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Pioneer Work in Australasia : Initial Difficulties.

Paper read at the Centennial Meetings in Sydney by D. A. Ewers.

To Nelson, New Zealand, belongs the honor of being the birthplace of the first church in Australasia on New Testament lines, and Thos. Jackson, a Scotch brother, had the honor of first presenting in apostolic simplicity and fulness the conditions of the ancient gospel. This was on the 2nd of March, 1844. His first converts consisted of the household of Thos. Butler, and the next were James Barton and Thos. Magarey. The first church consisted of thirteen members. In 1845 Bro. Jackson established a church in Auckland. We have no record of the "initial difficulties" with which this good brother had to contend, nor have we any knowledge of him beyond that stated.

"Blasphemous" pioneers.

Shortly after his baptism Bro. Magarey removed to Adelaide, South Australia, where for a brief period he worshipped with the Scotch Baptists, the first and at that time the only congregation of immersed believers in the State. Bro. Magarey's abilities led him to take a prominent part as a speaker, and his exposition of the truth he had received in New Zealand soon led first to discussion, then to dissension, and finally to disruption. The list of dissenters included the honored names of P. Santo and J. C. Verco, who with others withdrew and erected a small chapel, 25 x 18, which was opened in the first week in January, 1846, the church moving ten years later into Grote-st. The "initial difficulties" these pioneers had to overcome may be in a measure understood from the fact that Thos. Magarey's teachings were regarded by the Scotch Baptist brethren as "blasphemous," and involving the teaching of "baptismal regeneration" and the "denial of the work of the Holy Spirit."

Christadelphian teachings.

In New South Wales Albert Griffin and Henry Mitchell commenced meetings in Nov., 1852, and in September they were joined by Dr. Joseph Kingsbury, J. Standin and Edward and David Lewis. "Initial difficulties" here had their rise chiefly in the opposition of religious opponents outside, but a little later the introduction of Christadelphian teaching into the church in Sydney, the second congregation to be

formed, resulted in the temporary disbanding of that assembly.

"Not understood."

The first pioneers in Victoria appear to have been J. W. Ingram and H. G. Picton in 1853. A brief visit was paid to Victoria by T. H. Milner, evangelist from Scotland, in 1862, and H. S. Earl, the pioneer of our American evangelists, arrived in 1864. Among the early pioneers were Bren Lyle, Dickens, Warren, Rossell and Service. Opposition came from Catholics and Protestants alike, but these "initial difficulties" were overcome by the zeal and faithfulness of those worthy brethren.

In 1865 R. C. Fairlam began preaching at Latrobe, Tasmania, but it was not until 1872 that O. A. Carr, evangelist, opened up the work in Hobart. As elsewhere, so here, the "initial difficulties" arose from the misunderstandings of religious neighbors.

Horsewhipping the preacher.

J. H. Johnson in Queensland led F. W. Troy into clearer New Testament light, and at his solicitation Stephen Cheek commenced preaching in that State in 1882. Opposition here was so bitter that on one occasion an Anglican clergyman in a country town threatened to horsewhip that devoted servant of Christ. Bro. Cheek died in 1883, and was succeeded by myself the same year. During my four and a half years' stay in Queensland I had more or less to do with the founding of eleven churches, including Brisbane, and it is probably owing to my pioneer work there that I have been asked to deliver this address.

Internal dissensions.

West Australia was opened up by T. H. Bates, the first church being formed on Oct. 26, 1891, but little more than seventeen years ago. Scarcely had the cause been fairly launched when serious internal dissensions well-nigh caused its shipwreck. This was their most important "initial difficulty," and it was not until after some time that it was overcome by the spirit of love and mutual concession.

Looking back over the past history of our pioneer work, it appears that the

"initial difficulties" may be classed as those external and those internal. Most of the former were based upon misunderstanding, which in turn led to misrepresentation and sometimes to open opposition. The misrepresentations were chiefly on three points.

The right name.

1. The question of nomenclature was a fruitful source of difficulty. That we should as individual believers call ourselves simply Christians or disciples of Christ, and our congregations churches of Christ or churches of God, was regarded as an implication that no others were Christians. It appeared exceedingly difficult for our friends to grasp the idea that we claim no exclusive proprietorship in those designations. And even yet we occasionally meet with those who will persist in labelling us with some offensive and sectarian appellation, or who designate our religious movement as "the Church of Christ" as a denominational term. Of course we recognise that the expression church of Christ or church of God can only be used Scripturally in one of two senses: either to designate a local congregation, as the church of Christ, Campbell-st., or as descriptive of all Christians who constitute the entire body or church of Christ in the world. Within this body universal there are a number of local churches of Christ, pleading for a return to primitive Christianity, but to apply the term "Church of Christ" to distinguish them as a body of religious people from other Christians is to use a Scriptural appellation in an unscriptural and unwarranted sense. It is well to emphasise this not only for the purpose of disarming prejudice, but because some young members are likely to think that the aggregate of the churches associated in these Centennial celebrations constitute "The Church of Christ." Each assembly represented here is a church of Christ, but the whole of them combined do not constitute "the Church of Christ." They are simply a portion of the great church of God which includes all true Christians. When we can induce our friends to recognise that we claim no exclusive right to be called Christians or churches of Christ, but that these are names which may, and should, be adopted without compromise of

principle by all disciples of the Lord, one "initial difficulty" will vanish.

Denying the Holy Spirit.

2. Another charge not infrequently brought against us was that of "denying the work of the Holy Spirit," and it was sometimes even asserted that we denied his personality. These charges were, of course, absolutely false, and yet they are still occasionally made, even in districts in which churches have been long established. Lies are proverbially hard to destroy, but it is difficult to understand how calumnies so baseless and so oft repeated have survived so long. It is true we emphasise the truth that the Holy Spirit is not poured out directly upon sinners in order to their conversion, and teach that he is a holy guest "whom the world cannot receive," but "whom God hath given to all them that obey him." We consequently exhort the unsaved not to look or pray for any direct mystical spiritual influence in order to conversion, but to at once accept Christ and obey him. We believe and teach, however, that in so doing they are influenced by the word of God, which is "the sword of the Spirit," and hence their conversion is truly the work of the Holy Spirit which we are said to deny. We further teach in the words of Peter that upon compliance with the conditions of salvation they "shall receive the gift of the Holy Spirit" to dwell within them. Where we are listened to and understood this prejudice vanishes, but these false charges so often repeated have in many instances constituted an "initial difficulty" hard to overcome.

Baptismal regeneration.

3. But perhaps the charge of teaching "baptismal regeneration" was even harder to combat than those already mentioned. Because our pioneers taught in the very words of Scripture that "he that believeth and is baptised shall be saved," that "except a man be born of water and of the Spirit, he cannot enter into the kingdom of God," that enquirers should "repent and be baptised every one of you in the name of Jesus Christ for the remission of sins"—because they taught these and many similar Scriptures, they were falsely accused of teaching "baptismal regeneration." Had they advocated the baptism of unconscious babes in order to their acceptance with God, a baptism unaccompanied by faith and love, there would have been good ground for this indictment; but seeing we contend that baptism must be preceded by a sincere change of heart and will, and that those alone who have truly believed in Christ and unfeignedly repented of sin are the proper and Scriptural subjects for this ordinance, the charge of promulgating the doctrine falls to the ground. As life precedes birth, as love antedates marriage, and as death must come before burial, so we emphatically teach that life produced by faith must precede the birth of water,

that hearty love for the Saviour must antedate our open union with him in the wedding ceremony, and that men must "die unto sin" before they can be "buried in baptism" and rise from the grave of water "to walk in newness of life." What then becomes of the charge of "baptismal regeneration"? And yet this was, and to some extent still is, by no means a small difficulty to face.

In addition to the prejudice aroused in the minds of those interested, by such misrepresentations as I have mentioned, our pioneers have had to face the open opposition of infidelity and unbelief, and the still more paralysing influence of religious indifference, but time will not permit me to dwell upon these.

Inadequate equipment.

Among the internal "initial difficulties" I would place first the inadequate equipment of many of our noble pioneers for the great work they were called to perform. In some instances their education was decidedly imperfect, while others lacked preaching ability or were deficient in tact. That they succeeded so well while hampered by such limitations speaks volumes, not only for the power of the truth they advocated, but also for the zeal and perseverance with which they so steadfastly presented its claims. It is not surprising if the success has to some extent been modified by indiscretions and mistakes. The wonder is that these have not been more manifest and influential for harm.

The salient point.

Another hindrance, in some cases, has been the imperfect conception on the part of workers of the distinctive plea they had to present. Questions concerning the use or disuse of instrumental music, the "open" or "close platform" in meetings for worship, to what extent fellowship with the unbaptised is permissible, the validity of such organisations as Bands of Hope and Christian Endeavor Societies, the exact nature of the punishment of the lost, etc., etc., have occasionally received attention to the neglect of weightier matters. Whatever may be said in favor of the proper ventilation of such topics, it must be conceded that they may easily assume an undue prominence in the hands of earnest men but imperfectly acquainted with the salient points of our great plea, and that the effect of the contention for the union of Christians and the salvation of sinners may thus be weakened.

Want of money.

Not the least of the "initial difficulties" experienced by our pioneers in the work of the gospel was the need of money. While the importance of this desirable commodity may be overestimated, yet its close relationship to progress in divine work will be readily admitted. All who have had any experience will unhesitatingly agree that

the lack of financial means has been responsible in a marked degree for the fact that the advance of the primitive truth has not been greater. Large and inviting fields would have been entered much sooner had the means and men been available. It is pleasing to note that our brethren as a whole are beginning to have a larger vision of the splendid possibilities in our great home fields, and a keener sense of the responsibilities resting upon them as stewards of the Lord's wealth.

Difficulties still to be faced.

Before closing I would point out that there is much pioneer work yet to be accomplished, many initial difficulties yet to be overcome. In each of our States there are many populous towns and immense country districts where the plea for a return to the Christianity of the New Testament has not been heard. The capital city about to be founded will demand our immediate attention, and the large Commonwealth territories of Papua and Northern Australia are as yet untouched. The grand old pioneers who have passed within the veil, together with those who with whitened locks and tottering feet are awaiting the call to their eternal reward, have done magnificent work in the past. Be it ours to take up the tools their weary hands have dropped, and in this highly favored land, which in the providence of God is destined to dominate the Southern Hemisphere, continue to lay broad and deep the foundations of a mighty structure of primitive and apostolic Christianity in honor of the King of kings and Lord of lords, "that in all things he may have the pre-eminence."

Our Future Prospects.

Paper read at the Centennial Meetings in Sydney
by Chas. Wall.

We have had brought forcibly and eloquently before us our initial difficulties, our rising hopes, and our present problems. These, however, are but measurable quantities, and when we face them, we face something we can, with considerable accuracy, estimate. The case is quite different when we begin to talk of *the future*, for there we feel that we are treading on other ground. Whether our future prospects be bright or cloudy, will depend on a very uncertain quantity; for the one element that cannot be measured, and that, therefore, precludes the possibility of any accurate estimate of these prospects, is *our own fickleness*. If our future prospects rested only on God's promises, and the invincible, all-conquering power of eternal truth, then might we, with confidence, speak of them. But alas! into every contemplation of these prospects this unfortunate contingency obtrudes itself, marring the fairest pictures, and dragging into the region of speculation the richest promises of the Eternal. But notwithstanding this,

we may, I think, derive both assurance and inspiration from a brief examination of our theme. We shall take then, *three* major points.

Advancement of knowledge.

1. *Our experience in the past assures us for the future.* Well nigh 2000 years have elapsed since the glorious gospel of the blessed God was first committed to men; and during that long period what wondrous changes have they not witnessed? All branches of scientific and philosophic knowledge have come forward by leaps and bounds. Nor have science and philosophy spoken their last words; they are going forward still, and each succeeding century but outgrows the attainments of the preceding one. To such an extent is this true that a great mass of the philosophic and scientific literature of, say, the eighteenth century is now discarded and discredited. And this refers to all branches of knowledge, save one—that revealed in the gospel of the grace of God. We have heard of only one man who ever hazarded the opinion that any improvement was possible in that direction. Addressing a meeting of Freethinkers, and holding up a Bible, he pointed dramatically to the Book, and said, "Call that a Bible! why, I could write a better Bible myself," when an old lady in a piping falsetto interjected, "Go ahead, young man, there's money in it." Yes, through all the centuries that gospel has remained unchanged and unchangeable. Human philosophies have come and gone, and human creeds have had their little day, human systems have flourished and decayed, but the gospel of the glory of the blessed God is still fresh with the verdure of its perpetual youth. And our prospects are bright with the assurance that what, in the past, has remained unmoved amid the clash of conflicting and opposing systems, will be equally unmovable in the conflicts that are to come.

The whole truth.

2. *Our unreserved acceptance of the whole gospel inspires us for the future.* There is no part of the divine scheme that we are afraid of; none that we wish to avoid as out of harmony with our church teaching or polity; none that we are compelled to twist or explain away, as conflicting with practices that have grown up amongst us. We have held faithfully to the New Testament conditions of pardon, and to the simplicity of the New Testament church order of worship, because we believe that the future will be brightest to those who keep nearest to the divine model. We have held, with tenacious insistence, to the plain teaching of the oneness of the body, under the name of its glorified Head, even when such teaching was scouted by the various denominations; until now the thoughtful men of all churches frankly concede the entire Scripturalness of our position in this respect. And this inspires us to look forward with joyful expectancy to

that future prospect, when all who love our Lord Christ shall "with one mind and one soul strive together for the faith of the gospel." Nor is this a mere mirage that lures us on to the practically unattainable. We have the very highest authority for the statement that the world will never be brought to believe on Jesus until his professed followers abandon the outposts of partyism, and draw together in the citadel of truth.

Paying the price.

3. *Our future will be bright as the promises of God, if we are willing to pay the price.* We are warned in the Scriptures of truth against the sin of "keeping back part of the price," and thus "lying to the Holy Spirit." Let us lay the lesson to heart. The great apostle to the Gentiles recognised the importance of this, when he enjoined the disciples at Ephesus to "walk circumspectly, buying up the opportunities." Brethren, our future will indeed be bright, if we are prepared frankly to pay the whole price that is demanded. If only we will walk "circumspectly," *i.e., looking around us*, we shall find the path strewn with opportunities for service, placed there for our purchase. But *we must buy them!*

£. s. d.

1st. *We must pay part of the price in money.* I am not speaking from any selfish standpoint, as will soon be demonstrated. There are, however, two hard facts that we must fairly face. (1) That this is an indispensable condition of success, and the Lord's work cannot be accomplished without it. And (2)—and this is a humiliating admission—that the world is far more generous in its responses for money for the gratifying of its unholy pleasures, than are Christians for the saving of men! The rabble will rush for seats at £5, and even £10 each, to witness the degrading exhibition of a brutal prize fight, and a syndicate offer £50,000 for the right to show the pictures in one country, when Christians would grudgingly pay 10/- to save a soul from death! Night after night the pleasure-seeking mob will crowd the theatres at 3/-, 2/- and 1/-, while most of the church collection boxes bear excellent testimony to the state of the Christian conscience, by the numbers of the smallest silver portraits of King Edward obtainable. And, unfortunately, a good deal of the money of Christians goes to swell the exchequer of the theatre managers! We have yet, I fear, to be fully seized with the conviction that our money belongs to our Master.

Personal effort.

2nd. *We must pay the balance of the price in leisure.* The Church of Christ can never overtake her obligations by copying the unfortunate example of the denominations around of relegating to the

preacher the duties that rightly belong to the individual members. This is the grand weakness into which we are liable to drift, and it is a weakness so fatal that it pre-sages death to all Christian activity. It is so much easier, and nicer, to pay our pastor to do the work, and by giving of our money for his salary, thus purchase our own immunity. Ah, but do we? Nay, verily; the opportunities of God are not to be purchased with money—at least not by proxy. Individual responsibility is all too great for any preacher to carry—he will have his hands full if he faithfully carries his own—and the volume of Christian work will but dwindle to insignificance under such conditions. Pastoral earnestness, however important and commendable, can never take the place of personal effort, and the church that fully realises this fundamental principle will have a future prospect brightened with the beams from the Sun of Righteousness.

Victory assured.

What, then, is the corollary that flows from a consideration of this aspect of the case? In other words, given the fulfilment of the divine conditions, what are our future prospects? Ah! then do we descend from the region of speculation to the firm foundation of knowledge, based on the unchanging word of the living God. With our members fully realising their individual responsibility; with a band of men and women whose hearts God hath touched into intelligent, consecrated, persistent and united work for him, this glorious plea of *unity* will swell and grow in the numbers of its votaries, until sectism and sin shall wither up and die, as the Church of God, freed from the disintegrating influence of partyism, goes forth a mighty phalanx, conquering the world for Christ.

One flock, one Shepherd.

We cannot—we dare not—doubt the ultimate attainment of this ideal. It is the Lord's wish, as embodied in the Lord's prayer, and, therefore, it must be right.

"For right is right since God is God,
And right the day must win;
To doubt would be disloyalty,
To falter would be sin."

Only let us, who profess to hold the truth in its simplicity, its beauty and its purity, unmixed with human tradition, be but faithful to the sacred trust reposed in us. Let us give, not merely of our means, but *ourselves* to the work; and then, with God and truth upon our side, our future prospects will be bright with the assurance of ultimate victory. For in that future prospect we see, scintillating in the heavens of promise, the Day-star of the Blessed Hope. And when that hope becomes a glad fruition, faith will be lost in the inspiring sight of, "*one flock with one Shepherd.*" Then shall he, whose right it is to reign, come again to his own, and his own—without the reproach of division—shall go forth

to meet him with shouts of joy and gladness. And then shall dawn upon this so long sin-cursed world of ours, that new and brighter day, when death itself shall die, and sorrow and sighing shall for ever flee away, for we shall see his face, and his name shall be on our foreheads.

Queensland Conference.

The 26th Conference of Associated Churches of Christ in Queensland assembled in the Ann-st. chapel in Brisbane on Good Friday morning. Owing to the fact of the fifth Federal Conference being held in Sydney on the 11th and 12th, and to the further attraction of the Centennial celebrations of our movement to restore primitive Christianity being held in connection therewith, our own State Conference was not so well attended by representatives and evangelists as was the case last year. Numbers had already left for Sydney, and others were getting ready to go thither.

Two short devotional meetings were held prior to the opening of the business sessions. Letters of greeting were read from the Executive of the various State Conferences, the Federal Conference, and the College of the Bible, Melbourne. The Secretary, W. J. Wallace, read the minutes and the Executive Report, which, after a short discussion, were adopted, as was also the balance sheet, which, in the absence of the Treasurer, L. Gole, was read by Bro. Cavey, and adopted after some discussion. The latter document showed a balance to the good of £13 odd. The statistics, which were not quite complete, disclosed that there had been nearly 200 persons immersed during the year upon a confession of their faith in Jesus as the Christ, and that, notwithstanding the heavy losses in one or two churches by the revision of the roll, there was a fair nett increase of the membership, which, when the statistics are complete, should, with isolated members, be shown to be somewhat over 1000. It is thus manifest that the evangelising spirit among us is not yet dead, if not so vigorous as we could wish. The Executive Report indicated that not much had been attempted by them, as most of the churches now prefer separately or in groups to engage their evangelists, which leaves most of them with very little to spare for the general fund. The fortnight's lecturing tour of the President, Chas. Watt, to Mackay was not the success it was expected it would be. His lectures were so strongly opposed by publicans and others that even sympathising tradespeople were afraid to publicly show their sympathy for fear of the threatened boycott. But, to their honor be it said, both Presbyterian and Methodist ministers loyally stood by him. It was hoped that an effort would soon be made again to establish a church

of the primitive faith and order in Ipswich. Toowoomba lost its chance of having the Conference held there next year by the casting vote of the chairman. A committee of three was appointed to draft a model trust deed for the use of churches wishing to avail themselves of it. Instructions were given to the Federal delegates to further press the claims of Northern Queensland on the Australian brotherhood. The notice of motion from Toowoomba was given effect to by electing Carl Fischer, of Ipswich, as Press correspondent of the associated churches of Christ in Queensland. An adjournment was made for lunch to the schoolroom below. The sisters of the Brisbane church provided a much-relished repast.

The afternoon session was opened at 2 o'clock by Bro. Enchelmaier leading the devotions. In opening the business session the President gave an earnest address. After that a number of other matters received attention. The mission to the white cane-workers in the Childers district, which had been taken over by the Federal Executive, if continued, is to have our support. From the report of missionary J. Thompson it appears that morals are improving a little. The drink and gambling curses, which are so prevalent, are less rampant, and Sunday meetings a little better attended. There were also some candidates for believers' baptism, and the Sunday School is growing. The large number of isolated members and little groups of disciples not yet organised into regular meetings came in for some attention, and W. Collins was appointed corresponding secretary, a collection being made and the proceeds handed over to him to cover postage, etc. The anti-liquor resolutions usually passed at our Conference were introduced by the President in strong terms, and supported by others, and went to the root of the whole matter—namely, abolition by the will of the people, our legislators to make it as easy for the people to express their will on this matter as it is for them to say who shall represent them in Parliament. These resolutions were carried unanimously. The election of officers resulted in the re-election of C. Watt, President; A. Moore and Cavey, Vice-Presidents; Secretary, G. Cavey; Treasurer, L. Gole; a committee of one to be appointed by the churches desirous of being represented on the committee. The afternoon session was then closed, and an adjournment was made for tea.

The evening session was held at 7.45. The President re-elected took the chair, and called on the Vice-Presidents to support him. After the opening exercises he delivered his Presidential address on "The Pre-eminence of Christ." He showed that modern divided Christendom robbed Christ of that pre-eminence—that sectarian names and creeds and tests of fellowship were an effective bar to the spirit of Christian brotherhood and to the work acknowledging the divine Sonship of the Christ. He

urged that the effort to restore the primitive faith should be prosecuted with vigor. They had the success of a hundred years' effort in that direction to back them up. Various movements were afoot to heal up the breaches and lessen the evils of division, which ultimately could be accomplished only by a return to the faith as it was at the first. The choir, under the leadership of Geo. Cane, sang the anthem "I was glad" with much taste. Bro. Alcorn from Boonah spoke on the work in that centre. The congregation then sang "Onward, Christian Soldiers!" Bro. G. Stabe spoke on behalf of the work at Zillmere, saying that we were not worthy of Christ if we were not workers. The choir then sang "The Lord is Risen To-day," and Bro. Judd submitted "A Soldier of the Cross." C. Fischer, of Ipswich, wanted representatives of churches to magnify his office by sending to his address, "Carl Fischer, Ipswich," any item of church news of public interest, and he would do his best to make it acceptable to the dailies as well as to our own weekly paper, the AUSTRALIAN CHRISTIAN. In conclusion, he advised the Brisbane church, when next the loan of Bro. Watt for a month's mission in Ipswich was required, not to raise an objection, but to raise a collection to send him with. Sister Miss Cassels sang the solo, "In the Secret of His Presence," very effectively. G. Green, of Bundamba, spoke on home work, and, like others, urged individual effort. At this stage the Press correspondent and a few others had to leave to catch their trains. There were then several items of business still to be disposed of. The accompanists were Mr. Day and Miss Watt, who performed that duty with credit to themselves and pleasure to the listeners. There were two noteworthy items in the proceedings—a bus trip to Zillmere, and the Conference Sermon by Bro. Watt on Sunday night.

"The exact form which Christianity will ultimately take in Madagascar is among the hidden purposes of God. We may, however, predict with safety that it will be a church with an open Bible and one which appeals to the Bible for proof of all it teaches."—*Dr. King, Anglican Bishop of Madagascar.*

ANNUAL FOREIGN MISSION OFFERING.

Sunday, July 4, is the date of the Annual Foreign Mission Offering throughout Australia and Tasmania. We shall issue our Special Number of the *Christian* on June 10. Meanwhile, will all preachers and exhorters prepare and deliver addresses on Foreign Missions, and will the churches everywhere make the offering a matter of special and earnest prayer?

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The Leader.

FINALITY IN RELIGION.

Unitarianism, as represented by distinctive societies, has been in the world long enough to prove its value as a religious force. Ranking itself, as it does, a Christian institution, it is fair to ask, "What has it done to assert its power in the community and to justify its continued existence?" What is called evangelistic Christianity, though represented by various organisations, has been and is a mighty spiritual force, and gives daily evidence of its power to move and convert the people. This, however, cannot be said of Unitarianism. It is practically a religion without life. It has no missionary power, and the adoption of its principles seems to bring about spiritual paralysis. The reason of this is not far to seek. For while purporting to be an expression of Christianity, it at the same time rejects that which is fundamental to it. With it, Christianity is only one form of religion among many others. Higher than others, it concedes, but not from a different source. Christianity, it asserts, is an evolution, not a revelation. As a religious teacher, Jesus is placed in the same category as Zoroaster, Mahomet and Buddha. With it, Jesus is only divine in the sense that all great religious teachers are divine. It can make no proper use of the great confession, "Thou art the Christ, the Son of the living God." All it can do is to rob this fundamental truth of its special significance, and find a lower place for Jesus than that given him in sacred Writ.

A religion without enthusiasm.

It is therefore a religion without a central fire. The atmosphere in which it lives is that of the Arctic regions. It has no enthusiasm, no fire, and the religion it expresses has a freezing effect upon those who embrace it. Occasionally, however, Unitarianism is moved to express itself in a cool and dignified sort of way. Just lately, one of its few representative preachers has undertaken the task of en-

lightening the public on the subject of "Reason and Religion." Mr. F. Sinclair, M.A., gave the first of the series of six mid-day lectures on the above subject last week in the Athenæum Hall, Melbourne. The division of the subject treated was "Man—a Religious Being." Now we agree with the lecturer that man is a religious being. This fact, however, is no new discovery on the part of Unitarianism. It is at least as old as the time of Jesus and of Paul—the latter of whom, in describing the make-up of man, asserted that he was a trinity consisting of spirit, soul and body, thus insisting that the spiritual or religious was an essential part of man's nature. "In the old and orthodox view," Mr. Sinclair declared, "religion stood upon a different plane to all other functions. Reason and its achievements, art and its achievements, and social achievements, they said were purely natural, accounted for out of the nature of man, but not so religion." It is purely natural, accounted for out of the The religious faculty inherent in man is one thing, the satisfying of it is quite another.

No revelation.

We can agree with him when he says: "Man was not merely rational, social and artistic, but he was also religious." We part company with him, however, when he asserts that outside of man himself there has been no revelation from God to assist in developing the religious faculty within him. If one chooses to speak of reason and religion, the least he can do is to talk reasonably when he touches upon the subject of religion. If, as is admitted, the religious instinct is one of man's faculties, why should not provision be made for its satisfaction, as in the case of his other faculties? The physical and intellectual faculties in man seek for satisfaction, and are dependent for sustenance on things outside of man; and why should it not be so in regard to man's spiritual nature? It is surely reasonable to think that if God makes a need in man's nature, he will also make adequate provision to meet it. It would have simplified matters very much if Mr. Sinclair had defined what he means by religion. In all probability he would agree that religion is the consciousness of God and the search after him. If so, what more reasonable than to suppose that God has given a revelation to man in order that the searching may not be in vain?

No finality.

Of course if God has not revealed himself to man there can be no such thing as a complete and final revelation. And this is the position Mr. Sinclair takes. He says, "It was said there was no more room for growth after such primitive revelations, God had once for all given to man a final truth about religion, and there was an end of the matter. He did not propose to discuss that view, but simply to reject it." There was truth in all religions, he af-

firmed, but there was no religion which could claim absolute and final truth. The claim to finality was not supported by facts. In the view of Unitarians, therefore, the religion of Jesus Christ is only one amongst many. It is capable of improvement, and man had the capacity within himself to so improve it. From the Unitarian point of view, religion is a sort of "inner light," about which G. K. Chesterton writes in such scathing terms. This "inner light" business scarcely appeals to the average man, because he knows how weak and unreliable it is. The people are asking for something reliable, and will not be satisfied with that which is only the offspring of man's variable nature. Unitarianism fails because it has no definite gospel to preach. There is in human nature an instinctive and imperious desire for authority and finality in the matter of religion. We want to have some certainty in the matters we are asked to believe. It was characteristic of the apostles of our Lord that they regarded him as the Alpha and Omega of the spiritual life. Jesus was their final authority, and the certainty which sprang from this belief made them men who "turned the world upside down." A religion that is to accomplish any good in the world and be a force to move men must have some backbone. A mere bundle of negations is a useless thing in this world of sin and sorrow.

No new spiritual truth.

The assertion that facts are against the idea of finality in religion will not stand the test of investigation. Nearly two thousand years have passed since Christ gave his religion to the world. Since his gospel was preached, what new religious truth has been discovered? What can Unitarianism tell us in regard to spiritual truth that Christ did not teach? Absolutely nothing. Says Dr. F. W. McDonald: "Brethren, nearly two thousand years have passed since the last words of this Book were written. During that period of time civilisations have risen and flourished and faded and gone. Old languages have dropped out of use, new languages have been formed and come into life. The philosophic and scientific conceptions of man have been transformed, our social and political ideas are widely different from those which prevailed when the apostles were writing. The types, the forms, the modes of things in this world have changed again and again and again. . . . But the ministry of Jesus Christ has survived changes of thought, modes of life and philosophy. The ministry of Christ is not discredited by the flight of time or the change of things. He is still the Supreme Revealer of God, and 'no man cometh to the Father but by him.' God hath spoken to us by his Son in these last days."

The cardinal fact.

The truth is that Unitarianism has failed to take hold of the cardinal fact in Chris-

tianity, namely, the divine Sonship of Jesus Christ. Its failure in this respect explains its absence of power as a religious force in the community. It robs Christ of his supreme glory and denies the fact that all authority in heaven and earth is vested in him. The religion that does this is doomed, for it has no message of power to deliver to the people. The religion that moves the people is not one which proclaims that ultimate spiritual truth remains to be evolved out of man's "inner consciousness," but in that religion which emphasises the fact that the ultimate truth is revealed by him who, as the Word made flesh, came and dwelt among us, so that we might behold his glory, the glory of the only begotten of the Father, full of grace and truth. The question has been asked, "Will the authority of Christ ever be superseded?" And the answer has been given, "Not until you can improve upon him. Is it conceivable that you ever will? Do you not, on the contrary, ever find that as you advance in purity and moral dignity Christ advances in moral superiority? To emulate him is not to bring him nearer your level, nor to make him less transcendent. It is like walking toward the horizon; you may advance, but you never reach your goal." The purest saint that ever lived has only touched the hem of his garment. This is our Christ, our supreme law-giver, our final authority, and no man shall take him from us.

Editorial Notes.

Inspection of Convents.

The cables inform us that a motion for leave to introduce a bill to provide for an adequate inspection of monastic conventual institutions in the United Kingdom was strenuously opposed and defeated last week in the House of Commons. Just why the Roman Catholic authorities so strongly resist the proposal is not, on the surface, very clear. Reports concerning grave abuses have frequently attracted public attention, and it is certain that a large proportion of the public regards the secrecy of convent life with suspicion. It may be that these suspicions are without foundation, but in the face of the refusal to allow inspection how are they to be allayed? A considerable amount of laundry and other work is done for the public in R.C. institutions, but nothing is authoritatively known outside of the hours and conditions of labor. It is remarkable that the Labor Party does not demand the inspection of these as well as other centres of industry. It is also openly asserted that in some instances young women are or have been detained in convents against their will. An open inspection of these institutions would, if such assertions are without foundation, at once demonstrate this falsity. Possibly there are reasons which justify the R.C.

clergy in so strenuously resisting every movement toward publicity, but if so we are not aware of them. We have the highest authority for the statement that "He that doeth truth cometh to the light, that his deeds may be made manifest that they are wrought in God." But for some reason, to us unknown, our R.C. friends refuse to allow convent life to come to the light, thereby giving occasion for the remembrance of the Saviour's words, "For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved." As long as the inmates of convents are secluded behind high walls and locked gates within which the public or their accredited representatives are not admitted, so long will the public be likely to draw conclusions adverse to the best interests of the Roman Catholic Church.

Union of Churches.

The Presbyterian General Assembly, which sat some time ago in Adelaide, adopted a proposal that the basis of doctrine in connection with the suggested unions as agreed to by the Congregational, Presbyterian, and Methodist Churches, be sent on to the several State assemblies and presbyteries for information and suggestion. After a long discussion the other day the General Assembly of the Presbyterian Church of Victoria passed a resolution that the General Assembly of Australia be informed "that inasmuch as no authoritative decision regarding the basis of doctrine is called for, and as in all probability any suggestion that could be sent by the Assembly would be returned by the presbyteries where the scheme can be best discussed, the attention of the presbyteries be called to the remit from the Assembly of Australia." The non-committal attitude of the Victorian Assembly is indicated by its thus shelving the question, and it would appear that the spirit of union is not yet very strong, at least among Victorian Presbyterians. While the old Calvinistic and Arminian controversies between Presbyterians and Methodists are practically dead, it is clear that the denominational spirit still survives, and that there is as yet but little hope of corporate union between these bodies.

An Anglican Proposal.

Among the recommendations passed at the recent Lambeth Conference was the following:—"That private meetings of ministers and laymen of different Christian bodies for common study, discipline and prayer should be frequently held in convenient centres." When the sentiment of union affects the Episcopalian Church in its home land, in spite of its conservative exclusiveness, to the extent indicated in the above resolution, we can form some idea of its strength. Already at Bromley a "conference of ministers" has been formed on these lines as the direct result of the recommendation. It is something

new to hear of Anglican and Nonconformist ministers meeting on an equal footing for the common study of the questions bearing on union and co-operation, and while there is no immediate prospect of any definite action toward union, the spirit of union may be advanced. It is when those who love the Lord meet together in the spirit of prayer and submission to his will to co-operate as far as possible in those matters on which they agree, and to seek, without compromise of principle, for ground upon which to still more efficiently co-operate, that there is hope for progress. Should the Lambeth recommendation be largely adopted we may look for a steady growth of that spirit without which corporate union is neither desirable nor practicable.

Our Linotype Machine.

At a cost of between £800 and £900, we have installed a Lynotype machine of the latest model. As most of our readers no doubt are aware, the Linotype derives its name from the fact that it casts a line of type at a time. By the old method lines of type are set up letter by letter. On the machine, the operator manipulates a keyboard, and when he has pressed down enough keys to form a line, he touches a lever, and the machine automatically pours molten metal into a mould and casts the line of type ready to be printed from. When sufficient lines are cast, they are placed in columns and firmly secured in steel frames ready for the printing process.

The chief advantages of the Linotype are, a far greater speed than hand setting, and the production of new clean type for every printing. The lines of type when once used are thrown into the melting pot and made into fresh lines.

The machine is a marvel of ingenuity, and it is said that the first inventor lost his reason. Since then a hundred other minds have brought the mechanism to perfection.

A large part of the present issue of the CHRISTIAN was produced on the machine, viz., pages 273-8, 282-3.

The Austral Company has undertaken this heavy expense solely in order to be able to produce our distinctive literature in larger quantities and at a lower price than hitherto. In a week or two we hope to say something further as to our intentions, with regard to the use of the machine.

G. P. PITTMAN, Manager.

"If you would learn self-mastery, begin by yielding yourself to the One Great Master."

"A holy rule for the treatment of our neighbor's faults is this: Speak often of them to God, and forget them before men."

Answers to Correspondents.

M.A.K. wishes to know if we regard the use of individual communion cups Scriptural. In reply we may say that the number of cups used in the communion service is not a matter of Scripture, but a matter of convenience and necessity. In large congregations more than one cup must be used, and if more than one be allowable, the precise number to be used is an open question. This is a matter which each congregation must decide for itself.

C.B. asks if it is right "for sisters to pray in the prayer meetings." In reply we may say that in our opinion it is. Paul's strictures seem to apply to the regular church meeting, and not to smaller and more private gatherings. At least this is the opinion of most commentators.

N.B.—We have received some correspondence without the writers' signatures, and for that reason they are not replied to.—ED.

Increased Circulation.

To the Editor—

SIR,—What a grand thing it would be if the circulation of THE AUSTRALIAN CHRISTIAN could be increased by a thousand copies this year! In my travelling I find that the disciples do not read enough of their own literature. The Methodists do all they can to get subscribers for their own journals. They see that those who attend the church get some kind of Methodist literature. We want to know why there is a leakage. I think it is because those who are workers are not enthusiastic. We get into ruts, and wait for this and that person. I have resolved, Sir, to canvass my district for new subscribers. I shall be greatly disappointed if I do not get many to take a practical interest in your journal. Let us catch the spirit of the Melbourne revival.

Yours, &c.,

A. W. JINKS.

From the Field.

Queensland.

BOONAH.—On May 5 a welcome social was tendered to Bro. and Sister Uren, who have come to labor with us here. The chapel was tastefully decorated. Several speeches were delivered, interspersed with songs and recitations. There was a good company present. The attendances at the gospel meetings are very cheering. Bro. Uren has created a good interest. Our Mission Band is also going ahead, and several of the young men are becoming very acceptable speakers.—M. ALCOCK, May 17.

MARBURG.—A social was held to bid farewell to F. Primus and family, who are leaving this district. The chapel was crowded. Addresses were given by Bren. W. Berlin, A. Lamprecht, A. Henrichsen, jun., and Henrichsen, sen., who spoke of the good work done by Bro. Primus as deacon and Sunday School teacher. Bro. Primus suitably replied.—A. BUHSE, May 16.

HORSHAM SETTLEMENT.—Since last report this settlement has made good progress; comfortable homesteads have been made on all sides, fencing, and general improvements, mostly by Victorian enterprise. Whilst other parts of the State have been suffering from drought we have been blessed with

splendid rain, and therefore have splendid grass for the winter. All the settlers are going in for dairying, and this place will grow into an extensive dairying place. Our little church has made some progress; from five we can now count twelve members. We meet every Lord's day, ours being the only religious organisation on the settlement.—WILLIAM SMITH, May 17.

GYMPIE.—We have engaged the services of Bro. Comer (late of Zillmere). He arrived here May 6, and commenced the following Lord's day. At the anniversary of the S.S. on May 11, Bro. Comer received a hearty welcome, to which he feelingly responded. Bro. Cane (now of Biggenden) was also present, and helped much by his encouraging remarks. Bro. Comer distributed the prizes. Good meetings last Lord's day. One confession. We have purchased another organ. Good attendances.—STUART TRUDGIAN, May 18.

Victoria.

BURNLEY (Hunter-st.).—All meetings well attended. Open-air meeting a record one. At the close of the gospel service on the 9th one young lady confessed Christ.—A. D. ELLIOTT, May 19.

WEDDERBURN.—Meetings improving. Interest increasing. C.E. Society re-started, with membership of 13 active members.—J. A. MILLAR.

WARRNAMBOOL.—Three decisions to date. Splendid audiences and keenest interest manifested. Many almost persuaded.—J. G. SHAIN, May 23.

MONTROSE.—Fair meetings to-day and one confession, Bro. Davis preaching. Fine interest. Others we believe are almost persuaded.—ROBT. LANGLEY, May 24.

FITZROY TABERNACLE.—Good meetings. Bro. Baker, Nth. Fitzroy, morning. Bro. McG. Abercrombie evening. Linley Gordon having accepted engagement will start work Sunday, May 30. Look out for our 21st anniversary.

BRIGHTON.—Nice meetings all day Sunday. E. Allan exhorted the church. T. B. Verco, of Stirling East, presided. Bro. Verco also gave a very nice illustrated talk to the Sunday School, and preached the gospel to a good meeting at night. Sister Mrs. Verco and two daughters were also with us.

BRUNSWICK.—Good meeting at worship, when Bro. Lochhead exhorted. Fine prayer meeting preparatory to the gospel, which was proclaimed by Bro. Quick; topic, "Can God Lie?" One immersion.—W.T., May 23.

COLAC.—Splendid meetings last Lord's day. We have organised a C.E. Society and a class for young men. Our mid-week prayer meeting is a great success.—J.G.L., May 24.

SOUTH MELBOURNE.—On Lord's day morning Albert McDonald, who has been laid aside through sickness, was with us again. Bro. Mantell exhorted the church very acceptably, and at 7 p.m. Bro. Noble, from the College of the Bible, preached. Bro. Stevens has been called away to South Australia, owing to the illness of his father.—S. NORTHEAST, May 24.

MIDDLE PARK.—At the morning service we had the pleasure of receiving into fellowship one brother, who has for some time past been attending our meetings. Bro. McCallum spoke in the morning, and Bro. Carter in the evening, when we had a full house.—J.S.M.

CARLTON (Lygon-st.).—On Sunday morning we had with us Sisters Giffen and Manning, from

Adelaide. F.G. Dunn's exhortation was appreciated. Five received into fellowship (four by baptism and one by letter). Large congregation at night. Bro. Bagley gave a fine sermon. Two decisions.—J.McC.

CHELTENHAM.—Splendid meetings. Visitor, W. McInnes, of North Carlton. One welcomed, three baptised and one fine young man, Oscar Crittenden, decided to follow the Lord. We hope to see large attendances at the jubilee this week, and will welcome you. For particulars see last week's CHRISTIAN.—T.B.F.

BET BET.—The gospel meetings are being largely attended. We are expecting and working for a revival.

DUNOLLY.—The building was comfortably filled on last Lord's day evening. Interest seems to be deepening. A great stir is expected.

TARNAGULLA.—Good congregation last Lord's day afternoon. The question being asked here is, "When are you people going to have the tent mission?" The residents are getting interested in the Testament truth.

MORELAND.—The first anniversary of the Sunday School will be held next Lord's day, in the Congregational hall, Sydney-rd., Brunswick, in the afternoon at 3 and evening 7 p.m.; also on Tuesday, 8 p.m., in the above hall, there will be a public meeting and distribution of prizes.—H. CLEGG.

BENDIGO.—The Bible School anniversary meetings on Sunday were record gatherings, commencing with the Juniors at 10 a.m., breaking of bread at 11 a.m., at which the brethren from Golden Square and Derby took part, and a splendid talk from Linley Gordon on "The Security of the Christian Life." At 3 p.m. the Masonic Hall was taxed to its utmost. The children sang and Bro. Gordon spoke on "The Growth of Jesus." At night hundreds were unable to obtain seating accommodation, but the thousand that could enjoyed the singing from the young voices also the sermon from Bro. Gordon on "The Master Conception of Christianity." The usual tea and public meeting takes place on Wednesday.—J.S.

SUNDAY SCHOOL UNION.—The 28th annual business meeting was held in Swanston-st. on May 17, R. J. McSolvin (President) presiding. The secretary's and treasurer's reports were read and adopted. The former drew attention to the faithfulness of many of the delegates to the charge imposed upon them by their respective schools; to Sunday School statistics as presented to Conference, which showed that the additions to the church from the ranks of our Lord's day schools by faith and obedience numbered 207, or 37% of the grand total; to letter received from Mr. F. G. Barley, organising secretary of the British and Foreign Bible Society, who tendered their best thanks to the schools (Union) who contributed so liberally towards its funds on Bible Sunday. To North Fitzroy belongs the honor of having the largest school connected with the brotherhood in this State, with 42 teachers and 485 scholars on the roll. Our treasurer (F. W. Martin) reported that the total receipts including balance from last year amounted to £49/19/7; expenditure, £39/13/6, showing a credit balance of £10/6/1. He spoke of a marked improvement in the disposal of honorary members' cards (yearly), but regretted that this could not be said of our annual and spring demonstrations. He trusted that these gatherings would be more successful in the year 1909-1910, and that returns would come in not from the few only, but all schools in city and suburbs. Our committee desires to thank the N.S.W. brethren for their kindness in preparing questions and allotting marks for examina-

tion of 1909; the officers of the Swanston-st. and Lygon-st. churches for use of their buildings, and also the Editor of the AUSTRALIAN CHRISTIAN for printing our notices and reports. The election of office-bearers for year 1909-1910 resulted in the following appointments:—President, C. M. Gordon; Vice-President, T. B. Fischer; Treasurer, F. W. Martin; Secretary, J. Y. Potts; Asst. Secretary, F. W. Leane; Visitors, B. J. Kemp and R. J. McSolvin. Executive Committee with foregoing;—Sisters L. Rometsch, V. Ward; Bren. P. Conning, T. Salisbury, Jos. Collings. Notice of motion for alteration of Constitution was not carried.—J. Y. POTTS, Hon. Sec., S.S.U.

PRESTON.—Our Bible School seventh anniversary was held last Sunday. The scholars were trained by Mr. Hickling, and sang well. F. M. Ludbrook spoke in the afternoon, and F. G. Goodwin at night to full meetings. On Monday the prize distribution and entertainment was successful, though it rained, and on Friday the scholars' tea was held. We thank the North Carlton singers for their assistance.—W.A.S.

SOUTH YARRA.—D. Pittman exhorted the church. Amongst the visitors were Sister Hayber, W.A.; Sister Grace Hilbrich, Berwick, and James Jackel, Taradale. In the evening W. Nightingale addressed a good meeting on "The Authority of the Bible." On the 13th inst. the Training for Service class was started. 56 enrolled; W. Nightingale, instructor; sec., Stanley Tucker, 66 Donald-st., Prahran. On the 20th inst. a social evening was held, to inaugurate a Temperance Society. A good number were present. Mrs. Nightingale gave a very stirring address, and it was unanimously decided to start a Society. Pres., Robert Smith; vice-pres., Sister Nightingale and Bro. Buckingham; sec. and treas., Miss Lewis, "Blenheim," Avoca-st. Society meets 3rd Monday in month. Mission in chapel commences (D.V.) July 4.—T. MURPHY, May 23.

MELBOURNE (Swanston-st.).—At last Lord's day morning meeting we had present as visitors Sister Miss Allen, from Subiaco, W.A., and Miss Manning, from Mile End, S.A., also Bro. Bown, returned from S.A. At the evening meeting, after an address from Bro. Gordon, there were three confessions, young ladies, who were baptised on the Monday evening following. We regret to record the passing away of Sister Geddes, relict of late Wm Geddes, a former member of church at Swanston-st., but later of Prahran. Our sympathy is extended to the relatives of our sister.—May 12.

MELBOURNE (Swanston-st.) — Last Lord's day amongst our visitors were Sisters Giffen and Manning, from Adelaide. Two were received by letter, and two of those baptised the previous week. One of the latter had left for Tasmania. In the evening Bro. Gordon spoke on the subject "Better than Gold," and at the close of the address one young lady made the good confession.

New South Wales.

BROKEN HILL.—Splendid attendance at gospel meeting on Lord's day. Bro. Day's father passed away on Lord's day after a long illness, and Sister Rayne's husband was killed by an accident on the mines on Tuesday night. We deeply sympathise with our brother and sister in their sad loss and bereavement.—R. J. HOUSE, May 20.

MEREWETHER.—Merewether church is now supporting a branch at Hamilton for the purpose of breaking bread. Last Lord's day 15 members met at Bro. Goddard's house. Bro. Wright presided, and

J. Fraser, senr. (pioneer of Merewether church), and Bro. Neville exhorted. We hope soon to have the gospel proclaimed in the district. We had two confessions and four reunions last Lord's day at Merewether.—S. G. GODDARD, May 19.

LISMORE.—Services are being conducted with much acceptance at Keerrong, about 10 miles out, and three have obeyed in baptism. We are looking forward to the advent of a second evangelist to labor in this large and promising field. Much sympathy is expressed with our Bro. and Sister Saunders in their bereavement of Mrs. Saunders' mother, who passed away May 9.—E.A.P., May 16.

CONFERENCE TEMPERANCE COMMITTEE.—The first meeting of the newly elected Committee was held on May 14. Election of officers:—Pres., G. T. Walden; Vice Pres., G. N. Logan and H. G. Payne; Sec. and Treas., T. Morton, George-st., Erskineville; Representatives:—N.S.W. Alliance, G. N. Logan and Jas. Hunter; Public Morals Assn., Mrs. Campbell. Time of meeting, 7.45 p.m. on second Friday in each month. Place of meeting, "Bethany," Stanmore-rd., Stanmore. Financial statement showed credit balance of £11. Reports received as follows:—F. Goode re United Temperance Rally being organised, and to be conducted by him at Hurstville at 3 p.m. on May 30. Mrs. Edwards, stating that Alliance Fair had netted in cash £832/12/8; unsold goods £190; total £1,022/03/8. The secretary was directed to write to each church in the Association asking for their co-operation in the work of the Committee, directing attention to the resolution passed at Conference re formation of Bands of Hope, and requesting that a collection be taken during the year in aid of the funds of the cause; also to request churches not represented on the Committee to send an advisory representative to the meetings of the Committee. A plan of meetings was arranged and a list of speakers prepared.—H.P.

South Australia.

MILANG.—On May 16 we had the pleasure of listening to addresses from Bro. Burns, of Unley, both morning and evening, which were very much appreciated. At our week-night meeting we had "Echoes from the Centennial" by Bro. Hall. Our Junior Endeavorers are busy preparing for their annual rally, and our Sunday School scholars are entering for the examination this year, so their spare time is well taken up.—S.H.G.

OWEN.—Last Sunday we had a visit from Bro. Banks, of W.A., who gave us a very excellent address in the morning, and preached the gospel in the evening to a very attentive audience.—W.J.M., May 24.

YORK.—One sister received into fellowship. B. W. Manning gave a good address in the morning. The writer preached at night.—H.J.H., May 23.

KADINA.—Last Lord's day the writer baptised a young man. Bro. Tuckwell, senr., of the Norwood church, gave a nice address this morning. To night a young woman, sister to Jas. Train, confessed Christ and was baptised strightway.—E. G. WARREN, May 23.

HENLEY BEACH.—Wednesday evening meetings conducted by the writer are splendidly attended, and prove really helpful. H. J. Horsell addressed the church this morning, and A. Fischer preached the gospel at night.—H.J.H., May 23.

UNLEY.—The special mission services have been continued during the week, and Arthur G. Day's faithful and forceful presentations of the gospel have been greatly appreciated by fairly large audiences.

Five more confessions have been taken. Thus some 19 souls will have been added. A special thank-offering to-day realised £21/9/- for the church, and £1 for the Sunday School. A thanksgiving service will be held to-morrow.—R.B., May 23.

GOOLWA.—Mission closed on 12th with one addition. Weather very wet all through. At the close we had a farewell social to Bro. Harkness, who conducted the mission. He did a fine work in our midst, and we will not soon forget his able addresses.—J.T., May 23.

NORWOOD.—On Thursday last Mr. Jno. Urquhart gave an address to a large audience on "The Jew in Prophecy." Our meetings were good yesterday. Last night there was a great gathering, when Mr. Urquhart made a powerful deliverance on "The Atonement." A woman confessed Christ.—A. C. RANKINE, May 24.

GROTE-ST.—Our S.S. anniversary services were held to-day, and were a great success. In the morning Jas. Manning presided, and J. E. Thomas gave a splendid address on "The Hope of the Church." The service of song, "Singing Jim," was given in the afternoon under the able leadership of A. J. Gard, W. M. Green being the reader. The chapel was crowded, and again in the evening, when J. E. Thomas preached; subject, "Wrecks and Wreckers."—E.R.M., May 23.

NARRACOORTE.—The mission conducted by Bro. Ewers was brought to a conclusion on May 17 after continuing for three weeks. Bro. Ewers preached faithfully and well, and the church has received much good from his visit. Owing to continued wet weather the meetings were not large, and the number of confessions not as great as we would have wished, but we have much to thank God for. Five confessed Christ during the mission. Three of these were married ladies. At the thanksgiving service £37/7 was collected. On that occasion, besides saying farewell to Bro. Ewers, we also had to say farewell to A. W. Wilson, who has been meeting with us for some time. We shall miss him very much. Sister Yelland also has left for Mt. Gambier. We are pleased to have S. Stevens back with us for a while. During our mission we established a book table, and sold many of the Austral publications. We suggest this to others as a way of extending the influence of the church.—F. E. THOMAS, May 24.

New Zealand.

PALMERSTON NORTH.—Two additions by restoration, W. Dalton, jun., and Miss Eccles; others are enquiring the way. The church here is progressing in faith and hope; the future is bright with promise, and the Lord is steadily adding to our numbers.—W. D. MORE.

INVERCARGILL.—Sister Sinclair and family have removed to Dunedin. We shall miss them, as they were to the front in all good works, especially in the C.E. Society and Bible School. On Friday evening a farewell social was tendered to our departing brethren, and a suitable presentation made. The opportunity was taken to present Thomas Fenn with an easy chair. He had lately married Sister E. Sterling. The meeting are well attended, and one gentleman in middle life has obeyed his Lord in baptism. In accordance with the resolution passed at the last Conference, we are lending Bro. Little's services for the month of June to the Home Mission Committee.—JNO. WATT.

N.S.W. Home Missions.

T. HAGGER.

Six additions by faith and baptism, and six baptised believers added at Auburn during the past month. S. H. Mudge has had a splendid start there.

Twelve additions by faith and baptism and one restored at Nth. Sydney. The State Evangelist is conducting a mission there. Several of the additions were made before the mission commenced. Bro. Colbourne's work is telling in that somewhat hard field.

The receipts for the past month have been £52/19/9, and the expenditure £99/4/11. The debit balance now stands at £177/18/5. Will all N.S.W. brethren make an immediate effort to clear off the debit? 3000 shillings would nearly level the account; send along the shillings to Thos. Hagger, 163 Paddington-st., Paddington, N.S.W.

Total receipts to date in financial year are £188/5/3. For two months ending April 30, £11/11/7 more had been received than in corresponding months last year. This is good, but as we started year with a big debit, there is need for greater and immediate liberality.

Here & There.

Decisions reported in this issue, 32.

W. G. Oram has taken up the work at St. Arnaud, Vic.

The Victorian General Dorcas will meet Wednesday, June 2, Swanston-st. Lecture Hall, from 10 to 30.

Anyone knowing of isolated members in N.S.W. will do good by sending the names and addresses to Thos. Hagger, Paddington, Sydney.

George Moore, who is studying at Des Moines, U.S.A., is preaching every Lord's day, and has baptised 61 converts in five months' time.

N. S. Wales Bible Schools.—Annual Examination to be held July 10. Entries close July 1. Will all schools please note and send entries to F. S. Steer.

Attention is called to Sister Bell's advertisement of her registry office in North Fitzroy. Brethren and sisters in need of servants or situations would do well to communicate with her.

Erskineville (N.S.W.) church anniversary services, Sunday, May 30, and June 1. Tickets for social, 6d. Members of all churches around Sydney are asked to co-operate and help make it a success.

We are sorry to hear that Horace Kingsbury's wife died suddenly on April 30. No particulars are to hand yet. The CHRISTIAN desires to express deepest sympathy with our brother in his great loss.

Sister Shearston, of N.S.W., writes:—"In my report for Sisters' Conference in last week's CHRISTIAN the name of one of our most important officers was omitted, Mrs. E. Morris, who was re-elected as Corresponding Secretary."

J. H. T. writes:—"I am one (and there are many like me) very much interested in our Lord's return, believing the time is now very near; in fact, that he is now at the door, but still nothing is ever said through our own paper about this great and to me all-important topic. Could you kindly induce some of our able writers, preachers, Bible exponents, etc., to express themselves upon this subject for the spiritual benefit and edification of all interested readers?"

Bro. Mortimer, of Ballarat, writes:—"We have disposed of 54 copies of 'That they All may be One.' Please send another parcel of two dozen. Bro. Harvey is rendering the best possible help in disposing of the book." We shall be glad to communicate with other evangelists, or any who would like to help us in circulating these books.

3000 shillings would practically pay the debit in the N.S.W. Home Mission Fund. Cannot the disciples in the mother State send them along at once, and so relieve the Committee of an anxiety, and the work of a hindrance? Let the Organising Secretary be inundated during the next week or two with postal notes for one or more shillings. Address, 163 Paddington-st., Paddington, Sydney.

S.S. UNION, Vic.—The first meeting (1909-10) of the General Committee will be held in the new hall, Swanston-st., on Monday, May 31, at 8 p.m. Full attendance of delegates requested. Will all secretaries of Union schools kindly send in their addresses, with the names of their respective delegates, to the secretary of the Union on or before May 31, so that same may be registered.—J. Y. PORTS, Hon. Sec.

We desire to acknowledge hospitality accorded to our Austral agent by the following brethren:—J. Richardson, Narre Warren; C. Matthews, Pakenham; R. Langley, Montrose; A. Taylor, Doncaster; A. Russell, Bayswater; A. T. Edwards, Blackburn; S. Beavis, Croydon; W. Thomas, Warragul, and T. B. Fischer, Cheltenham. Our agent has had good success at all these places, and speaks highly of the kindness of the brethren who entertained him. As our object is the circulation of literature at a low price, and it is not possible for us to allow more than a nominal commission, we are glad that the brethren are giving our agent a welcome, and allowing him to do that which is almost entirely on his part a labor of love.

The following paragraph appeared in the *Australasian Typographical Journal*, on May 1.—"We understand the Austral Publishing Co. have, owing to the great increase in the number of their own publications—they do not compete in outside work—installed a new linotype machine of the latest date into their establishment, and intend having one of their employees taught to operate it. From the generous way in which regular and casual hands are treated by this company, and the care bestowed in seeing the surroundings are comfortable to work in, high praise is bestowed by those who are, and have been, employed in that office. We were recently informed the regular employees were paid for all holidays. Such a firm as that has our sincere best wishes every time."

Acknowledgments.**N.S.W. HOME MISSION FUND.**

Sydney church, per collectors, £2/14/4; Enmore church, do., £5/12/5; Belmore church, do., 16/9; L. E. Russell, Petersham, £3; A. Brother, Auburn, £1; Bro. and Sister Hagger, Paddington, 10/6; Bro. Mantora, 5/-; Bro. Albertson, Tamworth, £1; Sister E. Burt, Lilyville, 1/-; Bro. and Sister J. Hindle, Enmore, £5; Bro. and Sister J. Fox, Lilyville, £1/1/-; Bro. and Sister J. Wilson, Junee, £1; Sisters' Conference—Special Collecting, 6/6. From churches towards support of evangelists for own districts:—Auburn, £4; Junee to 19/5/09, £1; Erskineville to 1/3/09, £10; Wagga to 19/2/04, £6; Belmore to 20/3/09, £5; Nth. Sydney to 19/5/09, £4. Total, £52/7/6.

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THOS. HAGGER.

Coming Events.

MAY 30 & JUNE 1.—South Richmond (Balm-st.) Church Anniversary, next Sunday, May 30, 11 a.m. Speaker, J. E. Allen 7 p.m., William Gale—"A Plea for the Scriptures." Tuesday, June 1, H. G. Harward, H. G. Peacock will speak. Joseph Binney and others will sing. Welcome extended to all. Collection for Dorcas purposes.

JUNE 5.—Musical Society Rehearsal, Saturday, June 5, 8 p.m., at Swanston-st. All members requested to be present. Executive meets at 7.30. Please bring music and concert proceeds.

JUNE 7 & 8.—The anniversary of the church and Bible School, Northcote, will be held in Rechabite Hall (opposite Northcote Town Hall), on Sunday, June 7; to be followed by a public demonstration rendered by the scholars in the Northcote Town Hall on Monday evening, at 8 o'clock. A collection will be taken up to defray expense of prizes.—W. R. F. ARGO, Sec.

JUNE 12 & 13.—Thos. Hagger will deliver Lantern Lectures, as under:—Brunswick chapel, Glenlyon-rd., Sat., June 12th, 8 p.m., on "The Rise and Progress of the Restoration Movement." Fitzroy Tabernacle, Gore-st., Mon., June 14, 8 p.m., on "Australia: the Land we Live In." Admission, 6d.

Foreign Mission Fund...

Please remember our work in India, China, Japan, the South Seas, and among the Chinese in Australia. Donations should be sent to the undersigned who will thankfully acknowledge all remittances. F. M. Ludbrook, Sec., R. Lyall, Treas., 151 Collins St., Melb. 59 Leveson St., N. Melb.

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Frances Willard.

TOPIC FOR JUNE 13.

SUGGESTED SUBJECTS AND READINGS.

The mother of us all Gen. 3: 18-25
Sarah—obedience 1 Pet. 3: 1-6
Ruth—trustfulness Ruth 2: 1-12
Mary—spirituality Luke 2: 46-55
Martha—service Luke 10: 38-42
Mary—worship John 12: 1-9

Topic—The noble life of Frances Willard.
Prov. 31: 10, 17-20, 25, 26, 29-31.

Frances Elizabeth Willard was born in Churchville, N.Y., U.S.A., on September 28, 1839. She died on February 17, 1898. She was of Puritan descent, her ancestors having emigrated to America in the seventeenth century on account of religious persecution. Miss Willard was a teacher for fifteen years; she became a teacher because she felt she had a certain gift for influencing others, especially girls. The work of her life was in connection with temperance and the social purity crusade. Both by voice and pen she did magnificent work. At different times she edited papers, notably as editor-in-chief of the *Union Signal*, and also wrote some helpful books.

Miss Willard was first corresponding secretary of the National W.C.T.U. of the United States, organised in 1874. She was after President of the World's Women's Christian Temperance Union. This Union has a work so wide-spread and diverse, that even a bare enumeration of its departments would make a fairly long paragraph. These departments may be classified under the heads of Preventive, Educational, Evangelistic, Social and Legal.

White cross.

Frances Willard firmly believed that women should take an active part in the White Cross purity movement, which was added to the work of the Women's Christian Temperance Union. In one of her latest articles she wrote: "I believe the first object of the teacher is to orient the pupil concerning 'heart within and God o'erhead,' to teach him the divine truth upon which is based the physical well-being. . . . Let us make of him a Sir Galahad, whose daily life shall eloquently say, 'My strength is as the strength of ten, because my heart is pure.' For though man's forehead is lifted towards the stars, his feet are firmly planted on the earth, and a sound, pure mind must have a pure sound body in which to dwell."

Miss Willard had little liking for those of her own sex who sacrifice health to fashion. "Pinched waists and feet" and sundry other abominations were the subject of her scorn. In one of her books, in a chapter on "The Beautiful," she wrote: "Perfect unity with God's laws written in our members, obedience to the decalogue of natural law, and the ritual of the body, which was meant to be the temple of the Holy Ghost, would have made us all beautiful to start with, would have endowed us by inheritance with the fascinating graces of Hebe and Apollo."

Birds in hats roused her indignation. "For Christian Americans to go to church wearing a small flock of birdlings" was to her "a curiosity of cruelty for which no adequate explanation can by any possibility be furnished."

"For God, for home, and native land."

Miss Willard labored nobly, in harmony with the motto of the Union, "For God, and home and native land."

It may interest some White Ribboners to learn of the origin of the white ribbon or badge. It was adopted in 1877. We read that there was a difference of opinion as to the proper badge. Some favored a red, white and blue one; others a royal purple. Miss Willard moved a resolution, which was carried unanimously, that the factions unite upon pure white. "White light includes all the prismatic colors, so the white ribbon is symbolical not only of purity and peace, but it includes all the correlated reforms that centre in the protection of the home." "The little emblem of purity," writes Constance Williams, "stands for all kinds of reform—for universal purity and patriotism, universal prohibition and philanthropy, and universal peace. It unites women in different countries with one another, and wherever it is seen the name of Frances Willard will be remembered and loved."

"We have God on our side."

During the liquor fight in Texas one of the temperance opponents said: "We are bound to win. We have all the drinking men on our side; we have money on our side—and money is a power, and don't you forget it!" A few days after, Miss Willard gave an oration, ending with these words: "We are bound, in God's time, to win. We have the sober men on our side; we have the women on our side; we have God on our side—and God is a power, and don't you forget it!"

Some tributes.

"The uncrowned queen of America."

The greatest woman philanthropist of our generation.—*Lady Henry Somerset.*

In February, 1905, America paid a great honor to her memory. It is said that "Congress suspended its sitting, for the first time in its history, to accept a statue of Miss Willard."

"The spiritual atmosphere of any place into which Frances Willard came was purified, evil slunk away. The feeble, the maimed, and the sinful felt that there was hope for them; to those striving to rise she was ever ready to stretch out a hand of help and encouragement."

Constance Williams quotes Frances Willard's own words: "I felt that a woman owed it to all other women to live as bravely, as helpfully, and as grandly as she could, and to let the world know it, for so many women would thus gain a vantage ground," and adds: "And how

magnificently she in her own life carried out this ideal! Might we not say of her she was one

'Whose high endeavors are an inward light That makes the path before [her] always bright,

Who, doomed to go in company with pain, And fear, and bloodshed,—miserable train!— Turns [her] necessity to glorious gain?'

Syllabus.

JULY TO DECEMBER, 1909.

JULY.

5—The Lord's Supper. Matt. 26: 26-29; Acts 20: 6, 7; 1 Cor. 11: 23-30. (Consecration Meeting.)

12—Life Lessons for Me from the Gospel of John. John 14: 1-21

19—Pilgrim's Progress Series, VII. The Palace Beautiful. Eph. 4: 7-16; 6: 10-17.

26—Heroes of Missions in China. Matt. 5: 13-16

AUGUST.

2—Life Lessons for Me from the Book of Acts. Acts 27: 18-44. (Consecration Meeting.)

9—Why War Should be Abolished. Isa. 2: 2-4; Matt. 5: 38-48

16—Pilgrim's Progress Series, VIII. Two Valleys. Ps. 22: 1-8; Mic. 7: 7, 8; Rom. 8: 35-39

23—Two Prayer Lessons. Matt. 6: 5, 6; 18: 19, 20

30—The Priesthood of All Believers. Heb. 7: 26—8: 6; 1 Peter 2: 1-10

SEPTEMBER.

6—Life Lessons for Me from the Book of Romans. Rom. 12: 1-21. (Consecration Meeting.)

13—Temperance in All Things. 1 Cor. 9: 23-27

20—Pilgrim's Progress Series, IX. Vanity Fair. Eccl. 1: 12-18; 2: 1-11

27—The Names We Should Wear. 1 Cor. 1: 10-17; Acts 11: 26; Rom. 16: 16; Gal. 1: 1-2.

OCTOBER.

4—Life Lessons for Me from the Book of Ephesians. Eph. 4: 1-6; 25-32. (Consecration Meeting.)

11—Worship. Deut. 12: 5-14; Matt. 15: 1-9; John 4: 19-24; Acts 2: 41, 42

18—Pilgrim's Progress Series, X. Doubting Castle. Ps. 43: 1-5; 73: 13-20; 1 Kings 19: 1-18

25—Why Some Men and Women do not Succeed in Life. John 1: 1-9

NOVEMBER.

1—The Christian Ministry. Eph. 4: 11-16; 1 Cor. 14: 26-40; Titus 1: 5-11. (Consecration Meeting.)

8—Life Lessons for Me from the Book of Hebrews. Heb. 12: 1-7

15—Pilgrim's Progress Series, XI. Beulah Land. Isa. 62: 3-5

22—"The Blessing of a Thankful Heart." Neh. 8: 8-12

29—The Way of Salvation. John 3: 15-17; Mark 16: 15, 16; Acts 2: 37-41; Rom. 10: 9, 10

DECEMBER.

5—Life Lessons for Me from First John. 1 John 4: 7-21. (Consecration Meeting.)

12—Pilgrim's Progress Series, XII. Crossing the River. 1 Cor. 15: 31-38; Heb. 2: 14-18

19—Our Christmas Gifts. Matt. 2: 1-11

26—Our Responsibility for Missions. Matt. 28: 16-20

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On Garvin's Division.

By Mabel Earl.

"It isn't anything. I'm not cold. That blaze is enough to thaw out the ice-jam yonder," Stanley was protesting. "You'll scorch your dress. Better stand back. Whose coat is that you're wearing? Angus McCartney's; No, I won't take it—why, sis?"

Keith Garvin crossed over from the other side of the fire, and held out his hand to Jean.

"Miss Davidson, after the understanding which the officers of this division reached to-day in regard to your brother, perhaps you will let me say that he seems to have extraordinarily good luck in the matter of explosions."

"Depends upon the kind of people there are around to help a fellow out," Stanley rejoined, unabashed. "I can see that Mr. Garvin isn't going to tell you, Jean, and so I'll have to report him myself. I reckon I shouldn't be up on the bank here if he hadn't caught me in the nick of time down yonder. And I thought I could swim—but those cakes of ice seemed to have the right of way over inferior trains."

Jean had no answer ready. This man whom she had called cruel and unjust had brought her brother back to her, sharing with him a memory of danger and of honor such as only the heroes of the world can know, and she found no words to thank him. For, looking up into Keith Garvin's eyes, with the touch of his hand upon hers, she knew the message which his soul had crossed earth's barriers to bring to her, and the power in whose name he spoke.

Number Ten was just ready to pull out from Cameron with the superintendent's car attached and McCartney at the throttle of 1814. If a prouder and happier man sat on the right-hand side of any locomotive over the entire length of the road, he would have been hard to discover, and Cameron wouldn't have believed in his existence.

It is not often that officials consent to relax the strict rule requiring engineers to be on hand for duty at a specified time before their trains are scheduled to leave; but Jean Davidson had refused to be married unless McCartney could be present at her wedding, and Garvin had vowed that no other engineer should pull the train carrying him upon the first stage of his wedding journey. When McCartney drove down to the station in company with other indispensable guests, he found that another man had attended to the preliminary inspecting and brake-testing and oiling of 1814; but, as he took of his wedding coat and slipped into his overclothes, he transferred the flower which Jean Garvin had pinned upon his lapel to the breast of his blouse, a token to all beholders that his run from Cameron to Canon was no every-day affair.

Strange to say, Fred Bruner was handling the coal scoop in the cab of 1814. A wooden leg is something of an impediment in the business of firing a locomotive; but the difficulties it imposes have been overcome by more than one brave fellow heretofore, and Fred Bruner was no whit behind the best men of his calling in courage and determination and agility. He was expecting to be summoned for examination in a few weeks, and McCartney said that his chances for promotion were as good as any man upon the road.

Standing upon the platform beside the rear door of Garvin's car, his mother leaned on Stanley's arm. The dearest wish of her heart had been satisfied in the marriage which made Jean Davidson her daughter, and yet the tears were very near to her eyes as she smiled up at her two children waiting on the step of the car above her.

"Stanley and I will have great fun with our housekeeping while you are gone, never fear!" she said. "I told you a year ago that Stanley belonged to me. I shall look after his comfort when he is going out on his run just as carefully as you ever did, my dear, and sit up to give him his supper when he comes in late. O, I have had practice in the business, and I'm glad you're leaving me one railroad boy to look after. But perhaps I shall have him persuaded up to the point where he will promise me to go away to the school of technology, before you come back."

Stanley laughed and shook his head. The project was one very dear to Mrs. Garvin's heart ever since she had claimed Stanley as her own; but he invariably met it with denial, saying that he preferred to remain in the vocation he had chosen, seeking no learning beyond that which he could acquire while earning his daily bread. Sociological arguments waxed deep when he was discussing the question, and Mrs. Garvin discovered that it is no small undertaking to set one's strength against the enthusiasm of the boy who is born to run a locomotive. What the outcome of the debate would be remained doubtful, but one thing was certain; whatever technical education Stanley might acquire, in school or by his own efforts, and whatever position of honor or authority he might reach in

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A Letter to

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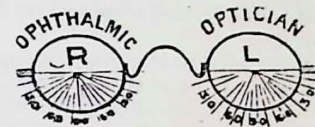
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course of time, he could never forget the lessons his own years of toil had taught him, or lose sympathy with the vast, splendid struggle of the world's workers.

"Well, they're off," said Mrs. McCartney, wiping her eyes as Number Ten crossed the bridge and disappeared from sight in the winding curves of the gulch beyond. "They've been over that road together once before, when the relief train went up to Lion's Head on the morning of the wreck, a year ago last winter. Mac's often talked of that day, Mrs. Garvin, and when he spoke up to your son when Dr. Manning went in under the wreck to give the morphine to poor Dykes."

"I wish that Dr. Manning could have been here to-day," said Mrs. Garvin. For Jean had held her peace, and even those who knew that she had refused the doctor never learned of the facts that confirmed her decision, nor of the self-reproach which mingled with Manning's grief at his loss. The outcome must have been the same in any case, as Jean knew when she wakened to the knowledge of Garvin's love and the answer her own heart had given it unconsciously from the first; but an unspoken sorrow lived in her memory of Manning, coloring even the honor she rendered him as a man brave and true.

"They say the doctor is doing well in Alaska, and the boys up there think the world of him," Mrs. McCartney continued. "I'm glad he could take Dykes with him, and find a job the poor fellow could manage. He may strike it rich up there one of these days, and come back here a capitalist, Stanley, one of those men that you think are ready to crush us all."

"I'm not afraid for Manning," Stanley declared. "Don't you remember what he said to me that afternoon at your house, the same day Fred was hurt? That we're all tied to each other in this world, and belong together, rich or poor? Something like that. I never forgot it; and I'd risk Manning with money, just as I'd risk Keith Garvin with power."

Whirling his train up the road, McCartney slowed it almost to a stop on the curve beyond Lion's Head. It is up grade there, and he had


an excuse; but the train crew knew what he meant.

"He is asking us if we remember, dear," said Jean. "Such a long while since; do you remember?"


But Garvin's answer cannot be set down with quotation marks and words.

The End.

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