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## A Distinguished Welsh Disciple.

David Lloyd George - - - - Chancellor of the Exchequer in the British Government.

By Charles Bailey (England).

"God give us men! A time like this demands  
Great hearts, strong minds, true faith and wil-  
ling hands.

Men whom the lust of office does not kill;  
Men whom the spoils of office cannot buy;  
Men who possess opinions and a will;  
Men who have honor, men who will not lie."

—Oliver Wendell Holmes.

"Repeat the Apostles' Creed," said the vicar. Not a boy stirred; not a voice replied. "Repeat the Creed," thundered the schoolmaster. Still not a word in response. The scene was the State Episcopal edifice of the sequestered village of Llanystumdwy in North Wales; the occasion, the bi-yearly examination of the school children in the dogmas of the Anglican Creed and Catechism. To proselytise the scholars, nearly all of whom were of Nonconformist parentage, was the evident purpose. The leader of the lads had marshalled his forces a few hours before. He had learned of the injustice and wrong of the practice religiously, and in boyish but earnest language had pictured these to his school fellows. Faithfully each promised to take part in the revolt. Pleadings, remonstrances, censure, threatenings, were in vain. Imagine the wrath, haughty and unmeasured, of the county families present that the time-honored and established authority of their cherished aristocratic State Church should be thus challenged by a mere herd of untutored peasant boys! Eventually one lad blurted out, "I believe," and most of the rest followed. Complete, however, was the leader's triumph. From that day forth the unjust, insidious method of proselytism entirely ceased.

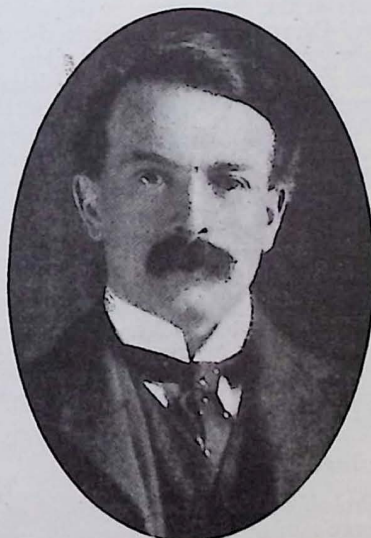
### The boy reformer.

Who was the hero of the occasion, the initiator and organiser of the revolt? David Lloyd George, to-day Chancellor of the British Exchequer, second only to the Prime Minister. For considerably over thirty years Mr. George has been a member of the Church of Christ or "Disciple" cause at Crickieth, a charming North Cambrian seaside resort, laved by the waters of Cardigan Bay. From whom had he learned

those truths prompting him to the heroic protest of those boyhood days? His uncle, Richard Lloyd, a working shoemaker, but withal a man of deep-rooted faith, and uncompromising regard for righteousness, one of God's true noblemen, elder and preacher of the New Testament church at Crickieth continuously for the almost unparalleled period of fifty years.

### A great statesman.

Unquestionably, the Right Hon. David Lloyd George, M.P., is one of the most potent factors in British politics at the present time. A man of the people, a brilliant parliamentary debater, a specially popular platform speaker, a successful administrator, richly endowed with tact, persuasiveness, organising capability, and undaunted courage, chivalrous and Christian minded, he is one of the greatest assets the Liberal Government of Great Britain possesses. Most comprehensive and far-reaching in its character, his remarkable maiden budget scheme provides not only for the needs of the present financial year but prospectively for extensive social and ameliorative reforms in the future. Though



David Lloyd George.

fiercely criticised by the wealthy privileged classes and liquor lords for its introduction of the principle of taxation of land values, and increased demands upon huge incomes and liquor resources, and for its refusal to touch the working classes except in their alcohol and tobacco luxuries, the budget has received warm commendation from the public generally. For the moment Mr. George is easily the most conspicuous figure in the political circles of the Old Country. The speech, nearly five hours long, in which he explained the budget provisions, ranks with the famous efforts of the great Gladstone, the mastermind of British parliamentary financiers.

### A chorus of approval.

When appointed two years ago to the Chancellorship, after a tenure of two years only as President of the Board of Trade, with no previous experience whatever as a Government official, a chorus of almost unanimous approval endorsed his selection. The prediction that he, a fiery platform orator and doctrinaire, would prove an utter failure as a constructive statesman had been amply falsified. Wrote the *London Times*, "The selection of Mr. Lloyd George for Chancellor of the Exchequer is universally approved," and that his administration of the Board of Trade had been "thoroughly satisfactory to men of business," adding that he had also shown "remarkable capacity for bringing disputants to agreement." In similar laudatory language the two leading organs of the opposing Conservative party expressed themselves, one stating that in the ministerial competition of the previous two years Mr. George had scored more marks than any minister save the Premier himself; the other declaring that he had been "the best President the Board of Trade had known for many years."

### The lowest rung of the ladder.

Exceedingly steep, though rapid, has been the distinguished statesman's climb to eminence. Neither rich relatives nor family position rendered his early circum-



stances specially favorable. His father, a schoolmaster of South Wales, studious and cultured, but somewhat unfortunate in prospects, died when David was but two years old; and his mother, the daughter of a N. Wales minister, had the trying experiences of a struggling widowhood. His education was chiefly obtained at the village school of Llanystumdwy, aided by a brief period subsequently at a higher school at Abersytwith. Becoming a lawyer's clerk at 16, in the adjacent town of Portmadoc, he entered with the utmost zest into his studies for professional proficiency, and the attainment of general culture. Carlyle, Ruskin, the Welsh poets and the history of the Principality were eagerly mastered. Constant participation in the Portmadoc debating society developed his natural speaking capabilities. When 22 years of age he commenced as solicitor. Still poor, to obtain the robes necessary for his professional duties was a difficulty not easily overcome. Ere long came his opportunity, "the tide," in Shakespearian words, "which taken at the flood leads on to fortune."

#### **Drastic measures.**

"Break down the wall, force your way into the churchyard, re-open the grave, and bury the old man's body by the side of that of his daughter." An old Nonconformist quarryman had died at the village of Llanforthen near Snowdon, and the vicar of the parish, while legally compelled to permit Nonconformist interment in the churchyard, spitefully insisted that the body should be deposited, not in the daughter's grave as wished by the old man and the relatives, but in a desolate piece of the ground utilised for the burial of those who had committed suicide. Roused to a high pitch of righteous indignation, the villagers sought the advice of the young solicitor of Portmadoc. Spending a whole night in examination of the parish archives, Mr. George discovered that long ago the portion of the churchyard in which the daughter's grave was situate, and also the wall surrounding, had been provided by public subscription, and that, while latterly quietly appropriated by the State Church, had for seventeen years been fully regarded as public property. As expressed above, Mr. George urged the villagers, if the vicar still persisted, to break down the wall and forcibly inter the quarryman's body as they desired. In crowds the infuriated Nonconformists gathered, and did literally as advised. Legal proceedings for trespass and damage followed, and in the local court Mr. George lost the day, but ultimately the High Court of Appeal abundantly vindicated his action, Lord Chief Justice Coleridge emphatically declaring that the villagers, to assert their legal rights, were fully justified in their exercise of force. The prestige of this success ensured Mr. George's prosperity as solicitor, and his abilities in many ways more and more conspicuous he was elected member of Parliament. Still step by step ascending the ladder of distinction, he be-

came the director of the Welsh Party's policy, then the leading spirit in the band of Liberal guerillas in the dark days of Conservative reactionary government, and eventually reached Cabinet rank by the late Sir Henry Campbell Bannerman's choice, and now is the distinguished and almost universally esteemed guardian of Britain's finances.

#### **Parliamentary triumphs.**

Many notable successes additionally Mr. Lloyd George has won. The constituency, Carnarvon Boroughs, for which he was elected Parliamentary representative, was a veritable fortress of Welsh aristocracy and conservatism. For other than a man of established national Welsh reputation, to assail it seemed hopeless. Tremblingly Mr. George accepted the candidature. "There were no outside influences in his favor, neither wealth nor social position, nor denominational strength, nothing but his natural gifts, his earnestness of conviction, his eloquence, and above all his character." By eighteen votes he defeated the champion of class and privileged interests; and, ever since retaining possession, at the last election three years ago he secured a majority of over 1200 votes. A speech by him when only twenty-seven years of age at a specially-summoned national temperance convention, with its bursts of enthusiasm and intense appealing power punctuated with repeated rounds of vociferated applause, at once obtained for him a national reputation as a platform orator of first rank. Eight years ago in the height of the war fever in England, Mr. George was acknowledged the one opponent most fully a match for the redoubtable protagonist of the war policy, Mr. Chamberlain, then holding almost undisputed sway. Crestfallen and cowed, on one occasion sat the Opposition, after a daring and masterly address by Mr. Chamberlain. Could any one retrieve the situation or revive the angered but desponding spirits of the denouncers of the war? Mr. Lloyd George arose, and fearlessly, mercilessly, yet courteously dealt blow after blow with unerring accuracy until the war champion visibly winced again and again under the pungent attack and crushing castigation. Aroused, encouraged, inspirited, delighted, the Opposition again re-asserted itself with its former vigor. Heavily Mr. George scored several times in debate against the licensing and educational proposals of Mr. Balfour's late Government; and as President of the Board of Trade, amid wide-spread commendation from both political parties he accomplished the enactment of two most useful legislative measures, "The Merchants' Shipping Bill," and "The Port of London Bill."

#### **An industrial pacificator.**

Probably the most striking of Mr. George's many brilliant successes was his settlement of the great Railway dispute of the Autumn, 1907. Unalterably fixed were

the determinations of railway directors and railway men as a whole to make no further concessions, the former never, no never, to yield formal recognition of the men's trades' unions. Fear was general of a terrible, fratricidal, industrial struggle with all its consequent distress, inconvenience, trade disturbance, and bitter feeling. Intervening at the opportune moment, undismayed at the oft declared immovability of the contending parties, Mr. George turned the directors' flanks with an unexpected proposal of a scheme of arbitration. "Before this Napoleonic strategy the grand army elaborately drawn up to meet an assault that never came, melted away." Mr. George achieved a signal success. A settlement was effected fraught with great and lasting benefit to the men, and satisfactory to the masters. Without distinction of party or creed, the whole nation voiced its gratitude to "The Industrial Pacificator."

#### **A man of faith.**

What is the secret of the Chancellor's rapid rise to pre-eminence? That genius waved her magic wand over his cradle cannot be doubted, but the chief reason, the reason, must be sought elsewhere. David Lloyd George is a man of intense religious conviction, a man of mighty faith. This, the inspiring propelling force of his life, has given that wholesouled enthusiasm for progress, justice and righteousness, that unfaltering Cromwellian intrepidity daunted by no difficulties, overawed by no opposition numerous, high-placed, or unprincipled and ferocious, without which his present success would have been a sheer impossibility. Towards the Chancellor's faith many influences have contributed. In some measure doubtless, the sterling piety of his immediate ancestry, the sublime scenery of his Criccieth home surroundings—Snowdonia's range, Aberglaslyn's beautiful Pass, Bethgelert romantic in scene and story, the crags and caves of the adjacent shores—and the deeply religious strain pervading the poetic literature of his Celtic nationality, have operated. Three influences have specially contributed—his uncle's example and teaching, the Sunday School, and the uncompromising principles of his religious associations.

#### **A noble relative.**

An irredeemable debt of gratitude Mr. George owes to the bachelor uncle. Bringing his widowed sister and her fatherless children to his own home, with true Christ-like altruism the uncle dedicated henceforth time, strength, and his thriftily accumulated savings to their comfort and upbringing, supplying the ill-spaced coins whereby Lloyd George's legal knowledge was attained, and for the boy's encouragement and aid, though in middle life, commencing himself Latin and other arduous studies. Richard Lloyd is a man of sturdy independence of character, uncompromising devotion to right and duty, a pro-



nounced opponent of the union of Church with State, a whole-hearted believer in the Bible's full inspiration and infallible guidance, and of exemplary Christian character. Strange, indeed, if his influence left no ineffaceable impression on the plastic mind and heart of his nephew. When eleven years of age, David was baptised in the adjoining rivulet, and became an earnest participant of the church's duties and privileges; and to-day his hatred of injustice and oppression, sympathy with the poor and depressed, regard for righteousness, and deep-hearted love for God and his word are largely the outcome of the teachings and example of Elder Richard Lloyd.

#### **Sunday School training.**

The distinguished statesman fully acknowledges his indebtedness to the Sunday School of the little "Berea" chapel of Criccieth. In the usual Welsh Sunday School system impartation of knowledge is by discussion rather than by simple explanation and illustration, the lesson being utilised as a basis for a multiplicity of questions. Regarding its advantages, Mr. George recently said: "The best University in Wales is the Sunday School. It brings out the best qualities of men." Throughout boyhood and early manhood he delighted in these Sunday School exercises, and was as a rule the real, though not the nominal, leader of the class. Not only thus was he helped to a sound Scriptural knowledge and a thorough grasp of New Testament principles, but his extraordinary nimbleness and penetrativeness of mind and renowned powers of repartee now so apparent, admittedly received in the interchanges and discussions of those Sunday School exercises their earliest developments.

#### **True to the Church of Christ.**

Unfortunately in N. Wales, "Churches of Christ" assemblies are rare, and their total membership not great. Hence as a member of the church at Criccieth, Mr. George was and is one of a very small minority. This fact would tend to special stalwartness of Christian character and to keen appreciation of Lowell's words, "They are slaves who dare not be in the right with two or three." Though in London attracted by Celtic sympathies, Mr. George frequently worships with the Welsh Baptists, whenever at home at Criccieth he meets with his brethren as ever around the Lord's table on the Lord's day morning in the little "Berea" meeting room. On April 21 last a special social gathering in the chapel commemorated the jubilee of the eldership of Richard Lloyd and W. Williams, the two elders. Many tributes were paid to the devotedness of these faithful servants of God and of the Criccieth church. Amongst the particularly pleasing features of the occasion was the reading of a telegram from Bro. David Lloyd George, Chancellor of the Exchequer, expressing his heartfelt congratulations. Whilst Mr. George's close attention to Par-

liamentary and political demands has prevented his participation in regular preaching duties, his public speeches frequently contain passages of earnest Biblical hortatory character, and ever exhibit a deep under current of fervent religious feeling. In a recent speech remarkable for its intensity of human sympathy, he concluded: "I hope we shall do something to promote the divine cause of peace on earth and good will amongst men which is an essential step in the redemption of the human race from the ills that afflict it."

#### **Facing the war-spirit.**

In numberless ways Mr. George's faith has been evident. Notably was it so in the days when Britain was swept with a wild hurricane of war frenzy against the Boers. Believing that war was utterly wrong, at the cost of his popularity and with the possibility, almost probability, of the loss of his parliamentary position, and the blighting of his future political prospects, he denounced the war spirit and war policy. Daniel-like, he determined to enter the very capital of war influence, and "fought with wild beasts" at Birmingham. He denounced the war in the Town Hall of that Chamberlain city. The platform was stormed; a surging howling mob surrounded the hall, intent upon bloodshed; police had to protect Mr. George in a vestry behind. The problem how to effect his escape unharmed was solved by the superintendent's ingenuity. Dressed in police uniform, taught the police step, Mr. George sallied forth in the ranks along with the policemen. Narrowly the intrepid Christian politician escaped martyrdom that night at the hands of the infuriated ruthless mob, who by their violence were the cause of at least one death on that occasion.

#### **The next Premier.**

Next now to Mr. Asquith, very possibly in the years to come Mr. Lloyd George may himself be Premier of Great Britain. That the same faith will ever sustain him we doubt not. We pray that he may live to see in no small measure by his own God-aided endeavor, the realisation of that glorious vista, portrayed by him in an Edinburgh peroration a year ago. Speaking of the Government's desire by the reduction of intemperance to promote the provision of wholesome food, recreation, shelter, clothing and surroundings for man, woman and child, he continued: "That is what we are aiming at. That is our object—a land where you will meet no drunkard staggering on the road toward his doom, a land where you have no slums for humanity to rot in, a land with two-thirds of its prison cells empty, a land with its workhouses vanished, a land with its children well fed, well clothed, well trained, their merry laugh ringing through the streets; a land where the curse of drink shall be driven from its heart. That is our ideal."

### **Answers to Correspondents.**

"C." asks, "What is the sin unto death?"

Answer.—The reference here is to 1 John 5: 16. A proper rendering of the original would read, "there is sin unto death." Here the apostle is not alluding to any single act of sin, but to a state of sinning. No sin, if repented of, is beyond the mercy of God. It is possible, however, to close the heart against God so obstinately and persistently that repentance becomes a moral impossibility. It is sin unto death. The apostle realised the hopelessness of the case when, while not forbidding prayer, he will not take it upon himself to say that prayer should be offered.—Ed.

"Observant" asks, "Is our platform open to one, previously a member, but who now identifies himself with what is called 'The Free Christian Church' which is founded on the Bible as expounded by Professor Abbott and his clairvoyant partner?"

Answer.—We cannot understand any of our churches allowing anyone who has made such a departure exhort the church at its morning meeting. Possibly the churches where this has been done are ignorant of the change in the brother's views and membership.—Ed.

## **The Church of Christ.**

By A LAYMAN.

This splendid book has been translated into Chinese and Japanese, is being translated into Hindi, and portions of it into German. Strongly commended by the religious and secular press of America and England, and by Laymen, Ministers, College Professors, and Students and Missionaries in all quarters of the globe.

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# Must Christianity Climb Down?

Lecture delivered in reply to Mr. F. Sinclair, M.A., Unitarian minister,  
by Coningsby Gordon.

Mr. F. Sinclair, M.A., a respected resident and prominent Unitarian preacher in Melbourne, has recently delivered a series of lectures under the general heading of "Reason and Religion." An evident purpose of these lectures is to give a rational interpretation of Christianity, to divest it of its creedal accretions, and to so restate it as to commend it to the conscience, common sense and reason of mankind. Mr. Sinclair finds himself in conflict with orthodox Christianity—with Christianity as presented in the churches. In his fourth lecture, in which he deals with the need for such a restatement, Mr. Sinclair expresses his general attitude toward orthodox Christian belief. As he takes positions which are subversive of Christian teaching, as well as offensive to that reason and conscience to which he so frequently refers, and as there seems to be a decided Unitarian drift to-day in some of our religious thinking, I deem it unwise to allow his remarks to go unchallenged, and shall proceed to contest some of his main contentions. My remarks shall be based chiefly upon the opening paragraph of his fourth lecture as it appears in the report given in the *Herald*. The paragraph is as follows:—

## A Unitarian challenge.

"I am contending to-day that Christianity is not the only religion containing truth, and that it must be prepared to climb down from its false vantage ground, and find its level amongst other religions. Christianity, like all other religions, is subject to the laws of change, and must be content to make its appeal to the court of reason, and the moral sense, conscience and experience of mankind. She must take her place in the arena, trusting, not upon miraculous reports or incredible marvels, but upon her own inherent nobility."

## Truth in other religions.

There are five statements here demanding notice. The first is that "Christianity is not the only religion containing truth." I see no special reason why Mr. Sinclair should contend for this, because no one has ever affirmed that Christianity is the only religion containing truth. The worst of religions, like the worst of men, are not totally depraved. Glimpses of truth and flashes of light are to be seen even in the most degraded religion. The African probably represents the lowest type of religion to-day. Yet with all his animism and fetichism he gives a spiritual interpretation of the universe, and to the extent that he does this he is in advance of the most educated materialist of to-day. Ascending a wonderful gradation of spirits the African sometimes gets high enough

to vaguely see the one great Spiritual Being who stands behind all phenomena. The religion which helps him to do this is not wholly devoid of truth.

Buddhism, particularly in its original form, embodied a large quota of truth. Even to-day it presents us with a moral code which commends itself most highly to the Christian conscience. But its truth, unfortunately, is allied with much that is untrue, and Buddhism has many unlovely features, as we shall presently see.

## Vitiated by error.

Mohammedanism contains no small meed of truth. Its fundamental conception of the unity of God is a central doctrine of the Bible. Its monotheistic character places it above Hinduism or Buddhism. It is opposed to atheism, polytheism, pantheism, idolatry and transmigration of souls. Yet its truth is largely vitiated and neutralised by a large admixture of error.

No candid mind is unprepared to admit that all religions contain some truth. When Mr. Sinclair contends that Christianity is not the only religion containing truth, he is contending for something that everybody admits. He is fighting a fiction of his own construction.

## Truth unalloyed.

But let us notice this vital distinction between Christianity and all other religions. Christianity is the only religion containing truth and nothing else but the truth. Christianity is the only religion that contains The Truth—a Person who embodies, in their ideal perfection, the moral and spiritual principles of the religion itself. No other religion presents us with truth un-mixed with error; the majority of other religions are burdened with an excess of error. No other religion can claim the possession of a moral or spiritual truth that is not possessed by Christianity. No other religion presents us with a Christ, or with a person who with any degree of justice or propriety can claim to be The Truth. Christianity therefore stands apart from all other religions, alone in its solitary grandeur, differentiated by its unique sublimity and perfection.

## Where is the blemish?

The second statement in the paragraph quoted is that Christianity must be prepared to climb down from its false vantage ground and find its level among other religions. The context leads to the conclusion that, in Mr. Sinclair's estimation, the false vantage ground occupied by Christianity is the assumption that it is the only religion containing truth. But we have already seen that Christianity does not occupy that false vantage ground. That

is Mr. Sinclair's own assumption. Christianity never claimed to be the only religion containing truth.

We are eager to learn from Mr. Sinclair in what respect Christianity must climb down and find its level among other religions. Defining Christianity to be that system of truth embodied in the personality of Christ and expressed in his teaching, in what possible respect must it climb down? Is Mr. Sinclair prepared to teach the Great Teacher himself and show wherein his system of moral and spiritual philosophy is lacking? And if Christianity includes all that is good and true in other religions, and excludes all that is unworthy and false, in what respect must it climb down and find its level among these other religions?

## Christianity versus Mohammedanism.

But perhaps Mr. Sinclair would object to this last statement. He may not think that Christianity includes all that is good and true in other religions and excludes all that is false and unworthy. If this be so, we wait patiently to hear him name one really helpful and regenerating truth contained in the other religions that is not contained in Christianity, or to name one of the many errors found in other religions which is in any wise duplicated in Christianity. Assuredly, until he can do this, he ought not to suggest that Christianity climb down to a level among other religions.

It may be well for us to look a little more closely at some of the best of these other religions among which Christianity is to find its own level. Place Christianity in juxtaposition with Mohammedanism, and study them comparatively. Lo! what a gulf there is between the two! True that both are monotheistic; but the monotheism of Islam is the worst that this world has ever seen. The God of the Koran is not an ethical being; he is an arbitrary despot, governing all things by a rigorous and inflexible fatalism. Both Christianity and Islamism teach that God is merciful, with this vital difference, however: in Christianity the mercy of God is ethical and leads the sinner to repentance; in Islam the mercy of God is not ethical, and leads the sinner to indulgence. The morality of Mohammedanism is a strange mixture of ancient Judaism, Arabian heathenism and Hinduism. It permits polygamy, divorce and falsehood. It sanctions lust and degrades womanhood. It perpetuates slavery. Its immortality is a prolongation of sensual excesses. It paralyses progress and stands for intellectual stagnation. In the ruin and decay of Turkey, Asia Minor, Syria and Egypt we behold an exact reflex of the system.

## Christianity and Buddhism.

Can we paint a brighter picture when we come to deal with Buddhism? From a moral viewpoint we can. Buddhism is the cleanest of all heathen religions. Fre-



quently the assertion has been made that its moral code rivals that of Christ. We are not anxious to detract one whit from the beauty of its moral principles or ideals. But candor compels the admission that Buddhism has proved a failure. It has failed to prove itself the moral and redemptive force that humanity needs. Its people to-day stand upon a very low plane of life; they are as badly in need of regeneration as any people in the world. Why has Buddhism proved such a failure? Because it has had nothing in addition to its morality to commend it. It is not a redemptive system. It has supplied no adequate motive for the practice of its morality. It is virtually atheistic. It has no immortality worth the name. The highest destiny it offers is the absolute extinction of both physical and spiritual being. It has no hope; it is a system of the blindest despair and the most abject pessimism. It promises its faithful votaries nothing but suffering here and death hereafter. If Buddhism is true, then the most tragic failure under the sun is humanity itself.

#### **A creative and redemptive religion.**

Christianity includes all that is worthy in Buddhism and excludes all its ignoble features. It knows nothing of the degrading doctrine of transmigration. It supplies the awful desolation created by the Buddhistic denial of a personal God, by providing us with a God whose mind is Wisdom and whose heart is Love. It promises us the highest felicity, not in the extinction of being, but in the continuity of personality of the presence of God throughout eternity. It substitutes hope for despair; optimism for pessimism; life for death. Above all, it is a creative and a redemptive religion, which Buddhism is not.

#### **A gospel without a Saviour.**

Any religion which lacks the redemptive element must ultimately prove a failure; it cannot meet the essential requirements of our nature. It is precisely here that the Unitarianism represented by Mr. Sinclair breaks down: it does not respond to the necessities of our fallen nature. It is not the bread of life whereon our hungry hearts may feed. It is not the water of life whereof our thirsty souls may drink. It is a religion without a redemption. It brings to us a Christ without a Cross, a gospel without a Saviour.

#### **Full and balanced harmony.**

In a recent issue of the *Hibbert Journal*, Professor J. W. Buckram contributes some interesting reflections on the study of comparative religion. He says: "The supremacy of Christianity appears by comparison, both in what it includes and in what it excludes. All that is worthiest and highest in other religions appears by comparison to be in Christianity. Is it the reverence of Hebraism, the freedom of Hellenism,

the moral earnestness of Zoroastrianism, the mystification of Brahminism, the sacrificial spirit of Buddhism? All are here in Christianity, and here, not in excess of emphasis, but in full and balanced harmony." In the light of such deductions, how is it possible for Christianity to climb down and find its level among other religions?

#### **Leavening other faiths.**

Instead of climbing down in any degree its tendency is to bring up these other religions to its own level. This tendency is also referred to in Professor Buckram's article. After contending that Christianity is the only religion fit to become universal, he goes on to say: "In nothing is the true supremacy of the Christian faith better attested than in the inner regeneration which takes place in other faiths when Christianity comes into contact with them. This is the most remarkable religious fact, perhaps, in the life of the Orient to-day. Buddhism in India, in China, and Japan, is undergoing a marked purification in the direction of Christian ideals. Mohammedanism itself is becoming leavened with Christian principles to an extent but little understood."

#### **No levelling down.**

But Christianity can effect the complete regeneration of these other religions only by bringing them up to its own exalted level. There can be no levelling down on the part of Christianity; it must be a levelling up on the part of these other religions. And when this levelling up process is complete, Christianity will have eliminated all the unworthy, grotesque and immoral features of these other religions, and will have absorbed all their purer elements into itself. In other words, Christianity will effect the regeneration of these religions by completely superseding them. With firm conviction of the moral and spiritual supremacy of the Christian religion, we confidently anticipate the occurrence of this phenomenon in the comparatively near future. Mohammedanism, Confucianism and Buddhism will retire before the march of the conquering Christ. This conclusion is not arbitrary; the thoughtful student of the religious life of the Orient can assuredly gather sufficient facts to warrant such an induction.

### **Off to Pittsburg.**

G. T. Walden.

The middle of October will find 50,000 of our members assembled at Pittsburg, Pennsylvania, U.S.A., holding our Centennial Convention. This Convention will be the greatest held in the life-time of any of us, and all who can possibly manage it should be there. We shall see a greater gathering in heaven, but nothing to eclipse it will ever be seen on earth.

There are two ways of reaching Pittsburg: (1) via Vancouver; (2) via England. The time of journey via Vancouver is 28 days, via England, 50 days. The fares, Sydney to Vancouver, 2nd class single, £25; Vancouver to Pittsburg, single fare, £15; total, £40. Any part in Australia to London, P. & O., 2nd class single, £33/9/-. London to New York, £9. New York to Pittsburg, £2/11/-. Total, Australia to Pittsburg, £45. Or you can get a return ticket via England; Australia to Pittsburg, £90; or Australia to Pittsburg, via Vancouver, £75. The latest date to leave Australia for Pittsburg via Sydney and Vancouver is August 30. Leaving this date will permit travellers to reach Pittsburg by easy stages in time for the opening of the Convention. The latest date to leave via England would be, Sydney, August 14; Melbourne, August 17; Adelaide, August 19. The P. & O. Company allows 20 per cent. reduction to all bona fide delegates to conventions, but strange to say will make no reduction on the return journey.

So far the following have gone or are going to Pittsburg:—South Australia: Sisters F. Pittman and A. C. Rankine; Bros. F. Pittman, D. A. Ewers, A. C. Rankine and Master Pittman. Victoria: Bro. T. R. Morris. New South Wales: Bro. T. Hagger and Sisters Mrs. and Miss Marian Walker. We hope this list will be largely augmented.

#### **Conformity.**

"Be not conformed." A short command. Just a dozen Greek letters, and it was written. But how hard it is to observe! In 1840 the quiet people of Hawaii were startled by an awful uproar. Turning, they beheld a river of red-hot lava forging out of its channel and coming swiftly down the side of Mount Kilauea. Fleeing to adjoining heights, they watched it run, tumbling at last into the great Pacific tide. Surely, they might have thought, it will heat the ocean and make the tropic sea a boiling cauldron. But, no; the great ocean swallowed it up with just a little fuss, cooled it off, and buried it beneath a thousand feet of ocean tide.

Has it not been so in numberless human experiences? We came from the home-altar, glowing with the love of God and with aspirations for service, into the large city, out into the illimitable world. Surely we would warm it by our tremendous energy; but the world flowed round us and tried to take away our spiritual fire and leave us cold and dead. Fortunately, we are not like the lava; we can go back to the Source that faileth never, and keep in close touch with the central fires.

The trouble is not that we have so little, that we can give so little, and find so little that we can do, but that we are not willing to consecrate what substance we have to be used as God will.—J. N. Murdoch.



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# The Leader.

## IS BAPTISM ESSENTIAL TO UNITY?

In a brief notice of the Centennial volume, "That they All may be One," a reviewer in the Melbourne *Age* gives a concise statement of its contents and also offers a criticism upon one of the items which are said to be essential to unity. The criticism reads as follows: "Thus by eliminating differences of opinion between sects it is hoped that the broad beliefs of the Church of Christ may be taken as a basis of union. In view of this, however, it seems inexplicable that in a chapter entitled 'The Plea We Advocate' appears the statement that 'Christian baptism, we contend, is the immersion in water of a penitent believer in Christ.... Sprinkling and pouring are not Scriptural baptism. This we prove by an array of Scriptural, historical and philological evidence which cannot be overthrown.' In other words, this appeal to union on a non-creedal basis includes a positive and partisan statement on one of the most troublesome points of creed which separate the churches." In replying to the above it seems necessary to point out that the Churches of Christ do not "appeal to union on a non-creedal basis," for while rejecting human creeds, they hold to the creed of the New Testament, which is a very different thing. In loyalty to this creed, they hold that no command of the Lord Jesus to the Christian church can be disregarded, and must therefore find a place in any real basis of unity.

### Positive and partisan.

In presenting the basis of unity which is set forth in the New Testament, the Churches of Christ have no desire to place undue emphasis on the subject of baptism. If they appear to do so, it is not because of any wish on their part, but because of the intense opposition they meet with in upholding the plain, unambiguous teaching of the New Testament. It is true that they are "positive" in their statements regarding

baptism, and we admit that this positive attitude would be unbecoming if the views they held were only supported by the members of their own communion. In this matter, as in others, the Churches of Christ have a profound respect for sound scholarship. They appeal to it whenever the subject of baptism is under discussion, and in appealing to it, find it altogether on their side. So much so, indeed, that one of their handbooks on baptism consists of nothing else than quotations from all accessible authorities as they speak of the various phases of the baptismal question. Under these circumstances, the charge of making a "partisan" statement cannot be upheld. It has to be admitted, however, that the question of baptism has been "one of the most troublesome points of creed which separate the churches." This is a fact which we deplore. The two simple ordinances which Christ gave to his church, namely, baptism and the Lord's Supper, have, unfortunately, been made the subjects of bitter controversy. Those responsible for this controversy are they who have changed New Testament ideals into practices and teaching for which there is no Scriptural authority. As Protestants cannot admit that the Romish Mass is a Scriptural ordinance, neither can immersionists admit that the sprinkling of babes has any authority in Holy Writ. As a matter of fact, it is well known that both are departures from primitive teaching and practice, and the dates in which both errors crept into the church are matters of history.

### The original idea.

During the meetings of the General Assembly of the Church of Scotland, held in June, a discussion arose regarding the "individual cup" question. In answer to opposition to its use, based on its not being Scriptural, Dr. McClymont, of Aberdeen, said: "If they took the sacrament of baptism, the original mode was by immersion, and yet the church had claimed and exercised the right to make a change upon the outward form for the purpose of convenience and in the interest of the fitness of things." In this case we pass over the bad logic which makes a comparison between things that differ, and simply note the statement of historical fact made in the presence of one of the most critical assemblies it is possible to call together. The historical statement itself requires modification, for immersion is not and was not a *mode* of baptism, but baptism itself. To say that immersion is a *mode* of baptism is equivalent to saying that immersion is a *mode* of immersion. If the Greek word instead of being Anglicised had been translated, it would not have been possible for Dr. McClymont to speak of immersion as a *mode* of baptism. Possibly he would justify his expression by saying that he was looking at the ordinance in the light of present practices, in which there are more modes than one. The Churches of Christ, however, in their plea for union,

deny the right of any religious organisation to change the character of a divinely appointed ordinance of the Christian church. Their plea for union is on the basis of a return to Christianity as it was at the first both in faith and practice, and involved in this is the question of baptism.

### The Scriptural basis.

If no basis of union had been categorically formulated in the New Testament, yet baptism holds such a prominent place in its teaching that no unity could be regarded as complete which ignored it. But a basis of unity has been formulated and is found in the fourth chapter of Ephesians. And amongst the items which are declared to be the unity of which the Holy Spirit is the author, we find baptism mentioned. It is "one baptism," just as it is "one faith" and "one Lord." The Churches of Christ, therefore, in their plea for union, do not eliminate from the basis of union anything that is essential to it. They realise that while the New Testament is regarded as the supreme authority in all matters relating to faith and practice, immersion must be one of the items of union, if for no other reason than this, that all can agree that immersion is baptism, while it is impossible for all to agree that sprinkling and pouring are. It will therefore be seen that Scripture and common sense unite in giving the Churches of Christ a very strong position. The position that they take is that baptism is immersion, and that no substitute for it has any valid claim upon their attention.

### Its spiritual significance.

The Churches of Christ only desire to give that emphasis to baptism that a fair interpretation of the teaching of the New Testament will warrant. From such an interpretation, they feel that they are bound to give it an important place in the economy of spiritual things. It is an outward act, with a deeply spiritual significance. Without this spiritual significance, it is a meaningless rite. Professor Sanday in the "International Critical Commentary" on Romans, the most recent and important work on that epistle, says: "We must remember also, that in the age and to the thought of Paul, the act of faith in the individual which brings him within the range of justification, is inseparably connected with ratification in baptism." Baptism, regarded as immersion, gives meaning and force to the beautiful imagery of the New Testament as nothing else does. "Know ye not that so many of us as were baptised into Jesus Christ were baptised into his death, that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life, for if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection" (Rom. 6: 3-5; Col. 2: 12).



**Conscious participation.**

New Testament baptism assumes conscious and active participation on the part of the person baptised. As in the Lord's Supper those who partake of it must be conscious of what they are doing, and understand the symbolic meaning of the ordinance, and approach it with minds in harmony with its inner meaning, so must it be in regard to the ordinance of baptism. As mere external acts both are valueless. Bread and wine and water belong to the material side of things, but in the two Christian ordinances they are made to have a spiritual significance which we cannot afford to disregard. To bring out this spiritual significance, we must not alter their physical form, but faithfully reproduce both aspects in the Christianity of to-day.

The Churches of Christ regard it as part of their mission to assist in restoring the ordinance of baptism to the place it once occupied in the teaching and practice of the apostolic church. If, in doing so, they meet with opposition and are subject to misrepresentation, these things will not deter them. If truth is on their side, they must ultimately prevail; if not, their continued existence as a separate religious organisation is no longer desirable. In the meantime it is consoling to know that some of the things advocated by them which were at first received with scorn and ridicule are now acknowledged as elementary truths.

## Editorial Notes.

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**A Baptist Paper on Union.**

The *Watchman* is an influential and representative American Baptist paper, and it has recently, according to the *Christian Standard*, been contending that there is no justifiable ground for separation between Baptists and Disciples of Christ. Here is an extract from the *Watchman*, which we commend to the attention of Australian Baptists:—"It has appeared to us that some of our good Baptist brethren go so far in their opposition to the Disciples that they are in danger of denying, not only Baptist doctrine, but the Scriptures themselves. We have talked much with members of the Disciples body as we have had opportunity, and while there is a slight difference of emphasis, we have not found any difference in real belief. We know an intelligent Baptist, who, because of family relations, united with the Disciples, and has found absolutely no difference, although belonging at times to Disciple churches in Kentucky, Illinois and Minnesota, and has not been called to modify Baptist views as held in New England in any point or degree. We have no interest to defend the Disciples church. It is the most rapidly growing religious body in America, and is amply able to take care

of itself. But if it is true—and as far as we have been able to discover after years of careful enquiry it is true—that there is no essential difference between the Baptists and Disciples, then we say it was a sin to fail to help to answer the prayer of our Lord, by becoming one in him."

**Union without Compromise.**

The *Christian Standard*, commenting on the above, states our own views so well that we give them in full: "We do not care to conceal that these statements give us deep satisfaction, and chiefly for their discernment of the close family likeness between Baptist Churches and Churches of Christ committed to full New Testament restoration. Baptists and Disciples must come to know each other in their faith and life before closer union is to be brought about. We have the utmost regard for Baptist Christians, and would rejoice to co-operate with them in the heartiest and most fraternal way in planting churches of baptised believers in every community in the world. The Baptists are a great people, whose material prosperity has not diminished their loyalty to Christ and their devotion to the inspired word. A union of forces that would not be a compromise, but would honor the teaching of Christ and his apostles, would have far-reaching influence in disposing other religious bodies to consider Christian union from the standpoint of the New Testament platform of one God, one Lord, one faith, one baptism, one Spirit, and one hope of eternal life." It is well to bear in mind that in America the Baptists, unlike many of their Australian brethren, only receive baptised believers into membership.

**Correspondence.****OUR RESURRECTION BODY.**

Our good friend "Perplexed" will never cease to be perplexed all the while he is content to pin his faith to a man's theory. Miles Grant, whoever he may be, has read the Scriptures very superficially to arrive at such a conclusion as that man's spirit is nothing more than his breath. In addition to the passage you, sir, so aptly quote, I cannot resist asking "Perplexed" how man's breath can be "sanctified and preserved blameless," etc. (see 1 Thess. 5: 23).

Bro. Mortimer takes the extreme opposite view to "Perplexed." The view I suggest is the medium one, but Bro. M. thinks it is not a "happy" medium. The passages he quotes, however, are not conclusive as to the point he contends for, though he says "it must be so." It is not good exegesis to take a text and found an opinion upon it, without due regard to its general context. Take the first, that in Phil. 1: 21-23. Without reference to any other Scripture this seems to prove our brother's point, but taken in connection with chapter 3, verses 8-11, we get to know what the apostle had in mind. His one great aim was to "attain unto the resurrection of the dead." If that were lost all was

lost. This hardly squares with the notion of the spirit being glorified when "absent from the body," as our brother views it. The phrase "absent from the body" surely means absent from this mortal corruptible body, and to be "present with the Lord" means present with him in resurrection glory. In this way only can we make Paul consistent with himself. As to whether it is "thinkable" that Paul's spirit should sleep till the resurrection morn, I ask why not, when we are told that the great worthies of Old Testament times died and "received not the promise, God having provided some better thing for us, that they without us should not be made perfect." Bro. M. says, "Life to this man (Paul) was a very blessed thing," and infers that he would not have exchanged his present condition for a state of peaceful sleep in Jesus. We must remember that Paul was in a miserable prison when he wrote those words. Probably a little later he wrote to Timothy and said, "I am now ready to be offered, and the time of my departure is at hand...henceforth there is laid up for me a crown of righteousness which the Lord, the righteous Judge, shall give me at that day." "That day" he refers to is the day of judgment. How does this square with the idea of the disembodied spirit dwelling with Christ in conscious glory between death and the resurrection?

The second Scripture, 2 Cor. 12: 1-4, is irrelevant, as it refers to Paul as a living man. We are dealing with the dead in Christ.

The third Scripture quoted by our brother is distinctly against his own theory. Paul seems to ignore all thought of an intermediate state of conscious bliss, in this sublime passage. He longs to exchange this worn, decaying, tattered tabernacle for the heavenly house—the immortal body—of the resurrection.

In conclusion, our good brother says, "It will require the resurrection to complete the work of redemption." This is hardly strong enough; it will require the resurrection to make redemption a fact! Paul says, apart from resurrection, "they which are fallen asleep in Christ are perished." Thre word of "comfort" which the same writer gave to the Thessalonians was not that their dead were happy with Christ, but that they should rise again (1 Thess. 4: 13-18).

I may say in closing that I do not dogmatise on this question. I only offer this view as being in my judgment most in harmony with the general teaching regarding our glorious hope, derived from direct Scriptures which point only to the coming of Christ and the resurrection from the dead, and also from the many passages which represent the state of the righteous dead as a blessed restful sleep. After all it matters not, for in either case "sudden death would be sudden glory."—J. Pittman.



Some seek first the kingdom of God. Others put it in a second place. Then prayer-meetings are dull and fellowship gatherings are uninteresting. Any man who is seeking secondly the kingdom of God may be religious; but there is something he loves more, and both worlds are spoiled to him. He has neither the cream of the one nor of the other.—Henry Drummond.



## THE SOCIETY OF Christian Endeavor

"For Christ and the Church."

CONDUCTED BY A. R. MAIN.

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

### TWO VALLEYS.

Topic for August 16.

Suggested Subjects and Readings.

Humbled by God—Ex. 5: 15-23.

Facing the foe—Jas. 4: 5-10.

The sword of the Spirit—Eph. 6: 10-18.

The great shadow—Jer. 2: 6; Rom. 8: 35-39.

Turning back—Heb. 3: 12-19.

The daybreak—1 John 2: 8-11.

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

In last study we saw Christian at the House Beautiful (which Bunyan meant to represent the church), where he was refreshed and armed. Immediately thereafter on his pilgrimage comes the testing time in the two valleys—the Valley of Humiliation, and the Valley of the Shadow of Death. Satan does beset young Christians thus: soon after they are in the church of Jesus Christ the arch-enemy of men's souls makes a great attempt upon their faith. A. B. Bruce speaks of the Valley of Humiliation and the Valley of the Shadow of Death as useful but unpalatable experiences, "such as Bunyan himself had in the years of gloom before he attained to clear light and settled peace, and abundant joyful Christian fruitfulness. It is a time of temptation and struggle, of doubts and fears, of sadness, depression and gloom, of stagnation and torpor."

We need not imagine Bunyan to mean that such experiences as are described in the book are the fate of all Christians. A testing time does come to all, but not in the same way. There are certain characters which more imperatively demand a Valley of Humiliation than do others. The horrible Valley of the Shadow of Death, again, is not equally terrible to all. Bunyan plainly tells us this. For later, he makes Faithful have a better time in both valleys. "I had sunshine all the rest of the way through that, and also through the Valley of the Shadow of Death," he says. We do largely make our own valleys.

### The Valley of Humiliation.

The objection has often been made that Satan does not come, as Bunyan's Apollyon, in horrible form, breathing fire and smoke; for, if he did, he would repel, not attract. He rather comes as an angel of light, with gracious manner and plausible speech. There is much truth in this, yet Bunyan's picture is not without excuse. Satan with his purposes unmasked is ugly. Again: it is not altogether true to say that only attractive vices hold men in their grip. Men are oft held by the strength of a vice which they themselves abhor. No, Satan is strong enough at times to appear in his hideous form without risk of scaring away his prey.

At any rate we learn that for Bunyan Satan had a real existence. He was no abstraction, no mere negation. It is pitiable to meet a person who thinks he has in fact explained something when he has tried to explain the devil away. Sin, evil, do exist: how have you enlightened the mystery, when you get rid of an external tempter and made them innate? You have cleared up nothing; you have only degraded the man.

The conflict with Apollyon is in two parts—in words, in deeds. Satan will often overcome in a wordy war, and a conflict of wits, but he did not do so here. Accordingly the grim combat began.

"As the battle grows closer," says Kelman, "Christian is wounded in the head, the hand, and the foot. Temptation has got at his thoughts, his deeds, and his walk. In all of these he is aware of evil. He no longer fights as a pure man, a white warrior. The whiteness of his innocence is gone. When this has happened, some men reckon that all is lost, their fight terminating with their first wounds. In this there is more of self-conceit and pride than of necessity. Why should any of us make the condition with life that we shall have either a victory complete in every detail, or none at all? R. L. Stevenson sent on a true and wise thought in the ringing words: 'Honor can survive a wound: it can live and thrive without a member. The man rebounds from his disgrace; he begins fresh foundations on the ruins of the old; and when his sword is broken, he will do valiantly with his dagger. To cling to what is left of any damaged quality is virtue in the man.'"

The story bristles with points. Each of the following gives material for thought, or may furnish a two minute talk: Christian would not retreat, for "he had no armor for his back" (cf. Eph. 6). He could not go back from Christ: "I have given him my faith—how can I go back?" See the subtlety of the Evil One: he tries to tempt to further unfaithfulness to Christ by saying, "Thou hast already been unfaithful in thy service to him." "The Christian's assurance of forgiveness should be so triumphant that even the bitterest memories of his sins can have no power to shake his confidence."

### The Valley of the Shadow of Death.

Read the wonderful description with its piled-up horrors. See how effectively Bunyan uses Jeremiah's words (2: 6), and with what a fine interpolation he shows the way to overcome:—"A wilderness, a land of deserts and of pits, a land of drought, and of the shadow of death, a land that no man" (but a Christian) "passed through, and where no man dwelt."

It is always remarked that Bunyan illustrated best his knowledge of the human heart and of the insidious approach of temptation in his representation of an evil one whisperingly suggesting blasphemies to Christian, which he verily thought came from his own mind. A triumph would have been secured by Satan if he could have convinced Christian that this was so. There is no sin in being tempted. We cannot always decide what things we shall hear; but we can of course endeavor to keep from places where we shall be likely to hear evil suggestions. We cannot keep the birds from flying overhead, but

we can keep them from building their nests in our hair.

Bruce may again be quoted: "The word *backsliding* does not by any means sum up the experience of one who is passing through the Valley of the Shadow of Death; and to speak as if it did, as is too often done, is simply to break the bruised reed, and quench the smoking taper. It is quite possible that there may be very little sin in the whole experience, but only the morbidity inseparable from the stage of development in which it appears; as in the case of Bunyan, who was never more in earnest in the fear of God, and the love of Christ, than when he thought himself guilty of blasphemy. He thought there was no fruit of the Spirit in him then, because there was none yet ripe. But there was that in him, only in crude form, whose natural outcome in due course was to be a rich harvest of wisdom and love—the fruit of which still remains treasured up in his immortal volume."

The description of the cave in which the two giants, Pope and Pagan, dwelt is interesting and curious. Bunyan knew of some persecuting Protestants, but he chose Rome as the type of persecutor. See how he puts Pagan and Pope in the same cave. He meant they were allied. "The policy of the Church of Rome has been to incorporate and baptise the ancient paganism; the same thing may be witnessed in the policy of Roman missionaries in many mission fields to-day." Bunyan said that Pagan was dead, and Pope decrepit. I fear that the former was but comatose, and that the latter shows signs of renewing his youth.

Apollyon finds no place of tempting so much to his mind as the Valley of Humiliation. Look out for him especially there.

The Valley of the Shadow of Death is a very solitary place. Every one must go through it alone. And yet not alone, for the One whom we want most of all is with each one of us.

Men have the greatest fear of death, until that fear is removed by religion. It is every man's "last enemy."

Let the Christian, like Paul, learn to glory in tribulations, for the devil will use every one of them as an argument for forsaking Christ.

—*Endeavorer's Daily Companion.*

The Kaniva Society held their sixth anniversary on July 8. Excellent addresses were given by H. M. Clipstone, of the Bible College, on "The Purpose of Christian Endeavor," and F. E. Thomas, of Narracoorte, S.A., on "Christ and Our Pleasures." Dinyarrak, South Lillimur and Sandmere societies were represented, and greetings were received from the C.E. Union, Bordertown, and Narracoorte Church of Christ societies, and the Box Hill Baptist Society. The secretary's report showed that the members have been doing some work for Christ and those around them during the past year. A. Whisson and J. Goldsworthy read Scripture readings, and Leslie C. McCallum sang a solo. The half-yearly election of officers took place at the end of June, and the following are now in office:—President, A. R. Benn; Vice-Presidents, J. Goldsworthy and R. M. Williams; Asst. Sec. and Treas., L. Goldsworthy; Secretary, M. E. McCallum.



## South Australian Letter.

When this appears in print the great Chapman-Alexander Mission will be over in Adelaide, but just now we are in the midst of it, and this city is being shaken up religiously as never before. I have heard several of Dr. Chapman's addresses, and while not prepared to endorse all he says, I have greatly enjoyed them. He has repeatedly told the people that the way to be saved is to "1st, repent; 2nd, believe; 3rd, confess; and 4th, obey," and he has told them to search the Scriptures to see what they are to obey. I have not so far heard him quote Acts 2: 38, although he has frequently referred to the Pentecostal revival. Is it not remarkable that while able evangelists and other ministers have so much to say about Pentecost they so unanimously neglect to repeat the directions then given to enquirers seeking salvation? Who can explain this? I feel confident that Dr. Chapman is an earnest, Christ-loving man, and intensely anxious for the salvation of men; but somehow he does not give the Spirit given directions of Pentecost. I heard him quote Mark 16: 16, however, and I feel certain he loves every word of Scripture. He has no room for "Higher Criticism" or "New Theology" in his evangelistic work.

### Disciple hymn-writers.

The singing under the really wonderful manipulation of Alexander has been here, as in the other cities, a most powerful factor in the success of the mission. Unfortunately I am not much of a singer, and candid friends have told me I cannot appreciate good music. I'm afraid this is largely true, but I have enjoyed this, at any rate. That man just makes the music express the meaning in the words, and the language of the hymn sung under his conductorship comes home with additional force. Talking of the hymns, I have been struck with the number in Alexander's book in which either the words or the music or both were composed by our own brethren. I have been informed that Gabriel, Excell and Fillmore are all connected with our American churches, and over 30 of their compositions have been published in Australia by Alexander, including "The Glory Song," "Tell Mother I'll be There," and others almost as popular.

### Drawing power.

I feel confident that the work of this able preacher and singer and their assistants will tell for great good. Christ has been exalted, and the minds of thousands have been turned from the unsatisfying supplies of this world to that water of which if a man drink he shall never thirst. The gospel has not lost its ancient power. No other theme than the old, old story could have drawn and held such immense audiences in our cities. Our leading politicians, even if they all combined, could

never command such audiences, and the ablest dramatists and musicians could not have crowded the immense Exhibition Hall in the city of Adelaide night after night in the depth of winter as the singing and preaching of Christ has done.

I'm afraid what I have written about the mission here will seem stale to my readers in Melbourne, Sydney and Brisbane, but they are welcome to skip all the above, and it may interest those who have not been privileged to hear the missionaries.

### A West Australian Pittsburg.

I hear our West Australian brethren do not intend the Americans to have all the good things next October, and so they are planning that while the Pittsburg Centennial celebrations are being enjoyed they will have a Centennial all to themselves, and are thinking of devoting nearly a week to it. I like those West Australians, if only for their enterprise and practical enthusiasm, and I have no doubt but that their celebrations will be very successful. They have the right men at the helm to make the thing go. Then, too, I hear they mean business about that Church Extension Fund, and are about to present its claims publicly and forcibly to the brethren. I believe H. J. Banks is the secretary of the Extension Committee, and this being so we shall hear more about it, for he is not the kind of man to let the team be idle while he holds the plough handles.

### The S.A. Conference.

I believe the Conference in this State next September will be a success. The returns are not yet all in, but I reckon that both Home and Foreign Mission funds will show a most gratifying increase, and there certainly have been a great number of additions by the obedience of faith. The Exhibition Hall is again to be used for three of the great public meetings, and it will require an effort to have these functions attended in such a way as to fill the space to be occupied. Last year the attendance was all that could be desired, but it was the first year we used the building, and we all felt we must not allow the effort to fail. My one little fear is that we may feel too confident this year and so neglect to "boom" the meetings as we should, but very likely I'm wrong; I hope so.

### On the wing.

It is generally known that I leave for England and America by the "Moldavia" to-day, in order to attend the great Convention. I see in the *Christian-Evangelist* that a number of prominent brethren have been giving their estimates of the attendance at Pittsburg, and these vary all the way from 25,000 to 65,000. Even if we take the lowest estimate it will be a wonderful gathering. I am not quite sure yet whether I will return by Vancouver and Sydney or come back by England and the Suez Canal with Bro. Hagger, but I expect

to return within six months. R. Harkness, of the Stirling church, and J. Wiltshire, who was a fellow-student at Hope Lodge with Bro. Filmer, now of Pentecost Island, and Bro. Mitchell, of Port Pirie, takes up the work at Stirling. Bro. Wiltshire has for some time past been ministering for the Christian Church in Bentham-st., Adelaide, but finds himself more in sympathy with our own movement, with which he has now identified himself. He comes to us with a clean record and good credentials.

### Thanks.

It is my purpose during my travels to write short descriptive letters as frequently as possible, and to let the readers of the *CHRISTIAN* know something of the Centennial celebrations and of the work in general. Before I close this last letter from South Australia for the present I must thank those who have with their thoughtful kindness made the trip possible for me. I have never been out of Australia, and am looking forward with almost boyish enthusiasm to having a good time. I believe the idea originated in Bro. Walden's mind, and it has been warmly seconded by our S.A. Conference Committee, the result being that the whole of the passage money has been provided. My only expense will be the loss of salary while absent and the cost of living and travelling while on land. I cannot say how much I appreciate such unlooked for assistance, and as I really don't know who many of the donors are I take this opportunity of thanking them.

Mile End, July 22. D. A. EWERS.

### Eternity.

On a long voyage, a slight variation in direction at the start may make a very great difference in destination. Prof. Simon Newcomb, the eminent astronomer, writes in *Harper's Monthly* on "The Mariner's Compass," and says (in substance):

The pole of the magnetic needle does not always point to the north. If a captain sailing his ship from New York to Europe should not make due allowance for the needle's idiosyncrasies, he would be more apt to reach the North Cape than his destination. All the research of science has failed thus far to discover the reasons for the various deviations of that tiny but all-powerful guide to mankind.

When you die, said Mark Twain jocularly, you will be dead a long time. That is more than a jest. It's a long, long voyage, that of eternity. Take for your guiding star the best and wisest of men of the past, and you will find some day to your sorrow that you are away out of your course. There is one guiding Star who has no variations, no imperfections. On the eternal voyage, steer by that Star.



## From the Field.

### New Zealand.

WANGANUI.—Our Chinese Mission celebrated its first anniversary last night with a tea meeting. Twenty Chinese were present, and a goodly number of sympathisers. The writer presided. The programme was an enjoyable one, and included reading and writing exercises in English by some of our Chinese pupils. Mr. Bing (one of the leading Chinese fruiterers in the town) gave a very interesting speech, in which he expressed his appreciation of the work being done on behalf of his countrymen. On behalf of the mission he also distributed three special prizes for attendance and proficiency (a Chinese-English dictionary, and a beautifully-bound copy of the Bible and New Testament), and also a copy of the New Testament to each of the other Chinese present. It is sincerely hoped that these men (many of whom are very intelligent) will be led ultimately into the light of the gospel.—T. H. RIX, July 14

INVERCARGILL.—The young women's sewing class held their 16th annual sale of work and social on June 9th. The former realised £35. At the social the chapel was crowded. A good programme was submitted. In the absence of the Mayor, John Neil occupied the chair. These young women distribute in money, food and clothing £100 annually among the poor. The annual meeting of the church was held on June 14. The reports showed that during the year 12 have been added to the roll and six removed. The church gave Bro. Little's services to the H. M. Committee for six Lord's days, to assist the Gore brethren. During his absence Bren. Hale and Bull kindly assisted our local brethren with the preaching. On Thursday evening, July 1, one young lady obeyed in baptism. The Home Mission collection amounted to £9.—JNO. WATT, July 19

### West Australia.

KALGOORLIE.—The church held its annual business meeting on the 7th inst. Bro. Banks presided over a fair meeting. Reports from various institutions connected with the church were read. The secretary's report showed a membership of 85, of which 38 are isolated, leaving a working membership of 47. The gains for the year were 20, and the losses the same. Bro. Mill, our evangelist, spoke at length, and reviewed the work in general for the past year. He emphasised the fact that the prayer meeting was the largest in town. This is encouraging. The following officers were elected for the ensuing year:—Bren. Bell, Banks, A. Moloney, Keddie and J. A. Maloney the former being treasurer and the latter secretary. Sister Miss Burkett was elected envelope secretary.—J. MALONEY, July 16.

### South Australia.

MILE END.—At a send off meeting to D. A. Ewers held on July 19, J. E. Thomas presided. Representatives from all the churches in and around Adelaide expressed their pleasure at Bro. Ewers being able to visit the old home-land and the Pittsburg Convention. The attendance at and the spirit of the meeting showed a marked appreciation of Bro. Ewers' many years of labor in the churches, and earnest

desire that he may return to us greatly benefited by the trip. The Endeavor Society handed him an Australian Commonwealth flag. The response to the suggested help towards paying his expenses was very gratifying, as various brethren from far and near had contributed altogether about £84. Bro. Ewers feelingly thanked all for their expressions towards him, and for their very generous financial help. He looked forward to coming back amongst them to preach the gospel to the end of his life. A cordial welcome was given to Bro. Harkness and Mrs. Harkness, who are to be at Mile End during Bro. Ewers' absence. Bro. Ewers left by the "Moldavia" on Thursday.—JAS. MANNING.

LOCHIEL.—We have arranged with R. J. Clow, of Maryborough, Victoria, formerly of this district, to spend a brief period with the church here. Bro. Clow addressed the church yesterday, and proclaimed the gospel.—W. A. GREENSHIELDS, July 19.

GLENELG.—On July 21 the quarterly church meeting was held. There were a good number present. The meetings continue well attended. Bro. and Sister Pittman are very highly esteemed by the church and the congregation. The treasurer reported a balance to the credit since the beginning of the year of £15/0/9, also that the Foreign Mission collection amounted to £7/11/10, being £2/11/10 over the apportionment of £5. The credit balance, with extra expenditure in the appointment of Bro. Pittman as evangelist, was the cause of general rejoicing. Bible School, Dorcas, Senior and Junior Endeavor Societies, gave each good reports. Bro. Pittman's first year's engagement expires on the last day of July. Resolved unanimously that Bro. Pittman be asked to stay for a further term of three years at an increase of salary, with good hope of the church being able still further to increase the same. Bro. Pittman on his own and Sister Pittman's behalf thanked the church for expressions of satisfaction on the result of their work during the past year. They were much cheered by the kindness and respect shown to them by all the members and also the congregation. Their welcome had been so hearty that their visitations were quite a delight to them. With God's blessing he hoped to do still better work, and very cheerfully accepted the invitation to stay with them for three years. A very happy meeting was brought to a close by the singing of the doxology, and the benediction. W. Wright presided at the meeting.—W.B., July 21.

YORK.—The semi-jubilee of the church was held on July 18 and 20. On Lord's day, notwithstanding the wintry weather, we had splendid meetings all day. In the morning H. D. Smith, who preached the opening sermon 25 years ago, gave us a most encouraging exhortation. In the afternoon Mr. S. Wicks gave a brush talk, riveting the attention of both old and young. In the evening Bro. Paternoster gave one of his stirring discourses to a full house. On the following Tuesday the tea took place, which considering the wet weather was well attended. This was followed by a public meeting, presided over by the President of the Conference, J. E. Thomas, who with R. Harkness and W. C. Brooker gave us some very helpful and cheering words, which were much appreciated. The secretary in his report spoke of the good work done by our evangelist, Bro. Horsell, during another year of service. The additions had been by faith and obedience 20 (of that number 10 being from the school), and 7 by letter. Losses, by death 2, by letter 9, and withdrawn from 6, leaving a net increase of 10, making the present number of the roll 264. The Sunday School had suffered through want of teachers, thus seriously affecting our figures. There

are 180 scholars and 15 teachers on the roll, which shows a loss of 16 scholars and one teacher. The Y.P.S.C.E. has 36 active, 17 honorary and two associate members. The average attendance is 28. The Junior C.E. have 39 on their roll. The Dorcas Society have 10 active and 10 honorary members, the average attendance being 9. The choir, with 21 on their roll, has an average attendance of nearly 21. Improvements have been made to the church property costing over £15 for material, all the labor being done quite voluntarily. £30 has been paid off the debt, which now stands at £275. £18 has been contributed to Home Missions, and £15 to Foreign Missions. The total receipts from all sources amounted to about £300. During the evening the choir under Bro. Fiedler, with Sister C. Ford at the organ, rendered several anthems very creditably.—W.B.

HINDMARSH.—Wednesday, July 21, 9 30, a mothers' meeting was held in connection with the Chapman-Alexander Mission. I. A. Paternoster addressed a good attendance. Sunday, July 25, I. A. Paternoster exhorted the church, special reference being made to the death of Sir Frederick Holder and our aged Sister Corrie, who was laid to rest on Saturday last after a long and painful illness (aged 83). The gospel service was a Sunday School decision night, when I. A. Paternoster delivered a stirring address. At the close of the meeting there were eight decisions. A series of special meetings are to be held lasting for two weeks from July 25, I. A. Paternoster being the missionary.—J. W. SNOOK.

MILE END.—For several weeks past the attendances especially on the Lord's day evenings have been on the up-grade. On the 18th the writer preached to a large audience and baptised five young folks from the Sunday School, children of members.—D. A. E.

MILANG.—On Sunday, 18th, we had J. Binney, of the Bible College, Melbourne, who addressed us in the morning. In the evening Bro. Hall answered a question which had been asked in the question box his subject being "The Sabbath or the Lord's Day—Which?" Bro. Binney and Miss Vickery sang solos. To-day Junior Endeavor had a fine meeting with nearly 40 present. We have started a Cradle Roll for C.E. C. Wilson is to come to conduct a mission from Aug. 29 to Sept. 8.—E. H. HALL.

YORK.—A. Fischer addressed the church. The writer preached in the evening on "The Deceitful Way" There were four confessions.—H. J. HORSELL, July 20

HENLEY BEACH.—Bro. and Sister Corbet tendered a social to members and friends in the Lockleys Y. M. Hall on July 23. H. J. Horsell acted as chairman, and there was a large attendance. Opportunity was taken to welcome Norman Noble, who is a student at the College of the Bible. Bro. Noble gave an address in reply. Lockleys is some two and a half miles from Henley Beach. There are some 22 members there who attend Henley Beach meetings. It was considered wise to invite the members resident at Henley Beach to visit Lockleys for a change, and all evidently had an enjoyable and profitable evening. Geo. Noble spoke a few words.—H. J. HORSELL, July 26.

UNLEY.—Amount collected for Foreign Missions: Unley, £41/10/10; Cottonville, £1/6/-; total, £42/16/10. E. Thomas, from Narracoorte, has paid us a few day's visit, in order to attend the Chapman-Alexander mission services. We believe the visit of the noted evangelists to Adelaide will be productive of much lasting good. Many of our members have been stirred by the messages delivered to vast crowds in the Exhibition Building and Town Hall. T. J. GORE



preached to-night on "The Greatest Truth," which he said was "Christ died for our sins according to the Scriptures." A young woman made the good confession. Attendances were affected by stormy weather and the great mission services in the city; but the choir rolled up in grand style.—R.B., July 25.

STIRLING EAST & ALDGATE VALLEY.—The collection for Foreign Missions amounted to £32/9/4. The amount asked for was £25. The writer leaves this week to take up the work at Mile End, in the place of D. A. Ewers.—R. HARKNESS, July 26.

KADINA.—This morning Bro. Killmister gave a good address. Two young women made the good confession last Thursday evening. To-night a man and his wife confessed Christ, and two were restored. Bro. Brooks was appointed deacon, not Bro. Brooker as printed in last report.—E. G. WARREN, July 25.

## Victoria.

DUNOLLY.—On Saturday, July 17, Bro. Jinks was attacked by one of the leading speakers here. The discussion aroused interest. The discussion resulted in Bro. Jinks issuing a challenge to that person to debate on the public platform.

HARCOURT.—The teachers and scholars of the Sunday School presented our esteemed Sister McAlpine with a handsome silver cake-basket and fork. She is to be married to our recent evangelist, Hubert Edwards, of Tunstall. We deeply regret our sister's departure from us, as she was a very enthusiastic church worker. She was entertained on the Monday night at the largest social gathering ever witnessed here, which was very complimentary to our sister. We all wish her and Bro. Edwards every success and happiness.

DUNOLLY.—Last Saturday evening we held another big open-air meeting, lasting 2½ hours. There were about 400 listeners. Much opposition and discussion, but a good interest has been aroused.—A. W. JINKS.

BRUNSWICK.—Last Tuesday a social re-union was held, when Sister Annie Barnden was presented on behalf of the church by the Mayor, Cr. Jewell, with a gold bangle for her efforts as organist especially during the mission, while Bro. Bagley (as missionary) was made the recipient of a gold mounted fountain pen by C. Quick, on behalf of the members. Held gospel service Wednesday evening. One confession. Splendid meeting at worship, when Bro. Williams, from Fairfield, ably exhorted. One received by letter. Temperance meeting held in afternoon under the auspices of the local Rechabite tent, and Mr. King, Sec. of the Melb. Total Abstinence Society, delivered an address. Over 40 pledges taken. Crowded gospel service at night, C. Quick preaching. One immersion.—W.T., July 25.

WARRNAMBOOL.—Another fine young man obeyed his Saviour last Friday. Last Sunday the school held its anniversary services, when the writer gave illustrated talks in the afternoon on "Bees," and evening on "A Christian Soldier." A big hive over six feet in height was prepared, and five tiny girl-bees arrayed in paper wings carried to the speaker the word thoughts sweeter than honeycomb. A miniature castle twelve feet high stood in the other corner, and at night the young people equipped one of their comrades, Allan Shain, in specially made gospel armor, each reciting an appropriate piece, and then the whole school marched past to the strains of a martial hymn. On Wednesday the children's demonstration and prize distribution takes place, for which a careful training has been made. The work

is compelling attention, and people who have never entered the building before are now regular attendants. The platform and walls have been transformed into a picture gallery and scene of beauty, and for this result we are largely indebted to the self-sacrificing love of our young brother Samuel Oakley, who uses his artistic talent to the glory of his Saviour.—J. G. SHAIN, July 26.

COSGROVE.—On Wednesday the 21st we held a successful temperance meeting, assisted by Bren. Strongman and Black, of the Bible College. Collection £13/8. Although the night was cold and dark, a strong contingent from the Shepparton church cheered and assisted us. On Lord's day we had a refreshing time; helpful exhortation, and gospel address by Bro. Strongman. Sister D. Guyatt, of Shepparton, was present with us. Sister Thorne, who was obedient to the Master during Bro. Scambler's stay amongst us, passed peacefully away on Monday of last week. Although she had been residing in Moonee Ponds for some time, she held membership with us till the last.

CARLTON (Lygon-st.).—Good meeting on Sunday morning. Bro. and Sister Owen Owens and two daughters, from Bendigo, were received into the church. P. A. Dickson gave a fine address. At night Bro. Bagley preached on the subject of "The Sower." Good meeting.—J. McC.

WINDSOR.—Last Wednesday evening the Bible Class held a social, to which teachers and officers were invited. A happy time was spent.—D.E.P., July 27.

STH YARRA.—On Lord's day, 18th, good meeting. W. Nightingale addressed the church. Two were received into fellowship. Gospel meeting was well attended. The mothers' meetings are also going ahead. One of the mothers has made the good confession. On Monday, 19th, the Total Abstinence Society held its opening meeting under favorable conditions. A good programme was arranged, assisted by the Junior Band of Hope conducted by Sister Nightingale. John Vale gave a very profitable address. The president, R. Smith, was in the chair. On Thursday we held a thanksgiving social, D. A. Lewis presiding. Items were rendered by choirs from Windsor, Prahran and St. Kilda, assisted by local talent. A very enjoyable evening was spent. July 25th, very good attendance. E. Allan gave an inspiring address. Amongst the usual visitors were Sister Bignall, from Lygon-st., and Sister Dunbar, Nth. Fitzroy. Good meeting in the evening.—T.M., July 25.

SOUTH RICHMOND (Balmain-st.).—The church held a very successful thanksgiving social last Thursday. G. P. Pittman addressed the new converts, and during the evening was presented with a small token of esteem and appreciation. A very helpful and enjoyable programme was concluded with refreshments.—W. GALE.

BERWICK.—We are pleased to have Bro. Wilson back among us with restored health. The last Sunday of his absence Bro. Holloway was with us, speaking morning and evening, and was much appreciated.—E.E.H., July 26.

BALLARAT.—The evangelist's report from Feb. to July 18, presented at the half-yearly meeting just held, showed an addition of 19 to the church, 10 by baptism, five by letter, three restored, and one baptised believer previously in fellowship with another community. Gospel meetings excellently attended. A good deal of pastoral and evangelistic visitation has been done. The Life-line Bible meetings at Ballarat East are going well; record attendance July 25—over 40. We

are going to hold a mission immediately following the Chapman-Alexander Mission which terminates on Monday, Aug. 2. We start Aug. 3. The Bible School is doing well under the superintendence of Bro. Pittock.

MELBOURNE.—Last Lord's day morning Sister Mrs. Russell, of Petersham, N.S.W., was present. Bro. McGregor Abercrombie gave a very fine address. Bro. Gordon preached in the evening on "The Pilgrimage of Faith." A Mutual Improvement Class was inaugurated last week very successfully, and promises well.

## New South Wales.

JUNEE.—Mary Thompson paid us a visit on July 20, and held a meeting in Bro. Wilson's house. There were about 30 present. Sister Thompson told of her work, and the customs of the people she labors amongst. Her address was much appreciated by all present. On July 18 we had one addition by faith and baptism.—JAS. WILSON, July 23.

LILYVILLE.—On June 20 we had the very unusual treat of the presence of Miss M. Thompson, our lady missionary from India. Miss Thompson gave an address to a fairly large audience, and with the illustrative helps of the curios which she had brought a very pleasant and profitable meeting was held. The following Lord's day, June 27, our anniversary meeting was held, being the second anniversary gathering in the new building Church and school combined, and the splendid singing of the children, with the inspiring addresses of Bros. Illingworth and Colbourne, made a red letter day for Lilyville. On the Monday following a social was held, and Bro. Walden spoke to a large audience, giving an enthusiastic address on Foreign Missions, whilst Bro. Illingworth also favored with his kindly and appreciative talk.—J. Fox.

PETERSHAM.—The work is flourishing, and Bro. Clydesdale was much cheered by three adults making the good confession at the close of last Lord's day evening service. Bro. Clydesdale has been granted a month's leave. He intends to visit Queensland, and leaves Sydney on Tuesday, 20th inst. We trust he will return much strengthened, as he has not spared himself since laboring at Petersham, and well deserves a holiday.—S. BRADDOCK, July 18.

PADDINGTON.—Bright and blessed services to day. Men's meeting, 3 p.m., 150 present. Dr. Dill Macky gave a fine gospel address. 7 p.m. gospel service. House full; three confessions.—A.E.I.

LILYVILLE.—Last Lord's day evening one made the good confession, Bro. Geoghan speaking.—E. HOLYOAK, July 25.

ERSKINEVILLE.—Splendid meetings on Sunday nights since mission. During past week the Willard Band of Hope held its monthly meeting, which was well attended. In this way we are trying to train the children to fight the liquor traffic. On August 5 we are to have a monster temperance meeting at which Mr. A. Bruntnell, the No-License champion, will speak. We would like the co-operation of the churches to help make this meeting a success.—GEO. MORTON.

## Queensland.

BUNDAMBA.—On July 11 we were pleased to have a visit from Bro. and Sister T. W. Burrows, of Brisbane.  
Continued on page 422.



## The Servant of the Isle.

By Alice Louise Lee.

(Continued.)

"Mariar," he began, tossing his cap into a chair, "that fellar says he wants Aaron's land, not ours; he don't know what he wants, I told 'im. Ours is better; what's the matter with my luck, anyway? That was a sure sign I had last night."

He went into the pantry, and poured some water into a wash-basin in the sink. "It's a sure sign," Maria heard him mutter. Then, "Jolly, Mariar, I might have knowed—I'd clean forgot that last new moon—don't ye recollect? I seen it first through glass. That always brings bad luck for a month; I never knew it to fail."

Having thus reconciled his conflicting "signs," the captain dipped his hands into the wash-basin, and was about to splash the water over his face when he thought of something. "By the way, Mariar, when is Aaron coming back? Have ye heard?"

"Perhaps day after to-morrow."

"And then he'll fetch a sale on his land," spluttered the captain. "Jolly all hands, if he ain't the luckiest! He's clean charmed against bad signs. They all fail with him."

"Except," retorted Maria, "the signs of hard work and good management."

The second day, shortly after noon, the missionary sat beside the living-room window, talking to Maria, who was moving in her silent, deft way about the table.

"To-morrow noon," said Asa, clasping his hands behind his head and settling back more comfortably in his chair, "to-morrow noon I must go on up the coast for a short trip. I'll probably be gone less than a week, and then I must put the Rising Sun into winter quarters at Portland."

"You'll stop on your way back?" asked Maria, brushing the crumbs from the table.

"Ay, that I will," returned the missionary warmly. "I want to see—why, bless us!" He sat up, and looked out intently. "There he is now—looking up here at us; it's Aaron. He's just disappeared into the cove."

Maria expressed no surprise. She brushed crumbs; but a faint color flushed her cheeks, and she did not glance up.

The missionary arose. He noticed the flush, and a smile flashed over his boyish face. "I'll go down and bear a hand with the stuff he's brought."

Down in the cliff cove the two men clasped hands warmly, but without many words of greeting. Few were needed. Aaron's rugged face was alight with pleasure, while the younger man's smile told of the genuineness of his welcome.

"I'm glad you're here, parson," Aaron began when they had cleared the dory, carrying the stuff into the fish-house. "I wish you'd set down here a spell. I've got something to tell you."

The missionary nodded, and provided a seat for himself by rolling an unopened keg of nails into the wide, open doorway of the fish-house,

where the sun poured a flood of yellow warmth. Overhead the sea-gulls wheeled in talkative mood, or settled on the dull-hued water, shot here and there with yellow on the crests of the waves.

"You know what's happened about the mail," Aaron began. "Has Mariar talked to you about it?" Aaron leaned forward, his elbows on his knees, playing with his cane. He had seated himself on an overturned boat beyond the sunlight.

"Yes, she has talked to me freely." Asa threw one foot across the other leg, and clasped his hands over his bent knee. "Said she wanted to put a gasoline engine into the Servant of the Isle."

"That would never pay," Aaron commented quickly.

The missionary nodded. "So I told her. She said you agreed with me. She told me also that you intimated that you had a scheme of some sort—" The speaker paused and looked inquiringly at the other.

Aaron rapped the cane absently on the floor. "Yes, an idea come to me while we was talkin'—Mariar and I—the mornin' I left. It—that is—" Aaron paused, and ran the end of the cane along a wide crack between the floor boards. Then he added in a low tone, "Mariar couldn't see her way out."

The missionary rocked slowly back and forth on the keg. "It must be difficult sometimes at the best to see her way out with the captain. A likable man in spite of all his faults, but as irresponsible and excitable as a child."

Aaron nodded. "All the way to Portland I kept thinkin' things out; and, when I got there, I looked around a bit, and hit what I wanted—and what I'm goin' to have."

There was a new note astir in Aaron's tones; a new atmosphere enveloped him. The missionary regarded him narrowly. It was as if the shell that had enclosed the fisherman all his life, shortening his vision and cramping his natural powers, had suddenly burst, allowing him to emerge far enough to catch a glimpse of a new life and reach eagerly toward it.

His voice arose now determinedly as he repeated the words, "I'm goin' to have it."

"What?" asked Asa.

"A power-boat just fit for the chance and the work 'twixt here and the main—a boat to carry the mail."

"What!" cried the missionary. His foot came to the floor heavily. "What! You! the mail!" He leaned toward Aaron in bewilderment and disappointment. "Why, Miss Packer thinks—understands—you had something in mind to help her—or the captain, rather."

Aaron turned his face away. "She's right. I haven't told you all; that's what I wanted to talk over with you." He rolled the cane hesitatingly between his hands.

"What I'm thinkin' of doin' is to take the captain into partnership."

The missionary straightened himself with a jerk, and whistled. "The captain into partnership! What under the canopy would you with your methods do with the captain and his lack of method?"

Aaron poked at the dirt in the crack without looking up. "I thought it all out goin' down to Portland. I'll furnish the boat, and take care of the freight and express, and let the captain have the mail and the passengers. He never forgets the mail and the passengers, does Joe; and he's a good pilot, none better on the coast. The business will be in my hands, and the errands and all that. I'll fix regular rates on things, fair rates, and stick to 'em."

The missionary drew a long breath. "What a godsend to Miss Packer that would be! What a relief!"

Aaron made no reply to this, but his face softened. He gazed absently past the other out on the sea. The weather was thickening. The sun had faded, and a sea of molten lead rolled under the grey sky.

"Then," continued the missionary after a pause, "this means you will change your entire course of life. You'll drop fishing and lobstering, go with the boat, and attend to the business—what a change!" To himself he added, "And it's all for the sake of Maria, and yet—" He shook himself impatiently, and looked about. The nets on the wall with their sinks and buoys, the lobster-pots piled aloft, the coils of fish-line, the nozzle bows strung on poles, all the furnishings of the fish-house, told of years of labor alone on the sea. "Now at forty-five he's goin' to break away from it all. Aaron," he ended his thoughts aloud, "can you hold out in this?"

"I've anchored to the notion of the boat and partnership," returned Aaron. He raised his head and squared his shoulders with that new air of self-reliance that had been his birthright, but which until now he had narrowed within the limits of his solitary business of fishing. "Of course," he added, "if the captain is willin'."

The missionary laughed. "Leave him in Maria's hands."

"Ay, that's what I shall do." Aaron half smiled. "It's with Mariar that I shall really make the partnership—"

Asa Brown caught Aaron's words impulsively, and threw into them the thought he had long harbored. "If only you would, Aaron! If only you would!"

The other glanced up quickly. He caught the meaning in the tones and in the missionary's boyishly eager face. He drew in his breath sharply, and his face reddened painfully.

"Ever since I've known you both—" Brown hesitated now, and stammered, "I have wished—and wished—" He stopped, embarrassed.

Aaron passed his hand over his forehead, and looked down at his deformed leg. Into his eyes crept an expression of sadness Brown had never seen in them before. His chin sank slowly to his chest. "Once," he said in a low voice, "I dreamed—but that was when I was young. Reuben brought me to my senses. If she didn't favor strong men,"—he hesitated, and laid his hand on the misshapen limb,—"*men* that could stand up straight beside her, why—" His voice died away, and he silently watched the gulls circle above the dory.



Asa Brown sprang to his feet, thrust his hands into his pockets, and walked impatiently about. "Reuben!" he exploded. He glanced at the noble face, and steady eyes of the fisherman, and thought of Reuben's shifting, furtive gaze. "Reuben indeed! Has it never occurred to you why she did not favor Reuben—and the rest?" demanded the younger man warmly. "I have eyes, and I can see," he declared. Then he glanced at Aaron's head again bowed, checked himself, and returned to the nail-keg.

Presently Aaron raised his head. "I looked around Portland," he began as if they had never left that subject, "and spied just what I wanted in the way of a boat, that Annie Rey. She's a seventy-foot schooner rigged both with sail and a gasoline engine. If she'd been made with an eye to the work here, she couldn't have been better made. She's only three years old, and fit and staunch in every timber; and the engine's a fine one."

"And the price?"

Aaron smiled. "Ay, there's where she's fit too. I lack just a hundred pounds of bein' able to put the cash down for her as she stands, but—"

"Well?"

"I can't get her yet—not under fourteen days. There's another buyer ahead of me."

The missionary was pursing his lips to whistle when he heard heavy steps descending the rock stairway beside the fish-house. He bent forward, looked out, and met Reuben Bristol's eyes.

Reuben stopped short and scowled. "Ain't Aaron there?" he asked abruptly with no semblance of greeting.

Aaron arose, and limped out of the house. "Want me, Reuben?" he asked briefly.

Reuben nodded and beckoned. The missionary, seeing he was not wanted, drew back, but kept Reuben's face in view.

"Aaron, I'm goin' over to the Point to-morrow. Would ye lend me twenty-five pounds till I come back?" Reuben darted an anxious look at his brother; then his eyes slid away to the dory beside its mooring-buoy.

"I can't, Reuben. I ain't got it here to lend. I banked my money yesterday. I ain't got but five by me. If that—"

Reuben shook his head, and to the missionary's surprise the look of anxiety cleared away from his face. He turned, and retraced his steps, saying carelessly: "No, five won't help me out. I'll get the whole from some one else." His tone expressed relief rather than disappointment.

"Well, well!" exclaimed the missionary, laughing. "He hasn't taken it to heart much."

Aaron looked puzzled. "No, he ain't; that's a fact. He is generally mad if I haven't anything to lend 'im."

"Reuben and this mail business are a study to me," continued the missionary. "What has he got to invest in a boat, or what security to offer for a loan, or who is backing him?"

"I wish I knew," returned Aaron slowly, "because Reuben is the man who's after the Annie Rey."

## CHAPTER VI.

### AARON STIRS MUSKEGUS.

"Mariar has a knack at housekeepin'," the island women said; and those among them who grudged Maria any original faculties invariably

added, "She got that straight from her mother."

No matter where the knack came from, its effects as revealed in the Packer cottage were gratifying. Maria's stove was always polished. Her floor seemed never to need scrubbing. Her windows invariably shone, and yet there was never an air of fretful caretaking about the housekeeper.

The cottage was not primarily a monument to good housekeeping, but a home. The living-room, which was also dining-room and kitchen, was inviting with light and sunshine. There were big old-fashioned rockers made comfortable by feather cushions covered with figured calico. In one corner was a "lounge" similarly covered and cushioned.

"It's a good room to live in," thought the missionary as he sank into the depths of a big rocking-chair facing Aaron. The two had just come up from the cliff cove to tell Maria of Aaron's plans.

"Now I wonder," thought the missionary further, "what Aaron thinks when he contrasts this place with his unkempt, dingy, smoke-blackened rooms; I just wonder."

He had never seen Aaron and Maria together before; and, as he looked from one to the other, the idea he had expressed to Aaron in the cove recurred to him with double force.

"Hm!" he exclaimed aloud, and covered his exclamation by stooping and setting the cat on his knee, after which he settled back and looked with interest at the two whom he accounted his best friends on the coast.

In Maria's presence at first the shell of his diffidence and self-distrust seemed to close around Aaron. He sat beside the window beneath the bird-cage, playing with his cane and speaking haltingly. But presently the appreciation in her eyes and the gratitude in her voice dispelled his self-consciousness as the bracing "offshore" wind lifts the mists that so often settle about their island home.

As for Maria, she could scarcely credit the partnership idea. The unexpectedness of it bewildered her; the magnitude of Aaron's undertaking overwhelmed her; but above all else arose the thought of the past with the lusty captain's contempt for the cripple and of the captain's own business inefficiency.

"You're doing a great thing for Joe," she said finally in a low voice. "I realise it, but maybe Joe won't. You both know Joe;" she looked unflinchingly at Aaron; "he's unreasonable and forgetful. I'm afraid you—you couldn't get along with him. It's—it's very wearing," she added with an effort.

It was the missionary who replied. He leaned forward, stroking the cat. "Yes, Miss Packer, we both know the captain; and I think Aaron here is prepared to meet him. Your brother will conform to a written agreement, and Aaron will own the boat and manage the business. It's my opinion that, when Aaron gets the plan in shape down to details, the partnership will be of great advantage to both, provided of course your brother will agree."

Maria's lips became a straight line. "Joe will agree," she returned quietly.

"But till I've thought it over," added Aaron, "and got more idears as to what freight charges might be made, I'd like it kept still—even to the captain. And as for Reuben—" Aaron hesi-

tated. "I don't want Reuben to know anything about it till the Annie Rey is mine. I told the lawyer so. It may not seem right to ye to take the boat out of his hands like that; I thought it over comin' from Portland;" Aaron passed his hand over his eyes in a troubled fashion; "but I didn't know till the last thing in the lawyer's office that 'twas Reuben, not till I'd told him I'd buy—"

"The Annie Rey is for sale in the open market," interrupted the missionary decisively, "and, I suppose, will go to the man who can conform to the demands of her owners."

But Aaron was seeking approval in Maria's face.

"I must say," Maria's eyes flashed, "that I'd be glad to see Reuben lose the boat, because he's so underhanded always—I don't mean to us about the petition," she added hastily, "but with you he's always dealt meanly since the time we were children."

C.E. World.

To be continued.

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## The Centennial Volume.

The Centennial volume, "That they All may be One," has been reviewed favorably by some of the leading papers in the Commonwealth, and it is generally recognised that the book is worthy of the occasion that brought it forth. None of our publications of the same size and price cover the same amount of ground in giving the history of our movement and in presenting the cardinal principles of our plea. In our opinion it is the best book we have for distributing to those who want to know more about us, and is equally good for educational purposes within our own borders. Such being the case, the book is worthy of the widest circulation. So far the demand for it has not been equal to its merits. Five thousand copies were published, but only a little over two thousand have been sold. It should be remembered that it was by resolution of the Federal Conference that the book was published, and that the Austral Publishing Company took the financial risk. The Austral Company did so because it confidently expected the co-operation of the brotherhood in disposing of the number published. This co-operation has not been given to anything like the extent to which it should have been. A little effort on the part of the churches would very soon dispose of all the remaining copies. Let each church send on an order for as many copies as it thinks it can sell or give away judiciously, and the thing is done. —F. G. DUNN.

## S.A. Home Missions.

H. J. HORSELL.

Committee meeting held July 16.

Synopsis of reports from the fields:—

Mile End.—D. A. Ewers reported, "The best meetings I have had since opening of chapel. Four baptisms and five more confessions. £9 16/3 raised for F.M. offering."

West Coast.—O. Forrester has preached at Butler, Yaran-Yacka, and Tumby Bay. Very stormy weather somewhat affects the meetings. He has 22 miles to ride horseback to Yaran-Yacka. 40 present last meeting there.

Narracoorte.—F. E. Thomas states, "More scholars added to the S.S. Five additions to the church, two from Baptists, and three by obedience of faith. Fine meetings."

Goolwa.—J. T. Train is having good congregations. No additions. Visited Pt. Elliot and Currency Creek.

Strathalbyn.—G. W. Jenner reported, "Average of 20 on Lord's table, 50 to 60 at gospel meeting. Started a 'Teacher Training Class.' Mid-week service is well attended. No additions."

Ports Pirie and Germein.—W. T. Mitchell: "Steady increase in attendance at gospel meetings. One baptism at Port Germein."

Maylands.—Hy. D. Smith. The work is much hampered for the want of a proper building. We must have a chapel very soon. S.S. roll has 60 scholars. Good Lord's day meetings.

Note.—The Committee is very anxious to have a chapel erected at Maylands within the next few months. The present hall in which the church is meeting is required by the proprietor. No other hall is available. We must act at once. Send donations along, please. Something

like £600 is required. We have paid for the land.

## N.S.W. Home Missions.

T. C. WALKER.

Auburn.—S. H. Mudge reports one confession. Interest sustained. Conducted a mission at Canley Vale for eight days with four confessions.

Belmore.—G. H. Browne has held an eight days' mission with four confessions, and one baptised believer added. The outlook is bright. Erskineville.—One baptised believer added. Thirteen days' mission held by Bro. Colbourne, with thirteen confessions.

North Sydney.—J. Colbourne reports that the work is encouraging. Two confessions. £25 paid off building debt. An additional 5/- per week promised towards evangelist's support.

Wagga.—W. B. Hayes reports one addition by faith and baptism. One baptised believer added. Two restored. Outlook promising.

Summary.—Total confessions for month, 25; baptised believers added, 3; restored, 2.

Finance.—Receipts for month, £52/18/10; Expenditure, £62/5/6; Debit Balance, £217/0/2.

The Committee has recommended a man to Richmond River brethren as evangelist for that district.

Annual H.M. Tea and Rally will be held on Tuesday, September 28. Sydney brethren, please keep date open and watch for further particulars.

The brethren at Corowa have appealed to the Committee for assistance. A few members are meeting at Gunnedah; from these and others we have requests for help. To carry on the work already planned we need £100 per month. We want liberal help now. Send offerings to H. G. Payne, 202 Wilson-st., Newtown.



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## Obituary.

PEARCE.—On July 4, after a brief illness, William Pearce passed from this life. He had for many years lived at Point Sturt, in South Australia. He had reached the age of 71 years, and had been a member of the Point Sturt church about 51 years. Bro. Pearce had been an active worker in the church. He was for many years a deacon and then an elder of the church. He had also been a superintendent of the Sunday School. He was a kindly, genial man. The aboriginal natives of that district always looked upon him as a friend. The neighbors always esteemed him highly, and will miss him from their midst. He was very hospitable, and loved to entertain his brethren. He loved the church, and was deeply interested in its prosperity. All of his family—Sister Pearce and two sons and six daughters—are workers in the church. The writer of this has known Bro. Pearce for forty years, and esteemed his friendship very much. On July 6, in the cemetery at Point Sturt, and in the presence of many friends, his body was laid to rest in the blessed hope of the resurrection. Edgar Hall and the writer conducted the service.

Unley, S.A.

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