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Evangelisation of Our Towns and Cities.

Herbert Langford, Christchurch, N.Z.

It is a theme well worthy of the careful and prayerful consideration of all present, and of the brotherhood generally, in fact I have no hesitation in saying that it is one of the most vital questions that will occupy the attention of this Convention. I trust that in our discussion of it, we will disabuse our minds from any preconceived notions; that we will calmly and dispassionately approach it, in a manner worthy of the cause we love; and that our earnest desire will be to raise that cause from its present obscurity into a glorious future, till it shall appear "fair as the moon, clear as the sun, and as terrible as an army with banners."

Cause for dissatisfaction.

I believe I am justified in saying that no thoughtful person can bring the situation of to-day under review, and feel satisfied. Nay! I believe the majority feel with me that we can imagine the blessed Master weeping, as he did over Jerusalem, and exclaiming, "Behold, your house is left unto you desolate." Can it possibly be otherwise? As I endeavor, briefly and simply, to introduce the subject as it presents itself to my limited gaze, I do so with a sincere desire that it may be productive of an interesting and profitable discussion, the outcome of which may mark a new era in our church life.

Hindrances and Stimuli.

In the outset, I unhesitatingly affirm, that in the religious world we, to-day, do not occupy the position which might reasonably have been expected of us; and, further, that our failure has been largely due to the methods which we have adopted. In fact, brethren, I fear that Christ's scathing remarks to the lawyers of old (Luke 11: 52) may reasonably be applied to us: "Ye have not entered in yourselves, and them that were entering in, ye hindered." To be honest, we must confess that we, as a people, have not entered into the full enjoyment of the blessings and privileges which were ours and have thereby hindered others that would. Believing so, it becomes incumbent upon me, in this paper, to deal with some *hindrances* of the past, as well as some *stimuli* for the future. In dealing with the former, I beg to

say there has been a lack of faith, of energy, and of enterprise. The critical observer, too, could readily perceive a spirit of self-satisfaction. "*We are the people*," has been in evidence. As a natural consequence, the church has gone along in a free and easy, mark-time style, broken only by an occasional outburst of enthusiasm, called "missions." In the past the movement can fairly be characterised as weak and unprogressive. Anything will do, the simpler the better, has been the motto. As a natural result, our achievements, as compared with our possibilities, have been most insignificant. This result is the more noticeable when we take into account the higher powers, and influences which have been exerted in the accomplishment of our Saviour's purpose.

The truth not at fault.

You will, I am sure, admit that it is not "the truth" that has been at fault, but our advocacy thereof in public and in private; our methods of dealing with others in their relations thereto, and our representation of it, in our lives, before the world. Churchianity rather than Christianity is abroad; there has been too much prominence given to "Join the church! Join the church!" rather than to "Put ye on the Lord Jesus Christ." As a natural consequence our church rolls have been stuffed with the names of baptised, though unconverted, sinners, who, under strong excitement, have been brought in (so called), to be lost sight of just as quickly. In contrast with this style, other preachers have largely used the polemic, a style which is offensive to those longing for the life-giving story of the cross of Jesus, the theme of Peter and his confreres. Again, there has been in our relations to others a manifestation of the Pharisaic spirit of the early disciples, when they exclaimed (Mk. 9: 38-40), "Master, we saw one casting out devils in thy name, and we forbade him; because he followed not us." In lieu of this, our future policy must be characterised with the spirit of the Master's reply: "Forbid him not, for he that is not against me is with me."

Let me here commend the convictions of Bro. Campbell, when he wrote: "I have tried the Pharisaic plan and the monastic.

I was once so straight that like the Indian's tree, I leaned a little the other way; and, however much I may be slandered now, as seeking popularity, or a popular course, I have to rejoice, that to my own satisfaction, as well as to others, I proved that truth, and not popularity, was my object; for I was once so strict a separatist, that I would neither pray nor sing praises with any one who was not as perfect as I supposed myself. In this most unpopular course I persisted, until I discovered the mistake, and saw that on the principle embraced in my conduct there never could be a congregation or church upon the earth."

New methods wanted.

Brethren! if my conclusions be correct, shall we not here and now determine, as some of our religious friends have done, that we will change our methods? By all means, see that the methods adopted be safe-guarded by principle and the true spirit of Christianity; at the same time let us make that method our *servant*—a means to an end—and never allow ourselves to become slaves thereto. It has been said, with some justification, that "there are too many churches existing in ruts, hoary with age, in which the order of service cannot be changed, and in which members go to sleep, while sinners slip away out of reach." In our future policy, we may profitably imitate Jesus by turning to passing events; and from them learn very valuable lessons as we study the actors.

An age of progress.

This is an age of progress, marked by stupendous undertakings and gigantic enterprises; never has the world known such a state of activity and development. Opposition and difficulty, instead of cooling men's ardor, have had a quickening and stimulating effect. Every victory achieved has lent itself to the undertaking and the accomplishing of something greater. Where men once dealt in thousands of pounds, they now think nothing of hundreds of thousands and millions, and in all we see great minds lead; others follow. We may here reasonably ask, "What is the secret of this success? To which we reply, High

ideals; unbounded faith; indomitable perseverance; unity of action; utilisation of natural forces — a combination against which nothing can stand. If, brethren, the secret lies here, then I, in all good conscience, ask, in the name of God, for the sake of humanity, for the honor of the cause we love, why can we not emulate such actions and incentives, and, in addition, utilise the higher, the nobler, the more potent force—the spiritual, and so accomplish a work worthy of the cause we love.

Sanctified common sense.

Having said so much upon the hindrances of the past and the stimuli for the future, let me say that the work of evangelising our towns and cities is based upon no less an authority than that of the Christ (Matt. 28: 18-21), and therefore should engage our most serious attention as being of more vital importance to man than anything else he can conceive of. Its chief requisites are:—1. A clear, logical, forceful, yet winning presentation of truth. 2. A living exposition of the power and effects of that truth on the lives and characters of its adherents. We have the facts of the gospel, together with our marching orders, given us; beyond this we are left very much to our sanctified common sense.

Four divine factors.

The factors in this glorious work remain pretty much as they were, and may be classified as the divine and the human. *The divine factors* are—1. God the Father, who is still merciful, slow to anger, plenteous in mercy and in truth, who desires that none should perish, but that all should turn unto him and live. 2. Jesus our Saviour, who has still the same tender compassion toward all; who, with unbounded love, wills that all shall turn unto him and live; who with tenderness and efficacy cries, "Father, forgive them," and who, with humble, suppliant notes, exclaims, "Behold I stand at the door and knock." 3. The Holy Spirit, who is Christ's Vice-Gerent here upon earth; who is sent that he may convict the world of sin, of righteousness, and of judgment; that he may take of the things which are his and reveal them unto us; that he may lead us into all truth. 4. The gospel, which is the power of God unto salvation, and which, when permitted to permeate man's being, is still powerful in the conviction of sinners. These four factors are indissolubly bound together to give effect to God's redemptive scheme for humanity. This combination is as powerful to-day as at Pentecost, and subsequently. I now turn to the human factors, with which I must deal more fully.

The crux of the question.

In the outset, I affirm that the faults and failures of the past, and the successes of the future, lie here. Humanity at large in its acceptance or rejection of the gospel has been very largely, if not wholly, af-

fectured by the influences—attractive or deterrent—of the professed follower of Christ; for, be it said, "the professed Christian is to the world as the atmosphere is to the earth—the medium for the transmission of light and life; there therefore rests upon each an individual responsibility, combined with the need of absolute reliance on God, and the means of grace provided by him.

The preacher's true position.

The first human factor we will consider is the preacher. There was a time when this agent in the dissemination of truth was looked upon as the fellow who had an all-round good time, the one who preached on Sundays, married the lovers, and buried the dead. To-day his work has become both an art and a science. He must be a man of culture and training, a student of nature, from whose store he will gather his most striking lessons and illustrations. He must be in touch with things at home and abroad; and so, in large measure, be eyes and ears to his audience. Like his Master, he must be going about doing good, and in so doing will be found instructing the ignorant, stimulating the weak, commending the diligent, encouraging the despondent, rebuking the erring. The time has been when the preacher was humiliated in the sight of the church and the world in his being dubbed as the paid servant of the church, and therefore unfitted to be one of her executive officers. Such a narrow idea has had a most pernicious effect on our progress, as well as our harmony, causing many heart-burnings. In lieu of this, the preacher must occupy his true position as a *servant of God*, and inasmuch as he is unable to enter the business arena, and compete with his fellows in providing for his own, it devolves upon us as God's stewards to shoulder his responsibilities, in some measure, and provide him with the wherewithal.

Preachers, elders and deacons.

I have said his presentation of the truth must be clear, logical and forceful, yet such as will win men and women to the Christ. The successful preacher will be he who, "not ashamed of the gospel," presents it to his hearers in a simple, interesting way, thereby drawing them to the cross of Christ. He will safeguard his labors by the principle laid down by Paul (1 Cor. 10: 31-33), "Whatsoever ye do, do all to the glory of God. Give none offence, neither to the Jew, nor to the Gentile, nor to the church of God. Even as I please all men in all things, not seeking mine own profit but the profit of many, that they may be saved." He will be a Christian gentleman, honored and respected for his work of faith and labor of love. It will be readily seen that the preacher must be a man of many parts, who holds a position which is no sinecure.

The second human factor is the officers—Elders and deacons. Time will not permit

of my making more than a passing reference to them, as the executive of the church. Suffice it to say that their duties are many, varied and onerous. Care should therefore be exercised in their appointment, that it be on Biblical lines. Much of our success must depend on the hearty co-operation of preacher, elders and deacons.

The individual member.

The third human factor—the individual member—has a far more important part to play than is generally conceded. I have affirmed that one of the chief requisites for success is a living exposition of the power and effect of the truth on the lives and characters of believers. In the development of this thought my remarks will be, more or less, applicable to each human factor. To be faithful to our responsibilities, and our principles, we will pause on our journey, and listen responsively to the world's cry:—"Sir, we would see Jesus." That cry should cause you to remember with awful solemnity that you are entrusted with the work of representing the Christ to them. Souls are, to-day, hungering and thirsting for truth; wanderers are seeking a home. To whom, then, can they turn? They are looking to you. Paul realises this when he writes to you, saying, "Put ye on the Lord Jesus Christ." This figurative expression is strikingly applicable. It requires personation of a very high order, that there may be produced, with exactness and effect, on the world's stage, the feelings, the words, the actions, the character, the life of Jesus, in such measure that each may with Paul exclaim:—"The life I now live is not mine; but Christ's, who liveth in me." The conditions for such a life are as perfect to-day as ever they were; and the needs for such are greater. The Sun of Righteousness is still as powerful in his dominion as the sun of the universe, which in its sphere gives forth warmth, light and life, and brings nature into a state of activity.

United effort.

It must be patent to all, that to obtain the best possible results from the factors mentioned, there must be intense love for the Head, Christ Jesus, intense love and self-sacrifice for his cause, intense love for one another. Such love will find expression in whole-souled co-operation, like unto that which has always existed between the Father and his Son Jesus Christ. In this we may learn a valuable lesson from Joab (2 Sam. 10: 9-12), when he said to Abishai, "If the Syrians be too strong for me, you help me; and if Ammon be too strong for you, then I will help you. Be of good courage, and let us play the man, for our people, and for the cities of our God." We may likewise emulate the pagans, who when their craft was in danger (Isa. 41: 6-7), "helped every one his neighbor, and every one said to his brother, 'Be of good courage.' So they encouraged one another." Those who have followed me will readily perceive that, from the human standpoint,

our future success in the evangelisation of our towns and cities depends very largely upon the establishment of real live churches, true to principles, true to the spirit and genius of Christianity, churches fully alive to their privileges and responsibilities, churches not only united in doctrine, but "endeavoring to keep the unity of the Spirit in the bond of peace" (Eph. 4: 3). Such churches will prove attractive forces and agencies for good in the community. Each member will be animated with a desire to do his or her share for the welfare of the whole. Each will be found talking up (not down, mark!) the church, the preacher, and the various agencies at work, so that outsiders will realise that there is something in it. A church such as I have described must permeate society to such a degree that it would overcome all prejudices, and awaken as keen an interest as was ever manifested at Pentecost and later.

State Evangelists wanted.

One great need which we must face is that of putting more preachers in the field, amongst whom should be one or two State Evangelists, who would travel about opening up new fields, and stimulating those now in existence. Such men should be experts in Bible School work, for our future success lies centred in the work of the Bible School—a rich, inexhaustible mine, from whence we derive about ninety per cent. of our converts, our workers, and our preachers. A wise man once said, "If you would build up a strong working church, first build up a great Bible School. Then build up a greater Bible School, and thirdly, build up a still greater Bible School. We want the church in the Bible School. We want the church to be a Bible School—a high school of religious education and training. I would therefore that we have the whole church assemble with the young, at say ten o'clock on the Lord's day morning, have say an hour's careful and prayerful study of the word, and then with mind and heart prepared, form into a service for worship, which would provide a spiritual feast.

A brief summary.

Time will not permit of my dealing at any length with other important phases of the work, such as our relations toward our religious neighbors, our buildings, etc. I will, therefore, seek your indulgence now, while I lay before you a brief summary. In this, I desire to emphasise the salient points with but few addenda. The chief requisites for success are:—1. A real, live, consecrated church, where strife, envy and malice are unknown, where unkind thoughts, words and actions are never indulged in, where sympathy and love abound. Such a church needs only time, patience and energy to overcome all prejudices and obstacles, when it will "flourish as a green bay tree." 2. Real live preachers, whose work and personality appeal to their hearers as bearing the stamp of manliness and genuineness. 3. A bright, cheerful service;

such as appeals to the aesthetic as well as the intellectual, in man's being; a service in which the many are engaged in praise and supplication, and for which they delight to prepare. 4. Individual work, in interesting others, and bringing them to the services. 5. The utilisation of printers' ink in furnishing invitations to strangers. 6. The uplifting of the Bible School to a position of greater prominence; and the establishing of training for service classes. 7. The employment of State Evangelists, and the erection of buildings in more suitable localities, of a class more worthy of their purpose. Brethren, it is yours to will; it is yours to perform. Will you rise equal to the occasion, and with the faith which laughs at impossibilities, cry, "It shall be done"?

(The foregoing was read at the Triennial Conference, New Zealand.)

Review of Book

"That they All may be One."

In the *South Australian Register* of Saturday, June 12, the above work was reviewed as follows:—

"That they All may be One," by representative preachers and writers in Australia and the United States of the Churches of Christ; Austral Publishing Company, Melbourne. This volume, issued at 2/- and 1/-, is produced in connection with the recent Centennial celebrations in Sydney of a growing religious body, which disclaims any desire for recognition as a denomination, and pleads for the restoration of primitive Christianity, as described in the New Testament alone. The history is outlined of the notable movement of which Thomas and Alexander Campbell, sturdy controversialists regarding Scriptural teachings, were the chief pioneers in the United States in the early part of last century. Judging from the "declaration" and "address" of Thomas Campbell, the American religious world in his day was in peril of lapsing into chaos through sectarian strife and persecution. The warring denominations presented a most dismal picture, and provided sincere seekers after a basis for unity and peace with cogent arguments for the cry "Back to apostolic teaching and practice." The "Churches of Christ" continue to direct attention to what they deem to be the glaring evils resulting from division, the adoption of party creeds and names, and the omission or misapplication of Christian ordinances. A refreshing tone of optimism pervades the book, and there is a happy absence of unkind and irritating references to other sections of believers. The writers are convinced that they are standing on the only sure ground, and they are cheered by the evidences of increasing virility and evangelistic fervor in the churches. Despite much misunderstanding and a little obloquy—some of which was not entirely unprovoked—the

"plea" contended for has made rapid progress. The information concerning the churches in South Australia and their founders and leading supporters will be acceptable to any one who is interested in the religious life of the State. In South Australia the membership increased from 3375 in 1903 to 4516 in 1908, and the churches throughout the Commonwealth and New Zealand now comprise about 23,000 members. A commendable feature of the statistics is the exclusion from them of "adherents" and infants—account is taken only of persons who have been immersed in water on a profession of faith. The preparation of the volume reflects credit equally upon the editors (Messrs. T. J. Gore, M.A., Adelaide, and G. T. Walden and A. E. Illingworth, Sydney) and the publishers. It comprises 220 pages, is divided into two parts—"historical" and "doctrinal"—and is freely illustrated with good photographs and views.

There is no obstacle in the way of the speedy evangelisation of the world but the indifference and apathy of the church.—*President Northrop.*

I never believed more firmly than I do to-day that the kingdoms of the world shall become the kingdoms of our Lord, and of his Christ.—*Dr. Griffith John*

As surely as every river in the land ultimately reaches the sea, so surely the religion of Jesus Christ will receive into itself those lesser faiths wherein God did not leave himself wholly without witness.—*Bishop Brent.*

"Could our comfortable Australian who never makes the slightest difference in his Sunday dinner on the day when the offering for the world-wide spread of the gospel is made by his church only see the clean little huts in which thousands of Christians live in Asia and Africa, denying themselves what we would deem the necessities of life in order to have a native evangelist or Bible woman maintained in their village, he would catch a new vision of that hungering of soul which has just learned that there is a Bread of Life that satisfies and saves."

"One night the treasurer of a great missionary society dreamed that an angel appeared to him and said, 'Come, see how your prayers have been answered.' He followed, and saw the treasury overflowing with money. The next night it was the same, and the next, and the next. Then the angel said, 'You have had your prayer answered, and yet you do not look happy. You may have another prayer.' 'Then,' said the treasurer eagerly, 'my prayer is that the treasury may be emptied by the great number of men who shall offer themselves as missionaries.' For the work of a church is to furnish men for missions, no less than money."

Our Resurrection Body.

Joseph Pittman.

"With what manner of body do they come?"
—1 Cor. 15: 36.

The "one hope" of the joyful tidings is the resurrection of the dead to immortality at the appearing of our Lord Jesus Christ. The righteous, says Jesus, "shall be recompensed at the resurrection of the just." Paul says, "I have hope towards God... that there shall be a resurrection of the dead, both of the just and of the unjust." To the Corinthians he says, "If there be no resurrection of the dead... then they also which are fallen asleep in Christ are perished... but now is Christ risen from the dead, and become the first-fruits of them that slept." Again, "For whom I have suffered the loss of all things... if by any means I might attain unto the resurrection of the dead." Hymenæus and Philetus "erred concerning the truth, saying that the resurrection is passed already, and overthrew the faith of some." And we read of some who were tortured, "not accepting deliverance, that they might obtain a better resurrection."

The "spiritual" interpretation.

It is a sublime thought, full of the most awful grandeur. No wonder it roused such intense excitement among the hearers of the first proclaimers of the gospel. It demanded strong faith, for it seemed a physical impossibility. Some accepted Christ, but staggered and fell before this doctrine. How could it be? Some like Hymenæus and Philetus, sought refuge in the "spiritual" idea, supposing the only resurrection to be in conversion to God—a resurrection to a new life. But the apostle shows with unerring logic that this view undermines the foundation of the faith of Christ.

How are the dead raised?

Notwithstanding Paul's clear explanation, there are still many asking this same question, "How are the dead raised? and with what manner of body do they come?" They think of some who were burnt, and their ashes cast into the river and carried down to the ocean and becoming part of other living organisms; and so on, till they become perplexed beyond measure. They do not doubt the power of God, but are troubled to know how it can possibly be. To such I would say, let us carefully follow the apostle in his great argument, and light will break in upon us.

What manner of body?

"With what manner of body do they come?" The apostle's answer is, "That which thou thyself sowest is not quickened, except it die; and that which thou sowest, thou sowest not the body that shall be, but a bare grain, it may chance of wheat

or of some other kind; but God giveth it a body, even as it pleased him, and to each seed a body of its own."

A tangible body.

1. This answer refutes the notion of a spiritual (*i.e.*, immaterial) resurrection. It is a "spiritual body" (v. 44), but this is not opposed to a material but to a "natural body," or a body such as we have now, produced and sustained by natural means. The symbol employed forbids such a view. The new life and form given to the seed, however wonderfully changed, is still tangible. Nor could Paul have said that Christ's resurrection body was the "first-fruits" of our own, for Christ said to the disciples after his resurrection, "A spirit hath not flesh and bones as ye see me have." There are some to-day who hold this view of the spiritual resurrection. With them "the resurrection is past already"; and like Hymenæus and Philetus, they "overthrow the faith of some."

Not the same as now.

2. But while it will be a material body, it will not be the same body. "Thou sowest not the body that shall be." Then how can it be a resurrection? This seems at first view to involve the question in deep mystery. But a close attention to the symbol shows the apostle's thought and makes all clear and understandable. "A bare grain," of wheat say, is sown in the earth. In process of time its substance decomposes—"dies"—and mingles with mother earth. But under the influence of the atmosphere, the rain and the sunshine, out of that decomposed mass a beautiful bright green grass-like blade springs up. This is the germ life in the seed, though dormant, and it only needed the proper conditions to break up the body and produce the life in the blade. A more complete figure of resurrection it would be difficult to conceive. The germ lives in a dormant state, but when it has thrown off its old corrupting body, it gathers to itself a new body out of its mother earth and comes forth in resurrection life—"its own body," but marvellously changed. There is no resemblance between the old body and the new—the latter is far more beautiful than the former.

The spirit does not die.

"So also is the resurrection of the dead." There is body and spirit—an outward man and an inward man; and "while the outward man perishes the inward man is renewed day by day." The tabernacle dissolves; the dweller remains. The body is ever changing, and will do so till the resurrection morn; but the spirit changes not, the ego is the same. Nor does the spirit

of the Christian die, otherwise Paul's figure fails. It may, like the grains of wheat discovered in an Egyptian sarcophagus, lie in a dormant state for thousands of years, but it never dies. "He that believeth in me shall never die."

The spirit will return.

We are not told what is the separate state of the righteous dead. But some few Scriptures throw a little light on the subject. It is said "The dust shall return to the earth as it was, and the spirit shall return to God who gave it." Also, "The spirit of man that goeth upward, and the spirit of the beast that goeth downward." Paul says, "I have a desire to depart and to be with Christ." Stephen cried, "Lord Jesus, receive my spirit." In 1 Thess. 4 we read, "Them also that are fallen asleep in Jesus will God bring with him." These Scriptures seem to indicate that death divides the soul from the body. The latter is laid in the grave, rots and mingles with its mother earth. The former is received by God, and is "kept" safely, though apparently in a dormant state, awaiting the trumpet blast. Then at the appearing of Christ the undying spirits of the just shall come and gather to themselves their immortal bodies, out of the earth; and in those glorified bodies rise again from the dead to "meet the Lord in the air."

A body of its own.

"To every seed a body of its own." This establishes identity, and completes the resurrection idea. Though so wonderfully transformed, the germ in the seed takes a "body of its own" in the new life. So in the resurrection, the glorified body, though so different from the poor, weak, decaying thing which was laid in the grave, will be recognised by the spirit as its very own. The body I have now is not the same as that of fifty years ago; yet it is so completely my own that I am conscious of no change of substance whatever. Thus there will be nothing strange about our new body; we shall enter into our glorious "house" with perfect ease, and realise it as our "own body."

The harvest of the grave.

And who can unfold the full meaning of the contrast between the body laid in the grave and the body raised, as presented by the apostle? "It is sown in corruption; it is raised in incorruption; it is sown in dishonor; it is raised in glory; it is sown in weakness; it is raised in power; it is sown a natural body; it is raised a spiritual body." What a glorious harvest! Surely if we must sow these precious seeds in tears, there should be joy unspeakable as we think of such a harvest!

"Asleep in Jesus! peaceful rest,
Whose waking is supremely blest:
No fear, no woe shall dim the hour
That manifests the Saviour's power."

The God-Saviour.

In a recent discourse the present writer quoted a literal translation of 1 John 5:20: "...We are in him that is true, in his Son Jesus Christ. He is the true God and life eternal." A correspondent questions the application of the last sentence to Jesus Christ; supplies what are thought to be qualifying passages, and suggests that, in the next discourse, there be a definition of "the difference between God *Almighty* and Christ the *mighty* one." Most of us know something of the sources of these fine-spun distinctions, and how subtly evil insinuations leaven the mass, and therefore ought to be willing, for this reason, to reply with grace where infection may reach.

The supreme glory.

Answer is very simple: John says, that "He (Jesus Christ) is the true God." That is the end of controversy. As to the "difference between God *Almighty* and Christ the *mighty* one" there is no such distinction in the Bible. The two terms are used interchangeably of both names. Again, there ought to be an end of controversy. One wonders exceedingly why any professed Christian should be found hesitating to give Christ the supreme glory due. As if to do so was to rob God. Critics are often troubled by creatures of their own imagination: e.g., nobody says that the Son is the Father, or the Holy Spirit is either Father or Son; but simple readers of the Bible do say, and know, that the Father is God, the Son is God, and the Holy Spirit is God. There is no other possible conclusion to an unbiassed mind that has no theory to uphold. Whenever the consideration of the Christ is truly approached, he is seen to be of the divine nature, in which there can be no degrees of comparison. That he of whom it is written, "God was the Word" should have chosen to tabernacle in human flesh, does not and cannot affect his essential Godhead—"God manifest in flesh"—"God in Christ!" That he should have become a Son only intensifies his claim: "I and my Father are one." The Jew said he blasphemed in claiming equality with God. The Unitarian and Campbellian imply the same charge; while the Christian rejoices in the written ascription: "Of the Son he saith, Thy throne, O God, is for ever and ever." And, "let all the angels of God worship him"—the Son. My Father, my Son, my Spirit, are the language of the divine vocabulary, implying a real communion, that adapts itself to the varying needs of man and the universe, and involves the "We" and the "Let us" of Old Testament history. At least, the book is full of the divine majesty of the equal Son of God.

In the form of God.

I open Rotherham's translation at John 1:18: "No one hath seen God at any time; an only begotten God, the One existing in

the bosom of the Father, hath interpreted him." Again, 1 Tim. 2:3: "This is comely and acceptable before our Saviour God." And 1 Tim. 4:10: "We have set our hope on a living God, who is Saviour of all men." There is only one Saviour of all men—Jesus the Christ. So in Tit. 1:30, Paul says his commission was "by injunction of our Saviour God." We know he received his commission directly from Jesus Christ. The same title occurs in Tit. 2:9, "Saviour God"; and in 5:13 he speaks of the "great God and our Saviour Jesus Christ who gave himself up on our behalf." Can words be plainer? In a recent church reading, the names stand equal: "The same is the Antichrist—he that denieth the *Father* and the *Son*.... He that confesseth the Son hath the Father also." Phil. 2:5-8: "The same thing esteem in yourselves, which also in Christ Jesus ye esteem,—who in the form of God (or divine form) subsisting, not a thing to be seized accounted the being equal with God. But himself emptied, taking a servant's form, coming to be in men's likeness; and in fashion being found as a man, humbled himself, becoming obedient as far as death, yea, death upon a cross."

The first and the last.

Can any intelligent, unprejudiced mind resist the witness of Rev. 1:8: "I am the A and the Z, saith the Lord, the God who is, and who was, and who is coming, the *Almighty*." Neither can we get away from the identity of the Almighty speaker in vv. 17, 18: "...I am the *First*, and the *Last*, and the Living One, and I became dead; and lo! living am I, unto the ages of ages, and have the keys of death and of hades." We repeat: However the divine Being may have had to accommodate himself to the understanding and redemption of man, and the conditions of the universe, his essential unity is unbroken, whether he comes to us as Father, Son, or Holy Spirit. There is one God!

The mighty God.

In the address referred to, reference was made to the catacombs—not as authoritative, but as evidence of the conviction of the comparatively early believers, whose inscriptions are found on the subterranean tombs:—"God Christ," "God the Lord Christ," "Christ God Lord Jesus," "God Christ Almighty," "Christ is God," etc., etc.

It must be a grief to one to find seemingly devout souls holding contracted theories that compel them to attempts at paring down the divine majesty of the God Saviour, instead of opening mind and heart to the splendor of the Bible demonstration of the Supreme, Infinite glory of the unique Son of God; our Saviour by his own blood.

Finally, let Rotherham translate Is. 9:6:—

"A Child hath been born to us,
A Son hath been given to us,
And the dominion is upon his shoulder,—
And his name hath been called
Wonderful Counsellor,
Mighty God,
Father of Futurity,
Prince of Prosperity."

The Bible Advocate.

The Summing Up of Christ's Offices.

Rev. 19:11-16: This is the only passage in Scripture where Christ's three offices—prophet, priest, king—are set forth at one view.

1. Prophet, "the faithful and true witness," "the Word of God."
2. Priest, for his is a priestly "vesture," and "dipped in the blood" of atonement.
3. King, "on his head are many diadems" and his "name is King of kings and Lord of lords," etc.

This is an interesting example of the instruction found in comparison of the Scripture with itself, if we note the six cases in which this or the like phraseology occurs. The other five are: Deut. 10:17, "God of gods and Lord of lords." Josh. 22:22, "The Lord God of gods," repeated. Dan. 2:47, "God of gods and Lord of kings." 1 Tim. 6:15, "King of kings and Lord of lords." Rev. 17:14, "Lord of lords and King of kings."

Of the six cases, three are in the Old Testament and three in the New; and both cases of the recurrence of this phrase in the Apocalypse have special reference to Christ. Moreover, in each case of recurrence of this marked phraseology some new thought is emphatic. In the first instance, it is infinite greatness; in the second, knowledge; in the third, sovereignty; in the fourth, eternity and glory, and in the last two the exaltation and victory of the Lord Jesus.—*Selected.*

Good thoughts are blessed guests, and should be heartily welcomed, well fed, and much sought after. Like rose leaves, they give out a sweet smell if laid up in the jar of memory.—*Spurgeon.*

I have peace whatever party gets into power, because I know that in everything God fulfils his purposes by them. God rules on earth, even in the councils of his enemies, as completely as he rules in heaven.—*Dr. Alexander Carson.*

I have regularly and attentively read the Holy Scriptures, and am of the opinion that this volume, independently of its divine origin, contains more true sublimity, more exquisite beauty, more important history, and finer strains both of poetry and eloquence, than could be collected from all other books.—*Sir William Jones.*

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## The Leader.

### THE PRE-EXISTENCE OF JESUS.

There are not wanting signs that a reaction is setting in against the ultra-liberalism which has been characteristic of the theology of the present age. Indeed, such a reaction was confidently looked for by those who remained true to "the old landmarks." They were justified in doing so, not only because they realised that truth was on their side, but because of the lessons they had learned from the history of the past. Ultra-liberalism is not a new thing. It can be found in every period of the Christian era, and with the unvarying testimony that the span of its existence is exceedingly brief. In other words, it kills itself, and "elicits a positive reaction which rallies the Israel of faith." Principal Forsyth, in an article on "Theological Reaction," in the *British Weekly*, says: "An ultra-liberalism in a historic religion like Christianity has always this danger—that it advances so far from its base as to be cut off from supplies and spiritually starved into surrender to the world." This is inevitable unless the danger is seen in time, and preparations are made to get back to the old base. This is the position as regards those who are easily shifted by "every wind of doctrine," but with those who have stood firm through storm and stress, the roots of faith have only struck deeper into the soil. "It leads," says Principal Forsyth, "to a development adjusted to the new situation, of wealth previously unrealised within our evangelical religion. We discover and work a gold mine on our hereditary estate. The hidden riches of our secret power are brought to light. A new sense dawns on us of the depth, sweep and solemnity of the trust God gave to us in his Son. And we wake to find anew, about the gospel in which we slumbered, that God is in this place and we know it not."

#### A contrast.

In this development of ultra-liberalism, the issue has been "between the men of

religion and the men of faith; between those who reverence and those who worship Christ; between those who beatify him and those who deify him; between those who honor him with a certain discrimination and reserve and those who trust their whole soul and world to him for ever and ever; between those who trust him with admiration or even affection, and those who give him faith—which is asking what can be given to no created being, even were he created before the worlds, but to God alone." In this brief statement Principal Forsyth places before us the contrast between those who have been swayed by ultra-liberalism in regard to the person of Christ and those who have remained true to New Testament portraiture. The former of these have been led astray by modern criticism, without being conscious of the fact that modern criticism in its final analysis is against ultra-liberalism in regard to the personality of Christ. In support of this statement, we may quote from W. B. Selbie's article on "Historic Fact and Christian Doctrine," which appeared in the February number of the *Contemporary Review*, in which he says: "Historical criticism has had some constructive results which are not to be overlooked. It has made it for ever impossible to deny the belief of Jesus Christ in his unique relationship to God on the one hand, and to humanity on the other. His consciousness of this and the claims he founded upon it form an integral part of any representation of him that pretends to be true to the facts as his first followers understood them. They bring us face to face with what is sometimes called the problem of the person of Christ, with the lonely majesty and unique grandeur of his moral and religious consciousness."

#### Historical Criticism.

Mr. Selbie is a critic of the moderate type, and no one is better qualified to tell us what the latest results of historical criticism are. And though we did not require this assurance he has given us, it is just as well to have it. It simply confirms what we previously believed, namely, that if we accept Jesus at all, we must accept him just as he is given to us in the pages of the New Testament. Any other portrait of Jesus would not be Jesus at all, but the creation of some one's imagination, and therefore the product of profound ignorance. Before leaving Mr. Selbie, it may be well to quote from him again as to the position of modern criticism in regard to the person of Christ. He says: "It is too easily assumed that criticism of the gospels is necessarily destructive in its effects, and that it has left us no secure foundation on which to build a doctrine of the person of Jesus Christ. A reaction against the extreme conclusion of the critics is already in process, and saner and broader views are beginning to prevail. Criticism itself has shown us that it is historically impossible to explain away the unique claims which Jesus Christ made, and the results

which followed directly from them. His work and teaching are embedded in the histories of the first centuries of our era in such a way that it is impossible to eliminate them." Under the dread name of "criticism" so many wild statements have been made that it is right that we should know what the position really is, so as to be in a position to refute allegations which are the result of insufficient knowledge and sometimes the outcome of pure hostility.

#### The central theme.

We therefore turn with undiminished confidence to the teaching of the New Testament in regard to the person of Jesus Christ. As Jesus is the central theme of the New Testament, and Christianity only exists because of him, it is imperative that we should have right views concerning his personality. It is perhaps a weakness in the teaching of churches that fundamental truths are not more often dwelt upon. It may be that these truths are regarded as being so obvious that it is thought they do not require to be made the subject of exposition. This is a mistake. The fundamental truths of Christianity cannot be too often insisted upon. Especially is it necessary that the divine glory and deity of Jesus should be demonstrated; and as essential to this that his pre-existence should be affirmed with all the wealth of Scripture proof at our command. For if Jesus had no existence prior to his advent upon earth, he could not be divine, he could not be the Son of God. In our conception of Jesus we are apt to begin his history at Bethlehem, and forget that Bethlehem was only an incident in the great scheme of redemption. To have right views of Jesus we must go back of Bethlehem and realise that to reach the city of David he came from the bosom of the Father. It is almost unthinkable that any one acquainted with New Testament writings should question the fact of the pre-existence of Jesus. And yet it is true that some who wear the name of Christ do assume this position. It is passing strange that it should be so, for if there is one doctrine abundantly confirmed in the New Testament by a wealth of clear and unambiguous passages, it is this.

#### The pre-existence of Jesus.

One clear and emphatic passage would be enough, but we are not confined to one; the New Testament is full of the thought. It is astonishing how some people can build an imposing structure on a single obscure passage, and be obstinately blind to a great truth amplified and enforced by a host of proofs! The pre-existence of Jesus is insisted upon, over and over again. To quote them all would take up too much of our space, so two or three must suffice. In John's Gospel there is that splendid passage, which reads: "In the beginning was the Word, and the Word was with God, and the Word was God. All things were made by him, and without him was not



any thing made that was made."...and, "the Word was made flesh and dwelt among us, and we beheld his glory, the glory of the only begotten of the Father, full of grace and truth (John 1). And Jesus, speaking of himself, said, "I am the bread of life." At this and other startling statements, the Jews exclaimed, "Art thou greater than our father Abraham?" to which Jesus replied, "Before Abraham was I am." And the Jews, understanding the majesty of the claim and what it involved, took up stones to stone him. Which is the worst, we might ask, to attempt to stone Jesus, or to practically charge him with falsehood? And then just before passing on to Gethsemane on the way to Calvary, he said, "I came forth from the Father, and am come into the world; again I leave the world, and go to the Father." And in his prayer Jesus exclaimed, "And now, O Father, glorify thou me with thine own self, with the glory I had with thee before the world was." But there is no need to multiply passages; these are explicit enough.

### The divinity of Christ.

The divinity of Christ can only be assumed when the fact of his pre-existence is recognised. To deny one is to deny the other. The Christian system has, as its foundation truth, the great confession made by Peter at Cæsarea Philippi, "Thou art the Christ, the Son of the living God"—a confession which recognises the deity as well as the manhood of Jesus, or else it means nothing. The divine and the human in Jesus is a great mystery, just as it is a great truth. Perhaps the finest expression of this truth is found in Paul's Epistle to the Philippians: "Although from the beginning he had the nature of God, he did not reckon his equality with God a treasure to be lightly grasped. Nay, he stripped himself of his glory, and took upon him the nature of a bondservant by becoming a man like other men" (Philippians 2, Weymouth's "New Testament in Modern Speech"). If Jesus were only man he had no glory to strip himself of. He was man like ourselves, and had no past glory to leave behind him. As such, we could not worship him, for that would be idolatry. But as the Son of God, "the Word made flesh," we humbly bow the knee in lowly adoration. Let others do as they may, we will have no hand in robbing him of his divine glory.

"So the All-Great is the All-Loving too;  
So through the thunder comes a human voice,  
Saying, O heart I made, a heart beats here;  
Face my hands fashioned, see it in myself;  
Thou hast no power nor may'st conceive of mine,  
But love I gave thee with myself to love,  
And thou must love me, who have died for thee."

"There is no joy like the joy of communion. Living apart from God is misery.—  
Andrew A. Bonar.

## Editorial Notes.

### "The Glorious Fourth."

This is what our transatlantic cousins call the 4th of July, the anniversary of the Declaration of Independence, when the American colonies revolted against what they considered the iron shackles of an oppressive despotism. The 4th of July this year in Australia, among the disciples of Christ, is "The Glorious Fourth," the day on which we marshal our financial forces against the great oppressor of humanity in heathen lands. The American colonists fought for their own freedom; we fight for the deliverance of others. Their struggle was for national independence; ours is for the spiritual liberty of the hundreds of millions now held in bondage. They succeeded because their hearts were in it, and because they made immense sacrifices; we too shall succeed if we are in earnest and prepared to sacrifice for the glorious cause of Christian emancipation. Their Declaration was signed on the fourth, but many were enrolled in the war after that date; we take up our offerings in most places on the fourth, but it will not be too late for churches and individuals, whether congregated or isolated, to come into line a little after. The great thing is that an offering should be taken up in every church and from every member. If we are to reach the modest sum of £2500 which the F.M. Committee suggests, we must make a decided advance on past efforts. Yet this is surely not unreasonable. Fancy the Americans only contributing 2/6 each to secure their independence! Shall we do it for the sake of others?

### The "Hors de Rome" Movement.

We have heard something of the remarkable *Los von Rom* (away from Rome) movement in Germany, which has been the means of many thousands of Romanists, including a large number of priests, leaving the Roman Church. But the *Hors de Rome* movement in France is a no less significant indication of the weakening power of Popery in France. A. E. Seddon, writing in the *Christian Standard*, says: "There are hundreds of ex-priests now who are denouncing the shams, the superstitions, the despotism, the immoralities and errors of the church from which they are breaking away." Two papers are published in Paris as the organs of the *Hors de Rome* movement, *L'Exode* and *L'Eglise Nationale* (*The Exodus* and *The National Church*), and writers of all faiths and no faith have access to their columns. The leader of the work appears to be Victor Hautefeuille, with whom A. E. Seddon has been holding a correspondence which is published in the *Standard* of America. Mr. Hautefeuille states that his work is two-fold; first the moral and humanitarian, consisting of assistance to priests and ex-priests, who decide to obtain an honorable

living apart from the Romish Church. Already over 250 have been thus assisted. In the second place the leader says that the work "comprises religious restoration, first in France, then in other lands." He states, "The priests who are abandoning Rome are already very numerous, but they would come out by thousands if I had larger means of developing this work. These priests become for the most part excellent missionaries devoted to a cause truly Christian and free." Again he writes: "Our movement is making progress; for not from France only, but especially from Italy come pressing appeals to us. Priests have written to me from Rome itself, begging me to establish in their city a branch of my work. I have received visits from several of them, begging me to rescue them from under the Roman yoke that oppresses them." Bro. Seddon sent him particulars of the movement in America for the restoration of primitive Christianity, and the success attending it, and in reply Mr. Hautefeuille says: "I would like to be further instructed, to study more deeply the conclusions which were or are still those of your church. It is on the model of the Christian church in America that I would wish to construct the Christian church in France. Will you help me?" Further on he writes: "I propose to open up a department in our paper especially devoted to the work of religious renovation for the Christian church that I would like to model after the Christian church of America, when I shall know it better. What do you think about it? Give me your advice. I shall esteem it as precious." The *Christian Standard* has sent Bro. Seddon to France that he may report on the progress and prospects of this interesting movement, and we hope to keep our readers posted in future developments. It is cheering to read of so wide an awakening among the priests themselves, and of so many leaving the Roman Catholic Church and seeking for "the old paths."

## "That they All may be One."

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(All correspondence for this department should be addressed to Suffolk-rd., Surrey Hills, Vic.)

### THE PALACE BEAUTIFUL.

Topic for July 19.

Suggested Subjects and Readings.

Lions in the way—Dan. 6: 16-23; Psa. 91: 13.  
In good company—Col. 4: 2-6.

How to overcome the flesh—Heb. 12: 1-3.

The peace chamber—Isa. 26: 1-4.

Divine provision—Matt. 22: 1-14.

Armor for the fray—I Thess. 5: 8.

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

Would we err in taking it for granted that every Endeavorer is following the topics from the Pilgrim's Progress with a reading of the book? Those who are renewing their acquaintance with one of the greatest masterpieces in our literature will profit much more than those who neglect it. You can get a life of Bunyan for one penny, and I think there is also a penny edition of his great allegory. The Society can never enjoy to the full discussions on or items connected with a subject with which the non-contributing members are unfamiliar. Our present study is a fairly long one, and therefore but a small part of it is touched in these notes. The description of the House Beautiful and of its inmates is one of the finest parts of the whole book.

#### Guarding the door of the church.

The Palace Beautiful is to be taken as representing the church. The name is significant. The difficulties which had recently beset Christian are intended to represent obstacles in the way of admission to the church. The occupations of the inmates of the palace—their conversation, supper, etc.—are suitable, and intended to be suitable, to Christians. It may be that Bunyan errs in places in his allegory. For instance, Christian is put through a catechism before admission: the queries recorded are but samples of many others. Quite an "experience" has to be told before entrance is yielded by Discretion. Obviously this is not in harmony with New Testament methods.

"Sometimes, indeed, this Discretion has gone too far. The excessive strictness with which the entrance into the church is guarded in exclusive religious communities is quite as great a danger to the church as the laxity of which we hear in other quarters. In the one case carelessness, in the other spiritual arrogance, betrays the highest trust committed to mortal man." There is a rule which we may endeavor to abide by, simple at any rate to grasp if at times not easy to apply: Be just as broad and as narrow as the New Testament—which the "Lord of the Hill" has given as a book of instructions concerning the procedure of the "Palace Beautiful"—warrants. He who makes an honest attempt at this will not greatly err.

Notice that in the Palace Beautiful Christian was equipped for his journey to Mt. Zion. In the study he learned many needful and helpful things. In the armory he saw "all manner of furniture" which the Lord had provided for pilgrims—as sword, shield, helmets *all prayer*, and shoes that would not wear out. (cf. Eph. 6.) Carefully note the significant remark made that "there was here enough of this to harness out as many men for the service of their Lord as there be stars in the heaven for multitude." From the palace, too, Christian saw the Delectable Mountains and the delights of Immanuel's Land. Lastly, he was sent forward harnessed from head to foot with what was of proof, lest, perhaps, he should meet with assaults in the way. We learn that in this, at all events, Bunyan had a true conception of the church and its help to the Christian. Take the Palace Beautiful out of the book, with all that Christian gained there, and there would be a sorry Pilgrim's Progress. So the "Christian" who would try to get along without the church would, to put it mildly, unnecessarily handicap himself. The Lord of the Hill knew best.

#### Religious conversation.

Note the least of this help came from the conversation in the palace. Macaulay poked fun at the catechising propensities of the three virgins. But no Christian, surely, can read the record of their enquiries and conversation generally without being benefited thereby.

"There is such a thing as worthy and interesting religious talk," Kelman writes, "and this passage, allowing for the differences in the fashion of centuries wide apart, is a model of it. It is bright and sparkling, with clever play of wit in parts. There is no lecturing nor conventionality of 'improving conversation.' There is nothing morbid in it, as religious conversation is so apt to be,—none of that sentimental anatomy and dreary self-analysis which is sometimes associated with intimate religious talk. It is the right kind of *gossip*—i.e., *God sib*,—personal talk between intimate friends. It is an art well worth cultivating, for there is much helpfulness lost through undue reticence; and the old commentator knew what he said when he coined his fine phrase, 'the blessedness of experimental savory conversation.'" I may add that the conversation which Bunyan here presents is to me a capital illustration, in the case of them without, of what Paul desires to be shown to those without—"speech...with grace, seasoned with salt."

#### Worthy of imitation.

It has been remarked that in his answers to the questionings, Christian says very little, and that little gentle, about the bad folk he had met. He does not even mention Mr. Worldly Wiseman. A passage in Jeremy Taylor's *Holy Living* has been placed alongside this:—"Upbraid no man's weakness to discomfort him, neither repeat it to disparage him, neither delight to remember it to lessen him, or to set thyself above him. Be sure never to praise thyself or to disparage any man else, unless God's glory or some holy end do allow it. And it was noted to the praise of Cyrus, that, among his equals in age, he would never play at any sport, or use any exercise in which he knew himself more

excellent than they; but in such in which he was unskilful he would make his challenge, lest he should shame them by his victory, and that himself might learn something of their skill, and do them civility."

#### Some points to note.

The lesson gives a fine opportunity for character studies. We have Discretion, Charity, Prudence and Piety. See their respective characters. Prudence is exceedingly prudent and cross examines keenly. Piety does not thus catechise. Piety stands for simple goodness, true spirituality, is "as anxious to get good as to give it." You perceive that the inmates of the House Beautiful were women. Why so? Perhaps because the virtues are generally represented as female characters. Victor Hugo thought it was because women were the best Christians. I have not seen any commentator refer to it as prophetic of the twentieth century church! Yet I have known some prayer-meetings where there was about the same proportion of sexes as in the palace the night Christian was there. Again, do not forget the lessons which cluster around the supper. See, too, the beautiful significance that Christian sleeps in the chamber of "Peace." There is matter for a nice little talk in each one of the following phrases which we can now but quote: "All their talk at the table was about the Lord of the Hill." The Lord is "a lover of poor pilgrims." "He had been a great warrior." Christian's "golden hours." Charity's question concerning Christian's wife and children, "Why did you not bring them along with you?"

#### Thoughts.

Christian is introduced to his pleasures by Discretion. Thus are they safe for him.

The Christian will often review the past; if bad, as a warning; if good, as an encouragement.

God has provided resting places all along the pilgrim's way; and if he finds none, he is out of the way.

#### Notes and News.

*Churches of Christ C.E. Union, S.A.*—The next meeting will be held in Grote-st. lecture hall on Friday, July 2, at 7.45 p.m. Business important. Election of officers for ensuing year. Arrangements for C.E. night at our Conference. Every delegate urged to be present.—W.C.B.

Mildura.—We have re-formed our Y.P.S.C.E. We have held two prayer-meetings and one consecration meeting, and they have been helpful to all. We have 12 active and 3 associate members for a start, but hope soon to double those numbers. R. G. Cameron is our President. Lively interest and willingness to take part are shown.—F. C. Henderson, Sec.

On Monday, June 14, the Erskineville, N.S.W., society held its third anniversary. The vice-president, W. Morton, in his chairman's address, gave a few facts concerning the life of the society. It was inaugurated with a membership of 21, and we now number 39, showing an increase of 18. One past member is now preaching the gospel, and another is in America, studying. During the evening we had an address by J. Colbourne, President of the Union. There was a large attendance of our own and other societies.—Alf. E. Morton, Sec.



## Obituary.

**KINGSBURY.**—Clara Humlong Kingsbury, wife of Horace Kingsbury, formerly of Sydney, but now preaching for the church at Harrodsburg, Ky., U.S.A., died suddenly at her home on April 28. Bro. Kingsbury had gone to a neighboring town to attend a convention, and returned just in time to go straight from the train to the prayer-meeting service, where, according to previous arrangement, he expected to meet his wife. Her absence, however, caused him no alarm, for he expected to find her at a neighbor's. He was told, in response to enquiries, that she was not there, but that she had made some calls about eleven o'clock that day, and had then declared her intention of attending the prayer-meeting. Examination of the house revealed the fact that though the front door was locked, the back door was standing open. On entering and passing into the bedroom, Bro. Kingsbury found his wife's body lying upon the floor. It was cold and rigid in its last sleep. Death had evidently come to her some hours previously. The circumstances and the condition of her body told in unmistakable language the pathetic story of her meeting death while all alone. She had evidently eaten her dinner and then had suffered from an acute attack of indigestion. Violent retching had produced rupture of a blood vessel at the base of the brain. Unknown to her friends, she was not in good health, for her arteries had undergone ossification, and the first unusual exertion or straining would produce the result which actually did end her life. Sister Kingsbury was a noble Christian woman, and was commending herself to the love and esteem of a widening circle of friends. Death fills us with sorrow under whatever circumstances it may come. But when it comes to one who through years of trial has proved himself fitted for great usefulness, and just at the moment when that capability is bearing fruit in service to mankind, it is doubly sad. Such seems to us to be the truth about the death of Sister Kingsbury. From her childhood she had manifested a fitness to serve. She was left motherless at the tender age of six, with a young sister to minister to. To this sister she manifested many of the characteristics of mother as well as sister. Her father was for many years an invalid, and the needs of the family called upon her to become a bread-winner. This she did for a time by teaching; but having no fondness for this, she became the efficient book-keeper of a firm in Lexington. It was in this city, as a member of the Central church, that the writer came to know her. She was an indefatigable worker in the church and a most capable teacher in the Sunday School. Horace Kingsbury was then a student in the College of the Bible. They met, and their friendship deepened into love, and the result was that on a November day, exactly seventeen months before her death, in the little church at Williamstown, where she had spent her girlhood, the writer at their request united their hands, received their vows, and pronounced them man and wife. As she had been a true sister and daughter, so she was to prove herself a loving and capable wife. It is the mission of most wives to hide themselves

more or less in the lives of their husbands. Sister Clara gave herself untiringly that her husband might succeed, and she was gaining her reward in the knowledge that not only was the church at Harrodsburg learning to love him and his, and growing in spirituality and in Christian virtues, but that her husband was rising rapidly in the esteem and appreciation of the brotherhood of the State. There were other missions and relationships of life for which she was destined, and into which she would have entered with gladness, had her life been spared her. The church at Harrodsburg was fondly attached to her, and among other gifts she had proved her capability to fill the trying position of preacher's wife. As one who loves the Australian brotherhood, I had yearned on its behalf for the splendid and efficient service of this son and adopted daughter, and was hoping for the time when the voice of pleasure and the voice of duty would both speak to them the same words. The recent death of her father, and other events were preparing the way for such an arrangement in their lives. Though she was unknown to them in the flesh, yet the Australian brotherhood may well have a fraternal sympathy for their bereaved brother and ours, and mingle their tears with those of the thousands of the Kentucky churches who have been so deeply stirred by this pathetic and untimely death. The otherwise deep gloom has been relieved by one great light. She was a Christian, and died in the fulness of a Christian's faith. We laid her to rest in the cemetery at Williamstown, Ky., on April 30, confidently believing that she is now shining with the glory of that light "which never has been seen on sea or land."

Lexington, Ky., U.S.A. W. C. MORRO.

**HOLMESBY.**—Mrs. Sarah Holmesby passed to her reward on the evening of Monday, May 24, at the age of 54 years. Our sister was immersed by H. S. Earl, and received into fellowship at Grote-st. while only 14 years of age, and has thus for forty years sought to live a life of service to her Lord and Master. She has been a sufferer for a long time, and during later years it has not been possible for her to be often at the meetings of the church. Her end came as a happy release after long and patient suffering. She died with her face toward heaven, and her faith strong in the hope of the life eternal. Her aged mother, and some of her family, are members at Grote-st. Our sympathy is with the husband and the family in their hour of sorrow. We share with them the consolation that through Jesus Christ we have the blessed hope of a reunion with all we have loved, and for a little while have parted with, when the day dawns and the shadows flee away.

Adelaide, S.A.

**PENFOLD.**—On Wednesday, June 21, Sister Fredk. Penfold was called to rest, in her 76th year. For two years past she has been an invalid, and unable to be about much. During the last five weeks her suffering was very great, and death came as a happy release, when she fell asleep with childlike faith in the Saviour. She leaves a husband, married sons and daughters, and grandchildren, to mourn their loss. We deeply sympathise with all the bereaved, and pray that the abiding presence of the Com-

forter will become more and more a blessed reality to them.

Balaklava, S.A.

A. G. DAY.

## Success.

The world's ordinary judgment is sadly biassed by the refraction rays that pass through gold dust. Many of us have yet to learn that no man is a success because he has money, and no man is a failure because he lacks it. The *Chicago Record-Herald* states this in a pleasant bit of verse, thus:

He kept his soul unspotted  
As he went upon his way,  
And he tried to do some service  
For God's people day by day;  
He had time to cheer the doubter  
Who complained that hope was dead;  
He had time to help the cripple  
When the way was rough ahead;  
He had time to guard the orphan; and  
one day well satisfied  
With the talents God had given him, he  
closed his eyes and died.

He had time to see the beauty  
That the Lord spread all around;  
He had time to hear the music  
In the shells the children found;  
He had time to keep repeating  
As he bravely worked away:  
"It is splendid to be living  
In the splendid world to-day!"  
But the crowds—the crowds that hurry  
After golden prizes—said  
That he never had succeeded,  
When the clouds lay o'er his head—  
He had dreamed—"He was a failure,"  
they compassionately sighed.  
For the man had little money in his  
pockets when he died.

"Christ seems to delight to lavish his deepest sympathy on 'him that has no helper.' Comfortless ones, be comforted! He often makes you portionless here, to drive you to himself, the everlasting portion. He often dries every drill and fountain of earthly bliss, that he may lead you to say 'All my springs are in thee.' He seems intent to fill up every gap love has been forced to make. How beautifully, in one amazing verse, does he conjoin the depth and tenderness of his comfort with the certainty of it—'As one whom his mother comforteth, so will I comfort you, and ye shall be comforted.'"

Only what we have wrought into our character during life can we take away with us.—*Humboldt.*

Peace here below consists in the acceptance of contradictions, and not in the exemption from suffering them.—*Penlon.*



## Correspondence.

## "CAN A CHRISTIAN BE A SOCIALIST?"

In your paper of June 17 in the first article, "Can a Christian be a Socialist?" by Bro. Watt, there is a somewhat serious "s'ip" touching the character and teaching of a truly great and good man. He says, "The men who have stamped their names on some phase or other of Socialism, have been, for the most part, irreligious and godless." He has then sandwiched George and his "Progress and Poverty" between Robert Owen and Bellamy on one side and Flinschmied and Blatchford on the other, which is really too bad. Some years ago reading "Progress and Poverty" and some other writings and addresses of Henry George, the impression created was that he was a "mighty man of valor," a man of unbounded faith in the one living God and in Jesus Christ as the one Redeemer and perfect example for men. At the very beginning of his work on "The Condition of Labor," he says: "We hold that this world is the creation of God. The men brought into it for the brief period of their earthly lives are the equal creatures of his bounty, the equal subjects of his provident care." The paragraph in this book showing how beautifully Christ's life illustrated God's law of labor would be a credit to any Christian preacher. Can you permit one more short paragraph, from the splendid last chapter of "Progress and Poverty": "Though it may take the language of prayer, it is blasphemy that attributes to the inscrutable decrees of Providence the suffering and brutishness that come of poverty; that turns with folded hands to the All-Father and lays on him the responsibility for the want and crime of our great cities. We degrade the Everlasting. We slander the Just One. . . . It is not the Almighty, but we who are responsible for the vice and misery that fester amid our civilisation. The Creator showers upon us his gifts—more than enough for all." Am sure neither you nor Bro. Watt wishes to do an injustice to either Henry George or any other man.—J. MORTIMER.

In an article in your issue of June 17, entitled "Can a Christian be a Socialist?" by Charles Watt, there is a reference to Henry George, and his work "Progress and Poverty," which has pained me, and, I know, others of your readers. Mr. Watt, in the course of his article, says, "Unfortunately, the men who have stamped their names on some phase or other of Socialism, have been, for the most part, irreligious and godless." He then refers to Count Saint Simon and Robert Owen; "Then more recently we have . . . George and his 'Progress and Poverty,' . . . but the most persistent and loud-mouthed is Blatchford who, with his blatant atheism . . ." etc. The implications here clearly are (1) that Henry George was a Socialist, and (2) that he was irreligious and godless.

Henry George was not a Socialist. In his work "The Science of Political Economy," he states, "Modern Socialism is a proposal to bring mankind back to the socialism of Peru but without reliance on divine will or power. It is without religion and its tendency is atheistic. It is more destitute of any central and guiding principle than any philosophy I know of." Strange sentences from a man whom Mr. Watt classes with Socialists and atheists.

Henry George was a deeply religious man. In "Progress and Poverty" this shines out on every page. In the last chapter but one of that immortal work he pictures "The heights to which our civilisation may soar. Words fail the thought! . . . It is

what he saw whose eyes at Patmos were closed in a trance. It is the culmination of Christianity—the City of God on earth, with its walls of jasper and its gates of pearl! It is the reign of the Prince of Peace!"

Henry George, the personal friend of General Booth, not a Christian! At his funeral in New York City, Lyman Abbott in his address thus spoke of Henry George, whom he had known for long: "I believe that the secret of Henry George's unflinching courage, his undaunted faith in man and his constant hope of victory, was in his faith in God. I do not mean his theological belief in God, but his personal faith in and fellowship with the living God, a good God, a God who is a Father to his children."

Mr. Watt, sir, owes the amende honorable in this matter, and should as publicly withdraw his charges as they were made. It must be far from his thoughts or desire to bear false witness against any man—F. T. HODGKISS, Hon. Secretary, Single Tax League of Victoria.

## CHURCH OFFICERS

Would you allow me, while gladly acknowledging the many points of practical wisdom which can only be gained from practical experience in Bro. Ewers' paper on "Preachers' Problems," to draw his attention to an unscriptural statement under one of his headings, "Preachers and Officers." "Officers" being unscriptural leads to confusion, and is contrary to our valuable statement, "Where the Scriptures speak," etc. Elders and deacons were the only Scripturally qualified rulers in the church, and their qualifications and duties can be easily learned from the New Testament, and that there was no authority for the one man pastor. "Follow Scripture models in all things, use Bible names for Bible things, and you will avoid the endless confusion which springs from a different course." Let us all strive to return to a pure speech.—JAMES STEWART, Dunedin, N.Z.

## From the Field.

### New Zealand.

KILBIRNIE.—The meetings are improving both morning and evening. One young man made the good confession at the gospel service on June 6, Bro. Owen preaching. Two restored. 25 broke bread last Lord's day.—H.O.

NELSON.—Bro Jones has just completed twelve months' service here with a great amount of success. He has been earnest, faithful and never-tiring in his endeavor to proclaim the truth. Our meetings for worship, the proclamation, and the mid-week prayer and praise are maintaining a splendid average. The spirit of the gatherings is very helpful. The church is contemplating erecting a new building, and the present chapel is to be renovated and fitted as an up-to-date Bible School. Our district preachers' plan has no less than ten speakers on it, covering approximately to farthest point between 40 and 50 miles. A local district Conference has been established, which meets half yearly. Two Conferences have already been held.—E. M. JACKSON.

## Victoria.

BET BET.—On Monday last a farewell social was tendered to T. Warnecke. He was presented with a

beautiful marble clock. Suitable speeches were made. Bro. Warnecke had been secretary to the church for more than 20 years. The building was crowded by well-wishers and members.

MILDURA.—Good meetings here on the 20th. The writer addressed the church on Foreign Missions. The Lord's day school celebrated "Bible Sunday" in the afternoon, a number of the scholars taking part. We are planning for a mission in September.—R.G.C.

NORTHCOTE.—Good meetings again last Lord's day. Bro. Harward gave a splendid exhortation in the morning. In the evening one young lady made the good confession. Bro. Lang begins another six months' engagement next Sunday.

SOUTH YARRA.—Mission commenced on 20th, and will continue for at least two more weeks. Attendance fair. Good meetings to day. D. Pittman gave a very interesting Foreign Mission address. At 3 p.m. we held a special flower service for the young. W. Nightingale spoke, and one scholar confessed the Lord, making five scholars from the school during the week. In the evening the chapel was crowded. W. Nightingale gave a very interesting discourse. One young lady made the good confession. Meeting next Lord's day for women only, 3.30 p.m. Address by Sister Nightingale.—T.M., June 27.

NORTH MELBOURNE.—We were gladdened on Sunday last to receive three into fellowship—a mother and two grown daughters. Two of them brought a letter from Shepparton, and one from Brunswick. The church is peaceful and the spirit of hopefulness increasing. We are encouraged by an increased number of strangers at our evening services, and morning attendances are improving. The Kindergarten continues to go on its happy way, trying to develop the child life into blooms, buds, and full-grown flowers for heaven.—G., June 29.

BRUNSWICK.—Mission continuing. Every night a prayer-meeting and song service preceded the gospel meeting. The wet weather barred large audiences. On Sunday night the Town Hall was crowded. Our missionary, T. Bagley, was very busy on Lord's day, giving addresses on three occasions. Our morning gathering was a large one. In the afternoon the chapel was packed, the service being for the young people. Five confessions to date, one lad, Leslie Clapham, being the grandson of the late Mr. Clapham, who was instrumental in converting Mr. Bagley.—W.T., June 28.

CARLTON (Lygon-st.) — On Lord's day morning two were received into fellowship (husband and wife). Large meetings morning and evening. Gifford Gordon spoke at both services. The attendance at the mission throughout the week has been good considering the cold and wet nights. On Sunday evening we had a full and inspiring meeting, Bro. Gordon delivering a very fine address. One confession. Monday night was the largest week night attendance we have had, with two decisions. There is a splendid interest; many strangers present. The faithful presentation of the old gospel by our missionary is attentively listened to, and must result in much good. The choir is ably assisting in the work, also the open-air workers.—J.McC.

ST. ARNAUD.—Increased attendance at the gospel meeting to-night, and good attention. 15 at Bible Class this afternoon. We hope to catch the spirit of the revival, both in regards to church activity and soul saving. We are praying for the missions.—W. G. ORAM, June 27.

COLAC.—Splendid meetings on Lord's day, 27th. Amongst the visitors were Sister Connor, of Colling-



wood, and Sister Bowen, from Hamilton. A Bible Class was organised last Sunday with 15 members, to be called the "Life-Line" Bible Class. They have also taken a motto to win 50 members in as many days, and have 20 in view. Things altogether are bright and hopeful.—J. G. LACY, June 28.

**SOUTH MELBOURNE.**—Bro. Quick exhorted the church in the morning, and at the gospel service we commenced a mission. We had a splendid meeting and much enthusiasm. Bro. Quick in good form. Good number at Bible School.—SAMUEL NORTHEAST, June 28.

**MIDDLE PARK.**—Splendid meeting at the evening service yesterday, Bro. Carter preaching. At the morning service the church sanctioned the letting of the contract for erection of our new chapel, which we anticipate opening before the end of the year. On Saturday last our Band of Hope held its anniversary demonstration in Honeybone's Hall, and had a good programme well carried out. An interesting item was the presentation to our good Sister Martin of a silver afternoon tea set. Our Band of Hope reports about 40 additions during the past year. One other pledge was signed at the close of the meeting.—J.S.M.

**SOUTH RICHMOND (Balmain-st.).**—Good meetings at the mission during the first week. Seven decisions to date.

**CHELTHENHAM.**—Splendid meetings all day. Visitors, Bro. Gough, of Balmain-st., and Sister Hayes, senr., Sandringham. Two young men mentioned last week received in. We farewelled Bro. and Sister A. Organ and Sister Eva and Bro. Cliff Organ, who go to Croydon this week. The Dorcas sisters presented Sister Organ with a suitable gift, and R. W. Tuck's class gave Miss Eva a memento from themselves. We will be sorry to lose their help and presence.—T.B.F.

**DANDENONG.**—Sunday, 20th, Bro. Swain was with us on Home Mission business, speaking to good congregations morning and evening. Bro. McSolvain visited us yesterday in the interests of Sunday School work, and addressed the church in the morning. At night Bro. Penny, from Cheltenham, took the service and baptised J. Proctor's daughter-in-law.—H. GRAY, June 28.

**NORTH RICHMOND.**—We have entered the second week of our mission. Good meeting last evening. Up to date three from the S.S. have confessed their faith in their Saviour. Missioner, F. M. Ludbrook.—T.C., June 28.

**ASCOT VALE.**—For the past week John I. Mudford has been conducting a mission in this district. The attendances have been fairly good considering the weather conditions, and the topics dealt with have been well handled, and are calculated to arouse a spirit of enquiry. Last Lord's day evening he delivered a splendid address on "The Gospel Ladder" to a large and appreciative audience. Although there were no visible results, we believe that many were deeply impressed. These services will be continued all this week.—J.Y.P.

## South Australia.

**PT. GERMEIN.**—Meetings have been well attended, and we have had some stirring addresses by the Pt. Pirie brethren. Record attendance to-day, and one confession, Bro. Mitchell preaching.—J. H. HALL, June 20.

**HENLEY BEACH.**—In the morning H. J. Horsell preached on Foreign Missions. In the evening E. C.

Mauger, from Norwood, preached to a good audience.—M. NOBLE, June 20.

**HINDMARSH.**—Good meetings in the morning. A. C. Rankine gave a stirring F.M. address. In the evening I. A. Paternoster gave a good discourse. One confession.—J.W.S., June 27.

**STIRLING EAST AND ALDGATE VALLEY.**—We were pleased to have with us yesterday Bro. and Sister T. B. Verco, who have been absent from the district for about five months. Bro. Verco preached at night at Stirling East, while the writer preached at Aldgate Valley, where there was a good meeting and one confession.—R.H.

**NORWOOD.**—Bro. Paternoster addressed the church yesterday morning. At the gospel service last night a fine young man confessed Christ. At the Lord's table Sister Rose Murdoch, of Hawthorn church, Victoria, was received by letter. The writer, who is now in the 21st year of ministry at Norwood, has been granted 12 months' leave of absence by the church, and will visit America in time for the Centennial at Pittsburg. Bro. Griffith, of Sydney, will fill the place at Norwood.—A. C. RANKINE, June 28.

## West Australia.

**MAYLANDS.**—For the past six weeks we have been considerably handicapped in holding our meetings, on account of having our building made larger. The necessity for this was brought about by the rapid growth of our Bible School. The question of financing the extension caused a good deal of discussion, and after several meetings it was finally settled that we should issue 100 debentures of £1 each, carrying 5% interest, and redeemable in 3 years; these we are pleased to say have practically all been taken up, and no doubt by the time this report is in print we shall be settled down to work again in our new home. Last Sunday, June 13, we celebrated the 5th anniversary of our Bible School, in the Maylands Public Hall. In the afternoon G. Payne, from Fremantle, gave an interesting talk on "Gold" to the children, and in the evening H. P. Manning preached to a good congregation on "The Problem of the Child." Special singing was rendered by the children. On the 16th a public tea meeting was held. At 8 o'clock a large number gathered together at the hall to witness the scholars render a Children's Day exercise entitled "Cross and Crown." The piece was very successful, and every credit is due to the scholars and those who taught them their parts. During the evening H. P. Manning presented the prizes won during the year. Next Sunday we commence our new year, and at the same time a number of new methods of work, among them being the grading of the school according to Moninger's "Training for Service"; graded supplementary lessons; card system of keeping class records; monthly report forms; promotion certificates; birthday book and cradle roll.—E.R.B.

**KALGOORLIE.**—The work here is still prosperous. Cottage prayer meetings are well attended, and the interest in the gospel services still maintained. At the close of Bro. Mill's address, "Steps Heavenward," one young lady made the confession.—J. H. MALONEY, June 17.

## New South Wales.

**MARRICKVILLE.**—Preparations are being made to welcome Chas. Watt, who is to commence his work here on Aug. 1. Good meetings and interest prevail at gospel services, several brethren from Lilyville,

Auburn and Petersham assisting. Lord's day school hard at work preparing for annual examination. The sisters held their annual social on Friday last. Invitations had been issued to kindred Dorcas classes, and a pleasant time was spent.—THOS. C. WALKER, June 20.

**INVERELL.**—A social was held in the chapel on June 10 to say good-bye to Bro. and Sister T. Hodson, who are going to take up their abode in Wee Waa. Bro. Waters presented our brother and sister with a nice useful present. Bro. Hodson had been the secretary since the departure of Bro. Tewksbury. At the last church meeting H. Cook, senr., was appointed secretary, and H. Fox treasurer. At the last monthly meeting of the Christian Endeavor Society it was thought advisable, owing to the meetings being so poorly attended, to change the society into a Teacher Training Class. The change takes place on the first Monday in July. We are looking forward to a big class. E. J. Waters has volunteered to do the teaching.—H. COOK

**MEREWETHER.**—On June 6 and 8 we celebrated our school anniversary. Many were unable to gain admittance to the Lord's day evening meeting. The singing of the children was splendid, and much credit is due to the conductor, Bro. Gordon, the organist, Miss Nesbitt, and our evangelist, Bro. Neville. The anniversary was repeated on the following Lord's day, and proved to be a further victory. The Tuesday night meeting was again devoted to the young folks, and was splendidly carried out under the direction of the superintendent, Bro. Cox. All the little ones did much to the success of the services in songs and recitations. Last Lord's day two young women made the good confession. There was also one baptism. Our Bible Class is entering into a rally of the reds and blues.—S. G. GODDARD.

**SYDNEY.**—On Saturday evening, June 19, the N.S.W. Foreign Mission Committee held their usual monthly meeting. E. Gole, President, was in the chair. G. T. Walden, Secretary and Treasurer, reported moneys received since last meeting: Mrs. Butler, Mungindi, £2/10/-; Miss G. Morton, Erskineville, £1; Sisters' Conference, £2/10/4. Miss Thompson was present and was welcomed by the President, and the general interests of Foreign Missions were discussed. The Committee would like all Dorcas and junior Dorcas societies to know that Mr. and Mrs. Filmer will be pleased to receive any old clothing, as the natives are delighted with such things, and Bro. Filmer can pay them for work done with clothing, and the islanders will always think they have the best of the bargain. The freight from Sydney to Pentecost is very little.

**SYDNEY.**—Two received into fellowship. Splendid Foreign Mission address by S. G. Griffith. Pleased to have as visitors Sister Mary Thompson, from India, Sister Symes, from Auckland, Bren Craigie, junr., McColl and Ridgeway, from Vic. Good gospel address at night. One young man made the good confession. Interest in the work here much better than it has been for some time.—J.C., June 20.

**PADDINGTON.**—Mr. and Mrs. A. W. Shearston celebrated their silver wedding on June 12 in the school hall. The room was nicely decorated. A pretty basket of white flowers was presented to Mrs. Shearston by the President of the Sisters' Conference. About 60 people were entertained at breakfast. Mr. Illingworth acted as chairman. Many kind remarks were made about the happy couple. Miss Mary Thompson, missionary, was present. Congratulatory letters and telegrams were received.

"From the Field" continued on page 358.



## The Servant of the Isle.

By Alice Louise Lee.

*Continued.*

She stood a moment looking up at the light-house tower, which just showed above the hill. Long shafts of brightness appeared and disappeared as the great light slowly revolved. Silhouetted against the sky over the brow of the hill came two figures, and advanced down the path toward her. They were the assistant light-house keeper's boarders. Mrs. Brooks was talking in her high, childish voice, and her husband responding with a careless laugh. Maria stepped back, moved by a sudden aversion to greeting them. Brooks was sauntering along in advance, his cap, as usual, on the back of his head, one hand in his pocket, the other pulling at his sandy moustache in a nervous fashion which was habitual. Mrs. Brooks tripped on after, a scarf over her blonde hair, her petite figure incased in a long cloak.

"But, Charlie," she was insisting, "you haven't told me yet why we have to stay here. It's awfully lonesome with all the people gone."

"Business," responded Brooks briefly.

"But I don't see"—the childish tones were petulant—"what business can keep you here. And, Charlie, why don't you pay for your board? Mrs. Fane hinted to-day—" The remainder of the remark was lost.

"I wonder," commented the listener absently, "how he can help Reuben to a boat if he can't pay his board."

She returned to the kitchen, put out the lights, and raised the shade. She often did that in the evening when she was alone. She liked to sit beside the southern window, which commanded a view of Aaron's cottage and the little settlement beside the harbor. Maria desired to think. The matter of the mail was a great and unexpected blow to her. She had some way expected, she and Joe, that the Servant of the Isle would always carry the mail; and it was difficult to realise that because of the decision concerning the new contract Joe would be put out of business, and how far out only Maria could realise. She knew that as an insignificant tramp schooner, picking up a bit of lumber here and a cargo of lobsters there, the Servant of the Isle under Joe's management would not pay for her own repairs.

"Why, she hasn't as it is," whispered Maria; "but that's not altogether Joe's fault. I've held him back so about charging our own folks. But I wanted to do the right thing, and now—" She finished with a sigh.

Well she knew that there was a certain dignity connected with the mail-packet that gratified the captain's boyish vanity. Then, too, a government contract allows no procrastination; and well Maria knew that, were Joe not under contract to move, he would be hanging around Muskegus, finding excuses for not getting out. Then for their support—

"I've got something saved, and I can take boarders in summer," Maria thought bravely.

The mantle of the old captain's bravery and

generosity had fallen on his daughter rather than on his son.

Down the hillside below Aaron's house, twinkled a lantern. He had milked his cow, Maria knew, and eaten his supper. Now he was bound for his fish-house in Cliff Cove, where he would sit for hours knitting lobster-pot heads, while the other Muskegus men lounged and smoked in the gable room at Seth Green's. The gable room was the post-office. And probably in the course of the evening one or two of the loungers would remark casually, "Aaron's always had the luck."

Presently Maria's attention was attracted by a figure under the trees which surrounded Aaron's cottage. It came into view, dark and ill defined in the dim starlight, from behind the little cow-barn, disappearing within the shadow of a hemlock. Maria idly watched.

"I didn't see Aaron come back," she thought, resting her elbow on the window sill and her chin on her hand, "and, besides, he carried a lantern."

In a moment the figure glided across a starlit space, and was engulfed in another shadow nearer the cottage door. Maria's curiosity was aroused. There was a stealth about the movements which surprised her. She pressed her face against the pane, and watched. After another pause, the unknown one came out of the shadow, and stood motionless a long time beside the door.

"It's some one rapping," thought Maria, "and Aaron's not at home."

Still she glued her eyes on the figure, perplexed. There were no strangers on the island, and a Muskegus man would have opened the door and shouted his errand; but it was evident that this person was doing no shouting. He stood beside the door so long that to Maria's strained gaze he became a dancing phantom. One moment he united with the siding, and became a part of the house; the next she was sure she saw him multiplied and gliding among the trees.

"It's my imagination." She scolded herself for the nervous thumping of her heart. She looked resolutely away, but her eyes were drawn back by the opening of the door. Not that she could see the door or see it open, but there was a sudden brief glimpse of the firelight from the stove, which she knew faced the door from the further side of Aaron's living room; and then the light was cut off. A moment later a tiny spot of light shone from the window at the left of the door. Then Maria arose with a movement indicative of disgust at her own nervousness.

"Who else," she ejaculated, "would be striking a match in Aaron's bedroom but Aaron himself?"

Just then she caught a glimpse of the lantern on board the Servant of the Isle. The little craft was beating into the harbor; and Maria, drawing down the shades and lighting the lamps, hastened to get supper.

### CHAPTER III. THE SPELL OF THE BLACK CAT.

At eight o'clock the following morning Maria was making soda-biscuit in the pantry and listening to the captain. The former task was far more soothing than the latter. She mixed the dough on a kneading-board laid over the flour barrel. She had spent a sleepless night, and her hands were not quite steady; but their movements were rapid and her appearance as trim as ever. There were the unfailing three waves in her hair each side of the part, the same neat connection between her blue calico waist and skirt, the usual white collar about her throat.

Raising the kneading-board, she deftly dipped up a scoopful of flour, the captain regarding her through the doorway with gloomy eyes.

"Be careful how you use that flour, Maria," he called querulously. "It won't be long that we'll have any." He arose as he spoke, and

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filled his pipe for the third time—the captain used an expensive brand of tobacco.

Maria, her back to the kitchen door, calmly used all the flour she needed, although for an instant she bit her lips to keep back a retort. Then, as usual, the ridiculous side of her brother's childishness and inconsistency appealed to her, and she smiled. From the corners of her black eyes shot a score of fine lines, every line bespeaking amusement, while her small, straight mouth curved upward, trembling with suppressed laughter. Maria's sense of the ridiculous was an elixir of life to her, and she had sorely needed an elixir since the previous evening, when she had told the captain the state of affairs concerning the next mail contract.

He had raged impotently at everything and everybody on the island excepting the Servant of the Isle and himself. Captain Joe never found fault with himself. He decided that every one living in cities was a rascal and a fraud; that the islanders were a pack of ungrateful wretches, and finally that Maria herself was to blame wholly for his moneyless condition, which made the purchase of a new boat impossible.

"Jolly all hands, Mariar, if you'd 'a' let me charged more," he complained, "I'd 'a' had something now."

Maria selected a cover of a baking-powder can, and, transforming its sharp edge into a biscuit cutter, set it down with a thud on the thin layer of dough. "You would have earned more, but not had more now."

This reply was inscrutable to the captain. "What's ye talkin' about, Mariar? It's your fault I hain't saved up anything. I wish 't I'd swashed charges on to every errand I done and every bit of freight I set over."

Maria made no response. It was true that Maria's heart was larger, out of all proportion, than her pocketbook, and that she had imposed her large-heartedness on her brother. But well she knew that, no matter how large his charges, the result would be a living for the two, and no more. Therefore she merely cut out biscuits; and, if the can-cover descended on the kneading-board with unnecessary vigor, Captain Joe did not notice it.

"Joe can steer well, and spend well," the old captain was wont to say, "but Mariar is cautious with money." Therefore the father had left his earnings to the daughter and the boat to the son. Moreover, the daughter was left with a charge. "Look after Joe, Mariar, and keep him from throwin' away all the money the Servant of the Isle earns if you can, but I'm guessin' it 'll be rough sailin' for ye," and it had been.

"Reuben knows Joe hasn't saved up a cent," Maria thought. "He knew that if he could wreck the chances of the Servant of the Isle, Joe 'd be helpless, and he could have everything his own way."

"Now jest let me tell you," Captain Joe continued, "that hereafter I hain't goin' to do any listenin' to you. I'm goin' to charge folks what I please. I'm goin' to show 'em that they can't tack on me in no such underhanded way. For what they git they've got to pay."

He arose and reached for his cap, failing to notice the rhyme he had made, his thoughts that morning being not poetically inclined. Neither

did he notice the syrup which at breakfast he had shared with his waistcoat.

"I jest tell you, Mariar, that I'm goin' to run free before the wind on the charges the rest of my time with the mail."

Maria carefully arranged the biscuits in their tins, and cleaned off the kneading-board.

"Now I want that you should understand that, Mariar." The captain raised his voice. There was something exasperating in finding fault with a seemingly unhearing person. "When Reub gits holt of the helm, he's goin' to do an all-fired amount of chargin'; and so'm I. I've been too good to folks; that's all; and this is all the thanks I git. Now I've made up my mind to another thing"—it had only at that instant occurred to him—"Reub's got to pay me for the time I took a rough chance across in the night after the doctor for his wife's father, and was rim-wrecked and drove on to the rocks. That cost a thousand dollars repairs; and Reub, he never paid me a cent. He's goin' to pay for them repairs now. Not that I'd took the Servant of the Isle out that night," with growing resentment, "if it hadn't been for you urgin' me. That's another time I listened to you."

Maria came out of the pantry, baking cloth in hand, and opened the oven door. Her lips were tightly closed.

"There's Cassie's stove," continued the captain. "I'm goin' to charge Cassie for settin' her stove over. She'll pay me three dollars, and I dunno but four—"

"No, she won't! She won't pay you a cent." Maria flashed around so suddenly that Captain Joe dropped his cap and forgot the end of his sentence.

To be continued.

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*From the Field—Continued.*

SYDNEY.—On June 11, at City Temple, a Foreign Mission meeting under the auspices of the Sisters' Conference was arranged by Mrs. Illingworth, F.M. Supt., to welcome Miss M. Thompson. The body of the building was well filled with women, and a splendid meeting was held Mrs. Herring, a Baptist missionary from China, gave a splendid address, which was listened to attentively and much enjoyed. At the meeting a letter was read to be sent from the meeting to Mrs. Filmer. Between 50 and 60 sisters remained to sign it.

BELMORE.—One confession at Belmore yesterday, a young woman from the Bible Class.—W.H.H., June 28.

SYDNEY.—Having a time of blessing. Influence of Chapman mission apparently done a lot of good. Members stirred up. During week had 34 present at 9.30 a.m. church day service. To-day Bro. Clydesdale preached stirring revival address, also one received into fellowship. Night service S.G. Griffith on "Conversion." One young girl came forward. Hoping for a truly blessed time in the salvation of souls during a week's mission to be held starting July 4.—J.C., June 27.

## Queensland.

ROSEWOOD.—We have increased our numbers by three—one by letter, one from the Baptists, and one by baptism. The brethren are about to improve their chapel, a thing that has been much needed for some time.—P.H., June 21.

ROMA.—Great interest still being maintained in all meetings, and very good attendances. On Sunday, 13th, one young lady made the good confession. This makes a total of 50 converts in Bro. Mason's first twelve months.—GEO. S. PITMAN, June 24.

## N.S.W. Home Missions.

T. C. WALKER.

Monthly meeting held City Temple, June 15. Encouraging reports received from all assisted churches.

No finality yet arranged for an assistant preacher for the Richmond River district. We hope to report progress quite soon.

Financial statement showed a debit of £201. We would here urge all who believe in Home Missions to forward offerings to the Treasurer, C. J. Lea, Calypso Avenue, Mosman, N.S.W., during Bro. Hagger's absence.

A most enthusiastic meeting was held in the City Temple on Monday, June 7, to say good-bye to T. Hagger, who left Sydney on July 10 on a visit to England and America.

## Acknowledgments.

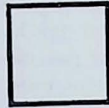
W. W. DAVEY FUND.

W. H. Rich, Bordertown, S.A., £1.

## Coming Events.

JULY 15.—S.S. Union of Vic. (Churches of Christ) 28th Annual Demonstration will be held on or about this date. Watch this column for further notices. See *Here and There*.—J.Y.P.

## Here & There.



If the Subscriber should discover a pencil mark in the above square, he will know that his Subscription is due and that our Agent would be glad of a Settlement.

Decisions reported in this issue, 35.

Two confessions at Paddington, N.S.W., last Lord's day.

Four were baptised at Mile End, S.A., on Wednesday, June 23.

Newmarket Sunday School had great anniversary meetings in the Kensington Town Hall.

One confession at Paddington, N.S.W., on June 20.

Simultaneous mission in N.S.W. churches begins July 4

Education Day, Sept. 5—Special rally in N.S.W. is fixed for City Temple, Aug. 24, all churches co-operating.

The Victorian General Dorcas will meet Wednesday, 7th inst, in lecture hall, Swanston-st., from 10 to 30. All sisters welcome.

We are indebted to W. C. Morro of Lexington, Ky., for the touching memorial notice on page 353 of Horace Kingsbury's wife whose death has already been announced.

Hearty congratulation on increase in size of CHRISTIAN and the quality of the quantity. I secured two new subscribers Wednesday night. Hope your 500 will be more than realised.—G. T. WALDEN.

In the Editorial Note on "Some Long Missions" last week the statement that "Charles Reign Scoville and his party spent three years and one half in Des Moines" should read "three months and one half."

The Melbourne simultaneous mission is now in its second week. Heavy rains interfered with the attendances last week, but fair meetings and a number of confessions are reported from all the centres. Read the reports in church news.

S.S. UNION, Vic (Churches of Christ)—28th annual demonstration and distribution of prizes will take place on or about July 15. Holders of h.o.a. members' cards are entitled to admission. Obtain one now from delegates of Union Schools. Good programme being arranged.

W. Waters, sen., who has been the mainstay of the cause at Corowa for a considerable time, is dangerously ill. The little church in that place has now an attendance of only three or four, and will become extinct unless steps are taken without delay to revive the work in that important town.

South Australia will be well represented at the Pittsburg Centennial. F. Pittman and his wife and son are already there. D. A. Ewers goes in July, while A. C. Rankine and his wife hope to leave Sydney for Pittsburg in August. T. Hagger, of New South Wales, and T. R. Morris, of Victoria, have already started. We wish all a pleasant voyage, a profitable time, and a safe return.

W. W. DAVEY FUND.—Bro. Craigie writes:—"I hope the brethren will not overlook this little fund. It is now overdrawn, but the payments to our old friends have up to the present been regularly made."

It would never do to neglect in old age those who have spent their years of strength in our Master's service. This should catch the eye of many who can afford to help. Send it along, brethren, either to G. P. Pittman, Austral Co., or to myself."

A. C. Rankine, of Norwood, S.A., has been granted twelve months' leave of absence to pay a visit to the United States. Mrs. Rankine and he will attend the Centennial meetings in Pittsburg. S. G. Griffith, of the City Temple, Sydney, has resigned the work there in order to take Bro. Rankine's place during his absence. After 21 years of successful and arduous work at Norwood, Bro. and Sister Rankine deserve the holiday which the church has generously accorded them.

D. A. Ewers has booked his passage by the "Moldavia," which leaves Adelaide on July 22. Letters to end of August may be addressed to him at G.P.O., London, England, and for six or seven weeks after that to P.O., Pittsburg, Pennsylvania, U.S.A. Letters on Federal Conference business should be addressed during his absence to the Assistant Secretary, W. Beiler, 85 Hutt-st., Adelaide, S.A. Bro. Ewers expects to return to Australia by Vancouver boat due in Sydney on Dec. 27.

Scuth Australian churches are asked to keep in mind that the annual Conference commences with the Conference sermon in the Town Hall on Sept. 19; Foreign Mission meeting 20th, and tea and Home Mission 21st in the Exhibition building, with a grand united meeting with the Baptist Conference on Friday evening. S.S. demonstration on the Sunday afternoon, 26th, in the Exhibition building. This is to be a great Centennial week. Country brethren are especially asked to make an effort to attend.

"The disciples were first called Christians at Antioch." To the formation of this title each of the leading nations of earth made a contribution. The thought is Jewish, denoting "The Anointed One"; the root, Christ, is Greek; the termination, ianai, is Latin. Thus, in the providence of God, the same three nations whose different dialects proclaimed above the cross, "Jesus, the King of the Jews," now unite in forming a word which for all time shall be applied to those who follow Christ.—Monday Club Sermons.

J. E. Thomas writes:—"I desire to join with many brethren here in congratulating you on the splendid improvement to the CHRISTIAN with its attractive cover and additional pages. Following on the excellent F.M. number, it shows the benefit of the linotype and the enterprise of the Austral Co. It is a paper worthy of a much larger circulation and of promptly paid subscriptions. It is a happy visitor to all our homes and help to us by the way. The brethren everywhere should co-operate in making the CHRISTIAN a messenger to the homes of many more and an organ of increasing usefulness."

## 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., 151 Collins St., Melb. R. Lyall, Treas., 59 Leveson St., N. Melb.

## MARRIAGE.

STEWART—GREENWOOD.—Silver Wedding.—On July 1, 1884, at Church of Christ, Dorcas-st., South Melbourne, by Mr. F. Illingworth, evangelist, James A. M. Stewart, of Hobart, to Nellie Greenwood, of West Melbourne. Present address, "Bellerive," McIlwraith-st., Princes Hill.



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Evangelist, by church meeting at Brisbane, Queensland. For information and particulars apply to L. Gole, Old Sandgate Road, Albion, Brisbane.

## IN MEMORIAM.

**BARKER**—In loving remembrance of my dear mother, I-abella Barker, late of St. Richmond, who fell asleep in Jesus July 4, 1908.

"There is sweet rest in heaven."

—Inserted by her loving daughter, E. C. Edwards, Footscray.

**HANNAM**—In loving memory of Henry Hannam, who died July 5, 1907.

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 Hastings, private house, J. M. Miller, Heretaunga-st.  
 Helensville, chapel, E. Cameron  
 Hoteo N, chapel, Jno. Gibbs  
 Invercargill, chapel, Jno. Watt, Belgravia, Waikiwi  
 Kaitangata, chapel, Edwin Anderson, Pool-st.  
 Kilbirnie, cpl., Lyall Bay-rd., M. Vickery  
 Lower Moutere, Charles Limmer.  
 Lower Hutt, W.C.T.U. Hall, G. Wright, Waterloo-rd.  
 Matura, chapel, Wm. Taylor  
 Nelson, chapel, F. J. Phillips, 60 Hardy-st.  
 N. Albertland, public hall, Mrs. W. Ward, jr, Wellsford  
 Omaru, W. Kilgour, Trent-st.  
 Pahiatua, chapel, T. W. Manifold [Manson & Barr  
 Palmerston N., Orange hall, Mr. Metzenthin, c/o  
 Papakura  
 Petone, chapel, W. Taylor, Richmond-street  
 Port Albert, chapel, Wm. Pricor  
 Pukekohe, public hall, Robert Begbie  
 Ross, private house, J. P. Muir.  
 Spring Grove, chapel, A. G. Knapp  
 Stanley Brook, chapel, R. Crichton  
 Stratford, Old Masonic Hall, Miss Russ  
 Takaka, State School Room, A. E. Langford, Takaka  
 Tadmor, private house, Wm. Anglesey  
 Tara, Mangawai, chapel, P. James  
 Te Arai North, public hall, Jos. Benton  
 Timaru, private house, A. E. Fairbrother  
 Turua, public hall, R. W. Bagnall  
 Wai-iti, meeting house, E. Griffith  
 Waimangaroa, private house, Thos Hay  
 Wanganui, chapel, H. Siddall, 4 Mathieson-st.  
 Warkworth, chapel, Thos. Oakes  
 Wellington, chapel, Vivian-st., Geo. Gray, Webb-st.  
 Wellington South, chapel, M. Vickery, 40 South-road  
 Wellsford, chapel, Benj. Ramsbottom

## QUEENSLAND

Boonah, chapel, T. F. Stubbins  
 Brisbane, chapel, Ann-street, Leonard Gole, Old  
 Sandgate-rd., Albion, Brisbane.  
 Bundamba, chapel, George Green  
 Charters Towers, chapel, J. Park, High st  
 Childers, Kanaka Mission, John Thompson  
 Eel Creek, chapel, James Dunmall, The Rocks  
 Flagstone Creek, schoolroom, W. Bailey  
 Gympie, chapel, S. Trudgian, Harkins st., Mt Pleasant  
 Ma Ma Creek, chapel, C. Risson  
 Mount Walker, hall, F. Henrichsen  
 Mount Whitestone, chapel, John Metcalf  
 Maryborough, Prot. hall, W. Stiler  
 Marburg, chapel, A. Buhse, Kirchheim, via Walloon  
 Rosewood, chapel, H. Berlin  
 Roma, chapel, Geo. Pitman  
 Rosevale, chapel, J. Christensen  
 Thornton, private house, W. Watkins  
 Toowoomba, hall, L. A. Hoskins  
 Vernor, chapel, O. Adermann  
 Wallumbilla, chapel, Thos. Hembrow  
 West Halden, school house  
 Zillmere, chapel, J. Bruce

## NEW SOUTH WALES

Auburn, chapel, W. H. Clay, Station-rd.  
 Belmore, chap, I. W. H. Hall, Chalmers-st  
 Broken Hill, cpl., cr. Wolfram & Chloride-sts., R. J.  
 Bangalow, J. G. Snow [Huse, Cobalt st,  
 Bungawalbyn, chapel, Luke Patch  
 Corowa, chapel, W. S. Phillips South Corowa  
 Canley Vale, cpl T. A. Ferguson, 'Hill Brow, St. Johns-rd  
 Dubbo, private house, L. J. Stimson, Wingewarra-st.  
 Enmore, Tabernacle, E. J. Hilder, "Kenilworth,"  
 Fletcher-st., Marrickville

Erskineville, meeting house, Toogood-st, George  
 Morton, 15 Marian-st., Enmore  
 Hornsby, private house, W. Crosthwaite, Peat's Ferry-rd  
 Hurstville, hall, A. J. Livingstone, Carysfort-st.  
 Inverell, chapel, H. Cook, senr.  
 Junee, private house, J. Wilson, Prince-st., Junee  
 Kellabak, private house  
 Lilyville, chapel, E. Holyoak, Rainbow-st., Randwick  
 Lismore, tabernacle, F. R. Furlonger [wich Hill  
 Marrickville, chapel, T. C. Walker, Woodbury-st., Dul-  
 Marrar, private house, E. J. Mousar, Old Junee  
 Merewether, chapel, Mr. Goddard, James-st., Hamilton,  
 Newcastle  
 Merrylands, private house, J. McGregor  
 Moree, chapel, Mrs. J. Hodson, Boston-st.  
 Mosman, Town Hall, G. H. Oldfield, Awaba-st.  
 Mungindi, chapel, Mrs. Butler  
 North Sydney, chapel, Falcon-st., D. W. Johnston,  
 Stanley Avenue, Mosman [Strathfield  
 Paddington, chapel, A. W. Shearston, The Avenue,  
 Petersham, Tabernacle, Mr. L. Russell, Redmyre-rd.,  
 Rockdale, hall, W. T. Black [Strathfield  
 Rookwood, chapel, Mark Andrews, John-st.  
 Seven Hills, private house, Geo. Piper  
 Sydney, City Temple, I. Crawford, 131 Nelson-st. [dale  
 Sydney (Chinese), Campbell-st., E. Linn, 13 Chapman-  
 Taree, chapel, E. J. Saxby, Taree [st, Moore Park  
 Tuggerah Lakes, private house, J. H. Colmer  
 Tyalgum, private house, E. Stewart  
 Wagga, Masonic hall, G. Davidson, Gurwood-st.  
 Wingham, School of Arts, H. Western

## WEST AUSTRALIA

Boulder, chapel, Moran-st., W. T. Smyth, 125 King-st.  
 Bunbury, Rechabite hall, T. T. Moore, Karri-st.  
 Claremont, Town Hall, J. Inverarity  
 Collie, chapel, H. Digwood, Steere-st.  
 Coolgardie, chapel, King-st., T. H. Argus  
 Donnybrook, private house, E. J. Hadlow  
 Fremantle, chapel, W. E. Vinicombe, Healy-st., Bea-  
 consfield  
 Harvey, private house, G. P. Charman  
 Kalgoorlie, chapel, Egan-st., J. Maloney, Maritana  
 Hill, Kalgoorlie  
 Leederville, Masonic hall, A. W. Manning, Subiaco  
 Midland Junction, Masonic hall, Mr. Roberts  
 Maylands, chapel, T. Peacock, Wellington-st., Perth  
 Narrogin, private house, P. E. Wedd  
 North Perth, hall, R. S. Manning, 457 Hay-st., Perth  
 Northam, chapel, Wellington-st., W. Pond  
 Perth, chapel, Lake-st., D. M. Wilson, Bulwer-st.  
 Subiaco, cpl., Bagot-st., A. W. Manning, Nicholson-ro.  
 York, Oddfellows' Hall, W. H. Lawrance, Avon Terrace

## SOUTH AUSTRALIA

Alma, chapel, Arthur Jones  
 Adelaide, chapel, Grote-street, W. M. Green, Park  
 Terrace, Wayville  
 Aldgate Valley, chapel, A. G. Rudd, Bridgewater  
 Balaklava, chapel, W. T. S. Harris  
 Bews, chapel, J. J. Barr  
 Border Town, chapel, E. W. Milne  
 Butler, chapel, R. W. Barr, Tumbay Bay  
 Lochiel, chapel, A. Greenshields, Nantawarra  
 Owen, chapel, W. J. Marshman, Owen  
 Glenelg, chapel, W. Burford, Glenelg  
 Goolwa, chapel, Jas. Burger  
 Hindmarsh, chapel, J. H. Humphreys, Glanton-st.,  
 West Hindmarsh  
 Henley Beach, chapel, J. Warren Cosh  
 Kadina, Tabernacle, Geo. Crouch  
 Long Plain, chapel, R. D. Lawrie  
 Milang, chapel, H. S. Goldsworthy  
 Mile End, chapel, Jas. Manning, Ware Chambers,  
 Mallala, chapel, F. M. Worden [Adelaide  
 Moonta, public hall, C. W. McGregor  
 Narracoorte, chapel, E. Gaskin  
 Norwood, chapel, G. H. Jenner, 8 Edmund-st.  
 N. Adelaide, chapel, Kermode-st., W. Lyle, Bank of  
 Prospect Mission, chapel } Adelaide, King-  
 Point Sturt, chapel, A. W. Pearce [William-st.  
 Port Pirie, chapel, A. E. Mudge, Port Pirie West  
 Queenstown, chapel, R. Harris, Cross-street  
 Strathalbyn, chapel, John Taylor  
 Stirling E., chapel, A. G. Rudd, Bridgewater  
 Unley, chapel, Park-st, P. S. Messent, Park-st.  
 Wampony, chapel, R. K. Spotswood, Changwa, Bor-  
 Willunga, chapel, E. E. Jacobs [dertown  
 Williamstown, chapel, W. G. Pappin  
 York, chapel, Wm. Brooker, Princes-st., Croydon

## TASMANIA

Bream Creek, chapel, J. T. N. Woolley, Kellewie  
 Beaconsfield, private house, R. Zanker  
 Geeveston, hall  
 Hobart, chapel, Collins-st., H. C. Rodd, 171 Murray-st.  
 Impression Bay, chapel, G. Spalding, Wedge Bay.  
 Launceston, Temperance hall, Peter Orr, 42 Galvin-st.  
 New Ground, chapel, A. Dawson.  
 Penguin, chapel, R. Hutton, South-rd.  
 Port Esperance, chapel, A. J. Purvis  
 Sulphur Creek, private house, M. Taylor, Howth  
 St. Helens, private house, D. Purvis