this seed be sown
Where 'twill yield most fruit when fully grown?
To whom can this precious seed be given,
That it will bear most fruit for earth and heaven?"

"The Saviour heard and said, as he smiled,
'Place it at once in the heart of a child.'
The angel whispered the blessed truth
To a weary teacher of precious youth.
Her face grew bright with the heavenly light,
As she led their thoughts in the ways of right."

When we read the story of the early consecration of Josiah, we must not look upon it as a unique or exceptional thing. We have had in recent years the careful enquiries of Christian psychologists, which go to prove that the great majority of those who become Christians do so in early life. Starbuck, for instance, believes that conversion belongs almost exclusively to the years between ten and twenty-five. The number of instances outside that are few and scattered. Roughly, they begin at seven or eight, and increase gradually in number to ten or eleven, and then rapidly to sixteen (the age at which Josiah began to seek the Lord); rapidly decline to twenty, and gradually fall away after that, and become rare after thirty. "One may say," says Starbuck, "that, if conversion has not occurred before twenty, the chances are small that it will ever be experienced." Probably nearly all who read this page have seen the matter tested in large gatherings of Christians, the results harmonising with the figures quoted. There is no need now to dwell on the lesson here for teachers: the hours spent with the class in school are hours of golden opportunity. The lesson of our golden text must be lovingly enforced: "Remember now thy Creator in the days of thy youth"—else the chances of remembrance never will come.

When we read the story of Josiah's life, we find that he wholly followed the Lord; he turned neither to the right hand nor to the left. He was most thorough in his work of reformation. It will not be true to say that none who seek God early go back from his service; the case of Joash, which we have already considered, would disprove this. But it has been found that those who begin early in life to serve God are much less likely to backslide than are those who turn later in life. C. H. Spurgeon had, we shall agree, opportunity to judge. His oft-quoted testimony may be given: "Of the many boys and girls whom we have received into church fellowship, I can say of them all that they have gladdened my heart, and I have never received any with greater confidence than I have these. And this I have noticed about them, they have greater joy and rejoicing than any others. Among those I have had at any time to exclude from church fellowship, out of a church of 2,700 members, I have never had to exclude a single one who was received while yet a child." It was doubtless a remembrance of this fact that youthful consecration is likely to be life-long consecration, combined with a remembrance of how much better a thing it is

to give to the Lord a whole life than to offer him the dregs after a life of sinning, which induced good old Dr. Tyng to say that if he were offered the choice between two old men and one child, he would choose the child every time. There may be exaggeration here, but we often err on the other side. We still find some greet with less joy the confession of Christ by a young Sunday School scholar than they would welcome the return of some old reprobate. The day is rapidly coming when, "It was only a boy," will be replaced by an exultant cry, "One confessed Christ to-night, and, thank God, it was a boy."

Can a child be a Christian?

We have answered this already in the foregoing. Our Bible Schools exist on the supposition that this question needs an affirmative answer, but a few still seem to doubt it. We need to remember how Jesus placed the child in the midst, how he declared that "of such" is the kingdom of heaven." We shall read his words in Matt. 11: 25, 26, and his apostle's words in 1 John 2: 13, 14. We do not believe in an adult church membership, or in adult baptism: age qualifications are never discussed in Scripture; obedient believers are qualified for membership, and children are amongst the best of these. The little child often leads. The child can bring the best thing to Jesus—the promise of a long life of service for him. The Bible tells us of young servants of God—Samuel, Josiah, Timothy. Church history since Bible times teems with examples. Old Polycarp, when he was threatened with the stake if he would not renounce Christ, said, "These eighty and six years have I served him, and he has never done me harm; I cannot deny my Lord and Master now." Polycarp died, aged ninety-five years; so he began to serve Christ at the age of nine. The Wesleys—John and Charles—are instances of early piety. It has been said that beyond question the career of John Wesley was begun in his early years, before he was ten. Doubtless we all know of cases enough in our own experience to prove that even a young child may sincerely love and do much for the Christ who died to save us all, and who especially loved the little children.

In a recent book of fiction the author tells how an attempt was made to rescue a young girl from her degraded surroundings and habits in a London slum. For a short time the attempt was successful, but the attractions of the old life proved too strong, and the girl finally returned to her home and former associates with the pathetic words: "It's too late, now! Why didn't yer ketch me when I was a kid?"



*From the Field—Continued.***Tasmania.**

HOBART.—The mission tent before mentioned has arrived and is now safely stored, and we are anxiously looking forward to the time when it shall be put to good use. Possibly the Federal Executive will come to our assistance, as Tasmania would be a splendid place for evangelists who find the field too warm for them in summer to labor elsewhere. Under the present conditions we are not making the headway we should, and unless some active step is taken, there is not much chance of getting out of the old rut. We are sad to record the death of Bro. John Cooper, a member of long standing and of a very retiring disposition. His remains were laid to rest in the Sandy Bay Cemetery. Bro. Manifold conducted the burial service, at which a good number were present. The sympathy of the church goes out to Mrs. Cooper and family in their trouble. A few members interested in the roofing of the church with corrugated iron devised a scheme whereby a Sunday was set apart as "sheet-iron Sunday" and each member had the opportunity to give a sheet or more as they could afford. In some instances two members went halves in a sheet. Possibly this idea may be helpful to other churches in need of a new roof. So far we have been very successful. A very nice little "At Home" was tendered Sister Bray before she left for Melbourne by the members of the Dorcas Class, and was held in the chapel, at which many were present to bid adieu to our sister, who has always taken an active interest in the work here. Since last report one young lady has been immersed.—W. R. C. Jarvis.

Queensland.

BOONAH.—At the gospel meeting on Sunday night last another made the good confession at the close of Bro. Hutson's address. The church here has lost by removal one of her members in the person of Bro. P. Rasmussen. On leaving he handed over to the church treasurer £4/3/6 to go into the Foreign Mission collection. Next Sunday we are looking for a big collection. Have just received the sad news of the death of one of our pioneer members in the person of E. Young, senr. He came into the church about 26 years ago under the preaching of Bro. D. A. Ewers. He has been isolated all these years, having lived at White Swamp, but met with the church at Boonah whenever opportunity offered. May the God of all comfort be with the bereaved.—T.F.S.

WEST MORETON CIRCUIT.—The writer visited Mt. Walker and Rosevale on June 18. At the Mt. Walker morning meeting there were 50 present. The building in that place is a credit to the district. At Rosevale there was almost an overflow meeting, and by the members there I was hospitably treated. On June 25 I exhorted the church at Rosewood, and preached the gospel to a large audience in the evening. The preacher's residence at Rosewood is convenient and beautiful. The photo of it is worth putting in the CHRISTIAN, as it is the first house specially built for a preacher. T. G. M. Mason, the evangelist, is doing a capital work in this district, and the members are thinking about giving him a rise in his salary.—A. W. Jinks, State Evangelist.

West Australia.

FREMANTLE.—Our aged Sister Williams, of Lygon-st., Vic., is on a visit to Fremantle. A young lady was immersed into the name of Christ on June 18. A very nice social was held on June 19 in honor of Bro. and Sister S. Thompson, who are responding to the call of the land. A. Lucraft was in charge, and referred to the many excellent qualities of the guests. The singers and reciters were all in good form and de-

lighted the large gathering by their art. Bro. Thompson, in returning thanks on behalf of his wife and himself, stated that he was one of the foundation members of the Fremantle church. It was about 19 years since they first met in a private house to keep the feast. He was pleased to see Bro. F. Whately present, the only remaining member of the original company. The singing of "God be with you," closed one more (too frequent of late) farewell meeting.—J. Leach.

New South Wales.

HORNSBY.—We held our first anniversary services here last Lord's day, and on the following Tuesday we held a public meeting to celebrate the first anniversary of the opening of the building. All the services and the latter meeting were a great success. Bro. Clydesdale presided at the table on Lord's day, and gave an earnest exhortation. Bro. Williams addressed the Bible School in the afternoon, and preached in the evening. The Tuesday night meeting was a well attended one. Bro. Stimson presided, and Bros. J. J. Franklyn and A. E. Illingworth addressed us. They spoke very highly of the big strides of the church here. The secretary's report for the period showed an increase of nine brethren to our roll, five by baptism and four by letter. The financial statement disclosed very satisfactory results for the year, the collections for the period being in the vicinity of £80. The Bible School secretary's report revealed an increase in numbers, and progress in the work of this most important department of the church. The Berean Class which meets monthly, has been a great success, being well attended by scholars and brethren, their object being to search the Scriptures. The Hornsby church is like the successful business man who always is watching and providing for the future, and we foresee a great field of work here which cannot be accomplished without an evangelist, so we are now endeavoring to obtain one, having been kindly promised help from the Home Mission Committee. We are indebted to some of the Auburn brethren, Bro. and Sister Clay, and Bro. J. Byrne, also Sister Larcombe, from Rookwood, for their assistance in helping to provide a musical programme at the Tuesday meeting.—E.D. Andrews.

CITY TEMPLE.—At the conclusion of an earnest gospel address by Bro. J. Fox, a sailor from H.M.S. Powerful came forward, desiring to live for Christ and the better life. A number of visitors present to-day from Hawthorn, Mosman, and Enmore. It being F.M. Sunday, Bro. Waters gave an account of his life and experiences out in Africa in the F.M. field. During the month meetings fairly well attended. Bro. Hansen and Sister Smith, of the City Temple, both laid aside with serious illness.—J.C.

MEREWETHER.—The church and school are having a glorious time to-day, being the Bible School anniversary. The chapel was packed full to overflowing in the afternoon. The reciting of the children and the singing were quite up to the standard and reflect great credit on those who trained them. The address by Bro. More, the evangelist, on "A Lump of Coal," was very interesting, and a grand lesson was given the children. In the evening a continuation of the services was gone on with, the children again excelling themselves to a crowded house of interested listeners. The address by Bro. More was more to elder ones and parents of the children. "Work and Wages" was the theme, and was listened to with rapt attention. Altogether a very successful anniversary will be brought to a close by a tea and public meeting on Tuesday night, when the programme will be repeated.—C.N.

NORTH SYDNEY.—All the meetings on Sunday night were very well attended. The attendance at the Lord's table was 82. At the morning meeting the right hand of fellowship was extended to the brother who had been baptised the previous Sunday, also to Sister McRoberts, who came commended by letter from Windsor, Vic. At the gospel service Bro. Saunders gave a splen-

did address, the first of a special series of questions, "Does it Pay to Sin?" We were pleased to see a very large number of strangers present, the building being nearly full. At the close of the meeting the young girl who made the good confession the previous week was buried in baptism with her Lord and Saviour. The amount given during the day for Foreign Missions was £6/4/-, including special donations of 5/- from the C.E. Society and 9/3 from the Adult Bible Class, with more to come in yet.—W.J.M.

ENMORE.—Lord's day, July 2, Bro. G. T. Walden exhorted the church on our duty in regard to Foreign Missions. The offering amounted to £103/10/6, which will be added to by contributions from some who were not able to be present.

LISMORE.—On Lord's day evening, June 18, an in memoriam service was held for the late Bro. T. R. Yates, when there was a large attendance of the friends and relatives of the deceased. The choir rendered two appropriate anthems, and Bro. Hagger gave an earnest and forceful address on "Does Death End All?" Our aged Bro. F. Jordan passed away after a long illness in the hospital, and Bro. Hagger officiated at the funeral, which took place at Wollongbar. Our sympathy is extended to the relatives and friends in their time of trouble. The Century Bible Class was commenced with an enrolment of 14 last Lord's day. It rose to 20, and every member present, also two visitors. Every department of church work is on the upgrade, and we are looking forward to a great work for the Master here.—E.A.P.

ROOKWOOD.—On June 21 we held our quarterly business meeting and annual elections. The retiring deacons and deaconesses were re-elected. Bro. H. Froud, treasurer, Bro. Mark Andrews, secretary. There being no nominations for the position of organist, Sister Mabel Andrews volunteered for three months, which offer was duly accepted. Meetings are continuing with good audiences. The Bible School is progressing favorably also the Y.P.S.C.E., as also the Junior C.E. The sisters had a splendid meeting last Thursday afternoon, having the pleasure of the presence of visitors from the sister suburban churches. Addresses were delivered by Bren. G. H. Browne and Geo. Burns; musical items by some of the visitors as well as by some of the local sisters. Altogether an enjoyable time was the outcome of the united efforts. Bro. W. J. Williams exchanged with Bro. Collins of Auburn for the mid-week meeting last Wednesday, which we trust will not be the last of the kind. Good gathering to-night at the gospel service. Subject, "Thou art not far from the kingdom." Our F.M. offerings amount to £6.—Mark Andrews.

HAMILTON.—A quarterly reunion of members took place last Monday night. All the members present with the exception of five. Church business was transacted, after which a social was held. The members have decided to increase their weekly offering to the H.M. towards the support of their evangelist. A feature of the social gathering was a presentation of a splendidly bound Bible to Sister Mrs. Burraston, who is about to leave the district. Her cheerful and kind face will be missed. Our cottage prayer meetings held at the different homes of the members are growing in favor. Last Wednesday night was a record, despite the heavy rain. The prayer meeting is the thermometer of the church. Our thermometer is registering fever heat. The writer delivered the gospel address to-night, Bro. More being at Merewether conducting their anniversary services. Our's was actually an overflow meeting, for some who could not find room in the chapel at Merewether (it being crowded to the doors) found their way to Hamilton. Sister Miss Prigg, a very earnest worker, has been appointed H.M. collector, and also secretary of the Bible Class. Bro. More still continues to shower in suggestions for improving the work here. Building fund—Collected by Bro. Robt. Fraser, 1/6/-; Sister Brace, 2/-; Bro. Hagger, 2/-; Sister Long, 5/-. Regret to report two of our aged sisters are sick and very low at time of writing. F.M. offering, over £2.—S. G. Goddard, July 2.

TYALGUM.—The attendances at our gospel services here are an inspiration to the preacher. People sit in the front seats because there is no other room for them. On coronation night a special service was held. "The King and the King of Kings," was the topic. 40 people out on Sunday night; 35 of them strangers to the New Testament gospel. Surveyors are now in the district looking out a railway route for this prosperous town without a church building. Bro. Roberts, Temora, sent 20/-. A Victorian disciple sent a postal note for 10/-. Thanks very much. Is there a brother or sister who will give £40 for a block of land as a gift? We need to talk pounds in the Lord's work, brethren. Send the very best gift you can to W. A. Strongman, Tyalgum.

AUBURN.—The work here is going ahead. Great interest is manifested in the Century Bible Class conducted by Bro. Collins. The attendance being on the increase every week. This applies also to every meeting held, and at the rate we are forging ahead it seems that our accommodation will be taxed before long. On Monday last, 26th June, Bro. Eldred Keene was suddenly called up higher. He was present at worship on the day previous, but took a bad turn the following morning, and died about 11 o'clock. Bro. Keene was one of the oldest members of the church, and was loved and respected by every one for his consistent and godly life. He will, indeed, be very much missed.—C.J.A., July 3.

ERSKINEVILLE.—Good meetings morning and evening on July 2. The election of officers for the ensuing twelve months resulted in the following being elected:—Bren. Slater, Mitchell, Budgen, Fraser, Lewis, Nixon, G. Morton. All departments flourishing. Don't forget our anniversary on July 20.—G. Morton.

PADDINGTON.—Our F.M. Sunday was a little disappointing, as far as attendances at the services were concerned, but the offering exceeded our expectations. We received £22 and a special cheque from a brother in the country for £5—£27 in all, and some more to follow. Bro. J. McG. Abercrombie spoke very nicely on "The Friendship of Jesus" at the morning service. Other visitors were Bro. and Sister Steele, from Hamilton; Bro. Hibbert, from Lygon-st.; Sister Cathrall, from Belmore. Evening service well attended.—A.E.I., July 3.

South Australia.

NORTH ADELAIDE.—On Lord's day evening (June 25) a little girl from the Sunday School responded to the gospel invitation, and confessed Christ, after an impressive discourse by Bro. Ludbrook. The members of the Mutual Improvement Society held their annual social on Friday evening, June 30. The programme was a varied one, including a guessing competition, vocal items and recitations, some of which were rendered by former valued members of the society, viz., Sister J. Whitfield, of Maylands, and Sisters Chryssie and Doris Jackson, of Norwood. A most enjoyable evening terminated with social intercourse, and a cup of coffee.—V.B.T., July 3.

NORTH CROYDON.—On July 9 we are in hopes of occupying our building. Everything in connection therewith will then be finished. We expect our esteemed Bro. T. J. Gore to give the opening address on Lord's day morning, Bro. D. A. Ewers in the afternoon, and Bro. H. J. Horsell in the evening. We are putting a good substantial fence round the chapel; jarrah posts and rails and pickets. A goodly number of willing workers have come forward and rendered assistance, to whom we express our thanks. Our meetings are still well attended. Our Wednesday night meetings are also better attended. We are sorry to have to part with two of our number, Bro. and Sister Jordan, who were amongst our first members. I believe they have gone to live in Victoria. Bro. Jordan was a deacon of the church up to the time he left. We wish him God speed, and that his blessing may rest upon them wherever they may go. We shall miss them very much. Collection taken up this morning in aid of Foreign Missions amounted to £6/17/6.—F.P.

GROTE-ST.—Last Lord's day, June 18, we had splendid meetings, both services being well attended. Bro. W. D. Rankine and his wife, from the church at Enmore, N.S.W., were present with us. Bro. A. C. Rankine, from Norwood, addressed the church on Foreign Missions (a most able address). Bro. Thomas preached at night, and at the close two men came forward to acknowledge Christ. To-day, June 25, good meetings. We had the pleasure of extending the right hand of welcome to Sister Rhoda Hoffmann, Bro. R. Barnes, Bro. Nicholls, Bro. Robinson (formerly immersed); also by letter, Sister Maud Wilkinson, from Bordertown, Bro. Redmond and his daughter, from Prospect. At the evening service Bro. Thomas preached to a large congregation on the theme "The King Immortal." Bro. Ennis, from Lygon-st., assisted Bro. Thomas at the evening service.—W.J.M., June 26.

HINDMARSH.—June 25 was Sunday School decision day. Good meetings all day. At 6.30, at the conclusion of a good address by I. A. Paternoster, five young girls from the Sunday School came forward and made the good confession. Monday, June 26, the C.E. Society, Young Ladies' Bible Class, and Men's Bible Class held a combined social in the lecture hall. There was a good attendance and a good programme of games and musical items was carried out and a very enjoyable evening was spent.—J. W. Snook.

PORT PIRIE.—On the evening of Lord's day, June 25, Bro. Morrow conducted a service to the memory of the late Wm. Moffitt, for many years connected with the church here as an earnest worker for the Lord. There was a goodly attendance, and the service was impressive. In response to the invitation, a married lady made the good confession. The work is moving along smoothly and solidly. The C.E. half-yearly social was recently held. It took the form of Committee surprises. The Missionary Committee presented the church with a very nice reading stand for the platform. The deaconesses were presented with some material for tea-towels, and some tea-spoons by two other committees, and another gift was some illuminated texts for the chapel walls. The church appreciates these gifts, and rejoices in the good work of the Endeavor Society. The writer spoke on the F.M. work last Lord's day morning, and the promise is bright for a good offering.—G.W.

MILE END.—During the third week of the tent mission the weather has been fine and the attendances and interest good. Eight more confessed their faith in Christ, making 42 up to June 30. A baptised believer has also cast in her lot with us. Of those who came out, 19 have already been baptised. Bro. Griffith finds the question box very helpful.—D.A.E.

NORWOOD.—Last Thursday evening we had a special missionary meeting, and twenty-two of the members took part. Yesterday we took the annual offering for Foreign Missions, and so far we have £147. We received two yesterday morning, into fellowship—husband and wife, one by obedience and the other formerly associated with the Baptist Church. Bro. Laurie has arrived home from the Lammeroo district, and met with us yesterday, also Bro. Dix from the West Coast district. Bro. Hawkes addressed the church in the morning. At our gospel service last night two bright youths made the good confession. Bro. and Sister Warren, senr., have been called upon to part with a married daughter by death. We extend to the family our Christian sympathy.—A.C.R., July 3.

GLENELG.—We had splendid meetings all day yesterday. Mrs. Austen, whose confession has been already reported, and who was baptised during the week, received the right hand of fellowship. In the evening before a large congregation a young man, son of our Bro. W. Wright, made the good confession. Our new building is practically at a standstill for want of carpenters, but we expect the builders will continue operations this week. Our Wednesday night gospel services with the biograph are still attracting large audiences, and the moving pictures of Bible subjects are very impressive; in fact, the whole service is of a character to make a lasting impression for good on those who attend.—E. W. Pittman.

NARRACOORTE.—Exceeded apportionment for F.M. The offering amounted to £5/7/-. Last week we were sorry to bid farewell to Bro. and Sister Gaskin, and Sister Knightly. The church has suffered a great loss by the removal of these brethren. They have been faithful and consistent workers with the church here from its commencement, and we feel that the places left vacant by them will be hard to fill. Only seven of the brethren who were present at the opening of the chapel seven years ago now remain. Bro. J. Gould has been appointed secretary in the place of Bro. Gaskin. Report in last week's issue in reference to amount raised for building fund slightly exaggerated. Should read £5/5/6, not £5/6/-.—T.E.

SEMAPHORE.—Since last report we have had good meetings; quite a number of visiting brethren, amongst whom were Bro. and Sister Gifford Gordon, Geelong, Vic.; Bro. and Sister Coin, of Queenstown, and Bro. and Sister Uren, who are leaving this State to take up the work at Brim, Victoria. Our evangelist exchanged platforms with Bro. Gore, who exhorted on June 25, his subject being "Foreign Missions." We were surprised at our apportionment, £5/10/-, in comparison to other churches of larger membership by the Committee, but the result of our collection was pleasing, £10/11/-. The gospel services are well attended, W. J. Taylor continuing his series of subjects. He dealt with the subject "The Lord's Supper" on July 2, in a masterly manner. Splendid mid-week meetings. The Bible School shows a steady increase. We are pleased to learn that Elder W. G. Cosh, who has been away, owing to ill-health, is continuing to improve.

GOOLWA.—We are pleased to report splendid gatherings at all meetings to-day. Our F.M. offering exceeded our apportionment by 20/-, and we expect to receive more. We have one addition to report this week, one of our S.S. scholars. We are engaged in alterations to our church building, which, when finished, will make a great improvement to it.—J.T.T.

STIRLING EAST & ALDGATE VALLEY.—On Tuesday, June 27, the first half yearly social in connection with the Y.P.S.C.E. was held at Stirling East. Invitations were issued by the society, and about 200 people were present. The programme consisted of songs, reports, musical selections, and addresses. Bro. J. E. Thomas, of Grote-st., was present, and gave us a splendid address. The secretary's report presented a bright and hopeful view, and reflected great credit for the trouble taken in its composition. There are 34 active members, and the various committees are doing good and useful work in the society.—A.G.R.

KADINA.—Last Thursday evening, Bro. Warren baptised the young man who the Sunday previous took Christ as his Saviour. This morning Bro. Neill was the speaker. To-night Bro. Killmier took the service, Bro. Warren having to go home, owing to the death of his sister. We pray that God will bless them that are left behind to mourn for the loved one that is gone. To-day is F.M. Sunday. We believe that we will raise the amount apportioned.—J. H. Thomas.

YORK.—Our meetings to-day were well attended. The F.M. offering amounted to about £18, and we expect a little more to come in. We have been compelled to close our Bible School for two Lord's days, owing to an epidemic of diphtheria in the district, but we hope soon to reopen. We are glad to know the little sufferers are slowly recovering. We are busily engaged in preparation for the forthcoming tent mission. To-night we had the joy of receiving one back again by restoration.—H.J.H., July 2.

GROTE-ST.—Good meetings at both services to-day. Bro. Andrew Ginn was welcomed by letter from the church at Subiaco, W.A. A very stirring address was given by D. F. Pike, of the China Inland Mission. The collection for Foreign Missions totals £94/3/6. Bro. Thomas preached to a large congregation at the evening service, and at the close three young lads from the Sunday School came forward to confess Christ.—W.J.M., July 2.

Continued on page 450.

New Zealand Missions.

BRO. HADFIELD'S APRIL REPORT.

Bulawayo, Rhodesia, May 4, 1911.

Dear Brethren and Sisters,—

We often speak of red-letter days, but April, 1911, has been with us a red-letter month.

When we broke up for the Easter holidays, it was thought wise, as we had no definite word of Bro. Mansill's coming, for me to go at once to Belingwe and try to get back early. I had been away only about five days, when I heard from town that he would be in Bulawayo shortly. Three of the Intini boys were "carrying" with me, and we were all anxious to get back, so in spite of our loads we walked in earnest, and being granted the favor of coming home on a goods train we landed home about four hours before Bro. Mansill's arrival, and were down on the platform with the Bulawayo people to meet him. It was a great day for us all, to see the fulfilment of our hopes, another permanent worker added to our numbers, which will enable us, God willing, to launch upon a further development upon the return of the Hadfield family from home.

We had a welcome by the church members in the evening, and everything went off very happily. You have indeed given us great wideness of your love for us and your full sympathy with our end of the work; be assured, brethren, that we do not forget that you in New Zealand have a heavy share of the whole.

The few white folk about Belingwe seemed quite interested in our projected mission. The Native Commissioner was particularly kind, lending me a native policeman to show us the best road to the reserve, and to help us while there. God was watching over us indeed, and we shall have much to tell when we see you.

The gospel meetings are record gatherings now; we baptised three this month, and others by the grace of God will soon be following.—Yours in Christ, F. L. Hadfield.

(Bro. Hadfield and family are due at Wellington on July 11.—J.I.W.)

N.Z. CHRISTIAN WOMEN'S BOARD OF MISSIONS.

The third annual Conference of the New Zealand Christian Women's Board of Missions was opened yesterday evening, when a social gathering was held in the Church of Christ Tabernacle. There was a splendid attendance, comprising delegates from Christchurch, Wanganui, Ashburton, Oamaru, Invercargill, and Kaitangata, as well as from the local suburban churches. Mrs. Powell (Dominion President) occupied the chair, and she and Mrs. Hislop extended a hearty welcome to all visiting delegates. Miss Jamieson (Invercargill) responded on their behalf.

During the evening addresses were given by Messrs. Binnie and Harward (missionary evangelists). The former spoke of the need that there is for a greater conception of the position of women in the Christian dispensation, of a needy world, and of the present opportunity. Both speakers emphasised the responsibility that lies with the women of the church in helping to evangelise the whole world.

A short musical and elocutionary programme was contributed by Miss Sinclair, Miss Sundstrum, Miss Cocker, Mrs. Gebbie, and Mrs. Macdonald.

The business session was opened this morning. There was a full attendance of delegates and visitors. Greetings were read from the C.W.B.M. Society in America.

The business session of the Christian Women's Board of Missions Conference was continued on Saturday afternoon and evening. In the afternoon an essay on "Consecration," by Mrs. Langford, of Christchurch, was read. The secretary's and treasurer's reports were received, and testified to the progress of the Society. Further matters of business were dealt with in the evening, and the following officers were elected for the Dominion Board:—President, Mrs. Powell; vice-presidents, Mesdames Macdonald and Goldsmid; corresponding secretary, Miss Morton; treasurer, Mrs. Sundstrum; supt. of children's work, Miss Vine; supt. of literature, Mrs. Jarvie. The following resolution was passed by the Conference: "That this Conference of the C.W.B.M., having heard the testimony of delegates from No-license districts, view with satisfaction the opportunity which will shortly present itself of voting both for local No-license and Dominion Prohibition, and pledge themselves to do all in their power towards the accomplishment of so righteous an object."

Last evening the time was devoted to children's work. In the course of a paper read by Mrs. Allen, of South Dunedin, it was said that since 1884 the mission bands of the C.W.B.M. had established a building fund, and so the children had now numerous missionary buildings, orphanages, hospitals, etc., in Japan, Jamaica, U.S.A., India, Porto Rico, and Mexico. The plan and constitution of the children's work was also fully dealt with. During the evening a pianoforte duet was played by Misses Brown and Christensen, and interesting items—"Little Light-bearers" and "The Conquering Cross"—were contributed by the Sth. Dunedin and the North-east Valley Mission Bands respectively.

The Conference closed after a very successful session, and it was decided to hold the next Conference in Dunedin at Easter, 1912.

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The Society of Christian Endeavor.

LESSONS FROM NEHEMIAH: VII.

Topic for July 17.

Daily Readings.

Faith's fearlessness. Dan. 3: 16-18.
False prophets. Jer. 28: 15-17.
Discerning of spirits. 1 John 4: 1-3.
The test of profession. Matt. 25: 41-46.
The Master's counsel. Matt. 5: 15-20; 10: 6.
Loyalty's reward. Rev. 2: 9, 10; 3: 21.
Topic—Lessons from Nehemiah; Trust and Triumph. Neh. 6: 10-16.
What does trust spring from?
How may we know?
How does triumph come of trust?

PROSPECT.—On Wednesday evening, June 14, our society received a visit from the Foreign Mission Committee of the South Australian Churches of Christ. This is the first society to have the honor of such a visit. The meeting was interesting and helpful. Mr. Belcher, our president, opened with prayer, and Miss E. Walker read the Scripture lesson. Mrs. Haverland read the Foreign Mission report, and Mrs. Magor gave a good helpful address. Miss E. Priest announced the middle hymn, after which Miss Arthur gave a recitation. Mrs. E. Dunn closed the meeting with prayer. At the conclusion of the meeting mite boxes were distributed among the members. The society also retained one for the table.—L. Thomas.

AUSTRALASIAN C.E. CONVENTION.

The Christian Endeavor workers of S.A. have been busily engaged during the past few weeks making arrangements for the Australasian Christian Endeavor Convention to be held in Adelaide from October 3 to 10 next. The various Committees have entered heartily into the work of their respective departments, and a spirit of enthusiasm and expectation prevails. Many of the preliminary arrangements have been made, and initial difficulties overcome, and things in connection with the Convention are beginning to take more definite shape. The Programme Committee, which is a very strong one, comprising leading C.E. workers, ministers, and laymen, of all denominations, has been meeting regularly for some time past, and has prepared a draft programme dealing with various aspects of the central theme, "The Cross in Christian Endeavor." As these will be dealt with by leading men from the different States, a great blessing is anticipated, and fresh life and vigor to the Christian Endeavor movement and the churches generally should be imparted. The social aspect of the Convention will not be overlooked, and arrangements are being made to provide the many delegates expected with an enjoyable as well as a profitable time. A novel feature in the shape of an Acquaintanceship Rally at the Botanic Park early in the Convention week will be introduced for the first time in Australasian Conventions, and provision will be made for excursions to the hills and other places of interest. Negotiations are in progress for concession fares for country and inter-State delegates, and all who can possibly attend, are assured that the best endeavors of the Convention workers will be expended for their pleasure and profit.

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Victoria.

BRIM.—We are glad to report steady progress. During the month H. Swain has been laboring in the circuit, pending the arrival of W. Uren, the permanent evangelist, whom we expect to arrive in a few days. The meetings, notwithstanding the wet weather, have greatly improved, those of last Sunday being the largest for some time. We are preparing for the anniversary services in August, and are hoping for a successful and prosperous year.—E.H.

NORTHCOTE.—We are glad to report good progress in the work here, the brethren seem to have determined on a great forward movement in our town. Our F.M. offering, though not princely (£2/2/7½), is substantially greater than any past year. Our attendance in the Bible School last Lord's day, was 118, a record for some considerable time, and only once beaten, with 120. We are engaged in a financial campaign. The fact of having secured a fine block of land in about the best position in Northcote is stimulating us to greater efforts. We have set our minds to raise £100 from our own local brethren by July 30, and judging by the number of voluntary promises made, and the decided improvement in every department, finance included, we believe we will do it.

BOX HILL.—Good attendance again this morning, average attendance being over 90 per cent., Bro. Chipperfield being present with us. Our attendance at the gospel meeting is well maintained. Bro. Nightingale gave a stirring address on "Sin," at the close of which one young lad made the good confession.—F.A.B.

BRIGHTON.—Good Lord's day meetings are the usual thing, and yesterday's were no exception. A record F.M. offering was received in spite of the fact that only money in envelopes was donated to that cause. Our Men's Improvement Society held their business meeting last Wednesday, and decided that in future the ladies be no longer excluded from this meeting.—P.H.L., July 3.

CARLTON (Lygon-st.).—Had a glorious and happy day of service on Lord's day last, which will live long in the memory of all present. The occasion marks an epoch in the history of the Lygon-st. church. The extension of the work has been such as to justify us in getting assistance, and so Bro. Reg. Enniss is joining Bro. Kingsbury as Assistant Evangelist. Bro. and Sister Enniss were received into fellowship, also another by obedience. The morning meeting was largely attended, and Bro. Kingsbury gave the exhortation, taking as his subject, "The Mission of the Church." The F.M. offering was a record one, reaching £66/7/11, and this will be further increased. During this quarter a special series of morning addresses upon devotional and doctrinal topics will be given by Bro. Kingsbury and Enniss, with the object of building up the church. The gospel service at night was a grand meeting. Bro. Kingsbury received undivided attention as he discoursed upon the topic, "Not ashamed of the gospel." We were cheered by seeing a seeker step out and confess her Saviour. The Century Bible Class was also a large one, 113 being present. Bro. Enniss was attentively listened to as he told the story of Bolenge.—J.McC.

NORTH RICHMOND.—The Mutual Improvement Class held their usual half yearly business meeting on June 26. At this meeting the following officers were elected: President, Bro. Davis; vice-presidents, Bro. Dhurmdas and Dingey; sec., Bro. Page; treas., Bro. F. Chipperfield; auditor, Bro. Marks; committee: Bro. Tinkler, Marks and Brodie. This class is in a prosperous condition, and the members are looking forward to a half year of educational and social improvement.—C. H. Page.

MIDDLE PARK.—The meetings this week apparently suffered from the weather, and were not quite so large as usual, but though the numbers were small, the speaking was big. We had the

pleasure of a visit from Bro. F. Pittman, who addressed the church in the morning anent Foreign Missions. In the evening Bro. Irvine gave a splendid address. We received one new member into fellowship at the morning service. Contributions to F.M., £3/13/9. In the evening three confessions at close of address. Mid-week meetings are good.—J.S.M.

COSGROVE.—The church here is having times of refreshing, as we have Bro. Frost, Black, Cockroft, Smith, and Reeve, of the College of the Bible with us spending their vacation. The members had a pleasant evening last week, when they gave Bro. Clipstone and his wife a suitable wedding present. On July 2 we took up a record collection, which will reach £5/17/6 before it closes. We are preparing for a glorious time when Bro. Bagley comes along with the mission tent. Splendid interest in our C.E. meetings. Bro. Clipstone presided over a gathering of over 40 last Lord's day evening, when the students gave a short talk on the pledge.—J. C. Skinner.

GEELONG.—We were indeed pleased to welcome Gifford Gordon and his wife back last Sunday, Bro. Gordon having spent a month in South Australia, and Mrs. Gordon having been away in West Australia for four months on a visit to her parents. We had a good meeting in the morning. Miss Battye, of Fenwick Baptist Church, was received into membership. Fine school in the afternoon, and at night the church was packed. Bro. Gordon gave a very fine address on "The Authority of the Bible." The Foreign Missionary offering amounted to £3/3/—.—E.B., July 3.

HARCOURT.—After our C.E. meeting last Tuesday night, we had a coffee supper. Bro. Manning invited all that were attending our gospel meeting, and we had 44, mostly young people. Bro. Manning was with us, and all had a good time. We started a song service to-night before the gospel meeting, and we had the chapel full. Bro. Manning gave a good address, which was well listened to. Bro. Andrews, from Castlemaine, was with us this morning and gave a good exhortation on "Faith." Bro. Manning was out at Sutton Grange.—A.E.G.

MELBOURNE CHINESE MISSION.—The scholars gave a very successful tea and public demonstration in the Lygon-st. church on June 26. They provided tea for over 700 people. The public meeting was crowded to overflowing. A good programme was rendered by readings, recitations, and singing. The speakers for the evening were the Chinese Consul General, Mr. Hwang, B.A., Mr. T. B. Fischer, and Mr. A. R. Main, B.A. We believe a very bright future is before us, but more workers are needed in this corner of the Lord's vineyard.

KYNETON.—The work in this circuit has been hindered somewhat during the last month by bitterly cold and wet weather, measles, colds, etc., and besides this we have to report the loss of one of our best workers by marriage. Bro. Clipstone, with the aid of Bro. Bagley, relieved us of Sister Martha Gilmore. The ceremony was a particularly bright and happy one, especially the marriage feast, which I presume we received as consolation for the loss of our esteemed sister.—J.R.C.

COLAC.—On Tuesday, June 27, the church met to bid farewell to Bro. Connor, who is leaving Colac for Bendigo, after being in charge of the Colac church for over two years. Bro. Dunn acted as chairman in place of Bro. Bagley, who we expected to arrive here for the occasion. The chairman spoke very feelingly of the good work done by our brother. Mr. Murphy, of the Presbyterian Church, also spoke in kindly terms, in a manner which did show his deep regret at Bro. Connor's departure. Bro. Williamson, secretary of the church, thanked Bro. Connor for his splendid work so effectively done during his stay in Colac. Bro. Lewis, Sheldrick and Lacy also spoke. After these speeches the chairman, Mr. Dunn, presented Bro. Connor with a handsome marble clock, which he hoped the recipient would long be spared to use. Bro. Connor expressed his greatest thanks. During the evening several

musical items were rendered. The choir sang "Farewell" in fine style. Sister Miss F. Lewis was organist. On Lord's day, July 2, Bro. Sage exhorted the church very acceptably, and Bro. Dunn preached the gospel in the evening to a large congregation. Bro. E. H. Lewis took charge of the singing.—J. G. Lacy.

BRUNSWICK.—Our chapel has been done up in the interior. A corps of brethren and some outsiders got to work with trowel, brush and paint. The Dorcas Class kindly made a velvet curtain and suspended same from the brass rods in front of the choir and furnished a new cover for the table. The affair was organised and supervised by Bro. G. Brown, being ably assisted by his wife and Sister Mrs. James Tucker, and other sisters. Special thanks are due to Messrs. Weaver and Sewell (both non-members) for their valued assistance. Bro. Hardie proved a capable artist. The chapel now looks sound, fresh and clean. Refreshments were provided by some of the sisters. Owing to renovation of the chapel we met in the Town Hall last Lord's day. Bro. Chipperfield, from Northcote, addressed us on "Reverence" and was much appreciated. Big meeting at night, Bro. Way preaching a splendid sermon on "The Two Coronations." To-day we resumed in the chapel and a good number assembled. Visitors, Bro. Briggs, from Geelong, and Sister Morris, from Ballarat. Bro. Way spoke feelingly on "Setting the Face to Jerusalem." A good audience met at night to hear our Bro. speak on "Renovating the Soul." One immersion and one confession.—W.T., July 3.

MARYBOROUGH.—Fine meetings yesterday, both at Bet Bet and Maryborough. Record offering for Foreign Missions at both places. Bet Bet reached the fine sum of £14/8/—, more than doubling last year's collection.—H. P. Leng.

CASTLEMAINE.—Last Wednesday evening we had our Foreign Missionary fair, at which there was a good attendance. Several sections were divided off, at which we had exhibits from China, Japan, India, Islands of the Seas. Members were dressed in national costume of the above mentioned nations, and the story told in word and song of the work being accomplished by our various workers. Last Sunday morning we took up a Foreign Missionary offering, the sum collected being £8/7/9. This is a record effort for Foreign Missions.—A.H.A.

KYNETON.—Good meetings yesterday, morning and evening. Bro. Combridge with us all day. The gospel service was the best attended for a long while. The address by Bro. Combridge on "Conversion" was one of his best, and has caused much inquiry. F.M. offering a record for this church, and will be among the top averages per member in the State, viz., £12, with more to follow.—W. G. Harman, July 3.

BENDIGO.—Bro. A. W. Connor arrived from Colac on Saturday night, and commenced his ministry to-day. Owing to sickness in the family Sister Connor was unable to accompany him, but expects very shortly to be with us. We have been looking forward for some time to his coming to labor amongst us, he having received an unanimous call some two months back. In our morning worship our brother's address was a very practical one, and suitable to the occasion, based on 1 Cor. 3: 9, "For we are laborers together with God." A splendid audience gathered together at night, the subject being, "The Indispensable Christ," John 6: 8. "Lord, to whom shall we go? Thou hast the words of eternal life." We are holding a welcome social on Wednesday. Our Bro. Dempster has recently been bereaved of his father. Our sympathy is extended.—J.S.

WINDSOR.—The Girls' Mission Band held a special meeting on Wednesday evening last. Mrs. F. M. Ludbrook, of Brighton, presided over an audience numbering 140, and Mr. Ludbrook gave an encouraging and helpful address. Excellent missionary items were rendered, the young people having been carefully trained by Sisters Kaye and Salter. On Sunday the F.M. collection amounted to £8/7/—; further contributions are expected.—D.E.P., July 3.

CHELTHENHAM.—Foreign Mission Sunday was a record for Cheltenham. Fine meetings all day, and an offering of £20/0/3 to date, with more to come. Owing to the purchase of a new organ for our services, and having one to spare, it has been thoroughly renovated, and presented to the new church at Box Hill.—T.B.F.

DANDENONG.—Meetings generally well attended. At the close of five years happy service with the church, the writer will make a change of fields for Mildura. During these years I have enjoyed the unstinted love and support of a faithful people. It is with mingled feelings that I contemplate a change. The church is healthy and united. A large number of young people are becoming increasingly useful. The Bible School steadily increases in numbers and efficiency. The church is held in good repute in the community, and the prospects are bright. The church would be glad to hear of some worthy brother able to take up the work in October.—Hugh Gray.

MELBOURNE (Swanston-st.).—At our meeting last Lord's day morning, amongst our visitors were Bro. and Sister S. Gordon, from Falkirk, Scotland, en route to Brisbane. Bro. Dunn was our speaker. In the evening Bro. Main preached on the topic, "What Shall I Do to be Saved?" We hope to have a good offering for F.M. work.

Here & There.

Sisters on Victorian C.E. Missionary Committees please read "Coming Events."

Girls' Mission Band delegates (Victoria), please reserve Wednesday evening, July 19.

Hugh Gray, of Dandenong, has accepted an engagement with the church at Mildura.

T. Bagley will start a ten days' mission with the church at Collingwood on Sunday, July 9.

Ersleville land fund now stands at £307. £43 wanted. Send on your offering to Geo. Morton, 75 Engine-st., Sydney.

G. B. Moysey has accepted an engagement with the church at Williamstown. We will be glad to welcome him back to Victoria.

We invite you to have a share in our land fund. Only £43 wanted. Geo. Morton will be pleased to accept and acknowledge your donations.

On the occasion of the coronation celebrations Mrs. F. W. Greenwood, of Ashburton, N.Z., presented 500 medals to the children of the Borough school.

In the obituary notice of Sister Elizabeth Ritchie, in our issue of June 26, a mistake was made in putting Petersham, N.S.W., instead of Pakenham, Victoria.

A correspondent wishes to find the address of Bro. David Smith, late of Glasgow, whose wife was a Miss Mackie, of Neilston, near Glasgow. Send address to Austral.

Church secretaries who have not replied to circular letter re Girls' Mission Band delegates, are kindly asked to communicate with Mrs. F. M. Ludbrook, Bay-st., Brighton.

Preachers' meeting at Grote-st., Monday, July 3. Splendid reports from F.M. offering. Grote-st., £94/3/6; Norwood, £147; Hindmarsh, £32/6/-; Henley Beach, £13/16/-; Cottonville, £3; York, £18; Croydon, £7; Strathalbyn, £5; Semaphore, £10/11/-; Unley, £30. Confessions: Mile End, 29; Hindmarsh, 7; Grote-st., 3; North Adelaide, 1; Norwood, 3; Glenelg, 1; York, 1. Bro. Warren, from Kadina, present.

Victorian Bible School Union.—The next meeting of the General Committee will be held on Monday, July 10, at 8 p.m., in the Christian chapel, new hall, Swanston-st., when Miss Wilson will deliver an address on "Kindergarten Methods." All delegates are asked to attend. Bible School teachers and those interested in this work are also cordially invited to this meeting. Executive Committee are requested to meet at 7 p.m. Full attendance. Business important.—J. Y. Potts, Sec.

New South Wales F.M. Day collections all in complete. Enmore, £104/11/6; North Sydney, £6/4/-; Mosman, £15/5/6; Petersham, £21; Erskineville, £8/4/-; Lilyville, £6/1/-; Hornsby, £59; Belmore, £10/10/-.

The Lygon-st. C.E. Society had a special missionary meeting on Wednesday evening, with 130 present. Bro. T. B. Fischer, of Cheltenham, and Bro. Hall, of the College of the Bible, gave helpful mission addresses. A collection was taken up for Foreign Missions, and realised £2/1/3.—J. McC.

The mission at Mile End conducted by S. G. Griffith entered upon its fourth week last Lord's day. There was a fine morning meeting, and in the evening a splendid audience assembled in the Thebarton Town Hall. The service closed with one confession. The results of the mission up to date are 40.

The supt. of the Women's Home Mission gratefully acknowledges the sum of 5/- from Wedderburn, and 2/6 from Malvern, in answer to the circular sent by the Women's Home Mission Committee, but as no name was sent, it is impossible to forward receipt, and hence this notice. Any women sending money kindly give name and address.—E. Davies.

The church at Dandenong deeply regrets that Bro. Gray, who has labored here faithfully and well for five years, will be leaving in October. Considerations of health chiefly make a change necessary. Our brother is highly esteemed both in the church and community for his works' sake. The church will be glad to hear from any brother willing to act as his successor.

The quarterly meeting of the officers of the Melbourne and suburban churches was held in the lecture hall of the Swanston-st. church on Monday evening last. B. J. Kemp occupied the chair and H. Kingsbury delivered an address on "How to Improve the Mid-week Meeting." The address was much appreciated and entered very fully into the subject, and offered many useful suggestions. T. B. Fischer was appointed as the speaker for the next quarterly meeting.

The rules of the Roman Church forbid Catholics to send their children to the public schools under pain of being refused the sacraments. The Italian Government has risen to the occasion, and incorporated in their new code, for the protection of the people and the nation, a remedy which "threatens with fine and imprisonment, and dismissal from office, any priest who talks against the King and Government, or disturbs the peace of families, or seeks to annoy an Italian subject in the free exercise of his civil rights, or from doing what the law permits him to do."

The brethren in Australia, says the *Standard*, have seized upon the "church in a day" plan, and are making it count for the kingdom. A souvenir booklet, just received, tells of the erection of a chapel at Preston, Victoria, under the direction of T. Bagley, State Evangelist. A. Graham, a contractor, managed the work, and the church that was homeless at dawn was well housed at night. Such signs of progress are cheering wherever found. We congratulate our Australian brethren, and hope to hear of their accomplishment being duplicated many times.

S.A. Conference.—Arrangements, which may be subject to slight alteration, are as follows:—Thursday evening, Sep. 14, President's reception, Grote-st. Friday evening, Temperance meeting, Grote-st. Saturday evening, C.E. demonstration, Grote-st. Lord's day, Conference Sermon, Town Hall, 3 p.m. Monday, Tuesday, and Wednesday, business sessions in Grote-st. Monday night, Bible School gathering, Exhibition Hall. Tuesday night, Foreign Mission meeting, same place. Wednesday night, Home Mission tea and public meeting, also in Exhibition Hall. Thursday, Conference picnic. Friday night, combined meeting with Baptists in Flinders-st. Baptist Church. Date of Sisters' Conference is not yet fixed. The Conference Secretary, D. A. Ewers, Mile End, wishes to have the names of brethren from other States who expect to be present.

M. McCallum writes: "Ayr is the centre of a large sugar producing district in North Queens-

land, and the religious tone of the community is low. The hotels do a roaring trade, Sundays as well as week days, football matches are played, the local troops are exercised, and industrial meetings are held, on Sundays. The religious bodies in the town are Roman Catholics, Anglicans and Presbyterians, none of which appears to have much of a congregation. I hear there are immersed believers in the neighborhood, but so far I have not been able to place them. The nearest congregation simply Christian is at Charters Towers; in fact, I believe this is the only one in Australia north of the Tropic of Capricorn. A Baptist congregation did exist in Townsville, but has long since been dispersed. There are great openings, and there is great need for the primitive gospel in North Queensland, for everywhere worldliness, drunkenness and profanity are painfully apparent. Forms of religion, without the power of it, can make little headway against these."

WANTED.

The Church at Dandenong requires the services of an Evangelist (to begin work about October). Communicate with R. A. Smith, Secretary, Scott-st., Dandenong.

COMING EVENT.

JULY 19 (Wednesday).—Swanston-st. lecture hall, at 7.45 p.m., Girls' Mission Band Delegates and Workers; also sisters on C.E. Missionary Committees invited to be present at Girls' Mission Band Rally. Good programme. Speakers, T. B. Fischer, H. Kingsbury.—H. C. Ludbrook.

IN MEMORIAM.

HANNAM.—In loving memory of Henry Hannam, who died July 5, 1907.

"Peacefully sleeping, resting at last,
Earth's weary pain and suffering past."

—Inserted by his loving wife and family, Torrens-st., College Park.

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Obituary.

WALKER.—Another pioneer has gone to her reward in the person of Sister Mrs. Annie Walker, aged 70 years. She came to Victoria from Yorkshire, England, at the age of 17 years, was baptised, and united to the church now known as Cheltenham over 50 years ago. For many years she was a member of Prahran. The past few years till her death she was in membership at Swanston-st., Melbourne. Her sufferings during the past two years have compelled her to be almost entirely a prisoner in her home, but previous to that she was very active in good works. She was of a happy, cheerful mind, and it was good to know her. She died on June 12, and was buried at St. Kilda by the writer. She leaves six children, all grown to maturity and well provided for. "Blessed are the dead which die in the Lord."

Windsor, Vic.

J.P.

WALSH.—Sister Elizabeth Walsh passed to the better land early on Friday morning, June 16. She was born at St. Marvyn, Cornwall, England, in the year 1821, thus making a long life of 90 years. She came to Victoria in 1853, attended the services of the Church of Christ at Prahran when meeting in a tent, but did not become a member till 1867. From that time till she died, she was a faithful and consistent follower of the Lord Jesus. During the last few years her membership has been with the church at Swanston-st., Melbourne. It was my privilege to know her for upwards of 23 years; and I am glad of it, for she was a lively illustration of the sanctifying power of the truth of Christ. The fruits of the Spirit—love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance—ripened to rich perfection in her beautiful, quiet life. Her beloved children and grandchildren sorrow not as those sorrow without hope.

Windsor, Vic.

J.P.

BOLITHO.—Our aged Bro. W. Bolitho was called home on Saturday last, after an illness of nine months' duration. Formerly a class leader in the Golden Square Methodist School, our brother learned the way of the Lord more perfectly through the services held at Wade-st., threw in his lot with us, and proved to be a workman that needest not to be ashamed, taking a very active

part in school work, where he will be missed very much. We thank God for his life. For him to live was Christ, to die was gain. Our sympathy is with our sister, who has had to part with her loved one, also the members of the family. His body was laid to rest in the Bendigo Cemetery in the presence of a large number of mourners. Bro. T. J. Cook, assisted by Dr. Cook and Bro. Hattwell, officiated at the grave.

Bendigo, Vic.

J.S.

ROWE.—At Payneham, on June 3, our Sister Mrs. Wm. Rowe, passed away at the age of 70. Sister Rowe was for many years a member of the church of Christ at Grote-st., Adelaide. The writer of this knew her for 44 years, and esteemed her as an earnest Christian. She was a sincere believer in Christ, and tried to do her duty. Her husband, Bro. Wm. Rowe, and her large family of sons and daughters greatly esteemed and loved her. Our sympathies are with the loved ones.

Adelaide, S.A.

T.J.G.

MOFFITT.—On June 2, at Launceston, Tasmania, Bro. Wm. Moffitt received the call from service to rest. Our brother had reached his 70th year. He had devoted nearly fifty years of his life to the ardent advocacy of the restoration of New Testament Christianity. He was immersed in Liverpool, England, and soon after came to Australia. In 1876 he settled in Port Pirie, S.A., and ever since that time has exerted a great influence on the life of the church here. He was accomplished in the use of the Sword of the Spirit, and he greatly felt the burden of souls, and thus has been successful in leading many to the knowledge of the truth. About twelve years ago he relinquished his ordinary business in order to more fully enter into the work of the Lord, and in the interval has labored in various fields as an evangelist. Among his fields of labor have been the churches at Queenstown, Moonta, and Kadina, in S.A., Horsham and Emerald, in Victoria, and various Tasmanian fields. About two years

ago, he went to Tasmania to labor in the gospel, and was prevented by his illness from returning. His invalid wife, one son, and four daughters survive him. Bro. Moffitt died as he lived, firmly trusting in God, and in the spirit of prayer. His last articulate utterance was "We are in the very presence of God. Not my will, but thine, be done." To Sister Lewis, of Launceston, his friends are greatly indebted for her tender care during his last illness, and also to Bro. Morrow, who, at the request of the bereaved ones, conducted an in memoriam service in the chapel at Port Pirie on the evening of Lord's day, June 25. Bro. Morrow was led into the fuller knowledge of the truth by Bro. Moffitt about twelve years ago. He paid a touching tribute to the memory of the deceased, referring to him as a man of indomitable will, great sincerity and high purpose. Our sympathy goes out to those who mourn.

Port Pirie, S.A.

GEO. WILSON.

BORTHWICK.—We deeply regret having to report the death of Bro. Archibald Borthwick, who passed away on the 27th ult., suddenly, aged 51. Our brother returned home from business apparently in his usual health, on that day, and heartily partook of his evening meal; but shortly afterwards, feeling unwell, went out to see the doctor. Adopting the means prescribed, he experienced a measure of ease, and slept for an hour or so, after which he awoke in pain, which continued until 12 p.m., when it eased and within half an hour his head fell on one side and he quietly expired, to the great grief of his sorrowing wife and his two lads. Bro. Borthwick took no public part in the services, but for diligent attendance, co-operation in every work of the church, and consistency of life, he was an example to all. His body was interred on the 30th ult., in the Melbourne General Cemetery, and the sympathy of all the members of the North Melbourne church are with his sorrowing family.

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M.W.G.

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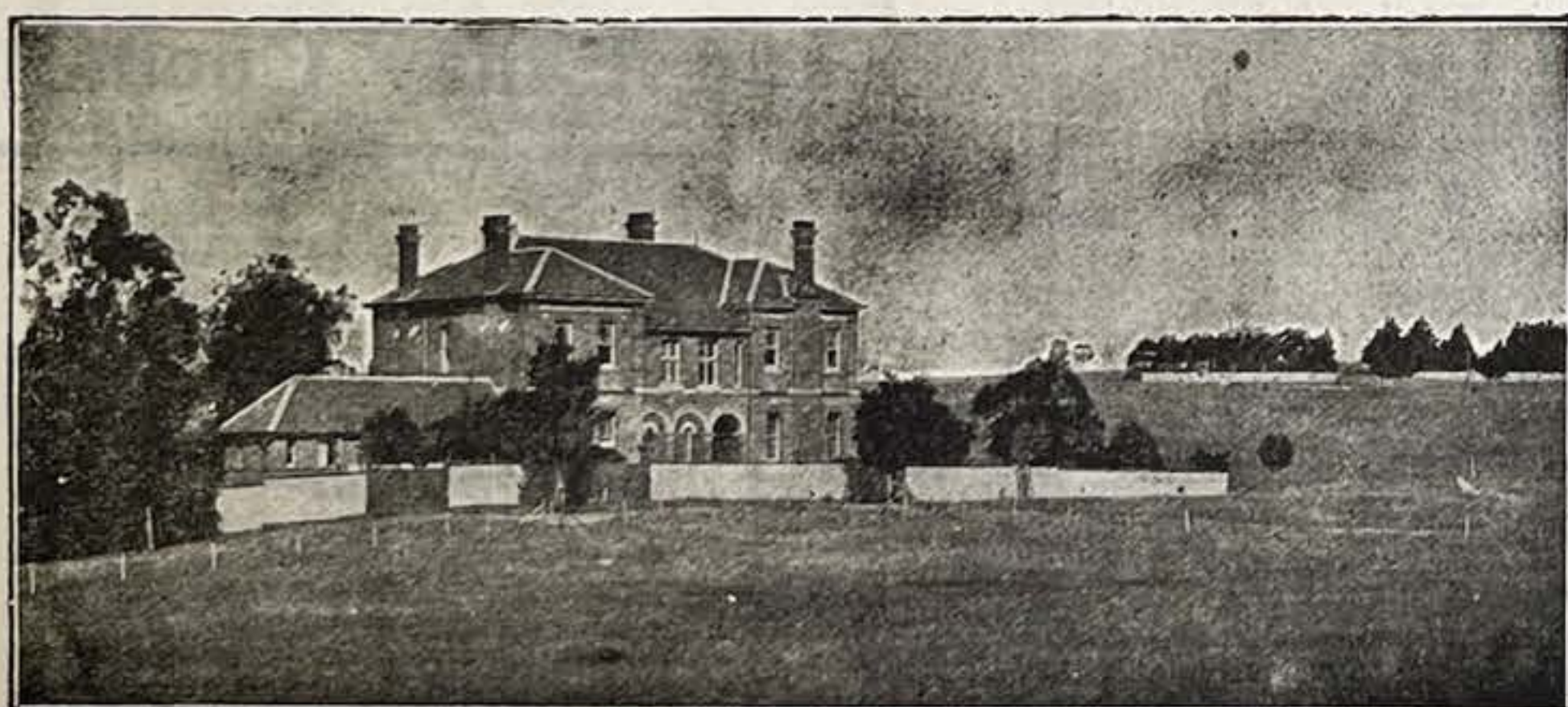
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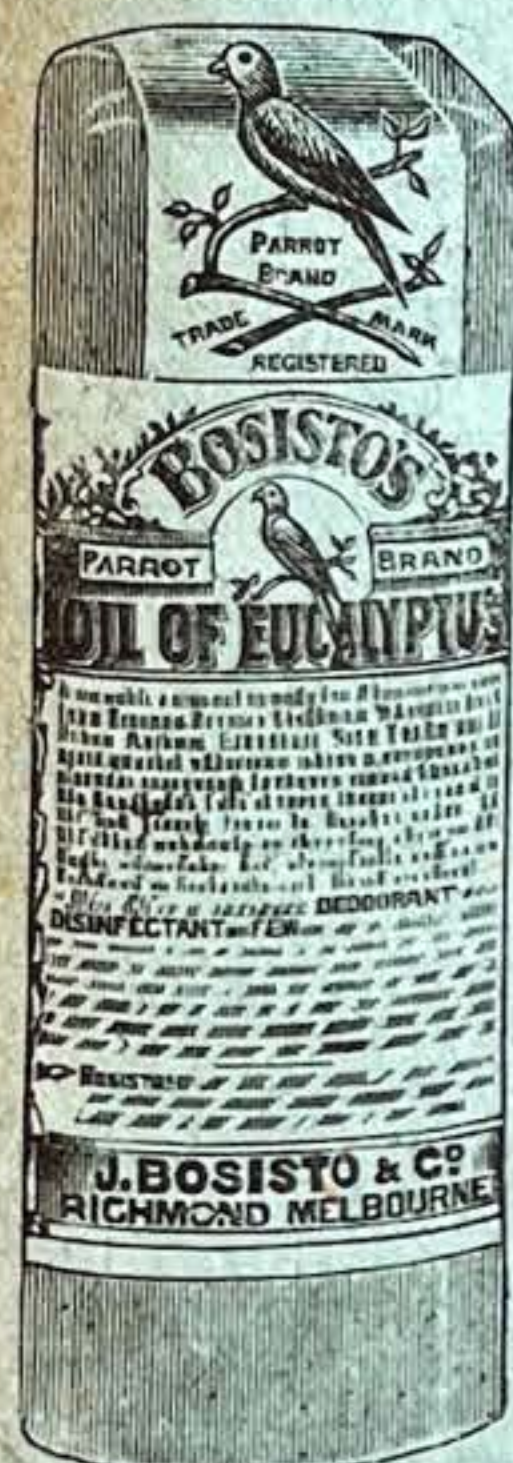
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