

The Australian Christian,

Vol. 12 No. 18 Thursday, May 6. 1909.

Centennial Number.

Centenary of the Restoration Movement.

Federal and Centennial Celebrations, Sydney, N.S.W.

The celebrations in connection with the centenary of the Restoration movement were held in Sydney, commencing April 14, and ending April 19. These celebrations were associated with the Federal Conference, and were conducted under the management of the acting-executive of that body. Of the excellence of that management and other things we shall have something to say in a subsequent issue.

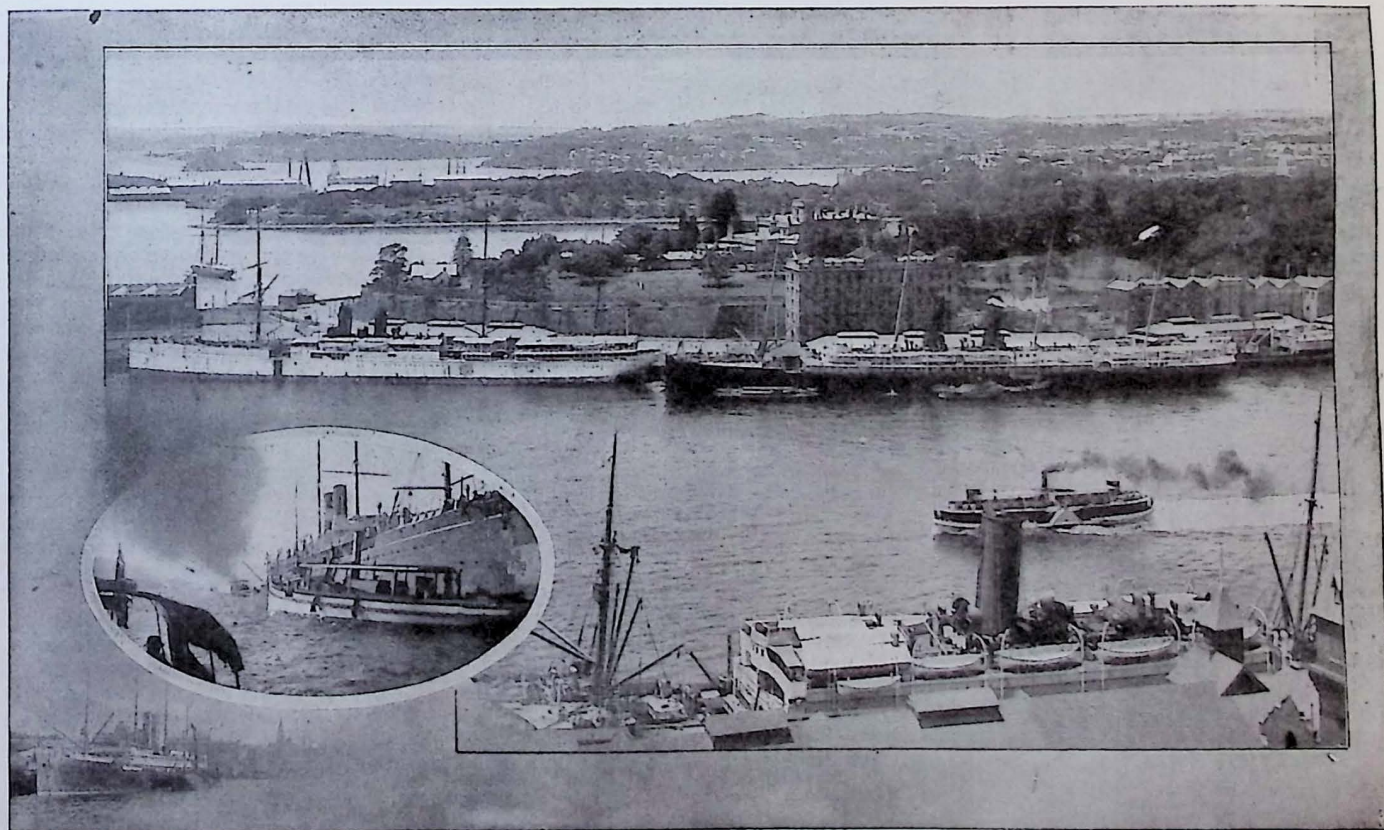
On the morning of Tuesday the greater portion of the representatives from the vari-

ous States arrived by the express, and were given a hearty welcome by the New South Wales brethren, of whom something like 200 were assembled on the platform. This enthusiastic welcome was an augury of the enthusiasm and brotherly feeling which was manifest throughout the entire celebrations. After enquiries elicited the fact that 408 representatives from 85 churches were present, and were divided as follows:—Victoria, 192; South Australia, 75; New South Wales, 75; Queensland, 28; Western Aus-

tralia, 16; Tasmania, 12; New Zealand, 3; Great Britain, 3; Africa, 2; India, 1; New Hebrides, 1.

TEMPERANCE AND NO-LICENCE RALLY.

On Tuesday evening a great temperance demonstration was held in the Enmore Tabernacle, at which hundreds were crowded out. G. T. Walden filled the chair; and



Ocean Liners, Circular Quay, Sydney Harbor.

J. G. Tingate led the singing. Choruses were given by the United Choir, and selections by the Lygon-street Quartette Party. Splendid addresses were given by Messrs. Albert Bruntnell and P. J. Stephen. It was a most enthusiastic meeting, and afforded one more proof that the Churches of Christ in Australasia are sound on the temperance question.

ROUND TABLE CONFERENCE.

This was held on Wednesday afternoon, in the Enmore Tabernacle, and was presided over by G. T. Walden. It was a meeting of preachers, and dealt with subjects relating to their special work. D. A. Ewers opened the discussion by reading an interesting paper on "Preachers' Problems." We hope to publish this paper in our next issue.

EDUCATION CONFERENCE.

On the same afternoon the question of education came under consideration. F. G. Dunn (chairman of the College Board) gave an address on "The College of the Bible as an Australasian Institution." In this address he expressed satisfaction in the fact that the college could now be regarded as Australasian, and rejoiced that the action of the New Zealand brethren had made it possible to do so. He also emphasised the



F. G. DUNN,
Chairman of the College Board.

thought that an Australasian college of the Bible was an essential factor to our future progress.

H. G. Harward, principal of the College, gave an address on "The Significance of the College of the Bible to the Churches of Christ in Australasia." He said:—Jesus Christ recognised the importance and value of a trained ministry. He placed no premium on ignorance. He not only selected and called twelve men to be his chosen ambassadors, but also by instruction and promise trained and equipped them for their service. The one who was less than the least of all saints (and yet called to the apostleship) had been brought up at the feet of Gamaliel, and has ever been recog-

nised as the master mind in the membership of the Church of God. The impartation of special spiritual gifts not only gave to the early church the credentials requisite to commend her service to the world, but also emphasised the fact that more than ordinary qualifications were necessary to effective edification and evangelistic work. The possession of the oracles of God does not render unnecessary the special training of those who would most efficiently engage in the service of the church. Divine blessing has rested upon the labors of those who have been uneducated. This is proof only of the special genius with which their lives were enriched. Ignorance has never been the forerunner of religious reformation, nor a condition of its success. "It was the Renaissance—the re-birth of letters and art—that scattered the mists of ignorance and of the superstition and bigotry connected with it," and prepared the way for the Reformation of the 16th century. The revival of learning is one of the best conditions for the revival of religion.

The history of the Restoration movement is illustrative of this. There prevails a mistaken idea that the leaders of this movement were unlearned and unlettered men. They were noted not only for deep piety, but also for profound culture. They were wise with the wisdom of this world, as with the wisdom that cometh from above. Much of the success gained is due to this fact. Mr. Campbell early recognised that the chief weakness in the cause of reformation was the lack of competent men to carry forward the work, and became convinced that if the cause was to continue to prosper, and commend itself to thinking people, it must be supported by an educated ministry. This conviction led to the establishment of Bethany College. The influence of this institution proved the wisdom of its founder. The men educated in this and kindred institutions gave a new impetus to the Restoration movement, "and at a critical period saved it from the narrow sectarian channels into which well-meaning but ignorant men would have drifted it." The phenomenal growth of the Churches of Christ in the United States during the last half-century has been proportionate to the emphasis placed upon the need and value of education for the preacher. Churches have multiplied as the colleges and universities increased.

Our own history is not less significant. Who can estimate what the cause of primitive Christianity in this Commonwealth owes to the presence and service of such men as Earl, Surber, Haley, and our own esteemed and venerable Bro. Gore—men who were in the vanguard of this movement. And these were all specially trained and educated servants of God. And in more recent years, who can tell what limitations would have been placed upon our work without the ministry of such men as Maston, Ewers, Moysey, Watt, Rankine, Walden, Dickson, Bagley, Hagger, etc.—men who may not all have upon them the hall-mark of any school, but whose work has borne the evidence of training and culture. We do not discount in any way the heroic service

of those preachers of our past history who may have been illiterate, and whose only training was in the school of practical experience. They succeeded in spite of their deficiency, and not because of it. And



H. G. HARWARD,
Principal, College of the Bible.

their voices would not be the least eloquent in championing the cause of education in our midst to-day.

Viewed in relationship to our past history, and to our future prosperity, there is no movement so pregnant with meaning, so glorious in its possibilities, as the cause of education. It is the most significant movement in the history of the Churches of Christ in Australasia. In it lies the solution of most of our problems. It has a dual significance.

First, in relation to the past of our work. It is the recognition of a weakness. Two things are strikingly characteristic of our past history—the employment of men who have possessed very limited ability and the loss of so many of our most gifted young men from the work of this land. Men have entered, or have been thrust into the field, whose only qualification was a desire to preach the gospel. This is a needed qualification, but by no means the only or even the chief one. The dumb man may yearn to cry "Woe is me if I preach not the gospel," but he lacks equipment. Too often our committees and congregations have been in the position of the lady who was asked by her niece, "Auntie, see if you can find the man in this picture puzzle." "No, dear," the aunt replied, "it is no use me trying. I have been looking for a man for twenty years." Frequently the man wanted has been looked for in vain, and any preacher considered better than none. Men have been engaged who have done their best, but who have been a disappointment to themselves and a burden to the committee or congregation. After a few years they have gone to their reward, or else swollen the ranks of the unemployed or unemployable preacher. The educational movement is a recognition of the fact that illiteracy is no certificate for fitness nor guarantee of success in evangelistic work. Men may break grammar so long as they break hearts with

the gospel, but it is better to break the hearts without breaking the grammar. Men may drop their h's and their g's, and still drop the seed of the kingdom into hearts that will yield the hundred-fold. But they will drop it more effectively if these things are not characteristic of their preaching. The champions of uneducated and untrained evangelists may support their position with classical quotation, but they have just discharged the guns of their own eloquence upon themselves.

Again, the educational movement is the recognition of the fact that the loss of so many of our young men has been a weakness in our past undertakings. For more than a quarter of a century the United States has been enriched to the impoverishment of our work in this Southern Hemisphere. We rejoice in the prominence attained by our Australian boys; we glory in their achievements; we praise God for the victories they have gained in the land of their adoption. In some respects this repays our cousin Jonathan for the gift of a Maston and a Gore to our country. Our young men have gone to the States in order to embrace the magnificent opportunities afforded them there. They have embraced these—and another person. This latter, at least, has served to keep most of them there.

No country can safely export more than its surplus products, nor can it depend chiefly upon its imports for its sustenance. It must have all the necessities to life and growth within itself. To the extent that this is not so it is menaced with danger, and occupies a precarious position. No people who have always to send their officers abroad for training and equipment can ever become a strong military or naval power. The same principle operates in the work of the church. No body can carry on aggressive work when it does not make provision for the proper training of its leaders. Nor can any society become numerically strong when it has to suffer the repeated loss of many of its most efficient members. This has been the experience of the Churches of Christ in this land. The injury to the cause would not have been so great if the loss of these young men had been but temporary. But the laws of attraction have operated too strongly for most of them to return to this country.

As we review the past this movement is the recognition of weakness in these two directions.

Second, in its relation to our future. It is the supplying of a need. It is not a plea that in the worship and service of the church less use shall be made of the regular membership. It is not the expression of a desire for class distinction in the church of God, by the recognition of the clergy, or of the special priesthood of a select few. It is not a movement by which any Christian may be robbed of his rights in the household of faith, while special powers and prerogatives are being conferred upon others.

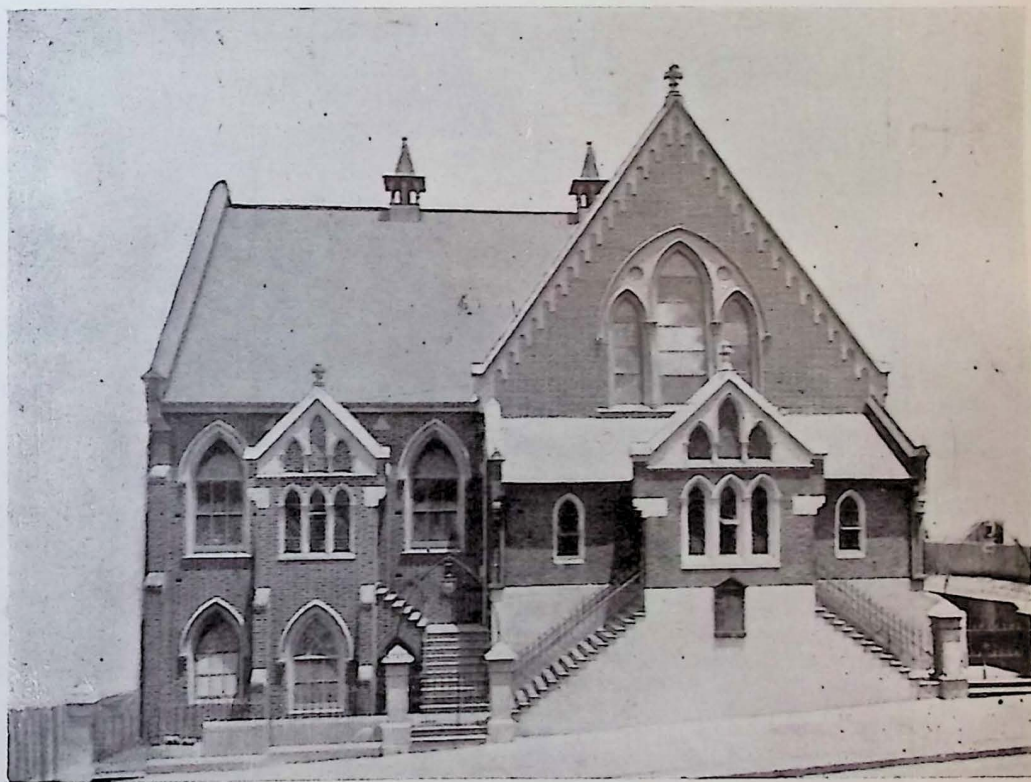
The educational movement does recognise, however, that education of the right kind is no disqualification for the ministry of the word, and no obstacle to the efficient preaching of the gospel. It does claim that the

consecrated preacher will present his message more easily and more effectively if he is trained for that service. That while education cannot create mind, it can refine, correct, enlarge, and invigorate it. The college cannot supply the piety and the natural gifts requisite to preaching, but it can largely supply the knowledge and the skill which are the complement of the first two.

The college, then, is the concrete emphasis upon the fact that we can no longer depend upon untrained men to supply the need of our Australasian work. The times demand men of education and ability. It is our glory that we live in a land where the standard of education is so high, where there are few limits to the possibilities of development for the child. This does not make preaching easier, but renders more imperative the need of education and trained preachers. The existence and progress of the Restoration movement are largely dependent upon our competition in the religious world. Our fraternal foes in other bodies challenge our right of existence. We have to contend earnestly for the faith. The

our young men for service in this land. The congregations in the States outnumber the preachers available by some thousands. The demand for qualified men is always greater than the supply. The colleges cannot fill the vacancies quick enough. Even to our Australian boys the calls near at hand resound more loudly than those which ring across the restless waves. The honour of our position demands that the cause here shall no longer be nursed by our American institutions of learning.

Our educational work is the promise and prophecy of forward movements in the days to come. In the past we have not been able to give adequate preaching oversight to the churches already established. Congregations have been born, have feebly struggled to live, and after a few months or years of troubled existence have breathed their last breath and fallen asleep. Unoccupied territory has remained unclaimed because we have had no one to go up and possess the land. One cause has been strengthened at the expense of another by the removal of its preacher. For many



The Enmore Tabernacle.

Goliath of sectarianism is not easily slain. He who goes forth against him with but sling and stones must have learnt how to rightly use these. The standard of efficiency is being continually raised in other departments. It must not be less so with those who are seeking to give to the world the simple gospel.

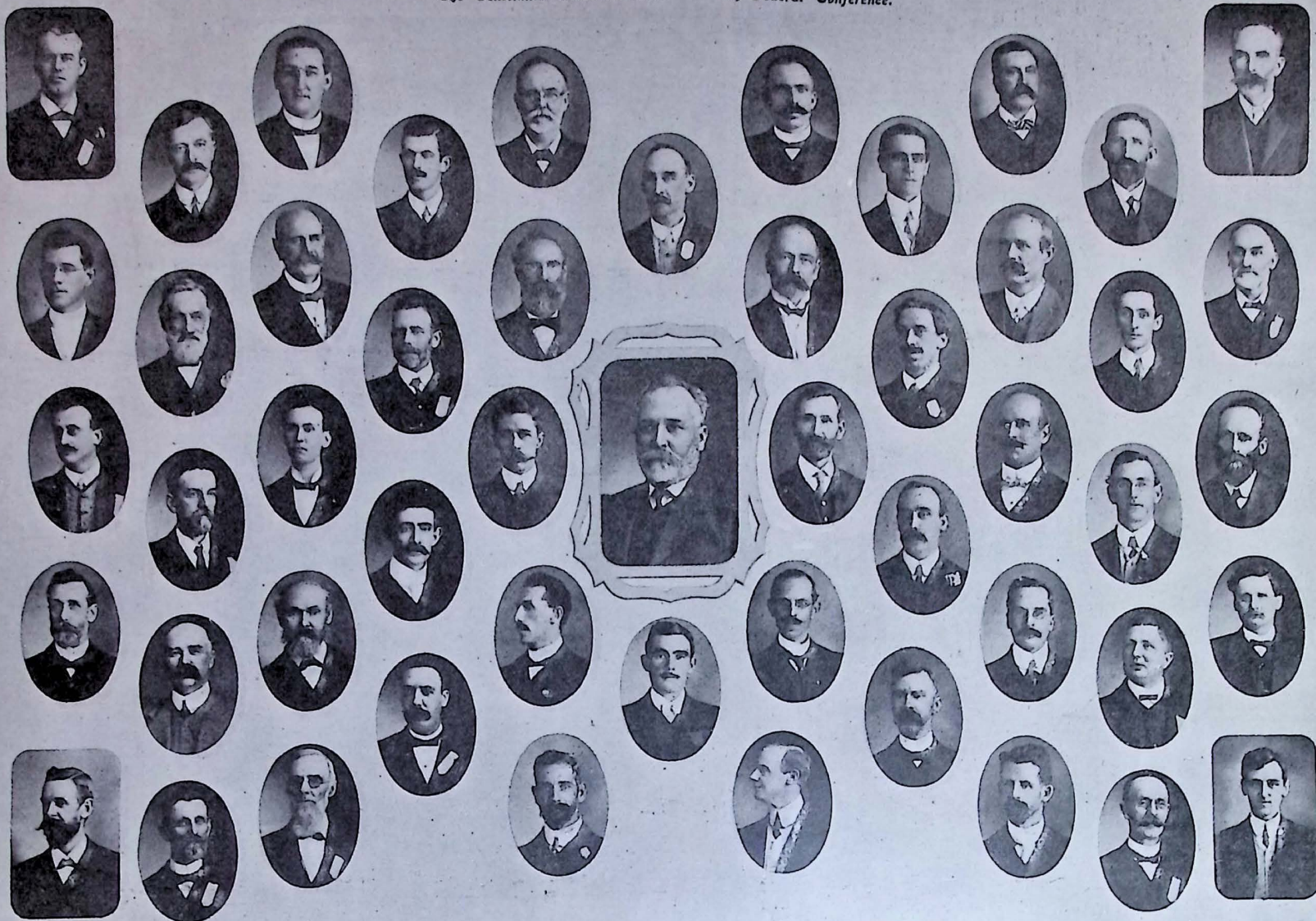
This movement is also an ocular demonstration of the fact that we can no longer look to our brethren over the seas to train

years the preacher problem has been waiting solution. It has been and is our greatest problem. Almost every phase of our work is dependent upon this. If we are to strengthen the things that remain—if we are to justify our existence in the religious life of this Commonwealth—if we are to make the progress commensurate with the dignity of our plea—if we are to execute our mission faithfully, and deliver our message effectively, this can only be by our having a

DELEGATES TO THE COMBINED
Convention of the Churches of Christ in Australia.

The Centennial Commemoration.

5th Federal Conference.



NEW SOUTH WALES
GEO. Z. WALDEN,
President
S. G. Griffith
T. Hagger
James Hunter
A. E. ILLINGWORTH,
Secretary

J. Hindle
G. P. Jones
A. Price
L. Rossell
J. Stimson

SOUTH AUSTRALIA
James Thomas
President
W. Burford
A. G. Day
D. A. Ewers
T. J. Gore, M.A.

John Fischer
James Manning
R. Harkness, B.A.
A. C. Rankine

K. W. Duncan, M.P.
T. B. Verco
WESTERN AUSTRALIA
J. Hancock
H. J. Banks
J. P. Anderson

D. M. Wilson
T. H. Brooker
(S.A.)
President Federal Conference
Geo. Lockyer

VICTORIA
T. Bagley
President
F. G. Dunn
R. C. Edwards
T. B. Fischer
C. M. Gordon

H. G. Harward
F. M. Ludbrook
A. W. Connor
R. Lyall

A. Millis
T. R. Morris
F. W. Martin
G. P. Pittman
H. Swain

QUEENSLAND
W. Berlin
L. Gole
P. Hansen
L. W. Hoskins
C. Watt,
President

W. C. CRAIGIE, (Vic.)
President Federal Conference
TASMANIA
Geo. Spalding
Jaber Byard
W. J. Way
C. D. SMITH, (M.A.)
President Ex. Federal Conference

constant supply of consecrated and educated young men fitted for evangelistic service— young men who, through great sacrifice, and with little personal gain, are prepared to do pioneer work and go forth to the ripening harvest fields. This supply can only be maintained through our own educational work.

In the College of the Bible the dream of years has actualised. We have made a beginning. In that beginning there may not be anything of which we can be vain-glorious, and there is little in it of which we need be ashamed. However, we have laid the foundation. It remains for us to so strengthen that, that we may erect thereupon a superstructure worthy of the cause to which we have committed our lives, our all. This can only be accomplished by the unwavering confidence and united co-operation of the entire brotherhood.

H. G. Griffiths, M. A. Morris, T. J. Gore, W. C. Craigie, Chas. Morris, D. A. Ewers, W. J. Way, and R. Lyall took part in the discussion that followed, and eulogised the work of the college.

FEDERAL TEA MEETING.

In the evening there was a splendid gathering at the federal tea, and this was followed by a

WELCOME MEETING

accorded to federal delegates and inter-State visitors. This meeting was presided over by S. G. Griffith, president of the New South Wales conference, who, on behalf of the New South Wales brethren, extended



T. H. BROOKER,
Federal Conference President.

a hearty welcome to all visitors. Afterwards a welcome hymn, composed by Mr. W. J. Way, was sung. Suitable responses were made by T. Bagley (Victoria), J. E. Thomas (South Australia), H. J. Banks (Western Australia), C. Watt (Queensland), W. J. Way (Tasmania). Musical selections were given by the New South Wales Musical Union, the Lygon-street Quartette Party, and the Centennial Quartette Party.

A recitation was also given by Miss Valerie Kingsbury. During the meeting a hymn of thanksgiving, composed by J. Clydesdale, was sung. Thus ended the first day of the celebrations, a happy augury of all that was to come after.

FEDERAL CONFERENCE BUSINESS.

The fifth federal conference of the Churches of Christ in Australia commenced its business sessions on Thursday, April 15, in the Y.M.C.A. Hall, Sydney.

A devotional meeting was held at 9.30 a.m., presided over by T. B. Fischer, of Victoria. In this, many brethren took part, and it was a season of great refreshing to all who were present.

T. Bagley, Victoria, gave a short address, the subject of which was, "He Hath Led



W. C. CRAIGIE,
Hon. Treas., Federal Conference.

Us." It was a message of cheer and encouragement, in which he shortly reviewed our progress as a people, and demonstrated the fact that the hand of God was in it all.

At 10.30 the president of the federal conference (T. H. Brooker) took the chair, and after the singing of a hymn, called upon T. J. Gore to lead the meeting in prayer.

T. H. Brooker said that, owing to his being in another State, he had been largely a figure-head. He was glad to acknowledge the splendid work done by the New South Wales executive.

The minutes of the last meeting, on the vote of the conference, were confirmed.

The roll of delegates was then called, as follows:—

Victoria.—T. Bagley, A. W. Connor, W. C. Craigie, F. G. Dunn, R. C. Edwards, T. B. Fischer, C. M. Gordon, H. G. Harward, F. M. Ludbrook, R. Lyall, A. Millis, T. R. Morris, F. W. Martin, G. P. Pittman, H. Swain.

South Australia.—T. H. Brooker, W. Burford, D. A. Ewers, T. J. Gore, J. Fischer, Jas. Manning, A. C. Rankine, J. E. Thomas, T. B. Verco, K. W. Duncan, A. G. Day, R. Harkness, — Wilson.



A. E. ILLINGWORTH,
Hon. Sec., Federal Conference.

New South Wales.—S. G. Griffith, T. Hagger, J. Hindle, Jas. Hunter, G. P. Jones, A. E. Illingworth, Alan Price, L. Rossell, J. Stimson, G. T. Walden.

Queensland.—W. Berlin, L. Gole, P. Hansen, L. A. Hoskin, Chas. Watt.

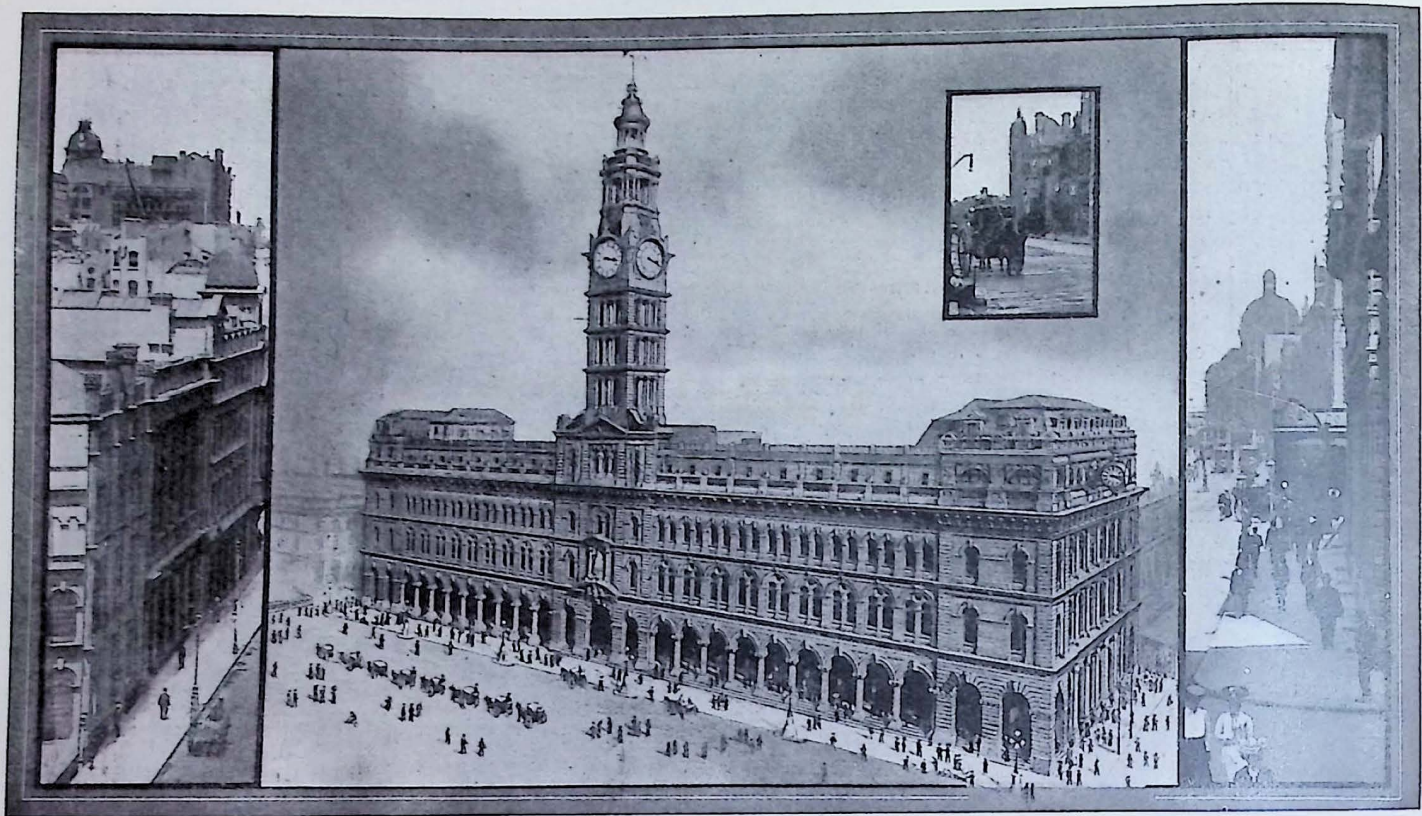
Western Australia.—J. P. Anderson, H. J. Banks, J. Hancock, G. Lockyer, D. M. Wilson.

Tasmania.—W. J. Way, G. Spaulding, J. Rowe.

G. T. Walden, vice-president of the conference, gave the official welcome. He said that it gave him great pleasure, on behalf of the New South Wales brethren, to extend a hearty welcome to all the visitors from the various parts of Australasia, Great Britain, India, Africa, and the islands of the sea. It had given the brotherhood of New South Wales great pleasure to bestow their hospitality. Great as had been the call upon their resources, yet their resources had not been exhausted. They had not felt it a burden, but a great pleasure to receive and entertain those who had come. It was good to have the company and help of wise and experienced brethren from all parts of Australia and elsewhere. The fellowship of kindred souls was a great joy. In the name of the brethren of New South Wales, he welcomed all who had visited these shores.

Great Britain, in the person of Sister Marsden, of Wigan, responded by reciting "The Dedication of Samuel." Suitable responses were given by the following:—H. Hudd (South Africa), D. M. Wilson (Western Australia), G. Spalding (Tasmania), J. L. S. Wright (New Zealand), Len Gole (Queensland), John Fischer (South Australia), C. M. Gordon (Victoria).

Letters of greeting and congratulation were received and read from the following:—General Evangelist Committee of Great Britain; Foreign Christian Missionary Society, U.S.A.; Northern Californian Annual Convention; Australian Mission Station, Baramati, India; Missionary Convention, Churches of Christ, India; Hindustani church, Harda, India; Victorian Conference; Western Australian Conference;



The General Post Office, Sydney.

N.Z. Middle District Conference; Tasmanian Conference; Queensland and Victorian Sisters' Executives; also from the following brethren:—A. J. Saunders, P. A. Davey, Horace Kingsbury, Geo. Saunders, J. F. Floyd, C. L. Thurgood, J. T. Brown, E. T. C. Bennett, John Sheriff, F. L. Hadfield, T. H. Scambler, F. and M. Pittman, G. Manifold, M. McLellan, B. J. Kemp.

At the conclusion of the reading of the greetings, the conference joined in singing "Blest be the tie that binds."

Resolved, on the motion of G. T. Walden, seconded by W. H. Burford, "That this conference expresses its great joy and satisfaction in receiving and listening to the words of greeting from our brethren beyond the seas, and that extracts from these greetings be recorded in our minutes, and all of them be suitably acknowledged."

"Jesus Christ, the World's Everlasting Power, was the subject of T. H. Brooker's address. He said that the conference might take his words as coming from one who had had 50 years' experience in church and Sunday school work. This experience led him to emphasise the fact that Jesus Christ was the world's everlasting power. In concluding, he said: "Never before has the teaching of Christ entered so much into the political world and influenced social laws; therefore, my brethren, be ye steadfast, immovable, always abounding in the work of the Lord."

The Centenary of the Restoration Movement.—In connection with the clause of the Report of the Acting Executive, which has already been published, it was resolved, on the motion of F. G. Dunn, that the confer-

ence place on record its appreciation of the splendid work done by the Acting Executive in regard to the centennial celebrations, and that the names of A. E. Illingworth and T. W. Smith be specially mentioned.

Historic Handbook.—G. T. Walden moved the adoption of this clause, and urged the brethren to buy the centennial book, "That They All May Be One." In doing so, he paid a high compliment to the Austral Publishing Co. for the manner in which the work was done. D. A. Ewers seconded the motion, and endorsed what Bro. Walden had said. He urged that the book was one which should be widely distributed. The motion was carried by acclamation.

Federal Evangelistic Fund.—*Childers Mission.*—A. E. Illingworth said that the acting executive felt that the utmost they could do was to continue the mission until the meeting of the Federal Conference, and then leave the matter for the conference to take such steps as it deemed desirable. J. Thompson said that when the Kanakas were deported to Pentecost and elsewhere their places in Queensland were taken by white men, and nothing was being done to save these men. He therefore concluded that there was work for him to do. The work that he attempted was close to the chapel in Childers. There was much intemperance, and the condition of things was deplorable. It appeared to him that the work of the gospel was equally as urgent for the white man as for the coloured. The following brethren spoke to the clause:—Ritchie, R. Lyall, J. E. Thomas, W. C. Craigie, Williams, G. T. Walden, F. G. Dunn, C. Watt, S. G. Griffiths, A. C.

Rankine, A. Crichton, J. Manning, H. J. Banks, A. Price, W. J. Way, H. Swain, A. Millis, C. M. Gordon, A. E. Illingworth. After a long discussion, it was resolved that the Queensland conference be requested to take over the management of the Childers mission.

The conference re-assembled at 2 p.m., when a devotional service was conducted by S. G. Griffith, president of the New South Wales conference.

On the president resuming the chair, the nominations for officers and committees were proceeded with.

On the motion of W. C. Craigie it was resolved that the acting executive for the ensuing term be located in South Australia.

At this stage the conference suspended the consideration of business to spend

AN HOUR WITH THE MISSIONARIES.

After the singing of the "Centennial Hymn" by James Ware (Shanghai), Miss Mary Thompson, our first missionary, delivered an address. She said that the work in the Central Provinces was prospering under the blessing of God. There were now 800 members of the church, and 2000 children in the Sunday schools. Caste distinctions were still strong, but in some directions were weakening through the influence of Christianity. In hospital work, Bro. Drummond's fame had spread all over the country, people coming from as far as 200 miles to be treated. There were now three million of native Christians in India. The Protestant churches were growing more rapidly than the Roman Catholic. Our



J. G. TINGATE,
Conductor of N.S.W. Choir.

missionaries were gladdened by an increase of earnestness among the native Christians, who had recently opened a work of their own for the salvation of their countrymen. A weekly paper was issued by the missionaries, and other publications, which were having a wide circulation. Her work was among the women, who were difficult to influence, and the work was necessarily slow. Since the plague the people had learnt that their idols could not help them, and they were more willing to hear the gospel. But the need was still as great as ever, and she thanked God every day that through the co-operation of the Australasian brotherhood she was enabled to preach the gospel to the benighted thousands of the Central provinces.

At this point in the programme a collection was taken up in order to procure a magic lantern for a native preacher, whose work was referred to by Miss Thompson. It realised £9 10/2.

Mrs. Frank Filmer, who was the next speaker, said that she felt that the women of the island of Pentecost needed someone to go out to help them, and she was thankful to be able to go out for the sake of those for whom Christ died. We should be prepared to sacrifice for Jesus Christ—prepared at home or abroad. It was possible to work for missions, even if we were unable to go out to a foreign land.

Frank Filmer referred to the grand work of John Thompson in Queensland, and the faithful efforts of the native Christians of Pentecost. In the island of Pentecost the native workers were hospitably received as they went about to preach the gospel. Great contrasts may be seen between the Christians and non-Christians. On the same island there was cannibalism on the one hand and Christian love and self-sacrifice on the other. The population of Pentecost was about 7000, but the natives were dying out fast, and we must be in earnest to reach them before it was too late. Leprosy was prevalent on the islands. The traders were not a help to the missionaries, and the Catholics and Anglicans were not giving the simple gospel to the people. Many encouragements were being met with. The native workers were proving earnest and enthusiastic in the work.

OUR LITERATURE.

G. P. Pittman, who spoke on "The Influence of our Literature," said that he would deal with the question as to how we could secure a wider dissemination of our literature. Sometimes we were directed to the Seventh Day Adventists, the Rationalist Press, and the Millennial Dawn-ites as examples of what could be done in the circulation of literature, but it should be borne in mind that the Seventh Day Adventists disposed of their books almost entirely through agents, who were paid 40 per cent. commission, and frequently made as much as from £5 to £8 per week. Consequently their works had to be sold at a high price, whereas it was our desire to produce cheap literature. The Rationalist Press issued works at a very low price, but they were enabled to do this because their books were bought by the million by unbelievers, and by believers who desired to be posted in their arguments. Our literature, on the contrary, appealed only to a limited constituency of religious enquirers. The Millennial Dawn-ites had a fund supplied by voluntary contributions, which helped them to produce their books cheaply. Such a fund, placed in the hands of an energetic committee, would enable us to do a far greater work.

Turning to what we were attempting to do at present, the Austral Publishing Co. was in existence not for money-making, but for the benefit of the brotherhood. The directors gave their services gratuitously, and the shareholders were not looking for dividends, but were contented that the profits should for the present go into the business for the production of cheap literature. The business was being conducted on economical lines. The Austral Co. could be called a federal institution, as it had its agents in all the churches, and its agencies in New South Wales, South Australia, West Australia, and New Zealand. The *Australian Christian* could not be a financial success apart from the books, tracts, and general printing done by the Austral. The *Christian* was deserving of the united support of the churches in all the States, and the special effort to increase the circulation by 500 new subscribers should receive the assistance of the brethren everywhere. The company had taken all the financial risks of the centennial book, "That they All may be One," which would probably prove a loss, but was issued cheaply for the advancement of the cause.

New machinery was about to be installed, which would enable the company to produce literature in larger quantities. Efforts were being made to enlist the assistance of the members of the churches in the spread of our literature by the appointment of a book steward and literature committee in every church, and by the employment of colporteurs as opportunity may arise.

BRITISH AND FOREIGN BIBLE SOCIETY.

J. Hunter introduced to the conference a deputation from the British and Foreign Bible Society, consisting of Messrs. R. Sul-

livan and C. E. Bowen. The president gave a hearty welcome to the deputation, and called upon Mr. Bowen to state the objects of the deputation. Mr. Bowen, after saying something about the work done by the society, earnestly asked the Churches of Christ in Australia to assist the society in its work of distributing the scriptures.

Resolved, on the motion of J. Hunter, seconded by J. Manning, "That this Federal Conference expresses its cordial appreciation of the work of the British and Foreign Bible Society, and heartily commends it to the Churches of Christ in Australia."

J. T. T. Harding.—On the motion of J. E. Thomas, it was resolved, "That this conference expresses its deep sympathy with Bro. Harding, and places on record its appreciation of the valuable service he has rendered in connection with the College of the Bible."

Locality and Date of next Federal Conference.—It was resolved that the next federal conference be held in Adelaide, South Australia, and that it be held next September twelve months.



FRANK FILMER,
Missionary, Pentecost, New Hebrides.

RECEPTION OF VISITING SISTERS.

At 4.30 the visiting sisters present at the conference retired to attend a reception given by the New South Wales conference sisters.

FRIDAY'S SESSION.

On Friday morning the conference re-assembled, and after devotional exercises the business of the conference was proceeded with.

Broken Hill.—J. E. Thomas advocated the claims of Broken Hill upon the attention of the Federal Conference. He said that when things were in full swing there were about 45,000 people there. In the mission he held there recently, he thought the field was a good one, and any work done there could

be regarded as federal in its character. He concluded by moving "That in the matter of future federal evangelistic work, we believe that Broken Hill and the Federal Capital Site should receive prior consideration." This was seconded by W. H. Burford, and was spoken to by the following brethren:—R. Lyall, F. G. Dunn, D. A. Ewers, R. C. Edwards, G. T. Walden, L. Rossell, A. Millis. The motion was carried.

The Capital Site.—Resolved, on the motion of R. Lyall, seconded by F. G. Dunn, "That the New South Wales federal executive be empowered to take the necessary steps to secure a site when the capital is finally fixed upon.

was unanimously carried approving of the action of the board of management in purchasing the present college building.

Foreign Missionary Committee's Report.—Resolved, on the motion of R. Lyall, seconded by F. M. Ludbrook, "That the Foreign Missionary committee's report be adopted." F. M. Ludbrook, J. Clydesdale, and T. H. Brooker also spoke to the report.

Resolved that the cordial greetings of this conference be forwarded to all the workers in the foreign mission field.

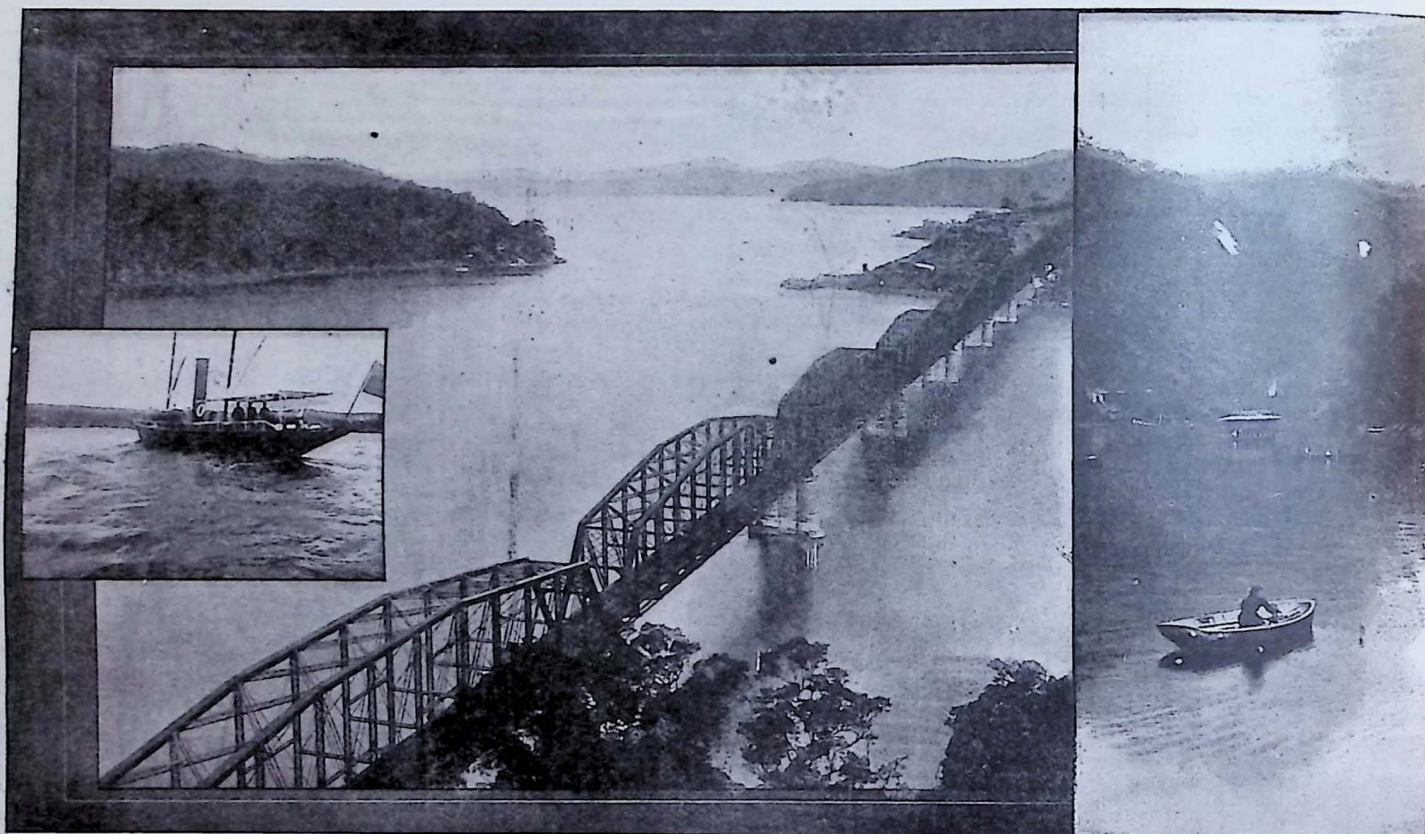
Resolved that a committee be appointed, consisting of H. J. Banks (W.A.), Thos. Hagger (N.S.W.), J. E. Thomas (S.A.), W. C. Craigie (Vic.), and C. Watt (Queens-

Resolved, on the motion of F. M. Ludbrook, "That the thanks of the conference be given to the acting executive and all who have contributed to the success of the centennial celebration." This was seconded by J. Manning, and carried by acclamation.

After singing the doxology, and prayer, the business of the Federal Conference was brought to a close.

CENTENNIAL COMMEMORATION THANKSGIVING SERVICE.

In the afternoon of the Friday's session a thanksgiving service was held, and the



The Railway Bridge, Hawkesbury River, N.S.W.

Cowan Creek, Kuring-gai.

The Australian Christian.—T. B. Fischer moved, and J. E. Thomas seconded, "That this conference, recognising the great work that has been done by the *Australian Christian* in the dissemination of the truth and the maintenance of the unity of the brotherhood, commends to the brethren the special effort now being made to add 500 names to the list of subscribers in commemoration of our centennial year." The motion was carried.

College of the Bible.—W. C. Craigie, in speaking to this clause, dealt with the financial aspect of the question, and showed the manner in which the promises made for the support of the College of the Bible had been carried out, and also referred to the fact that the board of management had secured a suitable building on very advantageous terms. H. G. Harward gave a general explanation of the work, and a resolution

land), to consider and fix upon a suitable day for all the churches to take up an annual Home Mission collection.

Resolved, on the motion of D. A. Ewers, "That the federal executive be requested to arrange for the distribution of cheap, distinctive literature among the representatives of the Protestant churches of the Commonwealth."

Resolved "That brethren visiting America and Great Britain be empowered to convey fraternal greetings to the convention at Pittsburg, U.S.A., and the annual meeting of the churches in Great Britain."

Resolved "That this conference sends fraternal greetings to our Australian students in the United States."

Resolved "That the matter of nominating a speaker to be placed on the programme of the Pittsburg convention be left in the hands of the acting executive."

subject of "Restoration Work in Australasia" was discussed. The chairman of this meeting was Thos. Hagger, of New South Wales, who, in his opening remarks, pointed out the great strides the cause had made during 100 years, and regarded this as affording great reason for thanksgiving. The subjects assigned to the various speakers were—"Initial Difficulties," by D. A. Ewers; "Rising Hopes," by F. G. Dunn; "Present Problems," by J. Colbourne; "Future Prospects," by C. Watt. These addresses were discussed by various brethren, and formed an important feature in the centennial celebrations. We hope to give the addresses in full in a later issue of the *Christian*.

During this service the Lygon-street Quartette Party sang "The Big Camp Meeting," and Miss Doris Stephenson recited "Not Understood."

It was also resolved, on the motion of D. A. Ewers, "That a message should be sent from this meeting to our aged Bro. Lewis, in N.Z., who was the only survivor of the original pioneers to Australia."

FEDERAL FOREIGN MISSION DEMONSTRATION.

On Thursday evening a federal foreign mission demonstration was held in the Protestant Hall, Castlereagh-street. The chair was taken by R. Lyall, of Victoria, and the singing was led by J. G. Tingate, N.S.W., and N. Haddow, Victoria. The meeting was opened by singing the Centennial Hymn composed by Jas. Ware; and H. J. Banks, of W.A., led the meeting in prayer, after which the Melbourne Musical Society, under the leadership of N. Haddow, rendered the chorus "When Thou Comest." This was followed by the audience singing "There's a Royal Banner."

The Chairman, in his opening remarks, said that we were living in a time of glorious privileges and responsibility. The church was awaking to a realisation of its world-wide mission, and at no time in the history of the world had there been so much interest in foreign missions as at the present time.



F. M. LUDBROOK,
Federal Foreign Mission Secretary.

F. M. Ludbrook delivered a very fine address on "The Gathered Sheaves," which we are reserving for the special foreign mission number of the *Australian Christian*, to be issued in a few weeks.

Miss Ethel Benson sang "O Divine Redeemer," and the Lygon-street Quartette "The Rock of Ages."

P. A. Dickson gave an address, the subject of which was "The Ripening Harvest."

We stand midway between the scattered seed and the gathered grain, and try with impassioned vision to view the ripening harvest. The scene is not new, for it has been repeating itself all down through the ages, ever since Jesus gave to us the parable of the sower, and called to his disciples to lift up their eyes and see the fields already white unto the harvest. And if it were true then, what shall we say of it now? We confidently affirm that no age of the world's history has been so full of promise as the present. Stand with me and look for a few moments at this wonderfully attractive field, and the first thing impressed upon us is its largeness. Two-thirds of this world is still under the power of heathenism and Mohammedanism. Now, Mohammedanism is better than heathenism, but Mohammedanism has no Christ in it;



R. LYALL, Victoria.

and any religion without Christ is sadly defective. But the thought becomes appalling and we wonder if something is not wrong somewhere, seeing only one-third of the world has received Christ in 1900 years. The fault is not with the scheme, and certainly it is not with the author of that scheme. Therefore it must lie with the church, which has failed to do her part in the redemption of man. We fear the sin of neglect lies at the door of the church. There is, however, an encouraging view to take of this great question, for signs of wonderful progress have been made in China, India, Japan, Africa, and the islands of the sea. China not long since had her doors closed, but now they stand wide open. Just one hundred years ago Dr. Morrison sailed from New York and landed in China, began his work and laboured for seven long years before he made a convert. Now there are 190,000 Protestant Christians; and who can predict what the next decade will bring forth? India, with her 300 million of dark-skinned but bright and intelligent people, is ripening for a harvest. A little over a hundred years ago Carey went to India, and laboured nearly seven years before he had a convert. Now India has a million and a half of Protestant Christians. Fifty years ago Japan was bitterly opposed to Christianity, and with closed doors said,



P. A. DICKSON, Victoria.

"Let no Christian be so bold as to come to Japan." Now Japan is as free as our own land, with 75,000 Christians. And what shall I say of Africa, with 200 millions waiting for the light of the gospel? The sound of those triumphs is still in our ears—of Uganda, the nation born in a day, and of our own Bolengi, whose whole-hearted reception of the truth and whose self-denying consecration has called forth our admiration and stirred our drooping spirits. Yes, fields are here also ripening for a harvest.

But to see with fuller and clearer vision the ripening harvest, we must have the missionary eye. How is it with our spiritual insight? Has the Christian world yet seen the ripening harvest? We fear not. Have we with our hundred years of existence ever fully grasped the truth on this matter? We think not. What is the remedy? A true and enlarged vision through God's adjusted lens, which is his Word, for a true knowledge of this brings clearness of missionary sight. "The entrance of thy Word giveth light";



A. C. RANKINE, South Australia.

and the light of his truth brings clearness of vision, and this is our need to-day.

We need also the missionary spirit, which is broad and wonderfully comprehensive in its outlook. We are prone to stay within the limits of our own little circle; to think of our immediate friends, our church, our city, our State, our nation. But there is a big world that lies beyond that needs what we have. The true missionary spirit knows no national distinction, no caste, no colour, neither bond nor free, white or black, rich or poor, learned or unlearned, great or small, Jew or Gentile, but all may be one in Christ Jesus.

Lastly, the missionary love, born of God, and no different from other love, only in the direction of its movement. This passion for souls has only one line of vision, and that is along the line of absolute need, and our ability to supply that need. Dr. Grattan Guinness tells of having seen a congregation three miles long vainly trying to wash away their sins in the waters of the Ganges. Think of these teeming millions. Look at their condition. How can they believe in him of whom they have not heard? And how can they hear without a

preacher? It cannot be. We must take them the gospel.

Brethren, the call comes ringing over the restless wave from India, China, Japan, Africa, and the islands of the sea to send the light of the gospel. Will we do it? Lift up your eyes and see the ripening harvest. Prepare for the work. Thrust in the sickle, and gather in the golden grain into the great granary of our God.

A solo was given by Mrs. King, "Crown Him Lord of All," the audience joining in the chorus.

A. C. Rankine delivered an address upon "The Call for Reapers," as follows:—Out on the far-flung battle-line of the missionary world are the heroes of the cross. They heard the call of the Lord of the Harvest to go forth into the far regions and tell out the message of salvation. From the dying millions passing into Christless graves there came the pitiful wail which drowned all other voices: Those men must go and carry the light divine to those who sit in darkness. Rudyard Kipling, in his quaint way, said: "If you 'ear the East a-callin', you won't 'eed nothin' else." Too many of us never listen to the call that "comes ringing o'er the restless wave" from heathens who wait to hear of the only Saviour who saves. Once that call reaches your ear, and your soul, you must give heed, and help answer the needs of millions destitute of light and salvation.

But how few are the missionaries witnessing for Christ in the benighted lands? After nineteen centuries have rolled away, the words of Christ are still applicable to the

lands wrapped in deepest night, "The harvest truly is plenteous, but the laborers are few." We are, however, thankful that there are in the world to-day about 600 missionary societies, employing 18,000 missionaries, expending £4,000,000 annually, and with a force of 80,000 native workers, in 30,000 stations, with 14,000 churches, which number about one and a half millions of adherents. And yet how inadequate the missionary force! We have really only touched the fringe of the heathen world. The work is only just beginning. Vast territories of heathendom are still untouched by missionary enterprise. Truly there remains much land yet to be possessed. The many lands are waiting for the gospel light. Despite the fact that numerous places have been entered by missionaries, there are yet whole districts wholly unevangelised. And the work remains undone because the laborers will not respond to the call of God's providence. In the great land of Central Africa there are millions unreached by the gospel; and there are about 400 languages into which the Bible has not been translated. China has more than 1,000 walled cities without missionaries. Millions yet in India have never heard the sweet story. In all these places our force should be increased a thousandfold. South America has nations practically without missionaries. Here and there lonely men and women may be found preaching the gospel. The reapers are only yet on the fringe of the great closed land of Tibet. Countries such as Anam, Beloochistan, Turkestan, Arabia, and Siberia are strangers to our Jesus. There are still the islands of the sea where canni-

bals roam. The world is estimated to contain, in round numbers, 1,500 millions of human beings. It is computed that 1,000 millions could not be saved if they wanted to, for they are without knowledge of Christ, and have never had the chance of accepting the gospel. Oh! what need—what immediate need—there is for reapers in these great untouched fields!

The call for reapers is more intensive to-day than ever before, because all over the world we see wide opening doors inviting messengers of the gospel to enter and deal out to starving millions the Bread of Life.

In what a wonderful manner has God removed obstacles to approach! Once India was barred against the missionary, and held by a company hostile to missions. Now one may go anywhere throughout the Indian Empire with safety. Once China refused to admit a "foreign devil" into her territory; now missionaries follow her rivers into her centres of population. Once Africa was impenetrable (the Great Unknown); now the great inland tracts are fast opening up. With the dawn of the twentieth century the hand of God has opened up the Soudan. From Abyssinia across to the Atlantic, and from Egypt way down to the Great Lakes, a new world has within a decade passed under Christian rule. The Mahdi was defeated, and the Nile has passed into British occupancy. The Niger has been divided between Britain and France. The power of Islam swayed the Soudan for a thousand years, but it has been broken, and now the church of God is confronted with a new world to win for Christ. Here alone are 80 millions to be evangelised. We are



Town Hall, Sydney, where the great Communion Service was held.

George St.

told that there are about 100 distinct heathen tribes in the Soudan, with not a missionary amongst them. These millions are longing for the advent of Christian teachers. They are calling for reapers. Surely the need is the call itself!

Then, again, we would remark that every year the task assigned the church of God to evangelise the world is made more easy. For the world the outlying portions are becoming better known. Eighty-three geographical societies are at work investigating different parts of the globe, and their efforts are resulting in opening up those countries which were formerly little known to us.

Our feeble bands now grappling with heathendom are totally inadequate for the gigantic task of teaching the nations. God has opened up the dark places of the earth that His people should go in and possess the land for Christ. God's hand is beckoning on the church to greater achievements. We grow enthusiastic as we read of Lieut. Shackleton's party hoisting the Union Jack away down in the ice regions of the South Pole. Those intrepid explorers risked life and encountered great difficulties to accomplish their daring purpose. Would that Christians everywhere were as enthusiastic in seeking to hoist the blood-stained banner of the cross on the farthest points of the heathen world, claiming it for King Jesus! How slow, how late, O Church of Jesus Christ, in sending out reinforcements! More reapers, too, are needed to go out and take the places of those who were martyred in foreign lands. Those brave souls died witnessing for Christ. Their places need filling; their work needs to be continued by others. More missionaries are needed to step into the vacancies made when workers die at their posts, or are invalided home. Every year some are called to higher service. Their places cannot be filled by those already on the field, for they have vastly more than they can accomplish. More workers are needed to follow the pioneers of the work in heathen countries. Every week almost new inroads are being made into vast isolated territory crowded with human beings unevangelised. What use is it to open up the country unless laborers can be secured to go and preach the gospel to the people.

Once Christ cried unto God to open up closed doors. That prayer is no longer needed. The Lord has opened up many doors. Oh, that we could see and hear many things going on in China to-day! Chinese men and women come to the evangelists and say, "We have built a hall in our village. Send us someone to teach us about Jesus Christ." Oh, that our hearts could feel something of the sorrow felt when the only reply to be given is, "We have no one to send." The door is open into China. We need to pray the Lord of the harvest that he would thrust forth laborers into the harvest.

The progress in India needs an increased missionary force. Education is advancing in the country, and there is a good opportunity for educated young men to influence the minds of the rising generation of Hindoos.



JAS. HUNTER,
Hospitality Committee.

The waiting millions of Africa are calling out for helpers to assist them against the onslaughts of Mohammedan agents who threaten to overrun the country.

Our own missions need more reapers. At our Australian station in India we need more workers. What can two or three accomplish with thousands to look after? The missionaries have in many cases as many as 100,000 souls to evangelise individually. The force is utterly inadequate. We cannot rest content with present supplies. Our aim is to widen the influence of the mission all the time, and with the advance made we shall need a corresponding increase of workers there.

On the islands in the South Seas we need more teachers. The young need to be taught in the schools, and the heathen still there need evangelising.

This missionary spirit is growing amongst our Australasian churches. It is about time some of the larger churches endeavoured to maintain and support a living representative on the mission fields. In our American brotherhood a number of churches are now on the honour list having living links in the regions beyond.

And why need we be so earnest in the matter of securing reapers for the fields white already to harvest? Because the harvest will be lost if it is not gathered. It



T. W. SMITH,
Conference Assistant Secretary.

will rot if more reapers do not go out and help gather in the precious sheaves. The work is growing all the time; the field is widening. From everywhere comes the cry, "Send us reapers."

We need men and women of deep sympathy, of patience, tact, and mental ability. We need men of capacity, character, and culture. Brave men are needed—men of the type of Carey, Livingstone, Judson, Moffat, Morrison, Mackay, and many others. We need men and women who love souls, discouragements and difficulties for the work is difficult. It calls for heroes and heroines—consecrated young men and women. Are there any here whose ears are opened to the call of the dying millions pleading for someone to come and lead them to Christ? To you, my young brethren and sisters there is held out a glorious promise from the Lord of the harvest. If you, in answer to the call, consecrate your life to the work of God in the dark places of the earth, and seek to turn men and women from the worship of idols to serve the only living and true God. May many hear and obey the call, and go forth to win precious souls, which shall in eternity be as shining jewels in the diadem of Christ.

After A. C. Rankine's address, the Melbourne Musical Society sang "Unfold Ye Portals Everlasting," and J. E. Thomas closed the meeting with prayer.

CONSECRATION SERVICE.

The consecration service was held in the Y.M.C.A. Hall, Pitt-street, on Friday evening, A. E. Illingworth in the chair. After singing the Centennial Ode, R. Harkness, of South Australia, led the meeting in prayer, after which the Melbourne Musical Society rendered a selection.

The topic for the evening was "The Cause We Celebrate." The chairman, in his opening remarks, said that he esteemed it an honour to preside over the meeting called for the purpose of commemorating 100 years of progress in the Restoration movement. The history of the past contained records of important Reformatory movements, but the last was not the least important. The Reformation inaugurated at the beginning of this century was linked on to the past. This great cause had before it as a goal to be striven for the union of all God's people. The two great movements of the last century were—first, the plea for unity, and second, the great revival of foreign missions.

Solo, "Come unto Me, ye Weary," by Chas. Morris.

"The Cause We Celebrate.—Its Relation to Apostolic Christianity," an address by S. G. Griffith.—S. G. Griffith said that those religious bodies which did not find themselves in complete relationship to apostolic Christianity were self-condemned. And as regards ourselves, if our plea was not closely associated with apostolic Christianity, we too were self-condemned. It was incumbent upon those who insisted upon a complete return to primitive Christianity that

they should be true to their plea. It was essential to their progress that they should be so. As a people our aims also should be apostolic as well as our claims, and only on these grounds had we a warrant for our existence. In looking at our past, he felt that we had a right to be proud of the progress we had made under the guidance and help of Almighty God. This progress had been made not because of any high mental attainments of our pioneers or of our present leaders, but because the principles we espoused had their foundation in truth. Our success was commensurate with our adhesion to these principles. The success of the church depended upon its imitating the God-taught religion of the New Testament. We could claim, without boasting, a great amount of symmetry in teaching, due to the observance of the balance of Scripture teaching. Frequently, reformers had been led into the pursuit of one side of a truth to such an extent that it had become error. We could not study history for very long without seeing the golden thread of God's purposes, and as we saw it and followed it we played a potent part in working out those purposes in the religious world. We did so when we did our part in trying to bring about the realisation of Christ's prayer for unity. God grant that we may realise the exalted position we occupy.

"The Cause We Celebrate.—Its Relationship to the Protestant Reformation," an address by H. J. Banks, of Western Australia.—When Martin Luther stood before the Diet of Worms, the Church of God was not shining in her glorious, incomparable beauty and power as portrayed on the pages of the New Testament. Fifteen centuries of mournful history had left her almost beyond recognition. The defiling touch of human hands had stained and soiled her beautiful garments, and the unholy acts of priest and prelate had changed her simplicity into the corrupt ecclesiasticism of Rome. A pope and council usurped the authority and power of the Most High. A mercenary priesthood traded in indulgences and dispensed absolution. The infallible book was hidden away in libraries and monasteries, and the duty and right of individual conscience, private interpretation of scripture, the common priesthood of all believers, were forgotten truths. It was a period of spiritual darkness. Slowly but surely the sable curtains of night had enmantled the church about, until pomp and power seemed to have taken the place of goodness and truth. The gloom of the Dark Ages was upon the world; but the heaven of Christianity was working in the hearts of men, and "under the hand of him who gathers planets into systems or draws the raindrops into clouds and storms," was to expand into a Reformation, with power and potency sufficient to reform all existing evils and restore the apostolic purity of that church against which "the gates of hades should not prevail."

This Reformation began with that world-affecting man, Martin Luther. In him the works and protests of Tindale, Wycliffe, Huss, Jerome of Prague, and Savonarola

culminated. How little he appreciated the world crises of that moment, when in the library at Erfurt he opened the Latin Bible and tasted its precious truths! He could not foresee that the words of that old book would send him forth at the head of a great protesting multitude, contending for "The Bible and the Bible alone, the religion of the Protestants." But when the hour dawned and God nerved him for the struggle, he dared to oppose the Papacy, call the people out from under her control, and rest his right to hold truth and resist error in conscience and in God. With dauntless courage and heroic faith this noble saint faced friend and foe with the ringing call: "Back to the book of God—back to the primitive Gospel—back to the power of Christ!" How gladly men responded to that soul-stirring cry all the world knows. John L. Hill says: "He began a movement which resulted in putting back into the hands of the people the word of God. He called around him a band of Christians who thought and acted for themselves, and became a mighty force for truth and righteousness. He lighted afresh the torch of liberty, and it has never gone out, but has flamed across the intervening centuries giv-



S. G. GRIFFITH, New South Wales.

ing light to all who would walk in the paths of freedom.

Thus commenced the Protestant Reformation. What relation, if any, exists between it and the movement which began with the motto coined by Thomas Campbell one hundred years ago. Originating in different countries, under vastly different environments, separated by nearly three centuries of time and undertaking, seemingly widely divergent tasks, they are yet closely related. It is the relation of cause and effect. The restoration whose birth we commemorate to-night is the natural sequence, the logical outcome of the principles and work of the sixteenth century reformers, the thrilling battle-cry of our fathers. "Where the scriptures speak, we speak; where the scriptures are silent, we will be silent," is only a clearer, fuller expression of Chillingworth's famous maxim, "The Bible and the Bible alone is the religion of the Protestants." It was a new statement of an old position—as old as the days of Luther. Both movements adopted the Word of God as their source of authority, their rule of faith and practice. Both fought for religious liberty,

freedom of conscience, the priesthood of believers and the right of individual judgment.

The ground taken by Luther, viz., "The Infallible Book and the right of private interpretation," was the ground occupied by the Campbells and their illustrious co-peers 280 years later. When our fathers demanded a "thus saith the Lord" in matters of faith and perfect freedom from human authority in religion, they enunciated again the principle of Luther, who, when asked to recant by that dread tribunal at Worms, nobly said: "I am bound by the Holy Scriptures which I have quoted, and my conscience is held by the Word of God. I cannot, and will not, retract anything, for to act against conscience is unsafe and unholy." "To the law and to the testimony" was the watchword in each movement, and it was as necessary in 1809 as in 1521. If Luther found the Bible under the bane of Rome, the Campbells found it covered by tradition, its pages unstudied, the dust of centuries on its lids. They opened up its sacred pages, emphasised the distinction between the Old and New Testaments as books of authority, taught the awakening saints how to divide the Word, and soon eager thousands were searching the gospels for the evidence of Christ's divinity, the Acts for the establishment of the church and its conditions of entrance, the 21 Epistles for light and guidance while on the heavenward way, and the Revelation for information concerning the future home and joy of the redeemed. If Luther found the people of God denied by a Pope and council the right of private interpretation, our honoured pioneers found them dominated by an arrogant and intolerant clergy, the right of private judgment practically repudiated, and the common priesthood of believers relegated to oblivion. In the course of two centuries the freedom so dearly purchased by loyal hearts had been forfeited, either through lack of courage or clearness of vision on the part of its advocates, and no man could depart from the Creed or Confession of Faith without danger of excommunication.

Even the great Luther failed here. Can we ever forget that meeting with Zwingli, at Marbury, when Luther interpreted the words, "This is my body," as he thought right, and then refused the liberty of opinion to others? Can we ever cease to regret that when Zwingli begged with tear-dimmed eyes, that while they differed they should clasp hands as brothers, and the great German replied: "We cannot shake hands as brothers, for we are not brothers." Thus he and the reformers of his day and those who followed after limited the progress of Reformation. They reached certain conclusions, embodied them in a creed, and made acceptance of these essential to Christian fellowship. All who disagreed or sought to effect reform beyond the limits of the creed were compelled to break away or abandon truth. This led to premature fossilisation, and endangered again the priesthood of believers.

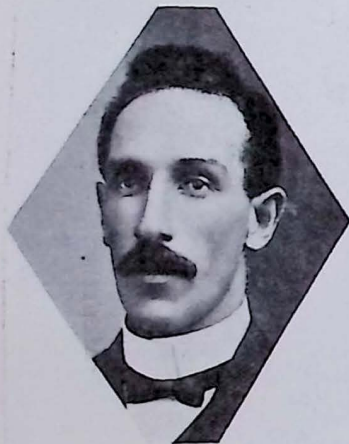
While making the Bible the rule of Reformation, they worked also by the rule



Commemoration Service, Pitt St. Congregational Church, Sydney.

of tradition. They exalted opinions and customs to the realm of faith, and assumed the false position that what Christ had not expressly forbidden must be done. Carlstadt said to Luther: "Where has Christ commanded us to elevate the host." And quick as thought the answer came, "Where has he forbidden it?" Because not actually forbidden, he concluded it must be done. The conclusion was wrong, and led in time to the inclusion of erroneous doctrines in creeds designed to embody only truth.

The Divine creed, capable of indefinite expansion, was there in the Book they had adopted as a rule of Reformation. The principle of private interpretation, with potentiality to lead them into all truth, was theirs. But, unwilling to pay the cost of so radical a reform or satisfied with past attainments, they settled down into contending parties, with human names and hostile creeds. Luther, Calvin, and, later, Wesley had all done noble work, but notwithstanding the courage and faith of Luther, the



H. J. BANKS, West Australia.

logic of Calvin, and the saintliness of Wesley, their labors had ended in divisions.

A voice was needed to call the scattered hosts together, reaffirm the original ground, and complete the Reformation. That voice God found in Alexander Campbell and the mighty men who fought with him 100 years ago. Each reformer had sought in turn to get back to the purity of the church, and failed. This man, with his piercing intellect, his sublime faith, his instinctive intuition of truth, grasped at once the grand central fact, the divine, immutable creed, "Jesus is the Christ, the Son of the Living God," and on this solid, eternal foundation determined to build. He saw clearer than any who had preceded him that only a complete restoration of apostolic Christianity would heal the open wounds of the One Body, overthrow the power of haughty Rome, and bring a sinful world to the feet of Jesus. With fervent Barton Stone, cultured Walter Scott, his noble father, and a host of heroes, he uplifted the standard, "Where the Scriptures speak we speak, where the Scriptures are silent we will be silent," and journeyed back to that radiant morn when the pure light of Heaven's gospel shined in the hearts of men; and the Church of God, a thing of

beauty, was the wonder and admiration of all.

Consciously or unconsciously they adopted the underlying principles of Protestantism—the infallible Book and the right of private interpretation—and carried them out to their legitimate end. "Where the Scriptures speak we speak." That involved loyalty to the Old Book, obedience to the divine decrees. "Where the Scriptures are silent we will be silent." That stood for the largest liberty. These two principles of reform, starting with Luther, run through all the Reformations, and find their fullest development in the current restoration. In the words of Burris Jenkins, "Like the great towers that lift into the sky . . . tried by the years, beaten in vain by the storms of centuries, outlined forever against the blue horizon of religious thought and life," there they stand, the infallible Christ and the right of individual judgment.

Wisely, sanely, scripturally, our fathers builded according to these principles, until, stripped of all errors, the old gospel, with its facts, conditions, and promises, the ancient church, with her worship, ministry, and creed, were again unfolded to the world. We worship Christ, not man. We accept the Bible, not a man-made creed, as our source of authority. But God grant that we may never depart from those sacred principles handed down to us from our noble pioneers, and which have made us the free, great people we are to-day. Let us accord all honor to the great chiefs of the movement, but never commit the sad blunder of "accepting their teachings and conclusions as co-extensive with God's system of truth."

Loyal to the motto, they marched on and accepted each fresh truth as it burst forth from the Word of God. With colors flying they fell in the battle of reform. Younger hands caught up the flag and carried it on to further victory. They, too, have fallen, and sleep with the sainted dead. And now we are marching on. The banner of Love floats o'er us. The sword of the Spirit is in our hands. On Union's Hill the final battle will be fought. Let no man falter in his stride. Victory is sure. The Lord of Hosts leads the way. March on! March on! And in the completion of the Reformation we shall see a united church and the world evangelised for Christ.

This was followed by a recitation by Miss Stella V. Kingsbury.

"The Cause We Celebrate.—Its relationship to Modern Christianity." An address by T. J. Gore, of South Australia:—The cause we celebrate—the Centenary—brings us together from many parts of our land. We come to rejoice over past progress, and to plan for greater success. We come because we believe in the position which as a religious people we hold. We believe the cause is a great one, and worthy of our noblest and most strenuous efforts. The plan we make is to a certain extent known to the Christian world. It may not be needful for me to enlarge upon this part of the subject this evening. It may be said

that no position has ever been taken which has been more firmly held than the one we celebrate this evening. In the great principles held by the disciples of Christ we believe they are right and cannot be wrong. There can be no question that primitive Christianity, as enunciated and practiced by the apostles, is right and cannot be wrong. It is equally certain that since the days of the apostles great departures have been made from apostolic simplicity. Many divisions have resulted among those who have believed in Christ. We believe the unity obtaining in apostolic days may be restored, and the only possible way to do it is to get back to the primitive church—to Christ and his apostles. This position we believe is unassailable. We are right, and cannot be wrong. Our position is that where the Bible speaks we speak, and where it is silent we are silent. In this we are right, and cannot be wrong.

Taking the position we do, and calling attention to the plea we make, conflict was



T. J. GORE, South Australia.

to a certain extent unavoidable. The leaders in our great movement felt that it was needful for them to contend earnestly for the faith once for all delivered to the saints. Our position is not necessarily antagonistic, yet in a certain sense it has been so, and must remain so, until the principles we advocate find a place in the minds and hearts of the people. So far as modern Christendom is concerned we most heartily and gladly recognise all that is scriptural in it, and antagonise all that is unscriptural. Modern Christendom is divided. These divisions point out conflict in interpretation. If the points of division involve any essential truth, they must continue; if not, they ought to cease. We need a strong and determined effort on the part of the friends of Christ and the Bible to agree, and as far as possible to work in harmony. We need a united front in holding the Bible as God's revelation, and Jesus as the Divine and human Saviour. We recognise with the greatest pleasure the grand work which has been done by those who have spent their lives in the service of the Master. We thank God for all believers in Christ. We thank God for the voice that made thrones tremble in the middle ages, for the great mind and heart that struck the chains of slavery from

the souls of men, and gave them liberty to search the pages of Divine inspiration, that restored religious liberty, from which has sprung civil liberty. We thank God for Martin Luther. Many are the grand men and women who have done great things for God, and whose lives have been benedictions to the human race. We recognise and appreciate the great blessings which these have bestowed on the human race. In all our libraries there are splendid contributions from modern Christendom, from men who truly believe in the Christ, and love him. We are glad to give honor to whom honor is due. We are not narrow-minded. We believe we are very broad-minded and large hearted. Our sympathies are large, but if I understand my brethren they have none to spare for the higher criticism, especially the mountain heights, that would destroy our good old Bible; none for the new theology which takes the cross out of the plan of redemption; none for that phase of evolution which changes the word God into the Great First Cause, which makes man a development of the lower animal creation, and thus destroys human responsibility.

We come now, in the second place, to look at our relation to modern Christendom on those points where we are not in agreement. What should be our attitude? I may say that we all honor men of profound convictions. Backboneless Christians are not of much value except for ornament, and then they are not first-class. Some boast of their liberality. They attend some church, or no church, as it may suit them. The apostle Jude urges on all Christians to "contend earnestly for the faith once for all delivered to the saints." We may note the phrase "once for all." This means that the great system and plan of salvation did not originate with men, but was delivered to them. We take this passage to mean that God's people should be valiant for the truth, and should never compromise it. If God has made a revelation of truth, no man can make one. In our plea for the restoration of apostolic Christianity in theory and practice we must be firm in our convictions. Most assuredly it matters a great deal whether a man really believes what he professes to believe. President Garfield once said, "It does not matter so much what a man believes, but does he believe it." He did not mean to say that the object of faith was not of importance, but he wished to emphasise the quality of faith. Faith needs to be genuine, firm, and strong. The Lord Jesus, who came to reveal truth, and exemplify it in his own life, in the midst of the most terrific opposition that ever beset a leader in this world, never gave way for a moment, but was firm in the great purpose of his life, to reveal and do the will of God. Paul, the greatest of all the apostles, found at times that for the sake of the truth he was compelled to speak with great plainness, and with almost seeming harshness. No doubt he would have preferred something more pleasant than the remarkable interview he had with the apostle Peter, when he rebuked him for what he considered a departure from the truth:

"I withstood him to the face because he was to be blamed," said he. We do not read that this interview made any difference in the friendship of these great men. They were too large minded and too large hearted to cherish malice. Paul and Barnabas also, of them it is said, "The contention was so sharp between them that they departed asunder one from the other." Yet they were friends. Paul placed fidelity to what he believed to be the truth of God very high among the graces of God.

In the third place, I would like, and my brethren would like, in all our contact with religious bodies, to realise to the fullest extent possible the language of the apostle Paul. When discussing the great subject of the church in Ephesians 4, he says:—"There is one body, and one Spirit, even as you are called in one hope of your calling: one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all." He then adds, "But speaking the truth in love may grow up into him in all things, who is the head, even Christ." Paul, the man of the greatest intellectual power and highest culture, who withstood his friend for the truth's sake, the man of iron nature, writes 1 Cor. 13. Why did not John write this panegyric on love? Because love is the greatest power that ever grasped the intellectual as well as emotional powers of man. Faith moves mountains, but love moves worlds. Faith moves men; love moves God. Love moved the great Father to send into this world the greatest gift in heaven. Tears came from the intellect as well as heart of Christ, as in Gethsemane and at the grave of Lazarus. It is not wonderful then that there comes a revelation that his people should speak kindly, lovingly, and in all their intercourse with their fellowmen, to show by words and deeds that love is, with them, the greatest dominating power. We know not when the earnest wish of our hearts may be realised, when there may be one church, and only one in this great world of ours. In the meantime we have no need to speak except in love. We can keep in mind that it is love, and not Dreadnoughts, that brings souls to Christ and blessing to everyone. We need as a people to be kind, and shall I say make it manifest that our great object is to present Christ to our fellowmen, and to make it clear that we have been with him and learned of him? Personally, after many years devoted to preaching the gospel and building up the Church of Christ, I do not look forward to any change in my theological convictions; nor do I ever expect to shift from our magnificent position as to the great principles of this Restoration movement. Let me repeat, we are right and cannot be wrong. Yet I am looking forward to some change in my own soul. I earnestly desire to be changed more and more into the image of Christ, to have day by day a grander vision of the Christ, the son of the living God. I feel I need more and more the softening, mellowing, gentle graces of the great Master. We need, in our intercourse with our fellowmen, and specially with all believers, to make them

feel we are not so much partisans as followers of the meek and lowly One. Let our intellects be enlightened by the magnificent wisdom of the glorious Son of God. Let our hearts be bathed in the tenderness of his wonderful love. One of the great aims of our movement is to exalt Christ. We cannot bear any suggestion that he is not God as well as man. We hold that he is perfect in power, purity, and sympathy. He came to be our perfect example. We desire to walk in his footsteps. Amidst all the divisions of Christendom we need the binding power of love. We shall lose nothing but gain much by putting all the heart power possible into our work for the Master. We need to live the spirit of union for which we plead. Whatever may be the result, we must go on with all power, preaching the gospel among our fellow men, and speaking the truth in love.

THE HARBOR TRIP.

On Saturday afternoon two steamers were chartered for a trip round the beautiful Sydney harbor. Both boats were well filled, and as the weather was all that could be desired, a very pleasant time was spent. The visitors were much impressed with the varied charms of the lovely bays and headlands, and were loud in their praises of all they saw. Lunch was partaken of on board, and a picnic photograph was taken, which we reproduce on another page.

GRAND CONCERT.

On Saturday evening a grand concert was given by the Melbourne Church of Christ Musical Society, in the Tabernacle, Enmore. This concert was under the leadership of



NAT HADDOW,
Conductor of Victorian Choir.

Mr. Haddow, and was a great success both in point of attendance and in the excellence of the musical selections rendered.

UNITED COMMUNION SERVICE.

The united communion service was held in the Town Hall, Sydney, on Sunday morning, and will long be remembered by those who took part in it as a great and impressive gathering of brethren from all parts of Australia. It is

estimated that something like 2,300 brethren and sisters were present. Everything was conducted in the most orderly manner, owing to the complete organisation of every part of the service.

Our venerable brother, T. J. Gore, presided over the meeting, and H. G. Harward delivered the address. John Fischer, of South Australia, read the Old Testament lesson, and F. T. Webber, of New South Wales, read the New Testament lesson. The offering amounted to £100. H. G. Harward took as his theme, "Ye shall receive power." This address we may publish later. Just now we can only give the presiding brother's message prior to the breaking of bread. T. J. Gore said:—

We are gathered together this morning with one accord, from many individual churches, in this great hall, to worship God, through faith in our Lord and Saviour, Jesus Christ. We meet around the Lord's table to show forth his death for the sin of the world. We come, believing with all the heart that Jesus bore our sins in his own body on the tree. We come together to remember Christ as he himself enjoined before he left this world.

We believe in the first place that the Lord's Supper was intended to emphasise the greatest truth on earth or in heaven—the atonement of Christ. This is the great central truth, around which gather all other truths. On the Mount of Transfiguration the light of the eternal world fell upon it, the voice from the great Father sanctioned it, and messengers from the far-off land, Moses and Elijah, sent of God, came to lay the wealth of the law and the prophets on its altar.

In the last book of the Holy Scriptures, the book of Revelation, the curtain is drawn aside which separates the seen from the unseen, and we behold through the opening heavens the cross of Christ. All the angels and all the redeemed join in the song, "Worthy is the lamb that was slain." There float down to our ears the words, "Who are these who are arrayed in white robes, and whence came they?" Then comes the answer which fills heaven and satisfies the souls of men, "These are they who have washed their robes and made them white in the blood of the Lamb."

In the second place, we come to this institution, as did the early disciples, regarding it as the Saviour intended it, as the touching memorial of his love. It comes to the child of God in simplicity, beauty, and power. We have no need for transubstantiation, but we accept this as a memorial even as the Lord Jesus placed it before his disciples, "Do this in remembrance of me." We lovingly remember that our Lord died for our sins according to the Scriptures. Men usually remember the birth and life of great and noble men and women who have passed away. They erect the marble shafts to commemorate their deeds. Our blessed Saviour, the noblest, the most heroic, the greatest of all, asks his disciples to commemorate his death. Why this? Because through his death he saved the world. This means he was more than a man, the God-man, the Divine being in

human form. He does not ask for the marble shaft, nor even the jewelled cross or even the splendid temple, but for that monument which alone can be erected in the human heart, and upon which his approval must for ever rest.

In the third place, the Lord's Supper will ever emphasise with great power the unity and fellowship of God's children with him and with each other. 1 Cor. 10, 16-17, "We being many are one bread." Christ prayed that his people might be one, and every Lord's day they are tenderly reminded of this unity around the Lord's table. Unity and fellowship never seem more precious, and the Lord's heart never seems to beat more tenderly than when he says, "Do this in remembrance of me."

We are here to-day from all the States of Australia, from Tasmania, from New Zealand, from America, and from England. It is good to be here. The Holy Scriptures say, "Then they that gladly received his word were baptised, and the same day there were added unto them about three thousand souls. And they continued steadfastly in the apostle's teaching and fellowship in the breaking of bread and the prayers."

GRAND COMMEMORATION SERVICE.

The grand commemoration service was held in the Pitt-street Congregational Church, which is capable of holding about 2,000 people. It was fairly well filled on this occasion, and the great gathering fittingly closed the long series of splendid meetings.

The president of the Federal Conference (T. H. Brooker) occupied the chair, and the topic for the evening was "The Plea of the Disciples of Christ." The meeting commenced by all joining in singing "The Church's One Foundation," after which T. J. Gore engaged in prayer.

The president, in the course of his remarks, outlined the main points of "The Plea," and in conclusion emphasised the great watchword of the Restoration movement, "Where the Bible speaks we speak; where it is silent we are silent."

On this occasion the choirs of New South Wales and Victoria combined, and as their first selection, sang the chorus "King of Kings."

"The Genesis of the Movement," an address by C. M. Gordon, of Victoria.—The Restoration movement is a recent and powerful expression of that reactionary spirit which has ever protested against religious abuses, which has ever opposed itself to apostasy, which has ever sought to maintain the purity and authority of religion. Samuel, the reformer and prophet, affords us a splendid illustration of this spirit. The Waldenses, the Albigenses, the Hugenots, and Puritans likewise; Huss, Wycliffe, Luther, Calvin, and the Wesleys, likewise; the fathers of the movement with which we are identified likewise.

A just appreciation of the meaning and message of this movement demands a knowledge of the condition of the religious



C. M. GORDON, Victoria.

world at the time of its inception. Protestantism had degenerated into sectarianism. The professed children of God, instead of presenting a united front against sin, were engaged in fighting and in excommunicating each other. Human traditions, inventions, and precedents were in the ascendency. A frigid Calvinism had frozen out all evangelistic fervor. Creeds had supplanted the Bible, and wild theories of mystical regeneration had virtually closed the Book, representing it as a cold and lifeless letter. There was no clear understanding of the terms of pardon, and the sinner seeking salvation was often left in confusion and despair. Materialism was rampant, infidelity was raging, and immorality was rife. There were loud lamentations in Israel. Elijah sat under his juniper tree, bemoaning the existing disorder, and predicting the disintegration of religion. These glaring abuses led good men to think, and to cast about for measures of reform. The reaction manifested itself in the almost contemporaneous discovery of certain great truths and the formation of several independent movements, which were organised in protest against existing conditions, and avowedly stood for a more scriptural Christianity. The Haldanes in England accepted the Bible as the only authoritative book in religious matters. They preached congregational independence—the right of all Christians to preach the gospel as opposed to ecclesiastical monopolies and clerical usurpations. They repudiated infant baptism, and later on in their ministry they practised immersion as the only valid baptism. They take rank among the first harbingers of the Restoration movement.

In the New World, during the last decade of the 18th century, several movements along similar lines came into being. James O'Kelly in North Carolina, Oliver Jones in Vermont, B. W. Stone, and several others in Kentucky, revolted outright against the authority of creeds, elevated the Bible to its rightful dignity and authority in religious life, and abandoned sectarian names. The three movements led by these men eventually coalesced and became a body of considerable influence, known as the "Christian Connection."

The strongest movement towards reform, however, was that inaugurated by Thomas Campbell, and carried forward under the

leadership of his gifted son Alexander. This effort was born amid the throes of sectarian bigotry. Thomas Campbell experimentally knew the exceeding bitterness of the current religious intolerance. In his desire for gentleness and his loyalty to love he sought to unite members of different divisions of the Presbyterian body in the observance of the Lord's Supper. But the monstrous sectism of the time would not brook such an extension of Christian liberality, and Thomas Campbell as a consequence was arraigned before the bar of ecclesiastical narrowness, censured for heresy, and was obliged to sever his connection with the Presbyterian Church.

Those were the days when you dare not give a cup of cold water to a disciple in a different communion without being suspected of heretical tendencies; when the Jews had no dealings with the Samaritans; when it was a greater crime to speak against the creeds than it was to take the name of the Lord in vain; when it was a greater sin to violate some tradition of the scribes and pharisees than it was to smash the precepts of the decalogue or to ignore the principles of the Sermon on the Mount. Those were the days of relentless partisanship, of religious civil war, of malicious intolerance, when brotherly love was lost amidst the unholy strife of sanguinary sectarians.

Banished from the body he had loved so much and served so ably, Thomas Campbell continued to preach the gospel of unity upon every favourable occasion. In an important meeting held in the house of Abraham Altars he first gave utterance to that immortal aphorism which became the watchword of the movement, "Where the Bible speaks we speak, where the Bible is silent we are silent." That statement contains the whole significance and philosophy of our position. It embodies all that can possibly be comprehended in the work of religious reformation and restoration. It is, as someone has well said,

The cry of a Titanic heart, hungry for fellowship.

An outburst of flaming loyalty to Christ. The modern spirit in revolt against the mediæval.

The cause of the gospel against the creeds.

A plea for peace in the family of God.

The Declaration and Address published on September 8, 1809, is a splendid amplification of that transcendent principle which marks a decisive epoch in the evolution of religious thought, and which deserves to be written in letters of immortal splendour across the firmament of history. Permit me to call attention to some of the great historical landmarks in the early evolution of this movement.

1. The organisation of Cane Ridge congregation under the leadership of Barton W. Stone, in 1804. There it was that on June 28, 1804, B. W. Stone proclaimed to church and world that henceforth and for ever he would take the Bible, and the Bible alone, as his rule of faith and practice, abandon all creeds, confessions, and disciplines, and adopt the name Christian to the

exclusion of all denominational names. A few years ago I visited the church at Cane Ridge. Loving hands and loyal hearts had kept the building in a fair state of preservation. And there, in the churchyard, beneath the shadow of the friendly trees, lie the mortal remains of Barton Warren Stone, the pioneer of pioneers, who being dead yet speaketh through all the manifold and far-reaching influences of his consecrated labour and life.

2. The pronouncement of the principle already referred to, and the publication of the Declaration and Address in 1809. This is marked as the formal and definite genesis of the movement. I presume because the Declaration and Address was the fullest and ablest expression yet given of the basic principles of the cause, because it here became associated with men of commanding genius, and because the movement inaugurated by the Campbells, gathered into itself important antecedent efforts toward restoration, and placed the cause upon such a foundation as to ensure its prosperity and permanence; and from which no power at the command of Satan has ever been able to move it, or ever will be able to move it.

3. On June 14, 1812, we witness the immersion of the Campbells, and the Brush Run Church resolving itself into a congregation of immersed believers. This shows how these splendid men were driven by the logic of their own principles to abandon a practice which had been honoured by centuries of ecclesiastical sanction and observance. The date is also historic, because from henceforth Alexander Campbell becomes the leader in the great movement.

God forbid that I should bestow too much honour upon any man connected with the genesis of the Restoration movement. In the highest sense neither Alexander Campbell nor any other man was the hero of the Restoration movement. The Lord Jesus Christ was the hero of the Restoration movement, as he is the hero of every movement which helps men heavenwards. But no statement of the genesis of the Restoration movement would be complete without a recognition of the relation sustained to it by one whose name is most prominently and most deservedly associated with it. I hesitate not to declare that were it not for the life and labour of Alexander Campbell this glorious cause would not have reached within a thousand miles of its present honoured and influential prosperity. Nor do I hesitate to say that while this movement during the century gone has produced a multitude of magnificent men—men of whom any country might be proud, and whom any country might justly honour, yet Alexander Campbell, in the splendour of his genius, towers like a giant above them all. I marvel not that George D. Prentice should say of him, "The life of a man thus excellent and gifted is a part of the common treasure of society. In his essential character he belongs to no party but to the world." I marvel not that ex-President James Madison should say of him, "I regard him as the ablest and most original expounder of Scripture I ever heard." I marvel not that the N. Y. Independent

should say of him, "There is not a religious body in the United States . . . that has not been modified both in spirit and teaching by the influence of Alexander Campbell." I marvel not that General Robt. E. Lee should say of him, "If I were asked to select a representative of the human race to the other spheres in our universe, of all the men I have ever known I would select Alexander Campbell; then I know they would have a high impression of what our humanity is like." And I venture the prediction, brethren, that history will yet be glad to place a wreath of lasting and fragrant honour upon the memory of him who ranks as one of her most illustrious sons, and that when, somewhere in the great eternal aftertime, the arch-angel unrolls the scroll of the immortals, one of the first names pronounced with honour to an assembled universe will be the name of Alexander Campbell.

4. I regard the founding of Bethany Seminary in 1818 as another definite landmark in the historic evolution of this movement; for the establishment of that seminary marked the genesis of our educational endeavours and signified that the Restoration movement was to be allied with true culture. From Buffalo Seminary came Bethany College; from Bethany College came Kentucky University and a host of others, the last of which, but not the least of which, is the Australasian College of the Bible. These educational institutions have been a mighty factor in our development, and justly rank to-day among our most valued and honoured assets.

5. The next great step in the early progress of the cause was the appointment of Walter Scott as evangelist by the Mahoning Association in 1827. In this appointment we have the genesis of that vital New Testament evangelism which ever since has been the life and soul of the Restoration movement, the inspiration of all its wonderful progress, and without which even to-day it would soon degenerate into a decadent force. Taking the apostles as his model, Walter Scott went forth with the New Testament evangel upon his lips. His conception of the divine Sonship and Christhood of Jesus was magnificent indeed. He was the first man in the movement to invite sinners to come forward and confess Jesus as the Christ, the Son of the Living God; also the first to discover the true place and purpose of baptism in the gospel, and to reply to inquiring sinners, in the veritable language of Peter, in Acts 2, 38, a passage with which you are all pretty familiar.

6. The year 1830 is one of the most important in the early history of this movement. At this period those associated with the movement were excommunicated by the Baptist Church, and were obliged to form a separate and independent body. It was the original intention of the pioneers to remain in the Baptist Church, with which they had been connected up to this time, and to allow the principles they had discovered to permeate the entire Baptist body, until it should be entirely remodelled on N. T. lines. This magnificent purpose would have been achieved, too, had it not been for the short-

sightedness and the intolerance of a few of the Baptist leaders.

In the same year those associated with Stone and Campbell were united in the bonds of holy matrimony. This coalition brought a mighty influx of power to the movement. It meant the unification of the two most potential religious forces of the world. It proved that the plea for the organic union of the people of God was something more than the wild creation of a disordered fancy, or the idealism of an ill-regulated enthusiast; it proved that such union was a real and practical and eminently desirable possibility.

And here with the movement thoroughly launched upon its ever-conquering course, I must discontinue my hasty and imperfect sketch of its genesis. From the sketch given you will see how appropriate the name Restoration movement.

1. It was the restoration of the sufficiency and sovereignty of the Holy Scriptures, which had been overwhelmed by the accumulation of creeds.

2. The restoration of the Christhood and authority of Jesus as couched in the all-comprehensive confession, "Thou art the Christ, the Son of the living God," which had been lost largely amid the rubbish of human formulæ and tradition.

3. The restoration of the Church of the New Testament, which had been lost in the wilderness of sectarianism.

4. The restoration of the spirit, and to a certain extent the fact of Christian unity, which had been lost amid the carnage of warring sects.

5. The restoration of a pure New Testament nomenclature, which had been supplanted by the jargon of Ashdod.

6. The restoration of the true democracy of Christian people, which had been purloined by an autocratic priesthood.

7. The restoration of the Lord's day as a commemorative institution, which had been obscured by the general prevalence of semi-Sabbatarian views.

8. The restoration of the Lord's Supper to its central place in the worship of the church, which had been sadly abused by neglect and disuse.

9. The restoration of the ordinance of baptism to its original place and purpose in the gospel, which had been displaced by unscriptural forms and practices.

10. The restoration of scriptural conversion, with its right adjustment of human and divine elements, and its plain apostolic instructions to enquiring sinners, which had been lost amid the views of unbridled dreamers and speculative theorists.

11. In a word, the restoration of those vital elements of New Testament Christianity, which had become lost to the world through the spirit and work of apostasy.

Such were the invaluable discoveries of our fathers. Such was the genesis of the Restoration. Did I say the genesis of the Restoration movement? Yes; but remember that we are still in the genesis of the Restoration movement. A hundred years has gone by, it is true, but if it be so that a thousand years is with the Lord as but one day, then it is true that a hundred years are but as the tenth part of a day.

We are but in the morning of this mighty movement. The beautiful sun has just risen above the world's rim, crowning the mountain tops with light ineffable, sending great shafts of gold towards the zenith, flinging her splendour upon the opposite horizon, illuminating with his own matchless effulgence every floating cloud of the firmament, and making the sky a sea of iridescent glory. Oh, beautiful morning, joyous with the buoyancy of life and prophetic of the glorious millennial day, when Christ shall be the Lord of every heart and life.

Chorus, "And the Glory," by the States Combined Choir.

"The Strength of the Appeal"; an address by J. E. Thomas, of S.A.:—A careful study of the history of the modern movement with which we are associated in our plea for the restoration of primitive Christianity



J. E. THOMAS, South Australia.

makes evident the fact that the people known as disciples of Christ have occupied a prominent and unique position in the religious world during the past century. This body of believers has presented a simple and earnest appeal to the Christian Church for a union of all followers of Jesus Christ upon the one common basis of the Bible alone. They have contended that as there has come to be such a division among believers in our common Saviour, and as human theories have been inadequate to the re-union of his church, that the only safe and satisfactory basis of union is to return to the one church of the New Testament and seek to fashion our creed and conduct according to the teachings of Jesus and his apostles, as accepted and practised by the primitive church.

That this appeal has come with power to the world is strikingly emphasised by the splendid success that has come as a response to its announcement. There is to-day a body of Christians numbering more than 1,300,000, with over 11,000 churches, and more than 7,000 evangelists. There are many universities, colleges, and schools in various centres in many lands, with hospitals, orphanages, and other helpful institutions in many countries of the world.

This plea has indeed gone out into the uttermost parts of the earth. The outward visible results we look upon as but the effect for which we seek a cause. The previous speaker has dealt with the history of this plea, and the next, with the vision of a seer, deals in prophecy, but it is our province to deal with the philosophy of such a movement. We seek to enquire as to the reason of things. Why has this plea been so powerful? What the secret of past success? We ask, as was asked the apostles of old, "By what power or by what name have ye done this?" Surely this is a reasonable question, for if the past has brought success and "all history is prophecy," wherein lay the strength of the appeal in times past, so surely will be our safe assurance of victory in the future. Just as we look to the mighty flowing river, and trace its source to the melting snows of heaven, that come down from the hills of God, so we can trace the source of every God-owned and God-blessed movement, and find its genesis in his divine and far-reaching purposes that have been made known to us through his ambassadors of all ages.

We humbly submit that this great movement for the restoration of a united body as the desire of the great head of the church found its origination in the loving heart of God. But in every reformation there has been a human as well as divine element, and in our study of this theme we shall naturally study the relation of the divine provision to human requirements. We seek briefly to state more definitely and minutely some reasons that have made this plea so potent in the guiding of religious thought and in the moulding of Christian character, and to present it as a plea still adapted to the requirements of men.

We primarily submit that the force and power of the appeal is in consequence of the fact that it is inseparably related to the needs of Christendom. It is a reasonable and intelligent answer to human enquiry as to a sufficient basis of union among churches, as well as a declaration of the all-sufficient and divine scheme for the salvation of human kind. The utilitarian method of testing the value and efficiency of any reformation movement in the history of the world, reveals the fact that it was the very condition of things that existed that made this effort both necessary and successful. Such might be said of the work of Wycliffe or Wesley, of Luther or Melancthon, of Zwingle or Calvin. They were God's messengers in the bringing to men that which they sadly needed, and those that heard them accepted their message and ministry as starving multitudes received proffered food.

This line of thought applied to the world's greatest men in all ranks of life emphasises the fact that they have been rising to the needs of their age at the right time. Conditions calling them have been favourable to their coming, and they have been sufficient for the call. Every "man of the hour" must first be the man for the hour. In the light of the history of the church during the last century, can we not claim, without egotism, that this plea has been so widely spread and willingly accepted because men

really felt they needed it. Thomas Campbell uttered his famous Declaration and Address after a long and prayerful study of the problems of his day. He beheld the weakened condition of the church and its lack of sufficient progress. The most prominent bodies had become divided, and frequently antagonising instead of helping each other. Men were making matters of opinion to be authoritative, and the church was limited by human creeds. Theological discussions and strife took the place of Christian charity and spirituality of life.

A second reason for the strength of the appeal naturally follows. This lies in the fact that it rests upon the Bible alone, and is thus simple, safe, and scriptural. While this movement is unique in that it was for a restoration of the primitive order of things, rather than a reformation of things as they were in the church, yet it cannot be claimed that the proposition made by Campbell and his brethren, who were the pioneers in the movement, was altogether new nor previously unsought for. The plea to take the Bible alone as the rule of faith and practice had been made by many godly men centuries before. Chillingworth contended for the Bible as the only book for Protestants long before, but he signed a human creed at the same time which weakened his appeal. Luther had boldly and courageously contended for the Word of God, but he had never fully liberated himself from all the traditions and dogmas of Rome, and had himself signed a humanly given creed. Zwingli, too, who in his contention for the Bible alone, and his effort to come right out from the bondage of Popish traditions, was in some respects a greater champion for the Scriptures than Luther, was willing to canonise such ancient sages as Socrates, Seneca, and Hercules, and believed them to be inspired, and thus to have a right to teach the church.

The distinctive claim for the pioneers of this Restoration movement, and those who have followed them, lies in the fact well stated by Isaac Errett, when he declares: "They have acted consistently with the principle thus laid down, and repudiated all human authoritative creeds." This meant in those days a surrender of much that had become dear to our forefathers; and indeed it demands the same surrender of those things possibly cherished to-day, but it is the only consistent course open.

The safety and efficiency of such a plea demands its practical application to our religious conduct and life. Unity can never come while each fondly clings to that tradition or creed that is contrary to the Word of God, and as such the cause of disunion. We are confident that faithfulness to the divine word as complete and inspired is essential to the success of any plea. We firmly believe that man's doubts will be dispersed and faith made strong, and the church our Lord died to redeem will be one, when, despite all sacrifice of unnecessary creeds and learned speculations, Christians take their stand on the Bible alone, in all its simplicity and completeness.

In order to restore again to the world the

one united church of the apostolic age, we must accept the divine pattern of such as given in the New Testament as sufficient for our guidance and instruction to-day. We submit, further, that the great dynamic of this modern movement lies in the splendid missionary spirit that the disciples of Christ have always manifested. Whatever may have been our shortcomings—and we realise they have been many—we have always been evangelical and aggressive. In the early days the pioneers were naturally engaged frequently in debate, and frequently misunderstood, but they never lost sight of the one great purpose for which Jesus Christ founded his church. The mission of that church had been conceived to be, not political, social, or even ethical, but spiritual. While in the teaching of the word of God the church may and should lead men to clean politics, purity of society, the highest ideals ethically, yet the supreme mission of the church can never be less than the saving of men through the gospel of Jesus Christ. Dr. George Robson finely says, "The supreme mission of the church is to make known the Christ, the living, divine, eternal Christ, who through us is seeking to save the lost, and will save them to the uttermost."

Finally, we observe that the supreme strength of this plea lay in its spirituality. It is an appeal to exalt beyond all creeds the Christ of those creeds, and to place as supreme above even the church the living, exalted Christ, who is the founder and head of the church. This movement has not been to exalt men, but the glorified Christ, who seeks to be personally related to men. Nor has it been in the strength of men. The time had come when men were seeking rest and peace and comfort, and were told to agonise in doubt and seek it by strange and imaginative experiences rather than in the consciousness of the possession of a personal Saviour, who sought to express himself in their lives. This plea directs men to the source of spiritual power, and leads men to believe that the most essential thing to the present and eternal well-being of man is the acceptance by faith, and the manifestation in life of the loving Christ of God.

On the tombstone of the sainted Robert Milligan I read, "He was a good man, full of faith and the Holy Spirit." On Alexander Campbell's grave I saw, "He being dead yet speaketh by his many writings and noble example." It was true of these noble men of God that their very lives were testimonies to the power and dominion of the Christ they believed and preached. Who can tell which was the greater witness, the gospel as preached or the gospel as lived by those who contended for spirituality and consistency of life as necessary to a full recognition of the supreme authority of Christ? In those early days of misconceptions and persecution there was a possibility of men becoming too engrossed in contention and strife and debating for a "thus saith the Lord," and forgetting that their sublime privilege and duty was to live that Lord in their daily life. Christianity demands not such strictness in orthodoxy so much as orthopraxy. It concerns itself

not so much with what men believe as what they are.

We must be anxious to uplift not so much the teachings of Christ or the divinity of Christ as the Christ himself in our every life. Sometimes men represent us as denying the work of the Holy Spirit in conversion, but this is far from correct. We seek to exalt the person and office of the Holy Spirit as being the divine guest in the heart of every believer, guiding and directing him to spiritual activity and seeking through him and by the Word to bring the whole world in subjection to that Christ whose right it is to reign in every heart.

In the mosque of St. Sophia, in Constantinople, were once some beautiful pictures, which were painted over, and apparently covered for ever by the Mohammedan when they conquered the original builders of this ancient church. For centuries it was hidden, but at last—it is thought by the chemical and atmospheric action on the paint—one picture appeared again with increasing clearness. It is the picture of Christ on his throne. So, amid the traditions and dogmas of men, and through the tears of grief or clouds of dust, the Christ of Calvary and of heaven appears as the supreme owner of every life and the one exalted head of the church. Shall we not by allegiance to his supreme authority and faithfulness to his word seek to exalt him for ever as the one and only Saviour of the world?

Chorus, "Send Out the Light," by the States Combined Choir.

"The Possibilities of Achievement"; an address by G. T. Walden, of N.S.W.:—I think myself happy in taking part in this centennial gathering. I cannot say it is the crowning meeting; yesterday morning was the mountain-top meeting, but this meeting is the pronouncement meeting, the commemoration service of our great centennial gatherings. I am delighted to be associated in this service with two men from my own Alma Mater. It is to me a delightful coincidence that three Kentucky University men should be selected to speak at this memorable meeting. You have heard two eloquent addresses from my brethren.



G. T. WALDEN, New South Wales.

They have dealt with the planting of the seed, and the growth of the tree. It is my business to set forth the possibilities of the further fruitage of the tree. I am to ask and answer the question—Has the tree reached its full powers? Can we look for this tree of 100 moons still to bear fruit, blessing the world? The ancients wrote at the pillar of Hercules, *Ne plus ultra*, but when a man more venturesome than his fellows sailed beyond these pillars, then they wrote "Plus ultra." So, in the beginning of this Restoration movement the churches wrote on the front page of their creeds *Ne plus ultra*. Nothing beyond predestination, total depravity, infant baptism, helplessness of the sinner, deadness of the Word of God, unless specially illuminated by the Holy Spirit. "Back back!" they cried; "nothing beyond this." Walter Scott, and Barton Stone in America, the Haldanes in Scotland, were venturesome souls, and sailed beyond these humanly erected pillars, and found the calm, peaceful waters of Christian fellowship and the lands like unto the Eden of God. So to-night we say more beyond—still there is more to follow.

This tree that Bro. Gordon has planted, and Bro. Thomas has developed, is greater than the giant oak, lovelier than the maple, and its fruit is for the healing and blessing of the nation. The first branch put forth was the evangelistic spirit. Our forefathers had an hunger for souls. Like the men of apostolic times, they went everywhere preaching the word. In groves as a temple, with the sky for a dome and a log for a pulpit, they told the story of the cross, and won thousands for Christ. The lust for spiritual conflict was in their blood. They hungered and thirsted after the souls of men. In forest and city, in village and town, they told men of God's love, and invited them to become Christians only. Can we look for fruit from this noble branch? Have we lost our desire for conquest? Have we reached the point of satiety? Is there still a flaming desire to save men? Does the heart still beat with joy when more are pressing into the kingdom? Or have we reached the period in our history when we become as the verger of an English Cathedral, when a visitor asked him how many converts he had during the year, he scornfully replied, "This is not a Salvation Army barracks." It is good to know that the achievements of the present and the possibilities for the future are as bright as the promises of God. Our people are as strongly evangelistic as ever. The State Evangelists' missions are as new wood in one tree that will bear fruit "all the days." Go, make disciples of all the nations, is a prophecy of success. No doubt is in the commission of the Christ that the labours of his servant will fail.

The next branch of this apostolic tree is the educational one. Our forefathers, if not all highly educated, believed in education. The Campbells, Walter Scott, and Barton Stone were highly educated. Others did noble work as evangelists, and gathered

many to help the young men secure an education. This branch continues to flourish. In almost every State of the United States we have a Bible College, and early in our work in Australia, Brothers Gore, Earl, Carr, and Surber began to gather the young men into training classes, the parent of our Bible College. Primitive Christianity means education—the sharpening into the highest efficiency the weapons of our spiritual warfare. Our possibility in Australia is a Bible College.

Branch three is a fruitful bough and full of fruit. It is the missionary branch. Very early in the pioneer days they saw in the cause more than America, and bought Alex. Cross and sent him to Siberia, and next in order Dr. Barclay was sent to the city of the great King. The flame seemed then to die down, but the fire was still there, and the light of that fire is now seen in India, China, Japan, Africa, Scandinavia, New Hebrides, Jamaica, Cuba, Philippines, and Honolulu.

The next branch of this tree deals with the organised benevolences of the church,



ALAN PRICE, New South Wales,
Press Reporter.

hospitals, orphanages, homes for the aged, free kindergartens. The possibilities here are as large as the heart of the brotherhood. The bough from which hangs the work of our women in America especially challenges admiration from all who have seen it. The wonderfully varied and magnificently successful work they have done is a fruitage 100-fold. The missions they have established are world-wide. Their Bible chairs are factors in the higher education of our people. The achievement possible here is only limited by the number of sisters we can organise for this work.

One little branch scarcely seen, because hidden by its larger sisters is a branch we must carefully, yet enthusiastically develop. This is the branch of social service. Helping the helpers, saving the drunkard, raising the lot of the ill-paid, sweated men and women. The New Testament message to masters and servants must be thundered forth. The church must be the friend of the weak and oppressed. When God's

people were oppressed by the Egyptian, God heard. When the wages were kept from the workers, James pronounced his word upon the defaulters. In all reforms for the people, New Testament Christians must lead the way. This will be carrying out the spirit of Christ's words in Nazareth.

The possibilities of achievement are illimitable. Just as each astronomical instrument adds new worlds, so as we develop our present another sprouts out. As we discover one element further analysis gives us still others. But achievement means consecration—work.

We shall not see another centennial; but our forefathers did not see this one; yet the glory of it is theirs more than ours. Did I say they did not see it? I am wrong. They saw it. They were the cloud of witnesses encompassing us, and though our eyes were holden they were with us, and success and progress rejoiced together.

So may it—so shall it—be with us. We can make possible a more glorious century than the one past, and when our grandchildren gather together with the story of the Islands of the Sea Christianised, with a Bible College in every State, with millions of men and women united in New Testament teaching and life, even in heaven we can rejoice that some of the gathered sheaves are from our sowing.

PRESENTATIONS.

The inter-State visitors, desiring to recognise the services of those workers who had been instrumental in making the celebrations a success, gave tokens of their appreciation to brethren A. E. Illingworth, G. T. Walden, and T. W. Smith. C. M. Gordon made the presentations, and while eulogising the work done by all, selected A. E. Illingworth for special mention. This was appreciated by the audience, and when Bro. Illingworth rose to reply he received quite an ovation. A. E. Illingworth was presented with a clock, G. T. Walden a writing-desk, and T. W. Smith a pair of sleeve-links.

After this agreeable interlude, the Combined States Choir sang "The Hallelujah Chorus," thus bringing to a close the most memorable series of meetings ever held by the Church of Christ in Australasia.

THE FEDERAL EXECUTIVE.

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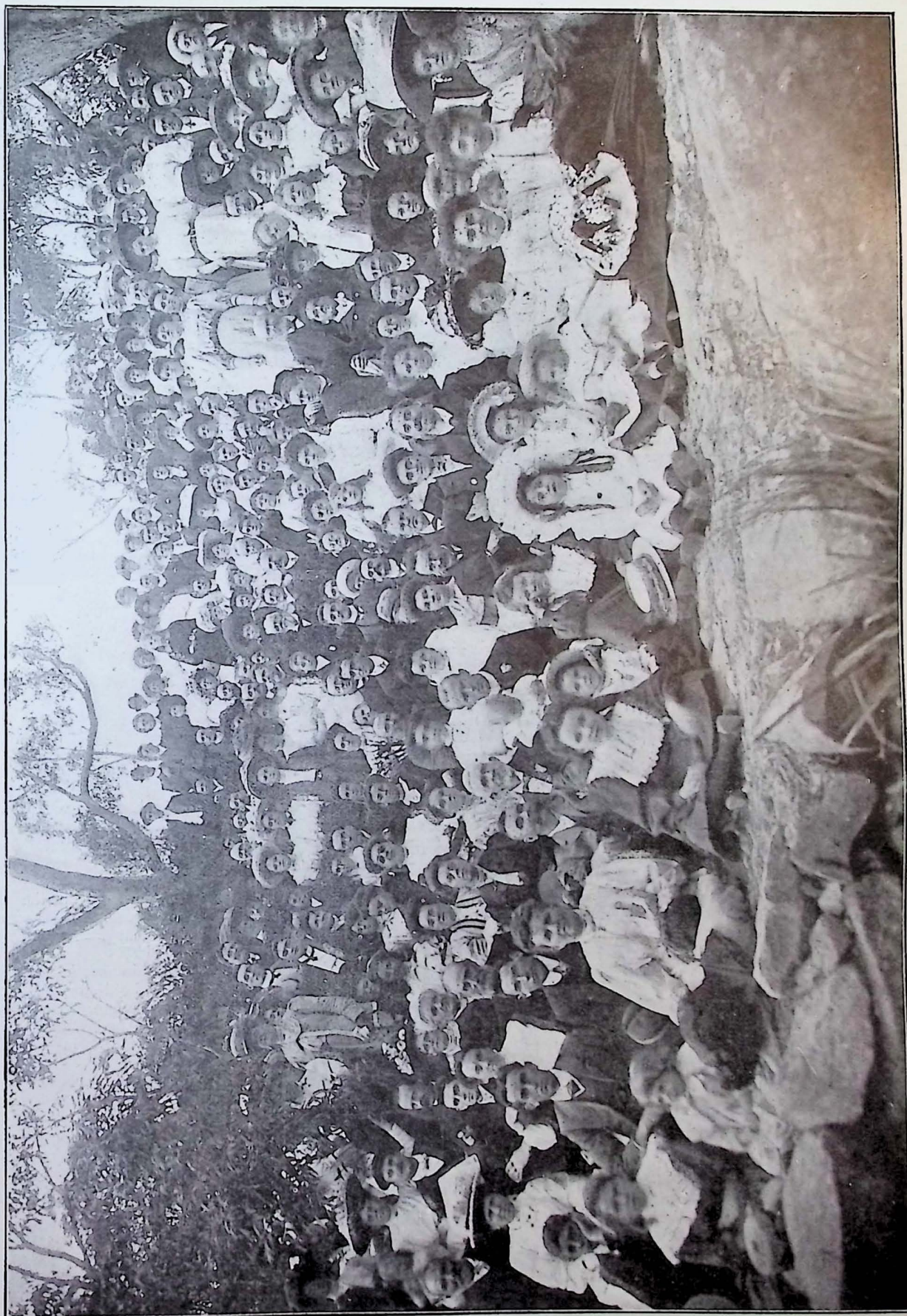
South Australia.—R. Burns, J. Manning, John Fischer, A. C. Rankine, T. H. Brooker.

Victoria.—F. G. Dunn, A. Millis, W. C. Craigie, R. Lyall, F. M. Ludbrook, C. Hardie.

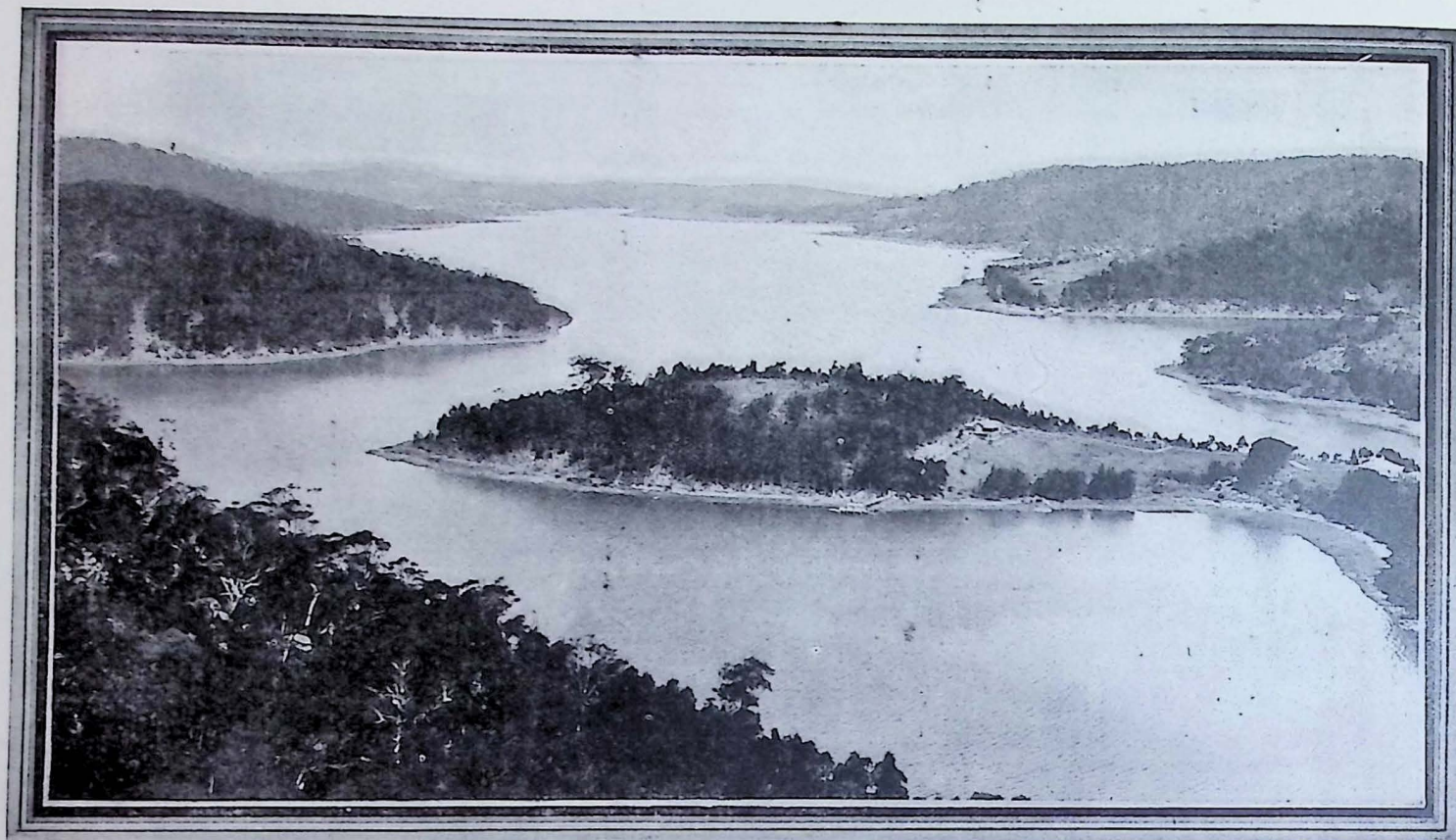
Western Australia.—H. J. Banks, D. M. Wilson.

Queensland.—L. Gole, C. Watt.

Tasmania.—W. R. C. Jarvis.



Picnic Group, taken on the occasion of the Harbor Trip.



A Scene in Pittwater, Kuring-gai Chase, a great National Reserve near Sydney.

Impressions of the Centennial.

Alan Price.

It is good to summarise our ideas at times and put them in a condensed form for future reference. Summaries are pegs on which to hang memories or imaginations, the former for those who have seen and the latter for those who have not.

Although suffering more or less from an unavoidable and frequent "change of venue," the enthusiasm throughout the gatherings was enough to carry it over this and every other difficulty. The speakers, almost without exception, adhered to the subjects allotted, and treated them in a masterly style. It is therefore regrettable that the public press did not give sufficient space for the reports of the proceedings. Their unscrutinized reports betrayed a crude misunderstanding of the plea presented; but as the conference proceeded a less unsatisfactory state of affairs prevailed.

A foretaste of the whole series of meetings was enjoyed at the Sydney railway station. The cheers, the smiles, the handshakes of the meeting crowds were all a token of the joy of union in Christ.

The first meeting of the series—the preachers' and workers' reception—did not perhaps come up to expectations. Whether it was the motion of the train, or of the boat,

or the strangeness of the surroundings that was the cause, the preachers and workers did not do themselves justice. "Preachers' Problems" was the theme; but the problems seemed to be too great for solution. However, one truth was emphasised—Christ and the simple gospel are the only plea with which to reach and retain the masses.

The educational Conference that followed was of a more enthusiastic nature. The speeches of Bren. Dunn and Harward ably set forth the claims of the College of the Bible. It must have been extremely satisfactory to the Management to note the general tone of approval with which their efforts were received, and it portends well for the future of the college. As the love that "builds up" is being cultivated, with the knowledge that alone would only "puff up," there is no need to fear as to the stamp of men that are being equipped. The churches, however, must not allow themselves to be lulled to sleep under a sense of false security, and imagine that because men are being specially equipped, the duty of individual testimony and work is ended.

The Federal tea meeting and welcome to visitors were of an inspiring character. The

overflowing of both spoke volumes as to the heartiness of the crowd assembled. The after-speeches were to the point, and in fact almost all point, as they were of too little magnitude.

The enthusing moment in the business session was in the reading of the greetings from afar, as they lent a world-wide interest to the whole.

The Foreign Mission work was given due prominence, and the old story of missionary effort among the heathen aroused that feeling of elation which makes one wish to go himself. What we lack in going, let us make up in giving.

The Commemoration meeting of Friday afternoon was of the free and easy style. If it is not invidious to single out one, the address of Bro. Colbourne should be commended to the earnest consideration of the whole brotherhood. It cut deep, and went to the mainspring of all spiritual power. The consecration meeting at night was of a kind to inspire to a more exalted view of our plea. The splendid effort of Bro. Banks must have been a great tax on his mental and bodily powers, suffering as he was from a most painful affliction. Here Bro. Gore appeared as the "patriarch" of a big flock,

his reminiscences going far into the earlier days of the brotherhood.

The one meeting which above all deserves to be treasured up as a lasting memory is the Town Hall communion service. There was nothing in particular about the meeting that made it so impressive, except the feeling that over two thousand souls were housed together in the worship of the one Lord in apostolic and primitive simplicity. It was the drawing power of communion with Christ that gave the meeting its elevating effect. It is a token of the ultimate triumph of our plea that the gem of Sydney's halls should be crowded with a band of worshippers held together by no creed or enactment of men.

The concluding meeting was a suitable finale to the whole, both as regards the singing of the combined choir and the speeches. If some monster gramophone could have

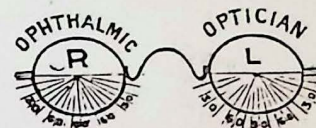
faithfully recorded the words then spoken, to be used when occasion arose, it would help considerably to enable us to retain our grip of the first principles of our plea.

What then are the permanent impressions we may take with us from the convention? First, to win success we must give our best. The speaker must spare no pains to equip himself for work. The church must give its best to support those who are engaged in home and foreign fields. Second, both speaker and hearer must be a freewill sacrifice on the altar of service—vessels in which the Spirit of God may dwell. And, lastly, the success of the future is to be won not merely by crowded meetings and fluent addresses, but by the steadfast plodding work of individuals and churches standing firm on the principles that have alone, under Christ, been the secret of past successes.

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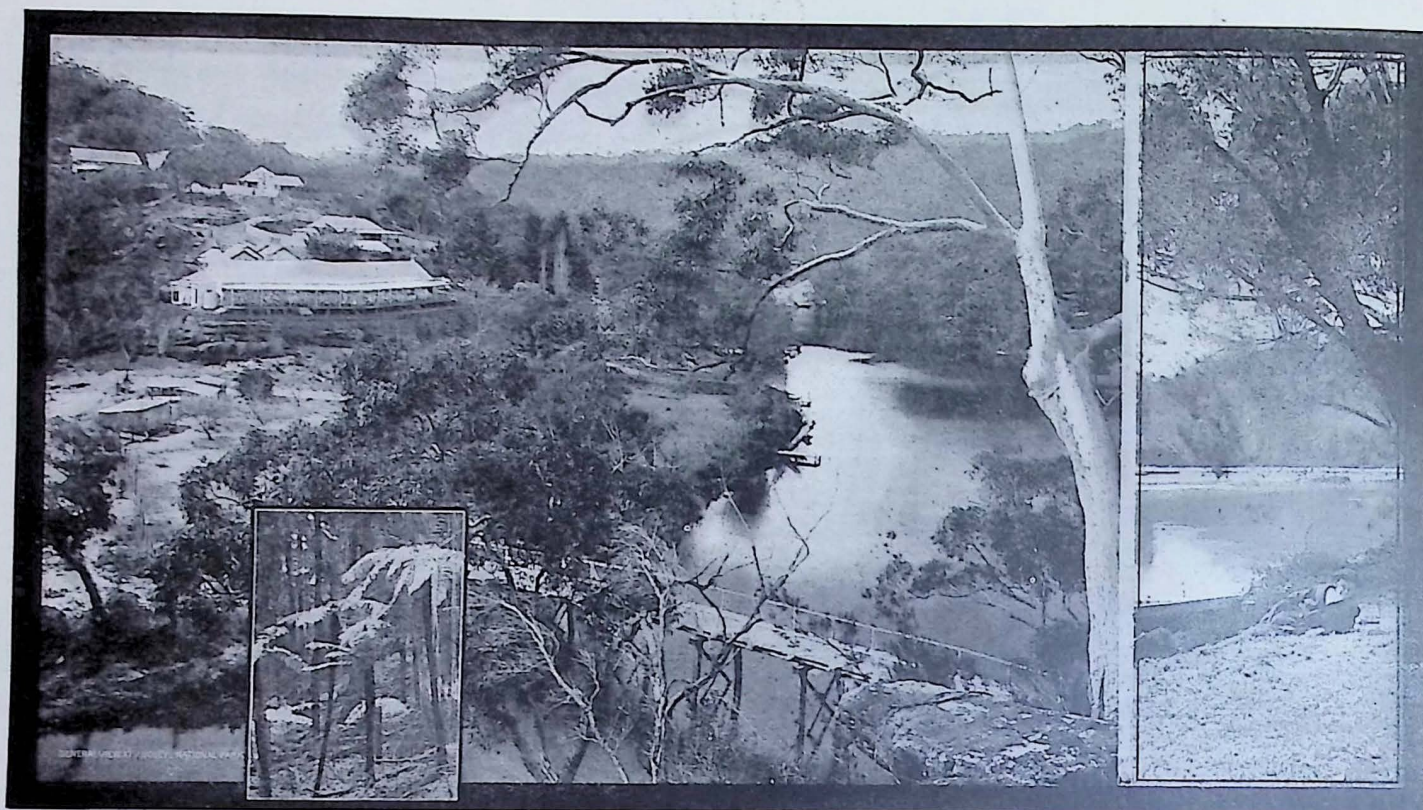
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