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A CRUSADE AGAINST A TRINITY OF EVILS.

On July 3rd the Baptist Union and Churches of Christ in Victoria will hold a combined Public Questions Demonstration. This great meeting will be held in the Auditorium, a building capable of holding about three thousand people. It is confidently expected that quite this number of people will be present to show their interest in the social questions that will be discussed, and that the moral effect of such a gathering will have its due influence upon the community. This combined meeting is one of the outcomes of the conferences which had been previously held in regard to the question of the closer union of the two bodies. The fraternal and kindly discussions revealed the fact that anything like organic union was not a possibility of the present, but remained a hope of the future. But, while organic union was held to be only a possibility of the future, it was felt that in other ways a closer union might be effected in the immediate present.

Co-operation in social questions.

One of the things decided upon was the co-operation of the two bodies in regard to social questions. It was felt that here was a common platform upon which both could stand and bring their united influence to bear against existing evils; and this union of purpose and effort will doubtless prove to be of benefit to both, and may eventually lead the way to a wider co-operation with other religious bodies in a great campaign against the social evils which are so rampant in the present day. We think it will be freely admitted that the Churches of Christ at any rate have not been quite so much to the front in these matters as they might have been. It is true, and we rejoice that it is true, that in regard to one of the great social evils, namely, that of intemperance, they have taken a determined and consistent stand. But in regard to such questions as gambling and social purity, they have not been conspicuously to the front. Their at-

titude to these questions has been correct enough, but it has never amounted to a crusade in regard to them. We are hoping, however, that the present combined effort will be the beginning of a great campaign against this trinity of evils.

Trinity of evils.

This trinity of evils against which the combined demonstration is to be made is nothing new. Gambling, intemperance, and social impurity, are hoary-headed monsters. "The terrible curse of drink, which every year is dragging thousands of our brothers and sisters, not only in the gutter, but down to the hell of a wasted life; the vile monster Manumoa, in his most hideous, ruinous and leath-some form of gambling, which, by inducing men to try to obtain something without adequate return, is eating like a cankerworm into the body politic; and the corrosive vice of impurity, which is robbing the flower of our country's manhood and womanhood of their physical, mental and moral powers, literally destroying them, body and soul"—these constitute the trinity of evils against which we are called upon to do battle. It may be urged, and doubtless will be, that these forms of evil have been discussed and opposed by numberless societies, many of which exist at the present time. Why not leave these questions to be dealt with by them? Obviously the answer is that they are insufficient, and require to have their efforts supplemented by other forces; and the mightiest of these forces, we think, would be the awakened conscience of the Christian churches.

White slave traffic.

We have frequently written denouncing the evils of gambling and intemperance, but about the social purity question we have said but little. We believe, however, that there is a reticence that is not wise. As someone has said: "If our reticence is bought at the expense of another's soul, then the price is too high." There is a time then the price is too high. There is a time to speak. There is such a thing in our

midst as commercialised vice; a nefarious traffic conducted by beings in the shape of men and women who make merchandise out of lust. The foulest creatures on God's earth, these harpies who lure young girls to destruction. The Australian *Christian World*, in its issue of June 20, says: "Some weeks ago a lady who, through her social work in England and on the Continent, had gained an inside knowledge of the white slave traffic, came to Sydney with the warning that many of the agents engaged in it, driven out of England by the drastic laws lately passed there, were coming to make a last stand in Australia. Already we have read in the Sydney papers of the disappearance of girls of fourteen and over. . . . Here are several cases said to have happened in the city of Sydney during the last two weeks. A nurse was called to a case in one of the suburbs. She has not been heard of since. Into one of our shops a nurse came for a girl, saying that her mother had met with an accident. That girl went in a cab with the supposed nurse, and has not been heard of since. A girl had a letter put into her hand by a lady (?), and asked if she would leave it at a certain house, as the sender had to catch the approaching tram. The girl called at her own home first, and told her mother what she had been asked to do. The mother, who had heard that this was a trick employed by the white slave traffic, opened the letter, and found their usual order, 'Detain bearer' inside." If these things are being carried on in our midst, is it not high time that something was done?

Drastic laws.

In two of our States we have been assured by the police that the white slave traffic does not exist in their midst. There is such a thing as being wilfully blind to existing evils, or if not wilfully so, at least culpably blind. The "man in the street," if he cared to do so, could enlighten our guardians of the law. In any case there are grave reasons for believing that commer-

cialised vice is on the increase, and demands urgent and drastic treatment.

Make it a record.

At the meeting to be held in the Auditorium on July 3rd, at least one resolution should be passed, namely, urging the Government to pass immediately laws relating to the white slave traffic, similar to those recently passed in England; and to give due effect to this, let the meeting in the Auditorium on July 3rd be a record one.

Editorial Notes

Methodists and Infant Membership.

Our Methodist friends have again been wrestling with the ever recurring subject of the relationship of their children to the church. At the General Australasian Conference in Brisbane last Friday a warm discussion followed a recommendation from the Committee of Details to the effect that (1) A certificate of baptism be given to the parents of every baptised child; (2) That this should state that the baptised child is received into the visible Church of Christ; (3) A yearly recognition ticket be given to all such children; (4) A roll of such children be kept and revised annually. The President of the Victorian Conference moved the rejection of clauses 3 and 4, but his motion was finally lost. "Some delegates ridiculed the idea of tabulating children" as members, and really it does appear somewhat ridiculous. But "one reverend gentleman remarked that children were either in the church or out of it," and this is certainly logical. And equally reasonable was his contention that "if they were in there was no valid reason why their names should not be inscribed on the roll."

The Question Settled.

We take it that the Methodists have now settled the question, and for the future baptised infants are *bona fide* members of the Methodist Church in Australasia. It was, of course, necessary to pass such a resolution in order to supplement the Scriptural teaching, which is lamentably defective along this line. The apostles entirely overlooked the question, and so neglected to make any provision either for infant baptism or infant church membership. Possibly this was owing to their ignorance of the Methodist Church and its requirements. However, their mistake has now been rectified, at least so far as Australian Methodism is concerned, and in future a yearly recognition ticket of membership will be presented to all children who have been subjected to the ordinance called baptism. We doubt not they will intelligently appreciate at their full value these tickets and all the unknown privileges thereby conferred.

Methodist Questions Unsettled.

But there are still a few questions left unsettled on this matter of baptised infant membership: Why, for instance, should the privileges of church membership (whatever these may be) be restricted to those whose parents have had them christened? What have the other equally innocent and equally unconscious infants done that they should be shut out? There is certainly no moral or spiritual difference between them, and if they are to be deprived of the benefits of membership because of the sin of their parents in neglecting to present them for baptism, it would appear that the innocent are to be punished for the guilty. Then, again, the question arises: How long are they to remain members? Is it a life-long privilege or are their names to be ever erased, and if so, when and why? There was, and probably still is, an impression that members were received into the Methodist Church by conversion, but the Conference has ruled that they enter in infancy by baptism without conversion. They cannot be received by subsequent conversion, unless in the meantime they are expelled. At one time attendance at class meeting was an essential test of membership, but that has been abandoned for several years, and the question arises as to what is the test, or is there any test? This latest resolution magnifies the importance of baptism to such an extent that it becomes the sole condition of membership in the first place, and yet our Methodist brethren sometimes accuse us, who require an antecedent faith and repentance, of making too much of baptism! Another question arises: What are the privileges of infant membership? Do the members, for example, receive the Lord's Supper? and if not, why not? They surely cannot be disqualified on the ground of intellectual unfitness, for they understand the one ordinance as clearly as the other. In the Greek or Russian Church the baptised infants (and they are baptised there, being immersed) receive the Lord's Supper, and in this the Greek Church is at least consistent. Are there any privileges the infant Methodist members have above the poor little unbaptised babes? Are they allowed to vote in church meetings, or take any part in services denied to other infants? What are the benefits of infant membership? Although the Australasian Conference has passed a resolution making infants members, we are afraid that the subject of infant church membership like Barjoko's ghost will still continue to trouble their ecclesiastical gatherings. It may possibly occur some day to their leaders to examine the New Testament on the topic, and when this is faithfully done the matter will be finally settled. Until then, we shall expect to hear of further discussions.

Conversion and Education.

The Australian Baptist reprints a portion of the inaugural address of Principal G. R. Gould, M.A., President of the Baptist Union of Great Britain and Ireland. Dealing with the decrease of church membership,

Mr. Gould made some good points. He thinks "the cause is evidently not to be found in the fact that the terms of membership are made too exacting—it may be that it should be sought in an opposite direction." To lower the Scriptural standard of qualification for membership is in our opinion one of the most fruitful causes of church decline. A genuine faith, a hearty repentance, and a ready submission to the Lord in the ordinance of baptism, were regarded as prerequisites in New Testament times, and where these are not insisted on now we may expect to find a falling away in the membership. One of the "outstanding defects of method" is thus described: "Speaking generally, church membership is treated as an end rather than a beginning," and Dr. Jefferson is quoted as saying, "The problem of developing new converts is even more perplexing than that of retaining the allegiance of the old ones. It is easier to convert men than to educate them. The converts are many, but the developed workers are few. Only a small proportion of those who start the Christian life ever reach spiritual maturity." This is true. It may be that churches of Christ, no less than Baptist Churches, have been more anxious to gain than to educate converts. The greater portion of the New Testament is devoted to the development of the Christian life, while the smaller part is occupied with the evangelistic record. Have we not, in some cases, reversed the apostolic arrangement—to the neglect of the all important work of spiritual culture? And one of the best means of cultivating the spiritual life is by finding room for its exercise in the work of the Lord. It behoves the preachers and elders of the churches to plan out a definite work for each new member, and in laboring for the development of the Lord's work the worker becomes himself developed. A work for every member, and every member at his work, is the ideal to be kept before us, or to put it in Scriptural words: "An effectual working in the measure of every part that the body may make increase."

A Prayer.

Gracious Father, last night we laid ourselves down in peace to sleep, but it was thou who madest us to dwell in safety, and when we awoke this morning we found ourselves still with thee. Thy loving favor was keeping faithful watch and ward while we slumbered. We thank thee for thy kindly care of our lives during the darkness and danger of the night. Confident of thy continued presence and armed with thy unflinching strength, we would go forth to meet the duties and delights of the new day. God with us, we will overcome every temptation, endure every trial, bear every burden, and improve every opportunity of character-building and service-rendering, in the trustful and courageous spirit of Jesus Christ our Lord. Amen.—Ralph E. Connor.



The Money Problem.

By H. G. Harward.

In the church the constant appeals for money are irritating. Under them members grow restless, and preachers are most happy when they have the least to do in discharging this duty. Appeals will not be less frequent until members generally practice regular, systematic, and proportionate giving. The lack of means is the great hindrance in every department of Christian enterprise. The only limitation to aggressive missionary effort is the limitation of depleted treasuries. And the problem is much more *dispossession* than possession. Ample funds are in the hands of Christian people. Comfortable homes, prosperous businesses, growing bank accounts, accumulated property, are some of the things which speak the prosperity of many of the Lord's people. But what a meagre portion of all this is ever consecrated to the service of the Lord. The frequent calls to replenish empty treasuries are necessary because of the irregular, indefinite, spasmodic manner in which most church members give. We are to cultivate the *grace of giving*. Too frequently our offerings are a *disgrace*.

Money talks. Its speech is most eloquent. It can represent us where we are unable to go. When our lips are silent in death, our means may go on bearing testimony for our God. Our interest in the kingdom of God, our concern for the prosperity of the church are best expressed by what we contribute to their advancement. Taxation without representation may not be good policy in government. Representation without taxation is bad business for the church. Membership in the body of Christ should have a cash value. That, to many, is about the sweetest test of discipleship.

What is the best solution of the money problem? What is the best method to employ in giving? Best in the interests of the work, and best in influence upon the life of the giver? Let me suggest the Christian's use of the tithe system as the best answer to these questions. Here are a few reasons for its adoption on the part of the followers of Christ—

It is the Biblical method of giving to the Lord.

This fact is prominent in Old Testament writings. Abraham gave tithes of all to Melchizedek (Gen. 14: 19, 20). Jacob vowed with God: "Of all that thou shalt give me I will surely give the tenth unto thee" (Gen. 28: 22). The law for Israel was: "All the tithe of the land, seed, fruit,

herd, and flock were holy unto Jehovah" (Lev. 27: 30-32). The Levites received tithes from Israel for their support in the service of the sanctuary, but were required to give a tenth of that offering to God (Num. 18: 21, 26). In the reformation under Hezekiah the tithe was renewed (2 Chron. 31: 6). Nehemiah found the house of God forsaken because of the neglect respecting the tithe (Neh. 13: 10-12). The divine question to Israel is familiar to us: "Will a man rob God?" "Ye have robbed me . . . in tithes and offering" (Mal. 3: 8). Jesus approved the tithe system even while condemning those who were prostituting it. "Ye pay tithes of mint, anise, and cummin, and neglect the weightier matters of the law, justice, mercy and faith. These ought ye to have done, and not to have left the other undone" (Matt. 23: 23). Jesus is a priest for ever after the order of Melchizedek. The latter is the type, the former the anti-type. G. L. Wharton calls attention to three points in which there should be agreement. Melchizedek ever liveth. Christ ever liveth. Melchizedek blessed Abraham. Christ blesses his people. Melchizedek tithed Abraham. Christ tithes his followers (Heb. 7: 1-10).

None will question these Scriptural statements. Many will object to the plea for the adoption of this method of giving by Christians. The usual statement is "we are not under law." True, but if with their dinner light, lesser privileges, and fewer blessings, they gave so much, shall we in our more favored position do less? The reverse, surely, should be true of us. The New Testament says little about giving to the Lord's work. Most of its specific statements refer to giving on behalf of the poor saints. We are left, therefore, to follow the general Biblical teaching upon this subject, remembering that, while we have larger liberty in the matter of giving now than did those of Old Testament times, it is not liberty to give less, but more.

The tithe system honors God.

First of all by recognizing him as the giver. It is well for us to keep in mind the source whence all our blessings flow. "The silver is mine, and the gold is mine, saith the Lord." "All the beasts of the field are mine, and the cattle upon a thousand hills." "He is the giver of every good and perfect gift." "What hast thou that thou didst not receive?" is a question we may profitably keep before us at all times. It is God who

giveth us richly all good things to enjoy. The consecration of the tithe is our recognition of the fact that it is God who has given us strength to earn wages, capacity for successful business, wisdom for wise investment, and the joy of gathering in the harvest his sun and rain have made to grow in the fields. Are we not under obligation to definitely acknowledge his bounty and mercy?

Again, the tithe system admits God's definite partnership in our affairs. Most methods of giving fail at this point. In business partnerships each partner receives his share of the profits or income. There is no charity about it. It is his right. The tramp at the door receives our beneficence as an act of charity. He has no right to it. Much of the present-day giving in Christian service has a good deal of the charity spirit in it. Our miserly pittance is doled out as if the Lord were hard up, and we would help him out of a difficulty. But God has a right to a definite portion of all we possess. Some of our country brethren farm on the share system. What a difference it would make in their gifts if in their farming they would "go shares" with the Lord. Our business brethren have their partnerships. How often is the Lord's interest prayerfully and carefully recognised? Our rich brethren die as well as the poor. Their families and friends are the inheritors of the property they relinquish at death. But how rarely is the Lord ever remembered, and his share set aside. Why? Because his partnership was not a real thing in life.

It is impossible to be a true follower of Jesus Christ, devoting our time and ability to providing for our families, increasing our business, buying more property, paying for more land (often in debt to do so) and at the same time forgetting the Lord and cheating him of what belongs to him. The tithe system will prevent this sad condition.

This method further honors God by keeping before the Christian the fact of his stewardship. It is required of a steward that he be honest faithful. Whatever our gifts or possessions we are only put in trust with them for a time. There is the day of reckoning yet before us. In an address on missions, Dr. Duff said: "When I look abroad over this land, I ask myself, is there not plenty of money there? Yes, even to overflowing, but it does not find its way into the treasury of the Lord. Such being the case, we must come to the question of stewardship, and we insist upon it, that every farthing which God gives to an individual, is a farthing for which he must account, as to how and why he spends it, and until that doctrine be enshrined in the heart and conscience, we need never expect to have fulness of means." There can be no dishonest practices, unrighteous investments, or careless squandering when stewardship is faithfully recognised.

This method of giving enriches the giver.

It makes the Lord very rich. There is nothing mystical in the other persons who share our possessions. The landlady, the

business man, the rate collector, are constantly associated with us in the affairs of every day life. They are far from being imaginary beings. Their definite part of our salary or wages or income makes them consciously real to us at all times. We must reckon with them in the allotment of anything we may possess. It will help emphasize the omnipresence of God, just to consecrate a definite portion of our substance to his service. The Lord is ever "over against the treasury," measuring the value of our gifts, and expressing condemnation or approval.

It is closely associated with spiritual blessing. Israel was admonished—"Bring all the tithe into the storehouse...and prove me...if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it" (Mal. 3: 10). "It will be found that in all ages and dispensations, the presentation of gifts or offerings was observed in the light of worship rendered to God, as much as other incumbent spiritual exercises. And when thus viewed, proceeding on right ground, from the right motive, and in the right measure, our gifts will rank as sacrifices acceptable, and well-pleasing to God—a sweet-smelling savor ascending to the heavenly throne—and will bring down on our souls choicest blessings of grace and glory."

Our giving is also related to temporal property. "Honor the Lord with thy substance, and with the firstfruits of all thine increase; so shall thy barns be filled with plenty, and thy presses shall burst out with new wine" (Prov. 3: 9, 10). "The liberal soul shall be made fat, and he that watereth shall be watered also himself" (Prov. 11: 24, 25). "Every man according as he purporeth in his heart, so let him give; not grudgingly, or of necessity; for God loveth a cheerful giver. And God is able to make all grace abound toward you; that ye, having all sufficiency in all things, may abound to every good work" (2 Cor. 9: 7, 8). "We are not to give for what we get. But, in giving, we should remember that the Lord has a good memory, and will not forget us, but will return the increase and interest on our investments."

It will solve the financial problems of the work.

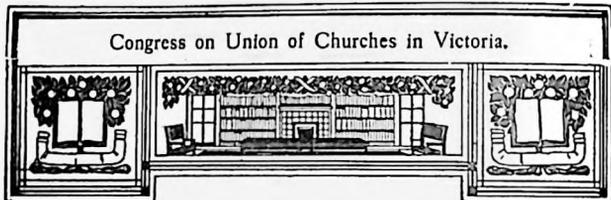
Other methods have failed. Finances are in arrears, church officers are worried, the work is hindered, and not infrequently the church is the laughing stock of the world, because of the threepenny piece contribution to the cause of Christ, and the saving of men. The tithing system means a definite fund which belongs to God. It makes possible regular and proportionate giving. If universally practiced by Christians it would place the finances of the kingdom on a sound basis, assure to the church a regular income unaffected by atmospheric conditions, fill our missionary treasuries, and make possible aggressive activity in every department of Christian enterprise.

How many members want to escape the

unceasing cry of 'Give! Give!' But is not giving the very condition of existence? The clouds give rain. What else are they for? The flowers give their scent, the cows give their milk, and the bees honey. The sun gives light and heat as the very reason of its existence; and the church has been pur-

chased by Christ, and established in the world, for the very purpose of giving—of showing forth God's glory, and imparting to the dead world the blessings it has received. Who ceases to give ceases to live."

"Without a vain, without a grudging heart,
To him who gives us all, I yield a part."



Congress on Union of Churches in Victoria.

Commission on "The Difficulties and Possibilities of Organic Union."

Statement in regard to the Union of Churches, made by the Representatives of the Churches of Christ in their capacity as Members of the Commission of the Church Union.

The desirability of Christian union is affirmed, and, as requested, the following is submitted as an outline of the doctrine and polity which the representatives of the Churches of Christ consider as being essential to Christian union.

It is agreed that the most important statement in regard to union is that recorded in the seventeenth chapter of John, in which we have recorded our Lord's prayer for the unity of his people. It is thought, however, that this great prayer has only received partial consideration, attention being centred on one portion of it to the neglect of the others. It has secretly been sufficiently emphasised that the unity for which Christ prayed was the result of something which preceded it. Briefly stated, the sequence of thought is as follows:—

1st. Sanctification or consecration in the truth.

2nd. As resulting from this, a unity similar to that subsisting between the Father and the Son; and

3rd. As a further result, the conviction produced in the minds of the people of the world that Jesus was the Sent of God. This gives us a trinity of thought which may be expressed in three words,—1st, Truth, 2nd, Unity, 3rd, Belief. From these considerations it seems beyond controversy that agreement in regard to the truth is essential to unity, and therefore it is upon truth that we are to place the emphasis, because the relation between truth and unity is that of cause and effect. Agreement as to truth means unity. It is upon these lines that the present Commission is proceeding, inasmuch as the first step taken is to discover how the respective religious bodies stand in regard to doctrine and polity, and their nearness or otherwise to each other will determine the possibility of union in the future.

In regard to what constitutes truth in this connection there is no ambiguity. The Saviour's prayer gives the definition: "Thy Word is Truth." This "Word" is found in the Bible, and for our present purpose in the New Testament. Our Saviour in his

prayer does not give us the details of that truth which is essential to unity. We get that elsewhere. We turn to his apostles, who were guided into all truth by the Holy Spirit, and from them we learn the elements of truth that are essential to doctrinal unity. These elements, seven in number, are set forth in the fourth chapter of Paul's letter to the Ephesians. They constitute the doctrinal unity of which the Holy Spirit is the author. On this passage the "Westminster New Testament" has the following note: "It is the most remarkable utterance regarding the universal church to be found in the whole of the New Testament." The seven essentials of the unity of which the Holy Spirit is the author are as follows:—

One body, one Spirit, one hope, one Lord, one faith, one baptism, one God and Father of all.

This enumeration limits the number of items on which doctrinal unity is demanded. The position which we take in regard to them is that they cannot be added to or taken from. In regard to the definition of the several items, we hold they are sufficiently explained in the language of the New Testament, and therefore all merely human creeds are rendered superfluous. We believe that in regard to six of these items there is substantial agreement among evangelical churches, and, as coming under that head, the Churches of Christ are practically at one with the rest. In one item alone they differ from some of the churches, in that they hold that the "one baptism" referred to in Ephesians is immersion in water of those capable of exercising faith in the Lord Jesus Christ. They do not recognize anything else as Scriptural baptism. On this subject equally with the others compromise should not be possible. As there must be a basis of unity, it is reasonable to ask that the one provided for the church by the Holy Spirit should be accepted without hesitation. Loyalty to revealed truth demands that we should give it preference before any human conception of what constitutes the essentials of Christian unity.

The basis of unity of which the Holy Spirit is the author has the distinct advantage of limiting the number of things upon which agreement is necessary, and leaves out many things about which a difference of opinion is allowable.

As a step in the direction of union it is urged that the party names which at present distinguish the various Christian communities be abandoned, and one that all can accept and has the merit of being Scriptural, be substituted for them. The existing names are symbols of division, and so long as they are perpetuated, the world will never believe that the churches are united. Party names constitute one of the greatest obstacles to Christian union. If organic unity ever becomes a reality, the united body cannot, will not, be called by a sectarian name. In harmony with this belief in the use of Scriptural names, the Churches of Christ (while of course they agree that those of sufficient ability and character may be set apart for the ministry of the world), do not accept current ecclesiastical titles and the common distinction between "clergy" and "laity."

In regard to church polity, we must in this, as in other things, follow, as nearly as possible, the divine model. Where it is claimed there is liberty, this liberty must not violate any New Testament principle. For example, it must not violate the principle of the common priesthood of all believers. We know of no valid reason why we should not return to the simple apostolic idea of church government, and give up the elaborate machinery of modern ecclesiasticism. "In apostolic times, churches wherever formed," says Lyman Coleman, "became separate and independent bodies, competent to appoint their own officers and to administer their own government without reference or subordination to any control, authority, or foreign power. In each of the churches several persons were appointed, with equal and co-ordinate authority, as overseers of the church." These officers were known by the name of elders or bishops. Besides these there were also deacons, and these constituted the officers of the several churches before the monarchical idea began to develop itself. A return to the more democratic idea of church government would make the road to union very much easier. If, in the attempt to gain organic unity, there should be a centralising of authority, and the establishment of a big ecclesiastical organisation, it would be preferable that the churches remain as they are at present until they saw a better way out of the difficulty.

Light may be thrown on the position of the Churches of Christ by a comparison of it with the well-known declaration of a great church. The Church of England at the Lambeth Conference set forth a basis of union in four propositions, as follows:—

(a) The Holy Scriptures of the Old and New Testaments, as "containing all things necessary to salvation," and as being the rule and ultimate standard of faith.

(b) The Apostles' Creed, as the baptismal

symbol; and the Nicene Creed, as the sufficient statement of the Christian faith.

(c) The two sacraments ordained by Christ himself—baptism and the Supper of the Lord—ministered with the unfailing use of Christ's words of institution, and of the elements ordained by him.

(d) The Historic Episcopate, locally adapted in the methods of its administration to the varying needs of the nations and peoples called of God into the unity of his church.

A. The first of these receives our hearty approval, but with a preference for the word "only" instead of "ultimate."

B. In the second,—for the "Apostles' Creed," we should substitute the confession of faith made by Peter at Cas-area Philippi. It is the only creed that needs no revision. For the "Nicene Creed" we should substitute as a sufficient statement of Christian faith the seven unities of Ephesians fourth.

C. To the third we should add,—And that these ordinances be restored to the place and significance they occupied in the church of apostolic times. The Lord's Supper as the central object in connection with the worship of the church on 'the first day of the week,' and baptism, meaning thereby immersion, to be administered only to those who sincerely profess their faith in Christ."

D. In regard to the fourth, we should

delete any reference to the "Historic Episcopate" and substitute for it the New Testament idea of elders and deacons.

A. R. Main, M.A.
F. G. Dunn.
A. C. Rankine.
R. Enniss.
R. C. Edwards.

We never know through what divine mysteries of compensation the great Father of the universe may be carrying out his sublime plan; but the words, "God is love," ought to contain to every doubting soul the solution of all things.—*Miss Mulock.*

The tongue which speaketh no evil is as lovely as the hand which giveth alms. Conscience is the voice of the soul; the passions are the voice of the body. "He who would eat the kernel must crack the nut; he who would have the gain must take the pain."

Do right, and God's recompense to you will be the power of doing more right. Give, and God's reward to you will be the spirit of giving more. Love, and God will pay you with the capacity of more love, for love is heaven and the spirit of God within you.—*Robertson.*



Where the Law was given by God to Moses.

Mount Sinai: in the distance to the right is the Plain of Assemblage, to the left is the famous old Monastery.

Glimpses of Church Life.

A CONTRAST.

By M. Mitchell.

"Never at even, pillowed on a pleasure,
Sleep with the wings of aspiration furled."

—F. W. H. Myers.

No. 1.

"It is time you were getting ready for church, Charlie," said his mother.

Charlie yawned. He had been very late at an evening party the night before. (It is always a bad beginning for Sunday to use up our energies in the world on Saturday night.)

"I suppose I must go," said he in the resigned tone of a martyr at the call of duty.

His mother sighed. If only Charlie would take more interest in the church.

Charlie's interest, however, in his toilet was very real during the next few minutes; in fact, so careful was his attention to details that his mother had to start without him, and he slipped late and breathless into a back seat. This hurry made him feel rather cross and out of tune, consequently he did not join in the singing, although he had a fine voice which would have been a help in the service of praise.

It so happened that the boy next to him was afflicted with the disease of perpetual motion (a common complaint to back seat sitters). He whispered to Charlie, and distracted the already wandering attention of that young man, so that when the service was over Charlie knew very little of what had taken place.

The benediction was no sooner pronounced than he slipped out of the building like a streak of lightning, although there was sitting in front of him a new boy from the country lonely and homesick to whom a hearty welcome would have done a world of good. Why should he think of other fellows?

Charlie went home, ate a heavy dinner, and told his mother he was too tired to go to Bible Class. After a walk of several miles, he attended the gospel meeting, and went to sleep during the service, thus setting a bad example to a young man next him, who was on the verge of decision.

No. 2.

On the other hand, let us take a look at David Blair. Although working hard all the week as the only support of his widowed mother, Saturday night found David busy on the preparation of his Sunday School and Junior studies. David was superintendent of the Junior C.E. on Sunday mornings, and a Sunday School teacher.

While Charlie was thinking of getting up, David was at the church opening the Junior meeting at 10 o'clock. His heart was filled with the love of Christ, for his study and prayer over the topic had brought him into the atmosphere of divine things, and he longed to be useful in the service of Christ.

The children responded to his spirit, and he taught them the knowledge and love of Jesus out of his own heart. As a result,

several of the older ones were so influenced that they publicly confessed Christ at the evening gospel meeting; some outside children were introduced to the warm life of the society, and a way thus opened into homes where the gospel had been neglected.

The evangelist came in during the meeting, and looking into the pure earnest faces of the Juniors, felt thankful for the noble influence of David Blair in the church. (And this all the while that Charlie was arranging his necktie, and dawdling to church.)

David brought the children into the church service, and sat in the midst of them. After giving out in the Junior meeting, he was ready to take in food for his own soul in the church. The joy of Christ became his strength; he felt it a gladness to take his class in Sunday School, even although some of the boys tried his patience, and at the close of the school he was busy looking up absentee Juniors, giving words of cheer, encouragement, and sympathy to all.

In the gospel meeting at night David experienced that deep sweet unspeakable joy of seeing some of his Juniors confess their faith in Christ. The world has no gladness to offer in comparison to the joy of winning souls to Christ.

But during the meeting David saw Charlie asleep in a corner. A pang smote his heart. Charlie knew nothing of this joy; church service was only a dead form to him, without life. How could he help Charlie? He would ask him to sing in the Junior meeting next Sunday.

But will Charlie wake up in time?

Sisters' Department.

VICTORIA.

Secretary, Miss Romelch, 59 St. Vincent-st., Albert Park.

"Trust in the Lord."

The Executive met on June 6, President Mrs. Chown presiding. Devotional led by Mrs. Emms, who took for her Bible lesson John 2, and speaking from the 9th verse. "Whatever he saith unto you, do it." Apologies were received from Sisters Ludbrook, A. Lyall, Clark and Trimmick. We were pleased to welcome Mrs. Procter, from England. Mrs. Hayward gave an interesting reading on "Women and Christianity."

On Thursday, May 8, the Home Mission Committee held a meeting at Brighton. Interesting and practical talks were given by Mrs. Chown and Miss Hill. Six dozen nice boxes have been sent to Footscray—L. Putman, Supt.

The Temperance Committee conducted a meeting at North Melbourne on May 8. Mrs. Roy Jenkins, and spoke on the drink question. Mrs. Jenkins gave a Bible reading (Ps. 25), and papers were given by Mrs. Walker and Mrs. Dawson—N. Ray, Supt.

The Foreign Mission Committee is at present actively engaged in preparations for the usual July 2000 circulars have been sent out in 2000 envelopes, besides thousands of tracts and other literature. What the Committee are doing for the great world-wide work, a worthy one for the valuable work which the sisters are performing in their regular weekly contributions, which missions are highly appreciated by the Committee. The various fields are busy at their work on the various fields, and many interesting letters come to

hand from time to time. It will probably interest the sisters very much to read the following extracts from a letter from the last letter which has come to hand from H. Watson. He says: "You will be pleased to know that we have received an opening in one of the villages for a native preacher to be sent among the people to live for and testify of Christ to them. I have engaged a good man to go there on June 1, at £1 per month, and find himself doing everything; he can do this by living in the village, which is cheaper. We have to provide a house for him. The rental for this will be a mere trifle, as there are many places vacant now, and it seems a good opportunity to get into the place. During our absence for our annual change the Bible woman and bookseller and school master held the fort very well. They continued the daily Bible study meetings, also singing and communion each Lord's day, and teaching with preaching in villages, 21 addresses. Our school still keeps about the same. The scholars are pushing on with their studies. They are a fine lot of lads." Asking for the earnest prayers of all the sisters and looking for their hearty cooperation on July 6.—Mrs. R. Lyall, Supt.

The General Committee held their usual monthly meeting on May 22, a number of reports were cut out and finished. Parcels were received from Doncaster Benevolent Class, and Dandenong Dorcas Class, also from a friend. Please accept our best thanks. Parcels were sent to Eye and Ear and Austin Hospitals; a case of fruit to the Ragged Boys' Home. Owing to the number of boxes reaching the depot, a special meeting was called for June 4, when several reports were made and distributed, with groceries, etc. Miss Hill was appointed secretary, and Mrs. Craigie treasurer.—L. R. Martin, Supt.

The Northcote and Preston sisters visited the Benevolent Asylum on May 28. They brought with them cakes, sweets and perfumery, which were distributed amongst the inmates. The wards were visited, and an invitation given to those who could come to the meeting, which T. B. Fisher presided over. Bro. Binney gave a fine address from John 14, and also sang a solo. Miss Linz Judd and Miss Shepherd also sang solos. The meeting was much enjoyed by the inmates.—Mrs. Chapman, Supt.

Hospital Visitation.—Miss Jerrold reports 2 visits to Children's Hospital; 39 books and a large number of pretty cards distributed. Mrs. Tully, 4 visits to Eye and Ear, and 1 to Children's Hospital; 40 books, papers, flowers, pills, apples distributed, 2 pairs boots given to Footscray; Mrs. Myers, 4 visits to Eye and Ear Hospital; 52 books and papers distributed, fruit, cakes and bottles given to the patients; also 2 parcels of clothing. Mrs. Cameron, Alfred Hospital, 2 visits; 43 books given. Old Men's Home, St. Kilda, 1 visit; 20 books and magazines given away. Mrs. Pechey, Homeopathic, 1 visit; Alfred Hospital, 3 visits; books, magazines, and cards sent. A red jacket given to a patient in the Alfred Hospital, from General Doreas. Meats at Thurgood, Melbourne, and Private Hospitals, 1 visit each. Melbourne Hospital, 3 visits; 112 books and magazines, also fruit and home comforts given. Mrs. Morris has visited Queen Victoria, Melbourne, Austin, and Children's Hospital. Recycled books distributed, also home comforts for a from General Doreas a parcel of clothing for a hospital in Austin Hospital. Members of following churches: C. Thurgood, Collingwood; St. Doncaster, South Melbourne; Newark; St. Kilda, Lygon-st., North Melbourne, and St. Leonards. Our thanks to Sisters Zelp, L. Parr, J. Chown, S. Wong, Petry, Gordon, for their gifts, also to General Doreas for his parcel, and 2 parcels of clothing for needy ones in our hospitals.—R. C. Thurgood, Supt.

Kindergarten.—The interest in Kindergarten work is growing. Daily applications for information and assistance are coming in from all directions, including one far-away sister school, and we are being responded to as far as possible. A hope soon to have a Kindergarten in every one of our Bible Schools. Mrs. Bennett has made a special point and under the directorship of Sister Leonard and her helpers, bids fair to soon be up and to date. Windsor, Lygon-st., and Footscray are doing well. The teachers at Box Hill are

adhering this method. Castlemaine is taking a step forward. The Prahran brethren intend enlarging the rooms for the kinders. Perhaps others will follow their example. The one great requisite is plenty of room.—C. Jerrens, Supt.
 Mrs. Manifold was appointed to act on the P.M. Committee, Mrs. Ludbrook having resigned, as she left Melbourne on June 20 for a trip to England. We wish our sister God-speed, and hope she will return fully rested to health.
 The next meeting of the Executive will be held on July 4, at 2.30 prompt. "Prayer and Praise" Mr. Beiler will conduct devotional, and Mr. F. M. Ludbrook will deliver an address on Foreign Missions. All sisters cordially invited.

WEST AUSTRALIA.

Quarterly Report.

Secretary, B. Klose, 8 Union-st., Subiaco.

Motto: "Pray, Work, Give."

The Executive met in the Lake-st. chapel on June 3. The President, Mrs. Blakemore, led the devotional. After the well-known hymn, "What a Friend we have in Jesus," a very enjoyable season of prayer by several sisters followed. Mrs. Which read the minutes, and 22 sisters responded to the roll call. Collection, 5/10.

Home Mission Report, Mrs. H. J. Banks.—A new system has been inaugurated of sending out written circulars to every sister to explain the collecting of one penny per week, whereby all the sisters could share in the joy of giving, and the result is encouraging. £11/12/5 has been collected.

Foreign Missions.—Mrs. Manning reports having collected 45/8/10 from nine boxes.

Prayer Report, Mrs. Robinson, cont.—Prayer meetings are being held in aged sisters' homes. The committee has organised meetings in Claremont. A fine and inspiring prayer meeting was held in Claremont on June 19.

Dorcas Report, Mrs. Preston.—Our first quarterly report of the General Dorcas Classes has been received. Each is doing good work. Lake-st. church have a very fine Dorcas of 25 members, average attendance 17, meeting every Thursday. Sewing machines are kept busy. Many robes have been made. The first of the quarterly Conference year was held in Lake-st. chapel on May 21. A splendid day of work was done in a happy spirit. Over 50 garments were made. These, with other 50 left-off garments, were sent to the Aborigines' Orphanage and the Children's Protection Society, Perth. During the afternoon four of the missionaries from the homes mentioned spoke on their work and some of their difficulties in the homes for these children. West Guildford have organised a Dorcas Class in connection with the Mission Band. Amount collected for the rally, £2/12/6 in money. This was spent in material and hire of sewing machines. Materials were also given. The first of nothing.

The committee are very grateful for all these, and also for the spirit in which it was given. We desire to thank all who helped with the rally, also the officers of Lake-st. church for the use of the church.

Hospital Committee, Mrs. Morris.—Seven visits to Consumptive Hospital, 2 visits to Home of Peace with Mrs. Priestly, 2 visits to Old Men's Home; 49 magazines and *Christian Herald* distributed, also sweets and flowers. Mrs. C. Eaton, Children's Hospital, 6 visits; 310 cards and 16 books distributed. Mrs. Davey and Mrs. E. T. Branks, Fremantle Hospital, 11 visits; 96 papers and books, 84 treats, 75 tickets and cards, 4 New Testaments, to a young man. Sister Davey sings and prays with a blind old lady 29 years old, and enjoys it. 1 visit to Old Women's Home, 1 visit to the Old Men's Home. Mrs. Riches, 6 visits to Public Hospital; 12 magazines, 12 treats, also flowers.

Treasurer's Report.—Sister Wilson reported a surplus of £11/17/8/5, £10 of which was donated to Home Missions.

Mission Band, J. W. B. Robinson.—Letters from West Guildford, Kalbarrie and Fremantle were read. Very encouraging reports from several mission bands, which showed that the hands were very active.

Isolated Correspondence, Mrs. Payne.—Letters

have been sent to isolated sisters. Bro. Scambler and Sister Payne have arranged to take certain names each, so as to make it easier for each to know who has been written to.

Temperance, Mrs. Cecil.—Held two committee meetings with good attendance, and plans have been discussed for future work. Mrs. Which is treasurer of committee. During the quarter the committee decided to adopt the resolution sent out to them by the Sisters' Conference, and are now co-operating with the men's committee in aggressive work, and representatives from our committee have been invited to attend their monthly committee meetings. Two very successful rallies have been held. A programme was arranged for West Guildford meeting on June 19.

It was decided that a paper by Mrs. Scambler be given next Executive, July 4. All sisters cordially invited.

Laying of the Foundation Stone at Christchurch, N.Z.

King's Birthday, 1913, will be remembered for a long time by brethren here, who gathered in large numbers that afternoon to witness the laying of the foundation stone of the new chapel, which is to be built to the glory of God in Christchurch. Work on the walls had already been done, but this was to be the day for the deed which was to mark the beginning of a new era in the church in this city. At 3 p.m. there mounted the temporary platform, overhanging with the Union Jack, and the New Zealand Ensign, Bro. Gebbie, Langford and Rhind, C. F. McDonald, of Dunedin, L. Dorreen, of U.S.A., and Noble, of Kaitiaki. After "All hail the power," and a prayer, Bro. Gebbie addressed the assembly, emphasising the great nature of our special plea to the world. He was followed by Bro. Langford, who congratulated the brethren on the beginning of the great work which they had taken in hand so well. Bro. Rhind, the one who is clerk of works, sounded a note of joy and triumph and inspiration. He then, on behalf of their committee, presented a letter it was to Bro. McDonald, as a small recognition of his interest and kindly help in this work. Bro. McDonald, after a suitable response, proceeded to use his tool in the laying of the stone, and after a few minutes' work, which was watched in delighted suspense by the audience, was able to declare the foundation stone of our chapel well and truly laid. A thank-offering was taken up on the spot, which was found afterwards to amount to £45. After singing "O God our Help," the meeting adjourned to take a social cup of tea in the chapel. Here, after a brief round, Bro. Noble spoke of his being impressed with the feelings of prophecy which had been in his heart here. Bro. Dorreen then spoke, congratulating the brethren on their start, and on the offering, and made an appeal for further gifts. A collection which was made brought the previous offering up to £50. The meeting was then closed with the singing of the Hundredth Psalm. —P. S. Nelson.

N.S.W. Home Missions.

By H. G. Payne.

The Churches.—The work for the month has been badly affected by wet and stormy weather. The churches generally report a healthy tone, especially those which have had the assistance of Bro. Harward's "Revival Services". The additions reported are Lilyville, 2 by faith and baptism; Wagga, 2 by faith and baptism.

Evangelists.—Some changes in the preaching staff are being made. Bro. Mason goes from June Maree to the Richmond area, and the same time will be able to announce the name of his successor in the immediate future. A young man for the Richmond/Tweed is being secured. Bro. G. H. Brown's resignation from Belmont takes effect at the end of July. Bro. F. Collins also finishes at Auburn at the same time; he will take up the work at Paddington.

NEW ZEALAND CHURCH EXTENSION BOARD

Annual Collection July 6th

next.

New Zealand Members are reminded of the Annual Offering to the Funds of the Board, to be taken up on the above date. Obtain a special envelope from your Church Secretary, and contribute liberally. One church is being helped as the result of last year's collection, and others want help.

Isolated Members may forward contributions direct to the Secretary of the Board,

BOX 500, G.P.O.

WELLINGTON.

Missions.—Erskineville is preparing for a big effort in the mission to be conducted by Bro. Harward at the opening of their new chapel. The mission begins on July 13. We bespeak for them the hearty assistance of the members in and around Sydney.

State Evangelist.—Bro. Harward's "Six Day Revival Services" are proving of inestimable value to the spiritual life of the churches. The consolidating work that he is aiming at doing is much needed, and the result of his work will be greater efficiency in the churches, and more successful work in the future in each centre.

Finance.—Receipts for the month were: £73 2/7; expenditure, £85/10/0; debit on the month's work, £16/15/11. The Quarterly Statement shows: Balance forward, £5/11/3; receipts, £219/17/11; total receipts, £227/13/11; expenditure, £452/11/11; debit balance, £224/18/8.

"Every one whose heart stirred him up, and every one whom his spirit made willing, brought the Lord's offering. . . . And they spake unto Moses, saying: The people bring much more than enough. . . . So the people were restrained from bringing. For the stuff they had was sufficient for all the work to make it and too much" (Gen. 35: 21; 36: 5, 7).

The Home Mission Committee would like to feel the embarrassment of having too much. At present they have too little. The need is great; the opportunities unrivalled. Will you help?

Only melted gold is mixed; only moistened clay is moulded; only softened hearts can take and keep the impress of heaven. If that is thy condition, wait beneath the pressure of the Holy Spirit. He shall leave the image of Jesus upon thee.—B. Meyer.

The peace of him that has lived near to God is like the quiet, steady lustre of the Bethlehem lamp, starting no one, ever to be found when wanted, casting the same mild ray through the long night across the maddest billows that curl their crests around the rock on which it stands.—E. W. Robertson.

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FOREIGN MISSIONS

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NOTES FROM NEAR AND FAR.

Only a few more days, and then July 6. We are going to have the biggest F.M. offering we have ever had at Northcote—R. Conning, Secretary.

We hope to have a worthy offering—A. Hutson, North Melbourne, Vic.

Sisters Sherriff, Bethune, Goodwin and Donely, of Kaniva church, Vic., have sent along a most valuable bale of new and second-hand goods for Pentecost. Thank you, dear friends.

We are praying God's blessing will follow our donation.—A. Johnstone, on behalf of Class, Camperdown, Vic.

In the Bombay Presidency alone there are 10,301 lepers, 39,038 blind people, 16,628 deaf mutes, and 7,874 insane. Does not their sad condition touch our hearts?

We are the children of the converts of foreign missionaries, and fairness means that I must do to others as men once did for me.

The Secretary of the Federal F.M. Executive Committee desires to thank the churches for the enthusiastic reception he has received at all the churches visited with the lantern lecture on India. May the result be an increased offering on the first Lord's day in July.

I have been out in camp during April for about a fortnight. Visited 18 villages and preached to about 200 people; preached 30 times in these villages and 8 times in the bazaar; sold nearly 98 books. Visited one Mills (heathen fair) in the Malabar State; preached to many who had never heard the gospel.—M. J. Shah, Harda, India.

God bless you with the F.M. offering on July 6.

—Stuart Stevens, Lismanore, N.S.W.

I hope we have a good collection on July 6. I feel that Tasmania should be able to keep at least one white missionary in the field.—A. E. Gourlay, Sec. Te. F.M. Committee.

The S.A. Secretary, I. A. Paternoster, is visiting the country churches in the interests of the July offering.

"Over land and sea, wherever man may dwell,
Make the glorious tidings known:
Of the crimson banner now the story tell,
While the Lord shall claim his own!"

We trust everything is going well for the great F.M. offering.—R. Conning, Sec., Northcote, Vic.

Have you been glad when someone gave an excuse why you might not go as a missionary?

The Chinese church in Queensland-st., Carlton, will, according to secretary D. C. Gray, not be found wanting with their offering on July 6.

In the Bombay Presidency, in which Baramati and Diksal are situated, there are, according to the last census returns, 7584 children married under 1 year of age, 957 from 1 to 2 years, 22,618 from 2 to 3 years, 26,990 from 3 to 4 years, 31,964 from 4 to 5 years, or a total of 102,123 under 5 years of age.

"There is a splendid interest in Foreign Mission work at Blend It. Last Lord's day T. E. Batty read a very impressive sermon, picturing the world's great need, and after the service several remarked how appropriate it was just before our annual offering."

We sometimes speak of the child widows of India, and scarcely recognise what it means. The following figures will prove facts that startle the reader.—In the Bombay Presidency, there are 251 children under 12 months old who are widowed, 209 from 1 to 2 years, 603 from 2 to 3 years, 750 from 3 to 4 years, 1241 from 4 to 5 years, or a total of 3144 under 5 years of age.

The Children's Day Exercises for this year for all the schools in Australia will be entitled, "Cry of the Nations." They are a splendid set, and were originally used by the F.C.M.S. in their great Children's Day in the States. The exercises deal with the life of the late G. L. Wharton, and should receive a good reception wherever used. Full particulars will later on be sent to all the schools.

We are working up interest in the F.M. offering, speaking of it every Lord's day.—W.C. Boller, Williamstown, Vic.

A good package containing some useful goods, as old razors, pocket knives, clothes, etc., has come from Sister Thompson, South Lillimur. These have gone forward to the Island. The Committee give thanks for the same.

West Australian churches are asked to note that their aim has been sent out as £500 by the State Committee, and the apportionment has been based on that sum. On the Federal envelopes and elsewhere the aim is stated as £250. We re-

gret the different figures being stated, the difference being accounted for by the aim being used by the Federal Committee during the W.A. Secretary's absence from the West. The State will please accept the £500 aim as the desire of the W.A. Committee, but no one will be better pleased than the said Committee if the £250 is surpassed and the £500 reached. It is left to the W.A. brethren to do the best they can for a large and liberal offering on July 6.

If you cannot be at the meeting of the Lord's people on July 6, you can still have fellowship in the great offering by sending your contribution to your local church secretary or treasurer. "It is more blessed to give than to receive," saith Jesus.

One day last week we were at the breaking up of the girls' school for their mid-summer holidays. There is one girl in the fifth class almost 12 years of age, and she is unmarried. After the games were over in the school yard we came outside, and this girl gave a very interesting account of the life of Christ from the four Gospels. She also pointed out on the map the different places she had mentioned. A number of other girls took part in three languages. You could nearly always tell what language they spoke by their dress. Dolls had been provided for 136 girls, and only a few were absent; they looked happy as they received their dolls, and we were glad to give them the pleasure of receiving them. Some of them were bought with the money sent for Christmas. I am sure you would have felt repaid if you could have seen how pleased the girls were.—Yours in the Master's work, Mary Thompson, Harda, India.

A short while ago we appealed for lantern slides for Pentecost, and several good brethren responded. M. J. Shah, of India, also asks for more. In a recent letter from Mrs. Filmer he indicates what kind he needs, in case any more are sent. He writes as follows:—"I think that my best plan will be to tell you what we have and then leave it open for you to send any Scriptural subjects you can get. We would like them colored, if possible, and preferably on the New Testament topics. We have a complete set of lithographed slides (24) on the life of Christ. Then we have a miscellaneous collection, several on "The Prodigal," a few on "Joseph," some on "Daniel," "Children of Israel in the Wilderness," and three on the life of Paul. If you can send us a set on the life of Paul, the Prodigal Son, life of Peter, or any such topics, we would be glad. I guess the chapel built in a day would be an education to these folk."



July 6th,  1913

The Federal Foreign Missionary Committee of Churches of Christ in Australia.

AIMS FOR 1913-14:

New South Wales	£1150	Victoria	£1250
South Australia	£1350	Queensland	£250
West Australia	£200	Tasmania	£70
GRAND TOTAL		£4320	

Annual FOREIGN MISSION Offering
Sunday, July 6th, 1913.

Fac-simile of the Offering Envelope issued by the Federal F.M. Executive for July 6.



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

Tasmania.

LAUNCESTON.—Since last report all meetings are keeping up splendidly, in spite of the severe cold weather. Last Lord's day, one received into church fellowship, and five the previous week. Cr added meetings at nights, with one conference, making eleven since Bro. Sain's arrival here. Our Bible School is growing rapidly. Century Bible Class now has an enrolment of 103; splendid interest. The church has decided to enlarge the building at once, as the seating capacity at present is altogether inadequate for our magnificent congregation. Our building fund is growing. Gratefully received, 42/12/- from the Herwick, Vic. church; also 10/- from Kingston, Tasmania, church. Trust many more will assist us.—N. J. Warren, June 19.

Queensland.

ALBION.—On account of a great amount of sickness amongst our members and families, the meetings last Lord's day were not so well attended. Bro. Forbes, in dealing with his course of subjects, "Why I believe the Bible to be the Word of God," using "Prophecy" as his basis, was very instructive and conclusive in his remarks. These addresses must strengthen the faith of all who listen to them. We are all praying for the success of the Griffith mission.—F.A.H.

BRISBANE.—The Bible School anniversary went off successfully. The children did their parts well under the tuition of Mrs. Nightingale. Bro. Gair, cant., and a band of devoted teachers, are doing a noble work. Eight precious souls decided for Christ on the Lord's day. The annual picnic was held at Ingham locality. It was a most enjoyable outing. We concluded the tent mission at Ipswich-road Junction, in order to prepare for the big central effort under Bro. Griffith. It was a time of seed sowing largely, but we hope to gather the harvest before long. W. Swan kindly conducted the city services while W. H. Nightingale led the tent mission forces. One lady was immersed as a direct result of the effort. Our Bible School is growing nicely at the Junction, and we have commenced weekly gospel services there also. Bro. Burrows, Hundy, Cole and others assisting. We are grateful to the southern brethren who have made the tent notices so short, but the preparations are well in hand. Working here are busy every night. Bro. Forbes is leading a fine choir of sixty voices. The big tent to seat one thousand people will be erected in the centre of the city with cupola, electric light, etc., installed. Visitors will be heartily welcomed. Bro. Gray for the salvation of many souls.

West Australia.

KALGOORLIE.—Good meetings on Sunday, June 8, when Bro. Bass commenced his work in this district. We are thankful to the local brethren who have labored so faithfully in the interests of the church while we have been without an evangelist, and we trust to reap some fruits from their work under the preaching of Bro. Bass. While alighting from a train on her way to the teacher preparation class, Sister Mrs. Miller had the misfortune to fall and fracture her arm. On the same evening the secretary of the Bible School fell off his bike and fractured his shoulder. We pray for the speedy recovery of both.—G.T.R. June 9.

PERTH.—The anniversary celebrations of the Bible School were continued on June 11. A large number of the parents and friends of the children came to hear an excellent programme of music and other items. The secretary's report was most encouraging. There are now 253 scholars in the school, 30 of whom had joined the church in the course of the year. The average attendance had been 224 as against 203 for the previous year. The teaching staff numbered 37, and the officers were 8 in number. In the primary department the work had been so successful that increased accommodation had now become an urgent necessity. We enter another year of service with prospects of the brightest character.—W.A., June 16.

New Zealand.

CHRISTCHURCH.—Fair meetings last Sunday. Exhortation in the morning by Bro. Nelson on "The Continuity of Life." Good Bible Class meeting. At Endavour, the Canterbury C.E.I. Missionary Committee gave us some outlines of missionary work in the Pacific islands. Bro. Gebbie preached at night on "The Way of Salvation." Tuesday night the C.W.M.B. considered the "Use of Influence." An excellent talk at the prayer meeting on Wednesday night by Bro. Grantam on "Faith and Works," the fruits of the homiletics class, which is growing in interest. Thursday night the Band of Hope held a very successful meeting. The members are making efforts to win the shield of the Canterbury Union in the coming contests. Physical Culture section of the Bible Class are also doing well and enthusiastically.—P.S.N., June 12.

WELLINGTON (Vivian St.).—Eight additions for the last two weeks—three by faith and baptism, three baptised believers, one by letter, and one on statement. The meetings are keeping up, and Bro. Johnston's presentation of the gospel is bearing fruit. The mission continues to do a necessary work in the slum. The conversions might seem remarkable to the world, but to those Christians who have absolute faith in God they are simply answers to prayer.—R.H., June 13.

WANGANUI.—We regret to have to record the death of Mr. Spencer Abbott, brother of our Bro. Sydney Abbott. Though the sad occurrence happened a month ago, the body was just recovered this week. We pray that God will comfort those who are bereaved. The mid-week meeting on Wednesday night has been altered to take the form of a gospel service by way of a change. The services are conducted by different brethren each week, and so far have been very successful. Quite an enjoyable evening was spent in connection with the Literary Society last Monday night. The subject dealt with was "The Golden Rule of Labor." The speaker for the evening was Mr. W. A. Vitch, M.P. for Wanganui. The meeting was very successful, and there being quite a large number present who had not previously been in the church building. A number of questions were asked and answered at the close of the service. The member was accorded a hearty vote of thanks for his attendance and able address. Bro. Griffith acted as chairman, and the plea party rendered a selection during the evening.—H.S., June 8.

INVERCARGILL.—The church held its annual business meeting on Monday, June 9. Good attendance of members, and the following were the officers: J. Deacon, J. McKie, J. Bewley, H. Stokes, W. Everett, I. Michel, T. Pryde, John Todd, Thomas Todd, and Percy Penn (the three last-

mentioned brethren representing the brethren meeting at Avenal). T. Pryde was appointed secretary, and Cecil Browett treasurer, replacing Bro. Ludbrook and Sim, the latter having acted as treasurer for a great number of years. He, along with Bro. Ludbrook, was accorded by resolution the unanimous thanks of the brethren for his services. To put our finances on a sound basis it was decided to adopt an "improved envelope system" of collecting, whereby all special collections throughout the year would be discontinued, and the weekly collections be apportioned to Home and Foreign Missions, and local church work in certain definite proportions. Bro. Healy was appointed financial secretary to superintend work, and the brethren have great hope of its ultimate success. Among the different reports submitted to the meeting was a most hopeful and encouraging one from the Junior C.E. Society, which showed by the amounts the young people had raised during the year for different branches of church work that the church members could well take a lesson in the grace of giving from these earnest and enthusiastic young people.—P. June 15.

South Australia.

MOONTA.—On Lord's day, June 15, we had Bro. Neill, from Kadina, with us in the morning. About 12 to the breaking of bread. At the evening gospel service Bro. Warren, from Kadina, addressed the church. The hall was full.—C. W. MacGregor.

PROSPECT.—Last week I visited some of the churches of the North, being at Mallala, Long Plains and Balaklava, Kadina, Wallaroo, Moonta and Owen. At Balaklava, after the F.M. meeting, I met the members of the K.S.P. This organisation is very strong in the church here, and is a great help to Bro. Ewers. A great many have come in touch with the church through the K.S.P. Sunday morning we were at Wallaroo, and were delighted with the prospects there. A fine congregation met us in the hall, where services are held until the chapel is erected. We were glad to see the stone on the ground for the chapel. The meeting at Kadina at night was well attended. I was most impressed by the prayer meeting held before the service. Every member seemed to have some definite thing to pray for. I prayed for Bro. Tuck, at Broken Hill, another for Bro. Warren who had gone to Moonta; one for Bro. Wiltshire at Wallaroo, another for the tent mission at Semaphore with Bro. Griffith; one for the meeting that night. Best of all, one said to God to bless the man he was going to send to them. They did not know who it would be, but they asked God to send the right man. This was what I believed must be effectual praying for every night for a long while there have been no additions to the church in Kadina. If these benedictions to the church in Kadina. If they benediction give as they pray, there should be no lack of funds for the extension of the Master's kingdom.—L. A. Paterson.

SEMAPHORE.—Mission closed to-day. A splendid meeting to-night. Bro. Griffith presiding on "Constraining Love," 100 confessionals at work. Total for mission, 54. Our regret is that work had to end, as the mission is just worked up to stage when the greatest possible good could be accomplished. Three received into fellowship to-day. Thank-offering, £12—W. J. Taylor.

NORTH CROYDON.—Good Testings June 15. In the morning T. Flint presided; H. J. Horsell exhorted. Bible School attendance was good, 148 scholars present. At the gospel service H. J. Horsell preached on "One Spirit." June 22. Recreational Plant presided; H. J. Horsell exhorted. Received to fellowship by letter, Sister Mrs. Pickering and Sister Mrs. Richardson, from the church at Hindmarsh. Bible School, 120 scholars; 1 new scholar. At the gospel service H. J. Horsell spoke on "One Spirit." Splendid attendance.

J. S. H. Ferris, June 22.
PROSPECT.—On Monday evening last the Band of Hope was successfully presided over by Bro. Baker, a most inspiring meeting resulting. Bro. Paterson conducted a lantern lecture on Wednesday night, dealing with Foreign Missions.

work. On Thursday evening, K.S.P. meeting; a free debate on "Do Australians Indulge in too much Sport?" Bro. Paternoster's decision was in favor of the negative. Saturday afternoon the Bible School's kindergarten journeyed to the Botanical Gardens, under the supervision of Sister Thomas, as mothers' day, an original and interesting morning. Lord's day, Bro. Paternoster addressed the members, dealing particularly with his recent trip to the Northern churches, emphasizing the splendid work taking place. The Bible School was well attended, the splendid attendance in the Bible Class being a striking feature. In the evening Bro. Paternoster preached the gospel, his address based on "The Christian's Hope," by H. R. Reynolds, June 22.

BORDERTOWN.—The extra meetings held at Mundulla by Bro. Edwards were quite a success. Sister Mrs. E. W. Milne and family are now quite settled in their new home, and are a great help in the meetings held at Mundulla. Last Sunday Roy Fisher received the right hand of fellowship. He confessed his faith in Christ and was baptized on the Thursday previous. The West Wimmera half-yearly Conference is to be held at Bordertown in November.—E. Verco, June 21.

GOOLWA.—Lord's day, June 15, Bro. Caines presided. Bro. Ross Graham addressed the church. Bro. Caines gave an earnest gospel address, and Miss Grace Thompson sang a very sweetly. Lord's day, June 22, Sister E. and D. White, from Marydale, were present, and at the evening service sang a duet, which was much appreciated. Our kindergarten has been reorganized, Miss M. Graham, with three assistant teachers, being in charge of the children. Owing to lack of room in the school we have secured a room near by, which will be furnished with up-to-date kindergarten furniture. Several new scholars present at Bible School.—A.M.L., June 24.

HENLEY BEACH.—Since last report we have had good meetings. Last Lord's day we were pleased to have Bro. Dickson with us. Bro. Gore presided, and Bro. Caines exhorted. We have started a building fund in connection with the additions to the Bible School, and to start this fund we had an offering on June 15, amounting to 5/10/6. On Monday night the Junior Endeavor Society held their Foreign Mission rally, which was a great success. The Juniors, under the leadership of Mrs. T. and Miss Laurie, took their parts wonderfully well. We were pleased this morning to see visitors with us around the Lord's table, and also to have M. Noble back with us again. Bro. Anderson presided, and Bro. Cosh exhorted the church. The Bible School still maintains its interest.—W. Standford.

QUEENSTOWN.—We are having fine meetings all round of late. The building has been overhauled at the gospel meetings, and the visible results have been most encouraging. At the meeting for worship on Sunday, 15th, the right hand of fellowship was extended to a brother and sister who obeyed the Lord in baptism during the previous week. We also welcomed into our midst a brother, who was baptized at the mid-week meeting. Many of the new additions are the great results of individual efforts of members. Bro. Manning read a fine paper before the Young Men's Class on Sunday afternoon, 22nd inst. There was a large attendance, and it was appreciated. At the close of a fine address, following a prayer meeting, and the reading of a confession, Bro. Brooker in fine trim.—A.C., June 22.

UNLEY.—J. E. Thomas gave a fine, vigorous address at our temperance meeting last Monday. Several young people signed the pledge. A good paper has been obtained for the Sunday School and other meetings, and members are now subscribing for it. The mid-week prayer meetings have shown much improvement recently. Bro. Walden is dealing with various subjects on which the members have the opportunity of first voting.—My favorite chapter in the Bible, my favorite ministry, etc.—and the meetings are very interesting. Bro. Walden has just completed his first year of service here, to-day being the anniversary of his coming to Unley. In the morning he spoke at Cotteswille, and this evening addressed a large audience at Park-st. on

"The Sin of a Divided Church." Three were received by letter this morning: Mr. and Mrs. L. C. Sault, from North Adelaide, and Miss Hilda Stone, from Stirling East. W. C. Cragie, from Victoria, was present with us at the Lord's table this morning, also Sister Mrs. Yates, who has been absent for some time.—P.S.M., June 22.

New South Wales

INVERELL.—Meetings very good last Lord's day. The writer presided over a good meeting for worship. Bro. Cust gave a very good uplifting exhortation. In the evening Bro. Cust gave a good gospel address, taking for his theme "Sowing and Reaping." In the morning Bro. Waters conducted a gospel meeting, also breaking of bread at the home of T. G. Cosh. He afterwards journeyed on to Delungra, and conducted a Bible meeting. By this method we are reaching all the country between and giving them the privilege of remembering their Lord and Master in his own appointed way. Band of Hope meeting was held in the chapel on June 16. We had a splendid gathering, and a good programme. 20 new members were enrolled. The Band of Hope is growing rapidly. Good interest is shown all round.—G.B., June 17.

LISMORE.—The work continues to grow. T. G. Mason takes up the "district" work on July 1. Meetings at the Tabernacle on Sunday night are growing in numbers and interest. By every mail we expect to complete arrangements with another preacher for Tweed end of the current. Sister Wilson, from North Sydney, is entering the work here well. Letters of transfer have been sent to Geelong church, receiving the Delapapa family in there. A great deal of sickness prevails amongst us. Nevertheless spiritually the church is hearty and vigorous. 45 is our appointment for the Foreign Missions. We are trying to raise the amount to £8.

HORSBY.—Annual meeting, June by Choir, T. E. Rose, W. H. Crosthwaite and G. Morton, elected elders. L. Thompson and J. Colmer, elected new deacons; P. H. Morton, church secretary. 74 members on roll. Bible School, 81, 10 teachers. Additions to church completed only in August. Steps to open free from any day in the year. Engaged church with a new alteration in time of morning service, note: to 10 instead of 11.30 on and after July 6. Trains 9.15 Milson's Point, 9.10 Sydney, returning 12 and 12.45.—Thos. E. Rose.

NARRABRI.—Since last report work has been somewhat retarded on account of wet weather. June 15 was our Sunday School anniversary. In the afternoon a special service was conducted, there being a fair attendance of parents and friends. The children rendered some nice selections in song. The prizes consisted of some well selected books, which were handed to the various scholars by the evangelist. Our Thursday night meeting is well attended, and is proving helpful to the community.

BROKEN HILL (Railwaytown).—On June 12 we held a meeting for men only, Bro. Jones conducting. On the 19th, a similar meeting for women only was conducted by Sisters Edwards and Hughes. The sisters outnumbered the men, but both meetings were good in spiritual tone. The C.P. meeting on the 17th was very good. Mr. Goble of the Barrier Temperance Alliance, addressing the same on the No-License question. We are having a local option poll here shortly. This morning Bro. Jones presided, and A. E. Chapman exhorted. We were pleased to have Sister Smith, of North Adelaide, with us. The Bible class is doing praising for their anniversary to-day. The writer is pleased to report recovery from his illness, and to be back to his duties once more.—C. H. Hunt, June 22.

MARRICKVILLE.—Three fine services yesterday. Over 90 per cent. of membership present at the morning service. Great crowd at school; primary department had the "house of David." The 341 members in the Young People's Class; this class has grown from a membership of 8 to present number in less than six months. At night our best meeting this year. We are finding some-

thing to do for every member, so everybody feels happy helping.—C.C.S.R.

MARRKAR.—Fair attendance at gospel meeting last evening. After address on "Disciples' Prayer" which was listened to with great attention, a young lad from the Bible School came forward and confessed Christ.—I.G.M., June 16.

ERSKINEVILLE.—At the annual business meeting held on June 18, the retiring officers were all re-elected for a further period of twelve months, as were also Bro. Nixon, our treasurer, and Geo. Morton, secretary. Several great interests to the church were discussed, as was also the opening service and anniversary tea meeting in our new building on July 13 and 15. Brothers are asked to hear up the church here, and their mission with Bro. Harward, before God, and where possible, help us with their presence.—Geo. Morton.

MOSMAN.—T. R. Coleman repeated his very interesting lecture, "The Story of the Welsh Revival" on Wednesday evening, to a splendid audience. He sang some of the revival hymns in Welsh. On Friday evening Victor and Sidney Hall, two of our senior Bible school boys, who have made the great confession of the previous Sunday, were baptized at North Sydney by T. R. Coleman, and received into fellowship this morning. Thomas and Herbert Coleman, of Newcastle, were present with us to-day. T. R. Coleman spoke in the morning, and preached at the gospel service on "The Training of Character under the Lord Jesus Christ."

NORTH SYDNEY.—Character was the improved attendance at all meetings. In the primary department of the school, the progress is indeed encouraging. In the school classes are being graded, and the services of additional teachers enlisted. The mid-week meetings of the church are very bright and well attended. The gospel services are being attended by an increasing number of friends, and Bro. Gale's work is greatly appreciated. On Sunday last we had good attendances, despite the unfavorable weather. At the morning meeting Bro. Harward gave us a most interesting exhortation on the subject of Bro. Harward gave a stirring address on the theme, "Two Great Questions." This was the first of a series of revival meetings to be continued through the week. Considering the wet state of the weather, we had reason to be thankful for such a splendid attendance.—W.J.M.

ST. PETERS.—We were glad to see a fair number present to break bread, considering the wet morning. On Wednesday last a farewell service was held at the home of Bro. and Sister Carter to wish Bro. Wright success in the new district in which he is going. After spending a most enjoyable time, refreshment, were handed around, and Bro. Carter, on behalf of the members, presented Bro. Wright with a handsome morocco Sankey hymn book. Bro. Wright suitably responded.—A. J. Fraser, June 22.

SYDNEY.—Wet weather affected the attendance at all the meetings to-day. Visitors present, Sister Hodgson, Laureston; Sister Patterson, Hobart; Bro. Kemp, Assat, Valer; Bro. G. P. Jones, Paddington; Bro. Phillips, of F. Broadbent, gave a fine uplifting address on "The Church's Foundation." T. Cooper and Sister Moore are with us again after long illness. Evening service conducted by Bro. Bagley and Bro. Reg. Arnold, from the College of the Bible, Bro. Bagley giving a fine address on "The Edification of the Church."—J.C.

LILYVILLE.—On Sunday, June 15, we celebrated our sixth anniversary. Bro. Walter Fox exhorted in the morning, and F. T. Saunders in the evening. There was a large attendance at each service. On Tuesday evening we continued our services, and we had a good meeting. The report showed 12 additions for the year, making 61, allowing for deductions, 65. Treasurer's statement showed credit, 45. All are rejoicing in the great prospects for future work. During the evening Bro. Walter Fox was presented with a most travelling bag in recognition of his long service in Lilyville. Bro. Saunders, our evangelist, is planning to try and make each one a

Continued on page 442.

Obituary.

FINLAYSON.—On June 16, at his home at Balaklava, Bro. David Finlayson, after some months of suffering, passed away. He had reached the age of 67 years. Bro. Finlayson had lived for many years at Owen, and had been largely instrumental in establishing and building up the Church of Christ there and in surrounding places. He had lived at Owen for about thirty years, and had been in business there the larger part of those years. He was highly esteemed as a citizen, a neighbor and a friend. He took a leading part in church work, and was active in all departments of church activities. The writer of this esteemed him very highly for his works' sake, and for his own sake. He came from Scotland when nineteen years of age, and has thus been in this State forty-eight years. Of three intimate friends, D. Finlayson, J. McLachlan and D. Wilson, the



The late D. Finlayson.

latter only remains, now an elder of the church at Norwood. Bro. Finlayson was a man who had lived an honorable, upright and Christian life. He believed what he believed with all his heart. He had no compromise to make with error in theory or practice. He was, notwithstanding, kindly and considerate. He was a sincere lover of Christ, of the church, and of the Bible. He was a Bible student, and truly loved the oracles of God. During the last few years of his life he lived at Unley and Glenelg, except a few months at Balaklava. During the time he spent at Glenelg, he was an elder of the church there. While he was at Unley, he and the writer of this had much fellowship together. He understood the calls and privileges of true friendship. Bro. Finlayson has left three sons and four daughters. One daughter, Mrs. T. B. Fisher, lives in Victoria; one, Mrs. McDonald, at Unley; two at Owen, Mrs. Dillon and Mrs. Gordon; the three sons, Everard, Raymond, and Oliver, at Unley. They are all members of the Church of Christ. Bro. Finlayson was twice married. His first wife, a most excellent Christian, died some years since. He was married about four years ago to Miss Ellis, of Unley. She survives him. She is an earnest and faithful member of the Church of Christ. Some nine months ago her brother went into a hospital for an operation. It was a serious one, and he had set his home in order and prepared fully for what might possibly happen. He told his son that if at any time he should pass away, he was to ask Bro. Gore to stand beside his grave and read the blessed Word of God. When he passed away his request was fulfilled. Our brother was buried in the Owen Cemetery, twelve miles from Balaklava. All along the road from Balaklava friends and neighbors were joining the procession. At the grave-site a very large concourse gathered. It was a tribute

to our brother's character. Bro. W. Morrow, President of our Conference, started from Port Pirie, one hundred miles, this morning to be present at the funeral. He assisted by reading a part of the service. Bro. W. Ewers, our preacher at Balaklava, led in prayer. The writer spoke some words of loving appreciation, and our brother's body was placed in the grave in the hope of the glorious resurrection. The darkness comes. The curtain falls, but on the farther shore the light shines. The tears are no more. The Lord leads to living fountains of water. Our sincerest and tenderest sympathies are with the hearts bereaved.—T. J. Gore, Henley Beach, S.A.

WRIGT.—The church at North Melbourne has sustained a heavy loss by the death of our aged Sister Mrs. J. P. Wright. Her husband, who predeceased her by about 30 years, was an evangelist at North Melbourne, Lygon-st., Hobart and other places. Sister Wright has been a member of the church for nearly 50 years. Her Christian life has been one of great activity and usefulness, of sweet spiritual influence and great power. The life she lived in the flesh was lived "by the faith of the Son of God." She taught in the Bible School until about five months ago, when failing health compelled her to resign. After only about two days' illness, she passed to her rest on June 5, at the age of 76. An in memoriam service was held on June 15, when a large number of old friends assembled to do her honor. May God comfort and sustain the bereaved ones and inspire us all to live for Christ, after her noble example.—A. Hutson, North Melbourne, Vic.

PAUL.—At Abbotsford, Vic., on May 13, Sister Mrs. John Paul (nee Miss Annie Dow) fell asleep in Christ. She is one of the old pioneers of the work here, and also one of the five pioneers who met in the Temperance Hall, Melbourne. She labored faithfully and earnestly for the cause of her Master until about 15 years ago, when she was afflicted, and unable to meet regularly with the brethren. She was patient in her suffering. God called her home to be with him for ever. We laid her to rest on May 16, at Kew. H. G. Peacock officiated at the grave, and spoke words of praise of her faithfulness in the cause of her Master, and confidence to the bereaved ones.

THOMPSON.—Sister Alex. Thompson, nee Jeannette Taylor, was born at Kirkecaldy, Scotland, on March 13, 1813. She was baptised before leaving Scotland, and her union with her Saviour meant devotion to his work. In this her father was also very earnest, and through his efforts the cause at Invercaldy was started. After uniting with the Tabernacle congregation, Bro. and Sister Alex. Thompson were united in marriage on Sept. 4, 1852. To them were born three sons and five daughters. The cares of a large family did not prevent our sister from taking an earnest and active part in the Tabernacle work. She was for many years a visiting sister and a member of the Dorcas Society. In visiting the members of the church, the mention of her name was always followed by those who knew her with high praise for her Christian character, her kindness to the poor and tenderly the sick and sad. She admirably seconded her husband's efforts as a deacon in the church. "She being dead, yet speaketh." For some years her health has been gradually failing, and all who knew and loved her watched sadly and patiently for the end, and the passing of her soul to the eternal home. Although it was expected, the taking away of the Sister Thompson fell quickly asleep at 4 p.m. on June 6, at her home in Scotland-st. She leaves two sons, John and Alexander, and three daughters, Mrs. Chas. F. Sundstrum, Mrs. Rex Stokes, Miss Jennie Thompson, all of this city, and Mrs. Henderson and Mrs. North, of Melbourne, Vic. The deepest sympathy of the whole church has been with us that they may not rest as it were, but have no hope, but may trust in him who is the resurrection and the life, and wait and prepare him for a glad reunion in heaven by and by. "Precious souls"—P. D. McCullum, Danolin, N.Z.

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Coming Events: 16 words, 6d., and 6d. for every additional twelve words and under.
Other Advertisements (not displayed) 24 words, 1/-, and 6d. for every additional twelve words and under.
Special Quotations for Advertisements for a term.

The address of the secretary of the South Richmond, Vic., church is now Geo. F. Nicholls, P.O. Carrum.

A. Paternoster writes:—"The F.M. number of the first is a little heavier for the work it is doing."

The Victorian Women's Home Mission Committee will hold a meeting at Moreland, on Wednesday, July 2, at 3 p.m. Sisters are invited to be present.

Melbourne readers are asked to read the Coming Events column, and to reserve Thursday, July 3, for the great public questions' gathering in the Melbourne Auditorium.

Dr. E. A. Bardsley, 188 Falcon-st., North Sydney, has been appointed secretary of the North Sydney church in place of W. J. Madral, resigned on account of removal to Melbourne early in July.

Only one more week, and then the greatest event of the Foreign Missionary year will be at hand, and members throughout Australia will be able to give liberally at the Foreign Missionary offering on July 6.

Horsley church, N.S.W., now meets at 10.30 instead of 11.30 to suit the convenience of brethren living on the main and North Shore lines. Trains 9.15, Milton's Point, 9 in, Sydney, returning 12 and 12.15.

Victorian Junior Endeavor superintendents and workers will please note that a meeting will be held at Swanston-st. Lecture Hall on Monday night, July 7, to discuss Junior Endeavor work. Mr. Timmins will preside.

The Victorian Women's Executive will meet in the Hall, Swanston-st., on Friday, July 4, at 2.30 p.m. Mrs. Heiler leads devotional, and Mr. F. M. Lullbrock will give an address on "Foreign Missions." All sisters cordially invited.

Many kind words of appreciation have been expressed concerning the F.M. number of the "Christian." The material relating to Foreign Missions was supplied as usual by T. B. Fischer, and the F.M. Committee paid the extra expenditure involved.

A Word to the Secretaries:—If the offering envelopes and "Points and Plans" have not yet been distributed, please be good enough to give the matter prompt attention. Let nothing be left undone to ensure a worthy offering for the Foreign Mission annual collection.

Mr. Christopher, near, of Geelong, who has been in the city for many years, for the "Christian," has been obliged, owing to failing health, to resign the agency. Distributing the "Christian" is an important branch of church work, and we are always sorry to lose the services of good men.

The N.S.W. Conference Secretary would appreciate the help of secretaries, and preachers in the attempt to keep the isolated members' roll up to date. Apparently many of those in authority do not recognise the importance of this matter, and members could help by sending changes of address.

The church at Erskineville, N.S.W., has taken a big task in the erection of their new chapel. A committee will be commenced by Bro. Harward on July 13, at the opening of the building. Members of Sydney churches can help to make the mission a success, and their help will be appreciated by the church and the Home Mission Committee.

At Enmore, N.S.W., on Tuesday, June 17, under the auspices of the Lygon Sons' Society, a very profitable social evening was spent. There were 11 young men and women present. The president, H. L. Clapham, on behalf of the Society, presented E. Blingworth, the evangelist and supt., with a nice kit bag suitably engraved as a "birthday" present and token of love.

Horace Kingsbury writes:—"The F.M. number of the 'Christian' is an unusually good sample of the printer's art, and a telling argument and appeal for the great cause of missions. I have seen someone say, it not only gives one the information concerning the enterprise, but also gives him the passion for service. The effect upon the offering will be marked, and we shall all thank God for the growing interest of the brotherhood in the world's evangelisation."

J. J. Franklyn having been compelled to cancel his New Zealand engagement, has accepted the position of lecturer and organiser for the New South Wales Alliance. In view of the New License poll of 1913, the campaign just opening promises to be better, if possible, than its two predecessors, and we trust more successful. We urge all the members of the Churches of Christ in N.S.W. to begin winning votes for No-License, thus making the best use of this day of opportunity.

At a meeting of the Senate of the Melbourne University, in which a successful fight was made for the retention of Greek as a University study, Dr. A. Leeper, in eulogising the language, said: "Greek was the most perfect instrument of thought that the world had ever known." We have always understood this to be so—that it had words for shades of meaning superior to any other language. However, if we were to believe some of our pedobaptist friends, it is the most uncertain language that ever was. In one particular at least, a most imperfect instrument of thought. Dr. Leeper, however, speaks as a scholar, while our other friends speak as theologians, and with all their bias.

Bible Education, Victoria.—Annual Examination—Prized forms in connection therewith have been forwarded to all secretaries of Union schools throughout Victoria, giving full particulars as to subjects, prizes, rules to be observed, etc. Write if said form has not reached you to the undersigned, who will send copy by return post. Secretaries are requested to fill in the following:—1. Entry forms, to be filled in by secretaries, will be posted next week, and must be received by the Union Secretary on or before the 16th or 23rd July respectively, as provided for in the rules. 2. Past teachers (prize-winners), mentioned in Rule 4, are specially alluded to in Rule 2, and must comply therewith. 3. The Board of Examiners have been instructed to accept any question outside of chapters and verses contained on the printed form sent out by this Union to the schools. Bible School Day.—Our committee desires to thank those churches who have sent in their contributions to assist us in our work. These are as follows:—Astor, Berwick, Bot. Det. Brim, Cheekman, Colac, Castlemaine, Croydon, Doncaster, Dandenong, Fitzroy, Tabernacle, Lygon-st., Moreland, Middle Park, North Melbourne, South Richmond, Swanston-st., South Yarra, Stawell, Taradale, Windsor, and Williamstown. Additional returns are expected from other churches who have shorn the above day. Secretaries thereof are asked to forward some at their earliest convenience to complete the list, so that full acknowledgment may be published in the columns of the "Australian Christian." The next meeting of the general committee will be held in the Christian chapel, new hall, Swanston-st., on 31st July, at 8 o'clock. Full attendance of delegates is requested.—J. Y. Potts, Hon. Sec.

A New "Saying of Christ."—"By 'Saying,' in this connection, we mean words attributed to Christ in a statement admittedly emanating from the lips of our Divine Lord. The new saying was found in a Greek manuscript of the Gospel, says the *Christian*, unearthed in Egypt some six years ago, and acquired by Mr. C. L. Freer, of Detroit, Mich., U.S.A. Between verses 14 and 15 of Mark 16 the manuscript (possibly dating from the fifth century) has sentences to the following effect:—

"And they excused themselves, saying that this age of lawlessness and unbelief is under Satan, who, through the agency of unclean spirits, suffers not the true power of God to be apprehended. For this cause, said they unto Christ, he said unto them: The limit of the years of the power of Satan is (not) fulfilled, but it draweth near; for the sake of those that have sinned was I given up unto death, that they may return unto the truth and in no more sin, and inherit the spiritual and incorruptible glory of righteousness in heaven. But go ye," etc.

The discussion which took place when the manuscript was first examined, has been renewed in consequence of Mr. Freer having generously pre-

sent a facsimile to the British Museum. The words are not altogether a surprise, for Jerome knew of them in the fourth century. Beyond that, the saying has its own difficulties from a critical point of view. Those, moreover, who are well acquainted with Mark's Gospel, will necessarily question the authenticity of the saying; nevertheless, the words cannot but have a profound interest, if only because they have been recently attributed to Him who spoke "as never man spake."

COMING EVENT.

JULY 3—Thursday. The Baptist Union and Churches of Christ will hold a combined Audio-Questions' Demonstration in the Melbourne Auditorium. Speakers, F. C. Spurr of Social Party; W. H. Allen, The Curse of Strong Drink; J. C. Martin, The Menace of Gambling. During the evening musical items will be rendered by Lygon-st. Quartette Party, by Baptist representatives, and the Church of Christ Musical Society. If Kingsbury will be in the chair. An offering will be taken for the defray of expenses. The next meeting. Come to it.—J. C. Martin, T. B. Fischer, John: Hon. Secretaries.

JULY 6.—Hagger-Clay Mission at North Melbourne begins on Sunday, July 6, with men's Meeting at 7 o'clock, in the North Melbourne Town Hall. Lygon-st. Male Quartette and others will sing. All men are especially invited. Singers kindly take front seats and help to lead the singing. Alexander hymns used. Week-night, at 7.45 in chapel. Help from neighboring churches earnestly solicited.

JULY 13.—A Training Class for Kindergarten-keepers will commence on Monday evening, July 13, at Assot Vale Congregational Church, Assot Vale Road. Those desirous of joining, communicate with Mrs. W. A. Kemp, 275 Mt. Alexander-road, Essendon.

THE GREAT DAY APPROACHES.—The red letter day in connection with the church at Erskineville, July 13, will soon be here. The brethren around Sydney are asked to be holy with their presence, and all country and city brethren throughout Australia are asked to pray for God's blessing on the church in Erskineville. The following programme has been arranged:—Sunday, July 13, to 15, devotion service, when Bro. Bagley, as Conference President, will be handed the keys, and will officially open the building. At 11, church meets for worship when Bro. T. Morton (who has been interested in the work from the beginning) will speak. At 3, a special service will be held, at which Bro. Harward will speak. At 7 p.m., the first gospel service. Bro. Clyde-Lake, leader of song, Bro. Harward, special speaker. Bro. Harward, first speaker. Tuesday, July 15, anniversary tea and public meeting. Tea at 6.30 sharp. Tickets, 1/6 each. Public meeting at 8. Chairman, Bro. Clyde-Lake. Speakers, Bro. Harward, Payne, and others. Come over and help us.—Geo. Morton, Sec.

WANTED.

The Kadma Church of Christ requires the service of a preacher, married man preferred. Further particulars from Jas. H. Thomas, Christies-st., Kadina, S.A.

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June 29 to July 5.
Daily Readings.

Nathanael. John 1: 45-51.
Nicodemus. John 3: 1-15.
Samaritan woman. John 4: 7-26.
Zaccheus. Luke 19: 2-10.
John Baptist. Matt. 11: 2-6.
Martha and Mary. Luke 10: 38-42.

Topic—Dealing with Individuals. Acts 6: 26-31.
Have you read "Take the Next Step"—a Letter to Associate Members, or "Drawing the Net"—Familiar Letters for Prayer Meeting Workers, by F. E. Clark.

Church of Christ, Hampton.

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