

THE AUSTRALIAN CHRISTIAN

CIRCULATING AMONGST CHURCHES OF CHRIST IN THE AUSTRALIAN COMMONWEALTH AND NEW ZEALAND

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The Olympia Mission.

The Kellems-Richards mission in the Olympia closed last Sunday night, with a total of 480 decisions for Christ. On the closing day the confessions numbered 92. A thankoffering taken up amounted to £1057, the expenses of the mission being announced as £1500.

It is too early to give an accurate estimate of the value of such an effort as has been engaged in during the last five weeks; but a few general impressions, representing our own views and those of others, may be in order.

There is absolute unanimity of opinion regarding the winning personality of the evangelists. Bren. Kellems and Richards are Christian gentlemen whom it is a pleasure to know, and with whom it is a privilege to be associated in service. Each is an expert in his particular work, and each gives of his best.

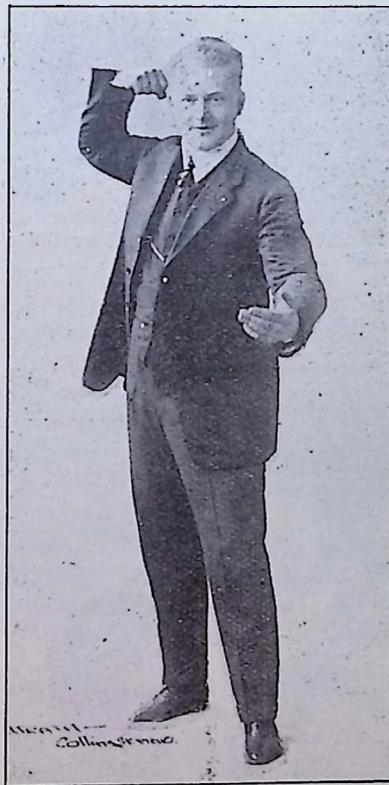
This has been a *Gospel* mission. The huge Olympia audiences have had more, and more definite, Bible teaching than has ever to our knowledge been given to similar gatherings. Jesse R. Kellems believes the Gospel to be God's power unto salvation; for him it is a thing to be preached in its fulness without apology or reserve. C. H. Richards employs his splendid gifts and uses his responsive choir with the manifest desire of furthering the interests of the kingdom.

For the decisions for Christ made as a result of the mission we return heartfelt thanks. Nobody can accurately record even its visible and direct result, while eternity alone can reveal its true value. Were the 480 confessions all to be attributed to the mission, and were the immediate and direct additions to the church membership alone to be regarded, we could understand how some judges of the mission might express a feeling of disappointment. The mission party has been engaged in strenuous service; a secretary has been working at full pressure, a strong committee of manage-

ment has given time and labor; fifty churches have been co-operating, and their local services have been either abandoned or dislocated for five full weeks; between thirty

tainly have been induced to accept the Saviour in the ordinary services and whose decision would then have been counted as the fruit of the preacher's own faithful ministry. In the past few years it has been demonstrated in Victoria that missions with one local church, conducted at very little expense to the brotherhood, and with no interference to other work, will bring in a hundred additions. The present effort confirms us and many others in the opinion that for ordinary purposes the local effort is more profitable.

But we are also persuaded that occasionally it is well to have a big centralised effort. What, it may be asked, has the Kellems-Richards mission done to make us profoundly thankful that the effort was made? In answer we venture to state that at least three great gains are ours because of a successful mission of the kind just held: (1) There has been a greater impact on the community than could be made by a dozen small local efforts. In publicity alone, Churches of Christ in Melbourne and suburbs have received very great gain. Coming at a time when the minds of religious leaders in Victoria were already turned towards Churches of Christ with an inquiry as to the reasons for their progress, the mission was most opportune. We have given in reply to such inquiry three things: Aggressive evangelism, definite gospel message, loyalty to the Book. Visitors to the Olympia have seen the fruit of these—they have witnessed the practical operation of what they may have thought to be our theory. (2) A united effort helps the co-operating churches. It is good for congregations to get a brotherhood vision. There is danger lest congregational independence issue in aloofness and parochialism. Melbourne churches have proven that they are far from this, and the mission will keep them the more interested in big co-operative effort. (3) Our preachers, old and young, have been helped, just as they have



Jesse R. Kellems

and forty preachers have been loyally supporting the mission, giving time which would ordinarily go to the support of the local work, and for which the local church has been paying, and also seeking to bring to decision at the mission men and women, boys and girls, many of whom would cer-

most splendidly helped. They have seen how the great fundamentals of the faith, and the distinctive position of Churches of Christ, have been plainly preached, and that people have been willing to listen and to respond. Doctrinal preaching has been made the basis of exhortation and appeal. Many a man will be encouraged to go forward and preach with renewed energy the glorious gospel of our blessed God.

For these and other reasons we return thanks for the mission. The brethren who have journey-

ed to us and made it possible will be kept in loving remembrance in Melbourne.

We have received many expressions of appreciation of the mission reports and photographs appearing in our pages. We hope to continue to give liberal space to the succeeding Australian missions, believing that thus the evangelistic spirit may be developed in all parts of the Commonwealth. It is with pleasure that we announce that Bro. Kellems has kindly consented to write for the "Christian" a series of articles, the first of which should shortly appear.

What Jesse R. Kellems Preaches.

The Cleansing Blood.

We might talk about the substitution theory or the moral influence theory or any of the other numerous theories that have been advanced to explain the "how" of the death of the Lord. But we are not concerned about the "how" of it in this message. Let us leave that to the theologian and concern ourselves with the wonderful fact that an escape has been provided, that a fountain has been opened for the healing of the nations, and that if we will bathe in that fountain we may be clean. A man who has by mistake swallowed a deadly poison is not deeply concerned about the chemical constituents of an antidote handed to him by the physician. He eagerly, thankfully accepts the fact that the medicine will take from his system the poison and save his life, hence he drinks it with all possible speed. The great sin-poisoned world is not concerned about how the blood cleanses; it is enough to know that it does cleanse, that if it will come to the fountain it may be pure. And are not the plain statements sufficient? How clearly the great facts are set forth! We are "redeemed" by the blood, and in the blood we have the "forgiveness of our sins." "He bare in his body our sins upon the tree" and in his blood are we "loosed" or "washed" from our sins. He "died for our sins according to the Scriptures" and by his blood are our "consciences cleansed from dead works to serve the living God." "While we were yet sinners Christ died for us" and in his blood we are "justified from our sins." How blessed are these wondrous statements from the Holy Word!

At last the day has come toward which the men of old had looked, of which they had dreamed; the day when the sins of man may be taken away.

The New Testament Church.

Its Constitution.

The word "church" means "the called out of God." Those, therefore, who were "called out of God," in any given community by the preaching of the gospel message constituted the church. The gospel was preached by the apostles; men heard, believed and obeyed it, and by this act of obedience to the message were constituted Christians, or members of the church. The same acts that made them Christians made them at the same time church members. There was no such thing in New Testament times as a man becoming a saved man or Christian, and then by some other formal act becoming a member of the church. In the record of the organisation of the first church we read that "the Lord added to them day by day such as were saved" (Acts 2: 47). Every New Testament conversion ends with the baptism of the believer, and this act places him in Christ or makes of him a Christian. With this plain teaching of the Word agree all the great church historians. The church was constituted by the aggregate number of baptised believers in any given community. It is absolutely clear that there was no such thing in the church described in the Book as infant church-membership. Infants could not

be members of the church because they could not fulfil the conditions of church membership: faith in Christ, and obedience to Christ.

Its Creed.

It was first of all a simple creed. There was no long-drawn-out set of articles couched in theological or philosophical terms, but the creed was one that could be understood by all. There was but one article in it. George P. Fisher, of Yale, tells us that "the one article of faith at the outset was that Jesus is the Messiah. Whoever acknowledged him in this character was baptised." This creed, therefore, was intensely personal. The early Christians did not believe in baptism, or in church government, or in some special name, but their creed was Christ. They were baptised because of their creed, their faith in the Lord, and their desire to obey him. Peter confessed his faith and the faith of the whole New Testament church when he answered the Lord's question, "But who say ye that I am?": "Thou art the Christ, the son of the living God" (Matt. 16: 15, 16). "Christ crucified, buried, and risen in triumph from the dead" was the centre of every New Testament sermon. It rings throughout all the work of the apostles and evangelists. Peter preached this wonderful message to the thousands of Pentecost and to the household of Cornelius; Philip preached it to the Samaritans and to the Ethiopian officer; Paul to the Corinthians. How beautiful in its simplicity was the creed of the early Christians! God grant that all the world will some day come back to this wonderful position!

The Duties of the Saved.

According to the New Testament, the text-book on salvation, saved men had some definite duties and some glorious new privileges.

(1) They first of all continued steadfastly in the apostles' teaching.

We have an excellent illustration of this in the case of the three thousand of the day of Pentecost. They were the people who had crucified the Christ, and when they heard the sermon delivered by Peter on that occasion, they were convicted of their sins and desired to know what to do to be saved. Peter told them what the Lord had commanded them to do to become saved men and women, and that same day three thousand of them accepted the conditions and, having obeyed the Lord, were constituted saved men. After becoming saved men, they were very faithful in assembling themselves together to hear those things that the Lord wanted saved men and women to do to "keep saved." In a word, they "continued steadfastly in the apostles' teaching."

Now, my brother, your claim that you are saved without belonging to the church, do you continue steadfastly in the teaching of the apostles? Do you read the word faithfully and study the apostles' teaching with care? If not, I want to tell you right now that you are not a saved man at all, for this is the way that saved men and women did in the days of the apostles of the Lord.

(2) These saved men continued steadfastly in fellowship.

This means that they worked together to make others saved men. If it was necessary to give, to support the divine message, they gave; and we find later on that they gave in a systematic way. Do you give to support the gospel, you who say that you are saved and yet have not, as you express it, joined the church? Unless you do this, unless you are working in fellowship or partnership with other saved men, you are not a saved man at all. This was one of the unmistakable marks of a man who had been saved by the blood of Jesus.

(3) These early saved men continued steadfastly in the breaking of bread.

They had a little supper which they attended on the first day of every week, called the Lord's Supper. This was instituted by the Lord Jesus on the Passover night on which he was betrayed, and was intended by him to be a memorial of his death for the remission of sins. Without an exception, those



The Mission Party.

in early times who had been redeemed by the blood were faithful in their attendance upon this simple meal, in fact this attendance was one of the marks of a saved man. Now, my brother, if you claim that you have been saved by the Christ, and yet you do not come with others who have come to the Father by him, then you are not a saved man at all.

The Unpardonable Sin Illustrated.

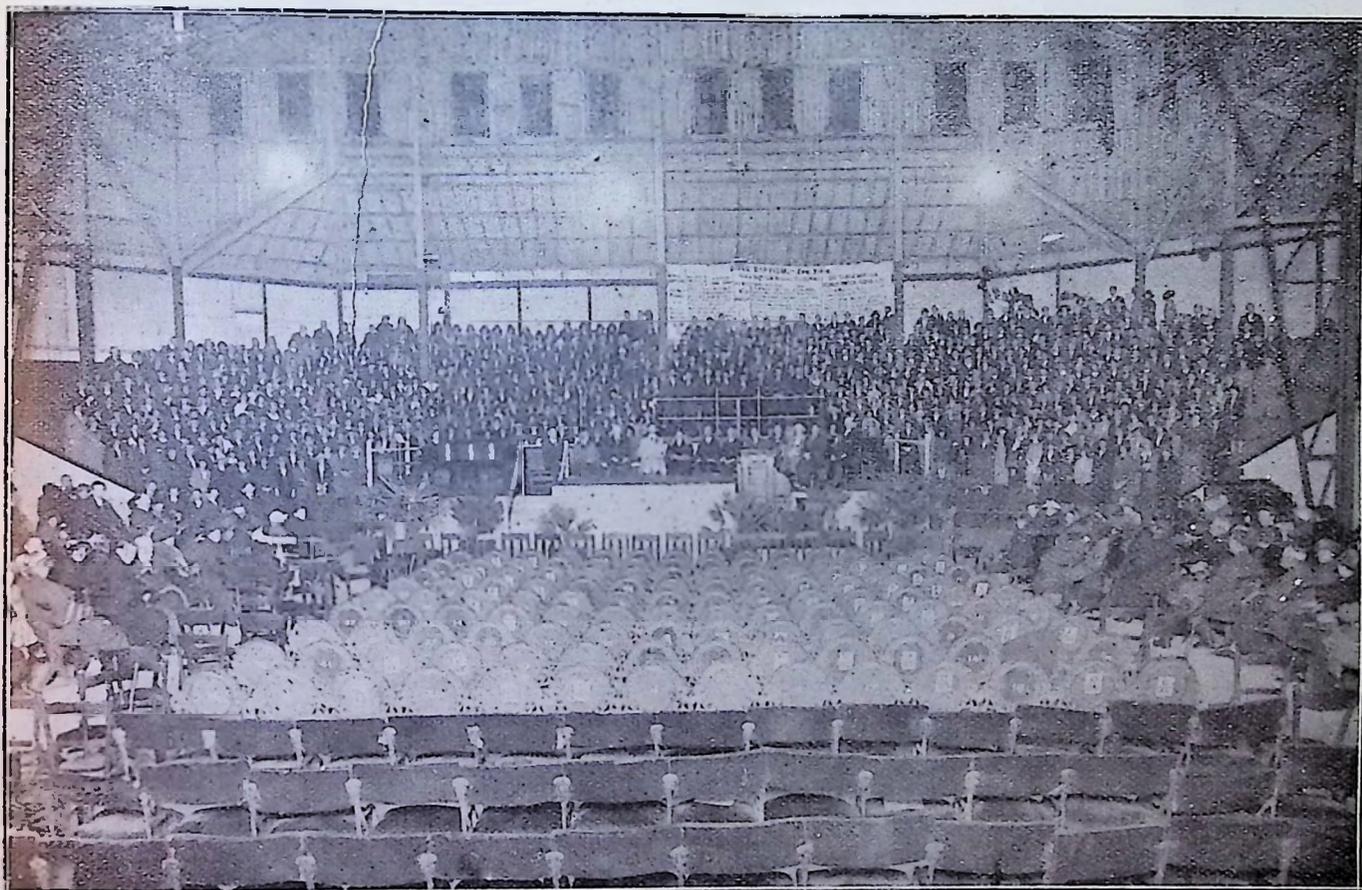
There is a law of our physical world that any member of the body, unused, will be taken from us. This is the terrible law of atrophy. It is a law known to every scientist. If I bind up my eyes and refuse to use them, the time will come when it will be impossible for me to see. If I bind my arm to my side and leave it there for five years, I will find at the expiration of the time that it is impossible to use that arm at all. It has withered away and the withering process has destroyed its power. There is a classic illustration of this

in the condition of the little crustacea in the Mammoth Cave in Kentucky. The ancestors of these tiny fish were able to see. Choosing, however, to live in Stygian darkness, the time came finally that the power to see, being no longer needed, was taken from them. The modern descendants are blind. True, their appearance would indicate that sight is still there, but the little black specks are only shams, the wrecks of the eyes that once were. The optic nerve is nothing but a shrunken, insensate thread. Thus it is that if we refuse or neglect to use any organ of our physical body, nature removes it from us.

But there are other illustrations that are in point just here. Suppose that to-night I were to sever my arm at the elbow. I might suffer keenly and might pray that the arm be restored, but the prayers would be unavailing. The arm is gone, it is destroyed, and no amount of longing for its return will bring it back to me. Suppose, again, that I should place two white-hot irons in my eyes. The eyes will be destroyed, and though I might fervently desire the restoration of my sight,

yet the sad fact will remain that as long as this life shall last they are gone. I have deliberately committed an unpardonable sin, as far as this life is concerned, against my power to see. Notice another illustration. Let us assume that this evening I place in each eye a drop of a certain acid. The days go by and I do not notice the one dose very much, but after frequent applications of the acid, in a few months I perceive a slight failing on the part of my sight. I repeat the dose again, and again I note the weakening of my eyes. In time, by frequent use of the medicine, I reach the place where I can no longer see at all. The same result has been reached as if I had placed the white-hot irons in the eyes: they have been destroyed, the only difference being that the latter method is slower and less painful than the former.

Absolutely analogous to the committal of the sin against the eyes as given in the illustration above, is the committal of the unpardonable sin, or the destruction of the capacity of the soul to function in the plan of salvation. In both cases the sin is a wilful and deliberate one.



The Mission Choir.

Notes from the Olympia.

Fred. T. Saunders.

The meetings of the final week of the Olympia campaign have exceeded anything that has gone before. It is hard to describe in words the degree of enthusiasm manifested. Much that transpired would need to be seen to be appreciated. The Olympia itself needs to be seen to provide a fit base for the vision to be conjectured. It is shaped like an oval saucer, with great galleries on each long side, and at each end. One end gallery has been given over to the choir, and contains seats for 875 persons. The gallery at the other end is larger. This latter gallery was needed on three occasions during the week to seat the crowds, which ranged from over 3,000 to 4,500, which figure was reached on Friday night. During the whole mission there has been no meeting which

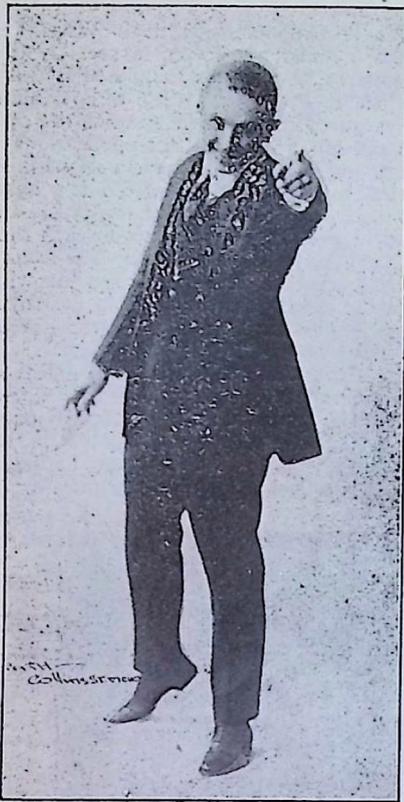
numbered less than 2,000. The attendance figures are an indication of the interest created.

No meeting has been held without confessions. The number of confessions during the mission reached 480 (including restorations and baptised believers); 229 have been baptised at the Olympia. Others have been, or will be, baptised in the various churches. During the last week many have come to the Olympia ready to be baptised immediately after confessing Christ. A party of five young women, some from the country, did this on Tuesday, and on Friday evening a mother and her son, with a young lady friend, did so.

Does that indicate the sort of preaching given? Bro. Gore used to say there were some preachers who could start anywhere from Genesis to Reve-

lation and finish up on baptism. No one who knew Bro. Gore would detect any reflection in that remark. It accurately describes Bro. Kellems. There is nothing forced in his presentation of the question, neither is there any apologetic limp. The purveyors of corrupt doctrine must apologise: the truth makes men free, and needs no apology. So night after night the messages hammered the Truth Who is both Way and Life. Bro. Kellems quoted a brother preacher in America as saying he had only one sermon, and preached it night after night. It is so near the truth of the matter as to be worth passing on.

The very fine souvenir of the Olympia mission has proved a good seller. The pictures and facts



The fine service rendered by the Ambulance Department deserves a word of praise. The brethren, who have first aid qualifications, volunteered their services, and quite a few people found their presence a comfort. Happily the demand on their skill was not heavy, but when required they met the occasion quietly and with confidence.

During the afternoon service occasion was taken to make presentations of Australian mementos to the various members of the party. No sentiment was more vigorously received than their promise to return to Australia for a longer stay. It is hard to realise that our visitors have been here so short a time, so thoroughly have they fixed themselves in our hearts. They are "our folks," and from the hearts of the people came the expressions of love in these mementos. At that meeting a resolution, introduced by Bro. R. Lyall, and commended by Bro. A. E. Illingworth, was enthusiastically adopted. The resolution was:—

That the grateful thanks of members of Churches of Christ in Melbourne and Metropolitan District, Victoria, be tendered to Brethren Dr. Jesse R. Kellems and Charles H. Richards for their splendid services in the mission conducted in the Olympia Building, Melbourne, during the past five weeks.

We sincerely thank Dr. Kellems for his presentation of the Gospel of our Lord and Saviour Jesus Christ, and for his powerful statement of New Testament doctrine. We rejoice at the number of men and women, boys and girls, who have confessed their faith in Jesus as the Christ the Son of God and their Saviour as a result of the preaching of the Word. We appreciate also the value of Dr. Kellems's teaching and ministry in binding the Brotherhood together in the unity of our precious faith, and for

the stimulus he has given us for more devoted and consecrated service in the coming years.

For his wonderful service as leader of song, Bro. Richards has our most cordial thanks. His valuable assistance in the mission is gratefully acknowledged.

We have been glad to have the presence of Mrs. Kellems and Mrs. Richards, and appreciate their helpful co-operation during all the mission services.

We wish for our brethren and sisters abundant blessing in the future, and trust that the labors of Dr. Kellems and Bro. Richards in other parts of Australia and in their homeland will be crowned with continuous success to the glory of God and the advancement of our Saviour's kingdom.

One of the great gains of the mission was the increase of brotherliness among the brethren. With so many churches in this city it is hard to get acquainted with each other. We don't know our brethren under usual conditions. But coming together night after night for five weeks we have come to know each other, and to know we are a mighty force when we get together, so that we will put things over in better style in the days ahead.

The great lesson of the mission has been in the power of doctrinal preaching. We have a great plea to present. If we fail to discharge our responsibility in that regard, we are—to quote G. H. Combs, of Kansas City—an impertinence. Doctrinal preaching should not be offensive. Truth can only be offensive to those who have an interest in propagating error. Bro. Kellems has obtained respect by the tenacity with which he holds to his principles, and by the candor and courage of his preaching of New Testament truth.

preserved in it will be wanted by all who have had part in the mission.

"Joyful Praise," the mission hymnal, has proved very popular too. Of the first supply received, 2,000 were reserved for use at the meetings, and 3,000 released for sale. This number was exhausted in the third week of the mission. A further supply of 3,000 is on the way, and orders for these are being received.

Bro. B. W. Huntsman has been busy establishing a baptismal record this week, and from Monday to Friday baptised 109 persons. A further baptismal service was held on Sunday evening.

On Sunday afternoon over 4,000 people attended the thanksgiving service, and an offering of £8.12 was made, to complete payments of the Melbourne mission, and to provide a fund for more aggressive and intensive evangelism in the future. This sum was increased by the evening meeting to £10.57. As regular offerings have been made in all the churches during the campaign, this thankoffering is noteworthy as indicating the belief of our folks in progressive work for the Master.

The evening meeting exceeded anything we have known previously. Some 6,000 people crowded into the Olympia. Over 2,000 were shut out—by the limits of space. These crowded the annexe, hoping for some crumbs from the rich things within the main building. To them came Bro. Richards during the service, and after a brief message and appeal he had the joy of hearing four confess their faith in Jesus. He then returned to the big meeting and resumed his part there. Bro. Kellems closed his appeal and invitation at nine o'clock, the total responding for the day being 92.

Concerning the meeting, the "Sun" said on Monday:—"The greatest stimulus the church life of Melbourne has ever received was at the time of the memorable Chapman-Alexander mission some years ago, but that was eclipsed last night, when nearly 8,000 people assembled inside and outside Wirth's Olympia for the last service of the Kellems-Richards mission." It might be mentioned that the reporter is himself a theological student on his way to the B.A. degree. He described the meeting to this scribe in the question: "Isn't this wonderful? I have never seen anything like this." He appreciates as a memento of the mission an autographed copy of "The Deity of Jesus."



The Mission Committee of Management.

Sitting.—T. Bagley, E. Tippett (Choir Convener).

Front Row.—J. E. Allan (Secretary), Mrs. Kellems, Dr. Kellems, J. McG. Abercrombie (president), C. H. Richards, Mrs. Richards, T. R. Morris (Treasurer), L. C. McCallum, M.A. (Personal Workers).

Back Row.—J. C. F. Pittman (Asst. Sec.), R. C. Edwards, T. H. Scambler (Literature), W. Gale (Ushers), Jas. E. Thomas (Devotional), B. W. Huntsman (Baptismal), F. T. Saunders (Publicity), W. B. Blakemore, B.A. (Young People), W. C. Craigie.

Eternal Salvation.

Scripture: Hebrews 4: 14—5: 10; 9: 11-15. A. W. Connor.

"Though he was a son, yet learned obedience by the things he suffered, and being made perfect, he became the author of eternal salvation to all them that obey him."—Heb. 5: 8, 9.

Among the arresting words of the Bible, one of the most striking is the word salvation. Salvations individual and national, physical or spiritual, are related, but the word grows in depth and intensity until we face what by way of pre-eminence it calls the "Great Salvation." The adjective "eternal" used in our text is an even more arresting one. The expression is found in a paragraph that presents a wonderful picture of a Saviour who is declared to be a "Priest for ever." This paragraph is part of the Epistle to the Hebrews, which is unique in the Epistolary literature of the Bible. Concerning this epistle, Dr. F. B. Meyer has said: "It is the Epistle of Eternity, the Epistle of the Blue Sky, the Epistle of the Ocean of Ether that washes our feet, and reaches the Sapphire Throne. The breath of the glaciers of eternity is in this epistle; it is the Epistle of the Infinite." Every student of the letter has felt this, however he might fall short of expressing it in such poetic and fitting language. Not that the human or earthward side of the Lord's life is lost sight of. Nay, the Saviour is one "who in the days of his flesh offered up prayers with strong crying and tears" (verse 7). But the writer's faith is everywhere carrying us upward, "behind the veil," and "through the heavens," and into the true "Holy of Holies," into the very presence of the Eternal.

It has been noted that twelve times is Christ declared to be a "priest for ever." There are six places where the writer uses the word eternal. Jesus is the author of eternal *salvation*. His sacrificial blood is the seal of our eternal *covenant*. By the eternal *Spirit* Christ once for all offered himself to procure eternal *redemption*. Through that redemption the believer escapes an eternal *judgment*, and enters into an eternal *inheritance*. These "eternal" realities justify Dr. Meyer's words, "We are among the glaciers of eternity, and are subdued to holy reverence in the presence of the Absolute, the Infinite, and the Eternal."

The feeling of awe in the presence of such themes causes a preacher to hesitate in using such great texts, lest in our clumsy handling we dim their native, divine lustre. Such is our present theme. Yet, we must seek, as best we may, by divine help, to set forth the truths here stated, even though it be "a deep where all our thoughts are drowned." Let it be to every reader a true holy place, where we tread with reverence. Following the writer's order, let us notice first his presentation of

The Perfect Saviour.

"And being made perfect he became the author of eternal salvation."

1. A Perfect Son.

The writer has just spoken of the sorrows, the prayers, and the tears of Jesus, "in the days of his flesh," *i.e.* in the days of his human weakness, and limitations imposed by the flesh. It is a vivid picture of one who is a true Son of man. But it is given not to cloud the true deity of the sufferer in Gethsemane, but to point a contrast. Implicit there is a claim for his glory as the perfect Son of God. If there are "days of his flesh," there are also "other days," such as are referred to in Phil. 2: 6, when he was in "the form of God." The whole epistle thrills with exultation in the fact that in these last days God has spoken to us, not by a prophet, not by angels, but in a *Son*. That Son is the effulgence of God's glory and the "express image of his person," and having purged away our sins, sat down on the right hand of the Majesty on high (see chapter 1). But though "he was a *Son*,"

yet the experiences of the "days of his flesh" were part of the schooling in order that he might be

2. A Perfect Saviour.

"And being made perfect, he became," etc. Here is a word that is at first surprising, and causes questionings to arise. Was he not always perfect? Have we been wrong in our claim for him? No, we have not been wrong. His is the one perfect life. His manhood alone is unstained by sin. He was "holy, harmless, undefiled, and separate from sinners." Though tempted in all points as we are it was "yet without sin."

This perfecting refers not to character, but to the perfecting of the Son of God to be the Saviour of a lost race. It is the perfecting of the personal equipment of the one who is to be the Captain of Salvation. This demanded the schooling of a human life. Here, then, is part of the meaning of all that lies behind the incarnation. All the experiences from the manger-cradle of Bethlehem till on Calvary's cross Christ said "It is finished," and died, was the perfecting of the Son for his task of Saviourhood, in restoring the broken harmony between a righteous God and a sinful and disobedient race. Let us notice

3. Two Elements in that Perfecting.

He was perfected in sympathy. There are some things only learned in the school of experience, and one of these is human sympathy. In one who is to be a priest, this is an absolute essential. So Jesus was perfected in sympathy by his suffering. He "can be touched with a feeling of our infirmities." He, because he has been tempted, "is able to succor them that are tempted" (Heb. 2: 16-18; 4: 14-16). For this he "was found in fashion as a man." There is a depth of meaning in his words, "He gave him authority to do judgment because he is the Son of man," *i.e.*, because he is our divine brother schooled in suffering and temptations, able to perfectly understand.

"Thou knowest, not as God all knowing;

As man our mortal weakness thou hast proved;

On earth, with purest sympathy o'erflowing,

Oh, Saviour, thou hast wept, and thou hast loved."

But sympathy, however real, is an inadequate equipment for a Saviour of sinners. There was a real barrier between God and man, and there is a real barrier in the heart of man himself. This must be removed. Christ was perfected as a sacrifice. Here we touch the deepest thing in our Lord's earthly experience, the expiatory sufferings of the Cross, when he "who knew no sin was made sin for us." Beyond the "strong crying and tears" was the perfect acceptance of the divine Will, and that in the wisdom of God led to the Cross. The writer shows that the pictures of the old covenant—types and shadows he calls them—foreshadowed the Cross. That altar of sacrifice whereon life was offered daily, that yearly visit of the High Priest into the Holy of Holies, that scape-goat carrying away the sins of the people—what did they really mean? The answer is found in chapter 9: 11-15, "But Christ being come a High Priest...not by the blood of bulls, or of goats, but by his own blood...he hath entered in once for all into the Holy Place, having obtained for us eternal redemption." In the hour of the Cross the sacrifice of the love of God was complete and Jesus was perfected as a Saviour. Every other sacrifice failed because there had been no real value in themselves, and because there was no perfect identification between the sacrifice and the sinner. The daily lamb and the yearly ritual pointed forward to the reality. In Christ's blood there is a real ransoming, and mediating power because in him there is perfect identification with the sinner whose place he takes, and a perfect oneness

with the heart of God whose love is here seen going to the uttermost. We are "redeemed by the precious blood of Christ." Christ himself bore our sins in his own body to the tree. "But if the visible sacrifice was Christ's, the invisible sacrifice was God's (Acts 20: 28 R.V.). If there was a cross in a place called Calvary, there was a cross also in heaven." Just as for every cross raised over a grave in Flanders' fields there was a cross in some heart in the homeland. "Hereby know we the love of God that he (Christ) laid down his life for us." Thus was Christ made perfect, and became the author of

Eternal salvation.

The name Jesus signifies that he saves his people from their sins. The word salvation through constant use has lost its greatness, and we need the phrase "eternal salvation" to help us get a true view of the subject. When we use the phrase we are up among the glaciers of eternity, and are thinking of that which partakes of the nature of God. Something of this grandeur is lost in our common way of thinking of eternal as merely being equivalent to everlasting. But it is inconceivably richer than that. The word is applied by way of pre-eminence to God, hence it is a salvation which has God in it. It is in the truest sense timeless. Not that this salvation is not everlasting. It is everlasting, plus much else. It is a certain *quality* of life that is stressed rather than mere *duration*. What, then, is this life which is life indeed that becomes ours in the great salvation? It is life in union with Christ. "Because I live ye shall live also." It is life in the knowledge or realisation of God. "This is life eternal, to know thee, the only true God, and Jesus Christ whom thou hast sent" (1 John 17: 2, 3). Eternal life! Life eternal! The salvation of Christ is an eternal salvation. It is salvation to the uttermost depths of man's sin and weakness. Oh, the infinite depth of its reach. Down to the lowest:

"Down beneath the shame and loss
Sinks the plummet of the Cross,
Never yet abyss was found
Deeper than the Cross can sound."

The chief of sinners need not despair. "He is able to save to the uttermost." But is it salvation to the uttermost height. "Behold what manner of love...that we should be called the sons of God" (John 3: 1, 3). We, a lost, tainted, doomed race, worthy of death, but raised to a salvation, and an inheritance that is eternal. It is salvation to the uttermost breadth of the world's need. It is never hinted that it is less than universal. The obligation rests upon the church to make it known till earth's remotest nations have heard the gospel. A salvation the answer to all our deepest needs and all our questions. The perfect Saviour is its author, and the vindicator of this gracious act of God's grace. Thanks be to God for an eternal salvation, as wide as the world, as high as the needs of the human soul, as deep as the pit, and as far-reaching as the love of God. No yearly sacrifices now to be offered. No daily mass offered on human altars renews the sacrifice of Calvary made once for all. We may lovingly remember, but never renew or repeat the offering by which Christ has won for us "eternal redemption." There is a glorious music in this phrase. When the great John Knox lay dying, he said to his wife: "Go read where I first cast my anchor." And where was that? In the 17th chapter of John. "This is life eternal, to know thee, the only true God, and Jesus Christ whom thou hast sent." It is a sure anchorage for every soul, and he who casts anchor there will know the meaning of "eternal salvation." But there is here, as in all God's provisions, a human condition.

Obeying the Saviour. Accepting the Gift.

"He has become the author of eternal salvation to all who obey him." The Lord saves to the uttermost, but only "those who come to God through him." The bestowal of the gift of eternal salva-

Foreign Missions.

Conducted by G. T. Walden, M.A.

Replacing Stolen Books.

We are sorry to learn from Bro. Anderson that some goods belonging to our Field Council and personal goods belonging to Bro. W. Waterman were stolen from coolies on the way from Yunnanfu to Hweilichow. The coolies were also beaten by the robbers. They not only lost goods belonging to our mission and Bro. Waterman, but some of their own that they were taking to Hweilichow. The Federal Committee decided to pay for the goods belonging to Bro. Waterman, and possibly from some of our libraries they may be able to donate one of the volumes lost by Bro. Waterman. The following is the list of the books stolen:—

1. Commentaries: Matthew—Century Edition.
2. Commentaries: Acts and Epistles—Century Edition.
3. Commentaries: Mark—Cambridge Edition.
4. Lands of the Bible—McGarvey.
5. Atlas of Bible Lands.
6. Paul's Life—Coneybeare-Howson.
7. Life of Christ—Farrar.
8. Greek Lexicon—Liddell and Scott.
9. The Foreign Missionary—Brown.
10. The African Trail.
11. Comparative Religion—Grant.

Also five small books of poems.

If any of our brethren have these books, and can spare them, will they kindly inform the Federal Secretary? If we could receive them before the departure of our three missionaries to China, they could be sent by them, and save a great deal of postage. Our missionaries leave Melbourne on September 7; Sydney, September 15; and Brisbane, September 17.

Exams. Under Difficulties.

Bro. Killey reports that he has passed his first Marathi examination. He was greatly handicapped by the fact that the week before the examination he took ill with the fever, beginning with Thursday, running a high temperature over Friday, Saturday and Sunday. On Monday he was a little better, but still in bed. Tuesday was the examination day. He had a doctor and two trained

nurses in attendance. It was impossible for him to attend at the examination hall, but the examining committee kindly sent the examiners to his bed-side. He got out of bed for each paper, and got back to bed as soon as it was over, and in this way managed to get through the examination, and we are glad to say that the examiners reported that he had been very successful in all four papers. Soon after this he recovered from his attack of fever and tonsillitis, and was looking forward to his wedding on June 12.

Bro. Killey reports that Mr. and Mrs. Leach and the baby are back from the hills, looking very well after their vacation, and Miss Redman has also returned much better for her trip.

Bro. Killey reports also that Miss Caldicott is very hard at work at Baramati, and looks well, considering that she has remained on the plains during the hot season. Miss Caldicott has had an old tonga-shed fitted up as sleeping quarters for her Bible women, and will sleep there with them for their protection. We hope it may not be long before more suitable accommodation will be provided for our Bible-women.

F.M. Day Contributions.

Tasmanian Churches.

Tunnel Bay, £2; Kellevie (this is more than twice as much as last year, £9/1/6; Launceston (their quota was £25), £25/5/8; Dover, £1/14/3; Southport, 16/-; Northdown, £5/5/-; Geeveston, £10/4/-; Koonya, £1/8/4; Caveside, £3/7/6; Hobart, £15/7/8. Total, £74/9/11.

Jottings.

The International Missionary Council reports that the average contributions from Australia for Foreign Missions for the three years, 1919-1921, amounted to £172,436 per year. From Great Britain, £2,310,000, and from the United States and Canada, £6,327,597; and the total average amount for three years from fourteen countries was £9,594,254. This was exclusive of special amounts for buildings.

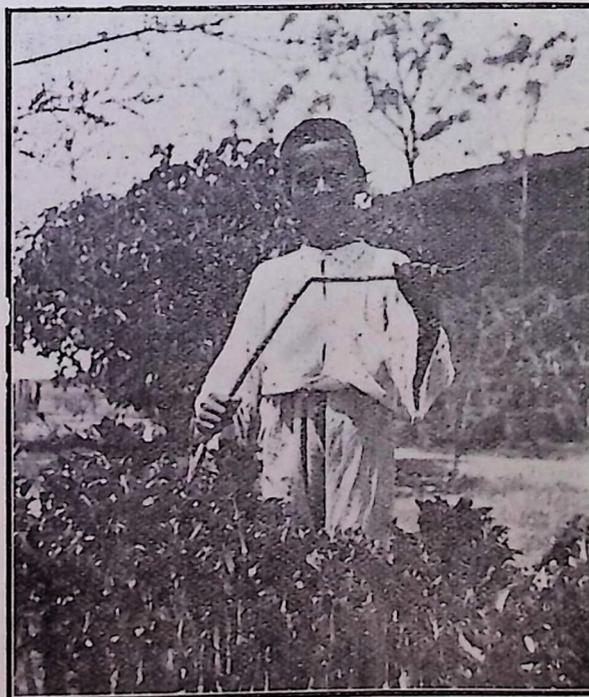
In China the Boxer indemnities owing to Great Britain, United States, France and Japan are being used by these countries in co-operation with China to assist the educational work in China.

In Sweden the Missionary Council (Svenska Missionsradet) has introduced the study of missions in the public schools of the country. By its request missions have been made a compulsory subject of study in these schools.

In China the opium question is engaging the attention of the National Christian Council. The danger of the traffic being legalised in China seems to be very real, and the aim of the Council has been to aid in awakening Chinese public opinion so that in this way the growing of the poppy in China might again be effectively prohibited.

Children's Day.

This falls on November 4. Red and blue collection boxes have been prepared, and the exercise is going through the press. This has been compiled by Misses Blake and Cameron, and is entitled, "Lights and Shadows in Indian Child Life." It is hoped that all our Bible Schools will conduct the Children's Day programme, and distribute the offering boxes.



One of our Orphan Boys, Baramati, India.

tion is conditioned on obeying him. And why expect otherwise? Salvation has been secured by the "obedience of one"; yea, by "obedience unto death, even the death of the Cross." Disobedience rooted in unbelief led to the ruin of man, and his forfeiture of life in Eden. So salvation is conditioned on obedience rooted in faith. Salvation is not a magical process which is given to us, or persists in spite of ourselves. This is no other or different way of salvation from that preached when we say, "Believe on the Lord Jesus Christ and thou shalt be saved" (Acts 16: 31). This is the work of God that ye believe on him whom he hath sent." To believe on the Lord Jesus Christ is surely to believe on Jesus Christ as *Lord*, and this involves surrender to his will. The faith that saves is not a mere intellectual process or emotional state, but such a trust as leads to the yielding of the will, the citadel of the soul. The luminous New Testament phrase, "The obedience of faith" is the one that combines the two ideas (Rom. 16: 26). This obedience involves that "repentance toward God and faith in our Lord Jesus Christ" which Paul insisted upon at Ephesus (Acts 20: 21). With such persistent faith goes its open avowal, "for with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation" (Rom. 10: 9, 10). True faith will also express itself in obedience to the divinely appointed confessional act of baptism, for the words of Jesus make it obligatory on all who seek his favor. "He that believeth and is baptised shall be saved" (Mark 16: 16). Baptism is not only an act of obedience, but in its place as an initiatory act is a pledge of obedience to the "all things" which Christ has commanded (Matt. 28: 18-20). Coming to Christ we have the promise of the gift of life, yet must we "work out our own salvation," being assured that it is "God who worketh in us both to will and to do of his good pleasure" (Phil. 2: 12, 13). Oh, the depth of the love of this perfected Saviour! Oh, the cost to him of this eternal salvation! Who indeed would not loyally obey one who himself was so loyal and obedient to the will of God? "But," as Paul says, "all have not obeyed the gospel." There are those who will not "come to him that they might have life." Some have *despised* the blood of his Cross. Some have *refused* to hear him who has spoken from heaven in love. Some are *neglecting* the great salvation. Perhaps some of you have never yet said in sincerity, "Lord, I thank thee for thy pains and thy perfecting, for thy sympathy and thy sacrifice, and for this eternal salvation." Some who say they hope to be saved by his blood, yet show no great love in return, and render him no worthy service. And yet he did so much for us. Dr. J. D. Jones tells of his last visit to the late Principal P. T. Forsythe: "He knew me, and I said something to him about 'a debt I can never repay.' As I was leaving I heard him murmur 'A debt I can never repay.' There was a rapt look on his face. He was not thinking of me; he was thinking of the debt he owed his Lord. I saw him last in a sort of rapture, admiring the grace that had redeemed him." Yes, surely, a debt I can never repay. And you and I are going out to meet Christ, to stand before him face to face; how shall it be then? Shall we be ashamed before him at his coming? Will we meet him never having recognised the "debt we can never repay"? The salvation is for those who *obey him*—not who *have obeyed* him. No past obedience can suffice. The plain duty of the hour is to accept the dearly-purchased gift from his hands, to surrender to him the life he died to redeem, to humbly, sincerely follow him day by day. Take to-day, lest for you there be no to-morrow, the cup of salvation now offered by Christ. If we will only truly come to him, then "the blood of Christ who through the Eternal Spirit offered himself without spot to God shall purge your conscience from dead works to serve the living God." Thanks be to God for a perfect Saviour, an eternal salvation, and the promise of an eternal inheritance. Amen.

Cultivate and grow

"Humility, that low, sweet root
From which all heavenly virtues shoot."

Our Young People.

W. B. Blakemore, B.A.

The Kindergarten: Relation Between the Kindergarten and the Upper School.

Emily C. Gill.

The Kindergarten must not be regarded as a separate institution. It is an integral part of the school, and, although it will have its separate service, and may have its separate assembly and dismissal, there should be no isolation of this department from the rest of the school. A departmentalised school is in no sense a collection of schools, but is a united body, divided, of necessity, into sections for the purpose of providing each department with suitable instruction, but all unitedly working towards the one end. "Unity is strength," and without it progress is as impossible in a Bible School as in any other organisation.

The aim of all Bible School work is the development of Christian character, and the teachers of the Kindergarten Department can, by their faithful presentation of the truth, lay the foundation on which the true type of Christian character will be built.

The children of the Kindergarten Department should be encouraged to feel an interest in the children of other departments. This interest is easily aroused and maintained, for in many cases, brothers and sisters and companions are members of these departments, and the Kindergarten children are looking forward to the time when they themselves will pass on to the Senior School.

These young kinders are being trained in the habits of punctuality, order, reverence, helpfulness, consideration for others, and all these make for the welfare of the whole school. The teachers of the Kindergarten Department owe to the school an interest in the work of the other departments, and a willingness to sacrifice themselves for the good of the school. Each teacher should have a knowledge of the school business, and should be willing to attend teachers' meetings, and be ready to forward the work of which they form a part.

In the same way the senior scholars and their teachers should take an interest in the work of the Kindergarten Department, and help it forward in every possible way.

One practical way in which the older scholars can show their interest is by supplying names of younger children for the Cradle Roll, and by bringing them to the Kindergarten at the appointed age. The older children, too, can encourage the younger ones to be regular and punctual by themselves setting the good example.

Interdependence.

There is interdependence between the Bible Class and the Kindergarten, for it is from this class that the Kindergarten leader expects to get most of her helpers. It would be an advantage to these young people who are thinking of becoming teachers, to attend the week-night Preparation Class, and thus secure a little training before taking up the work of teaching. In this way the Kindergarten Department will provide a training ground—or the beginning of one—for the teaching service of the school.

Some of the teachers of the Kindergarten Department should be ready and willing to pass on with their scholars to the Senior School. It will prove an advantage to have as teacher of the Primary Department one who will accompany these scholars to the Junior Department. This teacher will have a knowledge of the children, and will be able to continue the methods with which the children are already familiar.

If the methods of story-telling and of expression work were carried out so as to suit the mental attainments of the children, and if the whole of the service were adapted to the needs of these junior scholars, much of the good gained by them

in the Primary Department would be conserved, and the scholars would not so easily drift away on account of lack of interest in the work.

New South Wales Schools.

A. L. Haddon.

During the spring months the New South Wales schools are conducting a State-wide rally as part of their aim to increase the ranks by 1000 this year. Gaining new members, regaining irregulars, opening new schools and emphasising the schools' mission are all on the programme.

An Efficiency Campaign is in progress, and effects are already seen. New Cradle Rolls have been commenced, and training classes established for senior scholars who wish to teach. Preparation classes for present teachers, the Home Department and the visitation of absentees are features which seem to be receiving most attention as a result of the effort.

The churches have either formed or applied for six Kappa Sigma Pi Clubs, and four Phi Beta Pi Clubs. Several others have discussed the matter. We expect to have 20 clubs by Christmas. The wide-spread response to the suggestion of their introduction indicates that the time was most opportune, and that a need is being met.

The schools are practising for the annual demonstration at Sydney Town Hall in November. Bro. T. C. Walker expects to lead a choir of 1000 young people.

Interest in the work is manifest. The recent offering was 120 per cent. better than the previous one. The entry for the examination (661) is the best on record.

Inspirational Service.

The South Australian Sunday School Union held its annual tea and inspirational service at Grote-st. on Tuesday evening, August 14. The lecture hall was called upon to hold two packed sittings at the tea. The Sisters' Conference very faithfully served an excellent spread, which was made possible by one of our many generous donors. The secretary conducted community singing, led by an orchestra from Unley and Mile End schools. Bro. G. D. Wright presided over an inspiring service, when Grote-st. chapel was full of Sunday School workers. Bro. W. L. Ewers, of Balaklava, delighted all present with a very happy helpful address, which was followed by a very forceful message from Bro. J. E. Webb. Mr. and Mrs. C. Green favored with appropriate messages in song. This annual function was commenced by Bro. J. Wiltshire, and has been continued with good success each year. We desire to express our

thanks to God for all who helped to make the function such a blessing.—B. W. Manning, Sec.

Geelong's Bible Class.

One of the very fine features of the work at Geelong, Vic., is the Adult Bible Class. The secretary writes that the class has had for a number of weeks an average attendance of 42. They are out for the premiership, and they want to know if there is another class that has a higher average attendance. Here is a challenge. Who will answer it?

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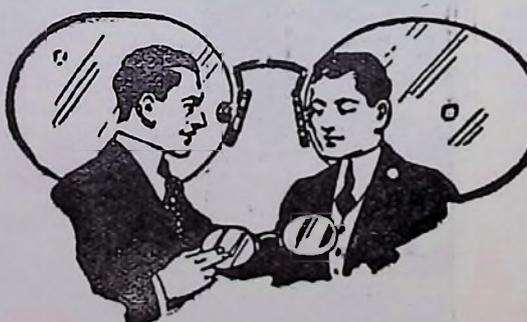
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Here and There.

The address of the secretary of the Berri church is now Will. A. Hunt, Box 14, Berri P.O.

The address of F. E. Alcorn now is "Bristowe," Thistle-st., Lutwyche, Brisbane, Qld. (not Kedron as stated previously).

The church at Coburg, Vic., is planning special services for September 9 and 11 to celebrate the opening of the new chapel.

Bro. N. J. Warmbrunn, of Devonport, Tas., writes: "Glad to receive the splendid reports of Kellems-Richards mission through the 'Australian Christian.'"

The fine new chapel of the Church of Christ at Cessnock, N.S.W., will soon be completed. The brave little band of disciples in that place have done splendidly.

A. W. Connor is just completing five years of service with the church at Ballarat, Vic. The church has invited him to continue with them, and he has promised to consider the matter.

The fifteen days' mission at Rochester, Victoria, conducted by A. Baker and S. E. Riches, gives promise of good success. Good opening meetings on Sunday last, and three confessions to date.

The Kellems-Richards Mission Souvenir had an excellent reception, and we have received many compliments on its artistic appearance. It is splendid value for the money—1/3, post free, from the Austral Co.

East Kew, Vic., reports two decisions. On Sunday evening there was a good attendance to hear Bro. Robbins's excellent address. The men are commencing a series of working bees to prepare a tennis court.

We are glad to learn that the two weeks' mission at St. Arnaud, Vic., conducted by H. H. Ball and V. R. Griffin, assisted by A. E. Tebay, started well on August 18. The mission will close on September 3. Three confessions to date.

Miss E. L. Pulley, of Katanning, W.A., writes: "May I express my deep appreciation of this very useful and helpful paper? ['The Australian Christian']. In times of isolation from one's church it is very often the means of cheer and blessing."

Brethren in Victoria who purpose attending the South Australian Conference in September are asked to forward their names to T. Bagley, 14 Queen-st., Melbourne. If a sufficient number are going, it may be possible to get concession fares.

We acknowledge with thanks the kind help of Bro. F. T. Saunders, whose weekly reports of the Kellems-Richards mission have been greatly appreciated by our readers. Bro. Saunders has had a very busy time, and has rendered effective service in interesting the press, both religious and secular, in the mission, and so securing publicity.

Ballarat, Vic., has had Mr. Moore, of London, in a mission with the Methodist Church. The Bishop of Gippsland has been conducting a mission to men, and has been giving some very practical and timely messages. The mid-day meetings were not very well attended. The Kellems-Richards mission will be the third effort, and for it the big Alfred Hall has been engaged by the local churches from September 2.

Bro. and Sister T. E. Rofe Settlement.—The Treasurer of the N.S.W. Home Mission Committee has received from Bro. T. E. Rofe a cheque for £120 interest in connection with above Settlement, to be distributed in the following manner: Home Missions, £30; Bible Schools Committee, £30; Preachers' Provident Fund, £20; Chapel Extension Fund, £15; Temperance Committee, £15. This financial assistance is much appreciated.

Good meetings at Colac, Vic., on Aug. 26. Members shared some of the inspiration of the Kellems mission in listening to Bro. Cornelius's addresses, both of which were on the Kellems-Richards mission. Morning, "Its Glorious Victories"; evening, "The Plea that Won." Sister Miss McLachlan, of Swanston-st. church, was a visitor. On Aug. 19, in the absence of Bro. Cornelius, morning and evening services were taken by Bren. W. Selwood and Funston respectively.

After this month the address of Bro. W. Wakefield will be Uduc-rd., Harvey, W.A.

The church at Lismore, N.S.W., has experienced uplift and refreshing during Bro. H. G. Harward's visit. For the two weeks there were twelve decisions; but most valuable of all, the church has been strengthened and consolidated. Bro. Harward's address at the farewell meeting on "How to Make the Church Great," was one not to be easily forgotten. During the mission Bro. F. R. Furlonger led the song service. Bro. P. J. Pond visited Bungawalbyn, Bangalow, Murwillumbah and Tyalgum, while the mission was on in Lismore.

This issue of the "Christian" is printed on better paper than usual in order that the mission photographs may appear to greater advantage. We thank our readers for their many expressions of approval of the mission reports. Regarding the group photograph of the mission party appearing in this number, we may say that it, together with the photographs previously published of Mr. and Mrs. Kellems and Mr. and Mrs. Richards, was arranged for by the Austral Publishing Co. for the firm's exclusive use in the "Christian" and the Mission Souvenir.

Ballarat, Vic. (Dawson-st.), had great services last Sunday. In the morning Bro. Wilkie gave a most appropriate message suitable to the day, which was the Bible School anniversary, and also the eve of the mission effort. Visitors included Bren. Carter, Williams, and Sisters Coles and Batch, from the College. In the afternoon a fine attendance and splendid kinder and primary items. At night almost a record attendance, which gave a fine chance to advertise the Kellems mission. The scholars under Miss Jolly, assisted by a fine orchestra, led the praise, and gave some very fine music at both services. Bro. Connor gave appropriate sermons both afternoon and evening. The day was a great success, and was greatly enjoyed by all. Mission plans are well advanced, and expectancy is high. Intercession is asked for everywhere.

In the course of an appreciative article on "The Churches of Christ and their Mission in Melbourne," a contributor has the following: "Both the organisation and the methods by which it is being carried out, bear the marks of the characteristic qualities of energy, unity and lavish expenditure in order to insure its success. Thus, in order to arrest public attention and to aid it in gripping heart and conscience, there have been no less than fifty advertisements of the churches constituting this denomination in and about Melbourne in the Saturday issue of the press. I have the impression that very few members in the older churches are adequately seized of the strides this denomination has made during the last few years. While others reveal an advance that little more than holds the ground they have taken, the Church of Christ denomination is proving its vitality by the new churches which, during the past few years, they have built in suburbs where before they were not represented."

The members of the Federal and State Committees with which the Federal Treasurer, Bro. T. E. Rofe, is associated, together with their wives, entertained Bro. and Sister Rofe at dinner at the City Temple on Tuesday evening, Aug. 20. The Conference President, Bro. J. Whelan, presided. Dr. E. A. Bardsley, in a happy speech, supported by the Hon. D. R. Hall, proposed the toast of "Our Guests." Bro. Rofe in response gave an interesting account of his trip abroad, particularly affirming his strong belief in the value of prohibition as he had witnessed its effects in U.S.A. During the evening, speeches were made by C. R. Hall, representing the Acting Federal Executive; James Hunter, Preachers' Provident Fund; J. Stimson, H.M. Committee; and A. Morris, Chapel Extension Fund, in all of which Bro. Rofe takes an active interest. Bro. W. H. Hall, in proposing the

toast of "The Ladies," paid an eloquent tribute to the valuable work done by the sisters in the interests of our Federal and State work. Mrs. J. Whelan suitably responded. Vocal items were contributed by Bren. N. Fell, J. Tingate and F. Horsey.

The religious press on the whole made appreciative reference to the Kellems-Richards mission. Naturally, some denominational journals are not unduly eulogistic, as witness the following from a Melbourne paper: "Every now and again we have outbreaks of forms of evangelism that are denominationally aggressive. The air for a while rings with the controversy. There are some groups of good people who feel it is their function to put all the rest of Christendom doctrinally right. The _____ people are sometimes the prey of these ardent people. It has been traditional with us to be 'the friends of all, the enemies of none.' This good-natured charity may become a menace, for whenever any special effort is made with the professed object of spreading the kingdom of God there you will surely find _____ ready to lend a hand. Just at present one of our sister churches, which is ultra-denominational, although it disclaims any denominational attitude, is conducting a very vigorous campaign. Incidentally the doctrine of baptism is made a conspicuous feature of the services. We have no complaint to make of any one using liberty to proclaim the positive doctrines in which they believe, but in this case the doctrine of baptism as believed amongst us is frequently attacked and described as unscriptural. With a world outside that we have to win it seems a pity that such energy should be used up in attempts to fill up the ranks of one communion by attracting the members of another. It might be a useful thing just now for a timely sermon or two amongst our own people setting forth the claims of our children to a place in the Church of Christ, and the especial significance of the ordinance as held amongst us." The discriminating reader may fill in the blanks we have purposely made. He will probably not be long in reaching the conclusion that the paragraph is from the Methodist "Spectator."

DEATHS.

CUDDY.—On August 23, at Melbourne Hospital, Lillias, dearly loved daughter of the late James and Lillias Cuddy, dearly loved sister of May (Mrs. Lyall), Mabel (Mrs. Stickland), Jim (deceased, late A.I.F.), Jessie (Mrs. Savage) and Tom; aged 27 years. "I will lift up mine eyes unto the hills, from whence cometh my help."

MCLEOD.—On August 9, at her residence, Williamstown, S.A., Margaret, relict of the late Donald McLeod, aged 89 years. A colonist of 69 years, and a loving and beloved disciple of the Lord.

IN MEMORIAM.

BELL.—In loving memory of dear Ellie, who passed to be with Jesus on August 24, 1913, at Kerang, Vic. "Until the day dawns, and the shadows flee away."

—Inserted by W. G. and M. Oram, Moonta, S.A.

McCANCE.—In loving memory of Will, who fell asleep Aug. 28, 1907; also Robert M., my beloved husband and our loved father, who was called home suddenly, July 2, 1915.

Loved and treasured in memory.

—M. McCance and family.

COMING EVENTS.

SEPTEMBER 2.—N.S.W. Churches. "Every member offering" for Temperance and Prohibition. Give for the sake of Christ and the children.

SEPTEMBER 3.—Monday, Sept. 3, at 8 p.m., a public meeting will be held in Swanston-st. Church, to bid farewell to our departing missionaries, Dr. E. R. Killmier, Nurse Mudford, Nurse Masters, who leave on September 5 for our mission field in West China. Remember the date, and attend this memorable meeting.

SEPTEMBER 6.—East Kew Grand Concert. Proceeds in aid of piano fund. Tickets, 1/-.

The Family Altar.

J. C. Ferd. Pittman.

"BEHOLD THE LAMB OF GOD."

In her "New Testament in Life and Literature," Jane T. Stoddart writes: "In the legend of Christ Church Minster, Hampshire, we read that the Saxon builders saw with fear and wonder a stranger toiling daily by their side. He came and went mysteriously, asked no wages, and ever took upon himself the hardest tasks. When all was finished, and nothing remained of their companion save a blessed light and gracious memory, they realised that the Lord Christ had been amongst them, that he meant this to be in a special sense his own church; and so they called it by his name."

What was visionary to the Hampshire Saxon builders is to every Christian a glorious reality, for "in the midst standeth one whom ye know" (experience warrants the omission of the word which follows), Jesus Christ our Lord. Every pathway of Old Testament prophecy led to him. Every sacrifice of patriarchal or Mosaic days prefigured him. When John the Baptist pointed to him and said, "Behold the Lamb of God," he introduced his followers to the One who is the sum and substance of all revelation, and the only hope of salvation. Only through the merits of his atoning sacrifice are sinners saved, and only by his intercession are wayward Christians forgiven. That being so, our only hope is to keep our eyes fixed every day and the whole of the way upon our ever living and ever loving Lord, "the Lamb of God that taketh away the sin of the world."

MONDAY, SEPTEMBER 10.

And he looked upon Jesus as he walked, and saith, Behold, the Lamb of God.—John 1: 36.

"His only righteousness I show,
His saving truth proclaim,
'Tis all my business here below
To cry, Behold the Lamb!"

"Happy, if with my latest breath,
I may but gasp his name;
Preach him to all, and cry in death,
Behold, behold the Lamb!"

Bible Reading.—John 1: 35-39.

TUESDAY, SEPTEMBER 11.

And the two disciples heard him speak, and they followed Jesus.—John 1: 37.

Writing concerning a dangerous illness experienced in Sicily in 1833, J. H. Newman said: "I had a strange feeling on my mind that God meets those who go on in *his way*, who remember him in his way, in the paths of the Lord; that I must put myself in his path, his way, that I must do my part, and that he met those who rejoice and worked righteousness, and remembered him in his ways—some texts of this kind haunting me, and I determined to set out at daybreak."

Bible Reading.—John 1: 40-42.

WEDNESDAY, SEPTEMBER 12.

They came, therefore, and saw where he abode; and they abode with him that day.—John 1: 39.

"O Master, let me walk with thee,
In lowly paths of service free;
Thy secret tell; help me to bear
The strain of toil, the fret of care;
Help me the slow of heart to move,
By some clear winning word of love;
Teach me the wayward feet to stay,
And guide them in the homeward way.

"Teach me thy patience; still with thee
In closer, dearer company,
In work that keeps faith sweet and strong,
In trust that triumphs over wrong,

In hope that sends a shining ray
Far down the future's broadening way,
In peace that only thou canst give,
With thee, O Master, let me live."

Bible Reading.—John 1: 43-45.

THURSDAY, SEPTEMBER 13.

He brought him to Jesus.—John 1: 42.

D. L. Moody said, "I once asked a lady to go and speak to a woman who sat weeping about her soul. 'Oh,' said the lady, 'I am afraid I am not qualified for the work; please send some one else.' 'How long,' I said, 'have you been a Christian?' 'Twenty years.' Twenty years on the Lord's side, and not qualified to point a soul to Christ! I am afraid there will be a good many starless crowns in the glory."

Bible Reading.—John 1: 46-51.

FRIDAY, SEPTEMBER 14.

Jesus saith unto him, follow me.—John 1: 43.

"To follow Christ is to go where he leads, without questioning or demurring. It may be to a life of trial, suffering, or sacrifice—but no matter; we have nothing whatever to do with the kind of life to which our Lord calls us. Our only simple duty is to obey and follow. We know that Jesus will lead us only in right paths, and that the way he takes slopes upward, and ends at the feet of God. Each new day on which we are about to enter is unopened, and we know not what shall befall us; but if we follow Christ we need have no fear."—J. R. Miller.

Bible Reading.—John 10: 1-5.

SATURDAY, SEPTEMBER 15.

And Nathanael said unto him, Can any good thing come out of Nazareth? Philip saith unto him, Come and see.—John 1: 46.

"Come, you sinners, poor and needy,
Weak and wounded, sick and sore;
Jesus ready stands to save you,
Full of pity, love and power;
He is able,
He is willing—doubt no more."

Bible Reading.—John 6: 37-39.

SUNDAY, SEPTEMBER 16.

Nathanael answered him, Rabbi, thou art the Son of God; thou art King of Israel.—John 1: 49.

Milton thus describes the presence of the divine Son in heaven—"Beyond compare the Son of God was seen most glorious; In him all his Father shone substantially expressed; and in his face divine compassion visibly appeared, Love without end and without measure grace."

Of Christ on earth, Savonarola wrote:—"Behold, he that is above all things begins by having a native land; he begins as the Compatriot of men, the Companion of men, and the Son of man. See how God cometh near unto you! Seek ye then the Lord, while ye may still find him; call upon him while he is near" (Isa. 55: 6).

PRAYER.

Merciful Father in heaven, What wait I for?
My hope is in thee. Accept my thankfulness for
the sacrifice once for all offered. Help me to fix

my eyes upon the Saviour, and rejoice that I am delivered from all my transgressions. May I remember that even though I fall, I may find forgiveness. Yet wilt thou graciously guard me from stumbling, and keep me without blemish in exceeding joy till sin and suffering be no more. For Jesu's sake. Amen.

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Federal Evangelism.

This department of service still awaits the sympathy and financial support of our Australian brotherhood. Since the Federal Conference of last October the treasurer has received £323/6/- in indirect gifts, and £51/3/11 in birthday offerings from members of the League of Rope-holders. The bank overdraft has been cleared, and all outstanding liabilities met. At present there is a credit balance of £100. This makes it possible for the Acting Federal Executive to promise definite financial help to a special evangelistic effort in Tasmania. Inquiries are being made as to the best way to help the work in our great Western State. Queensland should be assisted, too. The Executive is alive to the need. It desires to give generous help where it is most needed.

An appeal has been forwarded to all Churches of Christ in the Commonwealth, inviting them to link up with the League of Rope-holders, and present a birthday offering for Federal work, in connection with the church anniversary. With but few exceptions this appeal has been ignored. We again urge the churches and individual members to invest some contribution in this essential Federal work.

One shilling per member

would give the following income:—

Victoria	£550
South Australia	£350
New South Wales	£175
Western Australia	£90
Queensland	£75
Tasmania	£60

A total of £1300 to help the weaker States.

Another appeal is being sent to the churches, asking their assistance. We plead for its sympathetic consideration and approval. If officers will present the matter to the members at an opportune time, we believe that many will appreciate the opportunity of contributing at least one shilling to Federal evangelistic effort. This small sum is mentioned because of the many appeals. But larger gifts will be welcomed from brethren in a position to invest liberally.

Some members of the Executive are the most generous givers to Federal work. All of the committee are desirous of doing their best to discharge the obligation placed upon them at the Federal Conference to develop the work of Federal evangelism. The treasurer is T. E. Rofe, "Neringla," Woonona Avenue, Wahroonga, N.S.W.

Send all special gifts to him. Let all the members in all the churches swing into line for a great forward movement in Commonwealth Home Missions.—President, H.G. Harward; Secretary, J. Whelan.

Some Kellemsisms.

The Editor, "Australian Christian."

Dear Sir,—Among the Kellemsisms from the pen of Bro. Saunders which you publish in this week's issue are:—

1. "There is a reaction to-day against a hell of fire. Men have turned the fire-hose on to hell and put it out."
2. "No man has a right to bring a child into this world and live before him a life that would send him into hell."
3. "When the church has talked orthodoxy it has petrified."

As this letter is written in the behalf of the Christian Evidence Propaganda, an organisation which is always anxious to know where visiting evangelists stand with regard to the fundamentals of Christianity, and notwithstanding what you have said with regard to criticism in these pages, we ask you as a matter of urgency, and common fair play, to give it space.

With regard to the first Kellemsism; the latter half is not original, as it has been greatly used with much gusto by the followers of "Pastor" Russell, or the International Bible Students' Association. Does our visiting evangelist subscribe to the theory? Does he really use such flippancy with regard to such a solemn subject?

If hell has been "hosed out," will Dr. Kellems

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make clear how he connects the second Kellemsism with the first? Can he be correctly reported?

As to the third: What does Dr. Kellems mean by "orthodoxy"? Surely orthodoxy means "soundness of faith"—that which is in keeping with genuine scriptural doctrines. Can such talk petrify the church? Is not such talk about orthodoxy simply twaddle and a playing to the gallery? Perhaps Bro. Saunders has been reading into Dr. Kellems' sayings some of his own individual notions, and we shall not be surprised to find that it is indeed so. Meantime we await a correction. Yours sincerely, David Simpson, Organising Secretary, Christian Evidence Propaganda.

[This letter shows commendable zeal. Wisdom Continued on page 563.]

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News of the Churches.

Tasmania.

At Hobart Bro. Morley received a welcome by transfer. The aged Sister Mrs. G. Brown is recovering after a severe operation; also Sister Mrs. Drummond, of Kelleve. Bren. N. Cooper and H. Hurburgh have conducted the services at Collinsvale recently.

New Zealand.

At Nelson on morning of Aug. 5 a young man baptised the preceding Tuesday was received into fellowship. Bro. and Sister Cole, from Wai-iti, were received in by letter. The evening topic was "A New Beginning." Average attendance at the Lord's table for July was 93. The "new scholar drive" has so far resulted in the addition of 40 new scholars for the school. Bro. Knapp exhorted on Aug. 12. Bro. Carpenter also gave a fine gospel message; subject, "Knowing the Times." Meetings were fairly well attended, and much interest is shown.

Queensland.

At Toowoomba the meetings are fairly well attended, and a good spirit is manifested. The young women are holding forth the word of life in a creditable manner. Meringandan is assisted, and the gospel is proclaimed at Harlaxton. Good meetings are reported. The Bible School at Harlaxton has made great strides. The church is organising the workers from the mid-week prayer meetings; this is the means of energising those who are willing to be exercised. The church is taking a keen interest in the coming prohibition poll.

Good attendance at Brisbane on morning of Aug. 19. Bro. Alcorn exhorted. Sister Mrs. Cane was present, having recovered from the effects of a severe operation. Dr. Illingworth and Bro. Alcorn, senr., were amongst the visitors, the former taking part in the service. Bro. Alcorn's evening subject was "Jesus Before Pilate." About 50 sisters visited the Aged People's Home on Aug. 16 to formally open the room our churches have furnished. The inmates were entertained at afternoon tea. The visit was much appreciated by the old folks, who invited the sisters to visit the Home again.

At Ipswich on Aug. 15 the church farewelled Bro. Schulz, who leaves for the far north. Bro. Young on behalf of the church presented him with a beautiful Bible. On Aug. 19 the morning service was well attended. Four were received into fellowship—three young folk from the Bible School and a brother who is an acceptable speaker and debater. Bro. Young spoke on "The King's Highway." The message was most uplifting. The Bible School enrolled three new scholars, and shows 120 on the roll, and only nine months old. Threatening weather spoilt the evening service somewhat. Sister Brooker was a welcome visitor.

Western Australia.

At Fremantle the tent mission is being well attended. Meetings are growing larger each night. Four confessions during the first week. On Sunday, 19th August, Bro. Hagger gave a powerful address to a crowded tent, and at the close of the address five made their stand for their Saviour. Many strangers are present at the meetings, and it is felt that the mission will have a far-reaching effect in Fremantle.

At Subiaco on Sunday, Aug. 19, 170 members attended the Lord's Supper. In the morning three who were baptised the previous Wednesday were received into fellowship. At the gospel service one lady made the good confession, and another decided to re-dedicate her life to Christ. On Wednesday, Aug. 22, the church made a forward move by deciding to purchase the house property next door to the chapel. The present mortgage will be paid off immediately and re-mortgaged in order to make the purchase. Many members have intimated their intention to assist financially, and an effort will be made to reduce the debt as quickly

as possible. The house property will not be used for church purposes at present, but will be let until required.

Harvey church has been helped by visits from Bren. Bell, Hibbert, Berry, Sears, and others. Arrangements are now being finalised to allow of the transference of Bro. Wakefield from Bunbury to Harvey. Bro. Wakefield, with the assistance of Bro. Johnston, will minister to the needs of both Bunbury and Harvey. Sister Sharp, senr., has been seriously ill, but is now recovering. Bro. Fryer is still sick. The Sunday School gave a social and entertainment on July 24. Five medals were awarded—one gold one for the dux of the school, won by Master A. Stanford, and two gold ones for an essay, won by Miss J. Whitbread and Master K. Stanford, and two silver ones for the Kindergarten Class, won by L. Fryer and V. Jones. Several scholars gave items which were greatly appreciated. Bro. Grosser was welcomed by letter from Fremantle on Aug. 12.

South Australia.

Meetings have increased at Bordertown since the coming of Bro. Eagle. Many young people are taking an active interest in the Endeavor Society. A successful social was held lately. Dr. Killmier recently delivered an appreciated address on "Medical Missions." F.M. collection this year reached £151.

Another big day at Mile End on Sunday. Fine weather made all the meetings large. 110 in kindergarten. At the close of gospel meeting in the Town Hall nine made the good confession—two mothers and seven young women. C.E. and choir visited Nailsworth mission during the week, on Monday and Thursday respectively.

Norwood church had a most successful evening last week in aid of S.S. renovation fund, about £12 being taken. Boys' Club is doing well. Fine services on Sunday, when Miss Masters, who leaves shortly for China under F.M. work, was a visitor. After a bright service and fine address by Bro. Paternoster in the evening two confessed Christ.

Bro. Raymond has been away three Lord's days on holiday, during which time meetings have kept up fairly well. The church is indebted to Bro. Horsell for giving one Sunday, to Bro. Green for taking two Sunday mornings, and to others who have helped. Bro. Raymond was welcomed back on Sunday. His splendid messages were enjoyed. One fine young man made the good confession.

Nailsworth church reports splendid progress in the new district. At morning worship 17 have received the right hand of fellowship, 11 by faith and baptism, and 6 by letter. Bro. Smith preached to a splendid audience in the new building on Sunday night, Aug. 26. Bro. Ira A. Paternoster is continuing his splendid effort in the mission to good gatherings, and several have confessed Christ.

Meetings continue to keep up exceptionally well at Strathalbyn. Bro. Mason is well established, and is winning his way into the hearts of the people. His messages are forceful. He has got the full co-operation of the church. S.S. anniversary services on Aug. 26 were most successful. In the afternoon the attendance reached just on 200, while at night it was about 250. It was an inspiration to the teachers and scholars.

Williamstown work has been going on nicely, with smaller attendances owing to rains. Bro. Talbot has preached the gospel faithfully and well. The aged Sister McLeod passed away on Aug. 9, after a long illness. She was one of the foundation members of the cause, and was truly a dear mother in Israel. She was laid to rest in the local cemetery on August 11. Bro. Talbot conducted the burial service, and also preached an in memoriam address on Lord's day evening, Aug. 12, to a fairly large audience.

The annual business meeting of Kadina church was held on Aug. 22. Satisfactory reports from the auxiliaries were presented. All the officers were re-elected. The treasurer reported a small credit balance on the year's operations. The sis-

ters have prepared a nice quantity of clothing, etc., to the value of £6, for the box for India, to which also the J.C.E. have added a considerable amount of toys. On Lord's day, Aug. 26, three girls from the Bible School, who confessed Christ during the recent mission conducted by Bro. Manning, were baptised.

On Sunday, Aug. 12, Bro. E. Arnold commenced his labors with the church at Port Pirie. His two very fine addresses were much appreciated by good audiences. On the following Monday evening a welcome social was extended to Bro. Arnold, at which various brethren spoke words of welcome. Sunday, Aug. 19, Bro. Arnold's exhortation in the morning on "The Privileges and Duties of the Church" was very much appreciated by a fine gathering. His gospel address, "Jesus Christ Alive," was also much appreciated. Bro. Arnold is awakening interest in the community.

At York the 39th anniversary of the church was held on July 22. It is 39 years ago since the cause started. Since then over 700 members have passed through the church, nearly half coming from the Bible School. All departments are in a healthy condition. Anniversary services were conducted on Sunday. Bro. G. T. Walden exhorted. H. L. Davie preached at night on "Looking Back." Special singing by choir. Tuesday, July 24, public tea meeting. Chairman, E. J. Paternoster. Speaker, Jas. E. Webb. A month of special effort has closed, which has stimulated interest in the work. Eight Bible School scholars confessed Christ.

On Sunday, Hindmarsh had inspirational meetings. Large attendances. Good singing rendered by the choir. In the evening Bro. Paternoster spoke on "What must a sinner do to be saved?" Last Wednesday an all-day sewing class was held. A number of garments were made to be forwarded by Mr. Coventry to India. The death of Bro. W. Booker is sadly regretted. He was laid to rest last Wednesday in the Hindmarsh Cemetery. Bro. Paternoster conducted the burial service. The sympathy of the church goes out to all the bereaved. The C.E. work is making good progress. Three new members have been added to the J.C.E. Society. Some of the members are still sick, but others are recovering.

Balakiava church held its annual business meeting. Reports showed work in good condition. 16 added by faith and baptism. Raised just on £800 for all purposes. £125 for F.M., £53 for H.M. The church decided to support a living link in foreign field. Officers elected:—Elders, Bren. H. M. Tuck and H. Curtis; deacons, Bren. A. E. Middleton, F. W. Webb, A. T. Whiting, P. F. A. Warhurst and A. B. Williams; organist, Bro. Warhurst; choir-master, Bro. A. Doley; secretary, Bro. P. H. Roediger; treasurer, Bro. H. Roberts; B.S. superintendent, Bro. Warhurst; secretary, Bro. Williams. Aug. 26, B.S. anniversary. Large attendance at each service. Bro. Ewers gave three fine addresses. The children sang well, Bro. Doley conducting. On the 25th, a large number assembled at Rechabite Hall to give Miss E. M. Curtis a kitchen evening in view of her approaching marriage.

Berri Sunday School anniversary was held on July 29, with E. W. Pitman as principal speaker. The annual meeting on the following evening was well attended, and short addresses were given by Bren. Pittman, R. Raymond, A. C. Mudford, C. H. Hunt, and Mr. J. Blight (Methodist). The secretary, Bro. Geo. Jarvis, presented the finest report of the school's history. On Aug. 2 the annual church business meeting was held. Reports of auxiliaries were encouraging. Bro. A. G. Jarvis, in declining a re-nomination as secretary of the church, spoke of the joy he had had in the earlier years of the work, and felt that he must leave the burden to some of the younger men. Bro. Will. A. Hunt was elected in his stead. Bro. C. H. Hunt presented his fourth annual report as evangelist. During the year 27 had been added to the church, and a general deepening of interest had marked the period. Bro. A. W. Magarey, in the treasurer's report, showed that the year had been a record one financially. Aug. 5, Bro. Roy Raymond, who was on holiday among his old friends,

exhorted in the morning, and gave a fine gospel address at Winkie in the afternoon. On Aug. 12, S.S. repeated the anniversary singing. Mr. Blight gave the address. Aug. 19 was observed as C.E. Sunday. The services were entirely conducted by C.E. members, both morning and evening. At night six young men took part; three gave short talks on the pledge. Sister Mercer conducted a choir of forty Christian Endeavorers in special singing, and also rendered a solo. At the close of the service a young man from the C.E. was baptised. The aged Sister Neily has been laid aside for some months, but bears her trial of suffering with beautiful Christian patience.

Victoria.

Ararat conducted Bible School anniversary on Aug. 26. Good meetings all day. Full building at night. Splendid singing by the children, and a fine message from Bro. Clark.

Big meeting for worship at Malvern-Caulfield on Aug. 26. Two received by letter from W.A., one by faith and obedience from Kellems mission. Bro. Illingworth gave a very fine address.

Meetings at Stawell last Lord's day were well attended, and at the close of the gospel service there was one confession, Bro. A. H. Pratt preaching. Prospects for the future seem bright.

Two confessions at Ballarat East on Sunday night. Splendid meetings all day. The church is in a state of expectancy, anticipating great things from the Kellems-Richards mission, which starts next Sunday, Sept. 2.

Meetings at Fitzroy have been good, considering sickness amongst members. Three young persons have been received into fellowship since last report. Bro. Earle continues to preach faithfully and well. Bro. Ted Everett met with the church last Lord's day, after some weeks of severe illness.

Brunswick had a large attendance at morning meeting. Seven were received in as members. Bro. Gale exhorted. Bro. Halleday spoke at night and three Bible School scholars were immersed. The C.E. held its concert last Tuesday, thus providing for a box to be sent to missionaries in India.

There was a fine attendance at Warnambool on Sunday evening, when Bro. Edwards spoke on "Except," his daughters helping by singing a duet. On the 22nd inst. the combined prayer service was held in the Salvation Army barracks. Bro. Edwards was the speaker, and his theme, "Unanswered Prayers."

Good meetings are still held at Dandenong. On Sunday morning two young members, baptised the previous Sunday, were received into the church. Bro. Youens's exhortation was "Noble Aspirations," while in the evening the subject was "If a man die, shall he live again?" Preparations for the anniversary are being made.

Bro. T. Smith, of Ringwood, ably exhorted at Croydon on Aug. 19. On the 26th Sister Eaton, of Burnley, and Bro. and Sister Knee, of Wonga Park, were welcomed. Bro. Eaton delivered splendid addresses. Some new folk were noted at the gospel service. The Bible School is practising for the anniversary. Bro. Waters, junr., of Ringwood, is conducting the singing.

Good meeting at Swanston-st. last Lord's day morning. Bro. and Sister Barnard and another brother and sister, from Geelong, Bro. Albany Bell, of Perth, W.A., were amongst visitors. Dr. and Mrs. Kellems were present, and the former gave a short address before the breaking of bread. The evening services will be resumed next Lord's day now that the Olympia mission has closed.

At North Melbourne one young man was received into fellowship on Aug. 12. Fine morning service on August 19, when Bro. Dawson gave a splendid address on "The Passion of Gethsemane." Bro. E. W. Peet, from Adelaide, was present. A pretty wedding took place in the chapel on August 11, when Bro. A. Miller was united to Sister D. Peet. The church wishes them every happiness and God's guidance.

Bren. H. H. Ball and V. R. Griffin started a mission at St. Arnaud on Saturday, Aug. 18. Good work has been done. Bro. Ball has given very fine addresses, and has had six confessions to date. The people have shown a deep interest and enthu-

siasm in the mission. The able leadership of Bro. Griffin in the song service has resulted in good singing.

Thornbury church reports good meetings, Sunday morning being one of the best. Seven received into membership—five by letter and two by faith and baptism. Sunday night meeting was very bright, and a grandson of the preacher, Bro. Swain, made the good confession. School work is growing rapidly. Record attendance on Sunday afternoon (126).

The Baker and Riches mission at Rochester has entered its second week. Meetings have been well attended. The missionaries have been in fine form. Bro. Baker has fearlessly declared from the platform every night the whole truth, and Bro. Riches has inspired all with his solos. Up to time of writing there have been three confessions. The church has decided to make itself self-supporting as from October 1 next.

Bro. Whateley, of Surrey Hills, addressed the church at Balwyn last Lord's day morning. Three new members were received into fellowship. An Orange Service in the afternoon was addressed by Bro. Thomas. Members of the L.O.L. attended in regalia, and the building was crowded with an enthusiastic audience. The evening service was very well attended, Bro. Thomas's address being received with interest.

It was the joy of the church at Box Hill to receive into fellowship on Sunday morning Sisters Eunice Henley, Phyllis Fox and Bro. Ken. Wiese, all of whom have been members of the Bible School from early youth, also Ronald Peters, one of the little juniors, and Bro. and Sister Tilley (mother and son), and Sister Morey, making 16 additions in all to the church since the beginning of the Kellems-Richards campaign in Melbourne.

There was a good meeting on Sunday morning at Prahran, when three young men, converts from the Kellems-Richards mission, were welcomed to the Lord's table. During the past two weeks seven have been added to the church—two by letter and five by obedience. The attendance at the evening service was small, but at the close of Bro. McCallum's address a fine young lady, a school teacher from the country, confessed Christ.

During vacation Bro. Riches, preacher of Kyneton church, is assisting in the mission at Rochester. On 10th inst. the church enjoyed the visit of Bro. Bagley. There was a fine attendance in the evening to hear his splendid address. Last Lord's day the visit of Bro. W. R. Tippett, B.A., was enjoyed. He conducted all services, and rendered appreciated solos. Beautiful gifts have been presented to Sister M. Miller, recently married.

Since last report six have been added to the membership at Gardiner by letter, and one by obedience at the Olympia. Last week a very successful first social was held by the recently-formed K.S.P. and P.B.P. Clubs. On Sunday 114 partook of the Lord's Supper. The Bible School is averaging an attendance of over 90. Many strangers attend the evening services, and Bro. Kingsbury has been complimented on his straightforward speaking.

There were bright and happy services at Lygon-st. on Sunday last. All were pleased to have Bro. A. T. Eaton back after his enforced absence. He is much improved in health. Three were received into membership who were baptised during the mission. L. C. McCallum, M.A., gave a splendid address in the morning. At night Bro. Eaton's address was listened to very attentively. The Tuesday night prayer meeting is being resumed.

At Footscray since last report improvement has been noticeable in all departments. School has enrolled new teachers and scholars. Girls' Guild is very active. The young men have held a meeting in connection with their cricket club, and a good "eleven" will be ready. On Sunday last five members were received into fellowship, two having confessed at home and three at the mission. Several converts have come from the mission. Bro. Hurren has had much work in visiting. Bro. A. Ley, junr., is on sick leave. Sister Mrs. Mee is still unable to attend meetings.

Though many regular members were absent at the Kellems-Richards mission last Lord's day,

the services at Geelong were quite as well attended as usual. Bro. Stuart Stevens received an attentive hearing at the morning service, while he preached the whole gospel at the evening service, the subject being "Confession" (Luke 12: 8). At a well attended prayer meeting last Thursday evening, the theme was "The True Church," and was much enjoyed by all. The sale of gifts committee has things well in hand for its effort.

Lord's day, Aug. 26, at Cheltenham was most interesting for its fine meeting in the morning, the largest for many months. Five young people from the Bible School were welcomed into the church by P. R. Baker, who presented each one with a fine copy of the church hymn-book, and also the book, "Letters to a Young Christian." Bro. Baker gave a splendid address at this meeting. In the afternoon preparations were made to begin practice for the school anniversary. In the evening P. R. Baker preached another fine sermon, and a young man was baptised.

Horsham church is having great meetings since the weather and the roads have improved. One received into fellowship by faith and obedience on Sunday last. Bro. Ingham's sermons on "Christian Union" and "The Plea We Advocate" have created much interest. The reports in the press have been excellent. The Bible School is working hard for the anniversary. J.C.E. meetings are good and the Juniors are working well. Sisters' Sewing Class report excellent progress, and anticipate a record sale of work in October. Owing to treacherous soil, portion of the church building will shortly be pulled down and rebuilt. The brethren are facing the added financial burden cheerfully.

New South Wales.

At Lidcombe, Bro. Allen, from Hornsby, exhorted on Aug. 26. Bro. Avenell, of Paddington, conducted the gospel service. On Aug. 19 Bro. Bentze exhorted, and in the evening Bro. H. D. Priestly was the preacher. Illness in members' homes has caused small meetings.

The first fine Sunday night for some time gave Hornsby a good audience to hear the last of the addresses on "Why Men Don't Go to Church." These addresses have attracted strangers to the meetings. Bro. J. Saxby's morning address was greatly appreciated. The church is also indebted to Bro. H. W. Cust for help rendered recently.

Meetings at Wagga are well attended. A visit from Bro. R. Enniss was enjoyed. He spoke morning and evening. His addresses were very much appreciated. A fortnight ago Bro. Harward occupied the platform for three services. The service at night was the best attended for some time. All are pleased to have Bro. Way back again, after a month's holiday. Bro. Brown has been taking the services in his absence.

City Temple church on Sunday had fellowship with Sister Mrs. McIndoe, from Dorrigo; Bro. and Sister Rich and Sister Mrs. Messent, from Unley, S.A.; also Bro. G. Fretwell, from Auburn, who gave a fine address on 1 John 3: 1-3, which was a spiritual uplift. At night Bro. Haddon preached on "Giving Christ His Place." At the conclusion of a splendid discourse three girls from the Bible School made the good confession.

Owing to severe weather conditions attendance has been small at Dumbleton. Services on Sunday well attended. The various auxiliaries are making great efforts to make the forthcoming sale of work a great success. Bro. John Saville has accepted an engagement to labor with the church for part time. Bro. Saville has been trained in the Mission College, Ashfield, for labor in Japan; but until the way is made open for him to proceed thither, will labor with the church at Dumbleton.

At St. Peter's on Lord's day, Aug. 12, Bro. Chas. Casperson spoke splendidly at the morning service on "The Threefold Walk." At the evening service his subject was "Reconciliation." On Aug. 19, Bro. Geo. Morton, from Enmore, gave a very interesting talk on "The Parable of the Vine." The evening service took the form of a K.S.P. church parade. Bro. Cyril Flood spoke forcibly on "A Light from Heaven." The school is aiming for a big increase in Bible School scholars, and is inaugurating a red and blue rally.

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Some Kellemsisms.

Continued from page 559.

and charity might have been expected to be as conspicuously present in Christian Evidence Propaganda. It would have been quite a simple matter to have inquired into Bro. Kellems's orthodoxy, even if the numerous testimonies to it and evidences of it which have already appeared in our pages were doubted. But it may be well to give a definite statement, so that all brethren may be reassured. Regarding quotation No. 1: Bro. Kellems believes every word of Scripture regarding the Gehenna of fire; the quotation refers to the action and claims of others. No. 2 then is quite in harmony with the thought of No. 1. Regarding No. 3: No evangelist who ever was in Australia has more constantly emphasised the need of sound teaching, or has indulged more in doctrinal sermons, than has Bro. Kellems. Orthodoxy in the sense of right teaching or belief in harmony with the Scriptures is constantly urged by him. The mere "orthodoxy" such as James condemned for being divorced from conduct is always denounced by him. The church must do more than "talk orthodoxy." We assure our esteemed correspondent that we would not ourselves praise, or give the space we are now giving to the Kellems-Richards mission, if we had reason to think that the missionaries were untrue to the Book. It is the belief in Christ and the Scriptures which makes the present campaign so delightful. If our brother wishes to inquire regarding the mission, we are sure that the brethren of the Committee will be glad to give him information. But will he please not pen unwarranted sentences about "twaddle and playing to the gallery"?—Ed.]

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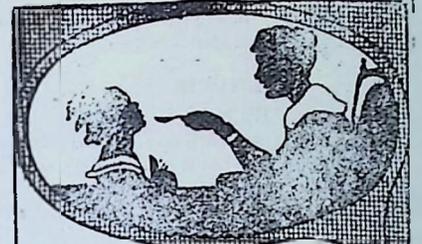
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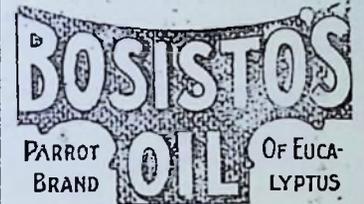
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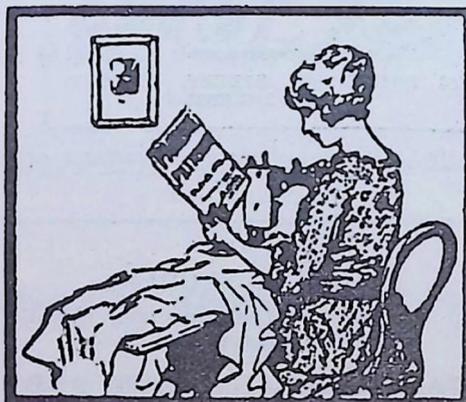
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