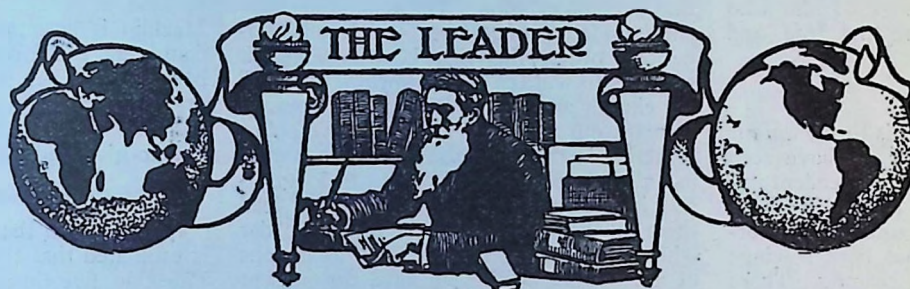


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"If a man who is described as a statesman—Dr. William E. Macklin—is any judge, Australia need have no fear of a yellow invasion."



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DR. MACKLIN AND THE YELLOW PERIL.

In view of the immense sums of money that the Commonwealth Government is spending and proposes further to spend in the matter of defence, it is worth while asking the question if there is any real need for what has been termed such an "orgy of expenditure." The chief reason given for such expenditure is the assumption that Australia is in danger at any time of invasion from China and Japan, and is quite unprepared to cope with such peril. It is quite possible that our statesmen are not in a position to understand the situation, and through want of exact knowledge have greatly exaggerated the supposed menace, and in their ignorance are inflicting upon the people of Australia a burden of taxation altogether uncalled for. Moreover, by insisting upon compulsory military training they are encouraging the development of that militarism which exists and is found to be so objectionable in older lands on the Continent of Europe.

What Dr. Macklin says.

Under such circumstances the visit of Dr. Macklin to these shores is most opportune, and his opinion upon the subject worth paying attention to. One of the Sydney newspapers, at any rate, thought his opinion worth something, and gives it as follows:—"If a man who is described as a statesman—Dr. William E. Macklin—is any judge, Australia need have no fear of a yellow invasion. Dr. Macklin is a power in China, and though his work is with the missions, he has given his counsel to many officials and his advice on constitutional history was readily accepted by Dr. Sun Yat Sen, the first President of the Republic. The missionary, who arrived yesterday by the St. Albans, said that the possibility of invasion by Asiatic races is very remote at present, although what will occur in 300 years he does not care to prophesy. Just now Australia

could send a big enough army away to conquer China. Japan, he said, is more or less a menace, but the nation is bankrupt, and would have to depend upon foreign financiers to start a war. Its resources are small, its debts enormous. During the Russian war, when victory was theirs, the Japanese hailed their Government as their god, but now they are unsettled and ready for revolution. They are a third-rate nation, who have taken arms. They are like a chap with the salary of a carpenter who puts on the clothes of a millionaire. They have gone bankrupt. So that though they might have been a menace in times of victories, the danger is, Dr. Macklin thinks, gone for good. They are ready to turn against their leaders, and it would perhaps plunge the nation in revolution to speak of war. The yellow peril, he said, is nothing to fear."

The open doors.

Dr. Macklin's views are largely supported from another standpoint by Cyril Bardsley, M.A., Secretary of the Church Missionary Society, who, in speaking of the open doors at present available for mission work, points out the disastrous results which preparations for war on the part of so-called Christian nations have upon the people we are so anxious to win for Christ. He says:—"In Japan, the pendulum has swung again. Among the wonders of God's providence is the fact that an opportunity is given to us of influencing that Empire for Christ comparable with, if not greater than, any opportunity in previous years—even, for example, in the 'eighties. When Dr. Mott met fifty leading Christian men representing every church in Japan, including the Greek Church, he asked two questions. The first was, whether the opportunity for influencing for Christ the educated people of Japan was equal to any opportunity of the past. They all agreed, with, I think, two exceptions, that it was equal to any opportunity of the 'eighties, and the other two said it

was greater. When he asked the second question, whether the church had to-day opportunities of winning for Christ the vast masses of the population of Japan equal to those of days gone by, the almost unanimous reply was that the opportunity now was greater. Among the wonders of God's providence, I know nothing more wonderful than the opportunity given by him to the church to-day.

A new world—but a better.

"In China, every class is accessible. The despairing cry, 'Rock, rock, when wilt thou open?' is no longer heard; the walls of China's self-sufficiency have fallen. China is ready to take that which in the past she so contemptuously rejected. This nation, multitudinous in its population, great in its antiquity, its resources, its capital, is at the parting of the ways. Whether the new China is going to be a better China is a question soon to be determined, not only through the wisdom of the leaders in China, but even still more by the Christian people who hold in trust the knowledge of him who can alone meet China's need. As a Christian Englishman in China said to me, 'China's one hope lies in Christ.' In other words, the hope of a nation which has in some ways the greatest possibilities of any nation in the world and which, as it touches the rest of the world, must affect the moral tone of the rest of mankind, will be decided, not by them, but by us. In India, the prospects of the kingdom are brighter than ever before. It has been said again and again by those who speak with the fullest knowledge that there is nothing less than a landslide into the Christian church from amongst the higher and more cultured classes. Christian thought and Christian ideals have permeated India to-day. To a missionary who was being shown over a Hindu temple the priest said, 'This temple will one day be yours.' When asked to explain his words, he replied, 'We know the faith of Christ must win. The

victory must be with Christ.' This is typical. One figure stands out on the landscape of India to-day, and men are asking whose son is he? We know how to-day the great areas of India are one vast harvest field. To the child people of Africa, partitioned out among the nations of Christendom, the church surely owes a great debt. Bewildered, endangered by a new civilisation, robbed of so many of their old tribal customs, these people in their last state will be worse than in their first unless the Christian church gives to them the knowledge of him who alone can make them pure and free and strong.

How war will hinder.

"But what light does all this throw on our subject? Surely much, for we have seen opportunities of service of transcendent importance; we have reached a stage in Christian missions when we can enter into a glorious inheritance. There has been sowing; now the time has come for reaping. There has been knocking; now the time has come for opening. Others have labored, and we have entered into their labors. How can great Christian Powers engaged in strife give their best strength, dedicate their best resources, to those tasks which are so great, so beneficent as to make all other claims sink into insignificance. What an awful and unutterable wrong if all the highest energies of brain and heart, which could be used for the giving of life and for constructive purposes so splendid, should be spent in seeking to destroy! Nor is it only war, it is our attitude towards war, the steady increase in our armaments, that is affecting the nations. One Chinese, a most distinguished statesman, in an interview which I was permitted to have with him some eighteen months ago, used these stinging words, 'If, as we develop our resources, we spend them on education, on hospitals, and put first the welfare of the people, instead of spending large sums on armaments, will the Christian nations keep their hands off us?' 'By their fruits ye shall know them' is the test not only applied by the Christian church to non-Christian religions, but with a solemn intensity by non-Christian peoples to the Christian nations. They admire the teaching of Christ; it is confirmative to their teaching. They need not to hear the precept so much as to see the evidence of the power. Nor can we pass by the debt we owe to Islam. It is a solemn and humiliating fact, that the nations in their impact with Islam never allowed her to see the face of Jesus Christ; that what Islam came in contact with was not the church within the nations, but the nations untrue to the teaching of the church.

"Practical politics" of missions.

"Year by year the cost increases of maintaining preparedness for war. Cogent reasons are urged for an expenditure so costly. Appeals are made concerning the nation's safety. Insistence is laid upon the place of England in the world. Yet, we must at all cost cling to the truth of the practicability of the kingdom of God. There is nothing in the world more real, there is nothing that

is more practical. Its advocates are no mere idealists. They are dealing with practical politics, for they are dealing with the politics of his kingdom. The church must recover a vivid sense of God—a God who works miracles, a God who is a free agent in his own world to-day. Professor Cairns has written these striking words: Nothing can perfectly solve the European problem except the rebirth of faith in the kingdom of God. It is easy to understand the despair of those who look for a solution on any lines that exclude religion. There is no permanent foundation of another social and international order other than he who sends his servants to win the whole world. But until the church as a whole has had the courage to mark out for itself a constructive policy of action in the international sphere, and to use all its vast latent resources to lodge itself in the heart of the nations and lead them to believe in it as the divine order which gives us the right to exist as nations at all, so long shall we have the present moral anarchy between races. Nothing can really deliver us out of this international anarchy, save faith in the kingdom of God."

Editorial Notes

Dr. W. E. Macklin.

The visit of Dr. W. E. Macklin is a matter of more than ordinary interest to the Churches of Christ in Australia. We have in former years had the privilege of welcoming such prominent workers as the lamented G. L. Wharton, A. McLean, President of the American Christian Foreign Missionary Society, F. M. Rains, Secretary of the same organisation, Chas. Reign Scoville and others, who have left their impress upon our work. Dr. Macklin is worthy to be placed by the side of the most esteemed of our visitors. He comes direct to us from the midst of labors which have attracted the attention of some of the world's great thinkers. He is one of the prominent moulders and directors of the aspirations of that wonderful nation, which, awakening from the slumbers of many centuries, is now stretching itself preparatory to taking its part in the world's affairs and destinies. Apart from his position as a successful missionary in connection with the most important of all the stations of the F.C.M.S., and his labors as a medical man (we are informed that in one year he treated 17,219 patients), he has come into prominence as the translator of several English and American works, some of which are now in their third edition. He has also taken part in the recent development of the nation and, indeed, was for some time in daily consultation with Dr. Sun Yat Sen, the first President of the Republic. Withal, he is a simple, transparent believer, pleading for the restoration of primitive Christianity in order to the union of Christians, the conversion of the heathen and the general uplift of humanity. His

life is such that Lord Cecil has designated him "the saint of China." Like the esteemed A. McLean, he was born under the Union Jack, being a native of Canada, and received the greater part of his education in Toronto. For the past 28 years he has devoted his life to China, where his name is a household word. It is to be hoped that during his furlough in a country as large as the United States he will be able to visit every State. He will of course be the central figure at the Federal and State Conferences to be held in Adelaide in September. Dr. Macklin is accompanied by his wife and daughters, the former being a most worthy helpmeet for her talented husband, and we are sure that in every place they will meet with the hearty welcome Australians know how to give under such circumstances.

Jews in Palestine.

According to the American *Expositor*, it is estimated that there are 150,000 Jews in Palestine, five times as many as there were thirty years ago, and it is significant that the agricultural land is passing into the hands of Jewish buyers. Jews are not now noted as agriculturalists, though in Biblical times they cultivated the land. The steady return of these people to their own country suggests the possibility, even apart from Scriptural predictions, of their yet resuming possession as a nation. If the sentiment of Europe led to the refounding of the Greek nation, is it unreasonable to suppose the Jews may yet resume their nationality with Jerusalem as their capital, and a king to once more sit upon the throne of David?

Christian Science and Panama.

The advocates of Christian Science, which has been aptly described as being neither Christian nor scientific, are not numerous in Australia, where they have never been taken seriously, but in America—the hotbed for religious fads—they appear to have more attention paid them. The *Christian Standard* tells of a minister in Kalamazoo who in a recent sermon put the question, "What would the Christian Scientists have done in Panama?" The *Continent* replied: "A doctrine which simply denied the existence of mosquitoes and the yellow fever germs they carry wouldn't have made the isthmus healthy in a thousand years. A nation that accepted Mrs. Eddy as its prophetess simply could never have dug the canal at all; the death-rate of its workers would have blocked the effort." But real science grappled with the difficulties, and Panama is now a healthy place. The people who ignore the existence of disease are surely the most profoundly foolish of all.

Hobson's Choice.

Mr. Hobson of the U.S.A. Congress is the sponsor of the measure now before the American Parliament for the amendment of the Constitution of the United States to prohibit the drink traffic. It is hoped that this amendment will be carried, and that by 1920 the whole country will be freed from the curse. This is how Congressman Hobson puts the matter: "I became interested in the

prohibition movement several years ago when we had control in Alabama. I was inclined to favor the 'wets.' It was a political policy for me to do so. But I wanted to find out a bit more about the subject, so I began delving into books. I discovered that seven hundred thousand persons die annually from the effects of alcohol; 90 per cent. of the crime, and 50 per cent. of disease, 60 per cent. of pauperism and 21 per cent. lost efficiency are due to alcohol. I became an advocate of the 'dry' movement." As the *Christian Standard* comments: "In this there is more real argument than in all the resolutions and discussions ever published in defence of the traffic." "Hobson's choice" is before the people of America; we hope they will take it.

Religious Intolerance in Ireland.

The *Record of Christian Work* tells us that "some of the bravest Christian pioneering of the present time is going on, not in the Far East, nor in the Mohammedan world, but in Ireland," and it affirms that "the Hunan anti-foreign fanatics of twenty years ago were not more dangerous than the bitter and ignorant Irish Catholics of Munster." A description is given of a medical mission in Limerick, under the auspices of

the Irish Church Mission, commenced in 1908. Dr. Long opened a dispensary where he not only gave away drugs, but the gospel. It prospered for several months, and then the storm broke, and his mission was denounced in all the R.C. churches of Limerick. "A priest, dog-whip in hand, rode up and down before the mission. The bishop announced it a sin to go to the mission so great that no priest in Limerick could pardon it; absolution could be granted only by the bishop. Patients were assaulted and beaten. A Protestant who sent for Dr. Long to attend his sick daughter had his doors and windows broken, his family stoned, and he was forced to leave his tenement. A former Catholic and his wife attended services in the Episcopal Church. They were thrown out of employment and their house attacked by a raving mob." It is not surprising that Ulster Protestants reason that if such religious intolerance and persecution exist under the present government, things will be worse if the Protestant minority are to be subject to the control of R.C. legislators. As the *Record* says: "It is certainly such experiences as those of Dr. Long which have led Ulster Protestants to a grim determination to take up arms rather than submit to the possibility of a clerically controlled government."

even its mountain tops, if we will learn to appreciate and utilise them.

The lights mean more than the shadows, and the blessings outweigh the burdens.

Paul said, "I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us."

One blessing of this present time is, the preacher may, if he is wise and worthy, gain an entrance into the confidences of people who need advice and help. It has been said, "There is a closed door in every heart," and who can forget, how, when engaged in personal work, the door of the heart sometimes opens, and a man tells the secret things of his life—his disappointments and temptations, his doubts and desires?

To be taken into a man's confidence that way, is to look upon the sacred place within, as it were, and see the soul.

Not long ago, the head and builder of a large department store in America shut out all visitors from his private office, at the busiest period of the day, and talked nearly an hour, in a hungry sort of way, with a Christian worker about his soul desires, and his past disappointing experiences. Blessings mean opportunities, and opportunities mean responsibilities, and how delicate is the work of touching the vital spot of the human soul, and suitably applying the word of life!

It is a blessed thing when human souls will confide in us, and permit themselves to be taught and led. There is something in a preacher's influence if he live worthily which inspires many minds with respect for the man; yet if people will go so far with us, let us go twice as far with them, and speak of higher things, and our lives will reap richer blessings. Let us go the other mile.

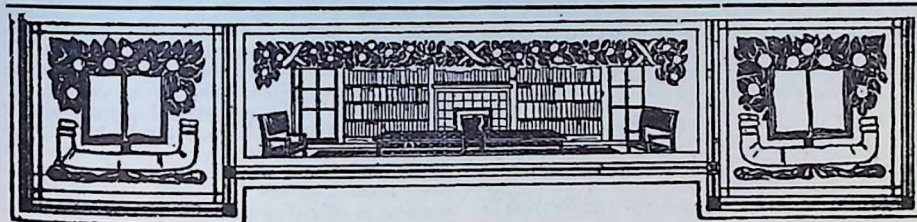
Another thing which constitutes one of the blessings of a preacher's life is shown in this—we mostly find people at their best. It is not sufficient to say that "people put on their best face when the preacher comes along, and act quite differently when his back is turned, therefore that is no blessing!" But it should be borne in mind that they offered us the best part of their natures as it were, and placed their minds at our disposal; and while we were with them, did we do enough toward leading them to higher and better things?

Here again we see blessing, opportunity and responsibility linked together.

Another blessing that enters our lives is the close proximity we may enjoy with the best people of our districts. For this we can thank God, that he, who is the Light of the world, has so far enlightened the people of the world, that the Christian preacher is classed among the leaders in education, intelligence and ability.

The noble Apostle Paul, in speaking of the way outsiders viewed himself and his fellow workers, said, "We are made as the filth of the world, the offscouring of all things, even until now." Yet when we think of his achievements against all odds, let us be watchful and improve to the best advantage.

THE BLESSINGS OF A PREACHER'S WORK.



Read by A. H. Wilson at the Adelaide Preachers' Meeting.

Whatever a man's calling may be, there will be found in his experiences many things which others may envy; also many things which cannot be termed "blessings."

We do not need to search far to find people who hold strange views regarding the life's work of a preacher. Some think he is a kind of necessary evil, a parasite who lives upon others and produces nothing, or a mere relic of bygone times when ecclesiastics controlled the people through the throne or ruling power; thus they believe he could very well be dispensed with, and the community as a whole would not be the loser.

Others hold opposite views; they believe preachers generally have a hard time, that their life is full of petty worries, that they are never settled, that they have many calls for pecuniary assistance, that they are required to spend a good deal in order to keep up appearances, and at the age of fifty are not wanted because of their old age, and it is then the fact is realised that they had very little opportunity to save money.

Perhaps certain items in the foregoing may be found to tally with the experiences of certain preachers; yet we would be sorry

if either one of the views enumerated were wholly true of men who have been separated unto the gospel of Christ.

It is true that a preacher's life is subject to many ups and downs; frequently we find instances where constant removals, appeals for aid, family expenses, tend to keep a man's banking account at a low figure. There are many other exigencies which creep into a man's life which certainly do not provoke the envy of other men.

Yet I do not want us to listen to a tale of woe at present (preachers have to do that often enough), but to look on the bright side of things, and see how many blessings are to be found and appreciated in a preacher's experience. It is the blessings which make a preacher's life what it is; just as it is the lights which do more in the making of a picture than the shadows. A preacher's life has its dark shades; still if the valleys are full of deep shadow there is the sunlight on the hills.

Even when the dark storm clouds sweep over, the mountain tops are yet high above them, and bathed in the peaceful sunlight of heaven.

A preacher's life also has its hill-tops and

tage this golden opportunity which is ours to-day.

We are called upon to take part in public functions of many kinds, and are recognised as fulfilling necessary parts of our social life. How vividly this contrasts with the treatment meted out to the apostles and early Christians generally! They were oppressed and persecuted, and yet were more than conquerors through him who loved and gave himself for them.

No doubt every preacher has a circle of kindred spirits, who are closer to him than most others. Even Jesus sometimes had the select company of three men who were drawn to him by a steady affection, and who understood him better than the other nine. 'Tis a real blessing for us to be very near to those men who besides attending to their every day occupation love to speak of the work of the church and the teachings of God's Book. This earthly life does not afford many greater blessings than to work with, and confide in, men whose hearts God has touched—men, made first in God's image, corrupted by sin in the past it may be, but redeemed through Christ, and made to be heirs to an eternal kingdom.

Is it not a blessing to any man to be so situated as to find the best souls on earth gravitating toward him, and entering with zest into his one great purpose? In daily life every man must bear the responsibility of his own business or occupation, yet the preacher has a dozen or a score of the best people who will help him bear his burden of responsibility. They will evince an interest in all that interests him so keenly, will discuss the pros and cons, and even support him with their means and prayers. Here is another blessing which pours sunlight into our souls, and links us to Christ and the redeemed on earth.

There is a real sense in which our life's work is centred in one vast brotherhood. The city preacher, the man who works in country towns, the evangelist of the rural districts, or the home missionary faithfully doing his duty in the lonely back-blocks, are all linked together by a common tie; and they in turn are linked to every member of the church of Jesus Christ; and when or wherever any elders, members or preachers meet, they greet each other by the term "brother." This may well be designated "a blessing."

If we do not seek a corruptible crown, but an incorruptible, surely one of the greatest joys of the Christian worker's life is the joy of leading a soul to the new life in Christ. When a person says he is glad that he decided for Christ, and is happy since he made the start in the right direction, all the anxiety and the unusual effort, put forth to win him, sink into insignificance, and we are glad that another soul has been born into the kingdom. To bring a person over the point of decision often entails definite and anxious work. Mostly a feeling of hesitation and fear seems to keep a man from stepping out for Christ, yet it is for us to help him overcome his doubt and hesitation and to stand out for what he knows is right.

A life that is spent in helping men over the line of decision, and showing them the truth concerning themselves and Christ, is certainly well worth while, and is rich in a spiritual pleasure which comes as a result of doing good.

Count your blessings, name them one by one; Count your blessings, see what God has done."

We have all stood in a cemetery and looked upon the structures of polished marble and granite which mark the last resting place of certain men. From all we can gather their lives were noted for nothing more than self-gratification; they left money enough and to spare to provide the costly monument, yet they never saved themselves from this untoward generation, and certainly never saved anyone else, nor lifted them to a better life. Will it not be better when we must be laid away, even if the spot is to be marked only by a rough piece of wood, to have it written that our lives brought joy to many saddened hearts, and pointed many souls to Christ; that we died in harness, fighting all evil, and supporting all good, that we were faithful unto death, and had received a crown of life?

The Tapestry Weavers.

Sent by Daisy E. M. Patterson.

Let us take to our hearts a lesson—no braver lesson can be—

From the ways of the tapestry weavers on the other side of the sea.

Above their heads the pattern hangs; they study it with care;

The while their fingers deftly move, their eyes are fastened there.

They tell this curious thing, besides, of the patient plodding weaver,—

He works on the wrong side ever more, but works for the right side ever.

It is only when the weaving stops, and the web is loosed and turned,

That he sees his real handiwork, that his marvelous skill is learned.

Ah! the sight of its delicate beauty; now it pays for all his cost:

No rarer, daintier work than his was ever done by the frost.

Then the master bringeth him golden hire, and giveth him praise as well,

And how happy the heart of the weaver is, no tongue but his own can tell.

The years of man are the looms of God, let down from the place of sun,

Wherein we are weaving ever, till the mystic web is done:

Weaving blindly, but weaving surely, each for himself his fate:

We may not see how the right side looks; we can only weave and wait.

But, looking above for the pattern, the weaver hath no fear:

Only let him look clear into heaven, the Perfect Pattern is there.

If he keeps the face of the Saviour for ever and always in sight,

His toil shall be sweeter than honey, his weaving is sure to be right.

And when the work is ended, and the web is turned and shown,

He shall hear the voice of the Master; it will say to him, "Well done!"

And the white-winged angels of heaven, to bear him thence shall come down,

And God shall give him gold for his hire,—not coin, but a glowing crown.

—Anson C. Chester.

Correspondence.

NECESSARY REPAIRS.

I would like to express my appreciation of the address by Bro. Franklyn on "Necessary Repairs to our Movement." His utterances were timely, "unto which we will do well to take heed."

May I suggest one thing? Would it not be wise to teach the origin and history of our movement in our Sunday Schools?

It would be a comparatively simple thing to draw up a series of lessons to cover, say three months of Sunday lesson work. This course could treat of the corruption of the church in Rome, of the Reformation in Germany, and England; of the growth and "reason why" of the Protestant denominations, their errors and limitations; and last, but not least, the "Union Movement," which we represent to-day.

This would have a valuable influence with our young people, many of whom are joining us to-day with a very poor conception of what we stand for, among the denominations. How else shall we teach these things, but in our schools? Such a series would not eliminate the Bible, but rather give rise to thorough Bible searching.—A. H. Wilson, Owen, S.A.

SCRIPTURE IN SCHOOLS—AN OBJECTION CONSIDERED.

One of the common current objections to the "programme" of the Scripture Campaign—which is imperfectly understood—is that "our teachers are not qualified to give religious instruction." It is overlooked that what is expected of our teachers is not "religious" instruction in the ordinary use of that term, but instruction in Scripture, and morals conducive to good citizenship as contained in selected lessons of a non-sectarian character. This instruction is embodied in reading lessons containing Bible narrative, clothed in the wonderful language that represents the "well of English undefiled," and to be ignorant of which would brand a person as an educational and moral "defective." To say our teachers cannot supervise a reading lesson of that character, without introducing offensive denominational dogmas, and provoking sectarian strife, is contrary to experience all over the world, where it is done without any such disasters. In four Australian States we have over 11,000 teachers who give such lessons, according to official testimony "with good sense and discretion." Others testify they are imparted "with an utter absence of friction of any kind," with "an extraordinary effect for good on the manners of the children," with "no objection on the part of the Roman Catholic teachers." The Secretary of the New South Wales Education Department sums up by saying: "The general outcome of the instruction is that all pupils receive a substantial knowledge of Scripture history, and are made acquainted with the moral teaching contained in the Bible." The inspectors testify "that the Scripture lessons are calculated to exercise a beneficial effect upon the pupils both intellectually and morally." Thirty thousand teachers in England, and sixty thousand in America, do the same work with similar pleasing results. To assume that 5200 State teachers of Victoria are incapable of doing what their brother teachers do all over the world, is an unmerited slander upon a body of educated ladies and gentlemen, who will compare favorably with any teachers in the world. The teaching profession is a vocation of character building, and it is our supreme wisdom to keep the highest ideals before our teachers, and not regard them as mere materialistic purveyors of the secular knowledge, forbidden to appeal to the highest moral instincts of their pupils. One can understand Archbishop Carr diligently circulating the idea that our teachers are "unfit" to touch Scripture, because that is the dogma of his church, which is entirely against lay interpretation of Scripture, but that is no justification for binding by law, such a theory upon 78 per cent. of the people, those who believe the "Word of God is not bound," but has been written for the "instruction" of all in righteousness and truth willing to read.

The preparations for the general elections are proceeding. The State Council of the Catholic

Federation decided on July 1: "That Catholics be urged to join leagues and associations connected with whatever political party they may belong to, in order to influence the selection of candidates opposed to the Scripture Referendum Bill, and in favor of just treatment to Catholics in regard to education." This is an unblushing attempt to control the various Liberal and Labor organisations by supporting pre-selected candidates, who will pander to the Catholic vote, by refusing the rest of the community the right of consultation on the Scriptural education of their children. If our supporters allow themselves to be thus hoodwinked into surrendering their right to a Referendum, they will deserve to be whipped with the scorpion lash of Papal intolerance in days to come. "I speak as unto wise men; judge ye what I say."—Joseph Nicholson.

First and Last.

Archibald G. Brown points out the striking balance which exists between Genesis and Revelation.

In Genesis I see earth created;

In Revelation I see it passing away.

In Genesis sun and moon appear;

In Revelation I read they have no need of the sun or moon.

In Genesis there is a garden, which is the home for man;

In Revelation there is a city, the home for the nations.

In Genesis there is the marriage of the first Adam;

In Revelation there is the marriage of the second Adam.

In Genesis there is the first grim appearance of that great enemy Satan;

In Revelation there is his final doom.

In Genesis there is the inauguration of sorrow and suffering; you hear the first sob, you see the first tear;

In Revelation there is no more sorrow, and no more pain, and all tears are wiped away.

In Genesis we hear the mutter of the curse which falls because of sin;

In Revelation we read "there shall be no more curse."

In Genesis we see man driven out from the garden with the tree of life;

In Revelation we see him welcomed back, with the tree of life at his disposal.

The Home Fields—Victorian.

Thos. Hagger, Secretary.

The following additions have been reported for the month of June, viz.: South Melbourne, 5; Croydon, 1; St. Arnaud, 2; Cheltenham, 1; Drummond, 1; Maryborough, 1; Abbotsford, 1; Echuca, 1; Dunolly, 3; Colac, 1; Shepparton, 5; total, 22.

J. R. Cambridge had a great farewell from Kyneton, the hall being too small to hold the people at the social and farewell service. He is now at Horsham.

H. M. Clipstone and J. E. Shipway have also left their old fields, much to the regret of the people. The former goes to Castlemaine, and the latter to Kyneton.

Bro. Mudge is preaching to large audiences at Swan Hill; this has been a hard field, but there is every prospect of a fine work being done now.

A number of the suburban churches have accepted the suggestion of the Committee re student helpers, most of them without aid from the Home Mission Fund.

W. G. Cambridge averages over 300 miles each month in doing the work of his circuit.

Receipts for June were £231/17/9; £88/6/1 more than in the corresponding month last year. The expenditure was £278/5/2, which was £20/1/7 in excess of last year. Our debit balance now stands at £369/7/7; £93/3/6 more than at this time last year.

Reg. Enniss has accepted an engagement as Bible Schools' Organiser.

Arrangements are being made to enter into a new field during this Conference year. We shall require £200 as a special "new field fund"; this amount will provide a new tent in which to hold the mission in the new field, but which will be used, we trust, in many another mission.

Brethren everywhere are asked to join the Home Missionary prayer circle, and pray daily for this work.

About one-half of the Victorian churches are now collecting regularly for Home Missions, either through duplex envelopes, or collectors. We desire to get this half in the habit of remitting not less than quarterly, and we desire to get the other half collecting for this all-important work.

Queensland Home Mission Notes.

By W. J. Way, Org. Sec.

Sunnybank.—Our special effort has closed for the time being. We were most unfortunate in the matter of weather, there being only two fine nights. We held eleven services, and it is satisfactory to know that those who came first came last, and appeared to be greatly impressed. Considerable visiting and tract distribution was carried on. The seed has been sown, and will bear fruit. One young man made the good confession, and since the effort closed, another has expressed his desire to be immersed and unite with the church. A piece of land has been selected, and a deposit paid, and it is suggested that we make an effort to put up a suitable building in a day.

Gympie.—The church have decided to raise £15 with which to hold a mission in September, and they are preparing for it now. May God richly bless them.

Toowoomba.—The church tendered to Bro. E. Davis and Sister Davis a very hearty and truly Christian welcome on June 7. Both the new preacher and the church look into the future in faith, confidence and love. We predict a very happy union of all parties and much good work done to the glory of our blessed Lord, in the Ballarat city of Queensland.

Our State Evangelist is spending some weeks in the districts of Yingerbay, Wallumbilla, and other places.

We hear that the Home Mission treasury is almost empty. Do, brethren, send on funds to keep the work of Christ going. God has sent us rain and fruitful seasons, filling our hearts with joy and gladness; what have we sent back to God? Probably the outlook was never brighter in Queensland, but money is urgently needed just now to keep the work moving onward.

ACKNOWLEDGMENTS.

VICTORIAN HOME MISSION FUND.

Churches, per Collectors: Polkemmet, 10/6; South Yarra, £1/18/8; Boort, £2/4/1; Wedderburn Bible Class, 11/-; Dunnunkle, £1/3/-; Burnley, 19/-; Meredith, £1/3/-; Ultima, 10/7; Geelong, 10/6; Mildura, £1/0/4; Surrey Hills, £1/7/1; Preston, £1/6/6; Montrose, £2/5/-; North Melbourne, £2/0/8; Malvern, £1/17/6; South Melbourne, 14/8; Merbein, 15/-; Stawell, £1/2/5; Lillimur, 17/4; Footscray, £5/19/-.

Churches, per Duplex Envelopes: Brighton, £1 15/4; North Richmond, £1/13/7.

Individual Gifts: Miss McKay, Moreland, 4/4; Bro. Harman, Kyneton, 10/-; F. J. Petterd, Wedderburn, 5/-; Small amounts, Wedderburn, 1/6; Bro. and Sister Clements, Box Hill, 10/-; F. Downey, Lygon-st., £1; W. E. Twiddy, Wedderburn, 4/3; J. McG. Abercrombie, Fitzroy, £1; H. L. and Mrs. Pang, North Fitzroy, £10; A. R. Lyall, Swanston-st. (towards travelling expenses of Committee's representative at Mildura), £1.

Assisted Churches, for Evangelist's Services: Echuca, £3/5/-; Colac, £13; Boort, £4/6/8; Warrnambool, £5/8/10; Wonga Park, 10/10; Kyneton, £2/14/2; South Melbourne, £8/2/0; Stawell, £6 10/6; Shepparton, £6/18/8; Drummond, £7/15/6; Gordon, 5/-; Bet Bet, £9/15/-.

Conference Fees: Windsor, £1; Warracknabeal, 10/6; North Richmond, £1; Brim, 10/-.

Miscellaneous: Year Book Receipts, £3/6/-; Estate late S. Sprague, 9d. (additional); Old Coins, 2/9; Mildura District Conference (refund for travelling expenses), £2/1/-.

Churches, for Student Helpers: North Richmond, £5/18/-; Fitzroy, 10/-.

Total to July 14, 1914, £132/10/8.

Treas., W. C. Craigie, 265 Lit. Collins-st., Melb. Sec., Thos. Hagger, 15 Walsh-st., Coburg.

It may be thou dost not love thy neighbor; it may be thou thinkest only how to get from him, how to gain by him. How lonely, then, must thou be! how shut up in thy poverty-stricken room, with the bare walls of thy selfishness and the hard couch of thy unsatisfaction!—George Macdonald.

Never try to save out of God's cause; such money will canker the rest. Giving to God is no loss; it is putting your substance in the best bank. Giving is true having, as the old grave stone said of the dead man: "What I spent I had, what I saved I lost, what I gave I have."—C. H. Spurgeon.



North Terrace, Adelaide.

One of the fine streets of Adelaide, in which is the Exhibition Building, the dome of which can be seen in the picture, and where the large Federal Conference meetings will be held.

In the Realm of the Bible School

THE BARREN FIG TREE AND THE DEFILED TEMPLE.

Sunday School Lesson for August 9,

Mark 11: 12-33.

A. R. Main, M.A.

In each part of the lesson reference should be made to the parallel account in Matthew 21. John's statement of an earlier cleansing of the temple (2: 13-17) should be noted also.

The barren fig tree.

On the morning after the triumphal entry, Jesus was going from Bethany to Jerusalem, when he perceived a fig-tree with a profusion of leaves. Coming to it, he saw that there were no figs. Whereupon, he said, "No man eat fruit from thee henceforward for ever." Mark says the disciples heard these words. Matthew adds that "immediately the fig tree withered away." Had we the account of Matthew alone, we would have supposed that the disciples at once recognised the withering and that all the words of instruction given in connection with the incident were uttered when the curse was pronounced. But Mark lets us understand that it was not until the next morning when the Lord and his disciples were again journeying to Jerusalem (for Jesus went out probably to Bethany every evening, Mk. 11: 19, R.V., cf. 11: 11) that the latter saw the tree withered. Matthew's word must then mean that the withering process immediately began, the blasting was synchronous with the curse. Yet this was not perceived then by the disciples, who, however, saw next morning that it was "withered away from the roots." Mark gives us the further information that Peter acted as spokesman when the twelve called the Lord's attention to the withering.

There are in this incident some conspicuous difficulties. There is a difference, e.g., between interpreters on the question whether Jesus really expected to find figs on the tree. If so, what about his divine knowledge? It has to be allowed that some of the sincerest believers in our Lord's divinity have regarded him as expecting fruit and disappointed: holding that he did not use the supernatural knowledge which yet was his. Such would say that there is no more difficulty in believing this than in accepting the definite statement that he "marvelled" at men's faith (Matt. 8: 10) and again at their unbelief (Mark 6: 6). Moreover, they have pointed out that the expectation and disappointment are just such marks of a true humanity as is the hunger which the context directly attributes to the Saviour (verse 12). But other writers—and I agree with them—fail to see any necessary reason for the view that the Lord had an expectation which was disappointed. The whole action may have been symbolic.

Another difficulty presents itself. It certainly needed no supernatural knowledge to know what Mark declares: "It was not the season of figs." Jesus must have been aware of this; if so, how could he curse (the word is not mine, but Peter's) a tree for not having fruit when as a fact it was not the time of fruit? This has seemed an insurmountable difficulty to some readers. Different translations have been made, one of which is at-

tractive in its simple ingenuity: read a question rather than a declaration. "For was it not the season of figs?" The superfluity of the question in that case appals not one so confused as to seek this violent method of escape. Some commentators have held that the "time" or season referred to was not "the time for figs to be ripe," but "to be plucked." Ripe figs could be expected, and as the "time for plucking them was not yet," they would naturally be expected to be still on the tree. Such a view has not commended itself to many candid exegetes of ability, and may, I think, be rejected.

A short quotation from Trench will represent a truer view. "At that period (or for one or two months) neither leaves nor fruit were naturally to be looked for on a fig tree; nor in ordinary circumstances would any one have sought them there. But that tree, by putting forth leaves, made pretension to be something more than others, to have fruit upon it, seeing that in that fig tree the fruit appears before the leaves.... It vaunted itself.... The fault [was] in its pretension, in it making a show to run before the rest, when it did not do so indeed. It was condemned, not so much for having no fruit, as that, having fruit, it clothed itself abundantly with leaves, with the foliage which, according to the natural order of the tree's development, gave pledge and promise that fruit should be found upon it, if sought." Farrar goes further than this: "The tree was barren," he says. "And it was hopelessly barren; for had it been fruitful the previous year, there would still have been some of the *kermouses* hidden under those broad leaves; and had it been faithful *this* year, the *bakkoorath* would have set into green and delicious fragrance before the leaves appeared; but on this fruitless tree there was neither any promise for the future, nor any gleanings from the past."

Some have manufactured a difficulty. They have asked, Why should Jesus be angry with a tree, whether it had fruit or not, whether at the proper season or not? You may curse a man, punish a dog, but why a tree? A tree is incapable of good or evil; is it not as little fit for blame or cursing, as for praise or reward? The very question suggests an effective answer. It could not be unjust, if the tree were only a thing, without moral attributes, deserving neither praise nor blame. A thing may be used for man's good at any time. So could this tree be used by Christ as a means for ends beyond itself. There is no suggestion in the Gospels that Jesus was angry with the tree, that he cursed it, to vent his displeasure on it. Nor did he really attribute moral attributes to it, any more than we do when we speak of a "good" or "bad" tree, or of one which "ought to bear." There is no justification for the quibble over Christ's act or words.

The Lord did not attribute moral qualities to a tree, but he did attribute to it a fitness for representing moral qualities. Herein lies one of the great lessons of the incident. In Luke 13 we have a parable of a barren tree. No one finds fault with him who would cut down a barren tree. It is always right for an owner so to do; and therefore it was right for the Lord of miracle to do

that which we in other ways would wish to do. The present miracle was an acted parable against hypocrisy. "The fact that it was not yet fig-time made it worse for this tree. On this kind of fig tree the fruit forms before the leaves, and should be full grown when the leaves appear; so this tree, by putting on its foliage before the time for figs, was proclaiming itself superior to all other fig trees. This made it a striking symbol of the hypocrite, who, not content with appearing to be as good as other people, usually puts on the appearance of being a good deal better." Trench puts a reason into a sentence when he says that the tree was condemned "not for being barren, but for being false."

There is an obvious application to the Jewish nation, and perhaps to Jerusalem particularly. The Gentile nations were in grievous sin, but made no profession of better things. But Israel boasted of privilege and professed great righteousness. To their barrenness were superadded falseness and hypocrisy; hence came the casting off of the people and the destruction of their city. But there is also a lesson for us all in the story. We need to learn that profession is not enough; fruit, not leaves, is asked of us.

"Ah! who shall thus the Master meet,
And bring but withered leaves?
Ah! who shall at the Saviour's feet,
Before the awful judgment seat,
Lay down, for golden sheaves,
Nothing but leaves, nothing but leaves?"

The lesson which Jesus commented on was not a warning against hypocrisy. He answered the surprise of the disciples. Their astonishment revealed a certain lack of faith. So Christ gave a needed lesson—perhaps, in the disciples' case, one much more urgent—"faith in the efficacy of prayer." This is a great lesson of perennial need. We have already treated the similar teaching of Luke 17: 5, 6 in our study for May 24.

The temple cleansed.

At least two years before the incident of our present lesson, Jesus had cleansed the temple. It is not remarkable that there was need of a repetition. Unless the hearts of men are changed, enforced reforms are not likely to be permanent. Any one who reads the statements of John the synoptic will see that the setting is wholly different, and that there are some significant differences in detail; e.g., there is an increased severity in the later cleansing absent from the former, as would be natural in dealing with a sin presumptuously indulged in after rebuke. Mark alone tells us of the prohibition to carry a vessel through the temple.

The way in which Mark supplements the knowledge we could get from Matthew's account should be noted. On the day of the triumphal entry, Jesus went into the temple and looked round (Mark 11: 11). Matthew, when he told this, went on to give the sequel; Mark lets us understand that the cleansing did not take place till the next day (11: 12, 15).

The Lord by his action rebuked a rapacity which masqueraded under the guise of religion. It would appear that Annas, ex-high-priest, and his family, gained enormous profits by the traffic. It was further a reproof of irreverence and contempt for sacred things. The house of prayer was desecrated. Ellicott's N.T. commentary compares the case with "the state of the great cathedral of London, as painted in the literature of Elizabeth and James, when mules and horses laden with a matter of every day occurrence, and bargains were struck there, and burglaries planned, and servants hired." We need not forget that we have no building sacred by divine appointment as the temple was, in order to see a modern application. Many a Christian service has been marred by men's forgetting that association with worldly pursuits and pleasures does somehow render a church building less likely to be to even devout souls a fitting "house of prayer."



Items for this page will be very welcome. Send to J. I. Mudford, 76 Munro-st., Ascot Vale, Vic. Phone, Ascot 767.

On the Banks of the Besor.

By C. B. Keenleyside.

(Read 1 Samuel, ch. 30.)

Although the command, "Go ye into all the world," was given so many centuries ago, there are still one thousand million non-Christians in the world. And this appalling condition exists because we have not had true views of our place in the fight. We have looked upon mission work as work which men did who were specially called of God, and toward which it was a pious thing to contribute some small part of our surplus means. But we have never realised that it was a fight into which we were to put ourselves and all God gave us. The idea that it is as much the duty of every Christian to be entirely in the campaign as it was the duty of Livingstone, Paton, Moffat, Mackay, Clough, Brainerd, Taylor, Hart, Judson, and a cloud of others, has not dawned on us, and so the centuries have told the dreary tale of failure, and two-thirds of the race have not yet heard the sweet story of Christ.

"But would you have us all go out as foreign missionaries?" some one asks. By no means. Some have to stay on the Besor to protect the baggage. Some are not strong enough to go, some are too old or too burdened.

Whether our place is at the front or by the baggage, whether we stand in the firing line or guard the supplies, we ought to be wholly, unreservedly, out and out in the campaign, body, soul and baggage.

If our place is by the baggage, our duty is well seen by studying the conduct of David's two hundred men on the Besor.

1. They were by the baggage from dire need, not from choice. Over and over again it is stated that they were too weary to cross the brook. Probably the keenest in the chase, they had overtaxed their strength and could not go over; and you know God says, on another occasion, to David, "Whereas it was in thine heart... thou didst well." He looks at the will, and holds us to account for what we have, and in no wise for what we have not. We are responsible for our own time, talents, and wealth, and for no other.

But if we are by the baggage from choice, and not from need, and if God's choice for us is in the battle, let us gird on our armour and quick march. There is no other way that is safe. Yes, and while hundreds of millions are Christless and his command has not been cancelled, then surely the burden of proof is on each soul to show that God has not called to the battle.

2. David's two hundred men were not by the baggage for selfish ends, but as guards and stewards, and their work, though less exciting, was no less important. Would that this idea of steward-

ship might take firm rooting in the minds of the Christian men and women the world over. It would solve our troubles and lighten our burdens. God says he owns the earth and the fulness thereof, the beasts of the forests, the cattle upon a thousand hills, the birds of the mountains, the wild beasts of the field, the silver and the gold. He says, "Whatsoever is under the whole heavens is mine."

God's supreme desire earthward is to save mankind; for this he gave his only begotten Son. Then, does it not follow that whatever God gives us of his material things, be it much or little, it is for the express and only object of advancing the purpose for which he gave his Son. Can you conceive of God giving his children wealth, great or small, for any other purpose?

Faithful or unfaithful, willing or unwilling, true or false, we are stewards. We own nothing—not even our souls. Let us beware, then, that we do not embezzle God's wealth. How shocked we are to read of a financial man in a post of trust defrauding others of their rightful property; but what shall we say of ourselves robbing God, and what will God say? We know that he said to the men of old: "Ye are cursed with a curse; for ye rob me, even this whole nation. If, therefore, ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches?"

No man can be on the banks of the Besor who does not look upon himself simply as God's steward.

Pope Pius IV., on hearing of Calvin's death, exclaimed: "Ah, the strength of that proud heretic lay in this—that riches and honor were nothing to him. With a few such men our church would soon be mistress of both shores of the ocean."

It was in this spirit, too, that John Wesley wrote:

"Blest with the scorn of finite good
My soul is lightened of its load,
And seeks the things above.
Nothing on earth I call my own."

3. David's two hundred men when they came into possession of the baggage did not set about building for themselves gorgeous palaces. They kept right on, humbly living in their tents. What was good enough for the men in the field was good enough for them. The domestic help problem, which bulks so large in these modern days, was solved for them by the simplicity of their lives.

What do we find in our ranks by the baggage? As God gives men wealth they usually move out of their modest dwellings into finer and more fashionably situated homes. They pitch their tents toward Sodom. Their children pitch into Sodom, get false ideas of life, and are usually caught in the whirl of worldly things and drift from their father's God. "Shalt thou reign because thou strive to excel in cedar?"

Now, instead of this, as a Christian's wealth grows, after providing all helpful comforts and all possible intellectual advantages for his children, and all needed capital for his business, suppose he were to maintain his wonted simplicity of life, and devote not a tenth of the increase, but all of the increase, to Christ's campaign, would he not be doing his simple duty as God's steward, and save his children from a thousand snares? In the majority of cases inherited wealth is an inherited curse. How can it be otherwise, embezzled, as it often is, from our Master's war chest?

4. Again, David's two hundred men did not hold a dress parade, and put upon their heads and backs the wealth needed for the campaign, nor waste the baggage in useless and ridiculous personal adornment. The same useful campaigning suits worn by the men at the front were good enough for the men on the Besor.

But what do we find in our day? You may go into any city church in Christendom on Easter Sunday—the day which marks the greatest of all events—and find more wealth invested in superfluous, inartistic, and often ridiculous headgear than that entire church gives to missions. Is this camping on the Besor?

A religious paper tells of a woman who saves the church in which she worships God £2000 a year. She is wealthy and cultured, and by her scrupulous simplicity of dress throws the influence of the entire congregation against the extravagance and tyranny of ever-changing fashion. May the good Lord add to her numbers daily such as shall be known for their moderation and simplicity.

5. Nor were their tables spread with extravagant dainties, brought at infinite cost from all parts of the world. As the fighters fed, so fed the weary guards by the baggage.

Walking down Broadway, New York, one day the writer saw some abnormally large grapes in a window, and went in to buy a basket to take home. To his question as to price, the clerk replied, "Five dollars a pound." In amazement he asked, "Why, who buys such expensive fruit?"

"The people up Fifth Avenue," quickly answered the clerk. "They gladly pay twice that much to get them first. It shows their wealth."

It shows their wealth. And this is life!

6. It is a question, too, if the risks the fighters ran were one whit greater than the risks taken by the campers on the Besor. Had the Amalekites learned of David's pursuit and made a detour, doubling back a few miles, they would have come upon this little guard of worn-out soldiers and slain them to a man.

In fact, they shared alike all through the campaign, and surely, then, it was just that they should share alike in the spoils on that day of triumph.

So long as there is one human being who has not heard of Jesus, so long as one immortal soul has not been offered immortality in Christ, our place is at the front or on the Besor. While the day is yet in the future when every knee shall bow to Christ, we who have been, by the new birth, born into the war, have no right to spend a needless dollar, or pander to our ease, greed, or love of display by the selfish use of the baggage. It is the baggage of the army, and sorely needed in the war.

The Family Altar

Conducted by M. M. Davis.
From the "Christian Standard."

HANDICAPS.

In earthly contests a handicap is a compliment. It shows that the man handicapped is the strong man in the contest. The choice troops are assigned the danger place in the battle-line, which is the highest compliment the commander can pay them. Goethe had the happy faculty of converting his hindrances into poems, thus not only overcoming them, but making them sing his triumphs. Helen Keller is doubtless a better and stronger character because of her handicaps. And Paul, the ideal hero of the early church, and the rarest and richest fruit yet produced by Christianity, fought his way inch by inch up to the lofty pinnacle where we see him to-day. Therefore, let not one of us complain this week of the difficulties we may encounter.

SUNDAY, JULY 26.

Gems of Thought.—"When I am weak, then am I strong" (2 Cor. 12: 10).

Give to the winds thy fears;
Hope, and be undismayed;
God hears thy sighs, and counts thy tears;
God shall lift up thy head.

—Paul Gerhardt.

How strangely easy difficult things are!—Chas. Buxton.

Bible Reading.—2 Cor. 12: 1-10: Weights converted into wings.

MONDAY, JULY 27.

Gems of Thought.—"Length of days are in her right hand; and in her left hand riches and honor" (Prov. 3: 16).

My own, confirm me, if we tread
This pathway back, is it not in pride,
To think how little we dreamed it led
To an age so blest that by its side
Youth seems to waste indeed?

—Browning.

December is the old age of the year... And yet, despite the fact that December ends the life of the year, it is usually one of the most hopeful and joyous of the entire season. Neither the winter's snow nor clouds can banish the joy which belongs to the season. Not only does the month bring us the most joyous festival of the year—Christmas—but its long evenings emphasise the home life, shorten the hours of business, and give more time with our books and our friends, and the interests which make for real happiness.—J. H. Garrison.

Bible Reading.—Prov. 3: 13-17: Riches and honors may be ours.

TUESDAY, JULY 28.

Gems of Thought.—"Lord, who shall abide in thy tabernacle? Who shall dwell in thy holy hill?" (Psalm 15: 1).

Oh, may Thy Spirit dwell within my heart;
Wean it from earth, thro' all its pulses move;
Stoop to my weakness, Thou who mighty art,
And make me love Thee as I ought to love.

—George Croly.

The Lick Observatory is not built on the coast where fogs and mists at times obscure the heavens, but on the top of Mount Hamilton, where the air is clear. The vision of truth and duty does not

come to the one who dwells always on the levels, where his sight is limited to self and self's interests with their obstructing mists, but it does come to the one who mounts to the heights where he can hold communion with God and receive his messages.—Anon.

Bible Reading.—Psalm 15: 1-5: Abiding in God's holy hill.

WEDNESDAY, JULY 29.

Gems of Thought.—"Owe no man anything, but to love one another: for he that loveth another hath fulfilled the law" (Rom. 13: 8).

How sweet, how heavenly, is the sight,
When those that love the Lord
In one another's peace delight,
And so fulfil his word.

—J. Swain.

That was an impressive object-lesson of the ancient Dutch, who set two earthen pots afloat, on each of which was the inscription, "If we knock together, we sink together."—C. Leslie Smith.

Bible Reading.—Luke 10: 25-37: Loving our neighbor.

THURSDAY, JULY 30.

Gems of Thought.—"Let every man abide in the same calling wherein he was called" (1 Cor. 7: 20).

Wouldst shape a noble life?
Then cast no backward glance toward the past,
And though somewhat be lost and gone,
Yet do thou act as one new-born.
What each day needs, that shalt thou ask;
Each day will set its proper task.

—Goethe.

Do not despise your situation; in it you must act, suffer and conquer. From every point on earth we are equally near to heaven and to the Infinite.—Amiel.

Bible Reading.—1 Cor. 7: 18-24: Be faithful wherever we are.

FRIDAY, JULY 31.

Gems of Thought.—"He that is soon angry dealeth foolishly; and a man of wicked devices is hated" (Prov. 14: 17).

Saviour, teach me day by day,
Love's sweet lesson to obey:
Sweeter lesson can not be—
Loving Him who first loved me.

—Jane E. Leeson.

Life is short. Let us not throw any of it away in useless resentment. It is best not to be angry. It is next best to be quickly reconciled.—Samuel Johnson.

Bible Reading.—Prov. 14: 9-19: Golden counsel.

SATURDAY, AUGUST 1.

Gems of Thought.—"Better it is to be of an humble spirit with the lowly, than to divide the spoil with the proud" (Prov. 16: 19).

Lord, as to thy dear cross we flee,
And pray to be forgiven,
So let thy life our pattern be,
—And form our souls for heaven.

—J. H. Gurney.

Bible Reading.—Prov. 16: 15-19: Humility and pride.

Take courage, and turn your troubles which are without remedy into material for spiritual progress. Often turn to our Lord, who is watching you, poor, frail, little being as you are, amid your labors and distractions. He sends you help.—Francis de Sales.

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Correspondents are requested to condense their reports as much as possible.

Queensland.

BRISBANE.—During the past month the deacons have met weekly for the purpose of reviewing the attendance, revising the church roll, and more closely studying the opportunities for church progress generally. At the congregational business meeting to be held on the 22nd inst., consideration is to be given to the appointment of elders, the ministry of this office having been performed by the board of deacons for a number of years. A. E. Morton spoke last Lord's day on "The Lord's Supper." The gospel was preached by W. H. Nightingale, who took for his subject "Pentecostal Revivals."—H.C.S., July 13.

ANERLEY.—W. H. Nightingale came over and assisted us at the mid-week meeting on July 8, and conducted a profitable Bible study. Good meeting yesterday morning. Several visitors present. H. U. Rodger, of Albion, gave an impressive address on "Samson—Stripped of Power." Bro. Olsen presented the gospel message at night.—A.R., July 13.

WEST MORETON CIRCUIT.—A meeting of the Executive was held on July 15, at the Rosewood chapel. W. Berlin presided. The chief purpose of the meeting was to consider the taking up of a quarterly offering for Home Mission purposes, at the request of the State Executive. It was decided that a quarterly freewill offering be taken up in the churches within the group. The Executive also decided that J. Donrow and Bro. Pratt draw up a constitution for the circuit and submit same for consideration at the next meeting of the Executive. Resolved to give an invitation for the forthcoming preachers' conference to be held in Rosewood. It was requested that the plan of service be continued for a period of six months to give it a fair trial. It was resolved that the repairs of the manse be attended to as soon as possible. A brief statement of the work was made by Bren. Pratt and Rosenberg.—J. Donrow.

New Zealand.

NELSON.—Midweek prayer meeting, which was a baptismal service, was very well attended. Bro. Mathieson presided. At this service one lady made the decision to obey Christ in baptism. On Friday evening the Young Men's Improvement Class resumed its meetings. Lord's day, July 5, morning service was largely attended, over 80 being present. One brother was received into fellowship. Bro. Brough addressed the meeting. At the evening service the chapel was full, when Bro. Mathieson preached an eloquent sermon. Endeavor Society met as usual on Monday evening.—H.B.L., July 9.

SOUTH WELLINGTON.—The work is steadily progressing. Last Lord's day another young man who had previously been a member was restored. Last Tuesday evening five young people who made their stand for Christ at Kilbirnie after Bro. Jarvis' address of the previous Sunday, were immersed here, and this evening Bro. Jarvis had the pleasure of baptising four others here who made the good confession at Kilbirnie last Lord's day. Bren. Jarvis, Grinstead, and M. O. Johnston have given us exhortations recently, which have been very beneficial. Yesterday afternoon the remains of our late Sister T. M. Hall were interred at Karri Cemetery, W. Phillips conducting the services. Sister Hall was 66 years of age, a good mother, and a faithful servant of Christ for many years. Our heartfelt sympathy goes out to the be-

reaved ones. We were glad to see Mrs. Jordan, who has been ill for some time, present on the morning of the 5th inst.—A.L.

WELLINGTON (Vivian-st.).—Lord's day, June 28, was set apart as "response" Sunday, when we terminated a three months' increased attendance campaign. We planned to have every member present to answer to the roll-call. Although we did not quite realise our object, we were able to account for 86 per cent. of the membership, either by attendance or by written response. We feel assured that some permanent good will result from this effort. Bro. Johnstone's young men's class is in a flourishing condition, and plans are in hand for more active work. The "Optimists" Club held a successful social on July 8. This Club, formed a year ago, with the primary object of purchasing a piano for the use of the church and Sunday School, has developed beyond its original intention, and is now doing much useful work, and willing to undertake anything that may be suggested by the church.—A.H.E., July 9.

CHRISTCHURCH.—The address on last Sunday week on "Christian Union" was greatly appreciated by a very large audience, many of whom were strangers to us. Last Sunday night Bro. Gebbie preached on "The Trustworthiness of the New Testament," the first of a series of evidence sermons. These promise to be full of helpful teaching concerning the foundations of our faith. In the mornings he is expounding the letters to the churches from Rev. 2 and 3. The Band of Hope held a well-attended meeting on Thursday night, with a good programme. The advertising committee set up at the men's meeting some time ago are getting in good work. We trust that such advertising will tend to a better knowledge of the church in our town.—P.S.N., July 11.

New South Wales

ST. PETERS.—Since last report we have been having splendid meetings. Bro. Pond is speaking at the meetings one week in three, and is doing a good work. We are holding our prayer meeting on Thursday, when Bro. Pond takes charge, and we are being built up. Lord's day, July 12, Bro. Brogden spoke at the morning service, and we all wish him God's blessing in his studies. Evening, Bro. Garden gave a stirring address, and two men confessed Christ.—C. E. Cook, July 13.

ERSKINEVILLE.—Good meetings on July 12. One sister received into fellowship. We had with us Sister Jones, who has been ill for some time. Glad to know that her health is improving, also Bro. Jones'. On Saturday night a big open-air meeting was held at the Erskineville tram terminus, some 30 being present in the ring. These meetings are being run in connection with the Home Mission department. It is proposed to continue them. Good attendance of scholars at Bible School, when the quarterly premier class banner examinations took place. F. Coxhead's class of boys were the winners, Sister Chesney's class of girls being one point behind. F. Webber was the examiner. Increased attendances at Adult Class. Good meeting at night, Bro. Pond preaching.—W. Budgen.

HORNSEBY.—The first anniversary of the K.S.P. was celebrated on July 1, when a good programme was presented. On July 5, the fourth anniversary of the church was held. H. G. Payne spoke in the morning, W. Gale addressed the Bible School in the afternoon, and T. Bagley preached at night. On July 7 the tea and public meeting

were held, and were well attended. Alan Price, Conference President, presided over the public meeting. Addresses were given by A. E. Illingworth, and H. G. Payne, and a good programme was given by visiting and local friends. On July 12 J. Crawford exhorted, and H. G. Payne preached on "Salvation." Bible School has added five scholars in the last two weeks. Present enrolment, 99. Kindergarten has 42 scholars. The church has received five by letter since last report: Bro. and Sister Alan Price and Miss Price, from Mosman, and Bro. and Sister N. Fell, from North Fitzroy, Vic.

LISMORE.—The attendance at the State school conducted by Bro. Stevens has advanced very appreciably. In the two years it has doubled membership. On July 2 a kitchen tea was given to Sister May Savill in view of her approaching marriage with Bro. Moss, and on July 6, a presentation of a dinner set was given. Sister Savill has been organist of the church for some eight successive years. The wedding took place on July 8 in the Tabernacle, Bro. Stevens officiating. On July 8 the church celebrated its 30th anniversary by having a social evening. Bro. Stevens presided. Bro. Walker, senr., an elder and foundation member, delivered a short but appreciated address. Sister Furlonger and Bro. Savill contributed solos. The missionary dialogue, "A Night in Daltonganj," was well rendered. The aboriginal station at Dunoon is receiving our special attention at present, and we expect to announce some definite programme for their domestic and religious benefit in the near future.

SISTERS' DEPARTMENT.—A very successful drawing room meeting to welcome to Australia Sister Mrs. W. E. Macklin, and her daughters, was held in the Enmore Tabernacle, on Tuesday afternoon, July 14. A large gathering assembled, nearly 200 persons being present. Mrs. J. Fox, President, occupied the chair, and after opening devotional exercises, extended a welcome to Sister Macklin and daughters, on behalf of the sisters of New South Wales. A beautiful bouquet was presented to Mrs. Macklin by Sister Mrs. J. Hindle, Superintendent of Foreign Missions. Sister Mrs. S. Wong spoke of some personal reminiscences of Bro. and Sister Macklin in China, and expressed the hearty pleasure of the Chinese at having these distinguished workers for God in Australia. Mrs. Macklin, in rising to respond, was greeted with hearty rounds of applause, and immediately showed she was at home with her Australian sisters. In a touching and intimate address she told her audience of the consecration of her fellow-workers in Nankin, and of the devotion of the Chinese to the missionaries. She kept the audience fully interested, and everyone was delighted with her story of the mission work. Mrs. Macklin went right to the hearts of those present, and she will become exceedingly popular among the Australian sisters during this tour. During the afternoon a musical programme was carried out by Sisters Mrs. C. Rush, Mrs. A. E. Forbes, Miss Hawkins, and Misses Dorothy and Louise Macklin. Mrs. E. Lewis contributed a recitation, and Miss Hawkins a violin solo. Opportunity was taken during the meeting to introduce to the sisters Miss Elliott, missionary from India, of the Poona and Indian Village Mission. Afternoon tea was handed round at the conclusion of the programme.—E.H.S.

INVERELL.—Our prayer service was nicely attended last week, when the subject was "Prayer as a Means to Grace." Bro. Waters occupied the platform morning and evening. The latter service was an in memoriam to our late Bro. George Williams. At the invitation, a young married woman confessed her Lord. Prior to the morning service a young woman put on Christ in baptism.—H. Wilson Cust, July 15.

JUNEE.—We have been pleased to welcome amongst us F. C. Morton, from the College of the Bible. We trust he will have a good time, and that both he and the church shall profit by his stay here. Bro. Gale, State Evangelist, and Bro. Woolnough are at present engaged in a mission at Winchendon Vale, and report splendid interest and attendance at the meetings. They close their meetings on Tuesday, after which Bro. Gale will pay short visits to Marrar and Junee. Meetings and finances here keeping up well.—W.L.C., July 18.

BROKEN HILL (Wolfram-st.).—The church is seeking to reduce the debt to building fund. The choir has been reorganised, and Bro. Holland appointed conductor, and Sister Harrison organist. Meetings have been fairly sustained, considering the unprecedented wave of sickness we have passed through. Railwaytown church is going on very nicely. This morning Bro. Clipstone presided, and the writer gave an address on the morning lesson. There was a fine attendance of sisters at the breaking of bread, but the brethren are scarce.—E. J. Tuck, July 19.

ENMORE.—Bro. Saxby gave us a thoughtful address in the morning from Philippians 4: 8, 9, in which he emphasised the necessity of meditation when reading God's Word. We were pleased to have as visitors with us Bro. A. T. Webber and wife; Sisters Argue and Lavine, and Bro. Frank Lavine. Bro. Illingworth's subject in the evening was "The Fatality of Stubbornness," his text being Acts 13: 41. The F.M. offering now amounts to £104/5/-.—E.L.

BALMAIN.—Bro. Collins gave a splendid uplifting address to the congregation at Bro. Michau's, on the corner of Booth and Trafalgar-sts., Annandale, where we are meeting at present to form a stronger foundation for the future of Balmain. We are also glad to mention that Bro. Peterson, late of Lismore, has thrown his lot in with us, which I am sure will be a great help.—G. Neuey, July 19.

HORNSBY.—T. Bagley addressed a good gathering in the morning on "The Prayer Meeting." Bro. Leo and Sister Lily Price were received by letter from Mosman. Three new scholars in the Bible School, the total enrolment being 102 scholars and 16 teachers. Fair meeting at night, H. G. Payne speaking. Jas. Donnelly, of Sydney, sang a solo. F.M. offering has reached £23.—H.P., July 19.

BYRON BAY.—Splendid attendance at our meeting yesterday, over 100 present. L.O.L. service held. We are sorry that owing to Committee being stranded through lack of funds, they have been compelled to cancel Bro. Mason's engagement and abandon the district work.

SYDNEY.—Bro. Harward addressed the church at the morning and evening services today. Fair number present. Bro. Romanes, from Paddington, received into fellowship. Sister Winsor, from Swanston-st., with us the last three Lord's days. Glad to report increasing numbers and interest in the Lord's day School. Kindergarten classes have been formed, Sister Harward taking charge of same.—J.C., July 19.

PADDINGTON.—Splendid meetings on July 19. J. Chapple spoke to morning meeting. The evening meeting was largely attended in spite of cold and wet. Dr. W. E. Macklin held the audience from beginning to end. His message will enlarge the vision everywhere. Two of the senior scholars from the Bible School made the good confession at the close.—F. Collins.

LILYVILLE.—Since our last report the meetings have been good. On July 12 we were glad to have with us Bro. Forbes, Belmore, who exhorted. Thursday, 16th, Dr. Macklin gave us a very interesting and instructive address. July 19 we had Bros. Avenell (2), from Paddington, as visitors. W. R. Avenell exhorted. Bro. Saunders presided. The Bible School is still well attended; the school is now preparing for its anniversary. At night Bro. Saunders took as his sermon "The Lost Christ." The attendance was fair, the interest keen. Our F.M. offering reached the apportionment, £7.—E.B.

CHATSWOOD.—Fine meeting on Lord's day morning. C. Morris presided, and Bro. Payne delivered a splendid address. At night we had a bright, helpful meeting, and a happy song service led by Bro. Fox. The most cheerful feature of the work is the regular attendance of most of the members at the services every Lord's day. We are looking forward to the completion of our church home, when we shall have better facilities for carrying on the work effectively. We are now making the church seats. Brethren who wish to have a part in this good work may help provide a seat or part of one. They are roft. Gin, and will cost 2/- per foot. We appreciate the kindly help.

—T. Bagley, "Allan-Brae," Nelson-st., Chatswood, Sydney.

MARRICKVILLE.—Although the day was wet and cold, meetings were good. At the morning service Bro. McDonald, of the Marrickville Baptist Church, exhorted. Fine attendance at school—212 scholars apart from Bro. Rush's Adult Class. Our aim for rally day, Sept. 13, is 300 scholars. Fair meeting at night. Bro. Rush spoke to an interested audience, a number of strangers being present. Three of our young men are leaving next week for U.S.A. to enter college.—T.C.W., July 20.

BELMORE.—Good meetings yesterday. Visitors at morning worship, W. H. Hall and Mrs. Hall, from Marrickville. Cecil Hall came along to see us, and have fellowship before leaving to take up work at Carnegie. The writer spoke, and A. E. Forbes presided. Intimation was made that Belmore's contribution for Foreign Missions now totalled £20. The ordinary offering was also considerably increased. That £100 for the new building seems assured. Dr. Macklin addressed a large gathering in Shaw's Hall, at 3 o'clock. The impression he left was that China must be given the gospel. Overflowing meeting at night to hear our evangelist preach on "The Divine Magnet." During the day 79 per cent. of our membership broke bread.—John Rodger, July 20.

LISMORE.—During the week I have visited Altonville, a nice town ten miles from Lismore, and found eight members of the Church of Christ. Held a meeting with them, at which we decided to set up the Lord's table on July 26. By holding a rally of members of the district we hope to about double this number. In a short time a few weeks' mission would do good, as the cause of primitive Christianity is not known there.—S. Stevens, July 17.

ERSKINEVILLE.—A good meeting at the breaking of bread; several visitors present. Bro. John Crawford, of Petersham church, gave a fine word of exhortation, which was enjoyed by all. We were pleased to have with us, after a long illness, Sister Mitchell senr., and Sister Doust. We were pleased to welcome back into our midst Sister D. Mitchell, who has been away in Queensland. The Bible School anniversary services were celebrated on Sunday afternoon at 3 p.m., there being a very large gathering. Bro. Collins, from the church at Paddington, gave a splendid address, illustrated with chemicals. Despite the wet weather at night we had a splendid big meeting. Special singing by the scholars. Many visitors were present. Bro. Pond preached on "Stop that Boy." The work here is improving, more interest being manifested. Several new departments created.—W. Budgen, July 19.

LIDCOMBE.—Last Lord's day morning we had among our visitors Bro. Goode, of Petersham, who also exhorted. This morning J. Clydesdale exhorted. Additional contributions to F.M. annual collection bring the total up to £10/2/6. J. Clydesdale to-night again conducted the gospel service. Interest in meetings continuing and improving. Bible School attendance on the upgrade, also the kindergarten. The secretary's address is now "Cheltenham," Bede-st., Lidcombe.—M.A., July 19.

Tasmania.

LAUNCESTON.—Lord's day morning, July 12, Peter Orr presided. We were pleased to welcome the following visitors: Mrs. Adams, Messrs. Cooper, Spalding, Rodd, Wooley, of Hobart, and H. F. Swain and N. Lindsley, of Melbourne. Bible School well attended in the afternoon; the junior department again established a fresh record of 114. The evening meeting was as usual well attended, and at the close of a splendid address one stood up for Christ. Week-night meetings keeping up well; interest well sustained.—A. W. Heron, July 18.

West Australia.

FREMANTLE.—Wednesday evening, July 8, a young man was baptised, and received into fellowship the following Lord's day morning. Bro. Lucraft gave a helpful address on "Christian Union,"

Our brother has been a grand help to the church here; he and his sister wife are isolated, now living at Gin Gin. Our morning meetings have wonderfully increased during the last few months. The Junior C.E. had a very instructive meeting on July 12. The subject was "Ideals." Sisters Mrs. Whitton and Mrs. Knight, who have been laid aside through sickness, are improving. The Bible School is in a healthy condition. Splendid attendance last Lord's day. Superintendent, officers and teachers are all happy in their work.—F. G. Warren, July 14.

South Australia.

LOCHIEL.—Good meetings since last report. The Bible School is doing well, also all other work in connection with the church. June 21, at the morning service, the young man who recently confessed Christ was baptised and received into fellowship, and at the gospel service a young woman took her stand for Christ, and has since been baptised. Bro. Jones is earnestly seeking in his preaching and in other ways to lead men and women to Christ. Six have made the good confession during the last four months. July 5, we were pleased to have with us Bro. Tuck, from Balaklava, who spoke morning and evening.—W. G. McGregor, July 12.

BERRI.—June 21, good meeting in the morning. Bro. Elsley presided and Bro. Raymond gave the exhortation. In the evening Bro. Raymond gave a stirring address, and two young men responded to the invitation. On June 28, Bro. Jarvis presided, and Bro. Raymond gave the address. In the afternoon Bro. Raymond conducted the first baptismal service held here by the river-side, when the two young men were baptised.—G. W. Jarvis.

GROTE-ST.—The Ladies' Foreign Mission Band held their 24th annual social on July 7. There was a splendid attendance, and a good programme was prepared. Bro. Thomas occupied the chair. Musical items were given by Misses Wordie and Weeks, and the Grote-st. Male Quartette. A humorous recitation, "Superstition," was well given by Miss Doris Jackson, and Dr. Elliott, Principal, Chapman-Alexander Institute, gave a splendid address. We were pleased to have with us Mr. Filmer, who spoke a few words. The report was very encouraging, 28 new members having been added to the roll in four months, making the present membership 70. £25 has been handed over to the F.M. Board to help support our living links, Mr. and Mrs. Filmer. Our sale of goods and home-made sweets' stall, with admission 6d., realised £16 clear.—M. Carmichael.

PROSPECT.—Good meetings yesterday, E. J. Paternoster, junr., speaking at night. The writer has resigned as preacher for the church, to take effect three months hence. Any applications for the work at Prospect should be addressed to Mr. H. R. Reynolds, Beatrice-st., Prospect, S.A.—I. A. Paternoster, July 20.

GROTE-ST.—Last Sunday Miss Daphne Peet, recently from Melbourne, was received into fellowship, having previously confessed Christ. This morning J. E. Thomas presided, and Mr. John Fischer gave a good exhortation. Two were received in. Record attendance at Sunday School, 333 present. Bro. Thomas preached a good gospel address to a large congregation this evening. We extend our deepest sympathies to Bro. and Sister W. T. Magarey and Bro. and Sister Lammey, in the loss of their infant sons. The F.M. offering to date is £85.—T.M.G., July 19.

COTTONVILLE.—At the business meeting held at Park-st. chapel on July 15, the Cottonville report showed an increase of 26 for six months ending June 30, and a total of 31 since Bro. Manning commenced his labors. The Bible School has increased from 50 to 90; the kindergarten from 14 to 35. Large attendance at all services to-day. 65 met at the Lord's table. Wm. Charlick addressed the church.—J. McNicol, July 19.

MOONTA.—Good meetings all day. At the breaking of bread a fair number were present. Bro. MacGregor presided, and G. Verco, of the Kadina church, exhorted. Bible School, a good number present, including some new scholars. Bro. Verco spoke to the Bible Class. Prayer meeting well attended. At the gospel service a good num-

ber were present, and Bro. Verco gave an earnest address.—B. Marsh, July 19.

NORWOOD.—We have been fortunate enough to have missionaries with us on three consecutive Sundays this month. Bro. Matthews, of the China Inland Missionary Society, spoke on Sunday morning, July 5; Frank Filmer, from Pentecost, spoke last Sunday evening, and Bro. Davey, from Japan, to-night. We have had good meetings, especially on Sunday mornings. Our F.M. offering totals £52. The Sunday School has quite settled down in the new building, and the attendance is gradually increasing. We sympathise with Sister Wells, whose youngest married daughter died somewhat suddenly last week.—S.P.W., July 19.

UNLEY.—The half-yearly church business meeting was held last Wednesday. The attendance was small. The reports were well prepared, and presented by the secretaries of all the various branches of the church work at Park-st. and Cottonville. Additions during the six months were 25 at Park-st. and 24 at Cottonville, while Park-st. lost 10, chiefly by transfer to other churches and to Cottonville. There was only one death during the half year. The nett increase was 39, and the number now on the roll is 510 (435 at Park-st. and 75 at Cottonville). The treasurer's report showed the expenditure had exceeded the revenue owing to unusual expenses in renovation of the building, extension of the stable, etc. £40 had been paid off the mortgage debt. The two evangelists, Bren. Huntsman and Barton Manning, spoke briefly concerning the work. Musical items and recitations were given, and a selection by the Cottonville male quartette was encored. It has been found necessary to allow the Boys' Club to go into recess for the present, but it is hoped that it may be restarted shortly. We had fine attendances to-day; 212 members at the morning service, and extra chairs had to be obtained at the evening meeting. Our football team has won nine out of the ten Association matches played.—P.S.M., July 19.

BALAKLAVA.—Fine interest is maintained in our work here. Since last report our evangelist, W. L. Ewers, has been granted a well-earned holiday, and is away recuperating his health. On July 5, Bro. Jones, from Lochiel, conducted the services both morning and evening, also Bible Class in the afternoon. This class has lately been reorganised by W. L. Ewers, and is making splendid progress. The average attendance for the Adult Class has been about 40. On July 12, Bro. Wilson, from Owen, took charge of all meetings, and a very profitable time was spent. To-day we had Bro. Goodwin, from Mallala, with us. Fine attendance both morning and evening. At the close of the gospel meeting one fine young man confessed Christ. The church is deeply indebted to Bren. Jones, Wilson, and Goodwin, for assisting us during the absence of W. L. Ewers.—H. E. Bowden, July 19.

KADINA.—On Tuesday evening last our C.E. Society paid a visit to the Taylor-st. C.E. Society, when a very pleasant evening was spent. Two papers were read, one by G. D. Verco, "What the C.E. member is to the Church," and the other paper by the writer on "Work." This morning we had a larger number around the Lord's table, when Bro. Wright presided, and the exhortation was given by Bro. Cuttriss, from Moonta. Bro. Cuttriss will be greatly missed when he leaves this part to go to his new field of labor. This evening the chapel was nearly full to hear Bro. Cuttriss give a beautiful address on "The Human Love, the Divine Love."—Jas. H. Thomas, July 19.

YORK.—On July 7, the Junior Endeavorers repeated their annual meeting programme. E. Mosop presided over a large attendance. A temperance meeting was held last Wednesday, under the auspices of the Y.P.S.C.E., when Mr. Delehanty, of the S.A. Alliance, delivered an address. To-day we celebrated our 30th anniversary. We had a splendid attendance around the Lord's table this morning, when A. Fischer presided, and P. A. Dickson, of Norwood, exhorted. I. A. Paternoster delivered a fine gospel address to-night to a splendid attendance. The choir supplied special music. Our evangelist, E. J. Paternoster, also celebrated his birthday to-day, and was the recip-

ient of congratulations and good wishes from all sides. Our Foreign Mission offering to date has realised £137/7.—W.G.J., July 19.

HENLEY BEACH.—Since last report meetings have been fairly well attended. Last Lord's day the Bible School had the largest number present since November 26, 1911, there being 80 present. On Wednesday evening, July 15, an Endeavor rally was held by the Junior Society. We had the chapel packed. On Thursday evening we had Bro. Filmer with us, who gave us some idea of the work on Pentecost Island. To-day we had good meetings.—W. Stanford.

QUEENSTOWN.—On Wednesday, July 15, a splendid meeting was held to tender our regards to Bro. Filmer, from Pentecost, who was with us to give an address on his work among the heathen. Good attendance, and a hearty good meeting. To-day we celebrated Bro. Brooker's ninth year of ministry to the church here. We had a splendid attendance at communion service. We also had several visitors. Bro. Hawkes addressed on Hebrews 2. Afternoon we had a good school. Several parents and friends came to see the classes at work. Short school interval followed by a special service; three or four men from the Bible Class gave addresses. Evening, Bro. Brooker preached on "Too much for Christ," to a packed audience. We had a slight alteration from the usual service. R. Harris, secretary, read a brief report of the work the church has done during Bro. Brooker's nine years' ministry. Elder Bro. Lawton also spoke on the same work, and also our gratitude to God in providing the way for Bro. Brooker to take up the work here. At the close of the meeting two sisters made the good confession.—H. Watkins, July 19.

Victoria.

MALVERN.—Annual business meeting held on Thursday last, when officers for the ensuing year were elected: Secretary, W. Richards, 111 Malvern-road; asst. sec., A. V. Huntsman; treas., E. Lewis; deacons, W. Richards, E. Lewis, A. V. Huntsman, C. K. Milne, and J. Holloway, and the evangelist, L. C. McCallum, was made an executive officer of the church *ex officio*. Improvements to the church building and seating accommodation were discussed. An appeal was made to the members in the meeting for new seats, and seven were donated then and there. This is a fine effort, considering the church has just made a splendid golden offering to help pay for the building. We are badly in need of church seats. Will eight of the brethren help us out of our difficulty? The seats will cost about 22/6 each. Send cheque or postal note to A. V. Huntsman, 175 Glenferrie-road, Malvern, and it will be gratefully received.—A.V.H., July 12.

KYNETON.—The writer began his labors in this circuit on Sunday last. A nice number gathered in the morning; at 2.45 the writer shortly addressed the Sunday School, and then with the young people organised a Bible Class. The gospel meeting found a nice number present, and there was undivided attention all through the service. We want our chapel erected! If brethren or sisters have any five pound notes burning holes in their pockets, don't let them continue to do so. Send them along, please, to N. G. Harman, Mitchell-st., Kyneton, or J. E. Shipway, Simpson-st., Kyneton, and they will be put to good use. Of course anything smaller will also be graciously received.—J. E. Shipway.

GEELONG.—On July 5 we had with us A. R. Main, whose addresses were much appreciated, and who also, on behalf of the church, received three into membership. Last Sunday George E. Moore was with us, and his scholarly addresses were much enjoyed. Arrangements are being made to give Bro. Gilbert Chandler a great welcome.—E.B., July 14.

BALLARAT.—On July 5 the Bible School held their anniversary. Special singing by the scholars was rendered afternoon and evening, under the baton of Bro. Wilkie. Sister Maggie Organ presided at the organ. T. Cook, of Bendigo, gave an illustrated and very interesting talk to the children, and preached to a full house at night. On

Monday evening a tea meeting was followed by the children's entertainment, at which the prizes were distributed. Several action pieces were rendered under the conductorship of Sisters McKay. On July 13, the half-yearly business meeting of the church was held. H. P. Leng, whose term of engagement as evangelist expires in October next, was unanimously invited to labor with us for an indefinite period. Our additions for the half-year were 28, and losses, 2; nett gain, 26. The following were elected as deacons: Bren. Allan, Griggs, Pittcock (re-elected), and W. Arthur. We are pleased to have again Bro. A. E. Bailey with us, who was with others elected as a presiding brother. All departments of church work show marked progress. We are looking for a good time now that our building is completed, and the attendance at the gospel meetings shows that great interest is manifested in our plea.—A.E.P.

NORTHCOTE.—Good interest and good meetings. We regret having to report the death of Sister Taylor, who passed away last Thursday. Bro. Day, our evangelist, is doing good work, and his influence is being felt. A splendid spirit prevails throughout the church.—R.C.

PRESTON.—Good attendance at the morning service. One received into fellowship who was immersed the week previous. Special prayers were offered on behalf of our beloved evangelist, Bro. Binney, who has endeared himself not with our own members only, but all he came in contact with. Splendid audience at night, when D. Lang preached a fine discourse on "The Call of Jesus."—G.A.D., July 20.

ST. ARNAUD.—Good meetings all day. One confession at the gospel service at night—a young man from the Bible Class.—D.McC.

CASTLEMAINE.—We were glad to have the fellowship of several visitors at our morning service: Bren. Hogarth, Schwab, Smith, and Sister Smith, of Harecourt; Sister Letts, Maryborough; and Sister Upstill, Bendigo. Bro. Schwab gave a very instructive message dealing with the "Pharisees." Our evening service was good in every way.—D.S., July 19.

SOUTH YARRA.—On the evening of July 5 we had the pleasure of listening to Geo. Moore give a gospel address. There was a good attendance. A. R. Main was spending a week-end at Geelong. We are pleased to have Jas. Webb back after vacation spent with his people in S.A.; he has now taken up the work of asst. evangelist. The meetings are keeping up fairly well. Last Lord's day Jas. Webb exhorted the church very acceptably. A. R. Main gave a very interesting and impressive gospel address on "What must I do to be saved?" We are busy preparing for the anniversary, first week in August. F.M. collection, £12/16/6.—T.M., July 19.

BRIGHTON.—We had an interesting annual business meeting on Tuesday last, when we made our arrangements for another 12 months' service. This morning Bro. McArthur gave a helpful talk, this evening Geo. Moore delivered a logical discourse to a big gathering. The church has engaged Bro. Moore as evangelist, and prospects are very bright for a happy and progressive time. Bro. Moore commences his term of office with us on Sunday next.—R.P.C., July 19.

SOUTH MELBOURNE.—On July 12 T. W. Smith addressed the church, and Bro. Hagger conducted the Bible Class and preached the gospel. Bro. Les. Verco, who has come to labor in conjunction with Bro. Clay, assisted at night. Good meetings all day. Bro. McCallum, of Ascot Vale, addressed the mid-week meeting to much profit. We thank these brethren for their services rendered during the absence of our evangelist at Wedderburn. Sunday, 19th, Bro. Clay addressed the church in the morning and preached at night. A lad from the Bible School confessed Christ before a splendid congregation. Forty present at the mid-week meeting. These are times of inspiration and help. We aim at having a "century prayer meeting." Bible Class, Christian Endeavor and Band of Hope are all in a healthy condition, and there are good prospects ahead.—W. H. Clay.

BENDIGO.—On 5th inst A. Hutson, of North Melbourne, conducted the services, and preached

Continued on page 496.

Jubilee Celebrations of the Church at Wedderburn, Vic. 1864-1914.

In the year 1864 Mr. and Mrs. R. Twiddy, Mr. and Mrs. W. Burge, Mr. and Mrs. W. Jones, and Mr. Hugh Davies, who had previously been immersed into Christ, decided to establish a church in harmony with their views of truth. Soon J. W. Cosh arrived from South Australia, and quickly convinced these earnest disciples that the establishment of a church wearing the Divine name would be far better than one wearing a human name and so, although none of these seven had been associated with churches known simply as Churches of Christ before, they agreed that in this new venture they would conform to the Divine pattern in the matter of name and everything else. When Bro. Cosh left an invitation was sent to the church at Maryborough to go to the help of the little band in Wedderburn; and George Goudie and Derbin Wilder went over and publicly preached the word. The first convert was T. W. Cosh, still an honored resident of the town. Not one of the first seven members remain on this side: the four oldest surviving members being T. W. Cosh, Mrs. Jackson, Mrs. Smye, and G. Duckett, Mrs. Somerville (another very old member) only being called home about three months ago.

The celebration of the 50th anniversary had been anticipated with joy by those now in the church, but such a season of blessing as was experienced was hardly expected. On Lord's day, July 5, disciples to the number of about 110 remembered the Lord. J. Treble presided at the table, while the lessons were read by T. W. Cosh and G. Duckett. Thos. Hagger was the speaker for the morning. There were brethren present from a number of places who had formerly been members of Wedderburn.

In the afternoon and again at night there were large audiences, and joy was manifested when at the close one confessed Christ.

The special meetings continued through the week. On Monday night there was a young people's meeting, when Earl Bulgin occupied the chair, and addresses were given by J. W. Marrows and W. H. Clay. On Wednesday night there was a pioneers' meeting, when Bro. Duckett was in the chair, and G. B. Moysey and Thos. Hagger delivered addresses dealing with the faithful pioneer brethren and their work. On Tuesday and Thursday evenings special evangelistic services were held, when Bro. Clay led the congregational singing, and Thos. Hagger preached; these meetings were largely attended, and three more confessed Christ. Friday was the night set apart for the tea and rally. Right well did the sisters do their part, for the tea was partaken of by about 300 people, and the tables were beautifully prepared and loaded with all kinds of good things. At the after meeting Bro. Treble was in the chair, and Reg. Enniss and Thos. Hagger were the speakers, the topic for the evening being "The Restoration Movement." The preachers of the local Anglican and Methodist Churches were present, and each spoke a few words. At the close of this meeting a vote of thanks to all who had helped to make the celebration a success was moved by F. J. Petterd and seconded by J. Burge. On Sunday, July 12, the special meetings were brought to a close, when Bro. Clay spoke at all three services; at the night meeting two more confessions were taken.

Some ten years ago the church erected a new chapel at a cost of £600, retaining the old place for a schoolroom; on the new chapel a debt of £120 remained, and it was thought that it would be wise to take a special offering on the first Sunday of the jubilee towards liquidating the debt, and that the church aim to pay the whole during this year. Some contributions were received from former members at a distance, and the whole amounted to £40.

A special choir had been organised for the celebrations, and as there was no one in the church who could or would lead, Dr. Taylor, the local medical man, and organist of the Anglican Church, kindly agreed to train and lead the choir. The chorus singing, and the special duets, quartettes, etc., were appreciated by all.

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Letters of greeting were received from former members who were not able to be present, and from some of the evangelists who had labored in days that are past; among the latter were G. Exley, M. Wood Green, R. G. Cameron, and E. Griffiths. One letter came all the way from Moree, N.S.W., the Winter family of that district having been residents in Wedderburn, the older members of which obeyed the truth in that place.

Amid its rejoicing the church had a thought for the needy, and so on Friday night a collection, amounting to £8/6/6, was taken for a widow and her seven children whose husband had been drowned just a few days before.

And now that the celebrations are over, the church settles down to further effort for the Master and primitive Christianity, and it is hoped that even greater things will be accomplished in the years that are to come.—Thos Hagger.

Eyre Peninsula Conference, S A.

The Committee of the above Conference met at Tumby Bay on July 7, J. Nankivell, President, occupying the chair. A lengthy business sheet was dealt with, the chief items of which were as follows:—

A sub-committee presented a proposed constitution for the Conference, which, after being discussed and amended, it was decided to submit to the next annual Conference with the recommendation that it be adopted.

Arrangements for a special day at Lipson on August 2 were discussed. These meetings promise to be very helpful. All the Churches of Christ in the district are dispensing with their meetings in order to be present. There will be a united communion service at 3 p.m., a song service at 6.40 p.m., a gospel meeting at 7 p.m.

The Treasurer's report showed that the churches have fairly well paid up their contributions to the Home Mission Committee. The report of the Foreign Mission offering was handed in, showing that the contributions were: Ungarra,

10/3; Butler, 8/6; Lipson, 8/-; Pillana, 16/-; Carrow, 5/6; Tumby, £2/13/9. Total, £5/12/-.

Extension was decided upon at the suggestion of J. Greenshields. This will take the form of a fortnightly (or weekly) Bible Class in a new school at Wadella, which will meet on Sunday mornings and be self-supporting.

In order to consolidate the work it was decided to recommend to the brethren at Pillana that they form themselves into a church, and to the brethren at Carrow that they place their membership with the Tumby church. This, meeting with their approval, will shortly be done.

In these and other ways we are trying to push on the work here. Although the season has been very dry (only 19 points of rain in June), and this has influenced all parts of the work here, yet we are hopeful and ready to do our best for the Master.—A. J. Fischer, Conference Secretary.

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Obituary.

SEIDEL.—On June 14, Wilhelm Seidel passed to his rest, after much suffering. Our brother was one of the pioneer members of the church. His home was at Mt. Pleasant, and though debarred by distance from attending the services often, he sent regularly a generous offering to the treasury, and inquired concerning the progress of the church. We feel that we have lost one of the faithful of the Lord, but while the loss is ours, the great gain is his. Two sons and three daughters have been baptised here at different times. Bro. Pascoe conducted the service at the grave, and also visited our brother in his last illness. We pray that God will comfort his family in their sorrow.—W. G. Pappin, Williamstown, S.A.

BAGNALL.—On June 26, Sara M., the beloved wife of Lemuel J. Bagnall, fell on sleep. She was the seventh daughter of the late Joshua Wallace, of West Gore, Nova Scotia, and a sister of the late Mrs. Donald Crawford, of New Glasgow, Prince Edward Island, Canada. In early girlhood she took her stand on the Lord's side, being baptised by her brother-in-law, the late elder Donald Crawford, at Shenbenacady, and has ever since been an earnest follower of the Master. Her knowledge of the Bible was wide and deep, and it was always edifying to hear her explain a difficult passage. She always practised that "pure religion and undefiled" which remembers the widow and fatherless, and the last work she did on Thursday evening was to finish some dainty garments for the poor children of the city. She retired to rest hoping to be able to finish a large parcel of warm clothing she was sending to a charitable institution for distribution, within the next few days, but she was called to higher service. She took ill during the night, and all that love and skill could do was done, with the result that she seemed better in the early hours of Friday; but during the afternoon, while her husband was sitting beside her, she quietly fell asleep in Jesus. Many readers of the "Christian" will remember her as a young woman, when she bravely left home and dear ones to cross the ocean with the man of her choice, and from that time till the hour of her death she has been his helpmeet in the highest and truest sense of the word. Her husband has been a man of affairs in this new land, and has lately held the high office of Mayor of Auckland, New Zealand's largest city. In all his work, through all the ups and downs of life inevitable to pioneering in a new country, her cheerful nature and keen sense of humor, but above all her loving sympathy, have been his greatest help and comfort. Their two sons and one daughter are left to cheer him in his loneliness. She was essentially a home maker, and a home lover, truly given to hospitality. The home is very empty without that gentle, sweet and gracious presence. We sorrow because our lives are poorer, wanting her ever ready help and sympathy in every time of trouble; but for her "all is well." "Her children rise up and call her blessed; her husband also, and he praiseth her" (Proverbs 31: 28).—Margaret Bagnall.

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BRIGHTEST**



From the Field—Continued.

both morning and evening. His visit and messages were much appreciated. One young man confessed Christ. T. J. Cook preached last night to a good audience on "The Light of the World." The address was illustrated by various sorts of lights, and proved intensely interesting. The choir is increasing both in quantity and quality. Its average attendance is 30. The primary school staff entertained the mothers and fathers of their scholars at socials; the former in the afternoon and the latter in the evening, during the past month. Dr. J. Cook has been conducting the services at Golden Square and preaching a series of sermons from the book of Acts. The school there is preparing for its anniversary next month. H. Sims and P. J. Seymour visited Derby last Sunday, and conducted the meetings there.—C.

MONTROSE.—On July 6 a farewell social was held to say good-bye to a number of our members who are leaving us—Bro. and Sister Milne and family, and Sister Hellwig. We are extremely sorry to lose these good folk from our district, as it makes a big gap in our meetings. Occasion was taken of the opportunity at this gathering to make a presentation to Sister Edith Milne, who for the past 3½ years has been our organist, which position she filled with credit, owing to her regularity in attendance. Sister H. Ellis has very kindly offered to act as organist for the present, and we feel sure she will fill the appointment creditably. Our meetings continue to be well attended, and Bro. Moysey is giving us some fine addresses which are very much appreciated. Our tennis court is now completed, and has been thrown open to the public. A public meeting was held last week, when a club was formed, and the officers and committee were elected. A fine interest prevailed in the meeting.—R.L., July 20.

STAWELL.—Nice meeting on Tuesday last at the Y.P.S. We had as visitors Bren. Combridge and Spicer, of Horsham. The former spoke on "The Headship of Christ," to the great benefit of all present. On Thursday night rather a big meeting to hear Bro. Hagger. It was good to be there. On Friday we had a special church business meeting under the presidency of our brother, at which he again spoke, and after which we believe we could all say "we loved him yet the more for his work's sake." Good meetings to-day. Particularly fine addresses from our brother. We have greatly enjoyed his visit, and are much the better for it. We thank him, and the H.M. Committee, for making it possible. Next week Bro. Robbins commences his labors. We are looking forward to a good time then.—A.P.A.B., July 19.

FITZROY.—The second week of our mission has gone, and a good week it was too. In spite of cold, wet weather, the attendances have been very good, averaging about 150 on week-nights. Yesterday was a great day. In the morning five, the firstfruits of the mission, were received into fellowship. Bro. Sidwell gave a beautiful address. Through the generosity of a brother, we have been enabled to hire the Lyric Theatre for two Lord's day evening services, the first of which was held last night. This act of interest and kindness is much appreciated, and will be a great means of advertising the mission; as while our chapel has a seating capacity of 350, last night 1100 people listened to the powerful appeal of Bro. Griffith as he preached on "The Old Paths." A young man confessed Christ. So far there have been fourteen confessions. We are grateful too, for the assistance rendered by various churches, and especially for the choirs from Lygon-st. and North Fitzroy for their attendance and help.—W.B., July 20.

MALVERN.—Splendid meetings to-day, when Bro. McCallum gave excellent addresses. On Wednesday night we had Bro. Hagger with us. The people were greatly impressed with his convincing message on "The Spiritual Church," and it has borne results already. The whole church is on the upgrade.—A.V.H., July 19.

BOX HILL.—Since last report our meetings have been larger, and interest seems to be deepening. During the past three weeks four have made the good confession. Everything going along harmoniously, and we are happy. We are planning big things in our Bible School.—Robt. G. Carter.

SURREY HILLS.—About two months ago the ladies of the church here formed a "ladies' guild," the members of which have been meeting on alternate Thursday afternoons in their respective homes. As a result of their activities an "At Home" and sale of work was held on Thursday afternoon, 16th inst., at the residence of the secretary, Mrs. S. Wilson, Highfield-road, Surrey Hills, at which a number of visitors, including Mrs. Chown, who addressed the gathering, were present. The sum of £6/10/- was taken from the sale of articles made, which is very encouraging and gratifying to the members, and must be regarded as highly satisfactory, considering the short period of operation. Another feature of the work at Surrey Hills is the formation by the young people of a society for mutual improvement called "The Gordon Club," which meets on alternate Thursday evenings. Last Lord's day evening Bro. Whelan delivered to a good audience a powerful address on the subject, "Christ Crowded Out."—G. L. Murray.

China's Progress.

RELIEF OF FAMINE.

DR. MACKLIN'S LABORS.

Dr. William E. Macklin, the well-known missionary, who is on furlough from Nankin, China, was entertained to dinner at Baumann's Cafe yesterday, a large number of representative clergy and citizens being present. The chair was occupied by Mr. A. E. Illingworth, vice-president of the Federal Conference of the Churches of Christ of Australia.

The chairman said that Dr. Macklin had spent some thirty years in China, representing their churches with great honor, and, apart from his missionary labors, he had done splendid medical and translation work. Dr. Macklin had exerted a deep influence upon the life of China, and was in close touch with representatives of the new party. (Applause.)

Mr. D. R. Hall, Attorney-General, declared that Dr. Macklin had played a worthy part in ushering the new civilisation into China, after long ages of darkness. Dr. Macklin had gone to China as representative of what was best in our civilisation. He had translated some of the works of Henry George into Chinese, and in other ways labored much for the good of the Chinese people. (Applause.)

Mr. W. E. Johnson, Speaker of the House of Representatives, quoted the remark of a Chinese Ambassador that China had, 5000 years ago, passed through that stage of civilisation through which America was now passing. Their distinguished guest had been a power for good in China and made his name a household word there. There was a common bond of sympathy between Dr. Macklin and himself in the principles advocated by Henry George, of which he had always been a firm advocate. He was glad that Dr. Macklin's scholarship and skill had made the study of these principles available to the Chinese people. (Applause.)

Professor Sir T. Anderson Stuart said that Dr. Macklin was a man of action—just the sort of man to help to regenerate, or, at all events, to raise, the Chinese to our level of civilisation. He was doing with all his might the work before him. (Applause.)

The Vice-Consul for the United States and Mr. C. J. Tinsley (representing the Evangelical Churches) cordially welcomed their guest.

Dr. Macklin said he had always thought of Australia as one of the great Anglo-Saxon countries that had worked out new things in politics and sociology. China was certainly in the dark ages, and he did not know whether she was out of these ages yet. When they saw White Wolves going round, they could think China was still in the dark ages. In former days a revolutionary leader went round eating the hearts and livers of his enemies. What had really given the renaissance to China, and brought a large part of the people out of the dark ages, was contact with European peoples, and the chief influence in China was the missionary effort, with translation of the Bible into every

one of the dialects. Some few years ago the Christian Literature Society was founded in China, and this body did a great deal to enlighten the Chinese, securing missionaries of long experience to translate various books. His translation of "Progress and Poverty" was in the third edition. Literary, historical, political, and religious works were translated into Chinese, and spread broadcast. Highway robbery was everywhere in China, and only those with wealth got "justice" from the courts, so that the country stood in bad need of better government. Among works he had translated were the series of biographies which practically constituted Green's "Short History of the English People," and during the Parliament in Peking he sent up a copy to Yuan-Shih-Kai and other representative men; Motley's "Rise of the Dutch Republic," Schiller's "History of the Thirty Years' War," and Henry George's "Protection and Fretrade." They took a great interest in relief of the poor, and in his hospital were several hundred poor people, for whom he was responsible. It was wonderful how soon convalescents became strong after working in the industrial gardens. They had started a Famine Colonisation Association with a view of enabling the destitute to earn their own living through cultivation of waste lands. "You would think that China is over-populated, but you find thousands of acres of land not touched. The hills are all bare, and not used at all. There is no need of the Chinese to come here, unless they like our way better, and we want to enlighten them, so that they should understand agriculture and good government." Behind this scheme for relief of famine was the support of the Government, and even the "robbed and plundered" city of Nankin was putting up 500 dollars a month. Rivers were being improved, and by these and such means could famine be combated—not by means of doles out of charity, which were absolutely useless. (Applause.)—*Sydney Daily Telegraph*, July 15.

IN MEMORIAM.

GOLE.—In loving memory of my dear husband, and our dear father, Edmund Gole, who passed away on July 29, 1913, at Mosman.

"For ever with the Lord."

MAIN.—In fond and loving memory of our dear mother, who fell asleep in Christ at Cathlaw Hill, Drummond, on July 25, 1909.

'Tis sweet to know we'll meet again
Where parting is no more,
And that the one we loved so dear,
Has only gone before.

—Inserted by her loving sons and daughters.

MOFFAT.—On July 13, at "Willowbank," State Rivers Pumping Station, Swan Hill, Vic., Lindsay Alexander, the dearly loved only son of Alexander and Eileen Maude Moffat, passed peacefully away. The finger of God touched him and he slept. Everybody's darling.

TOMKINS.—In loving memory of my dear mother, who entered into rest on July 27, 1904, at Footscray.

Ten years have gone, and still to memory dear
Thy loving name we breathe and shed a tear.

—Inserted by her loving daughter, Ada.

COMING EVENTS.

AUGUST 2, 3 and 5.—Anniversary of Church and School, Cliff-st., South Yarra. Lord's day, 3 p.m., Bro. Wilson, Cheltenham; evening, A. R. Main, M.A. Monday, 3rd, public demonstration, 7.45 p.m. Free. Address by Gifford Gordon. Varied programme. Wednesday, 5th, bioscope concert. Admission, 6d. Scholars free.

JULY 26.—Erskineville. Dr. Macklin will deliver an address on July 26, at 11 a.m. Special service has been arranged. All invited to attend. Bright singing and music.

AUGUST 6.—Church of Christ, Robert-st., Hindmarsh, South Australia. Silver Birthday Celebration, Foreign Missionary Auxiliary, Thursday evening, August 6, 1914, at 7.30. The State day evening, August 6, 1914, at 7.30. The State Committee, kindred societies, members of city and suburban churches, cordially invited. Offering in silver or gold acceptable.—M. Glastonbury, Hon. Sec. and Treas.

Here and There

Are you going to the Federal Conference in Adelaide, to be held Sept. 16 and 17?

H. Urquhart Rodger, intending to leave Queensland, has resigned his work in Albion.

Send names and addresses of isolated members in Victoria to Thos. Hagger, 15 Walsh-st., Coburg.

Thos. Hagger visited Ararat, Vic., last Saturday, and found several brethren who are longing for the privileges of the Lord's house.

The Northcote, Vic., Men's Mutual Society are having special services on August 2, the members conducting the services entirely themselves.

G. E. Moore has accepted a two years' engagement with the church at Brighton, Vic., and will commence his work there next Lord's day.

Notice.—All money received for tickets *re* Dr. Macklin's lecture, and collections at meetings addressed by Dr. Macklin, should be forwarded to W. C. Craigie, 265 Little Collins-st., City.—A. C. Rankine, Secretary.

Sunday services were instituted at Carwarp, on the Mildura railway line, on July 12, at 11 a.m. and 3 p.m., by H. Gray. These will be continued fortnightly by Mildura brethren at the home of Bro. Bert Brown, late of Cosgrove.

W. Rothery writes from Roma, Qld.:—"You will be glad to hear of the good meetings we are having here; largest the church has seen for many a day. Am very happy in the work, and the brethren are all united and working."

Two dates for Melbourne readers of the "Christian" to remember:—July 30, Lygon-st. chapel, public welcome to Dr. and Mrs. Macklin. August 11, in Auditorium, lecture by Dr. Macklin. Subject, "Revolution in China." Tickets, 1/-, and 1/6 reserved.

The Victorian Women's Conference Executive, which meets in the hall, Swanston-st., on Friday, August 7, at 3 p.m., will take the form of a drawing-room meeting to welcome Mrs. Macklin and daughters. All sisters cordially invited. Afternoon tea will be served in the usual way.

Will members of the church living in the Glen Iris, Gardiner, Tooronga (Vic.) district, please communicate with either Reg. Enniss, 45 Dandenong-road, Malvern, or Thos. Hagger, 15 Walsh-st., Coburg? Any knowing of members in the above places will be doing good by sending on such names and addresses.

H. Gray paid a brief visit to the Ouyen district, and is glad to report that Bro. T. Rogers, Galah, Bro. Thos. Stanyer, late of Boort, with their families, Mr. A. Perkins, and possibly some others, will meet for the breaking of bread on Sunday, July 26, at T. Rogers' home, Galah, and then alternate Sundays at T. Stanyer's.

It is desired that all brethren and sisters who intend visiting South Australia for the Federal Conference and who desire accommodation, will promptly notify the transit agent for their State, or communicate full particulars to the Secretary of the Accommodation Committee, John Fischer, 78 O'Connell-st., North Adelaide, S.A.

We regret to hear that Bro. Binney, who has been preaching for some time for the church at Preston, Vic., is rather seriously ill, and is at present with his people in Adelaide. His work was much appreciated by the Preston brethren, and his old comrades at Glen Iris, by whom he was esteemed and loved, will be sorry to hear of his illness.

£200 is required by the Victorian Home Missionary Committee in order to purchase a new mission tent, open up work in a new field, and locate a preacher therein. This the brotherhood is asked to provide by special gifts, as the ordinary receipts each month are not sufficient to meet the ordinary expenditure. Send special "New Field Offerings" to Thos. Hagger, 15 Walsh-st., Coburg.

Brethren everywhere are warned against purchasing religious books from those who hawk them from door to door, and who refrain from telling people with which religious body they are identified. Such books are usually the publications of Millennial Dawnites, Seventh Day Adventists, or some other modern teachers of error, and they seem to be circulated in this sly way in order to get them into the homes of the people who would not otherwise buy them.

Bible School Union, Vic.—The next general meeting will be held in Swanston-st. lecture hall on Monday, July 27, at 8 p.m. Bro. Reg. Enniss, the newly-appointed Bible School organiser, will lay his plans of work before the meeting. The executive committee will meet at 7 p.m. on the same evening. Special business is to be considered. School secretaries are reminded that late entries of competitors for examination may be received until July 29, subject to the stated conditions.

A very successful united rally service was held at Zillmere, Qld., on Saturday evening, July 11, by arrangement of the city and suburban conference, the president, H. C. Stitt, being in the chair. W. H. Nightingale gave a very instructive address on "The Origin of the Restoration Movement." H. Urquhart Rodger took as his theme "Stripped of Power," comparing the Christian trifling with sin with the life of Samson. A. E. Morton's address was based on "Confessing Christ," and concluded with the invitation. During the service W. Trudgian presided at the organ, and the Conference gospel trio, Sisters Doig and Boyle, and Bro. D. Munro, sang several items very feelingly and acceptably. There were 24 visitors from Brisbane and Albion, notwithstanding the long bike ride and poor train service. Refreshments were provided for the visitors by the Zillmere church.

The opening meeting of the Sydney Bible Training Institute was held at the City Temple on Monday, July 6. The gathering was full of interest and enthusiasm. J. Hindle occupied the chair, and spoke encouragingly of the workers and the work to be undertaken. Short talks were given by the Conference President, Bro. Alan Price, and by the teachers, Bren. Walden, Pond, and Harward. Twenty-three young men, representing eleven churches, were enrolled as students. The classes began regular study on Monday, July 20. Many other young men are expected to join the institute, and the teachers desire that they shall start in with the beginning of the work. The young men working in the city are planning to have their tea at the Temple prior to the meeting of the classes on Monday evenings. Dr. E. A. Bardsley is very kindly arranging for the use of a piano, and will give the students singing practice prior to the meeting of the regular classes. With faithful teaching, patient study, constant practical service, and the blessing of God, we hope for much usefulness in this great field.

Berea Church, Criccieth.—Berea church, Criccieth, says the *British Weekly*, in connection with which Mr. David Lloyd George has been associated for many years, where he worships when staying at his Welsh home, and where his uncle, the venerable Mr. Richard Lloyd, has been honorary pastor for the very long period of sixty years, has cleared its chapel debt. The members of the church have just been celebrating in a quiet way, without holding any special services, the extinction of the debt. The thousand pounds required to enable them to do this were contributed by the members themselves, without the aid of a bazaar, and without even appealing to outsiders for subscriptions towards the debt fund. So generous was the response of the members that they have a balance of over £60 in hand after clearing the debt.

Bro. Gale writes from the Riverina district, where he is holding a short mission, on his Home Mission tour of the State: "Splendid interest in mission at Winchendon Vale. The farmers in this isolated but splendid Riverina country, 23 miles from Junee, are attending splendidly, despite very severe weather conditions. It is virgin soil—first mission ever conducted here. Regular service only commenced a few weeks ago. Several have decided for Christ—two are being baptised at Marcar this afternoon. Others will be baptised next

Lord's day. Bro. Woolnough is doing splendid work in these parts. This is Home Mission work that will pay—we ought to spend a lot of money in this district—it will yield a bountiful harvest."

Another Deluge Record.—The well-known Babylonian account of the Deluge, included in what is known as the Gilgamesh epic, says the *London Christian*, has for some time past been regarded as simply a local version of the events described. At length there has been discovered, among documents found in the royal library at Nippur, and now preserved at Philadelphia, another version of the tragic events, apparently the version which was current in Northern Babylon. Written in the Sumerian language, this account comes from days anterior to those of Abraham; moreover, it is in striking agreement with the Biblical record. In brief, this version not only gives the story of Noah, the man who was "righteous in his generation," but it speaks of human sin as the provoking cause of the Deluge, and contains allusions to the Fall, with mention of man's partaking of the forbidden fruit, and yielding to temptation by the serpent—just as we read in Genesis. The discovery to which we now refer was made by Dr. S. Bangdon, of Oxford, and the facts were outlined by Professor Sayce, at the last meeting of the Society of Biblical Archaeology. Full particulars will be forthcoming in due course, and, needless to say, they are awaited with deep interest.

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Daily Readings.

Wise restraint, a kindness. Prov. 13: 10-25; 19: 13-29.

Eli's culpable weakness. 1 Sam. 3: 10-18.

Praying parents. Judg. 13: 8-14; 1 Sam. 2: 1-11.

A Home Prayer Meeting. Acts 12: 11-17.

A Portrait of Three Generations. 2 Tim. 1: 1-5; Acts 16: 1-3.

Well-ordered Christian households. Ephes. 6: 1-9.

Topic—Our Debt to Godly Parents. Prov. 4: 1-13; 6: 20-23.

Do I honor my father and mother?

Am I learning the best lessons of their lives?

Will my life add any lustre to the family name?

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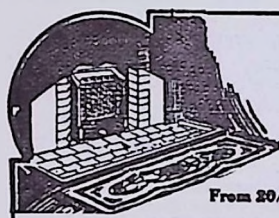
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