

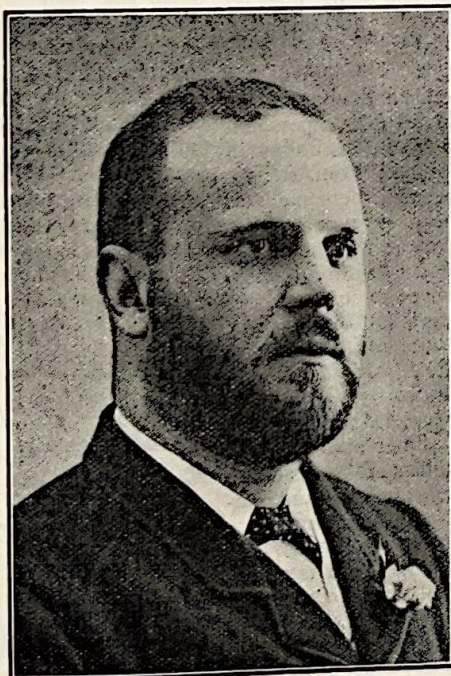
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THE AUSTRALIAN CHRISTIAN

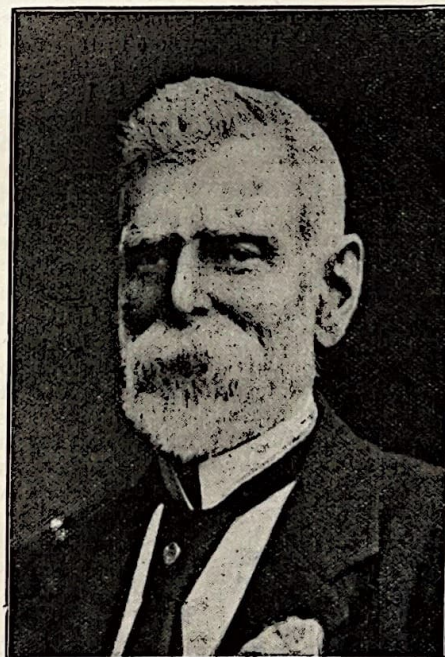
CIRCULATING AMONGST THE CHURCHES OF CHRIST IN THE AUSTRALIAN COMMONWEALTH AND NEW ZEALAND.



MRS. P. LUDBROOK.



SYDNEY BLACK.



W. J. PEARL.

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... 528 · ELIZABETH STREET · ... MELBOURNE · ...

The Supreme Question.

Acts 2 : 37.

H. G. HARWARD

Acts 16 : 30.

6. REWARD		CROWN OF LIFE. 2 Tim. 4 : 6-8.
5. OBLIGATIONS		FRUITS OF SPIRIT. Gal. 5 : 22-23 ; 2 Peter 1 : 5-9.
4. BLESSINGS	Promises.	GIFT OF SPIRIT. Acts 2 : 38 ; Acts 5 : 32. PARDON. Acts 2 : 38 ; Acts 3 : 19.
3. PUBLIC ACTIONS	Commands.	BAPTISM. Acts 2 : 38 ; Acts 22 : 16. CONFESSION OF FAITH. Rom. 10 : 9-10 ; Mat. 16 : 16-18. } <i>Public Devotion</i>
3. PERSONAL ACTIONS		REPENTANCE. Acts 3 : 19 ; Acts 17 : 30. } <i>Personal Surrender.</i> FAITH. Mark 16 : 16 ; Acts 16 : 31.
1. GOSPEL PREACHED	Facts	DEATH BURIAL RESURRECTION } OF CHRIST. 1 Cor. 15 : 1-4.
		Matt. 24 : 14. Rom. 1 : 16. Eph. 1 : 13. 2 Thess. 1 : 8.

From the lips of the sin-convicted murderers at Pentecost, and the fear-stricken jailor at Philippi, we hear the Supreme Question of the Word of God—"What must I do to be saved?" Acts 2 : 37 ; 16 : 30. This is the most solemn enquiry of the human soul. There is nothing so vital and important as salvation from sin. "What shall it profit a man if he gain the whole world and lose his own soul; or what shall he give in exchange for his soul?" To be unsaved is to be in a sad and perilous condition. No wealth, position, or pleasure of this world can be sufficient recompense for being lost eternally. 2 Thess. 1 : 8.

FOR YOU, dear friend, there is no salvation out of Christ. "In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace." Eph. 1 : 7. The sacrifice that propitiates has been offered up. The blood that atones has been shed. *Still men are unsaved.* WHY? BECAUSE OF FAILURE TO APPROPRIATE SALVATION! Divine love need do no more for us. There has been no failure on God's part. He has provided salvation; men must accept it. This Supreme Question implies that there is something for men to do to be saved. What this is, it is the purpose of this article to show.

We are not now concerned with the salvation of Noah, Abraham, David, the Rich Young Ruler, the dying thief or the innumerable company of God's children who lived the other side of Calvary. They lived in a different dispensation, and were saved under a different law to that by which we are governed.

Kindly refer to the diagram and note the different steps necessary in the answer to this Supreme Question. Look up the Scriptures and decide everything by the testimony of the Holy Spirit.

The preaching of the Gospel is the first step. That must always precede an intelligent answer to this inquiry. Ignorance of the gospel message means ignorance of the way of salvation. Gospel light must shine across man's pathway to illumine the way of escape from sin. "By the foolishness of preaching it has pleased God to save them that believe." Matt. 24 : 14 ; Rom. 1 : 16 ;

Eph. 1 : 13 ; 2 Thess. 1 : 8, and many other passages of Scripture prove these statements.

In 1 Cor. 15 : 1-4 we are presented with a glorious trinity of gospel facts. These are the death, burial and resurrection of Christ. They are the foundation facts of the divine system of human redemption. The gospel analysed gives to us these facts to be believed, commands to be obeyed, promises to be enjoyed, warnings to be heeded, duties to be discharged and rewards to be gained.

The second step shows two personal actions of the sinner in approaching salvation. The first one is FAITH. Mark 16 : 16 ; Acts 16 : 31. "Without faith it is impossible to please God." "He that believeth shall not be condemned." There can be no salvation where there is not belief of the gospel—faith in the Lord Jesus Christ. This act of the sinner is just his implicit confidence in the Lord, his loving trust in Jesus as a personal Saviour. It is produced by the testimony of the gospel. John 20 : 30-31 ; Rom. 10 : 17.

Following faith is the second personal act, REPENTANCE. Acts 3 : 19 ; 17 : 30. It is related to the former as the effect to the cause. It is impossible to repent without faith. God calls all men to repentance. Except men repent they must perish. Luke 13 : 3. It is the change of the sinner's stubborn mind or will, produced by godly sorrow for sin and leading to reformation of life.

These two actions are personal because they take place between the sinner and the Saviour. The Lord who knows all hearts alone can tell whether we truly believe and sincerely repent. At any time and in any place the sinner may heed these commands. In these acts of obedience to the Lord is manifested the PERSONAL SURRENDER of the sinner to the Saviour.

These two personal acts are not all that is necessary to salvation. They must be followed by two PUBLIC ACTIONS—Confession of Faith, Rom. 10 : 9-10 ; Mark 16 : 16-18 ; Acts 8 : 37 ; and Baptism, Acts 2 : 38 ; 22 : 16 ; Mark 16 : 16. It is impossible to be a secret disciple of the Lord. As the sinner has lived openly against the Saviour, even so must he as openly yield allegiance to him. In these two

actions is expressed the sinner's PUBLIC DEVOTION to the Son of God.

This confession is not the acknowledgment of sin to an earthly priest, nor the testimony of a godly life (that is necessary afterwards), but the declaration of the heart's faith in Christ as the Son of the living God. It is to be made with the mouth (Rom. 10 : 9-10), not by raising the hand or signing a card. Its simple meaning is (1) The recognition of the Divinity of Christ, Matt. 16 : 16 ; John 9 : 22 ; (2) The acceptance of the Authority of Christ, Rom. 10 : 9 (R.V.) ; (3) The pledge of Allegiance to Christ, John 12 : 42 ; 1 Tim. 6 : 12 (R.V.).

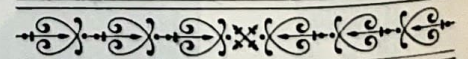
The second public act is BAPTISM. A study of the Acts of Apostles will show how prominent this ordinance was in the preaching and practice of the inspired preachers. Acts 2 : 38 ; 22 : 16 ; Mark 16 : 16, etc., teach that baptism is one of the conditions preceding salvation or remission of sins. SCRIPTURAL BAPTISM is the burial with Christ of a person who has died to sin, and the resurrection to a new life. Rom. 6 : 1-5 ; Col. 2 : 12 ; 3 : 1-3.

Attached to these personal and public actions are two promises—the Blessing of Pardon and the Gift of the Holy Spirit. In Acts 2 : 38 ; 3 : 19 ; 22 : 16, the former is presented, and in Acts 2 : 38 ; 5 : 32 ; Eph. 1 : 13, the latter promise is given. As our transgression is forgiven, our sin covered, we know what it is to be saved. It is Christ who saves. The sinner's faith, repentance, confession and baptism bring him into Christ, where the blessing of salvation is found. The Holy Spirit is his birthright after he has become a child of God.

What has been studied applies to salvation from past sins. There is a "salvation yet to be revealed." 1 Peter 1 : 5. This is eternal. To obtain this we are to meet all the OBLIGATIONS of the Christian life. We are to bring forth the fruits of the Spirit, Gal. 5 : 22-23, and add to our faith all the virtues of a Christlike life. 2 Peter 1 : 5-9. Enduring unto the end we shall be saved. Working out our own salvation with fear and trembling (Phil. 2 : 12) we shall by-and-by receive the REWARD—the Crown of Life that fadeth not away. 2 Tim. 4 : 6-8.

Having studied this message with an open Bible and a truth-seeking spirit, will you not, dear reader,

*Trust and obey, for there's no other way
To be happy in Jesus, but to trust and obey.*



Things to Take to Church.

1. A friend, and be on time.
2. A quiet, prayerful, reverential spirit.
3. A longing for a personal blessing.
4. A desire to be a blessing as well as to receive one.
5. The consciousness that you are going to worship God in the name of Christ, and not to please yourself.

Gone Home.

Sydney Black.

Sydney Black has finished his course. His erstwhile manly form with its wonderful energy is still in death. Disease struck him in the prime of manhood, and the man of might was laid low. I knew him as a lad. The foundation of a good education was laid at the Bishop's Stortford Nonconformist Grammar School, where the far-famed Cecil Rhodes was educated. Afterwards, for a time, he was at school at Oxford. In youth he was a great athlete, and appeared to have an iron constitution. At the age of sixteen he gave his whole heart and life unreservedly to Christ. His first sermon was preached when he was eighteen. His ability as a speaker developed rapidly, so that at twenty he could take the platform with the foremost speakers. His first gospel mission was held in the old town of Leominster, on the border of Wales. It was my privilege to labor side by side with him in that mission. By his eloquent exposition of pure Christianity he stirred the old conservative town to its centre, and awakened much enquiry. Many were added to the saved. Baptisms were held in the stream that ran through the centre street of the town, and hundreds witnessed them. A strong church was formed in a few months, the stability of which may be gauged by the fact that a few years later the great Annual Meeting of the churches of Great Britain was held there. Supported by his noble father, he henceforth devoted his life to the preaching of the gospel, and to many departments of social enterprise, having for their object the amelioration of the sorrows and sufferings of humanity. He was in great demand by the churches in England and Scotland, and did splendid work among them. But his crowning work was the establishment and development of the Twynholm Mission, at Fulham. This great work is well known to many in Australia as well as in the Home Land. When he was reluctantly forced to yield it into other hands, the church membership stood at 464, while the Sunday School numbered 1,084 scholars and 86 teachers, and all the other departments of the work were equally as flourishing. In the year 1891 he visited Australia, in behalf of the Twynholm Mission, and raised a good sum. Many of the disciples in these parts will never forget his fervid eloquence, his onslaughts against vice, sectarianism, and every form of evil. Returning to the Home Land, he again devoted his great energies to the work so dear to his heart. He was as busy with his pen as with his tongue. For some few years he edited a live paper called *The Young Christian*, and also *Foeful Tidings*, which still lives. As a friend of the masses he gained notoriety, and was elected to the honorable and responsible office of a member of the London School Board, which he filled till failing health compelled him to

resign. Sydney Black was a noble son of noble ancestors. He lived intensely, crowding into a few years the ordinary labors of a long life. After suffering much, death released him, on Thursday, October 22nd, at the age of forty-three years. He leaves a great work to perpetuate the memory of a pure and consecrated ministry.

J. PITTMAN.

A Tribute to the Memory of a Good Man.

As one who labored in the gospel with the late Sydney Black of London, I desire to bear witness to his worth and work. He was a man of great and varied gifts. He had a genius for organisation, with the happy faculty of finding out what each man could do, and setting him to do it. He was blessed with magnetic enthusiasm, inspiring all who came in touch with him. His energy and vitality were boundless. As a preacher, he was a powerful, convincing, and uncompromising advocate of primitive Christianity. As a man, he was a great-hearted, brotherly Christian, ever ready to commend the good in others, and to prove himself helpful to all. His work is a lasting monument to his heroic labors:—A fine mission-church with a large membership, a Sunday School with more than 1000 scholars and teachers; a Temperance Society with 600 members, a handsome block of buildings with lecture-hall, school-rooms, coffee-bar, club-rooms, soup-kitchens, and every appliance for successful mission-work in one of the poorest and most densely-populated districts of the great Metropolis; a boys' orphanage with 20 fatherless lads who loved him as a father; a monthly eight-page periodical, widely circulated gratis without advertisements; a grand record as a citizen in many departments of social work; and above all, souls that have been saved through his instrumentality all over England and in many parts of the world.

It is impossible to understand the mysterious movements of Providence in taking away a seemingly indispensable worker while still in the prime of life. Longfellow lets in a little light on this dark subject, perhaps, in those beautiful verses:—

Garlands upon his grave,
And flowers upon his hearse!
And to thy tender heart and brave
The tribute of this verse.

Death takes us by surprise,
And stays our hurrying feet;
The great design unfinished lies,
Our lives are incomplete.
But in the dark unknown
Perfect their circles seem,
Even as a bridge's arch of stone
Is rounded in the stream.

Alike are life and death
When life in death survives,
And the interrupted breath
Inspires a thousand lives.
Were a star quenched on high,
For ages would its light,
Still travelling downward from the sky,
Shine on our mortal sight.
So, when a great man dies,
For years beyond our ken,
The light he leaves behind him lies
Upon the paths of men.

It seems to be the lot of some men to be quickly burnt and consumed and quenched, so as to become bright and shining lights for many years "upon the paths of men." Sydney Black was a lovable man. He had his failings and exuberances, but I loved him, and would fain place on record this humble appreciation of a great and good and strenuous life, extinguished in such pain. May the Lord comfort the aged parents and all the sorrowing brotherhood.

G. PERCY PITTMAN.

Mrs. Ludbrook, Sen.

Like a sad refrain, in reply to the cable, "Sydney Black dead," the message wings its lightning flight—"Priscilla Ludbrook dead." Again the message flashes back, "Sydney Black's funeral party sends sorrowful sympathy." So died together, though so far apart, daughter and grandson of that grand old pioneer of primitive Christianity—James Wallis of Nottingham. Memory recalls to me the thrill of veneration when many years ago I visited that town and home where, on hearing that William Jones the historian had dropped the publication of the first periodical in advocacy of our great plea, called *The Millennial Harbinger*, James Wallis commenced the brave little paper, *The Christian Messenger*, on the first day of March, 1837. The paper reflected the man—deeply pious, zealous for God and his Word, kind and courteous, generous and fair to friend and foe. In that holy atmosphere Priscilla was born, six years before the event recorded above. At twelve she surrendered heart and life to Jesus, and for sixty years after she lived a bright and beautiful Christian life. She was sixteen years of age when Alexander Campbell visited her father's house, and the converse of that great man made a life-long impression upon her memory. During the remaining years of her home life she rendered great assistance to her father in despatching *The Christian Messenger*, and later *The Millennial Harbinger*, to subscribers in Great Britain and Australasia. She married early a Bro. Ludbrook, and resided in London, where under her holy training she brought up her large family, some of whom are so well known to the churches in England and Australia for their devotion to Christ and his cause. Sister Ludbrook had severe trials in those early days, her husband dying after a long and painful illness many years ago. Suffering, however, only added to the brightness and purity of her Christian character. Some fourteen years ago she came to Victoria, where she soon made the sweetness of her life felt, especially among the sisterhood. She paid a visit a few years

ago to her brother in New Zealand (whom she had not seen for thirty years) extending over fifteen months. Three years ago she paid a visit to the Home Land, specially to see her sister, Mrs. Black, who was seriously ill. She has held membership in the churches at North Fitzroy, Prahran, Malvern, Oamaru (N.Z.), and Brighton. For several years her membership has been with the church at Brighton, where she was loved and esteemed by all—a mother in Israel indeed. Here she held the office of president in the local branch of the W.C.T.U. Sister Ludbrook was endowed with a well-balanced mind; and the sisters recognised her ability by appointing her to the presidency of their Conference. Her death, which took place early on Sunday morning, October 25th, was sudden, heart-failure being the cause. Her precious dust was laid to rest in the Brighton Cemetery on Wednesday last, October 28th, in the presence of a large number of brethren and friends who came to pay their last tribute of loving respect to the departed, and to show their sympathy with the relatives left to mourn their loss. But they sorrow not as those without hope, for if ever the bereaved had cause to rejoice amidst their sorrow, that cause is theirs; for a strong faith, a glowing hope and a sanctified spirit have found fruition in blissful realisation.

Speed on, old Time; fulfil thy mission,
And hasten on the glorious day,
When hope shall have her glad fruition,
And sin and death shall pass away—
Praise God! for ever, pass away!

J. PITTMAN.

On the Advantages of Travel.

[Read at the Brighton Mutual Improvement Society Meeting by Mrs. P. Ludbrook the night before her death.]

The wise King Solomon said what has been found more or less true in all ages. The eye is never satisfied with seeing, nor the ear with hearing, and the power of the brain to store up an almost innumerable number of mental pictures for future use and pleasure is truly wonderful.

I can remember the places father used to take us to when we were children; generally to the seaside in summer, and also to Scotland, Ireland and Wales. In the year 1851, when the very first great Exhibition was held in Hyde Park, he sent six of us children (all grown up of course) to London, all on our own, for a fortnight, to see the sights. What crowds of people! What hundreds of horses and carriages and omnibusses, filling up the streets everywhere, and all wanting to go their own way. It is said that when a young coachman from the country is taken by his master and mistress to their house in London, he fairly trembles when driving through the busy streets, lest his carriage should collide with the next one. That was 52 years ago, and the same rush and crush is still going on. I should say there's more travelling done in London than in any city in the world. A country man stood, looking amazed, for hours, on Westminster Bridge one day, and when asked what he

was standing there for, replied, "I'm waiting till the crowd has gone by!" When people travel they have an end in view, a reason for going. The wealthy want to see the world or visit their friends. Others remove to a more suitable climate on account of their health. Others again for the sake of employment, or in some way to better their condition. About 15 years ago one of my six sons had quite a craving to come out here. Everything was booming, and the climate seemed desirable. Of course he was our pioneer, but he is now in Launceston. Then the eldest one followed; he also left Melbourne and is now in New York. By-and-bye some of the rest of us came. The climate suits us, and we feel inclined to stay. It seemed a terribly long journey, though we went ashore at several ports, and were much interested in people and places we had heard about but never seen.

Time would fail to tell you half the events which can never be forgotten, but we were just delighted to find ourselves on Australian soil at Albany, although it is a mean-looking city compared with Adelaide or Melbourne. However, we praised the Lord, who heard our prayers and brought us safely to our desired haven. But we are still travellers along the journey of life; we are still looking to—

[Here the paper broke off, and Mrs. Ludbrook read the verse—

"I heard the voice of Jesus say,
'I am this dark world's light;
Look unto me, thy morn shall rise,
And all thy day be bright!'
I looked to Jesus, and I found
In him my Star, my Sun;
And in that Light of life I'll walk
Till travelling days are done."—Ed.]

W. J. Pearl.

It is with feelings of deep regret that we have to record the death of W. J. Pearl, which took place at his residence, Romsey, on October 23rd, after a brief illness. Bro. Pearl has been identified with the cause in Melbourne for a great number of years, having been, with his wife, immersed by M. W. Green in the chapel, Chetwynd-st., North Melbourne, in March, 1871. Bro. Pearl took an active part in church work, serving faithfully as deacon for some years. But perhaps his chief work was amongst the young. For some time he was a teacher in the school at North Melbourne (then known as Hotham), and for years was superintendent. His genial smile and kindly words and manner completely won the hearts of the scholars. Eventually removing to Kensington, he found after a while the distance too great for him to attend Hotham as regularly as he desired, and seeing an opening for work in his own district a house was bought in Smith-st., Kensington, and a school was started in January, 1884. The outcome of this was the successful cause now established at Newmarket. After years of faithful and successful labor in this district Bro. Pearl removed to Moonee Ponds, identifying himself with the cause at Ascot Vale. He was one of the first officers of the church there, and

was as faithful in this part of the Master's vineyard as he was in others, his motto seemingly being, "Fidelity to duty." After some years of joyous service in Ascot Vale he removed for a period of about two years to Dandenong, joining with the cause there. Returning to Moonee Ponds, Bro. Pearl once more labored zealously for the cause at Ascot Vale. Owing to slackness of trade in Melbourne at this time, he sold his home and went to Romsey to live. He threw in his lot with the church at Lancefield, some six miles away, attending as often as possible. On Sunday, October 18th, our brother took ill with appendicitis, and, in spite of all that loving hands could do, he calmly and peacefully fell asleep. On Sunday, the 25th, his mortal remains were committed to their last resting-place. Wm. Brown, of Ascot Vale, officiated at the grave. The large number of members and friends assembled showed the esteem in which he was held. His favorite hymn was sung—

"Land ahead! its fruits are waving."

Our deepest sympathy goes out to our sister and her family in this dark and trying hour. May the God of comfort and consolation comfort and console them as he alone can.

"Servant of God, well done!
Rest from thy loved employ:
The battle fought, the victory won,
Enter thy Master's joy."

T.M.

"The Evolution of the Religious Reformation."

M. W. GREEN.

I read your Leader on the above theme, first, and then turned my attention to the essay itself. Need I say that I read it with the critical faculty slightly aroused, and with the expectation to find something to which I could not give my assent? I notice that in a "note" Bro. Grinstead refers to some who, at its reading in Adelaide, regarded him as advocating the reception of the unimmersed, who visited us from other congregations, to fellowship at the Lord's table. I also took that view on first reading the words beginning with "Finally," on p. 584, thus: "If we aim to establish the catholic spirit, we should live it, at once, and consistently. We should be as willing to attend the services of other religious bodies as we would have them be to attend ours. Under the care of the legitimate overseers, our journals, our platforms, our pulpits and our communion-tables should be free to the discreet and sincere of all the divided portions of the church" (italics mine). And the sentence following these seems to strengthen the inference. As our brother in his "note" states this is a "mistaken impression," I shall take it to be so; but I should be very glad if Bro. G. would state what his exact meaning is in the words I have quoted.

May I say that, with the exception of the words quoted, the meaning of which I do not yet know, I think I grasp, and sympathise with, his idea of "the evolution of the religious reformation," in the production of the one catholic church of Christ. Very

often the thoughts voiced by our brother have loomed up in my mind, and have filled me with an earnest longing for the time to come when we could grasp the hand of every one naming the name of Christ, and hail them as brothers and sisters. I agree that a "practical unity cannot be reached until baptism becomes uniform throughout the church," and I have long been convinced that baptism, or the question of who are Scripturally members of the church of Christ, is the only question which, even in appearance, justifies the existence of separate religious bodies; and I have strongly felt that the course taken under the leadership of the late esteemed Walter Scott, in formulating the proposition which led our American brethren to become a distinct body from the Baptists, was a mistaken one. But while it would have been wise, and in harmony with the will of Christ, to have avoided becoming a separate body; seeing we are now a separate body, how would "the transference of jurisdiction, as to its [baptism] being a test of membership, from the denomination to the congregation," settle the question of admitting the unimmersed to the Lord's table? And this appears to be the basis on which we should work, according to our brother.

I trust our brother will not regard me as opposing his view. I am rather trying to see a way through the difficulties which stand in the way, and shall be glad of the help he may give. I think the cases of the seven churches, to whom letters are sent, in the Revelation; their recognition as churches notwithstanding their many defects; and also the case in Mark 9: 38-40, where the disciples forbade one who was casting out devils in the Lord's name, but not following the disciples, and Jesus said, "Forbid him not: for there is no man which shall do a miracle in my name, that can speak lightly of me. For he that is not against us is on our part"; and Paul's words in Phil. 1: 13-18; all tend to support that for which our brother pleads. I trust the theme, in all its phases, will be discussed; and if done in a Christian spirit, only good can be the result.

Dispensational Analogies.

GEO. GOUDIE, SEN.

God's manifested dealings with humanity since the fall of man have generally been to save, instruct, and guide the wandering and lost back to the enjoyment of his favor, which is life, and his lovingkindness, which is better than life. The analogies of his dispensational dealings with man are most strikingly perceptible in the Mosaic and gospel dispensations. In the Mosaic, the cry of human woe ascended to heaven. The Lord heard, and in compassion came down to deliver. The oppressed and downtrodden people were divinely instructed to journey from Goshen to the Red Sea. They were baptised in the cloud and in the sea, and emerged safely on the Canaan side. But though saved from past danger, the terrible wilderness lay before them. God knew they needed divine guidance, protection and sustenance. Even human wisdom saw its imperative necessity, which caused Moses

to exclaim, "If thy presence go not with us, carry us not up hence." The pillar of cloud by day, and of fire by night, were given in mercy to be their unerring guide. Manna from heaven was given for their sustenance. The rock was rent to give water to quench their thirst. Notwithstanding their being saved by passing through the sea, and the many and mighty interpositions of divine power and love on their behalf, still it required faithfulness on their part to the revealed will of God to secure an entrance into the promised rest. All who proved unfaithful perished in the wilderness.

When the time for the manifestation of the fuller and more glorious display of God's saving love to our guilty race had come, the Lord of glory came to earth to seek and to save the lost. The divine instruction to the lost is to journey from the Goshen of sin and Satanic bondage, by the way of faith and repentance, not to the Red Sea, but to the baptismal burial with and into Christ (Rom. 6: 3, 4; Col. 2: 12), having the divine assurance that those who so come have the remission of past sins. Having thus risen on the heavenward side to walk in a new life, and before entering the wilderness of temptation, of life's trials and difficulties, more perilous than that of the wilderness of Sinai or the Arabian deserts, the gift of the Holy Spirit is promised to aid and guide in the narrow way that leads to joys on high—a guide more precious than the pillar of cloud and of fire (Acts 2: 38; 1 Cor. 6: 19). Instead of the daily manna, the humble, dependent believer has the Bread of life sent down from heaven, on which to live by the faith of the Son of God, who loved us and gave himself for us. Instead of the rock rent to give water, the believer has that living water which Christ gives—a well of water springing up into everlasting life.

I might trespass too much on your space were I to carry the analogies further, as that of the Passover and the Lord's supper, etc. It may be that many professing Christians fail to recognise the exceeding greatness of the divinely bestowed gifts in the gospel dispensation, because they are not perceptible to our senses. Because we neither see, hear, nor feel the presence or the operations of the Holy Spirit, many may live without feeling the necessity for or desiring the indwelling of that heavenly guest, without whose operations we cannot be made meet for heaven. For it is God who works in us both to will and to perform his good pleasure (Phil. 2: 13).

The Querist.

Avoid foolish questions . . . for they are unprofitable and vain.—Titus 3: 9.

BY G. B. MOYSEY.

QUERY.—Can it be reasonably inferred from Acts 2: 44, 45 and 4: 34, 35 that the Christians there spoken of gave up their business concerns to the church? If so, did the church carry on those businesses and become a trading concern?

REPLY.—No. The selling of property and the placing of the proceeds in the hands of the apostles was not for the purpose of abandoning business pursuits, but, under the

impuls of divine love, to provide for a special need; nor was it handed to the apostles as capital for a business enterprise, but to make distribution to the necessitous. On the subject Prof. McGarvey makes the following remarks: "The church was not at this time a commune, or a socialistic club, as many interpreters have fancied, for there was no uniform distribution of the property of all among the members; neither was the property of all held and administered by the apostles as a business committee. On the contrary, 'distribution was made unto each as anyone had need,' which shows that only the needy received anything, and that those who were not needy were givers. This is further illustrated by the conduct of Ananias and Sapphira below, in which the words of Peter, 'Whiles it remained was it not your own? and after it was sold was it not in your own power?' plainly show that their right to retain their property if they chose was unquestioned—their sin being in professing to give the whole while withholding a part and lying about it."

QUERY.—Is it Scriptural for the church of Christ to bolster up its funds by engaging, as a church, in business?

REPLY.—No; not at least in the ordinary sense of the phrase "engaging in business." There are though some business transactions which a church may engage in, and which may "bolster up" or at least increase the funds of the church. A piece of land may have been purchased by a church for a chapel, but being found unsuitable is sold at a profit; or it may have a dwelling-house on it, and pending the time of building may be let at a rental; in each of these cases there is a business transaction and the funds of the church are helped. This however is different from a church embarking in business and carrying it on for profit. The work of the church as such is *spiritual*—"My kingdom is not of this world." As an institution the church is not a trading concern, but in its individual membership it may engage in all honorable occupations, and of its profits thus gained should give liberally to its funds as an organisation whose grand object is the conversion of the world to Christ.

Written for the AUSTRALIAN CHRISTIAN.

REMORSE.

O! could my soul recall that dart,
That from my tongue hath sped,
And quivers now within the heart
Of one I should have led!

Led on! by gentle, loving hand,
O'er life's dark, thorny path;
For pilgrims to Immanuel's Land
Should have no time for wrath.

But ah! our words can ne'er return,
To be by us corrected,
So let them in our own hearts burn,
Till well they are inspected.

For oft, the teacher's hasty word
Spoils years of teaching given,
For manhood moves not at the sword,
Nor like dumb brute is driven.

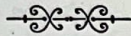
But, like the snow on Alpine crests,
That melts to power above,
So stubborn hearts, in human breasts,
Yield to the power of Love.—Mack.

✱ THE ✱
Australian Christian.

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The Leader.

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

Is the Power of Preaching on the Decline?

The decline of the pulpit is a favorite theme in the press and the magazines. If the daily press is hard up for a Leader, and desires to make an excursion into religious regions, it finds the decay of preaching in modern life a fruitful and easy subject wherewith to fill up a column with smart, if not very exact or truthful reading matter. It evidently goes upon the assumption that much assertion is equal to solid facts, and that its readers, for the most part, are unable to discriminate between the two. An instance of this is afforded in a recent utterance of the *Age*, which devotes a leading article to lamentation over the decay of the pulpit in modern times. It says:—

“There seems to be now no disputing the fact that the power of the preacher in modern life goes on dwindling apace.” In support of this it is claimed that “clerics themselves proclaim it convincingly by their lamentations over the superhuman and unsuccessful efforts they have to make to hold their congregations together.” It may be admitted that some “clerics” do make this moan, but it does not therefore follow that the allegation is true. Others, who have special facilities for obtaining information upon the subject, declare that the pulpit is more powerful to-day than in any previous time in the history of the Christian era. Dr. John Ker, in his *History of Preaching*, says:—“As a whole, the pulpit has brought home more of Christian truth to the circumstances and wants of men during the last fifty years than in any half-century since the beginning of Christianity. There never were so many gifted men engaged in preaching the gospel as at the present time. Never before were there such vast numbers of attentive hearers of the Word of Life. And in no former age was there more signal evidence that the Christian preacher’s message is ‘the power of God unto salvation to every one that believeth.’” As a summary of facts in regard to preaching during the past fifty years, the foregoing statement is incontestable. True, some of the great men have gone from us—Spurgeon, Beecher, Moody and Parker—but if these have left blanks that cannot easily be filled, it does not follow that in the great army of preachers left there is any decline of preaching power.

It may even be granted that the immediate present does not compare favorably with the immediate past, but if this were true, it would be no proof that the preacher and his theme were worn out. For one of the main outstanding facts of history is, that when men have been most loud in proclaiming the decay of preaching, that has just been the time that it has asserted its indestructible power. The history of preaching may be justly termed the history of great awakenings. At times when it seemed as though the world-spirit would overwhelm the church, the preaching of the cross has saved it. In the dark days, before the advent of the Wesleys, for instance, when England “was so foul as well as sceptical and cynical,” John Wesley went through the land like a flame of fire with the message of the new birth, demonstrating once more the indestructible vitality of the gospel of Christ. And though it may not be possible that such dark days as these will come again, yet it is possible that there will be days of gloom, but if so, they will be followed by days of exceeding brightness and joy. But we are

not concerned just now about proving that there is not a present decay in preaching power, for, if proved, that would not mean that the cause of such decay was to be found in the fact that the gospel itself had lost its ancient power. This is what the *Age* wants us to believe. With it, the gospel is a “back number.” It tells us that “the preacher insists on giving his flock a weekly dose of plentifully watered theology. This theology is the product of nineteen centuries of speculation, without the addition of a single new religious fact in the whole of that time.” What is meant by a “plentifully watered theology” we are left to guess. We gather later on, however, that the real difficulty of the preacher, and the reason for his waning power, is that he has so little material to work upon. It won’t even let the preacher have the whole of the Bible to work on! It will only give him a few pages of the gospels!

“So,” the *Age* tells us, “the whole superstructure of the world’s Christian theologies may be said to be built on a narrative of some 25 pages of an ordinary book. . . . Yet out of this simple material the theologians have spun their enormous literature, with its prodigious secretion of dogmas.” Now, if the *Age* had made it clear that its object was to protest against speculative theology, of the which the world has more than enough, and not to depreciate the Bible as a full and sufficient text-book for the pulpit, we should have no objection to urge. But this is not its position. Its position is evidently one of antagonism, not only to theology, but to the Bible itself. It is only drawing a red herring across the trail when it speaks of the pulpit emphasising the idea of “conduct” more than it does. It is utter nonsense to say that “the only chance the churches have of coping with the ravages of the dry rot of theology, under which the pulpit is crumbling to ruin, is to throw themselves with vigor into the work of bracing the moral health of the community.” It is not only nonsense, but it is unpardonable ignorance or something worse, to ignore the fact that the churches only exist for the purpose of “bracing the moral health of the community.” This is their work, and it is the work they are doing. Whatever the faults of the churches and their preachers may be, none but those blindly prejudiced or wilfully ignorant would dare to accuse them of neglecting to preach from every pulpit, every Lord’s day in the year, the supreme necessity of conduct. The discussion of speculative theology was never less prominent in the pulpit than it is in the present day, save in the first century of the Christian era. Those who know anything about the churches

know that there never was a time in their history when practical Christianity was more enforced and exemplified than now.

Without needing advice from the secular press, the churches will in the future, as they have done in the past, continue to carry on the work of "bracing the moral health of the community." In doing so, they will continue to use, not only the words of Jesus as found in the gospels, but also the entire Bible as the best storehouse from which they can gather moral and spiritual truth for the edification of the people. They will do so with the consciousness that "no engrossment of the general mind with secularities, no change in the methods of thought, no discovery of science, and no achievement of literature, puts the Bible out of court." They will do so because the best minds of every age have borne eloquent testimony to the educational value of the Bible. Thus Ruskin says:—"All that I have taught of art, whatever I have written, whatever greatness there has been in any thought of mine, is simply due to the fact that when I was a child my mother daily read with me a part of the Bible and made me learn a part of it by heart." Sir Edwin Arnold, the author of the *Light of Asia*, says:—"In response to the query, 'What do I owe to the Bible?' my short reply would be, 'Everything.' My longer reply, to be sufficiently serious and comprehensive, would run to reams of paper. But if I am addressed as a man of letters, I would simply say that I owe my education as a writer more to the Bible than to any other hundred books that could be named." President Roosevelt publicly declared not long since:—"Almost every man who has by his life work added to the sum of human achievement of which the race is proud, has based that life work upon the teachings of the Bible." We might go on filling column after column with testimonies of this kind, but what we have given will suffice for the present. In view of these testimonies it is scarcely likely that the churches will select other text-books for their preachers. Some who have done so, in order, as the *Age* would put it, to be abreast with the times, have found the experiment to be a miserable failure. Those churches that possess the most abundant life, and whose preachers do the most effective work, are those which are most spiritual, and preach the gospel of Jesus Christ in its original simplicity. It is only when the church has given an uncertain sound, or conformed to an earthly philosophy, that she has shown feebleness and failure. The Bible is the supreme book of all the ages, and it is so because, to use the language of Richter, it points to one, "the

holiest among the mighty, and the mightiest among the holy, who has lifted with his pierced hands empires off their hinges, turned the stream of centuries out of its channel, and still governs the ages."

Editorial Notes.

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

Evangelists and Pastors.

The churches pleading for New Testament Christianity in Australasia have entered upon aggressive work in a spirit and with a success that a few years ago would have been considered impracticable. It is true that protracted meetings were even then occasionally held, but results were meagre, and a general impression prevailed that methods successful in America were not adapted to the work in Australia. All this has been changed. We no longer regard an ingathering of fifteen or twenty as an exceptionally good result of a special effort, but with such examples before us as Bendigo, Williamstown, Subiaco, Lismore, etc., our ideas have expanded, and a hundred additions now are looked for where a score would formerly have been satisfactory. This is deeply significant, and the prospects of numerical progress were never so bright. But, to ensure the best results, this successful evangelistic work must be followed up by an equally energetic revival of pastoral labor. The hundreds of new converts crowding into our churches must be carefully shepherded and fed. There are two distinct dangers to be guarded against: first, the increase of a spirit of worldliness, and second, the decay of sound doctrine. Many of the new converts coming direct from the world if not fed on the sincere milk of the Word and carefully educated in the divine life will by their very numbers gradually influence the church, and the standard of Christian holiness will thus be lowered. Then, again, many coming from other religious bodies will necessarily bring with them much of the teaching in which they have been trained, and as their numbers and influence increase those peculiarities which do and should differentiate us from sectarian churches will become less clearly defined and our distinctive position to some extent overshadowed. What is needed is the efficient supervision and instruction of the newly-added members by those qualified. Teaching the "all things commanded" is no less important than making and baptising disciples. It will be the part of true wisdom for preachers and church officers to devote special attention to this matter, that our

growth in numbers may be accompanied by a corresponding growth in grace and knowledge.

**Victoria, South Australia
and New South Wales
Home Mission Collections,
January 3, 1904.**

"Upon the first day of the week let each one of you lay by him in store, as he may prosper."

If every brother and sister will follow out these apostolic instructions, two good results will be the outcome.

1st—A larger offering on January 3. 2nd—The giver will not feel it half so much as giving a smaller sum in the lump.

Each Lord's day, lay by a small amount; keep it apart in a safe place; then, on the first Sunday in the New Year, bring it along with a joyful heart as a New Year's offering to the Lord.

"Every man shall give as he is able, according to the blessing of the Lord thy God, which he hath given thee" (Deut. 16: 17).

G. PERCY PITTMAN.

**New South Wales wants £100
Victoria and South Australia
all the churches can give.**

New South Wales Letter.

GEO. T. WALDEN.

New South Wales extends a hearty invitation to our brethren and sisters in the other States to our Annual Conference to be held in January next year. We are expecting representatives from every State in the Union, and we give this timely notice that we may suffer no disappointments. All those who visited us last year express great pleasure at the treatment they received, and most of them will come again. There is a great deal of talk about the union of the churches. Let us be so united as an Australian brotherhood that we will take our holidays at Convention times. If six from any one State could be induced to attend our Conference, the return journey will cost South Australians £4, Victorians £3, and Queenslanders £2/12/6. Take a holiday each year, or at certain intervals. You can find no better place on the face of the earth in which to spend a holiday than Sydney. We should be glad to entertain any who may come among us, and if they are preaching brethren, to find them plenty of work to do while they are here. I shall be glad to find homes for any who will notify me of their coming. The Government will be glad to offer the hospitality of a launch to see our beautiful harbor. The surroundings of Sydney are unrivalled for those who desire to look upon

grand and unique scenery. The Blue Mountains can be visited at the expense of 5/6. Visitors can see the Bulli Pass, the Jenolan Caves, and some of our harbor tributaries, and see scenery that is not eclipsed in any part of the world. But, as the strongest reason for your coming, we want your Christian fellowship. We want to know you and to have you know us, and whatever union there may be between us and other bodies, there should be the closest and most intimate association among the disciples of Christ in Australia.

Since our last report the following are the amounts received by the treasurer of Home Mission work in New South Wales:—Rookwood, £9/2/-; L. E. Rossell, £2; City Temple, £7/0/11; Paddington Church, £1/7/9; Merewether, £18; Enmore, £4/16/-; Lismore, £5.

I am sorry to say that the debit balance now stands at over £60. The Home Mission Committee have been able to report very successful work at all their stations, and especially at Merewether and Lismore. Brethren in New South Wales, £60 is a small amount for you to subscribe and ease your treasurer's heart. It is not fair that the brethren whom you elected as your Home Mission Committee should have any anxiety regarding finances. If you are not already subscribing to the Home Mission fund, send Bro. Stimson, treasurer, your back payments, and hand your name to the Home Mission collector in the church of which you are a member. Do not let us have to face the next Conference with a deficit.

Remember—Home Mission Sunday is the first Sunday in January, 1904.

Our tent mission at Lismore has been fully reported. The results were magnificent. Bros. Way and Griffiths are now working hard at Corowa. Bro. Saxby is helping the church at Enmore in a three weeks' mission. 16 confessions to Oct. 30th.

When Mother Tucked Me Into Bed.

Oh, long ago it was, and still sometimes it seems so sweetly near—
The tender lilac-scented air, the frogs' full chorus, shrill and clear,
The drowsy, clinging, smoky scent of bonfires smould'ring in the yard,
The sweet, far call of some late bird, the bark of distant dogs on guard,—
Ah me! 'tis all so wondrous clear—her lingering touch upon my head,
Her tender kiss—her brooding eyes when mother tucked me into bed!
How faintly sweet the lilac-scent! How soft the gentle stirring air!
How dear that loving, work-worn hand so softly laid upon my hair!
Her mother-face! her mother-eyes! Oh, childhood's sweetest memory!
Through all the years, through sorrow's tears that note of music comes to me!
Outside the smoky, springtime scents—the frog-song coming clear and shrill,
The cow-bell's drowsy monotone out in the pasture on the hill—
The murmured fragment of a prayer—her touch upon my drowsy head—
Oh, dearest memory of all—when mother tucked me into bed!

—Harriet Crocker Le Roy.

A Great Day on Cane Ridge.

BARTON W. STONE HONORED.

—:O:—

J. E. THOMAS.

As I thought it might be of interest to all the readers of the CHRISTIAN to know something of what is known as the Cane Ridge Centenary, I am sending you this short account of the great meeting at the old Cane Ridge meeting house. It had been the State Convention of Kentucky, and the final day consisted of this memorable meeting.

All conveyances, trollies, buggies and horses that could be procured in the little city of Paris, in Bourbon County, Kentucky, were in use early on Friday, September 25, and a continuous stream of humankind were soon on their way to the spot of which all minds were thinking. It was one hour and a half before we reached the spot, and when we alighted and received a good brush down from the attendant colored brother, we eagerly turned our steps to a little spot where stood the old chapel building in which Barton W. Stone and his five fellow Christians met 100 years ago to fashion what was known as "The Last Will and Testament of the Springfield Presbytery," in which they said, "We discard all books of human theology and accept the Bible only, believing it is better to go into heaven having *one Book* than having many books to be cast into hell." Early in 1804, Barton W. Stone began to preach in this place the principles we believe to be right, even before the illustrious Alexander or Thomas Campbell were on the scene. The little building was erected about 1798, and is about 58 feet by 36, and as we stepped inside and looked at the old-fashioned kerosene lamps, the antiquated seats, the old stove in the centre, the little platform and its ancient desk, our minds wandered back, and in our imagination we heard the voice and breathed the spirit of the great man who a hundred years ago had stood and proclaimed the truth as we know it to-day.

I then wandered with the crowd into the little graveyard, and about 16 yards away from the building I found a plain column upon which the inscription had begun long ago to fade. Around the base some loving hands had placed some beautiful fresh dahlias, and my mind was taken back to far-away Australia, where such blossoms bloom in all their splendor; and then my eyes caught sight of the inscription once again on the stone, and my mind went back, and I pictured the old warrior above whose form this pillar stands, who now stands in the presence of all the great heroes who have passed over the river. The words were these:—"The church at Cane Ridge and other generous friends in Kentucky have caused this monument to be erected as a tribute of affection and gratitude to Barton W. Stone, minister of the gospel of Christ, and the distinguished reformer of the 19th century. Born Dec. 24, 1772; died Nov. 9, 1844. His remains lie here. This monument was erected in 1847."

It is said that Alexander Campbell thought

it should read "a distinguished reformer," but his friends left it "the," and here he lies.

At 10 o'clock the meeting began, presided over by Geo. Gowan of Louisville. The veteran Charles L. Loos, led in prayer, after the great congregation of over 2000 people had sung "Am I Soldier of the Cross?"

J. B. Briney spoke first, and his theme was "Cane Ridge, and the Dawn of the Reformation." He said he felt as if he was on holy ground, and could hear the words of the Lord as he spoke to Moses re-echoed to-day, saying, "Take off thy shoes from off thy feet, for the place whereon thou standest is holy ground." He then very forcibly and eloquently traced the struggle of Barton Warren Stone after the true light, and the commencement of the noble work that he did. He said that the great men of those days in the church of Christ were place-makers, not place-seekers, and they all worked together in the early history of our movement. They said, "We will work together on Scriptural lines; we will not speculate on these matters, but take the Scriptures just as they are." This had been the keystone of our great arch of success. He believed that if we departed from this we would be scattered. There was a need to-day, he feared, to return to these grand principles. "We cannot afford to cut one twig from the tree that our fathers have planted." He thought it was by divine providence that Barton Stone had been raised up, and two years after Thomas Campbell and the illustrious Alexander Campbell to follow. Ours is a divinely given plea, and he urged all, in conclusion, to remain faithful and true to the plea divinely made.

Burriss A. Jenkins, President of the Kentucky University, spoke on the subject, "Down the Future." It was an eloquent and uplifting address. It suited the American audience and gave them a warm enthusiasm. The speaker said that our plea was simple in its faith, simple in its ordinances, and all who accepted it must be simple, sincere and Christ-like in their lives. Upon this rested the hope of the future. Americans were intelligent, democratic, and active people, and he believed that our movement would in years to come become a wonderful power and size as yet undreamed of.

A few reminiscences were given, and the meeting closed with the Doxology. As I stood again by the grave under a pine planted there by John Allan Gno, I breathed the prayer that I, too, might be kept faithful to the cause we love. The crowd dispersed, but the influence of that meeting will remain ever with me. With love to all the dear ones in Australia.

The Cowboy and the Tract.

One day a little boy, belonging to a Sunday School in Philadelphia, met one of his friends, to whom he mentioned his expectation of a visit to his relatives in the country.

"Well," said his friend, "and what are you going to the country for?"

"Oh, I shall run about, and play in the fields, and enjoy myself very much."

"Well, so much you are going to do for yourself; what else do you expect to do?"

"Why, I can help the farmers, perhaps."

"Well, so much for yourself and the farmers; but what, my little friend, do you expect to do for your heavenly Father?"

"What, me!" replied the child, in astonishment; "what can such a child as I do for God?"

"You can do much. Now, I'll give you a bundle of tracts; take these, and, when you go into the country, distribute them."

"Oh, to be sure, sir; I can do that." And he received the tracts.

Now, here was seed sown; let us see the result. The boy, thus armed, went into the country, as he had anticipated. After being there a day or more, a boy living in the neighborhood asked him if he would help him gather the cows together, and bring them home.

"Oh," thought the juvenile missionary, "here will be a good chance to give one of my tracts." So off they started for the cows.

The child (for he was no more) took out one of the silent preachers, saying, "Here's something for you."

"What is it?" looking it over; "what is it?"

"It is something good to read," said the lad.

"But I cannot read. Never mind, I'll take it home; they can read it there."

Some days after, the country boy met his city friend. "Well," said he, "that little book you gave me made a great stir at our house, I tell you."

"Did it though? How do you mean?"

"Why," he replied, "they read the tract, and then they read the Bible, and when Sunday came they made me get out the old carriage and clean it up, and then we all got in that could, and the rest got on before and behind, and rode off to church. That tract's done great things, I tell you."

Subsequently it was ascertained that this one tract was the means of converting twenty-four souls. Do you scatter tracts?"

—The Christian Observer.

From The Field.

The field is the world.—Matt. 13 : 38.

South Australia.

HINDMARSH.—We were cheered yesterday morning by the reception of four new members after faith and baptism. Not much business was transacted at our quarterly meeting, the anniversary having filled its place in this respect. A paper was well written and read by Bro. Perriam on "The Spiritual Needs of the Church." We hope good will result therefrom. T. J. Gore gave an able and interesting lecture on America, under the auspices of the Young Men's Improvement Society. It was much appreciated and hearty thanks were accorded the lecturer. Mr. Allen, M.P., also gave a lecture on Thursday evening on "Military Tactics." This was exceedingly racy and full of fun. The lecturer kept the audience spellbound, receiving a round of applause at its finish. The officers of the F.M. Committee have been elected for the year. These consist of the whole of the church

officers. President, Bro. Pittman; secretary, Sister McGregor; treasurer, Miss Duncan. We trust that by this means much vigor will be infused into this great work.

Oct. 26.

A.G.

STRATHALBYN.—The church meeting here held its anniversary on Oct. 25th, when A. T. Magarey conducted three services, which were well attended, especially in the evening, when the chapel was full to hear a fine discourse. The choir also added much to the success of the services with their singing under the leadership of N. G. Williams. On Tuesday we held a public tea in the Agricultural Hall, when a fair number of friends sampled the good things laid before them. The tables were laid out in such a manner as to be a credit to the ladies managing them. In the evening we held the usual public meeting, when Bro. Pearce, of Point Sturt, presided over a large gathering. F. Pittman of Hindmarsh, G. S. Bennett of Milang, and our local evangelist gave stirring addresses during the evening. The choir also contributed musical items. Altogether the meeting was a very encouraging one. A public supper in the hall brought to a close a very successful anniversary.

W. T.

New Zealand.

WANGANUI.—Our school is going along splendidly. We are having very good attendances. On the 8th of this month we had our annual tea-meeting, which took the form of a social evening with the teachers, scholars and friends, instead of an ordinary public tea-meeting. Our main object was to see that the children enjoyed themselves, which they all did. At the suggestion of Sister Clapham, who conducts the Bible Class here, a mission band has been started in connection with the School, and we are keeping a boy in India in Bro. Stubbins' College. The name of our scholar is David.

Oct. 22.

H. SIDDALL.

Victoria.

LYGON-ST., CARLTON.—It was our joy on Lord's day morning to have one sister added to our number by letter, but with sadness we report the loss by death of another of our very old members, the mother of F. McClean, at the ripe age of seventy-seven. Our sister had been a faithful member of the Lygon-st. church for thirty-two years. As long as her health permitted, she was never absent from the Lord's table. As the song "Asleep in Jesus" was being sung, many of the congregation felt it keenly, as quite a number have been called upon recently to part with their loved ones. Four of our Chinese brethren were present from Sydney. F. G. Dunn gave us a splendid address, principally by the words, "Ye are God's building." Bro. Johnston began the first of the series of Sunday evening sermons on some things that would make "an ideal Commonwealth," speaking on "A Good Election."

Nov. 2.

J. McC.

CROYDON.—Splendid meeting to-day. Results of work are beginning to show. Eight confessions this afternoon—all adults—one from the Sunday School. Hospital Sunday collection amounted to £15/.

Nov. 1.

J.W.P.

"We have in stock and for sale, "Ideals for Young People." This is a small book written by M. E. Hartan, B.A., LL.D., preacher of the First Christian church, Brooklyn, U.S.A.; 107 pages. The American price is 3/-. We will sell it for 1/6. By post, 1/9.

Here and There.

Here a little and there a little.—Isaiah 28 : 10.

:0:

The interesting letter from J. E. Thomas, on "A Great Day at Cane Ridge," should be read by all.

In this issue will be found a complete list of our four-page tracts. Those interested should preserve this for future use.

F. G. Dunn spoke at Prahran on Sunday evening in place of J. Pittman, who conducted an In Memoriam service at Brighton.

Next Monday being King's Birthday, consequently a public holiday, the Austral office will be closed. All matter for the CHRISTIAN should be in hand early.

The Victorian S.S.U. annual picnic will be held at Darling, on the Glen Iris line, on November 9th—King's Birthday. For particulars of trains, etc., see Coming Events.

The article, "The Supreme Question," published on page 638 of this issue, has been issued in tract form, and may be had at the Austral for 6/- per 1000; 3/6, 500; 1/-, 100.

We regret to notice from the Lygon-st. report in our church news the death of Mrs. McClean, mother of F. McClean. She was a member of Lygon-st. church for thirty-two years.

We publish a short letter from M. W. Green on the South Australian Conference Essay, which will close the case for the prosecution. We shall publish no more till Bro. Grinstead has spoken.

We are pleased to notice from the Dunedin Star that in a recent public competition S. J. Mathison gained third prize in the Scripture reading, and F. L. Hadfield first prize in the *impromptu speech* department.

We again call attention to our Endeavor Page. The topic discussed this week is a study of India, and will be found a splendid summing-up of that subject. Mission Bands, the mid-week prayer-meeting, and all those interested in mission work, will find this week's page helpful.

On page 649 there will be found a list of Prayer Meeting Topics for 1904, which has been prepared by a number of American brethren. In a few weeks we will print the topics in neat folder form, and will supply any number free to churches desirous of using them. Do not be afraid to ask for as many as you can use.

The funeral of Mrs. Ludbrook, sen., took place at the Brighton Cemetery last Wednesday afternoon. A short service was held in the chapel at 3.30, led by T. R. Morris. J. Pittman conducted an impressive service at the grave in which A. Millis, G. B. Moysey and A. B. Maston took part. Amongst those present we noticed Bren. D. Parker, Robert Lyall, Henry Lyall, King, E. F. Ryall, A. Johnston, B. J. Kemp, Charles Lawson, R. C. Edwards, Chown, J. McClelland, W. C. Thurgood, R. B. Davis.

The Temperance Competition for Group 1 was held at Ballarat on Tuesday, September 29th, when the following were successful:—Under 14, Lizzie Howard; 14 to 18, Daisy Franklin; 18 to 25, Emily Powell. For the metropolitan districts there were six entries for division under 14, but only one competitor (Elsie Gole, of North Fitzroy) put in an appearance, and was awarded the medal on a walk-over. The competition for Group 2 was held at North Richmond, on Tuesday, October 20th, when for the division under 14 Winnie Ludbrook, of Brighton S.S., was medallist, while for division 14 to

18 Miss Frieze (North Richmond) and Miss Fletcher (North Fitzroy) were equal, and will compete again at North Melbourne on November 10th.]

Two confessions at Cheltenham on Sunday evening last.

One confession at City Temple, Sydney, Sunday night.

E. J. Hilder writes from Enmore, November 2nd: "Herbert Saxby began his mission on October 25th, and has had good audiences since, with 24 confessions to date. Last night the Tabernacle was packed, and three confessed Christ. Bro. Saxby's addresses have been very much appreciated, and have done us all good. The mission will close on the 8th inst., and on the day following Bro. Saxby will leave in the s.s. Ventura for 'Frisco.'"

IN MEMORIAM.

GRIFFITHS.—In loving remembrance of our dear mother, Elizabeth Griffiths, who fell asleep in Jesus, Nov. 3rd, 1898.

Five years ago a sudden change all in a moment fell; Our dear mother passed to her home above without bidding us farewell.

Fond thoughts they linger round our hearts, while tears they often flow,

And to the place where she is laid, our thoughts they often go.

—Inserted by her son and daughters, J. S. and F. Griffiths, Brighton.

GRIFFITHS.—In memory of my dear mother, who was called home suddenly on November, 1898.

I never can forget thee,
Whate'er our lot may be;
In sorrow or in joy, our hearts
Will ever turn to thee.

That one word, "mother"—
Compare it with no other—
The first word of the baby,

And the last word of the brother.

—Inserted by her loving daughter, Flow.

Coming Events.

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

NOVEMBER 9.—SUNDAY SCHOOL UNION ANNUAL PICNIC will be held at Darling on King's Birthday, 9th November, on the same site as last year. Hot water, tea, sugar and milk provided. Trains from Princes Bridge, 8.35, 9.55, 10.50, 2.10. Trains from Darling, 2.47, 4.45, 6.6, 7.2 10 p.m. A Special Train, stopping at all stations, will leave Princes Bridge at 11.20 a.m. Vendors of goods, wishing to enter grounds, must arrange with W. MAIDMENT, Wattletree Road, E. Malvern. Everybody welcomed, and an enjoyable day promised to all.—L. GOLE, Hon. Sec.

NOVEMBER 10.—THE TEMPERANCE COMPETITIONS for Group 3 will be held at North Melbourne, when competitors over 18 from other groups will compete in addition to Group 3. There will be no Temperance Essay Competition on account of insufficient number of entries, only 7 entries being received from 37 schools in the Union.

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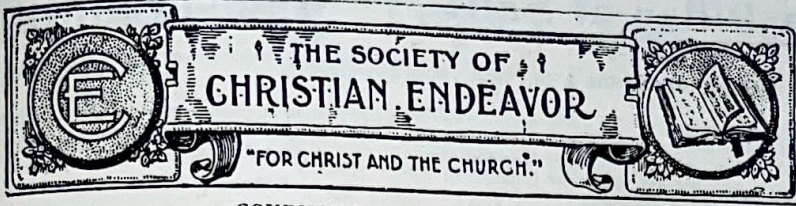
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A Mission Study of India.

Topic for November 23rd.

SUGGESTED SUBJECTS AND READINGS.

- A land of famines ... Joel 2: 18-22.
- A gracious prophecy ... Micah 7: 16-20.
- Returning to God ... Zech. 1: 1-6.
- Pardon promised ... Isaiah 1: 18-23.
- Plenty and peace ... Jer. 31: 3-9.
- From the east country ... Matt. 2: 1-12.
- A mission study of India ... Zech. 8: 1-8.



THE FIELD.

OST students of missions in India are impressed with the immense work to be done. Its population is nearly one-fifth of that of the globe. At 1901 census it was 294,000,000. Take this summary:—"The population of India consists of a vast and most varied

multitude in various stages of civilisation, of whom not one man in ten or one woman in one hundred and sixty is able to read, a multitude belonging to at least fourteen distinct races, speaking seventy-eight different languages, and divided from each other by custom and creeds, as much as by huge mountain ranges, vast forests, trackless deserts, and great rivers."

SOME DIFFICULTIES OF THE WORK.

IDOLATRY.—In Athens, it is said, it was easier to find a god than a man. An exaggeration? Perhaps. But no exaggeration if said of India with its 330,000,000 gods. Many have eulogised Hinduism as a sublime philosophy. Judged by its fruits, we must reckon it a chain by which Satan has bound the people. Much of the worship is unspeakably degraded.

TREATMENT OF WOMEN.—This is by itself enough to condemn Hinduism. We cannot give the worst side. There are in India 145,000,000 women and girls, at least 130,000,000 of whom have never yet heard of the woman's Friend. Think what this Hindu saying implies: "There are many Hindu sects in India, but upon two main points we all agree—the sanctity of the cow and the depravity of women." Their dreadful position and ignorance led even Dr. Duff to say that to try to educate them was as vain as to attempt to scale a wall five hundred yards high. Consider the 25,000,000 widows, 77,000 of them under ten years old. Over 5,000,000 shut up in zenanas, most of whom have never heard the name of Christ! The very word *widow* means bitterness. "Widowhood in India is

not only a life-long sorrow, but a life-long curse." Knowing the condition of women, and that

"The woman's cause is man's; they rise or sink Together, dwarfed or Godlike, bond or free,"

we realise India's need.

CASTE has been styled by a missionary "the strongest foe to the gospel of Christ in the Hindu fields." One described the Brahmanic system as "a cellular structure of society in which the cells never interpenetrate." The hindrance this is can hardly be overestimated. Many would become Christians but for this. A word from Amy Wilson-Carmichael may explain why: "Look at what it does. A few months ago a boy of twelve resolved to be a Christian. His caste, eight thousand strong, were enraged. There was a riot in the streets; in the house the poison cup was ready. Better death than loss of caste."

WHAT HAS BEEN DONE.

For the entire country (except Bombay Presidency and Burma), in 1901, there were 2,501,808 professing Christians, an increase of 550,000 for a decade (28 per cent.). Indian Christians in 1900 were reported as 1,012,000. In ten years, Protestants have increased fifty per cent., Mohammedans nearly nine per cent., while the Hindu community suffered a slight decrease. This is worthy of note, for some have tried to belittle the work by saying, what is true enough, that the number added to the native population by natural increase is greater than the number won for Christ, and that the Mohammedans increased 5,000,000 to the Christians' half a million or so. The *proportionate* increase is decidedly encouraging. Again, the work which Duff considered impossible is now being accomplished with much success: zenana doors are being unlocked, and a transformation effected under a "new apostolate of women." Medical missions should be noted. In 1858 there were seven medical missionaries in India; in 1900, 169 (81 men, and 88 women) missionaries with medical diploma, besides 42 other women engaged in medical and nursing service.

OUR OWN WORK.

Here is a summary of our American brethren's work in India (1901):—Number of missionaries, 25 (others have gone out); native evangelists, teachers and helpers, 64; amount spent for all purposes, £6175/5/-; fields—central provinces, towns and districts of Harda, Damoh, Bilaspur, Mungeli and Baidyanath. There are orphanages and schools, with a large number of children in them.

Australasian disciples support four missionaries, with two native evangelists and families, six boys in training, one native Bible woman. For the year 1902-3, the F.M. Committee received from the 16,000 disciples in the Commonwealth and New Zealand about £900 for Foreign Missions. So we gave 4d. per week each. For India, we gave, in all, probably a little over £400—about 4d. per month per member. This £400 distributed over India's population would give 4d. a year towards the conversion of 760 persons.

The "Jubilee History" says that in India we have 411 members and 1,620 S.S. scholars.

A *Land of Famine.*—One authority gives the following table of India's famines for the nineteenth century:—

	FAMINES.	DEATHS.
1st period 25 yrs.,	5 famines...	Perhaps 1,000,000
2nd "	" 2 "	...Perhaps 500,000
3rd "	" 6 "	...Recorded, 5,000,000
4th "	" 18 "	...Estimated, 26,000,000

Points on the Topic.

Let prayers, hymns, and readings, be missionary.

Has each society an active Missionary Committee?

Pray for our missionaries by name. Better look up the names before 23rd November.

"Prayer for the heathen is all right, but worth nothing if we withhold our money. It is easier to pray than to give."

Some C.E. Societies are interested in missions; all should be. N.Melbourne last year collected £5; Fitzroy sent £5 for support of an orphan in India.

If all Protestants gave for missions at the same rate as the Moravians do, the gifts would increase at a bound from £3,000,000 to over £12,000,000. One member out of five thousand to the foreign field is the rule; the Moravians send one out of ninety-two.

Notes and News.

The present membership of world-wide Endeavor is stated to be 3,822,300, with 1,500,000 more in societies patterned after Christian Endeavor.

There are 15 metropolitan and 4 country societies in our Victorian Union, with 676 active, 61 associate, and 52 honorary members. Of the total of 789, 93 belong to country societies. A few are not yet associated.

On October 22nd the Marrickville, Sydney, society held a social. Though the weather was very rough, about thirty turned out, and were repaid with an evening's enjoyment. The beautiful decorations, the work of the Sunshiners, were much appreciated. They are now considering the formation of a Junior Society, an example to every society.

Lygon-st. society celebrated their first anniversary by special services on October 25th and 26th. Special addresses were given on Sunday by Jas. Johnston, the Victorian church of Christ C.E. Union President, and Andrew Meldrum. On Monday night the chair was taken by Bro. Johnston, who stated that the growth of the society had eclipsed their expectations. Greetings were given from fifteen visiting societies. H. G. Peacock gave an earnest, inspiring address, showing that though Christian Endeavor had a multiplicity of aims, yet all were summed up in the one ideal aim of deepening the spiritual life of the young. H. Mahon impressively spoke on the necessity for earnestness in religion. We expected a secretary's report, but did not get it, due, perhaps, to the experiment being tried of having no arranged programme. The various societies, with characteristic promptness and brevity, responded with the necessary hymns, choruses, prayers, etc., thus making an enjoyable meeting.

OUR BIBLE DATING PLAN.

Through the Bible in One Year.

Nov.	O.T.	N.T.	Nov.	O.T.	N.T.
10...	Jer. 48,49	Heb. 7	17...	Eze. 5,6,7	Heb. 12
11...	" 50	" 8	18...	" 8,9,10	" 13
12...	" 51,52	" 9	19...	" 11,12,13	Ja. 1
13...	Lam. 1,2	" 10:1-18	20...	" 14,15	" 2
14...	" 3,4,5	" 10:19-39	21...	" 16,17	" 3
15...	Eze. 1,2	" 11:1-19	22...	" 18,19	" 4
16...	" 3,4	" 11:20-40	23...	" 20,21	" 5

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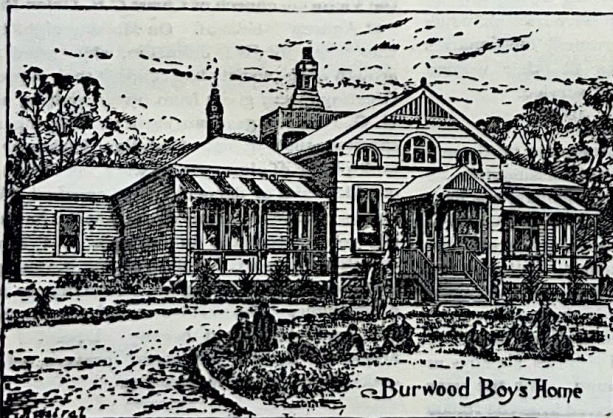
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 - 20 Prevailing Prayer. Gen. 32: 24-28; 1 Kings 20: 1-7; Jas. 5: 13-18
 - 27 Conversion. Ps. 19: 7; Mat. 13: 14, 15; 18: 1-3; Acts 3: 12-21

- FEBRUARY.**
- 3 Christ's Prayer for His Own. John 17: 6-24
 - 10 Children and the Church. Matt. 18: 2-6, 10; 19: 13-15; Eph. 6: 4
 - 17 What the 1st Psalm Teaches. (A Chapter Study.)
 - 24 Patriotism and Religion. Ps. 144: 15; 147: 19, 20; Mat. 22: 15-22; 1 Tim. 2: 1-4; 1 Peter 2: 13-17

- MARCH.**
- 2 Gethsemane, Calvary, and a Lost World. Luke 22: 39-46; 24: 46-48; John 12: 32, 33
 - 9 Christ's Presence: Its Strength and Comfort. Ps. 23; Matt. 28: 19, 20; Heb. 13: 5, 6
 - 16 Luke and His Gospel. (A Book Study.) Luke 1: 1-4; 10: 30-37
 - 23 The Ceaseless Battle with Intemperance. Prov. 23: 29-35; Rom. 14: 13-21
 - 30 Love for the Brethren. John 13: 34, 35; 1 Peter 1: 17-25

- APRIL.**
- 6 My Favorite Hymn and Why. Ps. 100; Acts 16: 25; Col. 3: 16
 - 13 Tests of Discipleship. Mat. 16: 21-25; John 15: 1-8; 1 John 2: 9, 10
 - 20 Prayer and the Extension of the Kingdom. Matt. 6: 9; 10; Luke 10: 1, 2; Acts 4: 31; 2 Thess. 3: 1
 - 27 Lessons from Naaman. 2 Kings 5: 1-19

- MAY.**
- 4 The Greatest Danger of the Present Age. A Preoccupied Heart. Luke 8: 4-15
 - 11 Sons or Servants—Which? John 15: 13-16; Gal. 4: 4-7; 1 John 3: 1-3
 - 18 Encouragement for the Discouraged. Rom. 8: 28, 31-39; 1 Cor. 15: 57, 58; Gal. 6: 9
 - 25 Seeking the Lost. Three Parables. (A Chapter Study.) Luke 15

- JUNE.**
- 1 Christian Courtesy. Acts 23: 1-5; 1 Pet. 3: 8-17
 - 8 How to Deepen Interest in Home Religion. 2 Kings 4: 26; Eph. 6: 1-4; 2 Tim. 3: 14-17
 - 15 Besetting Sins. Rom. 6: 11-16; Heb. 12: 1-4
 - 22 Reward According to Opportunity and Spirit of Service (A Parable Study). Matt. 20: 1-16
 - 29 Missionary Heroes in the Bible and Out of It. Acts 16: 19-34; 2 Cor. 11: 24-28

- JULY.**
- 6 Purity of Life. Ps. 15; Rom. 13: 8-14
 - 13 Crossing the Jordan. Josh. 3: 5-17; Isa. 43: 2
 - 20 Christian Progress. Philip. 3: 13, 14; Heb. 6: 1-3; 2 Pet. 1: 1-11
 - 27 The Fall of Jericho. Josh. 6: 8-20; Heb. 11: 30

- AUGUST.**
- 3 A Cure for Troubled Hearts. Ps. 46; John 14: 1-6; 1 Pet. 5: 6, 7
 - 10 The Rich Young Ruler. Mark 10: 17-26; 1 Tim. 6: 17-19
 - 17 Knowledge and Responsibility. Luke 23: 33, 34; John 13: 12-17; Jas. 4: 13-17
 - 24 Jonathan, the Unselfish Friend. 1 Sam. 18: 1-4; 23: 13-13
 - 31 Sacrifices for a Church Building. Ex. 35: 20-29; Acts 20: 35

- SEPTEMBER.**
- 7 The Decalogue. Ex. 20: 3-17; Matt. 5: 17-19
 - 14 The Influence of a Righteous Choice. Josh. 24: 14-16; Luke 10: 38-42; Heb. 11: 24-26
 - 21 Controlling our Thoughts. Prov. 23: 7; 2 Cor. 10: 3-5; Philip. 4: 8, 9
 - 28 The Soul Winner. Prov. 11: 30; Dan. 12: 3; John 1: 35-50; Jas. 5: 19, 20

- OCTOBER.**
- 5 How to Become a Christian and Why Wear that Name. Acts 2: 36-41; 11: 22-26; 1 Pet. 4: 15, 16
 - 12 Pride and Humility. Prov. 16: 18, 19; Matt. 18: 1-4; Mark 7: 20-23; 1 Pet. 5: 5-7
 - 19 God's Ownership of Us. Acts 27: 22-24; Rom. 14: 7, 8; 1 Cor. 6: 19, 20
 - 26 Christian Union and How to Hasten It. John 17: 20, 21; 1 Cor. 1: 10-13; Eph. 4: 1-6

- NOVEMBER.**
- 2 A Startling Object Lesson. Mark 11: 12-26
 - 9 Daniel, or Devotion to Principle. Dan. 1: 8-16; 6: 10-23
 - 16 The Sin of Envy and Its Cure. Gen. 37: 10-13, 18-28; 1 Cor. 13: 4; Jas. 3: 16-18; 1 Pet. 2: 1-3
 - 23 Gratitude as a Spasm and as a Habit. Ps. 96; Luke 17: 12-19
 - 30 What Woman Owes the Christ. Mark 16: 1-10; Rom. 16: 1-6

- DECEMBER.**
- 7 The First Home Missionary. Acts 8: 1-25
 - 14 "Ye Sent Once and Again Unto My Necessity." Gal. 6: 6; Philip. 4: 15-19; 1 Thess. 5: 12, 13, (Our Old Preachers.)
 - 21 The Season of Joy. Matt. 2: 10-12; Luke 2: 10-14
 - 28 The Changing Years and the Unchanging Christ. Ps. 90; Heb. 1: 10-12; 13: 7, 8

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Obituary.

To live is Christ: and to die is gain.—Phil. 1: 21.

MORTLEW.—On October 19th, 1903, our Sister Mrs. Charles Mortlew fell asleep, aged 59. She was immersed by the late John Spotswood, 20th April, 1891, and connected with the church at Wampoon since that date. Our sister first took ill about 12 months ago, but about a fortnight back suddenly became worse and passed away at midnight. Her husband predeceased her about 12 years ago. Five sons and two daughters are left to mourn their loss. Our sister will be much missed in this district.

Wampoon, Oct. 23.

THOMSON.—Our Bro. and Sister Thomson have been called upon to part with their daughter Nellie, aged 12 years. She was a scholar in our Sunday School. We laid her to rest in the Mitcham Cemetery, on Sunday, Oct. 25th. The sympathy of the church is extended to our brother and sister and their family.

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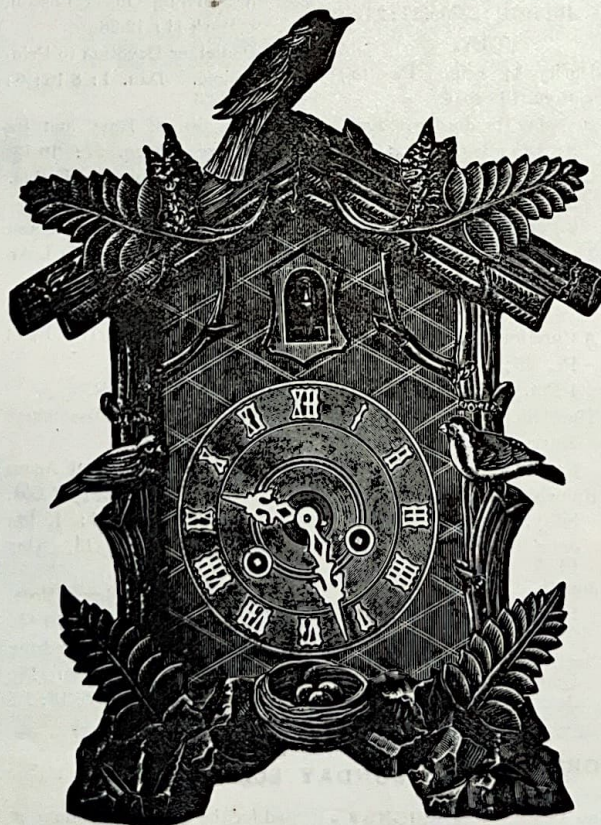
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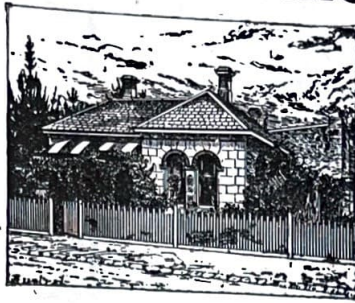
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