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MODERN JUDAIZERS.

The Seventh Day Adventists seem to be specially active just now, and are very busily engaged in distributing their distinctive literature. Their special mission to the world is to insist on the revival of the Jewish Sabbath and make its observance obligatory upon all Christian people. Their idea of the Sabbath is the cardinal point of their religion, and in propagating their faith they display an amazing amount of zeal. Unfortunately, however, their zeal is not according to knowledge. Evidence of their activity is now before us in the shape of a leaflet in which the main points of their contention in regard to the Sabbath are duly set forth. Among other things it is claimed that their position is "endorsed by leading Protestant denominations." Under this heading they place the Churches of Christ, and claim that they endorse their position because of a sentence found in one of the "Standard Bible Lesson" quarterlies. This paragraph reads as follows: "They were written on two tables of stone by the finger of God, thus indicating that they were designed for permanence," the argument being that as the fourth commandment is found in the tables of stone and is "designed for permanence," therefore the position of the Seventh Day Adventist is endorsed by the Churches of Christ.

Two fallacies.

There are two fallacies in the above statement. Firstly, the phrase "designed for permanence" necessarily means for all time. An institution that has been valid for from three to four thousand years, and then ceases to be so, may very legitimately be described as being "designed for permanence." Secondly, the Churches of Christ do not hold themselves responsible for everything that appears in their Bible School literature. Their position on the Sabbath question is well known, and their opposition to the teachings of Seventh Day Adventists has been the most effective the latter have had to meet. It is quite true that in other relig-

ious bodies weak points may be found in their armor, for the simple reason that they have fallen into the same mistake as the Adventists in looking for proofs in the Old Testament for teaching which they could not sustain by the New Testament. The religious world has been a long time in learning that that which might have been valid under the Old Dispensation is not necessarily valid under the New. It is because religious teachers have failed to impress this truth upon their hearers that Adventists are able to win converts to their fallacies.

A passing glory.

The "tables of stone" had their proper place in the Mosaic dispensation, but the laws contained therein are only valid now if found to be re-enacted in the New. And all of them, in far ampler measure, are thus found, with the exception of the fourth commandment. In place of this a new day appears which is singularly honored as a Christian institution, while the Jewish Sabbath is only regarded as a "shadow." In this connection, it would be well to read Paul's second letter to the Corinthians, third chapter, in which that which was "written and engraven in stones" is spoken of as the "ministration of death," as having only "a passing glory," and as being "done away." The former dispensation had the glory of the moon, the latter, the glory of the sun, but when the sun is shining there is no need of the moon. What the Adventists are offering is the moon, but wise men and women will prefer the greater light and glory of the sun.

Made for man.

Adventists, however, insist that they do not depend solely upon the Old Testament for proof of their position. One of their favorite texts is found in Mark 2: 27, in which we are told by our Lord that the "Sabbath was made for man." This obvious truth, however, must be considered in the connection in which it stands, and so considered will not be found helpful to our Adventist friends. The Pharisees were the

ultra-strict Sabbatarians of those days, and found fault with the disciples for plucking ears of corn on the Sabbath. Our Lord defends the action of his followers, and announces the fact that the Sabbath was made for man's benefit, and also the greater fact that "The Son of Man is Lord of the Sabbath." Thus Jesus set himself above Mosaicism, and announced his right to interpret, to fulfil, and to set aside. This right to set aside he did not use during his earthly ministry, but was obedient to the Mosaic law till his death. After his ascension, however, a new order of things obtained. His chosen apostles, guided by the Holy Spirit, founded a new society, under the new Lawgiver, and under this administration there is no recorded instance of the disciples meeting together on the Sabbath. But we do find that it was their custom to meet on the first day of the week. No one, we imagine, will venture to dispute that this day had the sanction of our Lord. It conserved the benefit of the Mosaic Sabbath, the rest of one day in seven, besides introducing a more spiritual worship, and honoring the greatest event in the world's history, namely, the resurrection of our Lord. It was emphatically the Lord's day.

The Creation Sabbath.

To further sustain their position, the Adventists assume that "the Sabbath was made at creation," and that the Creation Sabbath and the Sabbath of the Decalogue are identical. In the leaflet before us, the assertion is made that "the Sabbath was made before the fall of man, hence before man needed a Redeemer," which is equivalent to saying that the Sabbath was made for man before he needed it. The Sabbath as a day of rest in Eden seems uncalled for, though after the fall it would be appropriate enough, when the fiat went forth "in the sweat of the face shalt thou eat thy bread." The Creation Sabbath, however, was not man's Sabbath, but God's Sabbath. It was God that rested from the work of creating, not man. Here revelation and science are at one. Man was the highest and last work of

creation. God's Sabbath, therefore, is not a day of twenty-four hours, like the Mosaic Sabbath, but fills illimitable time. The Bible tells us nothing of the observance of a Sabbath until the time of Moses, and we have no right to be wise above what is written.

Strikes at the supremacy of Christ.

The danger arising from the teaching of Adventists is not simply that of advocating one day in preference to another, but of setting aside the supremacy of Jesus Christ, and of making something a condition of salvation which he has not demanded. They insist, according to Canright, in affirming that the keeping of the seventh day, Saturday, is the "seal of the living God," and is "the only thing that can save men in the day of wrath." In support of their views they tell us "the Scriptures and the Scriptures only will be appealed to," but their method of appealing to Scripture is destitute of exegetical ability, and consists of parrot-like repetition of texts. It is about as appropriate as giving two isolated texts, such as Judas went and hanged himself, go thou and do likewise. It is impossible, however, to follow them in all their wanderings in a short article like this. For those who care to read further on the subject, we recommend the study of either Canright's "Seventh Day Adventism Renounced," or Deagan's "Sabbath or Lord's Day, Which?"

Editorial Notes

The Closing Appeal.

The evangelistic aggressiveness of the religious people with which this paper is connected has, undoubtedly, had much to do with the great success that has attended their work. One manifestation of this desire for the salvation of others has been the invariable practice of inviting open confession of Christ at the conclusion of every gospel service. While the appeal does not always meet with immediate response, the opportunity is regularly given and frequently accepted. From an American paper we learn that the Northern Presbyterian Assembly of the United States, at its recent meeting at Atlanta, adopted a resolution asking that after each sermon an appeal be made "for an immediate acceptance of Jesus Christ as the sinner's personal Saviour." We believe that if the religious bodies generally were to adopt this practice, backed up by a fervent desire to win souls, there would be more additions to the churches, and fewer complaints about a decreasing membership. To those accustomed to the invitation a sermon without an appeal for decisions at the close, appears to be lacking in one of the most essential factors to success.

Smallpox! Smallpox!!

All Australia has been alarmed over the outbreak of smallpox in New South Wales

and New Zealand. In the Dominion there have been a few deaths, but so far none in the Commonwealth. No expense is being spared to have the disease stamped out, and in addition to the Government precaution, tens of thousands have submitted to the expense and inconvenience of vaccination. And yet, at its worst, smallpox is not one thing as dangerous to the community as intoxicating drink, which we are assured on high authority does more harm than war, famine and pestilence combined. But we quarantine the one and license the other! Thousands of our browniest and brainiest men have gone down under the curse of drink, but we continue to provide facilities for the untrammelled extension of its death-dealing power. When we are sane enough to treat drink as we treat the lesser evil, smallpox, no expense will be spared to stamp it out, and when the country is once clean the strictest vigilance will be exercised to prevent its reintroduction. The strange thing is that while the public are well-nigh panic-stricken over the arrival of a disease, which so far has not claimed a single victim in the whole Commonwealth, they accept as a matter of course the existence of an evil which is striking down its thousands. But the smallpox has no friends, while the greater evil is entrenched behind the vested interests of an army of brewers, wine and spirit merchants, publicans and Christians (?), shareholders in the pecuniary profits of the diabolical business, who are all fighting for its perpetuation and extension.

Primitive Christianity in Poland.

The *Christian Standard* contains an interesting account of the extension of primitive Christianity to Poland. It appears that a priest, Wacław Zebrowski, disgusted with the corruption of the Church of Rome, withdrew from her communion. Thirty-three other priests followed his example, and organised the Mariavit Church of Poland, thousands of people uniting with them. Zebrowski wielded a great influence, but as time went on he learned more, and became dissatisfied with the position he occupied. He visited Palestine and America, and was ordained a bishop of the Old Catholic Church, still believing in the real presence of Christ in the Lord's Supper. The study of the Word led him out of this, and he says, "More light came after I saw the sufficiency of Christ's atonement. The Lord had pity on us, and showed us the utter uselessness of pictures of saints, altars and priestly robes. We gave up saying learned prayers and began to call upon the name of the Lord, expressing to him the desires of our seeling souls." Zebrowski and his associates soon saw the necessity of believers' baptism, and began to realise the model of the New Testament church. "Several of the great Protestant denominations have tried to 'recapture' Zebrowski. Says he, 'I knew we had to be baptised, but refused to be baptised by Russian or German Baptists, as they were only willing to do so if we joined their denomination. This we could not do conscientiously, as we felt it was

wrong to bear again the yoke of sectarianism. If I would have been baptised by a Baptist, my people would have suspected me, and I would have lost my influence with them. We prayed for one week that God might help us out of this difficulty and send us a 'neutral' brother to baptise me!" The coming of Louis R. Patmont to Warsaw was regarded as a direct answer to the prayers. Bro. Patmont baptised Zebrowski, who baptised the elders of his church and 46 others. As there are five such congregations in different places ready to take the same position, and identify themselves fully with the brethren in Russia, America and other parts of the world, who are pleading for a return to the simple Christianity of the New Testament, we may consider that the primitive truth has now a firm footing in Poland. Bro. Z. T. Sweeney, who has been visiting Russia on behalf of the American disciples to confer with the brethren there, also visited Warsaw, and was exceedingly pleased with the work already done and its outlook for the future.

Scripture Sufficiency Demonstrated.

The fact that so many congregations in Russia, and now in Poland, have, as a result of the study of the New Testament, and without any outside influence, adopted the identical position occupied by brethren in America, England, Australia and almost all parts of the world, who are simply Christians without sectarian names, creeds or usages, is very encouraging. It is another of the evidences that the word of God alone is a sufficient rule of faith and practice. The movement pleading for primitive Christianity is itself a combination of a number of independent movements. In all these cases the original workers had no clear conception, when they started, as to where their investigation would lead them, but with a singular unanimity they all reached the same platform. Starting by taking the Word as their supreme guide to the exclusion of all human creeds, one of the first things they found inevitable was the discarding of all sectarian appellations and the adoption of New Testament names for New Testament believers. Then came the irresistible conviction that as the New Testament Christians were united, they must labor for the union of Christians. Infant baptism was soon discovered to be not so much as mentioned in their book of guidance, the New Testament, and this in faithfulness had very reluctantly to be abandoned in favor of the immersion of believers as of old. Then the other ordinance of the church, the Lord's Supper, had to be restored to its original position, and so these new disciples, like the primitive ones, "came together on the first day of the week to break bread." They all found, too, that originally each form of government was very simple: each congregation with its elders, and that being complete and independent, and that Popes, Archbishops, Lord Bishops, Very Right Reverends, and Reverends of any other description had no place in the apostolic churches. That the workers in all these

various movements in so many different parts, starting from different bases, should as a result of an impartial study of the Scriptures all find themselves of one mind and all speaking and practising the same

things, is a demonstration in favor of the position for which we plead and should commend itself to the pious and thoughtful of all denominations.

But the association is most natural if the contents of the Book of Daniel are true: it is only unnatural on the critic's assumption that the contents of that book are false.

Again, the Doctor sees a difficulty in the peculiar collocation of the three names in Ezekiel's reference. The order in which the names are mentioned is not chronological, Daniel being placed between Noah and Job. Farrar evidently thinks that had Daniel been a contemporary of Ezekiel, his name would have been last on the list, if in the list at all. But is it really necessary for us in giving a series of names, to always follow the order of chronology? Dr. Farrar, when writing in answer to the question, "Can we be prophets?" refers to Moses, Amos, Jeremiah, and Gideon, in the order in which I have here written their names. He departs from chronology by placing Gideon after Amos and Jeremiah. Would he not find some resplendent rhetoric at us, were we to conclude from his statement that Gideon really lived after Amos and Jeremiah! Yet he would have us infer that the Daniel mentioned by Ezekiel was not the latter's contemporary, because his name is placed before that of Job!



Are the Critics Right about Daniel?

No. 4.

By C. M. Gordon.

It was observed at the conclusion of our last study, that although the author of Ecclesiasticus gives a somewhat extended list of Old Testament heroes, he fails to mention Daniel. The critics infer from this that the Book of Daniel was not written before the year 200 B.C., the approximate date of the composition of Ecclesiasticus. Dr. Driver attaches considerable weight to this argument. But does it by any means follow from the failure of the son of Sirach to mention Daniel that the Book of Daniel was not then composed, or that Daniel himself had no existence? The following considerations will no doubt largely determine the answer we give to this question.

Ezra's name omitted.

1. The list of Old Testament worthies given in Ecclesiasticus is by no means exhaustive. Especially should it be observed that Ezra's name is not found therein. Dr. Driver places emphasis upon the fact that while Ecclesiasticus mentions Isaiah, Jeremiah, Ezekiel, and collectively the Twelve Minor Prophets, no mention is made of Daniel; thus suggesting that had the Book of Daniel been composed, the author of Ecclesiasticus would have been compelled by an association of ideas to have included Daniel's name in his list. But although the son of Sirach mentions Zerubbabel, Jeshua and Nehemiah, he makes no reference whatever to Ezra. We all know how intimately Ezra and Nehemiah were associated in their work of religious restoration during the early post-exilic period. Yet Nehemiah is mentioned in Ecclesiasticus and Ezra is omitted. If the critics had courage enough to go the full length of their logic, they would conclude that the Book of Ezra as well as that of Daniel did not exist before the day of Jesus, son of Sirach, for if his silence makes against the one it makes against the other with equal force. The critics themselves, however, protest against this conclusion; but in doing so, they exhibit the capriciousness and consequent unreliability of their logic.

Ezekiel mentions Daniel.

2. Ezekiel mentions Daniel in three passages. See Ez. 14: 14, 20; 28: 3. In the first two passages Daniel is associated with

Noah and Job, and the three of them are regarded as outstanding examples of righteousness. In the last passage, the prince of Tyre is ironically said to be wiser than Daniel, the implication being that Daniel was extremely wise. Now among the personal characteristics and attainments of Daniel none stand out more prominently than these two—Righteousness and Wisdom, and we can see how perfectly natural it would be for Ezekiel, who was Daniel's contemporary, to refer to him as an example of these two things, *provided the history in the Book of Daniel is true*. But supposing that the Daniel of that Book had no existence! Where, then, did Ezekiel find his Daniel—a Daniel of such striking righteousness and of such remarkable wisdom? History before Ezekiel's day is as silent as the grave about any Daniel to whom Ezekiel could have referred as a shining example of righteousness and wisdom. I therefore again press upon the critics the question: *Where did Ezekiel get his Daniel from?*

An Imaginary patriarch.

Dr. Driver replies by suggesting that the Daniel mentioned by Ezekiel was a "patriarch of antiquity." But antiquity knows no such patriarch. And where now is the consistency of the Doctor? The silence of Jesus, son of Sirach, crushes the life out of our Daniel; but the silence of antiquity gives being to a Daniel who is worthy to be classed with Noah and Job! Nothing but the presuppositions of a theory which must be defended at all costs would compel recourse to such an arbitrary suggestion. This so-called patriarch of antiquity is nothing but the mythical creation of the critics' imagination.

Dr. Farrar, realising that Ezekiel's reference to Daniel is a formidable obstacle in the pathway of his theory, makes a profligate effort to show that the Daniel of Ezekiel is not identical with the Daniel of the Old Testament. He will permit us to examine his reasonings. Says he: "It was very unusual among the Jews to elevate their contemporaries to such a height of exaltation." He means us to infer from this that if Daniel had been a contemporary of Ezekiel, the latter would not have elevated him by associating him with Noah and Job.

Dr. Farrar's arithmetic.

Once more: Dr. Farrar protests that Daniel was too young at the time of Ezekiel's prophecy to be classed with Noah and Job. His reasoning here is so surprising that we must put it in his own words: "We are told," says he, "that Daniel was taken captive in the third year of Jehoiakim, about the year B.C. 606. Ignatius says that he was twelve years old when he foiled the elders; and the narrative shows that he could not have been much older when taken captive. If Ezekiel's prophecy was uttered B.C. 584, Daniel at that time could only have been twenty-two; if it was uttered as late as B.C. 572, Daniel would still have been only thirty-four, and therefore little more than a youth in Jewish eyes. It is undoubtedly surprising that among Orientals, who regard age as the chief passport to wisdom, a living youth should be thus canonized between the Patriarch of the Deluge and the Prince of Uz." There is no doubt about the rhetoric of this; but what of the arithmetic! Daniel is 12 years old in 606 B.C., and yet only 22 at 584 B.C. and only 34 years old at 572 B.C.!! Any school-boy can see that the Doctor has made a woeful error in his arithmetic. He is so eager to prove that Daniel is too young to get into the Book of Ezekiel, that he robs him of twelve years, calculating from his own basis. But Dr. Farrar has no right to assume that Daniel was only twelve years old when taken captive to Babylon. The probability is that he was at least half as old again. It is affirmed in the first chapter of Daniel, that Daniel and his companions were "youths in whom was no blemish, but well-favored, and skillful in all wisdom, and endowed with knowledge, and understanding science, and such as had ability to stand in the king's palace." From such statements it seems that Daniel was more than twelve years of age when taken captive to Baby-

lon. But if he was only twelve at this time he was quite old enough at the time of Ezekiel's utterance to have achieved the character and celebrity assigned to him by that prophet. Fame and honor and character do not belong exclusively to ripened age. Joseph was second ruler in the greatest kingdom of his day when quite a young man. Samuel was famous throughout Israel when but a child. Alexander the Great was but twenty when he set out to conquer the world, and only thirty-two when he had conquered it. We fear that Dr. Farrar's logic is even worse than his arithmetic.

Furthermore: Dr. Farrar quarrels with the fact that no book in the Old Testament but Ezekiel mentions Daniel. He reasons that the Daniel Ezekiel mentions is not the Daniel who is presented to us in the Book of Daniel, because Ezekiel is the only book in the Old Testament that mentions him. This is very strange reasoning. The importance of an Old Testament character does not depend upon the number of times he is referred to in the Scriptures, nor upon the number of books that refer to him. Ezekiel himself is not mentioned by name in any book of Old or New Testament. Shall we therefore conclude that Ezekiel himself was a prophet of no importance, and that he did not do a splendid work among the exiles of the captivity? The reason why no other book of the Old Testament mentions Daniel is simply that the authors of these books had no cause to use his name.

Jesus, the Highest Critic

But, says the Doctor again, he is mentioned only once in the New Testament. And pray, who is it that mentions him in the New Testament? It is Jesus Christ, who quotes his name in connection with a genuine prediction. A friend told me the other day that Jesus Christ was a higher critic. My reply is, Yes! He is the Highest Critic, and when he speaks let all earthly rabbis keep silent. When he tells us that Daniel was a prophet it is the part of both faith and reason to believe what he says.

Dr. Driver and Farrar and all the critical rabbis will labor in vain to prove that the Daniel Ezekiel mentions is not the hero of the Book of Daniel. And when Ezekiel mentions him, and the author of Maccabees mentions him, and Jesus Christ mentions him, what is the use of clamoring about the silence of the son of Sirach?

He that loveth little prayeth little, he that loveth much prayeth much.—Augustine

Paul was a man who made enemies every day; and I have generally found that the man who is most hated is also the man who is most loved.—Dr. Parker.

Envy will enter into the very centre of the heart, and put an end to all growth, all joy, all freedom. As I would warn a child against the tiger's hidden den, so would I warn myself and you against this all-destroying envy.—Dr. Parker.

Glimpses of Church Life.

By M. Mitchell.

No. 2.

AFTER THE PRAYER MEETING.

"And they said one to another, 'Did not our hearts burn within us, while he talked with us by the way, and while he opened to us the Scriptures?'—Luke 24: 32.

The deep peace of an abiding benediction rested upon their hearts as they turned homewards after the prayer meeting. For a while they walked in silence, the stillness of the night harmonising with the spirit within.

John and Mary had grown up together in the church life, and were now uniting in making a Christian home.

Mary spoke softly, "John, how wonderful it is to be a Christian. I felt it all the time Mr. Trueheart was speaking. And when he spoke about making a home of Christ in the church, I thought of our home, and how beautiful it would be if we could help to realise that ideal."

"I felt the same," said John. "It is a great privilege to be home makers in the church."

"Then when he told us how we each had our part in the home-life," continued Mary, "I thought of all that we might do, with so many homeless ones around us, and how we would try to make our home, and church, a true interpretation of the love of Christ."

"Please God, we will do it," said John, with a deep content in his voice, for he knew the loving woman who walked by his side was a true home maker.

"Take us the foxes, the little foxes, that spoil the vines, for our vines have tender grapes."—Solomon's Song, 2: 15.

"Good evening, Miss Martin. Just getting home from the prayer meeting?"

The quick, brisk voice of Mrs. Gossip roused Stella from the reverie into which she had fallen. She had felt lonely when she came out of the meeting, for she was a new convert, and knew hardly anyone in the church. Brought up in careless and worldly surroundings, her heart had been reached in the gospel meeting, and all the beautiful glow and warmth of the first love of her newborn soul filled her heart with wonder and awe. She longed for Christian fellowship, and sympathy, and she turned to Mrs. Gossip with a sense of comfort and gratitude.

"Nice meeting," said Mrs. Gossip. "I see old Mr. Jones has come back."

"Has he been ill?" inquired Stella sympathetically.

"Oh, of course you don't know the people yet. But you soon will. Bro. Jones ill? Only in his temper! He quarrelled with Deacon Smith and stayed away for months. Deacon Smith is the worst-tempered man I

know. He was the first one who prayed to-night. To hear him pray you'd think he was a saint; but we know better."

A chill fell upon the spirit of Stella. Was this the Christian love and fellowship of which she had dreamed?

Mrs. Gossip continued like a babbling brook, quite unconscious of the wounds she was inflicting on the white young soul beside her.

"There's Deacon Smith's wife. I wonder she isn't ashamed to go kissing Mrs. Jones like she did to-night, after what she said about her the other day. I think some one ought to tell her. Deacon Smith had better look after his own boy, anyway, smoking at corners and coming to no good. This where you live? Well, I must hurry on. I will be up till midnight making out lists for the tea meeting. Good-night."

Mrs. Gossip bustled on, well satisfied with herself, while Stella turned into her lodging sick at heart. The light seemed to have faded, and the shadow of disillusionment touched her sensitive spirit. What did it mean? Where was the spirit of the Christian brotherhood, filled with love and life of the Christ whom she had learned to love? Stella was but a young and tender plant in the vineyard, and needed care and guidance.

But help is at hand, for at that very moment John and his wife are thinking and planning for her, that she may find genuine Christian friendship and love in a true home of Christ in the church.

"Our home is not so great, but open heart we keep. The sorrows come to us that they may sleep. The little bread we have we share, and gladly give. To-morrow may bring more—to give away."

For Australia.

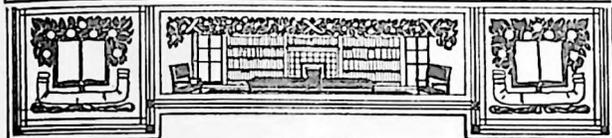
O Thou, whose protecting power,
Hast guarded us in danger's hour;
And ever blessed with varied love,
Our spacious land. Now us imbue,
With nobleness of heart and mind,
That serving Thee true power may find.

May Austral's statesman and her laws
Promote the glory of Thy cause;
Her people by their trust in Thee
Know Thou art her security;
And with Thee in sublime accord
Extend the fragrance of Thy Word.

Let patriots rise from shore to shore,
Our nation's children evermore,
Reveal the beauties of Thy grace,
Till 'e'en from the remotest place,
Wisdom and truth, Heaven's glories shine,
And all is good, and all are free.

Lord of the Empire keep us free
From sin, and evermore may we
Tread firm the paths our fathers trod,
That slowly upward lead to God.

WORKERS AND ONLOOKERS.



By P. S. Messent.

"For even when we were with you, this we commanded you, that if any would not work, neither should he eat."

So wrote the Apostle in his second letter to the members of the church at Thessalonica (2 Thess. 3: 10). In Hagai 2: 4 we have God saying, "And be strong, all ye people of the land, and work; for I am with you." In his Proverbs, Solomon endeavors to set forth the attributes of a virtuous woman, and says, "She worketh willingly with her hands" (31: 13). All through the Bible the necessity of work is clearly and definitely emphasised. And work is not only for the men and women whom God has created, for Jesus himself worked; "He went about doing good" (Acts 10: 38), and said, "I must work the works of him that sent me, while it is day; the night cometh when no man can work" (John 9: 4). We can therefore confidently assert that God intended us to work, that it is right and proper to work, and that no one is exempted from the injunction to work. There is no distinction made by providing work for some and arranging that others should be non-workers. And beyond the direct injunctions and statements that work is required of us, we can see by inference and illustra-

tion that work is of great benefit to the human race. The great characters, whose history is delineated in holy Scripture, were workers, men and women who were made strong and noble, and useful in furthering the purposes of God, by the beneficent influence and training of work. There is a perennial nobleness and even sacredness in work. Of course every one will understand that we speak of true work, work with an honorable intention, for we remember that Paul speaks of "false apostles, deceitful workers" (2 Cor. 11: 13), and enjoins the Philippians to "Beware of dogs, deceitful workers" (Phil. 3: 2). Carlyle says, "All true work is sacred; in all true work, were it but true hand labor, there is something of divineness." History shows, too, that the nation composed of workers is strong, self-reliant, and stands pre-eminent; and that it only maintains this position while the main purpose and occupation of its people is honest work. At one time it could easily be said, "One Skinny Chinaman, two Japanese, one jolly Englishman, fight all three"; but to-day, in this pleasure-loving day, the Englishman would doubtless be undertaking too risky a job in seeking conflict with a great disparity of numbers. A writer says, "I don't think that

the inmost heart of the worker rises his God-given force, the sacred, celestial life-essence bequeathed to him by Almighty God."

It must not be supposed that workers are required to be at all times rushing in a mad-daring frenzy from one work to another. A horse fretting itself ceaselessly, restlessly and impudently chafing under control, plunging and tearing when desired to stand, fruitlessly wasting energy, is not the animal who achieves good work, and who would be named a worker. A horse that will stand calm and steadfast while leading and unloading is in progress, who, when the load is ready, when the master's word is given, will put his shoulder steadily into the collar and with a strong pull and a long pull move off and draw the heavy load over good places and through difficult places, is the horse which will command respect and high prices in competition with his fellows. So Milton says, "God doth not need either man's work or his own gifts. Who best bear his mild yoke, they serve him best; his state is kingly; thousands at his bidding speed, and post o'er land and ocean without rest; they also serve who only stand and wait." We must not be like the fractious horse, working at our own sweet will, but under the direction and command of the Great King, ready to speed at his bidding, or content to stand and wait for his command. As we wrong in saying that God does not let us "stand and wait" too long!

The Prophet Nehemiah recounts the building of the walls of Jerusalem, and relates how it came about that the undertaking could be accomplished, and says, "For the people had a mind to work" (Neh. 4: 6). Great things were done because the work was not performed under compulsion, but willingly; they had a mind to work; something beyond physical energy moved them to put their



Lygon Street Century Bible Class.

The Adult Bible Class of the Lygon-st. church (Carlton, Vic.) is perhaps one of the greatest classes to be found in any Bible School of the Commonwealth. Three and a half years ago, the class was organised in its present form by Bro. Horace Kingsbury. The possibility of securing a membership of one hundred was regarded by many as remote, and a start was made with an attendance of thirty-six. No ingenious tactics were

resorted to in order to gain members, but by painstaking preparation and interesting presentation of truth by the teacher, coupled with organization and cultivation of the feeling of good fellowship on the part of the members, the most sanguine expectations were passed. Two years ago the average attendance numbered 100 for the year, and this number was increased to 138 for the year following. For the present term the splendid aver-

age of 125 has been secured, while on one occasion, that upon which the above picture was taken, 275 were at attendance. During the three and a half years, scores of members have been led to decision for Jesus, and every member has found the happy associations of the class a strong link binding them to Christ and His church. No work undertaken by Horace Kingsbury stands as a finer memorial of his loving ministrations—R. E.

best efforts into the work, and they accomplished a great task.

We can, however, get still a step higher with the work there is for us to do. We have said how good it is to work under the direction of God, and not aimlessly, as with a rudder; and Paul takes us up to the lofty pinnacle where we can, as it were, join hands with God and partake with him in the gracious work he is carrying on among men. In the second Epistle to the Corinthians (6: 1), Paul says, "We, then, as co-workers with him"; the apostles were co-workers with God, in the great work which he commissioned them to do. And it is not only in the New Testament that his servants worked with God; look through the Old Testament and see what was accomplished by men working hand-in-hand with Jehovah; they had breathed into them power to do great deeds, and marvellous works beyond the ordinary scope of man's achievements.

Bishop Wilkinson has some good thoughts in keeping with this idea. "This spirit of 'total dependence' is an inward rest, which in most cases is brought out of great effort, great struggling. . . . It is a rest which enables us to work, not apart from God, but in harmony with God. And so there is no waste of force as there is when we work in merely the natural way. . . . We have rushed from place to place, feeling that something *must* be done, and that we must go and do it ourselves, that very moment! And afterwards we found that if only we had knelt down and committed it to God, the work would have been far better done. We should have had God with us next day, or whenever God's time had come, whereas that day, when we ran about so quickly, we were working by ourselves, and of course the finite cannot do as much as the Infinite; man cannot accomplish as much as God. Work done in harmony with God comes to nothing, but work done in a rightful spirit, drinking in the love of God, is eternal work. It is divine work, done through human instrumentality, therefore it shall last when heaven and earth shall pass away."

Then if we have this vision of our work, that we need not be working by ourselves, but for and with God, it should inspire us to do our best, that every undertaking may be thoroughly and efficiently accomplished. Surely no slovenly, ill-executed work can suffice if it is carried out with God; nothing will be just "good enough." "It is not a good plan to be in haste to perform any action that it may be the sooner over and out of the way." F. W. Faber says, "By putting off things beyond their proper times, one duty treads upon the heels of another, and all duties are felt as *irksome obligations*—a yoke beneath which we fret and lose our peace. . . . In most cases the consequence of this is, that we have no time to do the work as it ought to be done. It is therefore done precipitately, with eagerness, with a *greater desire simply to get it done*, than to do it well, and with very little thought of God throughout."

So far we have endeavored to show that work is good and right and beneficial to individuals, to nations and to the world, but in all directions we see great numbers of men and women who are content to be lookers-on, to watch a few doing the work. Instead of the many playing games, it is the custom for a few to take the exercise, and the many to look on. Forty-one men take active part in a football match, and perhaps 10,000 spectators stand round, making a great noise certainly,

but gaining no benefit themselves from the physical exercise the majority of them might obtain if they took active part in some suitable game or healthful pastime. Some time ago a periodical contained illustrations showing how the people of various nations occupied their spare time; there were Germans, French, and others engaged in physical drill, military exercises, and so on, great numbers taking part in the work, and the British were portrayed in dense throngs watching football, cricket, and so on. It would be to the benefit of the nation if the great majority of its citizens benefited themselves individually by exercise instead of being satisfied to be onlookers, while a few exhibit their prowess. And in the same way in philanthropic and religious enterprises so many are content to look on while a comparatively few do the work. This state of affairs should not be for, as in the case of physical exercise it is those who actively engage in the exercise who are benefited, so in intellectual, moral and spiritual matters those who work receive most benefit to themselves and have their powers of doing good to others strengthened by exercise and training.

In a church the members are built up and spiritually strengthened as they find some work to do. "Blessed is he who has found his work; let him ask no other blessedness" than to be enabled to do it. It would not do for all members to be the speakers or preachers, but those who attend the services with the desire to assist by their presence and to receive help themselves, are workers together with the preacher as they uphold his hands while he proclaims the good news of salvation. In the same way in politics all cannot be members of Parliament, but all can assist in the good government of their country by making themselves conversant with the vital questions of the day, by intelligently recording their votes, by making their voice heard and influence felt in furthering righteous legislation, and by helping in the just administration of the laws. The onlookers are those who stay away from the polling-booth through negligence, lack of interest, or laziness. These are they who in the succeeding days find cause for complaint that the wrong men were selected, that government is iniquitous, and administration despicable. So in a church the onlookers who bring discredit on the body of Christ are chiefly the non-attendants. Is it not true that a non-attendant church member rarely does anything to help the cause along, but as he looks on can find much that is wrong, and that must be righted *before* he can take his part?

This, however, is the worst type of all lookers-on: those who have undertaken certain work and responsibility and fail to carry it out, in many cases hoping that others will do the work in their stead. Years ago there was an Eastern potentate who was fond of providing entertainment for certain of the nobility who were specially invited. It was the custom of the court on these occasions that each of those who availed themselves of the monarch's hospitality should bring with him a measure of wine and pour it into a large vessel ready to assist in the festivities as the entertainment proceeded. One time a noble who was of a miserly disposition thought it would make no difference if he took water instead of wine—some portion of water would not be noticed among all the others of wine. But alas! the same idea entered the heads of all the others, and so the wine was *oil water*; and the monarch was so wroth

that he beheaded the delinquents. And each one of them only left his work undone (it was such a little bit of the whole that was to be done) and thought he would *look on* while the others did the work of supplying the wine for the feast. Each one was just as much in fault as any of the others; and each one, by leaving his work undone, was guilty of the complete failure of the wine for the feast, and would have been just as guilty if all the others had done their part and only failed.

And this perhaps is more where church officers may fail than in any other respect. They will hardly have been chosen for the position they occupy had they not shown inclination to work, but the temptation to neglect, some little day proves very strong at times; it is so small that their share of the work will not be missed. If one can find any justification for leaving his part undone without good cause, so can all the others. It is a merciful dispensation that such lapses are not now rewarded by beheading. None of us can leave his work undone, hoping that some one else will do it; the other fellow has his own work to do.

Then, too, we officers must remember the parable of the two sons: "A certain man had two sons; and he came to the first and said, Son, go work to-day in my vineyard. He answered and said, I will not; but afterward he repented, and went. And he came to the second and said likewise. And he answered and said, I go, sir; and went not. Whether of them twain did the will of his father? They say unto him, The first" (Matt. 21: 28-31).

Fellow officers, "we are responsible," as Archbishop Whately says, "not only for doing, but also for leaving undone; else the servant who hid his lord's talent in the earth would have escaped condemnation." Dr. Arnold "felt every moment that he was doing or was not doing God's work. He threw into every act, every labor, the consciousness of the divine mission given to all Christians by the Master."

Let me but do my work from day to day,
In field or forest, at the desk or loom,
In roaring market-place or tranquil town;
Let me but find it in my heart to try;
When vagrant wishes beckon me astray;
"This is my work; my blessing, not my gain,
Of all who live, I am the one by whom
This work can best be done, in the right way."
Then I shall see it not too great, nor small,
To suit my spirit and to prove my powers;
Then shall I cheerful greet the laboring host,
And cheerful turn when the long shadows fall;
At eventide, to play and love and rest,
Because I know for me my life is best.
—H. Van Dyke

I do the very best thing I know how—the very best I can; and I mean to keep on doing so until the end. If the end brings me out all right, what is said against me won't amount to anything. If the end brings me out wrong, ten angels swearing I was right would make no difference.—Stephen Lincoln.

Of all the dispositions and habits which lead to political prosperity, religion and morality are indispensable supports. In vain would that man claim the tribute of patriotism who should labor to subvert those pillars of human happiness, these firmest props of the duties of men and citizens.—George Washington.

Correspondence.

TITHING.

It is well known by church officers of long experience that some, and possibly many brethren, do not know, or do, what is taught in the New Testament re contributing; yet while sympathizing with Bro. Harward's aim in his able and interesting paper on tithing, the suggested method is open to some objections, which, with your permission, I will briefly state.

1st. That the adoption of a Mosaic law impugns the sufficiency of the apostles' doctrine in this fellowship, by inspiration of the Holy Spirit.

2nd. That the teaching of the New Testament is the best to meet all church requirements, even as tithes and other dues were to Israel's needs.

3rd. That the circumstances of modern life differ so much from what existed in Israel, as to make tithing impracticable.

4th. That to make such a rule would place upon poor brethren a disproportionate burden.

5th. That as failure in this fellowship arises from the lack of knowledge, faith, zeal and love, the remedy is by such sound teaching that three-penny bits will not be given for the Lord's work, and a shilling, or more, on sports and pleasures by the thoughtless.

6th. Differing circumstances, we have local and State taxation, as well as church claims, while all the taxation in Israel for State and religious purposes was tithes, sacrificial offerings, and the half shekel annual tax on all males over twenty years.

For special purposes at times there was freewill offering, and in the church there are special calls made as recorded in the New Testament for special purposes. Tithes in Israel were land rents, imposed to support the landless tribe of Levi, and as Bro. Harward says, this tithing was tithed again for the support of the priests. It was only the produce of the land that was tithed, for there is no allusion to any claim on wages earned by work.

After the first tithing of the produce, the remaining nine parts were again tithed for social tithes, and when Israel chose to have a king, he imposed an additional tithing, and other exactions (1st Sam. 8). It should be noted that the tithing ordained by God was not enforced, the amount was left to the individual conscience, even as the contribution is in the church. In Israel some were dishonest, and robbed God in tithes and offerings (Mal. 3). Such an offence to God is also possible in the church; to be free from such guilt Christians should honestly determine the amount of their regular contributions, and be liberal to special calls, when there would be no need for the many urgent appeals that Bro. Harward deprecates, and shoulder them. Paul set an example of honest giving, as when he converted, he did not cease to be an Israelite, and as duty required, he brought alms and offerings for his nation to Jerusalem, putting them, as we can suppose, in the treasury (2 Cor. 12: 4); thus honestly meeting his nation's claims, as he wrote in Rom. 15: 27, honoring the law as when he converted. The impracticability of tithing in the church can be realized; take, for example, a family now earning from £2 to £3 per week; for him to give 4/- to 6/- per week would be a heavy coil, while the one with £10 per week could give £1, and not lose any home comfort, or rest or pleasure. This would be so unequal, and therefore a rule of tithing should not be laid on any one's conscience. I hope that some other brother will deal with the New Testament teaching on this important subject. Yours fraternally—Edwin Carr.

PICTURE SHOWS

Re Picture Shows. Where will it stop? If your columns are not yet closed on this matter may I speak? I could not do so earlier, having only received my paper an hour ago. I do not object to picture shows, provided they are clean and not too long, and are going there provided they do not neglect church meetings. This refers to work nights. I certainly do object to picture shows inside or outside churches on the Lord's day. Why?

Because no one can tell where the matter will end. Bro. Parlow in his letter gives the title of some of his picture addresses. Take the first, "In His Steps." Why more appropriate than, say, "St. Elmo," or "Quo Vadis"? Some may say no more appropriate, and go a step further and exhibit films with moral teaching from our picture halls. Then if a picture is good would not a religious drama perhaps be more heart touching?

Bro. Parlow says: "Similar aids (charts, object lessons, etc.) are used by the child's edifying evangelists to-day." There are a few thoughts here.

1. What leading evangelists? Church of Christ or general? If he means itinerant evangelists in a school I would scorn to use the methods of some of them, or some of our own for that matter, judging from American criticisms.

2. Even the class of preachers in Bro. Parlow's mind do not have picture shows, or he would have specified them, but he hasn't.

3. Because leading (?) evangelists have picture shows is their example our guide?

I see Bro. Main has a good diagram in this issue of the 17/7/13, but I hardly think Bro. Main meant to pose as an artist.

Bro. Parlow quotes four picture shows, thirty pictures, to force his right to use such aids.

1. Peter in one day reported 3000 without picture aids. Peter's method is good enough for me.

St. Xavier held a mission amongst the Indians and he reported several thousand converts to Rome. He only used a large scroll, but is that a valid reason for my using one? When the gospel of Jesus Christ has to cater to the "picture miracle" rapidly breeding in men's lives, it will be time to get another gospel. The present gospel is quite sufficient for me to win souls with, without picture aids, and if I were elder in a church and a picture gospel was planned the preacher would either picture aid, or go somewhere else. Will all elders strike a certain note on this question? Thanking you in anticipation. Yours in the Master's service,—W. O'Brien, Charters Towers, Queensland.

P.S.—Bro. Parlow omitted to state how many decisions there were when he delivered his lecture "In His Steps" in the Methodist chapel.

"Everywhere People Loved Him."

The fact that for me on behalf of Mrs. T. B. Fischer, my father and my brothers and sisters, to in any way adequately thank all who have at this time of her bereavement sent loving messages of sympathy. The numbers of messages received by wire and letter are almost overwhelming. It is indeed hard as a solace and comfort, especially to Mrs. Fischer, who has undoubtedly been sustained by the prayers offered on her behalf.

The words of appreciation received of the work that the late T. B. Fischer was enabled to do, have given much joy in the time of sorrow. It is impossible for acknowledgments to be sent to all who have in so many ways shown their love and sympathy. Many beautiful floral tributes were received; children sent bunches of flowers; telegrams and letters came in hundreds; words were spoken, and words refused to come to heart. Handshakes full of meaning were experienced. Eyes sparkling with tears evidenced the sympathy that the lips could not express.

Mrs. Fischer especially desires to thank the following: The church at Cheltenham, its officers, and all the various organizations.

The Foreign, Home Mission, and Conference Presidents and Committees, both Federal and of all the States and New Zealand.

The Secretaries and Preachers of the Baptist Association and Fraternal.

The W.C.T.U. The Temperance Alliance.

The secretaries and preachers of all the Churches.

The Sisters' Conferences and Deacons Societies of all the States.

The Sunday School Union and the various separate schools.

The C.E. Union and all the various C.E. Societies.

The Young Men's Clubs and Bible Classes.

The Faculty and Students of the College of the Bible.

The teachers and children of the Cheltenham State School.

The Chinese Missions and Classes in the various States.

The Angus Training College Students.

"Uncle Arthur's" Nephews and Nieces.

The proprietor of the *Melbourn News*.

Mrs. Fischer trusts that this will reach the eyes of all who have participated with her in this sorrow, and be accepted by them as an appreciation of their sympathy.

On her behalf,

Eden Hills, S.Aus.

John Fischer.

The Gates of Life.

We all long for abundant health and life. The shut-in or the semi-invalid, pale-faced, weak, always ailing, longs for the generous flow of fresh, red blood through the sluggish veins, longs to know the joy of living. I believe that even that is possible. I believe that the Divine power that surrounds us—for God is everywhere—is beating upon our nature, seeking an entrance. But the gates are closed. The channels are clogged with worry, fear, anxiety, sorrow, disappointment, discontent, jealousy, anger, bitterness, fault-finding, irritability. What wonder that we are sick and ailing? Open the gates. Clear out the rubbish that fills the channels of the mind. Give God a chance to do his work in you. Let go. Let worry and self pity go. Let everything go, and lean for once upon God.

In spiritual things it is the same. We lack the realization of this great life around, within, but when we do see it and trust it, how humble we become! Then there is "life abundant." The very heart of life lies open to our gaze. We see God, the illimitable source of all good, and know that he is our shepherd, and knows us, and takes care of us every day! A Japanese woman, when she heard of the beauty of the life of Christ, said, "Can you show it to us?" But this abundant life carries with it the very nature of God, and makes the man who opens his nature to it God-like. It is even of men. "By their fruits ye shall know them"—R. P. Anderson.

Why is there no water in the pipes of some of our houses in winter? It is not because the city has no water supply; it is not because the streets are not threaded all through their length from the great reservoirs with a perfect system of piping; it is not that the system of piping does not go into every house. Then why do we turn the tap in vain in our houses? Because there is a block of ice in the pipes. Why is the blessing not coming and laughing like bubbling water through humanity? It is not because the great ocean and fountain of fulness is not there; it is not because the links of communication between divine fulness and our emptiness are not formed. Christ is there and his church is there, and all the channels and tubes and pipes of prayer and promise and supplication are there. What is wrong? There is ice in the pipes; that is the trouble. The frost has come on our hearts—we are frozen, and need to be thawed out by the fire of the Holy Spirit.—John McNeill.

In the Realm of the Bible School

THE BREAD FROM HEAVEN.

Sunday School Lesson for August 24.
Exodus 15: 27-16: 34.
A. R. Main, M.A.

Six hundred thousand men, besides children and a mixed multitude, were now on their journey towards Canaan, the land of promise. Forty years were to elapse before the host of Israel crossed the Jordan, though in less than that number of weeks they might have accomplished the journey. We have God's reason for the delay given in Deut. 8: 2, 3: "Thou shalt remember all the way which the Lord thy God hath led thee these forty years in the wilderness, that he might humble thee, to prove thee, to know what was in thine heart, whether thou wouldst keep his commandments or no. And he humbled thee, and suffered thee to hunger, and fed thee with manna, which thou knewest not, neither did thy fathers know; that he might make thee know that man doth not live by bread only, but by every thing that proceedeth out of the mouth of the Lord doth man live." This Scripture has manifestly a very direct bearing upon our present lesson. God's people need to be proved; and certainly Israel required humbling.

Grumbling.

We may apply to the host of the Israelites words which have been used of the murmurers against Christ: they were graduates of Grumblers' College, and had taken all the degrees.

The first recorded incident after the triumphal song following upon the crossing is the murmuring at Marah. The waters of Marah were bitter. So the people murmured against Moses. They forgot the wonderful proof of divine help which the dividing of the waters gave them. The Lord sweetened Marah's waters, and the host advanced to Elim, with its fountains and palm trees. Here they found abundance of water and beautiful pasture for their flocks. Were they grateful now? Nay, after leaving Elim they murmured for lack of food: "Would that we had died by the hand of the Lord in the land of Egypt, when we sat by the fish-pots, when we did not go to the fall, for ye have brought us forth into this wilderness, to kill this whole assembly with hunger." The Egyptians evidently fed their slaves well—not for the sake of the slaves, but because of the profit. Surely they should have remembered the former provision of water and have learnt to trust the Lord. They should have known that "when God will, God will provide." But, no; they fret, and murmur and grumble.

"There is one sin which, it seems to me," says Helen Hunt Jackson, "is everywhere and by everybody underestimated, and quite too much overlooked in valuation of character. It is the sin of fretting. It is common as air, as speech—so common that, unless it rises above its usual monotony, we do not even observe it. Watch any ordinary coming together of people, and see how many minutes it will be before somebody frets—that is, makes more or less complaining statement of something or other, which probably every

one in the room or in the car or on the street corner, it may be, knew before, and probably nobody can help. Why say anything about it? It is cold, it is hot, it is wet, it is dry, somebody has broken an appointment, ill cooked a meal; stupidity or bad faith somewhere has resulted in discomfort. There are plenty of things to fret about. It is simply astonishing how much annoyance may be found in the course of every day's living, even of the simplest, if one keeps a sharp eye on that side of things." We probably all need to look more on the bright side of life. To count our many blessings is one of the most approved ways of fulfilling the apostolic injunction, "Neither murmur ye, as some of them murmured." Said John Wesley, "I dare no more fret than I dare curse and swear."

God was graciously pleased to overlook the grumbling and to answer the needs and desires of his people. He gave them quails and manna—fish for the evenings, bread for the mornings. The quails will figure prominently in a future lesson, and need not be dwelt upon now. It is clear that the quails were not regularly supplied, as was the manna.

The manna.

Everyone will be interested in the wonderful food which God provided for his people. As no one knows more of it than the Scriptures record, it will be well to collate the texts. After the dew went up, there lay on the ground "a small round thing, small as the hoar frost" (Ex. 16: 14). It was like bdellium (Num. 11: 8) and coriander seed white (Ex. 16: 31). Should anyone wish to know what coriander seed is like, I can only quote a description. Hastings' Bible Dictionary says it is the fruit of an umbelliferous plant, extensively cultivated in the East. Of this plant, "the fruits are ovate globular, straw or red, twice as large as a hemp seed, and striate." The manna tasted "like wafers made with honey" (Ex. 16: 31), or "as the taste of fresh oil" (Num. 11: 8). The people ground it in mills, or pounded it in mortars, and boiled it in pots and made cakes of it (Num. 11: 8). In Psalm 78: 24, 25, it is called "food from heaven" and "the bread of the night." If, after all this, one is still ignorant, why, then he can do as the Israelites did and say, "manna," which is said to come its name to the question, "Man ha?" "What is it?" So they inquired, "for they wist not what it was."

"Bread from heaven."

The Jews styled the manna "bread from heaven," and Jesus apparently agreed with them, except that he referred to God as the Giver. Some at the present day have tried to explain the manna as a natural provision, or at best as a wonderful increase in production of a natural food. Some, e.g., refer to "an edible lichen which sometimes falls in showers several inches deep, the wind blowing blown it from the spots where it grew, and carried it onwards." Others refer to the exhalations of the tamarisk tree. This tree grows in Arabia and in Western Asia. This manna "occurs in the form of small, roundish,

hard, dry tears, varying from the size of a mustard seed to that of a coriander, of a light brown color, sweet taste, and musk-like odor." The honey-like drops in the cold temperature of the early morning are found in a solid state. If anyone should specially wish to accept a natural basis for the supply, let him not overlook the miraculous part. The constancy and greatness of the supply, the double supply on Fridays, and the fact that it did not keep except on the Sabbath, should be noted. I quite agree, of course, that a natural basis, or secondary causes, would not make the gift any less a gift of God. As M. A. Babeek puts it—

"Buck of the loaf is the snowy flour,
And buck of the flour is the mill;
And buck of the mill is the wheat and the shower,
And the sun and the Father's will."

The Living Bread.

No teacher, probably, will teach this lesson without referring to Christ's great address on the true bread which came down from heaven (John 6). The sermon reads like a divine commentary on our Old Testament Scripture. There is hunger of the soul as well as that of the body. It is surely as important that this should be satisfied as that our physical strength be nourished. Men are generally dissatisfied. Even when they are not conscious of the provision in Christ, and even when they are hardly conscious of a need, they are aware of their unrest and discontent. It is ours to tell them that Jesus is the bread of life, the true manna, which will abundantly satisfy every hungry one who will partake. And there is one other provision—Israel ate the manna, or would have starved. There is no substitute for Christ. Israel partook of the food of the night, and became mighty. The host pursued its journey to Palestine, and in the strength which came from God triumphed over the enemies. "To feed on Christ," says Phillips Brooks, "is to get his strength into us to be our strength. You feel on the cornfield, and the strength of the cornfield comes into you and is your strength. You feel on the cornfield and then you build your house, and it is the cornfield in your strong arm that builds the house, that cuts down the tree, and piles the stones and lifts the roof into its place. You feed on Christ, and then you go and live your life, and it is Christ in you that lives your life, that helps the poor, that fights the battle, and that wins the cross."

Twice August, and the fierce sun overhead. Smoke on the squall streets of Bethnal Green. And the pale weaver through his windows seen in Spitalfields, looked three dispirited.

I met a preacher there I knew, and said—
"Ill and overworked, how fare you in this sun?"
"Bravely!" said he, "for I of late have been
Much cheered with thoughts of Christ the Living
Bread!"

—Matthew Arnold

Make the tree good if you would make the fruit good. Do not rectify the clock by the hands; rectify the machinery within.—Dr. Parker.

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Good News from Diksal.

We are glad to say that we have all been preserved from the epidemics of plague and cholera, which have taken off so many souls in the surrounding villages. The Lord has been gracious, and has helped us through the many difficulties. He has graciously sent copious rains, and nearly filled our well with good, sweet water. I reckon we have a six months' supply on hand, and there is more rain to come. It is quite a treat to be able to use water without wondering where the next bucketful is coming from.

The crop of cotton we sowed is coming on nicely, and should be a profitable one for the work.

We have quite nice meetings on the Lord's day. Last Sunday there were 30 present at the Lord's table. This was very encouraging. The Sunday School is on the increase. We have nine regular scholars; others are talking of joining.

Our new preacher has been doing good work during the month, visiting villages, and also the Christians in their homes, and expounding the Word of God to them. He has a good knowledge of the Scriptures, and we believe God will bless his labors.

The medical work is keeping steadily on, and we are delighted at the interest many of the patients are showing in the gospel. Some have assured me that they pray to none other but Jesus to help them, and have given up idolatry. We have had a few more patients this month (26), and have given out 256 treatments.

We have had good times in the villages, and have been well received into the homes of the people.

The school work shows an increase of scholars. There were five new scholars last month, making the total close on 40 on the roll. I have had to put the book-keeper on as assistant in the school to teach between the times of trains due, and by this means he is able to put in four hours daily at the school.

Some of the village people are asking for schools to be set up in their midst. They will contribute a number of scholars, and also give us the land free for school purposes, besides paying the usual fee, and buying their own requisites for the scholars. I think this is a good way to get a preacher settled in the villages, for the people respect a teacher, and his influence would be felt for good.

We have nine scholars in the Sunday School. They are bright young folk, from 7½ years to 14 years of age, all of Christian parents. This is the church of the future, and so it needs our best efforts and prayers to help it to influence the mind of its coming generation. Some of the scholars know quite a number of verses and hymns, and are anxious to learn more. The Lord is under-

taking in this work. Mrs. Watson attends to this branch of the work.

You will be pleased to know of two baptisms this month. A lad of 14 and his sister 15 decided to follow Christ, and were baptised to-day on our compound in the presence of a nice company of onlookers. Their parents are Christians, and so their hearts are rejoicing at the choice their dear ones have made in deciding to follow Christ.

Re the industrial work. I have a Christian woman on weeding the field and keeping the animals off the crop. She receives four rupees per month, which amounts to two pence per day, the regular pay for field women.

I have given the bungalow a coat of limewash inside, and part of outside, to preserve the walls from white ants, which are very bad here.

In many of the villages we have visited the people have heard the gospel with interest, and have invited us to come again and tell the glad sweet story.

We are having our half-yearly examinations in the schools this week. I examine the pupils and test them at the half-yearly test; then I expect to procure the services of a qualified Government examiner for December. The children are most anxious to get on. With love to all the brethren. Yours in His bonds,—H. Watson, Diksal, June 30, 1913.

"Light Shinneth in Darkness."

I have just returned from attending the funeral of a little girl, one of my patients, up in the bush. Several days ago I told the father that she was beyond my help. The case seemed serious from the first, the symptoms being those of cerebral meningitis.

While climbing the hill country through the bush, with the three little guide boys, we heard wailing as if for the dead. It came from an adjoining hillside, where the poor heathen in their darkness were pouring out their spirit-life into the Unknown.

How different was our Christian house of mourning! True, the mother was weeping and wailing bitterly, as she sat on the village green by the little lifeless body, wrapped in its "coffin" of grass mats. But she alone, of the 70 odd present, broke the silence of that beautiful peace. The father, our "black brother" Daniel, a superior looking native, and a recent "pig chief," stood by the grave with a baby straddled to his back, the consolation of heaven bright upon his face.

The company of Christians and heathen—some dressed, and some not, save for the "lavaya"—gathered about the large family plot, elevated and walled with stones, on the little hill top. Surrounding us were the bananas and tiny cocconut palms, while far above us stretched the soothing green mountains, over whose crest was ascending the silver mist. Away in the distance the sea lay

calm, bathed in the glory of the ascending sun. The strains of "Safe in the Arms of Jesus" echoed sweetly among the wooded hills, refreshing our souls, as we thought of the little ten-year-old black child in the Saviour's care and keeping. For was she not a sweet little spirit, who, as the guide boys told us on the way up, "Ukikali ham-buru mba" and "U'langwa ma Jesus," "She knew much and she loved Jesus!"

A sensible spirit of peace and hope possessed the audience as we spoke of the Redeemer, the resurrection, and His return.—A. T. Waters, Oba, New Hebrides.

Baptisms at Harda, India.

We are thankful that Surobi and Rukmani are both able to work again, and that my eyes are better than they were, as the work in Harda amongst the women is going on much as usual. We have not been able to visit any villages lately, as the roads have been too bad on account of the heavy rains we have had.

The schools reopened the last week in June, and are all well attended. A number of the children are preparing for the S.S. examinations, which take place this month.

Two weeks ago we had the joy of seeing the son of our first convert from the schools confess Christ and join the church. A convert from Hinduism and four others who had belonged to the Friends' mission were immersed at the same time.

Dr. Drummond has gone away for a change and rest. His youngest boy has been so poorly for the last year that Mrs. Drummond has decided to leave here for America in September. Dr. Drummond expects to follow about six months later. He would go now, if possible, as he is not at all well, but that is impossible, as he cannot be spared at present. The rest of us are all well. Yours in the work,—Mary Thompson, Harda, India, July 7, 1913.

A Millionaire's Bequests.

Particulars of the will of the late Mr. William Whiting Gordon, the young millionaire who dedicated his life to work as a missionary in China, but who died on March 21 in Egypt, show that he left his entire fortune, of nearly a million dollars, to Christian work. Among the bequests are (reckoning five dollars to the sovereign): Moody Bible Institute, £2000; Africa Inland Mission, £500; China Inland Mission, £500; American Bible Society, £500; and to each of three Presbyterian Foreign Mission Boards, £500. He stipulated—"That each of these bequests be used in the manner provided for, or in connection with the needs of missionaries or teachers who are serving in the field, believing in such fundamentals as the doctrine of the Divine Inspiration and Authority of the Scriptures, the Deity of the Trinity, including the Divinity of Jesus Christ, and in the doctrine of the Atonement, through the substitutionary death of our Lord Jesus Christ."

Someone has said, "We are playing at missions. We are really all even doing that? How long could a boy hold his place in a real game of skill if he put as little enthusiasm into it as the average Christian does into missions?"

Obituary.

GOLE.—The Churches of Christ in New South Wales have suffered a severe loss by the sudden "home-call" of Bro. Edmund Gole, of the Mosman church. He died unexpectedly on July 29, at the age of 65 years. He went to business in the morning as usual, and in the early evening his spirit returned to God who gave it. Our esteemed brother was a most devoted, prayerful, trustful Christian, one who had walked and talked and lived with God from the year 1870, when he was immersed at Lygon-st., Victoria, by G. L. Surler. Some eight years of his early Christian career were spent amongst the churches in Victoria. In 1878 he went to Wellington, N.Z., and was a charter member of the church at Vivian-st. There he met the late Bro. A. B. Maxton, and this became a life friendship. In 1884 he returned to N.S.W., and took membership with the church in Sydney, then meeting at Elizabeth-st. He proved to be a zealous worker, a great Bible School enthusiast, and able exhorter. Bro. D. R. Hall, M.L.C., was in his class. He was a deacon there, and a presiding brother. Subsequently he moved to Enmore, and did similar work in each department, including the Y.P.S.C.F. of which he was secretary. He labored faithfully for his Lord. From 1897 to 1908 he did noble service as secretary and treasurer of the F.M. Committee of the churches in this State. The splendid "vision" now possessed by the churches here is due to his persistent work and teaching in the days when there was not much enthusiasm for the gospel in the "regions beyond." The brethren in N.S.W. also thank him for a long time as their representative under the "Marriage Act," and he discharged this duty to the satisfaction of all interested parties. Entering the office of Messrs. Pigott and Stinson, solicitors, of Sydney, some thirty years ago, he had by faithful and efficient and trustworthy conduct worked his way up from a lonely position to one of great trust and confidence. The head of the firm said to the writer at the funeral that they had lost not simply a tried servant, but also a true friend. So from both earthly and heavenly Master he had merited and received the commendation, "Well done, good and faithful servant." His hospitable home was a meeting place for the happy fellowship of believers in the Lord. Throughout life he had been a systematic and blood-sweating supporter of all the enterprises of the brotherhood. Many beautiful testimonies are given due to his private and representative contributions. In the presence of a large and representative company of friends and brethren he laid his body to rest in the Rockwood Cemetery by the side of his beloved daughter, Dorothy, who died January, 1906, and close by his old friends, the late Bro. and Sister Bardley. Those assisting in the service in addition to the writer were Bro. Bagley, J. Clydesdale, T. R. Coleman, W. Gale (an old S.S. scholar). In subdued but true tones the hymns, "Home at Last," and "Asleep in Jesus" were sung. As a diligent Bible student he was profoundly interested in the "coming of the Lord" and the "Lord's coming." On the "coming of Jesus is Coming." On the Sunday preceding his death he had offered the prayers of the church and prayed for all to be ready. Thus the man of prayer and faith has entered "within the veil." Two F.M. enthusiasts in the persons of Bro. Fisher and Gole have now gone to meet the presence of all the "angels" "face to face," and lay at their feet their humble tribute of grateful service. The millions who "sit in darkness" call upon those who remain to carry on this glad work and "send the light." We pray that the Giver of all grace may comfort our dearly-loved Sister Mrs. G. and the son, Sydney, and daughter, Ruth, all of whom were active church members. For the "little while between" we remember the words of the hymn, "Home at Last"—

"When earth's songs have all been sung,
Labor ended, trials done,
'We'll meet again, oh! happy word,
And be 'for ever with the Lord.'"

—A. E. Hingworth, Enmore, N.S.W.

JAMES.—The small church at Levin, N.Z., recently sustained a great loss in the death of Bro. Ivor James, who passed away on June 6, at the age of 73 years. Bro. James was born in Wales, and received his first training in the Christian life amongst the Baptists in his native land. Landing in Wellington in the early days of its settlement, he was one of the four charter members of the church in that city, of whom Bro. Miller, of Hastings, is the only survivor. Since then Bro. James resided in Wanganui, Blenheim, North and Levin, and has been largely instrumental in the establishing of churches in these places. Our late brother was extremely genial and kind towards all, and was quite saturated with the Bible as a chart of life for the individual and for the church. He passed away after much suffering, surrounded by his family, to whom he left a rich legacy of noble example. Strong in faith, he frequently spoke of his departure as "going home."—T.D., Levin, N.Z.

LONGLAND.—The church at Lilyville has reason to mourn over the taking from our midst of our young Bro. Will Longland. This is the first loss by reason of death that the church has sustained, and on that account the parting has been felt more keenly. Our brother had only recently reached the age of 17 years, but his life has left many a precious lesson on its brief journey. He was baptised on December 12, 1910, after having waited for some months for medical permission to be immersed. Just after he had made confession of his faith in Jesus he was stricken with his first severe illness, through all of which he was firm in his desire to obey his Lord. Immediately permission was granted he presented himself for baptism. Soon he was again stricken with illness, and from that time on he has spent most of his hours in the sickroom. On the Tuesday before his death he chatted with the writer in a very bright and cheerful way, though he often said that he knew that he could not get better. The next day he rose from his bed, and had dinner with the rest of the family at the table. Late that night he had a serious attack, and in a little while his spirit was called into rest. His thought was always how to help others, and how to relieve his mother in her care over him, and we are comforted in the lessons which he has been able to teach those who have been with him. Our hearts go out in loving sympathy to the parents and family in their sorrow, and we commend them to the loving care of him who doeth all things well.—T.S., Lilyville, N.S.W.

Edmund Gole: An Appreciation.

I knew him for twenty-five years, and loved him as a brother. He was a just, faithful and kindly Christian gentleman. No trouble was too great if he could serve his Saviour or his friend. Every duty he performed was faithfully and efficiently performed. He was the father of Foreign Missions in New South Wales. When few troubled to advocate the cause of the "regions beyond," he was the leader of the few. The harvest fields are reaping. All our missions, articles, knew and loved him, and the leaders of our mission force in Australia and America knew and loved him too.

He was a faithful worker in the churches at Enmore, Sydney, and Mountain, N.S.W., and also in some of the New Zealand churches. But it was at Enmore I knew him as one of my most trusted fellow workers. Preacher, presider, Bible School superintendent, Bible Class teacher, Christian Endeavor secretary, were some of his official positions he filled with dignity, enthusiasm and abundant success. I knew that whatever he undertook would be well done. The amount of work he put into those departments of the church was prodigious. He literally slaved at it, often robbing himself of sleep and leisure and holidays that he might give the "utmost for the Highest." Every-day I read Bro. Gole. When his name came to be voted for it was generally an unanimous vote.

It was my sad duty to break to him the news of his little girl Dorothy's death by accident. She

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was the apple of his eye, a child who crept into everybody's heart, and her death was a great shock to him, but he bore it as one who could say: "The Lord gave, the Lord hath taken away; blessed be the name of the Lord."

I think he loved the church better than his own life. His heart was made glad when he saw his son Sydney becoming so efficient and faithful a leader of the Lord's forces, and the good work of Len Gole in Brisbane was a daily psalm of thankfulness to God.

Bro. Gole was a generous giver. The poor blessed him. He visited the widow and fatherless in their affliction, and kept himself unspotted from the world.

I never heard him speak harshly or disparagingly of his brethren, but he was ever ready to say kind things and speak the word of appreciation. Bro. Gole was a preacher's friend; he treated them generously, and helped them in every way. They all found his home a city of refuge and a Bethany of rest.

His hospitality was unbounded. Hundreds, if not thousands, were guests at his home. In this he had one of the most gracious and tactful, self-sacrificing of wives that ever welcomed a guest. Only the recording angel knows the good Bro. and Sister Gole have accomplished by their home. There are a few words of appreciation from one who loved and esteemed and mourns the loss of his friend Edmund Gole.

"Oh, for the touch of a vanished hand,
And the sound of a voice that is still."
—G.T.W.

ACKNOWLEDGMENTS.

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From the Field—Continued.

MELBOURNE (Swantonist).—In the absence of Bro. Allen, who has gone to Western Australia for his annual holiday, we had the pleasure of Bro. Mann's company on Sunday. He spoke in the morning, conducted the Bible Class in the afternoon, and gave a love offering to a large meeting at night. We had a really good day, and greatly appreciated the help so kindly given to us by our Bible College Principal, Bro. Harold Knott conducted our Bible Class and prayer meeting very acceptably on Wednesday night. On Sunday we have a love offering by Bro. Smith and Bro. Hagger, our State Evangelist, to help us carry on the work until Bro. Allen's return.

HARCOURT.—Good meetings to-day, at which special reference was made of our late Bro. Will McCance, who effectively labored in this district a few years ago. Two two texts our brother designed and hung on the wall of the chapel have been nicely mounted, thanks to Bro. and Sister Prichard. Both texts were spoken upon at the morning and evening services. The young man who confessed Christ last Sunday was baptized to-night. Next Sunday morning we hope to have W. O. Ward, the Baptist preacher from Castlemaine, with us to address the church.—B.W.M. Ave.

BRIGHAM.—Three welcomed to fellowship yesterday: Sister Moses Crockford (G.) from Queensland, and Sister Mrs. Morgan, from the Baptists, Tasmania. Two young married people confessed Christ at night. 11 names added to Bible School roll, 8 of these being in the Adult Class.—P. J. Pook, Aug. 4.

EAST SUBURBAN CO-OPERATION.—The tenth annual Conference was held July 28 to 31, at St. Kilda. Speakers for the week were P. J. Pook, H. A. Procter and A. P. Wilson. Business session was held on the Wednesday night, W. L. Jones presiding. The question of furthering the work at Elmhurst was discussed, and a resolution was carried in favor of a missionary being named as the special East Suburban representative. Election of officers and committees was left over.

CARLTON (Lyonsist).—Well attended meeting at the breaking of bread. Bro. Reg. Emiss gave a fine exhortation. Two welcomed by obedience. The Century Bible Class joyfully supported Bro. Emiss by a good attendance of the members, his talk being much appreciated. The gospel meeting at night was a large one, when Bro. Emiss spoke again upon "Is the Christian Life Worth While?" There were two confessions. We are looking forward to the coming of S. G. Griffith on August 17, to take up the work conjointly with Bro. Emiss.—J.M.C.

MAHYBOROUGH.—All departments active, kindergarten in full swing, leader and assistants enthusiastic. The day chairs, strong and serviceable, have been made by these two young lads, from a new design evolved by these two splendid workers, effecting a considerable saving in cost. Good meetings at night. One sister received in from the Baptists. One baptism at Bet Bet. Bro. John Alderson, of Bet Bet, passed away after a long illness. Our sympathy is extended to the bereaved ones.—P. J., Aug. 4.

MORELAND.—During the past fortnight we have had the pleasure of listening to Bro. Mayford, from Newmarket, and Heather, from the College of the Bible. On Sunday last Bro. Hanson, from North Melbourne (in the absence of our Bro. Pittman, who is taking his annual holiday at Queensland), conducted the evening service. Bro. E. Davis, from South Melbourne, will conduct the service next Lord's day. The Literary Society and other kindred societies are doing excellent work.—C.R., Aug. 4.

MERBEIN.—We celebrated our second anniversary on Lord's day, July 29, and Thursday, July 25. Bro. Hugh Gray addressed the church on Lord's day morning, and E. Griffiths preached to a fine congregation at night. A collection being taken for the Mildura Hospital funds. On Thursday we held a tea meeting, followed by a public meeting; about 120 present. Addresses were delivered by Bro. Gray, Griffiths and Cameron, and

musical items by Mildura visitors and local members. Bro. F. Henderson made an efficient chairman, and Sister Edna Smith (Mildura) presided at the piano.—I.G.C.

NORTH MELBOURNE.—The mission has made good progress during the week. Ninety-one attended the theological conference on date. Ten were received by faith and obedience on Sunday morning, and Mrs. Kelly by letter from Cheltenham. We have been favored again by visits from the choir of the churches at Ascot Vale, Moreland, Brunswick, and also Brunswick male voices. We have also listened with pleasure to solists from Mrs. Ross Thompson, Bro. Binney, Miss Jolly, and representatives from the Moreland, Ascot Vale and Brunswick choirs; all were highly appreciated. Bro. Hagger has been in splendid form, and his addresses have been delivered with great power. Bro. Clay has earned a good reputation, and is spoken of as a "sweet singer" whom all delight to hear. He has also given two splendid exhortations during the mission. The meeting in the town hall on Sunday afternoon was a splendid one. Bro. Hagger's address on "The Divine Creed" was full of teaching, and all left edified and doubtless convinced. The mission closes on Wednesday evening, August 6, with a thanksgiving service. During the week we have been visited by a number of evangelists, viz., Cambridge, Mulford, Birney, Peacock. We desire to thank all for their interest and help.—A.H., Aug. 4.

COLAC.—We are pleased to report one baptism and one confession to-day. At the meeting on Sunday, Bro. Chandler exhorted on "God Supplying our needs." The evangelist here gave a fine address on "Did Christ Mean What He Said? or, Can We Take Christ Seriously?" Two additions to Bible School.—E.S., Aug. 3.

FITZROY.—The work here is progressing well. The meetings have been better attended than ever. At the gospel service on August 4, Bro. Whelan preached, two confessed their faith in Christ.—R.A.L.

BRIGHTON.—Bro. Manifold has been called to New Zealand on business, and will be away for about another three weeks. During his absence Bro. Ludbrook is substituting for him. We had two fine addresses from Bro. Ludbrook yesterday, and a good attendance at our evening meeting. Our meeting is on the upgrade under the leadership of Bro. McCance. Yesterday being the first Sunday of the month, our body of school teachers met together in the afternoon for conference. It was decided to hold our Sunday School anniversary on October 12 and 14. At our Literary Society last Wednesday we were favored by a most interesting lecture by Bro. Ludbrook on "The World Beyond our Senses." This Society is open to engage in debate with any other society. Secretaries, communicate with the writer, Teignmouth, Richmond.—Reg. J. Clark, Aug. 3.

LANCEFIELD.—The church was edified by the visit of Bro. Tully, who conducted the services on July 13. Bro. Tully also came as special speaker for the United Temperance Demonstration on the 14th, and on that occasion the Mechanics' Hall was packed. A Y.P.S. has been organized, and new members: 25. Miss L. Meyer is the energetic secretary. We have had fair attendances at our services lately. T. C. Harward, who has been in Lancelfield recuperating his health, conducted his first service yesterday.—H., Aug. 4.

BRUNSWICK.—Exhortations delivered by Bro. Butler and J. Kingsford. Two received in on letters, one being J. Wilson, Subiaco, W.A. Gospel message faithfully proclaimed by Bro. McCracken and W. J. Way, the latter's subject for to-night being "Why Barnabas Was Glad." The Fancy-work Guild and Endeavor Society joined with the object of stimulating the young folk to renewed efforts by the Master. Our choir (the male and combined) paid visits to the Hagersford, Sister Mrs. Roy Thompson and sang selections at the meeting. Bro. Thompson assisting. Foreign Mission response, 4/9/13.—A.T., Aug. 3.

STAWELL.—Yesterday morning 42 broke bread. Sunday School and Bible Class had good usual attendances, and the meeting in the evening was good. We were glad to have with us in the

morning Sister Chapman, from Lygonist, who is on a holiday to her parents in this town. Her prayers of the church are for Bro. Burdett and his wife this week. Our brother expects to send an operation on Tuesday. Bro. Gray has had him yet to us for more valiant service. The day and week-night meeting attended very well. The seats from here towards mission tent—one from the Bible Class, one from Y.P.S., one from Rev. and Sister Gale. We are looking forward to a visit from Bro. Hagger on the 29th. We greatly appreciate the offer of A. C. Rankin to conduct a short mission for us later on. The offer has been unanimously accepted, and the church is determined to save and pray for the mission.—J. E. Shipway.

EAST SUBURBAN CO-OPERATION.—Sisters' Department.—The annual meeting was held at St. Kilda on July 30. Devotional, led by Sister Helmond, was well attended. Sister Pittman was in charge of the President. Sister Pittman, who led the meeting most capably, and her heartily encouraging words gave a good tone to the evening. Most of the reports showed good work done. The elections were: President, Mrs. Tucker; Vice-Presidents, Mrs. Lindsay and Mrs. Jones; Secretary, Miss Pendlebury; Assistant Secretary, Mrs. Payne; Treasurer, Mrs. G. Organist, Mrs. Murphy; Superintendents of Committees—Prayer Meeting, Mrs. Helmond; Visitation, Mrs. Stanley; Dorcas, Mrs. Davis; Bell School, Miss Pendlebury; Temperance, Mrs. Munro. Thanks are given to those who helped to make the meeting a success; Mrs. Tucker for her splendid address; Mesdames Myers and Payne; duet, and the St. Kilda sisters for refreshments.—E. Pendlebury.

GEELONG.—On Saturday evening last the Young Men's Club celebrated their first anniversary by a social and banquet in the Presbyterian Guild Hall, which was kindly lent by the Guild for the purpose. This proved to be the largest and undoubtedly the best social function yet held in connection with the Geelong church. Bro. Brownbill, president of the club, presided over the guests, who thoroughly enjoyed themselves. During the evening Mr. A. Kelley, ex-president, was presented with a gold medal in recognition of his past services since the inception of the club. The health of Bro. Dave Griffin was honored, who is leaving in a fortnight for Kentucky University, the first young man from Geelong to devote his life to the ministry. Sunday last proved to be a cold, wet winter's day, but despite the inclement weather there were large attendances at all the meetings.—E.H.

MIDDLE PARK.—We have had two conferences recently, both of whom we hoped last week, and one was received into a fellowship last week. Our meetings are good, both morning and evening services being well attended. Bro. Huntsman is getting the people better and keeping them so.

PRESTON.—Very instructive address, illustrated by chart, delivered by Bro. Binney to a large audience on Sunday evening on "The History of Divine Revelation." Three confessions at the close of the meeting.

Here and There

S.A. Conference, Sept. 12-17. Picnic, Sep. 18. The Foreign Mission offering in South Australia is easily a record one.

The new secretary for the church at Winton, N.S.W., is G. W. Cross, Woodside road, Winton.

W. J. Taylor, Semaphore, has charge of hospital arrangements for the coming Conference in South Australia.

Will church secretaries of S.A. please promptly return the church and school statistical forms to D. A. Evers, Mermaid Bend?

We have covered the following names for the T. B. Fischer fund:—T. E. Rife, Winton, N.S.W., £2. Church at Owen, S.A., 4/9/13.

Five confessions at York, S.A., on Sunday night. Ten confessions at Queenstown, S.A., on Lord's day evening.

The Victorian Women's Home Mission Committee will hold a meeting in the chapel, Court-st., Box Hill, on Wednesday, August 13, at 4 p.m. All sisters invited.

The Prayer Meeting Committee of the Victorian Sisters' Conference, will hold a meeting in the chapel, St. George's-road, North Fitzroy, on Thursday, August 14, at 3 p.m. A good attendance is requested.

The Temperance Committee of the Victorian Sisters' Conference will visit Brunswick on Wednesday, August 20, at 3 p.m. The Superintendent, Mrs. Ray, would like all the members of Committee to be present.

Horsby church building fund wants £7 to obtain that gift of £100. They thank R. Campbell Edwards and Miss Tollhurst for their generosity. Will the brethren help by forwarding donations to H. C. Payne, Fremont Parade, Horsby?

Seventeen have been added unto the church at North Melbourne up to last Lord's day, as a result of the mission there, four others have confessed Christ, and are yet to be baptised or received. Total results, 27, with the mission to run three more nights.

Bible School Union, Vic.—Annual Examination—supervisors of the city and suburban schools are kindly asked to call at W. C. Thurgood's, Swanston-st., for question papers, etc., not later than August 11, this being the date of the examination. Question papers, etc., have been posted to all country supervisors.—J.Y.P., Hon. Sec.

Death has been busy in our ranks of late. Besides those already chronicled, we have to record the death of the wife of William Wilson, of Surrey Hills, and also that of one of the pioneers of the Doncaster church, namely, H. W. Crouch. The latter had reached the ripe age of 83 when he had the misfortune to be killed by a runaway horse.

Additional F.M. offering received by S.A. Committee: York Adelaide, £12/11/6; Hindmarsh, £11/1/4; North Adelaide, £1/13/3; Broken Hill, £6; Lameroo, £7/13/4; Murray Bay, £5; Burra, £3; Alma, £3; Mallala, £4/14/-; Railwaytown, Broken Hill, £5/12/-; Tumbury Bridge, £1/7/-; Henly Beach, 8/2; Unley and Cottonville, £6 12/3; Wallaroo, £10/1/-; Milang, £1/15/-; Groote-bay, £7/17/-; Aberbrigg, £2/11/6; Total offering to date, £166/5/1.—E. A. Paterson.

The Baghdad Railway.—With the completion of the Bagdad railway it will be possible to journey by rail from any of the great European capitals, Paris, Berlin, or Vienna, to Damascus, Nazareth, and Jerusalem, to say nothing of taking a peep at the Euphrates, and then on to Mosul—that flourishing little village which has sprung up close upon the ruins of ancient Nineveh—and so to Bagdad, near which lie the remains of Babylon. The line also touches Tarsus, the birthplace of Paul, and still to-day "no mean city," and Iconium, which was twice visited by Paul, once in the company of Barnabas, and once in that of Timothy.

The Bible in France.—Writing in *Echoes of a revival* at Digne, in France, Mr. Christian Richard says: "One man told me the other day that where he was seeking after God for many years, he very much wanted to buy the Scriptures, but where could he purchase them, when the very representatives of religion had prohibited them? One day he asked a teacher where he could get a Bible, and the answer was: 'The Bible is a very old compilation of some Jewish writings, it is to be found only in some national libraries, where it is kept as a monument of history; moreover, you could not obtain that Book even if you could afford a large sum of money.' Consequently, all hope of ever getting a Bible vanished. He has now, however, become a very earnest Christian, and is rising at two in the morning to read the Word of God and to intercede for the salvation of sinners. There are now at Digne about forty believers."

At the last meeting of the N.S.W. Foreign Mission Committee, the following resolution was carried: "That this Committee place on record the deep sorrow of its members at the calling from this life of the late Federal Secretary, Bro. Theophilus B. Fischer. That their appreciation of his faithfulness to duty and to detail, and his zealous service to the brotherhood and our Foreign Missionary interests be incorporated in the minutes and forwarded to the 'Australian Christian' for publication; and that their loving Christian sympathy be conveyed to Sister Fischer and her children and the family of our late brother in their very heavy and sudden bereavement."

An Old Hebrew Legend.—"You teach," said the Emperor Trajan to a rabbi, "that your God is everywhere. I should like to see him." "God's presence is indeed everywhere," the rabbi replied; "but no mortal eye can look upon his splendor." The Emperor persisted. "Well," answered the rabbi, "suppose we begin by gazing at one of his ambassadors." Trajan assented, and the rabbi, leading him into the open air, bade him raise his eyes and see the sun shining in meridian glory. "I cannot," said the Emperor, "the light dazzles me." "If, then," rejoined the rabbi, "thou art unable to endure the light of one of his creatures, how canst thou expect to behold the unclouded glory of the Creator?"

W. Gale, of Sydney, writes:—"Under separate cover I am forwarding to you a copy of the 'Notes on the Scripture Lessons Issued by the Sunday School Union, London.' It is used very largely, I find, in our Bible Schools over here. My purpose in posting it to you is for you to note the extremely Higher Critical position taken. There are evidences that the Higher Critics are largely controlling the Bible School publications in England—in other words that the Dominant criticism is to be the theory placed before our teachers in their commentaries. Would it not be as well to advise our schools to purchase our own publications rather than this dangerous material? Would it not be an opportune time to draw attention to the few days the orders must be placed for next year's books?"

The Bible in Abokuta.—Mr. A. Edun, the Secretary of State for Abokuta, says the *Christian World*, accompanied by the other West African chiefs, visited the Tooting Brotherhood on Sunday. Mr. Edun, in his speech, recalled that some nine years ago, when the Akake of Abokuta was on a visit to England, he was received by King Edward at Buckingham Palace, and told him that right at the bottom of the progress and advancement of his country was the Bible which Queen Victoria gave to his father. Before the native king left England King Edward gave him a copy of the Bible, and it was regarded by the recipient as his most precious treasure, and was prized by the whole of the nation as a national treasure. When anyone of importance visited Abokuta, it was considered the greatest respect to show them the copy of the Bible, the secret of Abokuta's progress, presented to their ruler by the late King Edward.

"Upon this Rock"—Though in her dogmatic arrogance, as well as in other respects, the Church of Rome is "always the same," says the *Christian*, yet it is noteworthy that in the interpretation of Holy Scripture her doctors sometimes exhibit the utmost confusion. This, while for generations past she has declared that the Apostles Peter and Paul were the "rock" upon which Christ said he would "build his church," in quite recent times, in theory though not in practice, has been content to accept the self-evident Protestant exegesis of the Lord's well-known declaration. Accordingly, our esteemed correspondent (Mr. A. R. Hunt, of Toronto) points out that, in a theological work published in Rome in 1908, entitled "De Stabilitate et Progressu Dogmatum" (p. 78), and authorised by the College of the Propaganda, we read:—"Super hanc causam recentibus temporibus factum est, quod in Ecclesia Romanorum Meas"—in other words, "Upon this rock," that is, thy confession, O Peter, "I will build My Church." The point thus indicated is of profound interest, and should be borne in mind by such as have to meet Papist advocates in controversy. The distinction be-

tween the Apostle and his confession of Christ is fundamental.

COMING EVENTS.

AUGUST 11.—The Annual Meeting of the Churches of Christ Cricket Association will be held in the Lygon-st. schoolroom on Monday evening, August 11, at 8 p.m. Delegates from old and new clubs please take note.—A. Hagger, Hon. Sec.

AUGUST 21 & 31.—Doncaster Jubilee Celebrations. Lord's day, 11 a.m. Dr. Thos. Porter, of N.S.W. 3 p.m. F. M. Ludbrook, 7 p.m. D. A. Ewers, of South Australia. In the Chapel, Tuesday, 3 p.m. Pioneers' Session. Chairman, J. Pittman. In the Atheneum, 6 p.m., Jubilee Tea and Reunion. 8 p.m., Public Demonstration. Speakers: F. G. Dunn, M. McLellan, D. A. Ewers, Dr. Porter, Gifford Gordon, J. Tully. Thursday, 8 p.m., United Auxiliaries' Demonstration. Speakers: Gifford Gordon, J. C. F. Pittman, F. M. Ludbrook, J. Tully. Lord's day, 31st, 11 a.m. C. M. Gordon, 7 p.m. M. Wood Green. Time-table of trains and coach will be published in next week's "Christian."

DEATH.

ANDREWS.—On June 14, John Arthur, dearly loved husband of Esther Andrews (nee Fear), and father of Esve, Jean, Jackie and Henry, aged 31 years, late of Euclid, and Greenvale, W.A.

With Jesus now, with him forever! Never to leave him, grieve him never! Could God himself give more? His will is best, though we are weeping still.

THANKS.

Mrs. J. A. Andrews (nee Fear) desires to thank her friends for letters, cards and floral offerings received during her late husband's bereavement, especially thanking Mr. J. Callaghan, of P.A.F.S.; members of L.O.L. 208; District No. 1, L.O.G.F.E.; Mr. Whelan and members of Gore's church, and Mr. Ferguson, for the manner in which he carried out the funeral arrangements.—Mrs. J. A. Andrews, 391 Napier-st., Fitzroy.

IN MEMORIAM.

ANDREWS.—In memory of our dear mother, who fell asleep in Jesus at Collie on August 4, 1912.

Thou art not forgotten, dearest mother,
Or wilt thou ever be;
As long as life and memory last
We will remember thee.
Thy sweet to know we will meet again
Where parting is no more,
And that the one we loved so dear
Has only gone before.
To be with Christ, which is far better.
—Inserted by her loving daughter, son and granddaughter.

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"A busy man thinks he is hiding a light under a bushel when he is doing nothing of the kind. He has little to hide, and any bushel would be ashamed to cover it.—Dr. Parker.

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THINGS THAT REALLY SATISFY.

August 10 to 16.
Daily Readings.
Mistaken sources. Prov. 14: 12-14; Heb. 11: 25-26
Godliness with contentment. 1 Tim. 6: 6-10
The joy of the generous. Prov. 11: 24-26; 1 Tim. 6: 17-19
The finding of great spoil. Psalm 119: 162-165; Jer. 15: 16.
The success of the real winner. Dan. 12: 3; John 4: 31-34; James 5: 19-20.
The glad awaking. Psalm 16: 9-11; 17: 14, 15
Topic—The Real Satisfaction. Psalm 37: 3-7; 73: 23-26.
"The mistakes of my life have been many."
"Now none but Christ can satisfy."
Distinguish between "Dissatisfied" and "Unsatisfied."

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