

# The Australian Christian

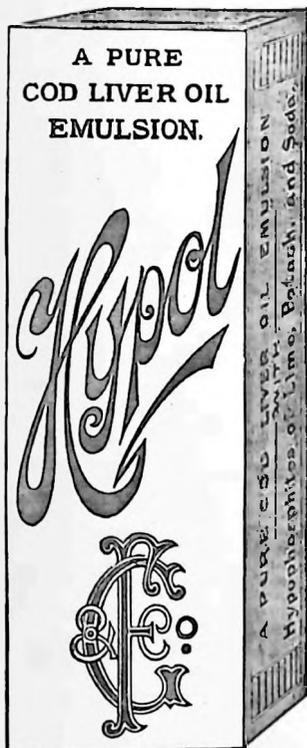
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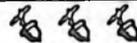
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The Australian

# CHRISTIAN



Thursday, July 6, 1916.

Vol. XIX., No. 27.

## R. J. Campbell's "Spiritual Progress."

The public press of Saturday last contained the following interesting piece of cable news:

"The Rev. R. J. Campbell, formerly pastor of the Congregational City Temple, London, who recently entered the Anglican Church, is publishing a book entitled, 'My Spiritual Pilgrimage.'"

"In this work Mr. Campbell maintains that all ordinations, except those of the Roman Catholic and Anglican Churches, are invalid.

"Newspapers foreshadow that this contention will give rise to a resounding controversy."

R. J. Campbell is one of the best known of living churchmen. His is a fascinating personality. He is said to have been the son of a Methodist minister, and was educated with a view to the Anglican ministry. For years he was one of the greatest Congregational preachers in England, first at Brighton, later at the City Temple, London, in succession to the famous Joseph Parker. Not long ago he retired from the City Temple, and in February of this year he was admitted to the diaconate of the Anglican Church.

Mr. Campbell has had a picturesque and somewhat kaleidoscopic career. Some would call him unstable. He figured as a leader in the "New Theology" movement, the chief characteristic of which seemed to be an attempt to show how much of the Christian faith its devotees could deny while yet professing to be Christian ministers. Mr. Campbell withdrew his volume on "The New Theology" prior to his admission to the Anglican Church.

We mention these facts, recognising a man's right to change his views. As Christians we must grow, and not stagnate. The person who never changed his mind is probably in his present unhappy position because he has not much mind to change. Yet there is such a thing as being established in the faith. We know of no good reason for admiring or following a person who performs lightning changes in his theological position; there is excellent authority regarding "unstable as water" as the reverse of a compliment. Many of his friends think that R. J. Campbell was right before and wrong now. He would put it that he was wrong before—or several times before—and right now. We all agree that he could not be right previously and at present; and some of us are sure he was wrong before and is wrong still.

When Mr. Campbell first submitted to re-ordination, there was a Nonconformist outcry in England. Many saw in this the denial of the validity of his previous ministry,

and that of the ministry of the Free Churches generally. It is fair to state that Canon Alderley, who preached the sermon on the occasion of Mr. Campbell's admission to the Church of England ministry, was reported as saying:

Mr. Campbell had an advantage over them in that God the Holy Spirit had so clearly shown him that He was with him and was calling him long before he was asked the question in the ordination service. To deny the work of the Holy Spirit in his former ministry would be for him, at least, to risk committing the unpardonable sin.

Dr. Forsyth particularly asked his Nonconformist brethren not to criticise Mr. Campbell until it was known why he submitted to re-ordination. A long and suspicious silence has apparently been broken, if the announcement of Saturday is true; and there will surely follow "a resounding controversy."

The theory Mr. Campbell is announced as supporting is at war with both Scripture and common sense. There is no biblical warrant for the view that ordination at the hands of a bishop in an apostolic succession is necessary to a valid ministry. The New Testament knows of no diocesan bishop, but of a plurality of bishops in the local church. There was no clerical caste in the apostolic church. The thought that "ordination" is needful before men can "administer the sacraments" does not come from the New Testament. Yet, outside of the Anglican Church, this view is current; there are home missionaries of Protestant bodies in Australia who are allowed to preach the gospel by their church authorities, but who are expressly debarred from the right to baptise. This notion is of Rome, the mother of errors. Once more, as the veriest tyro in Scriptures knows, there is not a scrap of evidence in support of the doctrine of apostolic succession of which the Anglican Church makes so much. The apostles as such had no successors.

We said the theory under review was in defiance of reason and commonsense. The following will illustrate. If any man's salvation depends on an apostolic succession, then no man can know he is saved; for the unbroken line of succession cannot be proved. Similarly, if any spiritual benefit whatever comes by ordination by one who is in the correct line of succession, no one can be sure of his reception of that special grace or benefit. It is terrible to think of men of the world learning that any great theologian or church really believes that God's grace is somehow limited to this one particular

channel, and that the touch of a certain hand somehow bestows grace and power which would have been lacking had another hand done the touching. The poor worldling might well be driven into infidelity ere he learnt that the sacred Scriptures gave not the remotest justification for this doctrine. Perhaps the mischief would remain even if he were later convinced that the doctrine was born of unscriptural ecclesiastical pretence.

It is one of the ironies of fate that the Anglican believer in apostolic succession has the tables turned on himself. Church of England ecclesiastics recognise the orders of the Roman Catholic Church and the Greek Church. But Rome absolutely refuses to allow the validity of Anglican orders! R. J. Campbell, if he be correctly reported, must consider that Dr. Clifford, Dr. Burford Hooke (the Chairman of the Congregational Union, of which Mr. Campbell was formerly a member) and other "Dissenting" ministers, have no valid ministry; but now he must recognise the poorest specimen of a Romish priest as in the line of succession and possessed of power to minister. So Campbell may decide; we may rejoice that God's judgments are different. There are ordained men with pride and exclusiveness enough to sink a Drednought (as one recent sufferer at their hands put it) who, judged by the test of ability, education, consecration or spiritual results, are not worthy to tie the shoe lace of some of the men of God whose ministry they deny.

Much has been said and written recently of the effect of the war upon Christianity. The men at the front are having many of their views modified by their wonderful experiences. "When the Boys Come Home" is a familiar title of address or article. The "boys" it is prophesied, are not going to settle down to their former narrow life. They have been in big things, and will continue to seek big things. Denominational differences have to a certain extent been broken down at the front, as many striking and beautiful stories reveal. So it is predicted that the soldiers will have much to say about church union. They will be intolerant of intolerance and division; and some ecclesiastics are making this an argument for Christian unity. When we have been having our minds set up in these things—the spirit of unity, the reconstructions and readjustments which may be necessary

Concluded on following page.

# Goliath of England.

A Pebble for the Enemy on our Backs.

By Arthur Mee.

There is some hope for those who love our land. The Government is picking up a pebble to throw at our great Goliath. It is like a miracle to read that the Government has dared to touch the pot of beer that all these years has been more terrible than Germany, more powerful than the Church of England, and more sacred than the Front Bench of the House of Commons.

A British Government that was not afraid of beer would be a spectacle indeed for gods and kaisers. A British Government that could conquer beer would make Consols jump for joy, and Germans fly for their lives. For it has been the unwritten law of governments since most of us were born that you must not touch this thing.

You may take a man's house in England now, you may take his motor-car, or his work-shop, or the business he has built up during fifty years, or the money he has saved for his old age; you may take away his liberty and his only son, but you must not touch his beer. If you are the Government of the greatest empire on earth, if the fate of human liberty is in your hand, and if a pot of beer stands in your path, you may not kick it out. Let it be; it is the holy thing of England.

And what is this thing before which kings and governments bow down? What has it done for us in these bitter days, in the days in which we should have found the strength we need so sorely now?

## The sapper of our strength.

If it is true, as it is, that in fifty years we have thrown away an army as great as we have under arms to-day, if it is beer that has consumed quite half of it. It has cut down the flower of our manhood less quickly, but not less horribly, than German shells are doing now. It has bred weak joints, weak muscles, weak brains, and little stunted bodies with feeble minds, where we should have had men fit for soldiers and women fit to make a soldier's home. It has chained our men in slums that are not worth fighting for; it has put a mill-stone round the neck of industry so that we have lagged behind our enemy; it has poured our wealth into the gutter; it has written "rejected as unfit" against the names of half a million men who were willing to join our Army now in France.

And how did our beer-god help us when the hour of peril struck at last? It is just a year since it imperilled our national safety, and we are not likely to forget it. This time last year, with the fate of Europe in the balance, the beer-god stalked abroad in every street and factory and dock-yard, and held sway so mightily that the director of transports warned the Government that supplies to the Army and Navy might stop; the director of naval equipment warned the Government that shipbuilding might come to a standstill; manufacturers of explosives

warned the Government that they might not be able to deliver the goods; and Admiral Jellicoe warned the Government that the efficiency of the Fleet was imperilled.

So this thing has served the Army and the Navy. And what of the people? What of all those millions of people with shillings and pounds to spare and save that they will want so badly soon? Alas! their gold is being eaten up. The Molech who consumed the lives of little children has a rival in this thing that stalks through our streets consuming the people's vital strength. It is not open to dispute that, with the money lost through drink, we could pay off, as the war goes on, 5/- of every £1 the war is costing us; it is not open to dispute that something like this is actually being done in Russia now, where the people who saved sixpences in peace time under vodka rule are giving up vodka for their country's sake and saving sovereigns.

But there is an even greater fact than that to be trumpeted through the earth. There can be hardly any doubt that if alcohol had had its way, the Germans would have been victoriously in Paris, their guns would have been securely fixed at Calais, and the heart of freedom have been breaking now instead of beating with a sure and mighty hope. For it is not doubted that the stopping of vodka has saved the Russian Army and the Russian people; the failure of Russia and the release of German forces from the East would have overwhelmed the West, so that nothing could have come between us and disaster.

## "Only in England."

But, happily, enemies do not have their way in Russia—or in France. It is only in England, in the land the noblest men on earth would die for, that this foul enemy of our race can work its will. If our ships are wanted for the war, and we must go short of something, we must sacrifice the books and papers that build up our minds, we must sacrifice the food that builds up our bodies, but the poison of the national life must come in. It does not seem to have occurred to a single member of the House of Commons to ask why we should give up sugar and paper for beer, when the tonnage of all is about the same, and the things we give up are helping England, and the thing that comes in freely is helping our foes. Mr. McKenna preaches economy, Lord Selborne urges us to grow more food; but Mr. Runciman imperils the fruit of all our orchards, and makes tons of it not worth the picking, by keeping out sugar to let in beer. The fruit must perish on the trees, the child must even lose its sweets, but its father may have the beer that too often sends him home to beat it.

It is the English madness; it is the mystery of the war. Even we in our old age, when this traitor has perished with all

others, shall hardly believe it. Who outside an asylum can believe this simple truth about the power of beer in England—that, depending on foreign sources for our food, we set aside as much land for beer and whisky, as for bread, with this result; that if the German navy could blockade us our children would hunger for bread in two months, but our men could drink beer for a year or for ever?

Europe may reel, but beer is king. It beats us all. It has beaten the King, Lord Kitchener, and Mr. Lloyd George. It has beaten the Board of Trade, the War Office and the Admiralty, it has beaten the Church—so far as the Church has dared to interfere with it. It has beaten science; science, which is saving a soldier's life for every one we lose, is helpless before beer. The brewers are having the time of their lives; but beer lays its toll on our ships at home, it lays its toll on our land, it hampers the Army and the Navy; it robs us of our food; it destroys our wealth; it weakens every arm that lifts itself to strike the enemy; even Belgium, perishing for bread, can get beer, or barley for beer, from England in our British ships.

And so we must not wonder that if we win we win but slowly; for we have to win, you see, with the enemy on our backs, and it is hard.—"Daily Chronicle."

## R. J. Campbell's "Spiritual Progress."

*Concluded from previous page.*

in the light of the home-coming of our men,—we are suddenly brought back to earth, to realise the difficulties of the situation by announcements such as that quoted from Mr. Campbell. If we could believe that the return of the soldiers would give a deathblow to sacerdotalism, or to the exclusiveness and pretence of those men and churches who prate of apostolic succession, and of the need of ordination by the laying on of precisely the right pair or pairs of episcopal hands, we would have an added reason for praying for a speedy close to the war.

## The Happy Life.

How happy is he born and taught  
That scorneth not another's will;  
Whose armour is his honest thought,  
And simple truth his utmost skill;  
Whose passions not his masters are;  
Whose soul is still prepared for death,  
Not tied unto the world with care  
Of public fame or private breath;  
Who envies none that chance doth raise,  
Or vice; who never understand  
How deepest wounds are given by praise,  
Nor rules of State, but rules of god;  
Who hath his life from rumours freed;  
Whose conscience is his strong retreat;  
Whose state can neither flatterers feed,  
Nor ruin make accusers great;  
Who God doth love and early pray;  
More of His grace than gifts to lend,  
And entertains the harmless day  
With a well-chosen book or friend—  
This man is freed from servile bands  
Of hope to rise, or fear to fall;  
Lord of himself, though not of lands;  
And, having nothing, yet hath all.  
—Sir Henry Wotton.

## Notes on Current Topics.

Jas. E. Thomas.

### England's Decay from an American Viewpoint.

The usually sanely written editorials of one of our American papers, "The Christian Evangelist," have been marred in our opinion by one entitled "The English Decline," which contains an astounding evidence of ignorance and misguided assumption. The learned editor says that "no more striking result of the present titanic struggle in Europe stands out than the utter collapse of the English military tradition. Time was when one Englishman was counted the equivalent of three or four or half-a-dozen other soldiers, but that appears to have passed for ever. The Dardanelles and Kut-el-Amara have marked the end of the traditions of Crecy and Agincourt. Just what is wrong no one seems to know." Then after some philosophical ruminations as to the course of this debacle, the editor graciously concludes: "Of course the war is not over, and England may come in strong at the end. Here's hoping she will for the sake of old traditions if for nothing more. At the present stage of affairs, however, no nation has disappointed her admirers more in a military way than the land of the Black Prince, of Marlborough, and of Wellington." Personally we feel that such an article should meet with an emphatic protest from our brotherhood. It is penned by one of German name, and possibly party German parentage. This, however, should not be sufficient excuse for a man being an hyphenated American and so grossly misrepresenting a nation that has given her utmost not only for the sake of Belgium and to oppose an autocratic militarism, but to preserve for America her trade and liberty of the seas. This editor should hope not only for the sake of old traditions, but for the sake of American liberty, as well as ours, that German war vessels are not allowed to roam the seas, nor German ambitions permitted to grasp American as well as English commerce and power. It is easy to assume the role of critic, to collect interest on war loans or bills for goods supplied, and live in peace as America has done. It needs no sacrifice to write notes as President Wilson has done. But one does not expect such ungracious criticism from those so near and dear to us by every tie as our American brethren are. This circulated throughout our brotherhood can do no good, but only mislead and give sorrow to true citizens of a great race. We recommend our critic to read more widely and clear his hyphenated vision.

### England Past and Present.

We are quite aware that there have apparently been grave errors in administration that have been disastrous, but these have in no way reflected on the bravery of our men, the stamina of our manhood, or the glory of our race. Kut-el-Amara was

an evidence of unparalleled heroism and endurance. Just under 10,000 men, mostly Indian troops, who, because of shortage of water as well as lack of numbers and munitions, had to fall back after their heroic dash, withstood all attacks of a fierce foe and endured the terrible effects of hunger and disease for about 145 days. Then in sheer weakness and because floods shut off their rescuers, these men honorably surrendered. Even the Turkish commander allowed General Townshend to retain his sword and commended his bravery. As for the Dardanelles, whatever there may have been of error in judgment, the landing in the face of tremendous odds and the scaling of the cliffs at Gallipoli eclipsed for dauntless heroism the climbing of the heights of Abraham. The endurance of our brave Australians as well as their English companions has written a chapter in our national history that tells of unpeakable endurance and fearless bravery. One man counted for as much as three or four enemies, and this has been handed down for our lasting glory. Perhaps this editor has not read of the retreat at Mons, when 60,000 brave Britishers came to the rescue of an overwhelmed army of panic stricken Frenchmen, and held back a horde of 600,000 Germans. He has not heard, perhaps, of that ten days' heroic retirement that saved Paris, and saved beautiful and beloved France. It would illuminate his understanding if he read of the British at Ypres and Loos, or of the naval battle in the North Sea where Admiral Beatty and four remaining ships held back the whole German line of battle ships till relief came, and the Germans fled. When the history of the great war is over, and deeds of heroism will be more widely known, we are quite sure that none will be more worthy or glorious than the deeds of the brave men of our Empire. Who has ever heard of 5,000,000 men raised voluntarily by such a little country in such a way as Kitchener has organised them? Surely we have nothing to be ashamed of. All we ask from our American brethren is a broadminded criticism, and if they must needs be idle while we fight their cause as well as ours, and sacrifice our bravest and best, we want them to know that we shall never be unworthy of the Saxon forefathers from which we both have come.

### American Manhood.

The "Christian Evangelist," while commenting somewhat unfairly in our judgment on ourselves, is just as frank concerning American men. The editor says: "The fact that so few men are being enlisted in the United States Army these days when war is in the air, is an indication that our people are not warlike in their spirit and purpose. A saddler fact according to last year's published statistics is that of last

year's enlistment, less than 10 per cent. of the applicants were physically fit to be soldiers. This is a pathetic comment on the type of young men being produced in our country. Evidently various kinds of vices are preying upon their vitals." This is indeed a sad admission and condition for so young and prosperous a country as America. It is a striking commentary on the effect of modern conditions and evils in the human body. We can say with some measure of satisfaction that with all her signs of weakness and decay that our critic sees, our Empire can at least find about 10 per cent. of her men who have volunteered fit to serve.

### The Value of the Christian Endeavor Movement.

There has been an interesting discussion in the Methodist "Spectator" recently on the value of the Christian Endeavor movement, which concluded with an excellent editorial on the subject. There seemed to be a difference of opinion as to whether a change in the old order was needed, though all rightly owned the value of this great movement among the young in the more than thirty years of its existence. We believe that nothing better has arisen to take the place of the Christian Endeavor Society in our churches. There are some things that might well be modified in the pledge that would probably make it more possible to secure a greater membership. We have always felt that what is known as the participation clause, in which members pledge themselves to take some part aside from singing, is often broken, mostly because of failure in preparation, though sometimes through lack of time. There is no vital gain in this clause, for the spirit of the meetings will lead just as many to take part as can, and if this clause were eliminated no pledge would be broken. Even the promise to send an excuse for absence to the society on consecration night is rarely kept. This leads us to wonder whether a remodeling of the pledge would not be a wise thing at this juncture. We like the spirit of Christian unity encouraged by this great movement and the practical training given in the meetings that has developed so many of our most useful and consecrated church members. Many teachers, church officers and Sunday School teachers owe a great deal to the early training received in the Endeavor Societies, and we are sure this society is the greatest factor we have for the practical development of the spiritual life and Christian service of our young people. The fact is we have increased our organisations to the weakening of the Endeavor Society often times, and failed to co-operate in the work among the young. Frequently Christian ministers do nothing to encourage the society, and then condemn it as obsolete. Our experience is that it is a society worthy of the heartiest active support of the minister and officers—and if encouraged, the young in these societies, amply repay every effort made to help them by their faithful service.

# What the Churches of Christ Stand For

W. B. Blakemore, B.A.

A brief statement read before the Ministerial Association of Perth, W.A.

To understand the spirit and purpose of such a movement as I am to speak of this afternoon, it will be necessary to know something of its origin and the conditions out of which it grew. The religious organisation known as the Churches of Christ or the Disciples of Christ had its beginning in the early years of the nineteenth century. That was a time when sectarianism had reached high-water mark. It was a time also when the religious divisions of the old lands were being transplanted and fostered in the new lands beyond the seas. And it was in the new and sparsely settled places of the western world that the sinfulness of division, "the shame and scandal and sin of sectarianism," became so apparent, and where men began to groan in the spirit under this burden. Presbyterianism was split into some twelve different denominations, Methodism into an equal number of sects, while there were ten or more different kinds of Baptists. The spiritual life of the church was low, and infidelity was rife. Voltaire, Tom Paine, and Robert Owen were having their day.

## The rediscovery of John 17.

This condition of things began to weigh heavily upon the hearts of men. Many fell into a condition bordering on despair. Then it was that the 17th chapter of John was rediscovered. With this came the vision of a reunited church. And with this vision came the plea for Christian union. But such a plea met with little sympathy from the denominations of the time. For instance, in a certain sparsely settled district of Western Pennsylvania, a Presbyterian minister held a communion service to which he invited all Presbyterians of the community, irrespective of the particular brand of Presbyterianism which each wore. That minister was promptly summoned to appear before his synod and answer for introducing such an unheard of and heretical practice, and although set free he was, like Peter and John, warned not to do so again. I mention this incident because it is characteristic of the tenacity with which men held to their denominational shibboleths and the lack of Christian charity among the churches of those days. In the older lands there were similar conditions, and while the divisions were, perhaps, not so apparent as in the new and thinly populated communities, yet, like the Jews and Samaritans, the denominations had no dealings with one another.

Out of these conditions was born the desire to see the divisions in the body of Christ healed, a desire for unity and co-operation among all of the followers of Christ. This desire for Christian union was the motive power which brought into being the Churches of Christ, which have grown to number more than a million and a quarter members in the first century of their ex-

istence. In the plea for Christian union lies the *raison d'être* of this movement.

## A common basis necessary.

Now the pioneers of this movement saw that if Christian union ever came it would be upon a common basis of Christian faith and order. Such a basis must be simple, fundamental, and scriptural. In their search for this basis, they discarded all existing creeds and ecclesiastical systems, and turned to the New Testament as the fountain of Christian truth and authority. They felt that if the New Testament did not contain a basis upon which the followers of our Lord could unite, then all thought of Christian union was chimerical. For, as soon as we leave the New Testament, the possibility of finding an authoritative basis of union disappears. The Lambeth Quadrilateral, which is the last word of the Anglican Church upon the basis of union, by introducing the Nicene Creed and Apostolic succession, appeals to extra-New Testament authority and thus, at once, makes the position untenable for the majority of Protestants. It is evident that Christendom can never be united upon any of the existing denominational platforms. Neither will union come by absorption, much less will it come by the process of subtraction and addition which, as another has said, is often a short cut to division. We believe that union will be a gradual coming together upon a common platform which all can agree is authoritative and fundamental. Such union will allow the largest possible liberty in matters of opinion and expediency, but will stand fast upon the fundamental and essential things of the Christian faith. This is the plea of the Disciples of Christ, a plea for Christian union. Once this plea for union is recognised as the citadel of our movement, all other things for which we stand, distinctively, follow as corollaries.

## The creed.

1. There is the question of creed. The creeds of Christendom are many and voluminous. They have constituted one of the chief sources of division among Christians, and stand to-day as one of the obstacles to a united church. They may have served some purpose as an expression of the theology of their day, but as confessions of faith and tests of fellowship they have made for strife and division. These creeds must be forever abandoned as bases of union; they may be preserved as interesting specimens in the theological museums, but that they are outgrown and no longer meet present-day requirements is tacitly admitted, if not openly confessed, in every quarter.

There must, however, be a creed, a statement of faith which all Christians can accept as authoritative and equally binding upon all. Such a creed must, in the very nature of the case, be simple. It must also be scrip-

tural, for as soon as we go beyond the Scripture to find a basic creed, the whole question is opened for endless confusion. Such a simple creed is found in the New Testament. It is the creed that was voiced by the Apostle Peter in Matt. 16: 16, "Thou art the Christ, the Son of the living God." It is what the multitude was required to believe on the day of Pentecost—the whole discourse on that occasion centred about the person of our Lord. It is what the Samaritans believed—"And Philip went down to Samaria and proclaimed unto them Christ . . . and when they believed Philip preaching good tidings concerning the kingdom of God and the name of Jesus Christ they were baptised," etc. While there is considerable doubt as to the authenticity of the Eunuch's confession, Acts 8: 37 (A.V.), the very fact that the text is found in many ancient MSS. is strong evidence that the confession of faith which was required of those who came into the church in apostolic and early post-apostolic times was a simple, direct statement of belief in Jesus as the Christ. To the Philippian jailor, the apostle said, "Believe on the Lord Jesus and thou shalt be saved, and thy house."

Here we find the creed of Christianity, the creed that needs no revision. It is all that ought to be required as a confession of faith by the church. It is all inclusive and all sufficient. (It being understood, of course, that the individual making this confession must have previously heard the gospel message telling of the death, burial, and resurrection of the Saviour.) To require anything more than this confession is to require too much, and anything less would be too little. Believing that this is the minimum of faith required to make one a Christian, and recognising it as the common creed of Christianity, we discard all other creeds as unauthoritative and non-scriptural, and take our stand for this simple, fundamental and scriptural confession of faith.

## The place of the ordinances.

2. Approaching the ordinances, one finds that here also there is much difference of opinion and confusion both as to the Lord's Supper and baptism. On the one extreme are the sacramentarians who place a mystical significance upon the ordinances not found in the New Testament, and on the other extreme are those who place little or no importance upon the ordinances.

What should be the attitude of those pleading for Christian union? Ought they to say, "Since the ordinances constitute a source of division and strife we will, for the sake of peace, abandon them altogether?" We think not. Why not seek common scriptural ground, and hold this as possible ground for union? This is the attitude of the Churches of Christ on this question. Going back to the New Testament we find that "upon the first day of the week, when the disciples came together to break bread," etc. (Acts 20: 7). This and other passages indicate that the Lord's Supper was observed weekly in the New Testament church. If, as is admitted by many leading scholars in all denominations, this was the practice

of the early church, then we have strong ground for urging that the church to-day gives opportunity for its members to partake of the communion every Lord's day. This is the practice of the Roman Catholic, the Anglican, and many of the Protestant churches. We hold to the weekly communion because we feel it is a privilege of church membership, and because we have strong reason to believe this was the practice of the New Testament church. However, I myself would not make the weekly communion a hard and fast requirement in any programme of union, but would rather leave the matter to be determined by each individual congregation. From the standpoint of church polity the weekly communion has much to commend it. The experience of the Churches of Christ for nearly one hundred years in more than ten thousand congregations confirms the wisdom of the weekly observance.

The question of baptism is a more difficult one. Some have thought it to be the greatest obstacle in the way of union. In regard to baptism, as in other questions, our desire has been to find common ground, provided it be at the same time scriptural ground. So the founders of this movement for Christian union, although they were all paedobaptists by birth and training, were led to give up that position when they turned to the New Testament in search for a basis of union. They found, beyond any doubt, that believer's baptism was practised by the apostles. They found that many, in fact the majority, of those who practised paedobaptism, were frank to admit that there was no direct, scriptural injunction for it, and that authority for the practice was post-apostolic. The controversy was around the question, Were infants ever the subjects of New Testament baptism? About believer's baptism, there was not, nor has there ever been, any controversy. Therefore, since believer's baptism is both scriptural and universally admitted to be valid, it was felt that here again is common ground. As to the action of baptism, the same method was pursued. What is scriptural? That immersion was practised by the church of the New Testament is not a matter of controversy. It is universally admitted. We are not aware of a Bible scholar of note, either ancient or modern, who denies it. The controversy is all on the side of those who practise other than immersion. Therefore we stand for the immersion of believers because we find it is scriptural, and because it is common ground, practically all denominations freely recognising it as valid, and we feel that what is admitted to be both scriptural and valid ought to be in the platform of union.

We do not teach baptismal regeneration. We do not teach that the unbaptised are damned, or that they cannot be saved. We understand that baptism is a direct command of our Saviour, that it was so understood by the apostles who were the first interpreters of the great commission, and that it was placed in the church by divine appointment to be observed as an act of obedi-

ence by the believer and as a symbol of the death, burial, and resurrection of our Lord.

#### The name we wear.

3. The Name. The apostle in his first epistle to the Corinthians condemns the use of sectarian names. The various names by which Christians are designated and set off from one another to-day fall under the same condemnation. In making the plea for Christian union, we discard all names not found in the New Testament as tending to bring strife and division into the church. This is why we desire to be known as Christians only, or disciples of Christ, but in so doing we do not claim that we are the only Christians. We feel that these names not only honor Christ as our head, but being names common to believers, and names which any believer could conscientiously wear, the adoption of them would make for union among the followers of our Lord.

#### Church government.

4. Government. The Churches of Christ are congregational in government. They stand for the simplicity and democracy of the New Testament church. They recognise that in church polity and organisation much latitude must be allowed, so long as no fundamental principle is abused. It is doubtful if there ought to be any attempt to tie the church down to a hard and fast plan of government, provided the spirit of democracy is maintained.

Christian union as we plead for it does not mean uniformity. There must be scope for great diversity in methods and order of service. We, as a people, have already demonstrated that this is practicable. Among the Churches of Christ can be found, on the one hand, the congregation that will not use an organ, and which practises close communion, and on the other hand, the congregation with pipe organ, trained singers, and open communion, yet the two are one in faith and stand together in furthering the cause of Christ in home and foreign lands.

One of our watchwords is, "In faith unity, in opinions liberty, in all things charity." We recognise the Christian character of those in other communions. The very fact that we plead for Christian union shows this. If we did not recognise the people of the denominations as Christians, where would be the logic of our plea for Christian union?

We believe in the inspiration of the Holy Scriptures, the Fatherhood of God, the Messiahship of Jesus, and that "he died for our sins according to the Scriptures, and that he rose again for our justification." We believe in the divine origin and mission of the church, and in the personality and indwelling of the Holy Spirit. We stand for benevolent neutrality among the warring factions of the church, and for uncompromising hostility towards sin and error. We wear only scriptural names, but in so doing we have no desire to set up a monopoly. We would that all believers were content to wear the name that honors Christ only, the great family name, the only name that is big enough to include us all.

#### Softie, the Hero.

A wounded soldier writing from a hospital in Kent, told the following true and touching story, which appears in "Public Opinion."

"Everybody called him 'Softie' from the day he joined. I don't know why, but the name seemed to suit him. He was one of those quiet fellows who never seemed at home in the Army.

"There wasn't anything special about him; he couldn't drill or play, he cared nothing for sport, or for any of the usual things other men did; he was just a 'softie.'

"He enlisted for the war only just because somebody said he ought to do it, but fighting was not in him. He made one of a draft and joined us in the trenches, where he was like a lost sheep. But he did what we was told to do.

"Many times I thought I would like to brain the man who enlisted Softie. And then one day he gave us a surprise. It was like this:

"Everything had been quiet since we went into the trenches—this time, and we were taking things easy. We were all 'fed-up' and didn't care what happened. You get that way out there.

"But if we were 'fed-up,' the Hun were more so. We had several reports of men giving themselves up to our fellows, but never any our way. One did come, however, at last—a big bully of a Prussian guardsman. He papped his head over our parapet, and he said in good English that he wanted to give us, as he was tired of war. Well, we pulled him in and put him under a guard while our captain questioned him.

"Then something happened. I did not see it, but Softie did.

"A rifle of one of the men was lying against some sandbags, fully loaded, of course, as all rifles are in the trenches. All I remember was that the Hun rushed to the gun, and in a flash, with a cry of 'You English captain!' put the muzzle of the rifle to our captain's chest. The finger of that cur was on the trigger.

"I stood rooted to the spot, waiting to see the captain fall, when somebody rushed forward, jerked up the gun, and received the bullet in his head. It was Softie. He had saved the life of the captain, but he lay dead at the captain's feet.

"We hurried him behind the trenches, and there wasn't a dry eye among us, as we laid him down to sleep. We put up a little cross, and on it we put just

"SOFTIE."

"One who died for his captain.  
"Greater love hath no man than he who  
lays down his life for his friend."

Softie, God bless him!

"To weary hearts, to mourning homes,  
God's meekest angel gently comes,  
There's quiet in that angel's glance,  
There's rest in his still countenance;  
The ill and woe he may not cure  
He kindly trains us to endure,  
He walks with thee, that angel bent,  
And gently whispers, 'Be resigned.'

# Reports from the Field.

## New Zealand.

**ROSLYN (Dunedin).**—The cause here now takes very encouraging, and the work in all departments healthy. On Sunday evening last, a father and son came out and made the usual confession, and last evening another young man took the same stand, and the three were baptized with Christ in baptism. The meetings for worship show a splendid average, while the Bible School under Bro. Holt's superintendency last Sunday reached a total of 92. The primary department, under the special care of Sister Mrs. Petersen and Bro. Sell, is quite a notable feature. Bro. W. Lowe, the new superintendent, takes it over in fine condition. The Ladies' Guild, under the presidency of Sister Watt, has a band of enthusiastic workers.—W.H.M., June 23.

**CHRISTCHURCH.**—Last Sunday the morning exhortation was based on Acts 2:42. At the close of a fine address at night on "The Mastery of Jesus," one young man came forward, and was baptized on Wednesday evening. On Tuesday night the Moorhouse Avenue school held a very interesting missionary children's service at their anniversary school, a large number of children taking part in the exercises. On Thursday the men of the church held a social evening, with a round-table discussion on increasing efficiency, and set up a committee to report on a new mission hall for St. Albans.—P.S.S., June 23.

**ASHBURTON.**—Our gospel services have been attended this month. The Bible School shows an increase of seven new members for the quarter. We are practicing for our anniversary, which will be held at the opening of the new building. The work generally is encouraging.—E.K., June 19.

**WANGANUI.**—Arrangements have been made for Bro. Noble, of Kaiapara, to labor with us. Our new preacher has had quite a successful period of service at the southern town, extending over about four years. We are now in a position putting the church in decent order in readiness for our evangelist. The meetings have kept up well recently. We have been greatly assisted by Bro. T. H. Rex, who has been spending a holiday in our midst. The Bible School is now under the able superintendency of Sister Davidson. With deep regret we report that Sister McCallum, first her daughter Retz at the hospital recently. Retz was one of our scholars, and had only attained her eight year when she was called to her rest. We pray God's abiding grace will rest with the sorrowing ones.—H.S., June 18.

## Tasmania.

**LAWRENCE.**—Sunday, June 25, a good number assembled in the morning. Bro. Ling presided, and we were pleased to welcome Bro. W. J. Way, from Queensland, who has come to this State to labor in the Home District. One brother gave an earnest and helpful message. Increased attendance in the Bible School, when Bro. Way addressed the children and the Century Bible Class. An in memoriam service was held in the evening in memory of our beloved Bro. E. A. Wood. The church was suitably draped, and the choir rendered a special offering, including several of our lay brethren. A hearty prayer meeting and congregation was present, and Bro. Day delivered a beautiful and impressive address dealing with the life and character of our deceased brother. The Century Bible Class held their annual social last Thursday evening, and a most happy and enjoyable time was spent.—J.P.F.

## Queensland.

**BRISBANE.**—Yesterday the temperature fell below our normal level. On the Bible School district, 32 in attendance. The attendance at worship was good. Last evening A. C. Rowland delivered a most impressive address on "The Apostolic Church." An offering amounting to £267. was

taken up in aid of the Chaplain's Fund. Another deputaion to the Acting Premier, re "six o'clock closing," has been turned down. The combined influence of the churches and temperance ladies is thus set at naught by one man. Is this the fruits of a divided Christendom?—H.C.S.

**ALBION.**—The six o'clock movement is getting prominence in Albion. Bro. Ross Graham gave the following address on Monday on Tuesday evening. The Company of Friends devote an evening to this important subject. Good meeting last evening. Bro. Graham spoke on Roman Catholicism. A number of strangers were present.—H.W.H.

## West Australia.

**FREMANTLE.**—At the close of our preacher's address last Sunday evening two young married men responded to the invitation. A man at the hospital also made the good confession. Bro. Jas. Bridge gave a fine paper on "I am the Baptist" at the Senior C.E. on Monday evening. The president, Bro. H. Verco, also gave an address. Wednesday evening Bro. Cole gave an interesting reading on missions. Next Lord's day will be a red letter day at Cottesloe Beach, so far as our plea is concerned. It will be the opening of church meetings in the Reclining Hall. Ten Fremantle members will be received into the fellowship of the church. Last Tuesday night the parents of our esteemed Bro. Clarence Tilley received official news that he was killed in action on May 30 of this year. Four of our young men from Fremantle church have been killed in action, one wounded the second time, and another is in a hospital for the insane. We had a good meeting with the Chinese on the afternoon of June 18.—June 29.

**NORTH PERTH.**—The work here is promising. Meetings are bright. On June 18, amongst visitors were Bro. Phipps, Appleson, Livingstone, Clarkson, and Smith, from camp, also Bro. R. Davidson, who is in camp. We pray that God's blessing may go with these brethren. Bro. Roberts resigned the position as church secretary after two years of office. Our brother has been much praiseworthy in his term, and we are sorry to receive his resignation, for he was a regular and attentive officer. Bro. F. E. Buckingham has accepted the office, and we trust that with him we may see even greater results, and many more won for the Master's kingdom.—H.D.

## South Australia.

**BORDBERTOWN.**—Fair meeting at the morning service on Sunday last, when we had fellowship in the Foreign Mission offering. Fifty-two scholars present in the Bible School. A number of new members present at the gospel service when two confessed their faith in Jesus as the Son of God.—J.E.

**PROSPECT.**—Tent mission continues with good results. To date thirty have confessed their faith in Christ. Sunday, two baptized believers were received. Sunday was a record day for Prospect, the building being about full in the morning. The Foreign Mission offering amounted to £147.5, but there will be more later on. Bro. Brooker at night preached a powerful sermon to a crowded tent.—P.

**UNLEY.**—On Sunday morning, June 25, Bro. T. J. Gore addressed the church. Our morning service on the first Sunday in each month is arranged to specially interest the young people of the church. The attendance to-day was good. Our Foreign Mission collection to-day amounted to £697. One of our elders, Bro. Uncle, is laid aside with illness. We trust he may soon be restored to health and strength.—H.W.M.

**WALLAROO.**—One of our sisters, Mrs. Clarke, was called to her reward at last Tuesday, 2nd, and was laid to rest the following day. She dearly loved her Lord, and was most consistent in her attendance to remember him. We commend the husband and daughter who are left to our heav-

enly Father. At this morning's meeting it was our joy to receive into fellowship three by letter—Sister Grove, from the Baptist Church, Perthshire; Sister Constable, from Balaklava, and Bro. E. A. Brooks, from Kadina. To-day was observed as Bible School Day. This morning Bro. Bradley presided, and Bro. Taylor spoke of our relationship to this work. In the afternoon Bro. Taylor spoke to the school, using a chart illustrating the broad and narrow way. Our hearts were gladened to see four converts from the meetings were taken for the extension of Bible School work, and the Church of Christ.—E.J.K., June 25.

**MOONTA.**—On June 25 the church met for breaking of bread at 10 a.m., when a fine gathering assembled, after which the Bible School celebrated their anniversary. Three services were held. At each of the gatherings we had splendid singing by the scholars. Bro. Jas. Johnston, of Pt. Pirie, was the speaker at all meetings. On Monday the public tea and meeting were held, and were well attended. Addresses were given by Clive Taylor, A. J. Wood and J. Johnston. Recitation and special singing were rendered by the scholars. Secretary's report showed an increase of 63 scholars for the year.—H. Nancarrow, June 29.

**YORK.**—Girls' Friendly held a successful social afternoon on the 12th to raise funds to provide comforts for soldiers. On the 24th a cradle roll social was held. The writer handed his resignation to the church, which was read on the 18th. Have been with the church 4½ years. Meetings today dull, owing to heavy rain. July 26 at the Bible School. Many of our people are sick. Mrs. Williams is in the hospital.—E. J. Paternoster, June 25.

**CROYDON.**—June 25, morning, G. Bateup presided; H. J. Horsell exhorted. Bible School, 98 scholars present. At the gospel service E. Mossop preached on "Breaking the Hedge." Wednesday, 28th, the Doreca Society held their annual social. July 1, morning, E. Bartlett presided. H. Bauman exhorted. Bible School, 120 scholars. 111 Bible School, 120 scholars. 2 new scholars. Gospel service, H. J. Horsell gave an excellent address on "The Friendship of Jonathan and David." The church will hold their anniversary on August 6th.

**MILE END.**—At the close of to-night's gospel meeting an elderly man made the good confession. Since last report seven have been added to the church by faith and obedience, all of them being young girls from the Bible School. At this morning's meeting a young woman was received, commended by the church at Kerbrook.—M. July 2.

**MAYLANDS.**—One brother from Broken Hill received by letter. All meetings have shown an improvement in attendance. Yesterday 124 broke bread. The Brotherhood choir is active this month. The men have taken part in the Sunday night services recently, and a visit was paid to the tent mission at Prospect last Thursday night. Mr. Stanton, of the South Australian Alliance, addressed the Brotherhood at the monthly meeting held on June 22. The Berean Society had a successful social gathering on June 19. B. W. Mann, of Cottonville, was the speaker. The opening of the block of land on which the school rooms are built is being pushed out by the members by an appeal to paraffin, inches at 3/4 each. The offering for Foreign Missions yesterday fell below last year's amount, as only 40 was contributed. There is more to be landed in. A concert in aid of the piano fund has realised over 46.—H.R.T., July 3.

**BALAKLAVA.**—According to what seemed a clear leading of Providence, I have commenced a short engagement with the Church of Christ here. The welcome, though informal, is hearty; and there is an evident spirit of co-operation. The need and glorious rains have lessened our audience, but will increase food for man and beast. Two boys came six miles through the storm to Bible School. Some members drove in, 200 miles, from six to seventeen miles to church. I met exhortation, the good work of the office of the Bible at Glen Iris—which may be brethren support and God blessing—some who could not

complete the course, nor give themselves wholly to the ministry of the Word. Glad to be back in South Australia after nearly half a century's absence.—J. W. Webb.

**GROFEST**—June 24, Bro. W. M. Green presided, and Bro. R. W. Manning exhorted, taking as his text, "Remember Christ Jesus." Two sisters received into fellowship. Bro. Eddy preached at the gospel service, but rain interfered with the attendance. Bro. Matthews, who has been in membership with us for some years, has passed away, and was buried on the 24th. Bro. T. J. Gore conducted the service. We extend our Christian sympathy to his wife and relatives. Yesterday (July 2) Bro. Cash exhorted on Foreign Missions, at the close of which we took up our offering, which now amounts to over \$55. Bro. E. R. Manning gave us a fine message at the gospel service on the life of Saul. Good attendance, and splendid interest in all meetings yesterday.—E.W.P.

**NORWOOD**—Good meetings since last report. Five have confessed Christ and been received into fellowship. We have had a missionary treat at our mid-week service by Mr. Powell, who gave a splendid lantern lecture to a large audience, who enjoyed the meeting. Bro. Powell also gave an interesting exhibition last Lord's day, on Foreign Missions, dealing more particularly with his work at China Inland Mission. L. W. Baker addressed the morning meeting on "The Needs of Mission Work," and at night preached the gospel, taking for his theme "Our Plea," a powerful discourse, bearing chiefly on unity, and that they all may be one. There was a large attendance. Our offering so far is about £30.—G.I.J., July 2.

**QUEENSTOWN**—Q.Y.M. Bro. J. Mitchell gave a splendid address to the young people on "A Voyage" illustrated with pictorial views. Worship good attendance. Bro. Brooker presided; Bro. J. Burd delivered a grand exhortation on "Justification by Faith." Evening prayer meeting was splendid. We are praying for Bro. Brooker's efforts at Prospect, and are delighted at the blessing which God has sent to crown his labors there. The morning exhortation again rendered on them. Bro. R. Paternoster's sermon was inspiring, and uplifting, the subject being, "Jesus, the Searcher of Hearts."—D.L.W., July 2.

**New South Wales.**

**NORTH SYDNEY**—Meetings to-day fore-shawed the F.M. offering, the F.M. Secretary speaking in the morning and the writer in the evening on Foreign Missions. We regret to have to state that Gauder P. S. Johnson, son of Sister Jefferison, was reported during the week as killed in action on May 24, on the French front. To Bro. and Sister Jefferison and family our sincere sympathy is extended.—J. M. 25.

**PETERSHAM**—June 25, our morning meeting was very fair. Bro. Pearce presided, and Bro. ARMED spoke on the Lord's beauty to an attentive assembly. There was a splendid attendance in the evening. Bro. Adams gave a very spiritual address. Our young lady came forward. Our Bible School attendance is still on the upgrade.—A.G.T., June 26.

**NORTH AUBURN**—Meetings on June 25 were very good. Bro. Stow exhorted helpfully in the morning. Bro. A. Morton, of Belmont, gave the gospel address. We had a thanksgiving service. We were met by Sister Cromer, of South Auburn, and the Lord's table. On July 2, Bro. Braach, from Leffert, and our Bro. Morton, from Belmont, gave the gospel address. These addresses were enjoyed by all.—A. S. Horsfield.

**AUBURN**—On June 25, splendid meetings. Bro. Saunders speaking at each meeting. On July 2, a grand meeting. Bro. Saunders spoke at each meeting. Our F.M. offering so far is £470 7s. The young lady came forward, here; trusting God will richly bless our brother in his labors here.—G. Strick, July 2.

**IRKSIDEVILLE**—The writer has had a bad attack of influenza. Hence no reports for "Christian." One addition on June 18, and a young mar-

ried man confessed Christ on June 25th. Five new converts for school. We regret death of the husband of Sister Arthur, and father of Sister Chapman. Although not in membership, he worshipped with us as a baptized believer. Church anniversary on July 9 and 11.—P. J. Pond, June 26.

**PADDINGTON**—June 25, at morning service, the address by Bro. J. Sixby was much appreciated. Bro. Collins presided. Bro. Collins preached in the evening. Two young girls made the good confession. July 2 we were pleased to have present Bro. J. Ched and A. Taylor, who have lately returned from the front. Bro. Collins made a fine appeal for the F.M. offering. We regret that several of our members have been ill. Bro. Allen, sent, met with an accident; the number of our esteemed Sister Woodley has passed away. Our sympathy is with our sister. Sister Collins is slightly improved.—A. W. Shearston, July 2.

**CHINESE MISSION**—We are pleased to report on the Mission Sunday School, Sydney. We started in February last with 7 scholars, and now have 30 on the roll. We have introduced a kindergarten department, which is proving a complete success under the able tuition of Miss York. We also have the assistance of Mr. G. G. Young and Miss H. Lennan as teachers, while Mrs. Priddle, secretary to the Mission, is assisting by calling at the homes of the younger children and bringing them along. We have an enthusiastic superintendent in Mr. Quan Man, to whom we owe much of its success.—R. A. Walker, July 3.

**SOUTH KENSINGTON**—Sunday, 25th, at morning service, a good attendance. Bro. Buckley spoke. In the evening a full house. Bro. Garden preached on eight reasons why he believed the Bible to be the Word of God. He was assisted by the secretary, Bro. Smith. Four adults who had previously confessed Christ, were baptised. Our school has had eight new scholars this month. At a special business meeting the church decided to affiliate with the Churches of Christ, Property and Management. Aet. Bro. J. S. Garden, W. G. Browning, E. Ellington, and A. A. Smith were appointed as trustees.—A.S.

**MARICKVILLE**—Meetings to-day considerably affected by wet weather. Bro. Rush spoke morning and evening, and made a strong appeal for Foreign Missions. His evening subject was "Why do men disbelieve?" F.M. offering to date, £10 2/3. More to come.—J. J. Taylor, July 2.

**ENMORE**—Lord's day, 2nd July, Foreign Missions day, marks the anniversary of Bro. H. Ingworth's ministry amongst us here at Enmore. This happy event was celebrated on Tuesday evening last, 27th June, when a social was held amongst the church members in Bro. and Sister Hlingworth's honor. There was a fine gathering, and all enjoyed themselves greatly. The morning meeting was presided over by Bro. J. Sealy, and Bro. Hlingworth presided at the church. The morning offering reached a total of £62/14/6, as against £62/10/ last year. This will probably be supplemented. There was a large attendance at the Bible School in the afternoon. Special Foreign Mission offerings were made by the scholars. Bro. Hlingworth conducted the evening meeting, and Hlingworth the gospel, the subject of his address being "Enmore."

**MOSMAN**—F.M. offering over £7; we expect it will realise £10, which represents a 50 per cent. increase on last offering. Mrs. Smithers was received into fellowship. Address on Foreign Missions was given by Bro. Stevens. Mrs. Hacksell visited our Bible School to-day. To-night, our preacher spoke on "Bring East to West" (Psalm 103: 12). Bro. Lang, renders splendid service in connection with our gospel meetings.—July 10.

**Victoria.**

**WINDSOR**—On June 22 Mr. and Mrs. Beiler gave the church members and friends a very pleasing evening in the form of an "at home." Last Sunday morning the Juniors had a very successful "grocery meeting." The sisters have decided to start a mission band. Foreign Missions had right of way to-day. Good meeting at night. On

Sunday we hope to have Bro. Veece, of Dunmore, all day. Evening, great six o'clock service.

**CUELENTHAM**—The church here has suffered the loss by death of one of its most faithful members in the person of Bro. Blalain, after a long laid sick for some weeks, our brother passed peacefully away on June 13th. It was good to witness his confident faith in the promises of God's Word, and resting upon them. Bro. Blalain passed into the presence of Jesus. To those who mourn we extend our Christian sympathy.—S. H. Munton.

**HAWTHORN**—In connection with our Foreign Mission offering, Bro. A. J. Inglish, on June 21, Services were good last Sunday. One was received into fellowship in the morning. In the evening a stalwart soldier made the good confession—dedicating his life to Jesus as he answers the call of Empire.

**BIRMINGHAM**—We were glad and had somewhat affected our meetings during the past month, although some of the meetings have been splendidly attended. A good Foreign Mission offering is present, and we are hopeful of a good offering. We have had Foreign Mission addresses for the last two Lord's days. One sister has decided to sacrifice in order to double her last year's offering. A big temperature rally is to be held at Birn on July 13. Our local committee met and examined the rolls. A notice was sent to each whose name was missing, and on whom we could count for a six o'clock service.—June 29.

**CROYDON**—Our meetings lately, especially in the morning, have been well attended. Last night Bro. Nankivell gave a splendid address on "What shall I do to save?" We have started holding a prayer meeting before the gospel service. Commencing on 24th August, we intend holding a mission for at least a week. This will be conducted by Bro. Haeger. The Bible School will hold its anniversary early in September.—H.G. July 3.

**SALE**—After being delayed for some time, on Lord's day, June 11, we commenced meetings for breaking of bread in the home of one of our members. We are only our the gospel service. For the prayers of our brethren, that we may be kept faithful, and that by our united efforts we may be the means of bringing others into a fuller knowledge of God's love will. Our first annual offering for Foreign Missions, £114 0/0—1. October, "Lona," Cunningham's, Sale.

**SOUTH YARRA**—On Wednesday, 21st, Bro. A. T. Eaton, from the College, spoke at the mid-week service. On Saturday last the Junior Class held a social, the president, J. Sturt, in the chair. The members of the society took advantage of the occasion in saying farewell to their past president, Sister Vera Blake, who resigned the position owing to her expected call from the Foreign Mission Committee. The members presented her with an autograph album. Bro. J. Sealy, Bro. W. Williams, and Bro. A. W. Williams, were present, and assisted on "Fire," singing, etc. The collection for Foreign Missions was £10 7/6. Bro. Whately gave a fine address; his efforts are greatly appreciated.—T.M. July 3.

**SOUTH MELBOURNE**—Good meetings on June 25. Bro. Clay spoke morning and evening. July 2nd, good meetings. Bro. C. Schmidt, from Preston, gave a splendid address. Bro. W. Mann, from Taree, N.S.W., felt called to the service. We were pleased to receive into membership Sister Mrs. Gassell, commended from Good Friday gospel service took the form of a song service, which is held on the first Lord's day of each quarter. "A Positive Return" was Bro. Clay's subject. He delivered a very convincing and powerful address on the 7th July last. We stand for Christ. S. A. B. Mill is making good progress in recovery after his operation in the Brev Hospital.—E.C. July 3.

**KYNETON**—Sunday, July 2nd, we had good meetings all day. Bro. L. A. Williams, of Preston, preached for us; his visit was much appreciated. Sunday School was very bright. Good singing at gospel service; Bro. Williams gave a splendid address on "Heaven." Sister Jessie Goshie sang very sweetly. The work is going on very well.—R.M.B.

Continued on page 418.

## Foreign Missions.

All correspondence regarding this page should be addressed to Ira A. Paternoster, Organising Secretary, Prospect, S.A.

### Pentecost.

F. G. Filmer.

The steamer is almost due again, so I guess I must lay aside my French and let you know what we are doing.

Wife and three children are all home now, and are well.

The students are as usual. We will be losing some of them immediately after this steamer, as five who went to Macao a year ago are due to return, and some of these will have to replace them.

The distant schools are still making more or less headway. When at Ranwadi last week I baptised three women and two men.

I have recently heard that there is a sort of nerve-money among these southern schools, which they have retained from their heathen days. The disappointing part is not that they have retained it, but that they have among themselves agreed not to tell me of it for fear I may oppose it. It is a thing they call "mutter-rong." Certain people feel pains in certain parts of the body, and so are able to foretell events, viz., a gain in the leg—then they inform their clients that the venture will be a failure. A pain in the arm—Go ahead, my dear client, you are in for a fortune, etc., etc. The thing seems to be a sort of fortune-telling. I have not yet gone into it for fear that they all may figure out to whom I have been talking lately, and thus hit up on my informant, who would get rather a talking to. My informant (a teacher) says that he thinks it hinders the gospel work to a very great extent. If so, we will, of course, have to oppose it.

The "Sunbeam" is again in working order. The cog which you had made were absolutely perfect. It surprised the natives to see these cog-wheels made by a man who had never seen the gears taken out of the water and dropped in the sea and run without litch or slackness. (I will admit that it also surprised me.)

Our people are again in very large force for iron-riddled chaps. Hanumatat, Wavavasiuk, Ranwadi and Kumring now have them, and Walf is building, while Narua and Lunlilili have both asked me to write for iron for them. This is the first time I have had two at once—possibly my bank account will not stand the strain. If not, will you kindly advance me a little? As the iron is rising continually, you had better send it as soon as possible. When appealing for volunteers for Macao, I was very disappointed in Zacharias Behe, who was first a student here, and then went to Macao for a year; he has now been home doing nothing for some time, so I asked whether he would care to go again. His reply was that if he went again he would charge more for his services than he got last time. I promptly told him that we did not want him; that it would be better to let the people go elsewhere than to send him up there to gorge them. "Disappearing isn't it? Why, they are becoming as bad as the whites of Australia. I fear that Zacharias is one of those who might be blamed to the seed falling among thorns."

### Shrigonda.

H. Watson.

Just a few lines with the monthly report for April of work done at Shrigonda. This month has been an off month on account of our absence from the station for a few weeks rest in the hills.

You will be pleased to hear that this change has helped us to get rid of the malarial fever, and we are now feeling fit again for the task at Shrigonda.

While we have been away the Christian people have, with the preachers, been carrying on the evangelistic work in the villages, and have told me of some very interesting things they have had. The Bible women also are doing their quiet house to

house visiting, and are being received well by the Hindu women.

Our medical work has been closed for the month, as I have had no one to relieve me here. I have already quite a number of appointments by letter to attend to when we open again. The school is getting along very nicely. Since last report we have increased our scholars by nine, so that we have 21 boys and girls under instruction daily.

This is a work that tells well in time for the Gospel.

The Lord has kept all our people free from epidemic and cholera and smallpox, which has been bad in these districts.

I would like you to pray for two young Brahmins who wish to read the Christian Bible for themselves, and also for one of the weaver caste who is interested in the gospel.

We thank you brethren for the encouragement in this work. Pray for us.

### The Mission of Christianity in Japan.

Mr. N. Kato, former editor-in-chief of "The Japanese Christian World," who is now in America, has an article in a recent number of "The North-western Christian Advocate," from which we quote as follows: "The patriotic spirit of self-sacrifice inculcated by Shintoism, the same, practical, moral teachings of Confucianism, the profound doctrines and piety of Buddhism, have all continued to form a strong national spirit which is the net outcome of the spiritual development of the nation through its long history. This spiritual legacy is not to be ignored. We must clearly recognize that the mission of Christianity should be not to eliminate or destroy all these spiritual attainments, but to bring about their fulfillment, and to supply what is lacking in them. Figuratively speaking, Shintoism gave Japan its bones, Confucianism its flesh, Buddhism its nerves, and Bushido its blood, but life itself or the vital force of the whole organism must be given by Christianity. Nationalistic Shintoism, secular Confucianism, conventional Buddhism, chivalric Bushido—none of these will suffice to meet the spiritual needs of the rising generation in Japan."

### FEDERAL FOREIGN MISSION COMMITTEE.

President, J. E. Thomas, Lygon-st., Carlton, Vic.  
Treasurer, J. W. Cosh, Henley Beach, S.A.  
Secretary, I. A. Paternoster, Buller-st., Prospect, S.A.

### OFFERINGS FOR FOREIGN MISSION WORK IN EACH STATE MAY BE SENT TO

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Tasmania.—Treas., H. C. Rodd, Murray-st., Hobart.

All correspondence and money for the Federal Committee should be sent to the Organising Secretary, South Australia.

### Letter from H. S. Earl.

Bro. J. W. Webb sends the following from Dalakava, S.A.—"Bro. Henry S. Earl wrote Bro. Rowland Morris, of Brighton, that he would like an account of the Lygon-st. church jubilee. Bro. Morris asked me to send Bro. Earl the main particulars. In his acknowledgment are paragraphs that will be pleasing to readers who remember him. "Thanks for your very welcome and interesting letter. It affords me much pleasure to hear of the dear brethren and friends of Lygon-st. days, and to know that I am still held in loving remembrance. Am rejoiced to hear of your enjoyment and usefulness in the work of the Lord, and hope and pray that many happy results will follow. Sorry to hear of the inhumanity and afflictions of Bro. Esley and Thurgood. May God help, cheer and sustain them in their declining years. Am thankful to say he has been very gracious to me this winter at Miami, in Florida, and that I am better than when I went there. Am now on my way to visit at St. Edwin Charles, a director in the Y.M.C.A., at Flint, Michigan, and a very active and useful official of the Church of Christ there. He conducts a very large Men's Bible Class, and frequently preaches the gospel. I wish he would devote himself wholly to preaching, and think he will, ere long. Then, I go to my summer home at Macatava, on Lake Michigan. Some one has kindly sent me a 'Jubilee Souvenir.' I notice some historical mistakes. Bro. Robertson is named as the founder of the Adolphian Society, but I organize it, before he was a member of the church, after the model of the one we had in Bethany College. I was its president and critic up to the arrival of Bro. G. L. Surber, as my successor. No one in Melbourne ever heard of the 'Adolphian Society' except through information furnished by me.... I have had some very pleasant and profitable seasons, the past year. Whenever I see 1,000 brethren, I do so earnestly desire to hear about the work in Australia and New Zealand. At the earnest request of Bro. Morris, I have had some phonographic records taken for brethren in Australia."

### ACKNOWLEDGMENTS.

#### VICTORIAN BIBLE SCHOOL OFFERING, 1916.

Ascot Vale, £2/2; Ballarat, £1/19/6; Baywater, £1/9/5; Herwick, £6; Bet. Bet., £3; Boort, £2/1/9; Box Hill, £1; Box Hill Bible School, £1/1/9; Brighton, £1/1; Brim, £1/6/-; Brunswick, £1/15/-; Buninye, 10/6; Carlton (Lygon-st.), £15/10/6; Carlton (Queen-berry-st.), £1/10/-; Carnegie, £1; Castlemaine, £1/12/-; Cheltenham, £1/1/-; Colac, £1; Congreue, 10/-; Cropton, 12/-; Danaster, £2/14/-; Dumfries, £1/2/6; Drummond, 10/-; Edinua, 7/-; Emerald, £1/3/6; Emerald Township, 2/-; Essendon, £5; Fitzroy, £1; Geelong, £1/13/-; Footscray, £1/5/-; Gardiner, £1/10/-; Geelong, £1; Hampton, £1; Harcourt, £1/2/6; Hawthorn, £1/9/-; Kaeirra, 10/3; Kambra, £1/15/-; Kyneton, 8/6; Lillimur, 10/-; Malvern, £1/1/3; Maryborough, 14/-; Melbourne (Swanston-st.), £2/10/2; Merbein, £2; Middle Park, £1/10/-; Mintoosa, £1/4/9; Moreland, £1/2/3; Mt. 10/4; Murrumbidgee, £1/6/2; North Carlton, Clear, 2/6; Northcote, £1/6/2; 10/7; Seaton, £1/9/9; £3; North Melbourne, £1/4/-; North Richmond, 16/3; Pakenham, 10/-; Prahran, £1/14/3; Portland, £5/-; Preston, £1/15/-; Shepparton, 16/-; South Richmond, 9/9; South Richmond Bible School, 6/-; South Yara, £5/5/6; Stawell, £1/10/-; St. Arnaud, 10/-; Surry, £1/10/-; Swan Hill, £1/6/3; Taradale, £1/10/-; Warrackbeech, 10/-; Warrnambool, 17/6; Wedderburn, £1/6/9; Williamstown, £1/5/-; Wooramen, 9/-; Wonga Park, £1; Wyalhalla, 10/-; Yarravong, 10/-.

C. W. Mitchell, Treas. Reg. Ennis, Sec.

### Truth.

Get not the truth once uttered, and 'tis like  
A warren born that drops into its place,  
And whosoever is circling in its plaid  
Not all the tumult of the earth can shake.

**In the Religious World.**

**One-Sided Religion.**

It is melancholy to think that a man may write learned books about Christ and preach eloquent sermons about him, while all the time the life of the Redeemer means no more to the man himself than the life of Julius Cæsar. Another example of one-sidedness is the religious body who remember that our great Example went about doing good, and thoroughly enjoys that kind of doing good which involves going about.—Dean Inge, at St. Margaret's, Westminster.

**What the Young Man Wanted.**

A young man in Massachusetts who was recently offered a package of infidel publications, replied: "If you have anything better than the Sermon on the Mount, the parables of the Prodigal Son and the Good Samaritan, or if you have any better code of morals than the Ten Commandments, or anything more consoling and fruitful than the twenty-third Psalm, or, on the whole, anything that will throw more light on the future and reveal to me a Father more merciful and kind than the New Testament, please send it along."—*"Presbyterian Record."*

**Religious Bigotry.**

A striking instance of religious bigotry is reported from a remote part of Korea. A young couple who left London two or three years ago to engage in business in Korea wrote to their minister at home to ask his advice in the matter of the celebration of the Communion. The young pair live in a district situated sixty miles from the nearest town. The visits of clergymen of any denomination are few and far between. An American Presbyterian minister who paid his last visit a year ago held a Communion service, but the Anglican ministers who visit the locality more frequently refuse Communion to this couple on the ground that they are Nonconformists. This (says the London "Christian World") is even worse than the High Church attitude at Kikyul! That a young couple of unblemished Christian character should be denied Christian fellowship at the Communion in such circumstances does far more damage to the cause of the small minded priests than to the lazzard pair. There has been a great religious revival in Korea. What, we wonder, would the Christian natives think of the display of imported bigotry to which we have referred? And what does the Anglican Bishop think of it?

**Ballaratt Anglican Bishop-Elect.**

Canon Maxwell Homfray Gumbleton has been appointed Bishop of Ballaratt on the strong recommendation of the Bishop of Bristol, and with the warm approval of the Archbishop of Canterbury, whom he is described as "a sound Anglican with no facts." The bishop-elect is also said to be a fine preacher, and a man of great driving power. The "Age," on the other hand, speaks for the local clergymen who have been passed over, and takes the place of the layman who was called upon by the clergymen to express the situation for him in the hall topped his hall at gold. Says the "Age": "The Ballaratt Church authorities desire to take high rank amongst the most bigoted and paralytic spiritists of our time, ignoring the claims to preferment of the entire body of churchmen in Australia, they have decided to import an English canon to fill the vacant see at Ballaratt, and they now tell us they are sure that the selection of the new bishop will give much satisfaction to all churchmen, not only in Ballaratt diocese, but also throughout Victoria." Apparently these foreign-leaning gentlemen cherish a grotesque opinion of the self-sacrificing meekness and humility of the clerical mind. But it is a fact that Australian clerics are composed of the stuff to realize when they are contumaciously overlooked, and their capacity, their merits, and their rights treated as non-existent? We venture to say that the greater body of Anglican ministers is at this moment seething with repressed indignation at the action which has imposed Canon Gumbleton on the Bishopric of Ballaratt."

**Bartley Ellis.**

In the death of Bartley Ellis the British churches have lost their greatest preacher. I feel sure the preachers of the mother land will be the most ready to accord him this honor. Viewed from all points, he certainly held first place as a proclaimer of the ancient gospel. For over fifty years he was instant in season and out of season in the work of evangelisation. He was successful in winning souls and in planting and building up churches wherever he labored. This success was due to the happy combination of natural eloquence, a wonderful voice, transparent clearness and faithfulness in the delivery of his message, and the purity, sincerity and earnestness of his Christian character.

It was my happy privilege to become acquainted with him at the beginning of his career. It was in the year 1865 that we first met. He was a letter-carrier. I was a missionary. We each held



BARTLEY ELLIS.

a Bible Class, and exchanged visits. Thus we studied the sacred volume together. We held united open-air services. He was a great open-air speaker. People used to say they could hear his clear ringing voice a mile off. He was then preaching on Sunday evenings, alternately with W. Chapman, in a building known as Sydney Hall, in a back street in my district. This was in association with the Chelsea Church of Christ. It was not long before Bartley developed such powers as a preacher that Robert Black, an elder of the church, with great generosity, made it possible for our brother to give up the past office work and devote his whole time to study and the ministry of the Word.

After laboring very successfully at Chelsea for some time, a pressing request came from the little church at Brighton, Sussex, for our brother's services; and in a short time the little church was for over a hundred members. The preaching at Brighton was done chiefly in the open air, on "The Oval," an enclosed reserve of about a mile in circumference in the centre of the town. On Lord's days several preachers held forth at different points of the "Oval," at the same time, representing so many different religious parties. Bartley would wait till the others had started, and walked knots of people around them. Then he would begin, and as soon as his ringing voice was heard, the people would leave the preachers, and with one accord gather round our brother.

I have said that Bartley Ellis was naturally eloquent. He reminded one of a thunder-storm with lightning flashes, its peals of thunder, and its intervals of comparative silence. Like C. H. Spurgeon, one of his chief attractions was his remarkable voice. He has been not imply called "the Spurgeon of the British Brotherhood."

He was an evangelist in the true sense of the word. Soon after the Brighton work he was

called into the general field, and spent a few months here and a year or so there, in all parts of the British Isles. Thus he became the most widely known of all the home preachers. He needed only to be known to be loved and appreciated. He was most genial in company, full of wit, and with deep feelings and spiritually minded. His zeal for the Word of God was intense.

As a writer he would have been popular apart from his preaching. He expounded Scripture with much skill, expression and clearness. In the old "Harbinger," and later in the "Bible Advocate," his articles and notes are abundant and helpful. Truly he fought the good fight and kept the faith, and has gone to a rich reward, leaving behind him the blazed trail of a most noble life.—J. Pittman.

**N.Z. Church Extension Board.**

Balance Sheet, July, 1912, to March, 1913.

Annual Appeals—		Receipts.	
1912—Individuals	£13 17 0		
Churches	60 1 0		
			£82 18 0
1913—Individuals	7 7 6		
Churches	20 8 1		
			27 15 7
1914—Individuals	5 7 6		
Churches	23 8 9		
			29 16 3
1915—Individuals	1 15 0		
Churches	23 14 7		
			25 9 7
Amount Paid Over by Middle District Conference		49 3 7	
Received from District Conference		6 16 0	
South Island		3 0 6	
			9 16 6
Palmerston North Church—			
Repayment Installments	30 0 0		
Interest on Loan	7 0 8		
			37 6 8
			£261 6 2

Expenditure.	
Printing Annual Appeals, etc.	£17 16 0
Advertising "Christian"	2 0 0
Secretary's Expenses, etc.	10 3 0
Post Office Box Rent	4 0 0
Bank Charges and Exchanges	2 8 6
	39 7 6
Loans to Churches—	
Palmerston North	100 0 0
South Wellington	80 0 0
Lower Hutt	25 0 0
	205 0 0

Credit Balance Forward	£21 7 6
	19 18 8
	£261 6 2

Assets and Liabilities.	
Assets—	
Balance of Loans owing by—	
Palmerston North	70 0 0
South Wellington	80 0 0
Lower Hutt	25 0 0
On Deposit, Bank of New Zealand	18 12 8
Cash in hand	1 6 0
	£194 188
Liabilities—Nil.	
JAS. T. HUNTER, Treasurer.	
Audited and found correct,	
(Signed) ROBERT HALL.	
Wellington, N.Z.	

Love and Joy—Twins of the same birth—  
 Love of God and of Neighbor.—The two feet on which we walk—the two wings on which we fly—to heaven—Catherine of Siena.  
 Love to God.—The great commanding commandment, that commands all other duties whatsoever; the first word that turns the whole soul about;—Sibbes.

## Reports from the Field.

(Continued from page 415.)

**FITZROY**.—July 2nd, fairly good meetings all day. Bro. McCallum gave a good missionary address at the breaking of bread. The subject of his gospel address was "Christ at the Door." We are expecting great things on Sunday next, July 6th, our home-coming day, and on Wednesday, July 12th, at our reunion social. We cordially invite all old members and friends of the Tabernacle to join us on these dates.—G.E.

**CARLTON** (Lygon-st.).—Fine attendance all day. J. E. Thomas gave three splendid addresses on "Call to Service," "Enoch," and "Our Great Ally." We had fellowship with Miss Esie Ball, of Hornby, N.S.W., and Private Bennett, of Unley, S.A. Bible Class growing each week; 80 present. Bro. Willie Davidson has revived the orchestra, and on Sunday last we had some beautiful music at the opening of the school. Mrs. Webster and her daughter Jessie, who have been with us about 6½ years, and during that time have been good workers in the school, are returning to Brisbane. Miss Jessie was presented with a silver jewel case from the kindergarten, and a gold C.E. brooch from the Junior Encouragers. On Monday evening another welcome to Bro. Thomas was arranged by the two Bible Classes, Encouragers and Adelpian Class. Bro. John McColl, who was in the chair, welcomed Bro. Thomas on behalf of the societies. Bro. Thomas responded. At the Thursday evening prayer meeting Bro. Thomas gave the first of a series of talks from the Philippians. There was an increased attendance.—J.M.C.

**NORTH RICHMOND**.—On June 29, the Ladies' Mission Band took charge of the midweek prayer service. It was led by the president, Miss M. Jones. Mr. Bailey, of the China Inland Mission, spoke on his work in China. Last Lord's day's meetings were of a Foreign Mission character. Bro. Procter spoke on the theme. A good practical response has been made. Two of our members are now in College, training for the Foreign field, and two others are preparing to enter the College next year. In the evening Bro. Procter spoke on "The Atonement," or "How Christ Saves Men," to a good gathering.—A.H.T.

**FOOTSCRAY**.—Fairly well attended meetings to-day. Junior C.E. enjoyed the presence of Bro. Smith, from the College, who gave a short address, 46 present. The new Graded Lessons for our school have arrived. We intend making a start as soon as possible with them; 154 scholars at the school to-day. At the close of Bro. Whelan's address, two women (a mother and daughter) came forward.—A.J.T.

**ESSENDON**.—We are making steady progress. Several have been received into fellowship by letter, and by faith and obedience. The pressing need of a building more suitable for our purposes is receiving attention at the hands of our officers. June 25, 69 broke bread. Bro. McGregor presiding. Bro. W. A. Kemp exhorted on Foreign Missions. Bro. Sivyer delivered a forcible gospel address in the evening. July 2nd, we had a splendid meeting. Bro. Perry presided, Bro. Sivyer exhorted, 45/157 being the amount received so far. The Bible School and kindergarten have decided to support an orphan, and are awaiting a reply from the Foreign Mission Committee. Our midweek meetings are well attended, about 50 present last Wednesday.—A.B., July 3.

**CHILTERNHAM**.—To-night at the close of Bro. Mudge's address, two lads belonging to Bro. Frank Fisher's class, confessed Christ. Sister Doris Clark, who was baptised last Lord's day, received the right hand of fellowship this morning. Bro. Ross Pearl and wife spent the day with us, and rendered assistance in the singing. Foreign Mission collection has exceeded £19 for the day.—F.W.M., July 2.

**ASCOT VALE**.—The three weeks' mission conducted by Theo. Hagger was brought to a close last Lord's day. It proved a splendid success. Attendances were good, especially at Sunday services. Fine interest was manifested. Bro. Hagger's fine addresses resulted in salvation of souls

and the deepening of the spiritual life of the members. The church appreciates most highly the excellent service of our brother. Last Lord's day we received into our fellowship one by letter, and seven as the result of special effort; at our gospel meeting two young women, Bible School scholars, came out and made the good confession at the close of a powerful message.—J.Y.P., July 3.

**BALLARAT**.—We held our Bible School anniversary on June 18 and 19. Bro. Wilkie gave farewell exhortation at worship meeting. Bro. Leng addressed the children in the afternoon and preached at the gospel service. A splendid programme was given by the kindergarten and elder scholars on the Monday. This did much credit to Sisters Bailey, Nettie Merris, Maggie Jolly, and the other helpers. On June 25, two young women confessed Christ, one being baptised at once, the other this morning, when both were received into fellowship. Bro. E. Gullick, from Buninyong, exhorted on "Self Examination." The executive appointed by the recent local conference has made first move, by starting evening gospel services at Buninyong, where Bro. Leng holds first service to-night. The chapel of "Ye Antioch Village" has been painted by a working bee of local and Ballarat brethren. The announcement of meetings is being made by distributing invitation cards, and all are praying for blessing on the effort. Bro. Wilkie preached here to-night in Bro. Leng's stead.—B., July 2.

**BENDIGO**.—The anniversary of the Bible School was celebrated on Sunday, June 18, when A. R. Main conducted the services. The morning service was held in the Temperance Hall, and the afternoon and evening services in the Masonic

Hall. There were large congregations, especially in the evening, when the Masonic Hall was well filled. One young man made the good confession. A happy feature of the meetings was the high singing of the scholars, assisted by an orchestra of 17 performers, under the baton of A. F. Smeader. The usual tea and concert was held on Wednesday, 21st, being largely attended. During an interval in the concert programme, Bro. Mitchell referred to the fact that we were losing three of our highly esteemed sisters—Mrs. Upphill, Miss Laura Upphill, and Miss Heritage, who are leaving for Melbourne, and on behalf of the church members, presented each with a handsome present as a token of esteem. We will miss these sisters very much, as they have been active workers in the school and church for many years. Three special services were held on Sunday, June 25, to mark the close of Bro. Mitchell's ministry. At the morning service Bro. Mitchell took as his subject "The Shepherd's Psalm." In the afternoon the school anniversary was continued, the principal features of this gathering being the creditable display given by the primary and sub-primary departments under their superintendents, Sisters Trance and Guppy, and the distribution of prizes. In connection with our special awards for long attendance, Hector Thorburn, Ruby and Clara Weppner obtained the school's certificate for three years' continuous attendance. Garnet Handy and Olive Flowers, silver medals for five years' continuous attendance. John Pim, Edith Kenley, Jessie Kenley, gold medals for seven years' continuous attendance. At the evening service Bro. Mitchell preached to a large and appreciative audience, the subject being "Christ's Prayer for Union." Bro. Mitchell was entertained

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by the church on Wednesday, 28th, at which a presentation of a travelling rug was made. There was an excellent attendance. A. E. Scradler, the church secretary, presided. Other speakers were: Messrs. Collins, A. Hebbam, and Trainor (of the Congregational Church). Bro. Mitchell, who was heartily received, expressed his appreciation.—A. E. Scradler, July 2.

## Here and There

Next Lord's day, W. B. Blakemore, B.A. will begin his ministry with the Swanston-st. church, Melbourne.

The secretary of the church at Toowoomba, Q., is now H. Coleman, Campbell-st. The Bible School secretary is W. Keable, Strife-st.

There have been nine confessions in the Assid Vale, Vic. mission, since the work is now in a thanksgiving service is to be held from morning evening.

Correspondence for the church at North Sydney, N.S.W., should be addressed to C. Wardale, "Conesloe," Donnelly-st., Naremburn, and not to H. G. Payne, as mentioned in our issue of June 22.

Good Foreign Missionary offerings are reported from Victorian churches. It is too soon yet to make a comparison with figures for previous years. Churches are asked to remit offerings early to the Foreign Mission officials.

A good sister in Horsham, Vic., decided to give all the eggs her hens laid on Sundays to the fund to secure a new chapel in that place. The other day she brought her first contribution of 11/0/- to Bro. J. R. Cambridge, the evangelist there.

Bro. A. E. Hingworth last Lord's day entered on the fifth year of his ministry at Emmore, N.S.W. Our brother is rendering splendid service to the cause of Christ. The close of his fourth year's work was marked by a good service and two confessions.

Next Lord's day, July 9, will be celebrated as the special Temperance Sunday in Victoria. Preachers are asked to speak on the question of temperance reform, with special reference to the six clock closing campaign. On another page we re-publish Arthur Meek's striking article on "The Goliath of England." It is a terrible indictment, and is worth reading.

The examination in connection with the Australasian School of Methods will take place on Tuesday evening, August 12. This is two weeks later than was at first intended, the alteration having been made to meet the convenience of classes in some States. Brethren who are conducting classes will please note above date. The examination must be held simultaneously in all places.

The Austral Co. wish to intimate to secretaries of schools using the Graded System that Beginners' and Primary leaflets, for September will be forwarded in due course. To get the supplies to Melbourne in time for July 1, the publishers found it necessary to hurry forward what literature was ready, giving the assurance that the balance would come by mail in good time for distribution to schools.

Members and all eligible for membership of the College of the Bible Old Boys' Club, please note: (a) That L. Johnston is president; W. Heller, vice-president; C. Schwaab, secretary; and J. J. Mulford and S. B. Mackay, executives; and J. Whelan, auditor. (b) That the amount received last year for the Old Boys' Scholarship has been handed to the College treasurer. (c) That all reports for the "B.C. Magazine" are to be sent direct to the editor. (d) That a function in connection with the club (of which due notice will be given hereafter) will be arranged to take place at the Federal Conference, (e) That the 1916 membership and scholarship subscriptions, 1/- and 2/6 respectively, are now due, and should be sent to the secretary, C. Schwaab, "Highgate," 49 William-st., Preston, Vic.

We learn that last Lord's day Emmore church gave 100/8/- for Foreign Missions. It is expected that the 1200 will be realised.

Four disciples have been meeting for the breaking of bread at Sale, Vic. They gave as their first annual offering for Foreign Missions the sum of 12/11/6.

All members within reach of Swanston-st. chapel are invited to a Temperance Conference to be held on Tuesday next. Bro. J. E. Thomas and W. B. Blakemore are announced to speak.

The Lilyville church, Sydney, will in future be called South Kensington church, owing to the district being now called by that name. Preachers and secretaries please take note.

The American "Christian Standard" of May 21 contains an article on the work of the Austral Publishing Company, and the "Australasian Christian." A photo of the College of the Bible at Glen Iris also appears.

The new secretary of the Petersham Tabernacle, N.S.W., is Mr. E. Smith, 95 Amesley-st. Leitchhardt, Sydney, the work in this place is going ahead under the leadership of Bro. Reg. Arnott. There were two confessions on June 12, and two more on June 25.

By the American mail just to hand comes the news that Horace Kingsbury has received the degree of Bachelor of Practical Theology at Transylvania College of the Bible. A recent issue of the "Christian Evangelist" stated that Bro. Kingsbury intended entering the evangelistic field.

On Wednesday of last week the marriage of J. J. Franklin, late preacher of Swanston-st. church, to Miss Payne, daughter of Bro. F. Payne, well known as a faithful member and officer of Lygon-st., was celebrated. We wish for Bro. and Sister Franklin much blessing in their work at Geelong, Adelaide, whither they will shortly proceed.

The "Christian Evangelist," the monthly paper published by our Home Missionary Committee of W.A.A., in the following paragraph dealing with Bro. and Sister W. B. Blakemore's departure from the State: "There is a very general feeling of regret that Bro. and Sister W. B. Blakemore have decided to leave Western Australia. Since their arrival in the State, seven years ago, they have taken a prominent part in all the movements that make for the uplift of the race, and they will be missed. In addition to serving the church at Perth, Bro. Blakemore has for several years carried on the onerous duties of Foreign Mission secretary, and for one year occupied the position of President of the Conference. He has been a valued member of the Home Mission Committee for six years, and well known among the churches, but is loved and esteemed for his work's sake. Bro. Blakemore has exercised an influence richer than our own ranks. In 1914-15 he was called to the presidency of the Church Council of Western Australia, and duly led the council in the most vigorous of his year of its existence." He has been president of the Dutch Church of orphanage for some time, and has taken an active part in other combined and philanthropic efforts. Sister Blakemore's work among the sisters has been of the highest order, and for two years she served as their Conference President, and her departure will leave gaps in our ranks which will be difficult to fill."

On Wednesday of last week the soldiers' lounge erected at Broadmeadows Camp, Vic., by Churches of Christ and Baptist and Congregational Churches, was formally opened. At the institution General Williams, president of the Institution Churches' Committee, a number of ladies and gentlemen invited to Broadmeadows, where they were welcomed by Chaplain Colonel G. J. Mackay. All the visitors were delighted with the neat and attractive appearance of the building, which is splendidly situated, and is a credit to the camp. An interesting programme was presented in which he eulogised the work of the chaplains in general, and particularly that of the chairman, Col. Mackay. Col. Garrard (who is in charge of the camp) strongly spoke in a similar strain. It was delightful to hear of the sympathy which the officers have with the work, and to learn the es-

stem in which they hold our representative. The Presidents of the respective Unions' representatives (Messrs. S. Bryant, A. H. Mead, and E. Dwyer) gave short addresses. Some ladies greatly brightened the proceedings by their beautiful songs and recital. All of the chaplains in residence were present at the function. One amusing incident occurred. Col. Mackay had arranged for refreshment, but the materials for this purpose, ordered from Melbourne in great haste, did not get up to the camp of the afternoon they had not arrived at Broadmeadows! Possibly another camp benefited. However, thanks to the successful raid on the officers' mess, led by a gallant corporal, a most excellent substitute tea was provided, and pardon of the strains of martial music by an obliging camp band. We hope to print at an early date a photo of the building.

An alteration has been made with regard to the form and time of publication of the "B.C. Magazine." This paper was first published in the year 1907 by the students of the College, and up to the present time has been continued as a bi-monthly. This system has been increased to one with the consent and encouragement of the Board of Management, the students, recently decided to make a change. Instead of six bi-monthly issues as before, there will be nine monthly issues during the College year, while during the long vacation there will be no publication. The staff of the magazine has been increased to cope with the extra work involved. The paper aims at creating interest in the College by bringing its aims before the brotherhood. Many who have a keen interest in all that pertains to the College and students find in the "B.C. Magazine" the means of signifying that interest. The paper makes the work of the students and their leaders a feature, and the doings of these men must always engage the interest and sympathy of all lovers of our College. Other features of interest will be a page devoted to five problems in Bible School work. Each month, too, there will be bright articles from students and "city boys," and frequent contributions from members of the College teaching staff. There are about 900 subscribers to the magazine at the present time. As the paper is not intended to produce profits, the more support given to it the better will be the paper produced. The subscription price is 2/- per annum, payable in advance. We commend this magazine to our readers, who are sure to find it interesting.

### DEATH.

SEARS.—Mrs. Sears, on June 26th, at Broadmeadows, W.A., the dearly beloved wife of Mr. J. C. Sears, loving mother of Mrs. Frances, Malvern, Nurse Fium, Perth, and Mr. W. J. C., and A. Sears.

### THANKS.

Mrs. W. C. Thurgood desires to convey her sincerest thanks to the numerous brethren and friends who so kindly expressed their sorrow in her recent bereavement.

### WANTED.

Elderly Christian man would find comfortable, quiet home in return for light services.—Miss P.O., Yarravong.

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### COMING EVENTS.

JULY 11.—A month Temperance Conference is to be held in the Swanston-st. chapel on Tuesday, July 11. Bro. J. E. Thomas and Bro. W. B. Blakemore will be the speakers, and a discussion will follow. Members in and around Melbourne are asked to keep this date open.

### Healeville.

"Denbigh" re-opened for visitors 1st September. Splendid scenery, fern gullies, mountain air, good table. Bath and piano. Mrs. Chatter. Tariff: Adults, 2/7 1/2 per week, 5/- per day. Children, 1/-, per day, 3/- per day. Trains met when advised.

# The Family Altar.

## KINDNESS.

Sitting in my study this morning, all alone, I took a long trip over the past—away back to the early days of life. Many, many things were as vivid as if they were of yesterday. Some of them were painful, and I vain would blot them out, but I can not; and some were pleasing, and these I will write in large letters that they might never be forgotten. And my only regret is that these words and deeds of kindness are not a thousand-fold more numerous, for then the whole way would have been fragrant as a garden of roses. And so I have determined to make this week rich in pleasant memories; and I hope that all of our "Family Altar" readers will join me in this holy purpose. It will not require the thinking of great thoughts, or the speaking of eloquent words, or the doing of mighty deeds, but only little kindnesses in the home and in the shop and in the store and on the street—wherever the Lord may lead us.

## SUNDAY, JULY 16.

Gems of Thought.—"Fear not; for I will surely show thee kindness for Jonathan thy father's sake" (2 Sam. 9: 7).

"Have you had a kindness shown?  
Pass it on.  
'Twas not given for thee alone,  
Pass it on."

The kind man says what another needs to hear. Kindness relates you not to your own mood, but to the mood of the other man. To say a pleasant thing because you feel pleasant may be an accidental kindness, but, though good, it is not highly virtuous. Genuine kindness oftentimes comes from self-repression—a cheerful message from a sad soul, a brave word from a trembling heart, a generous gift from a slender purse, a helping hand from a tired man. It is not your mood, but the other man's need, that determines kindness.—M. D. Babcock.

Bible Reading.—2 Sam. 9: 7-13; David's kindness.

## MONDAY, JULY 17.

Gems of Thought.—"Certainly I will be with thee" (Ex. 3: 12).

Those great railroad trucks, with their tonnage piled on each, seem the last things in the world to move at a great speed. But, bound to each other, they are bound by great links to an engine surcharged with propulsive power, and will soon thunder through sleeping town and hamlet as on the wings of the wind. "Certainly!" Is there any iron link ever forged that can bind with greater security than this word of the Eternal, thrown out that the faith of Moses may hold it fast?—John Smith.

Beware of despairing about yourself; you are commanded to put your trust in God and not in yourself.—Augustine.

Bible Reading.—Ex. 3: 1-12; God goes with us.

## TUESDAY, JULY 18.

Gems of Thought.—"Wait on the Lord: be of good courage, and he shall strengthen thine heart" (Psalm 27: 14).

Hear the royal summons,  
Gird you for the fight;  
'Gainst the powers of darkness  
March the sons of light.  
Fear not you the conflict,  
On to victory go;  
You, with Christ as helper,  
No defeat can know.

—Charles H. Richards.

Fearless men burn their bridges behind; fear, the bridges before.—Poor Richard.

Bible Reading.—Psalm 27: 7-14; Courage in the Lord.

## WEDNESDAY, JULY 19.

Gems of Thought.—"Then the devil leaveth

him; and, behold, angels came and ministered unto him" (Matt. 4: 11).

To him that o'ercometh,  
God giveth a crown;  
Thou' faith we will conquer,  
Thou' often cast down;  
He who is our Saviour  
Our strength will renew;  
Look ever to Jesus,  
He'll carry you through.

—H. R. Palmer.

We need the moral power in that "Get thee hence!" "Plead, Mr. Satan, go away and leave me," will never do. You cannot parley with the devil, nor knuckle to him, nor truckle to him. There is a spiritual vehemence which he can not resist. All heroic souls say "go" to the devil as the bow says "go" to the arrow; as the gun says "go" to the bullet, backing language with an irresistibly propulsive power.—Ridgway.

Bible Reading.—Matt. 4: 1-11; Christ in the hour of temptation.

## THURSDAY, JULY 20.

Gems of Thought.—"And Simon said, Master, we have toiled all night, and taken nothing; nevertheless at thy word I will let down the net" (Luke 5: 5).

"O Galilee, sweet Galilee,  
Where Jesus loved so much to be;  
O Galilee, blue Galilee,  
Come sing thy song again to me."

It is a great deal easier to do that which God gives us to do, no matter how hard it is, than to face the responsibility of not doing it.—Miller.

Bible Reading.—Luke 5: 1-11; Obedience blessed.

## FRIDAY, JULY 21.

Gems of Thought.—"And he came and touched the leper, and they that bore it stood still. And he said, Young man, I say unto thee, arise. And he was that dead sat up and began to speak" (Luke 7: 14, 15).

Instantly the breast  
Heaved in its cerements, and a sudden flush  
Ran through the lines of the divided lips,  
And with a murmur of his mother's name,  
He trembled and sat upright in his shroud.  
—N. P. Willis.

## SATURDAY, JULY 22.

Gems of Thought.—"And when he had taken the five loaves and two fishes, he looked up to heaven, and blessed, and broke the loaves, and gave them to the disciples to set before them" (Mark 6: 41).

"Break thou the bread of life,  
Dear Lord, to me,  
As thou didst break the loaves  
Beside the sea;  
Beyond the sacred page  
I seek thee, Lord;  
My spirit pants for thee,  
O living Word."

Behind the snaky staff is the mill-wheel; behind the mill-wheel is the wheatfield; on the wheatfield rests the sunlight; above the sun is God.—Lowell.

Bible Reading.—Mark 6: 32-44; Feeding the five thousand.

—From the American "Christian Standard."

## THE

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# Obituary.

**BRAITHWAITE**.—After a long illness, borne with Christian patience, Sister Mrs. Braithwaite fell asleep in Jesus on May 23. She was one of the foundation members of the Warwick church, and was baptised by F. W. Troy in 1883. She was a daughter of the late S. Keable and our Sister Mrs. Keable, of the Tammyvale church. Our Sister was deeply interested in the church, and was at one time an earnest worker in the Bible School; but for some years she has been living several miles away from the church, but met with us when opportunity afforded. She was an affectionate wife and loving mother. We sincerely sympathise with her bereaved husband, children and relatives. Her mortal remains were laid to rest in the Warwick Cemetery with a sure and certain hope.—E.G.B.

**COVENTRY**.—On May 26, in the 81st year of his age, Bro. Francis Coventry fell asleep in Jesus. Though associated with the church at Surrey Hills, Vic., for only about two years, he had been an earnest follower of the Lord for over fifty years. Despite the burden of years and a walk of over a mile, he was always present at the Lord's table when health permitted. He was a prayerful and spiritually-minded man, and his soul was peace. A few moments after he had retired to rest, his wife entered the room and found him kneeling by his bedside, dead. Apparently, while in prayer, he received the message to "come up higher," and without cry or groan or struggle, his spirit took its flight, and he was not, for God took him. Truly, "Blessed are the dead that die in the Lord."

**GRAY**.—On May 31, after a long and painful illness, our esteemed Sister Mrs. M. A. A. Gray passed into her eternal rest at the age of 45 years. She had been a faithful and consistent member of the church in Wagga, N.S.W., for 28 years. Our sister was a daughter of the late Bro. Mow-sar and Sister Mow-sar, senior, pioneers of the church. Two of our late sister's family are members of the church—a daughter, who is our organist, and has been agent for the "Australian Christian" for eight years, and a son, May God bless them, and comfort the bereaved family.—Alex. Brown.

**MORE**.—On June 8th, Sister Mrs. More, wife of Bro. Andrew More, fell asleep in Jesus. For about eleven months she was confined in her bed suffering with much pain, which she bore with patience and Christian resignation. Sister More united with the church in Brisbane over twenty years ago under the ministry of our late Bro. Fowers. Our sister had an intelligent conception of the New Testament church. She was a bright Christian woman, and loved her Saviour. Her Christian example has been a blessing to her family. In the presence of a large circle of friends her remains were laid to rest in the Fairlie Cemetery. Bro. More is one of the church officers in Ann-st. We deeply sympathise with him and his family in the great loss they have sustained. But they sorrow not as others who have no hope. "Until the day break and the shadows flee away."  
—A. C. Rankine, Brisbane, Q.

**MITCHELL**.—Death has removed another of the pioneers of the State and Church of Christ on Wednesday, June 21, after a lengthy retirement owing to physical infirmities, in his 93rd year our esteemed Bro. George Legge Mitchell passed peacefully away. He arrived in Victoria in 1854, and united with the Church of Christ in a meeting in Barkley-st., Carlton, about 54 years ago. He transferred his membership to Swan-st. in the year 1876. He was well known amongst the churches in Victoria as a devoted and joyful disciple, who was always loyal to the principles of the Restoration movement. He was successful in the world of commerce, having laid the foundation of the thriving business now carried on by his surviving children, of whom there are ten.—Miss L. Mitchell, Mrs. W. Barrett, Messrs. Thos. and George, and A. Swainston, and Mr. C. W. Mitchell, of the Great-st. church, all actively interested in the welfare of the Church of Christ. In addition, there are fifteen grandchildren, all



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