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Some Problems and their Solution.

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In the religious thought and life of the world the churches of Christ occupy a unique position. With no creed but the Christ, with no book but the Bible, with no names but the divine, with no discipline but the New Testament, they should exert an ever-increasing power and influence. To bring the Christianity and church of the present day to the standard of the New Testament has been our exalted mission. Without regard to the possibility of success, such a mission is worthy of our best investment. There is no system by which we can measure the amount of influence exerted by our restoration movement in the return to Christ—manifest in many ways—by other religious bodies. Watchwords, peculiar to the pioneers of a half-century ago, are being re-echoed by many religious leaders to-day. As a religious body the churches of Christ have little to unlearn. But in every movement of importance there must of necessity arise problems demanding solution. This has been true in our past history, and will continue to be true in the future. The scope of this essay is to present some problems now awaiting solution, with suggestions as to how this can be done.

The first problem with which we are confronted is the care of the members in the different congregations. In 1885 the total membership of the churches in Victoria was 3,322. In the 16 years following there were 7,137 baptisms—an average of 446 per year. In 1901 our membership was 5,537—an increase of 2,215 in 16 years. During the same period our loss, through different channels, has been about 5,000, or a yearly average of over 300; so that our loss for these years is almost as great as our present membership. Making due allowance for deaths, transfer of membership, and all legitimate sources of removal, such a condition as these figures present is most deplorable.

With the best of care it will be impossible to prevent some from departing from the faith. "It must needs be that offences come," and that by reason thereof many will "fall from grace." With this admission, however, it is still very evident that our losses are out of all proportion to our growth, and manifest the fact that there is something sadly lacking in our oversight of the flock. It is one thing to bring a sinner to Christ, and quite another thing to lead him to continue in Christ. Perhaps we have been more eager in the former than in the latter work.

The failure of many to "stand fast in the faith" may, I opine, be attributed to one or both of two causes. 1. The lack of deep conviction of sin. 2. The lack of spiritual oversight. Are we as evangelists and preachers as free from censure as we might be regarding the former of these things? Have we not frequently manifested undue eagerness to baptise people without being certain that they have "died to sin," and are consequently scripturally qualified to be "buried with Christ." As one writer has forcibly, if not elegantly, expressed it, we have had too many "baptised deadheads" in our communion. I would not in the least particular depart from the scriptural example that "the same day they that gladly received his word were baptised." At the same time we need to be sure that the word has been truly received; that those who profess obedience to the gospel have a deep conviction of the exceeding sinfulness of sin. Let us have continued emphasis of the antecedents of baptism and there will be not only greater triumphs of the gospel, but also less erring from the truth.

In my judgment, the large leakage in our membership is due chiefly to the second of the above-mentioned causes—the lack of spiritual oversight. I have yet to meet the congregation where this subject receives the attention it deserves. The child born into this world is the object of the most loving care from those to whom it has been entrusted. In every way possible it is placed in those surroundings and subjected to those influences that will aid its growth and development. Every mark of progress is eagerly noted. Any signs of weakness receive immediate attention. The babe born into the kingdom of God too often receives no attention. Little or no concern is manifested in its spiritual environment. If it lives, so much better for the cause. If it dies, it becomes the subject of penal discipline, and there is another loss by revision of roll.

Divine wisdom has made provision for the oversight of the flock, by the appointment in the "assembly of the saints" of elders, who, without "lording it over God's heritage," "watch for their souls" as those who shall "give account to the Chief Shepherd." This office was not a temporary one in the church, but as permanent as the need. Regarding this office the churches of Christ occupy a somewhat anomalous position. Here and there men are doing this "good work." In most of our congregations, however, the

eldership is vacant, on the plea of spiritual imbecility, or the lack of scripturally qualified men. Such a plea, if true, is a sad commentary on the spiritual life or Bible knowledge of the men in our old-established congregations. Personally, I cannot reconcile our practice in this particular with our plea for the restoration of the New Testament church. In avoiding the "Scylla" of the one man ministry, it is not necessary to run aground on the "Charybdis" of the no man ministry, as some of our congregations are doing. The solution of this problem—"the care of the members"—is found, in the first place, in the appointment of a scripturally qualified eldership in all the churches.

Again, we may find a remedy for this disease in the employment of different methods of church work. In this essay I call your attention to two of these. The first, that of instruction classes for young converts. The purpose of all our church meetings is the upbuilding of Christians in the divine life. The varied means of grace are well adapted to minister to the spiritual needs of the members. Frequently, however, the food presented is not such as the "babe in Christ" can receive, though the one who is of "full age" may be strengthened by it. Lack of nourishment is a not infrequent cause of spiritual decline. The tissue and fibre of spiritual life fail to assimilate the food given to them, and there is a consequent wasting away. We very commonly expect as much from the new convert as from the disciple who has "grown up into the stature of the fulness of Christ," while we fail to provide the former with adequate means of growth. Proper instruction would, I believe, keep many a young Christian faithful to Jesus who otherwise would fall away.

I do not suggest any substitute for the divinely authorised "assembly of the saints." That is indispensable both to old and young disciples. But the training in the first steps of the Christian life can best be given, in my judgment, in classes specially arranged for that purpose. Let some competent teacher, with a love for such work, gather the new converts together regularly for instruction and meditation on such subjects as prayer, Bible study, the church, daily living, etc., and I believe many who do not now continue steadfast would be saved for the Master's service. The class meetings of our religious neighbors were organised to meet this need, and their continued existence in their work is an evidence of their

beneficial influence. In the writer's experience the Christian Endeavor has been of great help in training young people for Christian life and service.

The second method is what may be termed the "group system." Let the membership of a congregation be sub-divided into groups according to the district in which they may live. Over these groups appoint a leader with several assistants. Let these leaders and their assistants exercise wise and loving watch-care over every member in their division. "To visit them when sick or in trouble; to advise, comfort, or exhort them as occasion may require; to note the absence from church of any, and at the earliest possible moment ascertain the cause; to notify the evangelist or officers of any case of sickness or special need; to urge attendance at Sunday school, prayer meeting, or other services, and to arrange cottage meetings and social intercourse between members wherever possible. Such leaders could meet at stated times with the evangelist and officers, and review the condition of the entire membership. In such meetings ways and means could be devised for advancing the spiritual interests of the church."

It should be the business and pleasure of the older ones in the Christian life to extend their sympathy and help, not only to each other, but also, and especially, to those just beginning the Christian life. This, however, a great many of them fail to do. They are so wrapped up with old associations that they take little notice of, and pay little attention to, new members. Is it surprising that a good many of these feel "frozen out"? The "group system" will overcome this by providing work for the older members, and at the same time bring about a commingling of both elements of our church life. Such a system will also provide a ready means for carrying on aggressive work, as the members in each division can be employed in tract distribution, visitation, etc., among those who do not attend the meetings. The *work-care* is to be specially commended in all cases of spiritual decline.

Another problem demanding attention is that of evangelisation. How to meet our responsibility for the evangelising of our own State is a question of serious importance. To us, in conception of divine truth, much has been given; from us, much shall be required. With some twenty men giving their time exclusively to preaching the gospel among so many congregations, it is both surprising and encouraging to note the progress made during the past year. We do not despise the day of small things. Let us not be content with them, however, but seek the days of larger things. For it is a self-evident fact that our efforts at evangelisation are by no means in keeping with the dignity and power of our plea.

This problem of evangelisation, as far as the churches of Christ are concerned, is, first of all, a problem of men. The prophet of olden times was instructed to run through the streets of Jerusalem and find a man. The kind of men God required were exceed-

ingly scarce in those days. Yet the problem of pardon for the city of David could only be solved by finding such men. With all respect for those who lightly esteem the evangelist and his office, I most strongly affirm that the prosperity of the churches, and the extension of Christ's kingdom, are largely dependent upon the work of efficiently qualified preachers and teachers. The men already employed are not lazy men. They receive constant calls for assistance outside of their own fields of labor. Frequently these can only be answered by neglecting local work. With our present staff of workers we can hardly hold our own in the places already occupied, without reaching out into the inviting regions beyond. Let me repeat that our paramount need is men. Men of God. Consecrated men. "Pray ye the Lord of the harvest that he may send forth laborers into his harvest."

Our efforts during this year should be specially directed toward securing well-equipped men for all our needy churches and fields. They are not to be found in our own country. They must be sought elsewhere. A number of young men have gone out from us to equip themselves for the Master's work. They have not returned—not because "they were not of us," but, in many instances, because of inability to do so. The question of expense is often the chief hindrance to the return of these preachers to their home land. To meet this need could we not start a fund to be devoted toward defraying the expenses of competent men in coming to this country? It would not be a very heavy burden on the brotherhood to bring out two or three men each year for the next few years. Several of our congregations are willing to support men, but cannot secure them here. To call a man from another country is too expensive for them alone. With co-operative effort such an undertaking could be successfully accomplished. This would help solve the preacher problem among the churches.

To supply this omnipresent demand for men, I believe the churches of Christ throughout Australasia must grapple the problem of education. We must train our own preachers before we will be able to fully solve the problem of evangelisation. Here and there some work is being done in this direction, but it is only a makeshift, and does not meet the requirements of our work. We need a system more definite and permanent. Not having the prophetic gift, I cannot fore-shadow the existence of a thoroughly equipped Bible College in our midst in the very near future. But even without that valuable institution I believe we might find at least a partial solution of the problem—how to educate our young preachers. That partial solution is in the establishment of Bible Chair work in connection with some existing institution of learning. This system of Biblical education is, I believe, indigenous to American soil, but will bear transplanting to our sunny southern clime.

In all the chief cities in Australasia there are colleges, universities, etc., where students can pursue the ordinary courses of study as satisfactorily as anywhere in the world. Let

one of these be selected, and our capable young men urged and assisted to attend and carry on the regular studies of the school. Then, in addition, employ men—such as our esteemed president, Bro. Morro—to devote their time exclusively to instruction in the branches of study peculiar to a Bible department in any of our American colleges. In this way students, while pursuing their ordinary courses of study, could also receive training in Biblical and associate subjects. This plan would also give to us most of the benefits of a complete school, without the large expense such an institution would involve.

The problem of evangelisation is further a problem of *means*. The "sinews of war" are indispensable to an aggressive campaign. Enlarged liberality on the part of many of our members and churches is absolutely necessary to the triumph of the divine plea. An average of 3½ per member, as an annual offering toward evangelising our State,—even from the poorest congregation,—is not a very striking evidence of keen interest in the success of the primitive gospel. Even "the abundance of our poverty" should permit a larger investment in the Lord's work than that. There is not much fear of some people's left hand knowing what their right hand does—they do so little. We rightly believe in a free gospel, "without money and without price." Let us do more to make it free. I am no carping critic, and do not underestimate the sacrifice some are making for the progress of the gospel; but, I do think that some of our churches ought to blush in shame for the meagreness of their offering in proportion to their membership. In practice, as in precept, let us imitate the disciples of the New Testament whom we have taken as our ideal. What do ye more than others? is a question our religious neighbors have a right to ask in view of our exalted claims of conformity to New Testament Christianity. And it is a question the divine Head of the church will require us to answer.

Gratuitous preaching is commendable on the part of those who freely give time and talents to proclaiming the gospel. It is not the best thing, however, for the congregation receiving it. We place a higher value on that which costs most. This applies to religious as well as to ordinary work. Preaching can be too cheap as far as influence is concerned. Let the congregation not supporting any preacher—but receiving the services of some brother without recompense—contribute regularly to the Home Mission funds. Such offerings would express appreciation for services rendered freely by the preacher; would be an investment returning with interest and increase; and would swell the amount devoted to our needy fields. Expansion of liberality must be our policy, if we would see the truth we love triumph. "See that ye abound in this grace also."

The problem of evangelisation is also a problem of *methods*. "One of the strange things which must impress a thoughtful, inquiring mind, is that men who are careful, systematic, and up to date in the conduct of

their own private business, seem to think, when entrusted with the Lord's business, that 'any old thing will do.' No business known among men could be kept from miserable failure if conducted in the hit or miss, haphazard way in which so much church work is undertaken. Nothing but the fact that the work is divine enables it to stand at all." God declares and reveals himself as a God of order. In his kingdom, both natural and spiritual, order reigns. There is method, plan, design in everything. Harmony of action, therefore, demands that our work as co-laborers with God should be undertaken and carried forward orderly and systematically. "Let all things be done decently and in order" is Paul's injunction, and experience has demonstrated that success follows its observance. "The lack of well-defined plans always results in unnecessary complications, and brings meagre returns, leaving the most earnest efforts without merited effectiveness.

It has pleased God to leave the methods by which his work is to be carried on to the consecrated wisdom and judgment of his children. It is not apostolic to keep in the ruts. To walk in the "old paths" it is not necessary to plan and execute things in the manner our fathers did fifty years ago. We are not violating the teaching or example of the New Testament when we change the order of our gospel service, or conduct the prayer-meeting along new lines. So in our evangelistic work. We need variety in method of conducting our Sunday evening services. I do not believe there is any need for a preacher to announce sensational topics, or to preach in what men term a sensational style. The old-fashioned gospel is the best thing I know of—and startling enough for anyone. But much can be done to make our gospel service more attractive and inspiring.

It is in our efforts to reach the unconverted, however, that we need the greatest change in our methods. The New Testament preachers sought out the people. There was no side-street, any-old-building, wait-until-they-come method in their evangelising. We need a "high-way and hedges" committee in all our congregations. "These things were not done in a corner," cannot be truly said of a great deal of our work. One gospel service per week is not sufficient to accomplish the greatest results. We must do more in the way of special effort. In the past we have taken it for granted that special missions could not be carried on successfully in our States. During the past two years there has been ample demonstration that in this we were wrong. A series of meetings, lasting several weeks, will be followed by beneficial results in almost any congregation, not always in large gatherings, but in the strengthening of the church. By open-air meetings, house to house visitation, special missions, frequent conferences of the churches in the different districts, wide distribution of our literature, we can do much to solve the problem of evangelisation.

A third problem is presented to us in the question—What should be the attitude of the

churches of Christ toward other religious bodies? We have a mission to, a message for, those in other communions. Our mission, to lead them to the New Testament ideal; our message, a plea for union upon the plan and platform of primitive Christianity. The success attending this mission in Australia has been comparatively small. This cannot be attributed to lack of truth or power in our plea. Inherent in it are all the elements of success. The failure has been in our advocacy of this New Testament truth—or would it be nearer the facts to say, in not presenting these things in the proper places. From personal experience, I am convinced that not one per cent. of the preachers and members of other religious bodies have the slightest conception of our position. We are misunderstood and misrepresented in many ways. In conversation with the leader of a large religious organisation in a neighboring State, I was asked, a few days ago—"if we differed from the Baptists." A letter to one of our brethren from a *reverend gentleman* (?) contained the remarkable statement that "he had understood that the church of Christ did not have any definite doctrines, but had since learned that it did use a book of systematic theology—as a standard of its teaching." In the eyes of many we are indeed a "peculiar people." To some, Baptists; to others, Brethren or Christadelphians, and so *ad infinitum*.

Some may affirm that we are not responsible for this lack of knowledge—others can investigate and learn of us if they wish to do so. The same reasoning, however, would apply to the work we are doing in evangelisation. It is not our business to wait until others *desire* to know the truth—we must go to them and seek to create that desire. If our plea for the "unity of God's people" is to be anything more than a beautiful theory we must bring it to the ears of those of other religious bodies. I do not think we anticipate leading all others who love the Lord Jesus Christ into fellowship in our assemblies. Our aim is rather to lead other communions to adjust themselves to the teaching of the New Testament, and by conformity to its requirements restore the New Testament church.

Not for one moment would I plead that we should trim our sails to popular or denominational breezes. Success would be dearly bought at the sacrifice of truth or the violation of principle. Nor would I urge greater liberality than that permitted by the sacred writings. But while we *preach union*, are there not some grounds on which we might also *practise* it as those of other religious bodies are doing, and at the same time continue perfectly loyal to Jesus Christ and his teaching? Do we possess larger views of truth? then upon us rests the greater responsibility for its dissemination. To render our plea effective we must come into closer contact with those whom we long to see united in answer to our Saviour's prayer.

Two positions are open to us—that of *splendid isolation*—our attitude in the past—or that of *active co-operation*—our attitude, I

trust, in the future. The former is incompatible with the spirit of our restoration movement. How shall they believe in that of which they have not heard? Isolation makes success impossible. The latter is the only logical position we can occupy. Until we enter into union, wherever practicable, we cannot expect to influence or lead others into that larger organic and spiritual unity for which Christ prayed.

I would suggest several things which might tend to bring us into closer relationship. 1. Let us have additional emphasis of the truths upon which we are agreed. Our points of agreement are much more numerous than our points of difference. This we sometimes overlook. We should not fear to recognise good or to learn the truth from others. "We should esteem it our privilege to place under tribute to our plea all the good points of the denominations. Modesty should lead us to admit that perhaps other people may know some things which it is quite worth our while to learn. Let us admit candidly the truth of many things, and then show their larger and fuller unity in our plea."

2. Affiliation with such organisations as the Council of Churches will help to remove the barriers by which we are divided. The fact that we cannot endorse every plank in the platform of such institutions should not hinder our co-operation in them. If we are to wait until there is unity of opinion in regard to both important and unimportant matters, I sadly fear we must remain in our present separated state. I do not think it is necessary to see eye to eye with others in order to unite with them on many important issues. Nor do we sacrifice our position in doing so, but rather bring it into greater prominence.

3. Interchange of speakers on special occasions, such as anniversaries, temperance meetings, conferences, etc., would accomplish something toward this desirable end.

4. Co-operation with other religious bodies in all the great moral and philanthropic movements of the day would, in some degree at least, remove existing prejudice, and open the way for a better understanding of our scriptural position.

Another problem, which the limits of this essay will only permit me briefly to mention, is that of our attitude as churches in regard to the great social question of our time. A not uncommon charge against professing Christians is that their religion begins and ends in singing and praying—it is too ethereal and vapory—there is nothing practical in it. The church in many instances has ceased to do effective work because it has failed to take its true place in the life of the masses. The problems of intemperance, personal purity, gambling, social evil, poverty, etc., can find no satisfactory solution independent of organised effort by the followers of Jesus Christ. I believe Christ to be the world's greatest need, the solution of all its problems, the answer to its many perplexing questions. The gospel presents the remedy for all the

world's sicknesses. But the gospel will not clothe the naked man, feed the hungry man, rescue the fallen man—only as it is interpreted in the consecrated acts of Christian people, and manifested in the ministry of helpfulness by his church. We have left too much of this work to human institutions, and in so doing have not only robbed Christ of glory, but have also brought shame upon the church. Let us remember that in all efforts

for the amelioration of mankind our place is in the *van*—not in the *rear-guard*. As churches we need definite and systematic work in our stand

"For the right against the wrong;
For the weak against the strong;
For the poor who've waited long
For the brighter age to be.
For the truth, 'gainst superstition;
For the faith, against tradition;
For the hope whose glad fruition
Our waiting eyes shall see."

A Day of Disappointment.

W. C. MORRO, B.A.

No landscape possesses such charms to me as a tropical island. It is, in all respects, the very opposite to the lands where I have lived, and from childhood the story of the rich verdure of those lands where summer sets eternally enthroned filled me with wonder and delight. My opportunities of visiting them have been too few, and my stays too brief, for the glamor and poetry with which imagination had invested them to pass entirely away. The hills green-clad, the palm trees, the quickly passing tropical rains, the half-naked natives, the white clothing of the island dwellers, and the burning, quivering heat, all combine to make the islands of the South Sea seem like the fairy lands of which we read in childhood. It is to be expected, therefore, that I would be on deck early in the morning that we were approaching the island of Ceylon. As the dawn came rushing up with tropical suddenness out of the eastern sea, we caught sight of the hills on the southern point of this far-famed land of spicy breezes. For six hours we steamed along within sight of the white surf and palm groves which bound either side of the shore line, and just at noon came to anchor in the quiet waters behind the magnificent breakwater of Colombo. Every one was on deck clad in his coolest possible attire, and looking forward with openly avowed pleasure to a half-day on shore. While all details were being arranged for landing, we gave ourselves up to the study of the harbor scene. Vessels of many nations and of various types lay anchored about us, but we passed these by with a hurried glance to gaze with keener interest at the smaller craft, thronged as they were with the scantily clad natives. Most numerous were the coal-barges, which, to the number of a score, came crowding up to the ship's side ready to begin coaling. On each one was a number of natives, and there soon began a lively struggle between the crews of the barges, each trying to get first place alongside the vessel. Such a babel of voices I have never heard before. In the absence of commander, all became commanders, and each shouted his orders, emphasising them with a wealth of gestures. Sometimes the contest between the competing boats became very keen, but it was easy to observe that a perfect storm of angry words, and even a show of fists, rarely led to blows. Mixed with the barges were many bomboats, laden with fruit and curios; hotel boats anxious to convey guests ashore;

private boats waiting for friends or prompted by curiosity; and darting in and out among them all, the katamorang and the rafts of native boys, who were calling to the passengers to throw money into the water that they might dive for it. Someone exclaimed, "It looks like a picture," and so it did, but none of us suspected that this was all that we should see, and that we, detained on board within sight of this wonder land, should gaze at this picture until we were satiated, weary of what seemed at first so rare a scene.

While we were watching, some one asked, "What is the meaning of that flag?" I looked aloft, and from our masthead floated the dreaded *yellow flag*! The doctor came, and went and spent two hours in consultation while we chafed with impatience. We were even in ignorance of what disease we had on board. At length, after a long wait, notice was given that no passenger would be allowed ashore, for we carried a scarlet fever patient. The disappointment to many was very great. After more than three thousand miles of ocean one longs to place his foot on solid earth once more, but when he is denied access to a land like this, he chafes under the feeling that life has been robbed of one of its pleasures. In such circumstances, the only recourse of the philosopher is to turn to his fellow-passengers and see how they bear their disappointment. Will their demeanor cause him to turn cynic? Most are telling why they regret being detained from landing; and the reasons are as various as the persons who give them, but probably the one most frequently heard is an expression of disappointment at not being able to get any fruit. One woman had exhausted her stock of biscuits, and pined because she could not replenish it! Was it not not enough to make a disciple of Diogenes laugh in scorn? Some had cast their faces in gloom, while others still wore smiles. Some gave way to sighs and groans, and others drowned care in jest. Thus the day passed, and the ship was coaled. In this land of cheap labor this is done in a primitive way, and the decks were soon grimy with coal dust. Night came on and people went below, but the stifling heat drove them to the deck again. Three men visited the captain and asked him to remove the sick man from the ship, lest the fever should spread. Because he did not comply with their request, they called a meeting of the passengers in the saloon.

They and others lost their head, and it seemed for a time that a resolution would be passed declaring it to be the intention of the passengers that, unless the captain removed the sick man from the ship, a cable message setting forth their complaint would be sent to the company in London, but wiser counsel prevailed, and soon quietude was restored. I have never seen a number of sensible men come nearer being led into a panic than on this occasion. That night the heat drove all to sleep on deck, and then a heavy rain drove all below, and heat, and dirt, and rain combined, drove slumber from our eyes until the morning dawned and the vessel sailed. Before we left, however, some passengers corrupted the water police, and we were permitted to buy fruit from the native boats. Once more the folly of man appeared. Great quantities of fruit were bought and stored in the cabins, where, before two days had passed, it had decayed, owing to the tropic heat. One boy, measuring his stomach by his present hunger, bought two large bunches of bananas. But at length our harbor folly was cut short by our resuming our voyage, and we gave ourselves up to heat and folly on the sea.

The monotony of the voyage from Colombo to Suez was broken—or shall I say intensified?—by an encounter with monsoon weather, and by intense heat in the Gulf of Aden. In the region of the Indian Ocean, during the last and first months of the year, the prevailing winds are from the north-east, and bring pleasant weather. From June to September, however, the sea is swept by a south-west monsoon, and is more boisterous, surly and crabbed than his genial brother. It was our fate to be at the mercy of this surly wind for three days, and then we escaped from him only by taking refuge under the sheltering strength of Cape Guardafui. We experienced his severest rage one morning about two o'clock. I was sleeping on deck. Through the whole night a strong gale had been blowing. I was awakened at the hour mentioned by the sound of increasing wind. It shrieked amid the upper structure of the ship like ten thousand whistles, while the waves broke over the bow and came racing down the promenade deck in savage haste. The rain fell as though the downpour of four days were compressed within the short space of one hour. Looking over the stern light, it seemed as though the sea had risen up into the air, so dense was the mass of falling water. In the midst of it all the fog-horn began to sound, and then from the cabin below could be heard the electric bells rung by frightened passengers anxious to know what danger threatened us, or how long before the vessel would go to pieces. To one whose life has been mostly spent upon the land, and who loves to feel beneath his tread the strength of solid earth, this seemed to be a storm of more than usual fury, and so was it regarded by some who have been often on the sea. I am not quoting the sailor's opinion, for with Jack Tar no wind is so strong as some other wind. He is like the dwellers in a certain mountain region. Travellers say that in every district of that region the settlers will emphatically deny that the mountains have yet been reached.

They always point to the peaks beyond, saying the mountains are there. So in every time of storm the sailor shakes his head and talks of storms that he has seen, or that will rage at some other season of the year.

Leaving behind us the intense heat of the Gulf of Aden, we entered the Red Sea with pleasant weather. A haze hung over the sea, hiding the not distant shore; sea birds of many varieties circled about the ship; while all the time a gentle breeze swept the crowded deck. In fact, we began to think the Red Sea had been greatly slandered, though once or twice we experienced in mid-day heat of such remarkable power as taught us how stifling could be the desert's breath.

As we entered into the Gulf of Suez, my first care was to study closely the mountains on the eastern shore. They were highest at the point abreast of Mt. Sinai. Of course the mountains from which the law was given stood too far distant to be visible, but we could see the solid masses of granite towering high, and of various shapes, that extended back from the water's edge to this peak of sacred associations. Some that I saw greatly resembled in shape and ruggedness the pictures and descriptions that I have seen of Mt. Sinai. It was hard for me to realise that I was gazing on the very region where Israel sinned and wandered. But I have a very clear conception of the utter barrenness of that desert, and can understand their frequent cry against the sufferings it brought.

Farther up many passengers were eager to locate the place of Israel's crossing and the Egyptians' downfall. Some went about it reverently and others scoffed. Two of the latter class were taking advantage of the credulity of an old lady by telling her that the spot where we then were was the place of the crossing, and that dredgers frequently brought up the bones of men, and pieces of iron from the chariots. She believed all they said, but when she was gone, I turned to them and said, "Gentlemen, you have been laughing at her credulity, but I have been smiling at your ignorance. It was not the PHILISTINES who were drowned, but the EGYPTIANS!" The valley down which Israel is supposed by many scholars to have marched is easily recognised. It answers all the requirements of the sacred narrative. Here is the broad plain in which the host might have encamped. It bends to the left, suggesting a way of escape, but a mountain thrusting itself into the water destroys all hope of this. When the Egyptian army came up in their rear, Israel would have been most effectively hemmed. On the opposite side the shore is low, sloping gradually upward for several miles. In the foreground is a circle of green, marking the location of some springs now called the Springs of Moses. Although it answers all the requirements, I confess that I am not sanguine of this being the spot, yet it may have been that from this very slope sounded forth that wonderful song of triumph:—

"Sing ye to the Lord,
For he hath triumphed gloriously,
The horse and the rider hath he thrown into the sea."
After a very rigid examination our vessel

was given a clean bill of health, and I was permitted to land. I am writing this in the hotel in the quaint, wonderful desert town of Suez.

Foreign Missionary News.

COMPILED BY H. D. SMITH.

REPORTS FROM M. J. SHAH.

(1). By the blessing of God, I was able to do the following work for the month of April. For the first two weeks I could not leave home, my wife being sick; yet so far as I got time I visited the villages which are not very far from home, so as to be able to return home before dark. Thus I visited nine villages.

Bro. Naraigan joined me from Hurda on the 19th April, so we both left home next morning (my wife being better). We visited 42 villages in all during the month. I spent part of my time in collecting money loaned to the farmers by Mission funds during the famine time. But night meetings in these villages were very interesting and always promising.

In one village, viz., KARTANA, which we reached about 4 p.m., we were in doubt where to get any lodging. We thought to spend the night in the shade of a tree, but the Lord planned it otherwise. After preaching, one old man invited us to his house. We thanked God, and accepted the invitation. We were very tired, hence were in bed soon. It was about 8 p.m. when the old man came and awakened us, saying he invited us so that he might hear our songs and tidings. Though tired, I thought it my duty to rise, and it gave a better chance for preaching. I played a *bhajan*, Jesus, Saviour of My Soul, on my accordeon, and then told them the old, old story of Jesus, and the promise of God through him. Fifty or sixty people were present. It was about 12 o'clock at night when we asked their permission for rest, assuring them we will come some other time, if God be willing. Next morning the old man asked us to put up with him whenever we got there.

In another village, viz., SAMASIA, where we paid a short visit, we found that the people there were ready and very anxious to hear us, and were waiting for our arrival. We had never been to this village, and never a missionary paid any visit, as this place is out of the way. But they heard of us from their relatives from BICHCHHAPAR. We were glad to be in such a place. We had a very good start in this place. I hope much from these places.

We have got two Sunday Schools in Handia at present, with an average of 50. We have planned taking collections in these schools. These children are very poor, yet they gladly give *courries* (shells). Collections realised this year, up to this time, Rupees 1, 5. I hope to send interesting report next, if Lord willing. May the Almighty Lord give me strength to do his will.

19/5/02.

(2). During the month of May, 1902, I have been permitted by the grace of God to do what follows:—Besides my usual work at HANDIA, I have been to 23 villages to preach

as well as to realise money from the farmers, loaned as I mentioned in my last. This additional work gives me a good opportunity to talk to those who otherwise do not want to hear the Word of God. I tell them not to think much of the gift they have received from the mission during the time of famine, but they should think most of the great and precious Gift of God so graciously given through our Lord Jesus Christ.

Those villages within 10 or 12 miles of HANDIA have been visited more often because the people appeared interested in what was being taught in one place (*Thhera*), where, when I was getting money from the farmers and giving them receipts, one man asked me "my caste and religion." I answered, "I am a Christian, and consequently have got no caste. God was not made caste for the people, but it has been the doings of the BRAHMINS. We all are human beings, and are brothers, and are one before God; there is no difference between a BRAHMIN and a SHUDRA." Then in short I told them the wonderful old, old story of Jesus and his love.

They told me they will go to heaven through RAMDES, and told me some of his wonders. Then I compared the life of Jesus with that of Ramdes, and asked them, "Which of these, RAM or JESUS, has got the attributes of God?" They were much impressed by this, and asked me to come to their village again some other time by night, when they have nothing to do, but at leisure to hear me and the truths of Christianity. Several times I have had similar conversation in many villages.

Although the results of these preachings have not been what I could wish, yet I trust and have a firm belief that God's Word will not return unto him void, but that he will bless the seed sown abundantly, to his own honor and glory.

I have two bazaars each week in HANDIA and NIURAUAI (*Indose State*), and in these I can always preach. The attendance in our two Sunday Schools is 84, average, 54-92. My wife assists me in conducting one of these schools.

In all the churches there are those who care nothing about the claim of world-wide missions. They are content with their own salvation, and give no thought to those who have never heard of Christ or his gospel. Many of those who are enlisted are doing well; they are seeking to fill up that which is behind of the suffering of Christ for his body's sake, which is the church. Of them it can be said they give to the extent of their ability, and in some instances beyond their ability. But of the majority, it is not so; they give what they do not miss and do not feel. They give the crumbs that fall from their table, their cheese parings, their pork rinds. There is scarcely a church among us that could not easily double or quadruple its offering. The average contribution represents no sacrifice. It has cost the givers nothing.

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The Leader.

Stand ye in the ways, and see, and ask for the old paths.—Jeremiah 6: 16.

"Some Problems and their Solution."

The Victorian Conference essay, "Some Problems and their Solution," by H. G. Harward, makes its appearance in this issue, and though circumstances have prevented its earlier publication it will be none the less welcome and make a valuable to our readers on that account. The essay may be regarded as an attempt to place before the brotherhood some of the main hindrances to that greater success which ought to have attended our efforts. In other words, the essay indirectly charges us with not having realised to the full extent the exalted character of the mission we are engaged in, or the grave responsibilities which the undertaking of that mission of necessity entails. So far as we are concerned, we do not find ourselves in a position to enter any protest against these charges—if charges they may be called. We frankly admit that as a body of people we have fallen very far short of realising the New Testament ideal. This admission, sincerely and frankly made, we regard as a first essential to a reformation that will bring

about a better state of things; not that we are sanguine enough to expect perfection in this world of imperfections, but that we expect, and have a right to expect, a nearer approximation to divine ideals. In our attempt to realise the divine ideal, it does not appear to us that our theoretical conceptions of it have been so much at fault, as the manner in which we have put those conceptions into practice. It is sadly true that we have this "treasure in earthen vessels"; not true only of ourselves, but of all religious bodies throughout the wide world. That, however, which brings the matter more nearly home to us is the "unique position" we hold, of which the essayist writes. As he says, "With no creed but the Christ, with no book but the Bible, with no names but the divine, with no discipline but the New Testament, they should exert an ever-increasing power and influence"; and it is because this "ever-increasing power and influence" have not been as much in evidence as they ought to have been, that earnest workers in the movement for "a return to Christianity as it was at the first" put in their plea for a more determined and united effort to make good that which has been hitherto lacking.

Having said this much by way of introduction, we may now turn to the closer consideration of the thoughts and suggestions presented to us by Bro. Harward. And, first of all, we may say that in the essay which is now before us we have abundant material for serious thought and reflection. The "problems" which are presented to us for solution are not visionary but profoundly substantial. It is not saying too much to say that on their correct solution depends very largely our ultimate success as a religious organisation. We admit the existence of the problems and their gravity, and, to a very large extent, we agree with Bro. Harward as to the manner of their solution. To whatever extent we express our disagreement with him, we do so in the same spirit that dominates his essay, namely, a sincere desire to serve the best interests of the church of Christ. Looking at the scope of the essay, it will be found to cover a very wide area. It deals with the church in the main aspects of its work. First, the church in its internal organisation and its work of preaching the gospel. Second, the church in its relation to other religious organisations, and then, the church in its duties to the world in relation to moral reform and benevolent enterprise. Naturally, in a brief review like the present, we cannot enter into these questions at any length; we can only touch some salient points. Taking the first of them—the church in its internal organiza-

tion—we find that the essayist ascribes the leakage in our churches principally to a faulty administration. In this we are at one with him. If the history of our churches could be written in fullest detail it would be found that a great number of members have been lost to us by incompetent administration. Churches that otherwise might have been prosperous and strong have had the life drained out of them by men who thought more of office and of getting their own way than the best interests of the cause of Christ. Self, and not Christ, has been the uppermost thought, and hence the wreckage. It is because of this that the opinion has been steadily gaining ground, that churches should not be organised unless there was some assurance of competent administration. How far the creation of an eldership would remedy this defect it is difficult to say. The materials out of which this could be formed would, for the most part, come from those at present holding office. It would be a change of name and not of results in many cases. Still the change of name ought to be effected wherever possible, if for no other reason than that of inducing our churches to have before them the eldership ideal of administration rather than the diaconate. At present, we are working on the lower level and not on the higher. Moreover, we are persuaded that our present practice has not behind it the authority of the New Testament. For it is clear to us that in a properly organised church in New Testament times the elders formed a board of management, the deacons being their assistants and under their directions. A reformation in this respect would be desirable, together with the adoption of the methods suggested by Bro. Harward, to secure the co-operation of the general body of the members in aiding each other in the building up of their spiritual welfare.

The church in its relation to the work of preaching the gospel is next brought before us, and is one of supreme importance. And while here we heartily affirm the proposition that every disciple should be a preacher of the gospel in some form, no matter how humble, we equally affirm that it is the duty of some to make the preaching of the gospel the one supreme object of their lives. The combination of the two ideas ensures the best results and is eminently apostolic. Just now, we follow the line of the essayist and join with him in making a plea for a larger development of the latter of the two. Those who have followed the history of our churches in Australasia with their minds free from prejudice, are bound to admit that the best results in the way of increase in membership have invariably come from

preachers wholly devoted to the work. It was men like H. S. Earl, J. J. Haley, and others, who lifted the brotherhood of Victoria out of the elementary pioneer stage into a vigorous and more abundant life. And it will be men who, like them, can command the ear of the public, who will continue such a development and enable us to reach the heights we desire to climb. True, these men may not be perfect; they may hold notions that some cannot accept; they may even ape the manners and customs of their ministerial brethren elsewhere: very well, we must take these risks and minimise them as much as we can. It is impossible for us to be continually holding our movement in "swaddling clothes"; we must venture forth, with more faith in God and in ourselves. Taking our evangelists generally, they are a fine lot of men, earnest and sincere workers, and worthy of our respect and esteem. Some of them may be a wee bit "liberal" in their views, but all of them, we are certain, believe in the "divine plea" and long for the triumph of New Testament Christianity. Of one thing we are certain, and that is that you cannot go on treating truth as if it were a chronic invalid, and be always fussing about it. It must go out in the open and be exposed to all kinds of weather, and look after itself. And as far as we are concerned, the truth that we believe in is no hot-house plant that will perish at the first blast of icy winter. It is high time that we got rid of the bugbear of colleges being "manufactories for parsons" and settled down to some steady work in the way of educating men for the "ministry of the word" on lines somewhat similar to those suggested by Bro. Harward.

In reference to the problem involved in our attitude to our religious neighbors, we are of opinion that the necessities of our position involve a certain amount of isolation—an isolation that is forced upon us, because some of the truths we advocate are distasteful to our denominational friends. The position they assume towards us is that they will welcome our co-operation if we will sink our distinctive principles. They make no attempt to find a place for us other than that which involves "muzzling." Under these circumstances it appears to us that our present position is not strong enough to demand consideration at their hands, and that the course we have to pursue is to make it so strong that they will be compelled to treat our convictions with some degree of respect. We agree with Bro. Harward that "success would be very dearly bought at the sacrifice of truth or the violation of principle," and for that reason we are barred to a very large extent from co-operation. Bro. Har-

ward thinks that we might show ourselves friendly by affiliating with the Council of Churches, but it unfortunately happens that the first step in attaining that end involves an infraction of principle. We are called upon in the very act of appointing representatives to it to recognise the old ecclesiastical distinction of clergy and laity. Certainly let us co-operate wherever co-operation is possible, but let us be certain that no principle is involved thereby, else our principles will run a risk of being lost in the sea of denominationalism. The best way to educate our religious neighbors as to who we are and what we are is to get a dozen Bro. Harwards and send them all over the country on tent mission tours. In the meantime we imagine that if success continues to attend Bro. Harward in his good work, he will find the position of "splendid isolation" forced upon him whether he likes it or not.

The last problem presented by Bro. Harward is the attitude of the church in relation to the social questions of the day. This is certainly a subject that requires more attention than is usually given to it, but it is too large a one to be dealt with at the fag end of an article. The church generally may be said to be united in reference to the need of social reform in many directions, and it is only right to say that in the matter of temperance the churches of Christ in Victoria have achieved the distinction of being its most enthusiastic supporters. This testimony comes unsolicited from one of the leaders of the temperance movement, and is valuable on that account. As we grow stronger numerically and financially, we will achieve distinction in other directions, and institutions such as the Burwood Boys' Home and Pittman's Rescue Home will multiply. We sincerely believe there is a great future before us, but a future which depends for its value on an intelligent and loving loyalty to New Testament principles. We thank Bro. Harward for his essay, and believe that it will do good.

Editorial Notes.

*In fundamentals, Unity; in incidentals, Liberty;
in all things, Love.*

The Morning Meetings.

In many of our churches the morning meetings are full of delight and spiritual uplifting. This end is not attained without much effort in the way of preparation. It is a great mistake to suppose that these meetings will run themselves; they must be planned, arranged for, and worked up to. The brother who presides should go to the meeting full of his theme, prepared to enter into a sympathetic

conduct of the meeting. The song service should be well conducted, and the Scriptures correctly and sympathetically read. Very much depends on the president, the leader of song, and those who read the sacred word. The very simplicity of the arrangement of our morning meetings lends itself to making such meetings great spiritual feasts. We have said nothing of the speaking, not because of its lack of importance, but because in many of our smaller churches they have but little speaking, and because we think we can have splendid meetings without speaking of any kind. But when a man accepts the responsibility of addressing the church, it should be with the distinct understanding that he is to prepare himself up to the full extent of his powers; to do otherwise is dishonoring both to God and the church.

"Doubling the Preacher's Power."

Did you read A. McLean's paper in last week's CHRISTIAN? If you did not, turn up the paper now and read it through twice before you stop. If that paper were practised, the preacher problem amongst us would be largely solved. The other evening we were going through our exchanges, and dropped across the following little note:—"Aren't you building a pretty large church for so small a town?" asked the city visitor. 'We're building for a large man,' the old sea-captain answered. 'He may not be very big when we get him—probably he'll be just out of the theological school—but we're going to love him, and trust him, and back him up and help him to grow.' This is no new method of man-building; yet no one need hesitate to apply it through a fear that it has been worn out." That man was building in faith, and proposed to back it up with the right kind of living. We believe that preachers ought to be well paid, but a preacher, in order to succeed, needs more than money. He needs help and sympathy, love and trust. Stand by the preacher so long as he stands by the truth of God.

Care of New Members.

In all the kingdom of nature the care of the young is one of the gravest problems which confronts any of God's creatures. When children are born into our homes we rejoice, but it brings with it many cares, not of a day only, but of a life-time. When a church begins to grow by new members being born into its ranks, all who love God's kingdom and the salvation of men are made glad. But that growth means the presence of a very serious responsibility. Lately in Melbourne we have had large accessions to some of our churches, and the hearts of the saints have been filled with delight at this triumph of the gospel of Christ. In many of our older churches we notice great numbers of young

people who have grown up in the schools and are now in the church. If this were not so, we would feel disappointed. Now the same energy, care and enthusiasm must be displayed in retaining and educating these young people as was displayed in getting them to take their stand for Christ. We have noticed with delight the large number of young men in most of our churches who, if care is taken, ought in a few years to be eminently useful in church and gospel work.

Sunday School.

Then were there brought unto him little children.
—Matthew 19: 13.

LESSON FOR AUGUST 3RD.

The Tabernacle.

Ex. 40: 1-13.

GOLDEN TEXT.—"Enter into his gates with singing, and into his courts with praise."—Ps. 100: 4.



How particular God was to have everything made "according to the pattern"; over and over again the instruction was given to Moses. If it were so necessary to have everything pertaining to the tabernacle just as God directed, how much more is it necessary to have the church just as taught in God's Word. Let us see to it that the gospel we preach, the worship we engage in, the government, ministry, edification, discipline and creed of the church are all just as God directs in the New Testament.

THE TENT.

This was divided into two parts—(a) The holy of holies, in which there was only one article of furniture—the ark of the testimony. This was the place where God met with the high priest. It is a type of heaven. (b) The holy place, in which were placed the table of shewbread, the altar of incense, and the golden candlestick. This place is a type of the church.

THE COURT.

This was 150 feet long and 75 feet wide, and in it the tent stood. Two things belonged to the court—the altar of burnt offering, and the laver in which the priests had to wash. This latter was a type of Christian baptism.

SET APART.

This was all to be for a holy use—sanctified to the service of God—and so was set apart by the anointing with oil. Aaron and his sons were to devote themselves to the priesthood, and so they too were anointed, and set apart to this work. The tabernacle was thus erected and sanctified in fourteen days less than one year after the people left Egypt. It was a magnificent structure, being worth, it has been estimated, about £250,000.

THOS. HAGGER.

Our Missions.

Go ye into all the world and preach the gospel to the whole creation.—Mark 16: 15 (N.V.).

South Australian Home Mission Field.

G. B. MOYSEY is having encouraging times at Kadina. Seven baptisms were reported on June 9th. Since then there have been several others. P. Pittman visited Kadina on June 29th and July 6th, and found the cause in a very healthy condition. The infant church at Wallaroo had a record attendance on June 29th, twenty-two being present. There were three confessions at Kadina, and several enquirers. Moonta affords a splendid opening for work, as soon as a suitable evangelist can be found. Bro. Moysey is held in high esteem by outsiders, and is doing a grand work. The church contains some splendid workers, staunch men, well acquainted with our principles. Visitors at Kadina may be sure of a hearty welcome.

H. J. HORSELL has had one baptism at Strathalbyn, and one received by letter. He purposes preaching at Goolwa once a month. Bro. Gordon presides there at the breaking of bread each Sunday. About eight are in membership, but the attendance averages fifteen.

L. H. CROSBY is having encouraging meetings at Willunga and Maclaren Vale. The field is a difficult one to work, but he is making headway among the people, who all speak highly of him and of his work.

G. T. WALDEN will conduct missions as follows:—Norwood, August 4 to 10; Hindmarsh, August 11 to 17; North Adelaide, August 18 to 24; Grote-st., August 25 to 31; Unley, September 1 to 7. These churches are holding special prayer meeting and cottage prayer meetings in anticipation of the mission. It is suggested that the churches should make arrangements for continuing the work after Bro. Walden has given it a good start. Will the brethren everywhere pray for these missions.

Church secretaries are asked to fill in the statistic forms for the coming Conference without delay. It has been decided to take the Adelaide Town Hall for the tea and public meeting in connection with the Conference on Thursday, September 11th.

PERCY PITTMAN.

From The Field.

The field is the world.—Matthew 19: 38

New Zealand.

AUCKLAND.—Bro. Watt arrived from Dunedin on the 26th June, and at once got into harness, speaking at both services on the following Sunday to large meetings. On Wednesday, July 2nd, there was a welcome tea, which also was largely attended, and was a great success. Speeches of hearty welcome were uttered by several prominent members, and on all hands Bro. Watt's advent is hailed as a step forward, and the church is in earnest in its determination to "go forward." Last evening, being Bro. Watt's second gospel address, a young man made the "good confession."

July 7.

H.N.B.

KAITANGATA.—During the past month several have been added to our number. On June 4th, our hearts were made glad by witnessing the confession and baptism of the wife of our esteemed Bro. Forrest. On the 22nd Miss E. Bowmar, one of the Bible Class scholars, decided for Christ. On the 27th, Mr. Wm. Coulter put on Christ. On the 29th, our meeting house was crowded, and we had two more decisions, Mrs. J. Boyd and Mr. W. Wilson. Last night these were baptised into Christ in the presence of close upon 100 persons. One also has been restored to the fellowship of the church, after an absence of 14 years. These restorations are like resurrections from the dead. To God be the praise.

July 1.

A. F. TURNER.

DUNEDIN.—An exceedingly interesting gathering took place in the Trades Hall, Moray-place, last evening, when the children, grand-children, and a few friends met to congratulate Mr. and Mrs. Robert Brown upon the occasion of their golden wedding. Mr. and Mrs. Brown are very well known in this City. In a quiet and unassuming manner they have lived in our midst, and exercised the grace of kindness, together with that more practical form of sympathy which lends point to the former. Mr. and Mrs. Brown were married in Dundee on the 2nd July, 1852, and went out to Australia the year following. Early in 1862 Mr. Brown left Victoria for the Dunstan rush, and after some six months' gold-hunting settled down to business in Dunedin, from which he retired to a well-earned time of ease and quiet some three years ago. The worthy couple are represented by two sons and four daughters, twenty-five grand-children, and three great-grand-children. At the social last night, which was given by way of compliment to their parents by the children, over eighty sat down to a sumptuous repast, the chair being taken by M. W. Green. At an early stage Mr. Green, in a happy speech, presented to both Mr. and Mrs. Brown a pair of gold spectacles, that for the former from his sons and sons-in-law, and for the latter from her daughters and daughters-in-law, also an elderdown quilt from the grand-children. He was followed by Mr. Merry, who, in a humorous vein, asked Mrs. Brown to accept a handsome gold-mounted purse and Mr. Brown a gold-mounted walking-stick, the gift of a few of their old friends. Congratulatory and complimentary speeches followed, succeeded by songs, pianoforte music, graphophone selections, recitations, ping-pong, etc., contributed by old and young towards the evening's pleasure. At eleven o'clock the happy couple, hale and light-hearted, left for home, and shortly after the meeting was brought to a close. The wish was expressed unanimously that the worthy couple might enjoy many more years to be spent by one another's side as they descend the slopes of time's pathway.—Dunedin Evening Star.

MATAURA.—The members of the church of Christ at Mataura tendered a welcome social on Tuesday, 24th June, to Jas. Hay, their evangelist, who has just arrived from the North Island to labor with them. Despite the inclement nature of the weather, and the fact that a great number of the members were away from Mataura for the holiday, about 80 members and friends attended. Mr. J. Thornley presided, and an interesting and instructive address was delivered by Mr. A. F. Turner, a former evangelist of the Mataura church, but now of South Wellington. Messrs. Hay, and T. Pryde also delivered addresses, and recitations were given in good style by Misses Pryde and Humphries, and M. A. Galt, solos by Miss McLeod and Mr. A. Shepherd, and a duet by Mr. and Mrs. Thornley, while the choir rendered several anthems in a pleasing manner.

June 27.

Queensland.

ROMA.—We are glad to be able to report continued progress. Our open-air gospel services are especially well attended; the people roll up in readiness to hear the gospel preached by P. D. McCallum. We have an American organ, lent and played by Bro. James Saunders, to lead the singing. Our morning meetings are well attended, the gospel meetings are keeping up well, and the little chapel is fairly well filled with non-members, which gives the preacher a good opportunity of presenting the truth.

July 8.

L. A. HOSKINS.

CHILDERS.—I regret to have to report that the severe drought which has been so disastrous for the last three years is still unbroken, and matters are looking very serious. Water is becoming very scarce; we have to pay at the rate of 3/- for a hundred gallons, and if the tank we are taking our water from now were to become empty, we would have to pay 4/6 for a hundred gallons to have it carted from a waterhole some five miles away. Everything in the way of provisions is selling at famine prices. For fodder for my horse during the last month it cost me £3, and there is every prospect of prices still increasing. There is no prospect of any local crops for the next six months, even if the drought breaks up. All produce has to be brought here by rail, and the Government has increased the price of railway freight. There is still a good deal of distress amongst the Kanakas, owing to their inability to obtain employment.

July 7.

JOHN THOMPSON.

BRISBANE.—On Lord's day, July 6th, at morning meeting, three received the right hand of fellowship, and at the close of gospel meeting two of our Sunday school scholars came forward and confessed Christ. They were immersed by Bro. Main on Wednesday, July 9th.

July 10.

ALF. S.W.

New South Wales.

CONFERENCE NOTES.—Under the auspices of the Conference Committee a meeting was held in the City Temple, Sydney, on Friday, July 4th, for the purpose of considering the advisability of forming a Speakers' and Workers' Union. There was a good attendance of workers. Bro. Price, vice-president of Conference, was in the chair, our president, Bro. Walden, being away holding mission meetings at Merewether. Bro. McIndoe, in proposing that a union be formed, briefly stated that at present there was no meeting where the speakers and general workers of the church could associate in interchange of thoughts and discuss matters of general interest, hence the need of a union such as proposed. Bro.

Steer, in seconding the proposal, mentioned that the annual Conference was the only united meeting for discussing important general matters, and the time being so limited, many who might otherwise have some thoughts to assist could not do so. The meeting then resolved that such a union be formed, and further, that Bro. A. Price be president; R. Steer, secretary, and that we meet every two months. Bro. Illingworth then read a paper on "Evangelisation in New South Wales," impressing upon us—1. The necessity of using all the talent we have in the church for the purpose of evangelising. 2. Contributing of our means to that end. A very instructive and interesting discussion on the matter took place, and we feel sure that these papers and discussions will have a good effect on the members of the church who may attend, and it is understood that these meetings are to be open to all the brothers or sisters in Christ.

R. STEER.

ROOKWOOD.—We have just given two successful lantern lectures on "Ben Hur, A Tale of the Christ." On both occasions the attendance and proceeds were eminently satisfactory. We have again been cheered by another married lady following Christ in his own appointed way, and being buried in baptism.

July 10.

THEO. B. FISCHER.

South Australia.

NORWOOD.—Bro. F. Pittman addressed the church yesterday morning by way of an exchange with the writer. The annual Foreign Mission offering was taken up, and seventeen pounds were contributed, which, with some amounts yet to come, will be increased. This is the best we have ever had in Norwood. Last night we had another good meeting, and a young man from the Sunday school confessed Christ.

July 7.

A. C. RANKINE.

HINDMARSH.—The quarterly business meeting of the church was held on Wednesday evening last. T. H. Brooker, M.P., was voted to the chair. The evangelist's report referred to the sisters' visiting band inaugurated during the quarter, which had already given evidence of good work done. Some of our young men are making themselves useful in helping the smaller churches. One of these, Bro. Ernest Doley, has decided to sail next month to America, where he intends entering Bethany College to equip himself for the work of preaching the gospel. The finances are still good, and nearly equal to our expenditure, although we have had unexpected liabilities to meet in connection with the late purchase of land adjoining the chapel. A proposition was passed that we take a golden offering on the 10th of August towards this object. The building fund liabilities have now been reduced by half-yearly payments to £175. £425 have been paid by the splendid method of a penny per week from each member. Mention was made of the fact that our esteemed evangelist and his wife had completed four years' service with the church on the previous Lord's day. Congratulations were extended to Bro. and Sister Pittman, and hopes expressed for the future.

The Foreign Mission collection taken up last Lord's day amounted to £53/-. At the close of the gospel service in the evening two made the good confession.

July 10.

A.G.

YORK.—This church has during the last few weeks undergone an experience which will no doubt be the means of bringing the members more in unison one with the other. The Sunday School has once again started on its way to its old position, and the average number of scholars is about 130, as against 120 for the previous three months. Some of the S.S.

scholars will, in a week or two, be united with the church in membership, several having been waiting for a time to be immersed. The church itself is making marked progress, and several of the brethren have come forward to proclaim the Word of God to the congregations. During the month the quarterly business meeting was held, at which there were between 80 and 100 members present. The most important factor in connection with it was the advisability of securing the services of an evangelist. It was decided to let the matter remain for a time; meanwhile the church unanimously invited K. W. Duncan to labor with them for a brief period, and am pleased to report that the offer was accepted, and his labors will commence on Sunday, July 27.

July 14.

E. E. W.

GROVE STREET.—Meetings well attended. For Missionary collection, £23/14/0; Sunday School, 13/7. Bro. James Manning addressed the church this morning, and A. R. Finlayson preached in the evening. The Sunday School has been fortunate in securing as teachers for the Bible classes, Mr. W. M. Green and S. J. Magarey. We are looking forward to the special mission to be held in August.

UNLEY.—Forty-one candidates (including three teachers) sat at the S.S. Union annual examination last Monday evening. This is a record for Unley, and reflects credit upon the untiring efforts of our school superintendent, Bro. J. Verco, and teachers.

Meetings to-day were well attended, Bro. Gore speaking both morning and evening.

July 13.

H.W.

NTH. ADELAIDE.—The hearts of the Sunday School teachers have been rejoiced by seeing two of their scholars confess Christ and obey him in the ordinance of baptism. Last Lord's day they were welcomed into the church.

July 14.

V.B.T.

PROSPECT.—Good meeting again to-night, and at the close our hearts were rejoiced by seeing two of our S.S. scholars (Ida Belcher and Ettie Redman) confess their faith in Jesus Christ as their Saviour. During the quarter we have received seven by faith and baptism, and one formerly immersed.

We are convinced that many more would be induced to obey the Saviour in his own appointed way if we had a baptistry, so that the numerous strangers who attend might witness the ordinance. Bro. Pittman is working very hard, for which we expect further additions soon.

J.C.W.

GROVE STREET.—A social gathering was held on Thursday, July 9th, to bid good-bye and God-speed to our Bro. Walter Manning, son of Bro. James Manning, who is leaving this State for South Africa. Regret at his departure and good wishes for his future welfare were expressed on behalf of the Sunday School, C.E. Society and Foreign Mission Band, with each of which he has been associated. Our brother replied feelingly, thanking all for their good wishes. He is not going alone, for besides the young man who is accompanying him, he had the best of all friends, Jesus, who had promised to be with him, and in whom he trusted. A good programme of songs, musical items and games was arranged by Mr. A. J. Gard and Dr. F. Magarey, and ample refreshments were provided by the lady friends. An enjoyable evening was brought to a close by joining hands and singing "Auld Lang Syne" and "God Save the King."

West Australia.

KALGOORLIE.—On Thursday evening, July 3rd, a welcome social was tendered to W. G. L. Campbell, who has taken up the work in our town. After the chairman had welcomed our brother on behalf of the church, H. J. Banks, C. Garland and C. A. Quick addressed the meeting, and then Bro. Campbell had a few words to say. He asked the members to give him their heartiest support during his stay, so that a good work might be done. During the evening several anthems were rendered by the members, also a solo by Bro. Finlayson and a recitation by Bro. Payne. After refreshments had been partaken of, a very enjoyable evening was brought to a close. Bro. Campbell spoke on Sunday to the brethren and preached in the evening.

July 6.

GEO. BANKS.

Here and There.

Here a little and there a little.—Isaiah 58: 10.

SPECIAL APPEAL.

The South Australian Evangelistic Committee require at least £50 to carry them on until Conference. The brethren are hereby appealed to for the necessary funds. Will those who have not yet fulfilled their promise made at last Conference kindly do so immediately? The churches throughout South Australia are asked to take up another collection on a Lord's Day Morning as soon as possible. The Committee have every confidence that the brethren will generously respond to this appeal, so as to relieve them from embarrassment in carrying on the work entrusted to them by the churches.

PERCY PITTMAN, Secretary,
34 Gover Street, North Adelaide.
T. G. STORER, Treasurer,
Weller Street, Goodwood.

R. Mansell reports three baptisms at Mildura.

One decision last Lord's day evening at North Richmond.

The Williamstown Mission closed with just 100 confessions.

M. W. Green's address is now 58 Cargill-street, Dunedin, N.Z.

There was one confession at Alma, S.A., last Sunday night, R. J. Clow preaching.

G. H. Browne informs us that there was one confession at Meredith on Sunday night last.

Next week we propose to give an illustrated account of the Missions lately held in Melbourne.

If you have not already sent in your matter for the Church History it is time you were considering it.

There were three confessions at the close of H. Swain's address at Collingwood on Sunday night last.

"Some Problems and Their Solution," by H. G. Harward, was the essay read at the last Victorian Conference.

The new schoolroom at Cheltenham will be opened on July 27, 28, 29 and 30. For full particulars, see Coming Events.

Anyone having copies of the Service of Song entitled "Eva" for sale, will oblige by quoting price for same to T. W. Smith, 228 Elizabeth Street, Hobart, Tasmania.

S.S.U., VICTORIA.—The usual monthly meeting of the General Committee will take place on Monday, July 28th. Business special. Full attendance of delegates requested.

We learn that Earnest Doley, of the Hindmarsh church, leaves next month for America, where he expects to enter Bethany College to equip himself for the work of preaching the gospel.

A very pleasant social was held at Swanston Street lecture hall on Monday evening last, the occasion being to say good-bye to F. H. Kemp, who left on Wednesday last for South Africa.

On August 4, D. C. McCallum, H. E. J. Kingsbury, and A. G. Day, of New South Wales, expect to leave Sydney for Lexington, to attend the Bible College. They have promised to send us short letters of travel.

One good brother sends us his picture taken in 1886 for our Jubilee History, and wants us to publish a brief account of the apostolic church. About the best history we know of the apostolic church is in the New Testament, and the pictures we want up-to-date.

New South Wales Speakers' and Workers' Union. There will be an opportunity of forming a library of standard works of the brethren, as proposed by G. P. Jones some time ago. Any brother who can give a book send name to the secretary, R. Steer.

New South Wales Speakers' and Workers' Union was formed on Friday, July 4th. The next meeting will be held on Friday, September 5th. We would invite subjects for discussion, or offers to read a paper. Every member of the church welcome. R. Steer, secretary, 25 Perry-street, Marrickville.

Robert C. Gilmour writes from Marrickville, N.S.W.—"Since my last we have been comforted by the attendance at the meeting for worship reaching the highest record for the past two years. Our gospel service is also on the up-grade, and yesterday morning we received into membership two young men, Messrs. Percy Tanner and John Urquhart, who had been buried in baptism on the previous Lord's day."

The second term's work for the Young Men's Training Class begins on Tuesday evening, 22nd July, and Wednesday afternoon, 23rd July, at the Swanston-street Lecture Hall, entrance from north side of the chapel, at 7.30 and 4 p.m. respectively. All the old students are expected to be back again, and now would be the opportune time for the enrollment of new ones. Good work has been done, though the final results are not yet ready to be published. We hope to be able to publish the names of students who have passed the first term's work, in a week or two. We urge the necessity of new students beginning with the class in its first lesson.

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P. M. Abercrombie writes:—"On page 261 of the issue of the CHRISTIAN of 22nd May appears over the signature of Mr. Moffit a report of a conversation between himself and a prominent non-conformist minister of Port Adelaide, in which (in the third paragraph), Mr. Moffit denies that we—and inferentially the Scriptures—'teach immersion for the remission of sins.' Now according to the teaching of Christ and his apostles, salvation is associated with baptism. I fully expected to see that Mr. Moffit had been either corrected, or at best explained in your editorial comments. To be baptised as a repenting believer is to make sure of Christ's promise of salvation given in Mark 16: 16, and of the Holy Spirit's promise through Peter of forgiveness, as recorded in

Acts 2: 38. Mr. Moffit is not quite right in saying that belief, repentance and baptism are not procurative of remission of sins, as a careful study of the history of the conversion of Saul will show. He will there find unmistakably taught that the washing away of the sins of Saul was secured in his baptism."

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Coming Events.

Observe the time of their coming.—Jeremiah 8: 7.

JULY 27, 28, 29, 30.—Church of Christ, Cheltenham. The Opening Services of the New School Building will take place on Sunday, Monday, Tuesday, and Wednesday, July 27, 28, 29, 30. The monster Tea and Public Meeting will be held in the New School House, on the Wednesday Afternoon and Evening. Tickets: Adults, 1/-; Children not in School, 6d.

AUGUST 3 & 6.—South Yarra Church and S. School Anniversary Services. Sunday afternoon at 3. Mr. F. M. Ludbrook will give "Puffing Billy." Wednesday, 6th, Tea and Public Meeting. Tea, 6 o'clock. Tickets, Adults, 1/-; Children, 6d. Public Meeting at 8. Splendid programme. Reserve these dates.

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days afterwards was removed to the hospital, where he died. Our Lord's day School anniversary, which was to have been held on June 22nd, was postponed for a week, and nearly all the members of the church attended the funeral. A memorial service was held in the chapel, in the evening, which was well filled.
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A Jubilee History
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 In Australasia.

THE answers which I have received to my first announcement concerning the above assure me that such a book will be in demand. All being well, The History will be Published about March, 1903. Circulars have been sent to all the churches in Australasia asking for definite information, to be sent to our various historians in the Australian States and New Zealand. *Let there be no delay!* Brethren who have anything of importance to tell are asked to write briefly, taking care of their facts, to D. A. Ewers, Chatsworth-rd., Perth, W.A.; T. J. Gore, Unley, S.A.; C. M. Gordon, Bream Creek, Tasmania; R. C. Gilmour, 19 Napoleon-st., N. Botany, N.S.W.; A. R. Main, Thomas-st., West End, Brisbane, Q.; J. Inglis Wright, Upper Walker-st., Dunedin, N.Z., and for Victoria to my address. I shall be glad to hear from any who are prepared to take a copy when published providing the price does not exceed 10/-.

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