

# The Australian Christian.

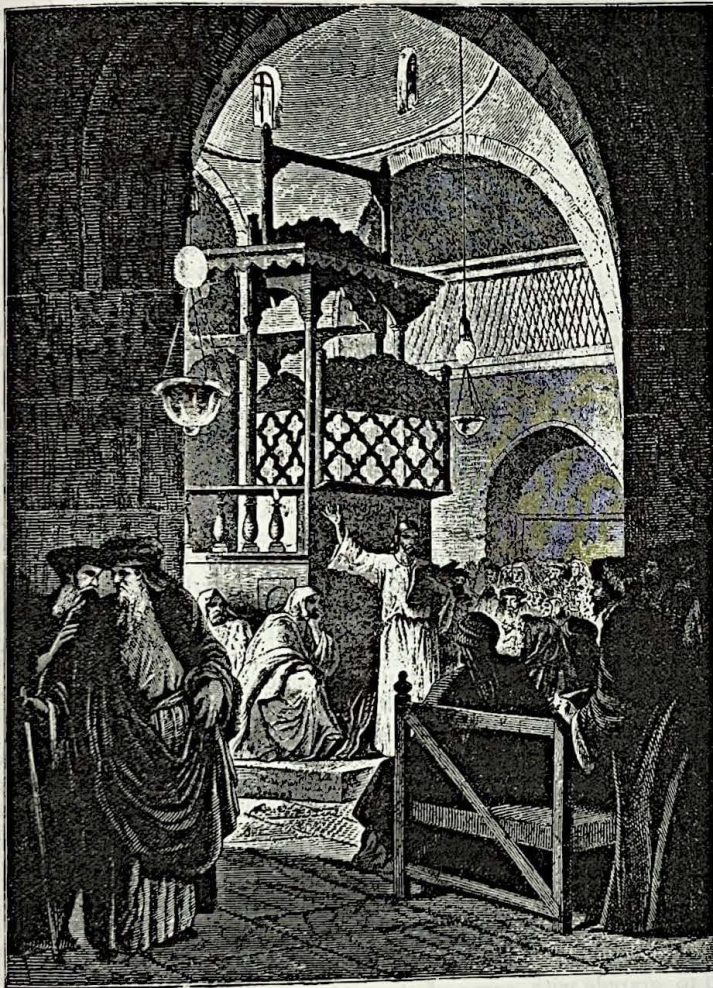
Circulating amongst Churches of Christ in Australian Colonies, New Zealand and Tasmania.

Vol. III.—No. 43.

THURSDAY, OCTOBER 25, 1900.

Subscription, 5s. per annum.

## VISIONS OF THE CHRIST.



Jesus Teaching in the Synagogue.

F. W. GREENWOOD.

"Divinity shone bright in all he taught;  
God-like benignity in all he wrought;  
His miracles he graciously designed  
To cure, convince, convert, endear mankind,"

—ANON.

"Without science and learning, he shed more light  
on things human and divine than all philosophers and  
scholars combined; without the eloquence of schools,  
he spoke such words of life as were never spoken

before or since, and produced effects which lie beyond  
the reach of orator or poet; without writing a single  
line, he set more pens in motion, and furnished  
themes for more sermons, orations, discussions,  
learned volumes, works of art and songs of praise  
than the whole army of great men of ancient and  
modern times."—PHILIP SCHAFF, D.D., LL.D.,

"And Jesus returned in the power of the Spirit into  
Galilee: and a fame went out concerning him through  
all the region round about. And he taught in their  
synagogues, being glorified of all,

And he came to Nazareth where he had been  
brought up: and he entered, as his custom was, into  
the synagogue on the Sabbath day, and stood up to  
read. . . . And the eyes of all in the synagogue  
were fastened on him. And he began to say unto  
them, To-day hath this scripture been fulfilled in  
your ears."—Luke 4: 15-21.

When Jesus returned in the power of the  
Spirit to Galilee, and came to Nazareth  
where, as he had done throughout Galilee, he  
taught in the synagogue, he had closed the  
first year of his public ministry in Jerusalem.  
It has been called the "year of obscurity,"  
because he had gained few converts. But  
the multitudes who returned home from the  
feasts brought news of the prophet and  
teacher, and this with his tour through  
Galilee culminating in a second miracle at  
Cana (John 4: 46-54) made everybody eager  
to hear him, so that "there went out a fame  
of him through all the region round about,"  
and thus he enters his so-called "year of popu-  
larity."

Most probably he intended to begin his  
ministry in Galilee among his townsmen and  
relatives. There is an example for us. Do  
not let us neglect our own home and relatives.  
They may not give us honor, they may not  
listen to us as readily as to others, but we  
have a duty to perform toward them. We  
must preach the gospel to our own even  
though they receive us not. God's word will  
do its silent work.

### THE SYNAGOGUE.

It is a question for discussion among  
Biblical writers as to the actual period at  
which the synagogue was established. It is  
certain that the history of the synagogue is  
comparatively free from obscurity from the  
period of Babylonian captivity, but when we  
consider that the word synagogue means "an  
assembly," and when we recall the promi-  
nence which was given to the Sabbath, and  
its due observance in the land, it is of all  
things unlikely that the Jews throughout  
their cities and villages never assembled for  
public worship, or that they had no places set  
apart for the purpose. Most probably it was  
from these local gatherings that the syna-  
gogue was developed in the more systematic  
form which it appears to have taken after the  
captivity.

The synagogue buildings no doubt varied  
according to circumstances as much as our  
church buildings do to-day. Yet there are  
certain traditional peculiarities which have  
doubtless united together, by a common re-  
semblance, the Jewish synagogues of all ages  
and countries. There was the arrangement  
for the women's places in a separate gallery,  
or behind a partition of lattice work; the  
desk in the centre, where the reader might  
open the book in the sight of all the people;  
the ark on the side of the building nearest to  
Jerusalem for the preservation of the rolls or

manuscripts of the law; the seats all round the building for the people, and the chief seats which were appropriated to the rulers, and which were so dear to their hearts.

#### JESUS IN THE SYNAGOGUE.

What must have been the thought of Jesus as he sat in the assembly after a year of absence! He had gone away the carpenter, he comes back the rabbi and prophet. He had passed through sore temptation, but had conquered, and that victory had strengthened him for this trying ordeal. He came to preach among those who had known him from his youth. He had lived among them for 28 years, and had worked with them, and for many of them, as a carpenter. It was this fact that made it difficult for him to tell the truth about himself, and for them to receive him as the Messiah. It must have been a solemn moment in our Lord's life when he stood up to read preparatory to speaking for the first time in the synagogue of the town where he had passed so many years in silence.

The book of the prophet, Isaiah, was handed to him, and unrolling it, he was doubtless specially guided to the place, which when read and expounded had such an effect on the hearers.

Having finished reading the desired portion "he closed the book and gave it back to the minister or the attendant, and sat down, and the eyes of all in the synagogue were fastened on him." What a sight it must have been to watch the changing look of those faces as the Master, teacher, and preacher played on their reason and their emotions!

#### A TELLING SERMON.

Luke had probably heard the account of the whole occurrence from Mary, or from some of the first disciples, who would certainly be present at this first sermon. There is usually more interest aroused when a strange or new speaker begins his address. We are curious to know his methods, and if he has the reputation of greatness, we are anxious to know the secret of his power.

The power of Christ's words was seen in the contrast with the formal and lifeless teaching of the Scribes and Pharisees. There were three things in the address to which I want to call special attention.

1. *It was scriptural.* We can easily understand how that in making preparation for an occasion such as the present one any ordinary preacher would be perplexed for a subject. All our motives are more or less mixed, and the desire to make a fair show in the flesh would enter into the selection of a subject. The author of "Beside the Bonnie, Briar Bush" gives a touching and life-like account of the young preacher preparing to deliver his first sermon. He maps out a fine philosophical sermon, which he thinks will make an impression on his audience and tell in his favor. But he is reminded of his mother's dying wish, that he should preach the gospel, preach Christ. He fights down the natural desire, and eventually preaches a sermon that showed that the spirit of the Lord was upon him. The words came burning from his heart, and were burnt into the hearts of his hearers.

The true preacher of the gospel is one anointed by the Holy Spirit. Such an one

will always be scriptural. We as a people have used a motto, "Where the scriptures speak we speak, where the scriptures are silent we are silent," and there is much truth in this statement. The scripturalness of our position and also of our teaching and literature has done much to bring about the present improved state of Christendom. But, better still, the scripturalness of our preaching accounts for the large and increasing number of precious souls that have been gathered into the fold of the Good Shepherd.

The Spirit of the Lord was upon Christ as he began his discourse at Nazareth. The acceptable year of the Lord is announced, manifested and confirmed as the day of salvation to all believers. Christ shows himself as consolation to the poor, liberty to the captives and light to the blind. He tells them that God is no respecter of persons, and that a believing Gentile is more pleasing to God than an unbelieving Jew. And the way in which he illustrated and enforced the truth of his assertions from incidents in their own history leads us to notice that his teaching was intended to reach them.

#### 2. *It was personal and direct.*

When Jesus came to apply the lesson to his hearers, he didn't begin to pander to their prejudices. He knew only too well that a prophet was not without honor save in his own country, and therefore perfectly aware of the objections they would bring against him and, perceiving that prejudice was already rising in their hearts, he might naturally have modified his terms. Some men would have argued that it would not be wise to offend the people lest they should not come again, that it would not be wise to give them all the truth at once. There were no half-measures with Christ! Not that his manner was harsh. On the contrary, "they all bore him witness, and wondered at the gracious words which proceeded out of his mouth." They were filled with astonishment at the gracious manner of his speech, but the matter of it cut them to the heart. He spoke in love, but he told the truth. He stood there as the Great Physician, and did not shun the employment of powerful remedies to purify their life-blood from "the sensuality and carnal messianic expectations which formed their chief disease." He chose to expose their errors at the risk of his own safety. This spirit characterised both his life and his teaching. Hence it was that "for the joy that was set before him endured the cross, despising shame, and hath sat down at the right hand of the throne of God."

The world needs more direct and personal preaching to-day. It is high time the Church of God shook off dull sloth and aroused herself to grapple with some of the licensed evils of this age, such as drink and gambling. Let us rouse the people to a sense of their danger, even as did the Christ. Let us lay bare the disease of sin in all its loathsomeness that suffering humanity may see the need of the Great Physician and apply the Divine remedy, that they may wash in "the fountain opened up in the house of David for sin and uncleanness," and drink of the water of life.

3. *It was helpful.* Doubtless there were many in that vast audience to whom the words came as a revelation from heaven.

The poor were comforted, the broken-hearted were healed, the captives were delivered, many spiritually blind had the eyes of their understanding enlightened, and many bruised by the fall were set at liberty. After the wrath of the people subsided shame would fill many hearts, and conscience would help to work a reformation. Blossoms are no certain sign of fruit, but the harvest may be better than the promise. Mary and the brethren, who afterwards believed were in the synagogue; and if the Lord did not many, yet he did some mighty works there.

But to subsequent generations, and even to us, the gracious words of Christ are fraught with blessing.

Are you poor? Christ can enrich you. Are you a captive in the meshes of sin? The truth shall make you free. Are you blind to truth? Your soul shall be made to see God. Are you bruised and sore with sin? Jesus is the only saviour of humanity. The acceptable year of the Lord is preached to you now. Jesus could not have chosen a better text for the occasion. It was the gospel condensed. He penetrated to the spirit of the scriptures read, and set himself forth as the end of the law and the prophets. This sermon is a model for every true gospel sermon in matter, argument and manner. It also reveals to us the rocks against which the success of preaching often suffers shipwreck, viz, earthly-mindedness, prejudice, and pride. Even the form and manner in which Jesus commenced his sermon may serve, as well as its contents, as a model for preachers. It is all helpful.

#### WHO ARE THE NAZARENES TO-DAY?

Who are treating Christ as did these ancient people? (1) Those who will be saved in their own way, or not at all. (2) Those who now stand aloof from Christ's cause where it is humble and poor. (3) Those who are open enemies of Jesus, and would destroy his influence among men. All such will utterly fail, as did the Nazarenes. They "led him to the brow of the hill whereon their city was built, that they might cast him down headlong. But he, passing through the midst of them, went his way." How transitory is human honor! How uncertain are human emotions! A few minutes previous they "all bare him witness, and wondered at the gracious words which proceeded out of his mouth," and now they are filled with wrath and intent on murder. How deceptive is the human heart. Who can know it? Search it well, for unless it is clean it will condemn us at the great day of God.

We sometimes think it would be easier to believe in Christ if we had seen and heard him, but on the contrary it is much easier for us than for the people of Palestine. We have far greater proofs and centuries of results to aid our faith. "See that ye refuse not him that speaketh, for if they escaped not, when they refused him that warned them on earth, much more shall not we escape, who turn away from him that warneth from heaven."

#### THE CONQUERING CHRIST.

Only those who have seen the temper of such an infuriated mob as these Nazarenes, know the danger of the one who is the occasion of it. When Stephen, as an ambassador of Christ, laid bare the sins of his hearers,

they rushed upon him, cast him from the city, bound, stripped, and stoned him to death. But Christ conquered his enemies. There are many examples on record of the paralyzing effects often produced on infuriated multitudes by calmness and presence of mind. When Judas betrayed his Master, we read that the very presence of Jesus was too much for an armed multitude for "they went backward and fell to the ground." And it would seem on this occasion that the glance of His Majesty made them incapable of seizing him, and they reverentially give place, and so Jesus "passing through the midst of them went his way." Pfenniger graphically describes the conclusion of this scene in these words, "They stood, paused, endeavored to act, were confounded, blasphemed and departed." Just as our Lord was victorious on the mountain of temptation, so he is on the hill of Nazareth, and so he will continue in his onward march of triumph till his enemies become his footstool.

#### THE TEACHER FOR ALL AGES.

After Jesus by his intrepid calmness had overcome the blind fury of his enemies, he went down to Capernaum, and there in the synagogue had to contend with Satan in another form. But the "strong man" is disarmed by the "stronger than he." It must ever be so, consequently wherever the teachings of Christ find their way evil is shorn of its power. And at no time has this been more true than in our own times. The teachings of Christ are not for an age, but for all time, because they are a finality in morals and religion, in life and conduct. His grand principles are far-reaching. They are for the amelioration of all mankind; and only so far as they are carried out can man be truly happy and prosperous. To this fact witness all sceptics:—Thomas Paine confesses that the morality of Jesus has never been exceeded either in precept or practice. John Stuart Mill says: "Nor, even now, would it be easy, even for an unbeliever, to find a better translation of the rule of virtue from the abstract to the concrete, than to endeavor so to live that Christ would approve our life." And many others might be quoted. To this fact witness all nations that have adopted but a part of these principles. To this fact witness all you who have been redeemed by the precious blood of Christ for the blessings it has brought to your hearts and homes.

"Father of mercies! in thy word  
What endless glories shine!  
Forever be thy name adored  
For these celestial lines!  
O, may these heavenly pages be  
My ever dear delight;  
And still new beauties may I see,  
And still increasing light."

### Correspondence.

I also will shew mine opinion.—Job. 32: 10.

#### Our Work and Influence.

Your kindly and extended criticism of the essay bearing the above title demands a reply, which shall be as brief as possible. In regard to its "main defect," I trust I shall not be considered blameworthy for raising the question, whether we are right in debar-

ring unimmersed Christians from coming to the Lord's table. Healthy discussion conducted in a Christ-like spirit ought to do good, and after all I gave expression only to heartfelt convictions. Your great difficulty is to understand how a disciple who makes baptism a condition of membership can leave the Lord's table open, or can invite to it all who love the Lord Jesus. My position is this, I urge that all believers should be baptised without delay, and that they ought to submit to this beautiful ordinance before they come to the Lord's table. At the same time, if they sincerely love the Lord, and are conscientiously trying to follow him, I would give them the hand of welcome, and say it is better that they should honour this ordinance than stay away from it. In the same spirit I tell myself that I ought to do many things as a Christian that I fail to do. Many of my Lord's commands are not kept as I ought to keep them. In some respects I may misunderstand his teachings, and at times dishonour him by carelessness and indifference, but these faults and errors do not prevent me from coming to the table, and I do not see why so imperfect a creature as I am should be called upon to place under a stupendous disability men and women who may in a larger measure than I do obey and honour the Lord, but who unhappily do not accept my interpretation of his teachings in regard to one act alone. It surprises me to read your remark. "In all such cases the penalty is self-imposed." There is about it a lack of appreciation of the difficulties which beset a Christian who has been trained from his infancy to honour his parents, and to believe that when they brought him as a baby to the baptismal font, he was then dedicated to and accepted by the Lord. When I observe how tenaciously the editor of the CHRISTIAN holds his ground on every subject he writes about—and I admire him for it—I should expect from him the broadest charity towards those who as long as possible hold to their ground in regard to what is termed infant baptism. Men are not won from their early and most cherished beliefs by harsh, coercive, or flippant treatment.

Space and time forbid my traversing in detail your criticisms, just a remark or two. I do not see any difference between breaches of a law and non-compliance with it. If I do not comply with the law of honesty, I am a breaker of the law. Until I am proved by incontrovertible evidence to be a thief, I am entitled to be treated as honest. If a Christian comes to the Lord's table, you must not hinder him unless you can show most plainly that he has no right to be there. I quite agree with your statements regarding the church being a guardian or trustee; but the fact that the table is the Lord's, and not ours, should surely make us most careful that we do not exclude from it any whom he may be pleased to see there. You say, "that there are many millions of earnest devoted souls in the world serving Christ to the extent of their knowledge, is true enough, but that fact ought not to cause us to be worse than they in serving him under the limit of our knowledge." From this, are we to conclude that these earnest servants of Christ are not welcome at his table, and that we should be sinning if we admitted them there? You strongly attack the statement that "any

attempt to place a fence around the table detracts from the significance and beauty of the ordinance, and tends to cause divisions." In your view the breaking down of the fence which our brethren raise (on scriptural authority, they believe) would be a cause of division. Now hear me—taking a broad view of the matter, there is, I believe, nothing that tends more to division among believers than the attempt made by sections of them to claim the Lord's table exclusively as their own. In our own communion, it is the means of inducing some of our brethren to look unsympathetically at other Christian bodies, who may be as earnest, as self-denying, and as successful in preaching Jesus Christ as we are. It is responsible for an unfortunate spirit of exclusiveness, and prevents many of our brethren from co-operating with Christians of other denominations in promoting the Lord's will. It provokes misunderstandings, and renders us unjustly liable to the accusation of spiritual conceit—as though we regarded ourselves as the Lord's special favourites. In certain directions we feel compelled to work hand in hand with other churches. Some of our evangelists, for example, are members of ministerial associations, and meet in conference with consecrated men whom they learn to love and esteem. And yet all the time there must be the feeling that a horrible gap divides. In the sweetest and most gracious Christian institution they must not meet. They may be united everywhere else, but, at the place where, above all other places, they should appear as one, they must be separate. Again, some of our churches have been blessed by the Christian Endeavour movement—a movement which undoubtedly is helping Christians to understand and love each other better. Our young people, while learning fidelity to their own church, are taught to give the hand of Christian greeting to members of other churches, and to recognise the presence of the Holy Spirit, working in and through all of them. But when the Endeavourers—Baptists, Methodists, Congregationalists, &c.—come together once a year for a united communion service, where the dear Lord's presence is powerfully felt—because he delights in the evidences of mutual love among his people, whatever their differences—our Endeavourers must hold themselves aloof from this blessed service, even though during the whole year they have acted and spoken in the heartfelt belief that their friends were indeed meeting with their one Lord. Again, in public worship I sing, "Rock of Ages," "Jesus lover of my soul," and scores of other hymns, written by unimmersed Christians; but at times I am perplexed and saddened with the thought that under the rules of our churches, Charles Wesley, Watts, Bonar, Toplady, Bickersteth, Havergal, and others, who are God's gifts to all his people, would not be allowed to sit at the Lord's table with us. Again, many of the devotional books I read were written by men and women who are outside our communion, and must I regard these saintly people as unworthy to sit with me at the table, because they honestly do not view the ordinance of baptism as I view it? Perish the thought!

Assuming that what I will term our legal scriptural position is correct. God expects

us to believe what is plainly evident to our senses. Your contention, as I have learned from a careful perusal of the CHRISTIAN for a long time, is, that only the immersed believers have the assurance of remission of sins, and to them alone is the gift of the Holy Spirit promised. Now what do we see? Scores of thousands of God's people, though unimmersed, are living in the certain knowledge of sins forgiven, and are possessed of the Holy Spirit, because they are bringing forth the fruits of the spirit. What God has cleansed, even without the proper observance of the physical act of baptism in water, who shall dare to call unclean? If God is more forbearing and tenderly considerate than we are, or than we expected him to be, why delay to recognise the fact, and so glorify him for it?

I do not attempt to understand the why and the wherefore of differences among believers; but it is very plain to me that in spirit a Pseudo-baptist may be as obedient and as desirous of knowing the truth as are any of us. It is the honest follower, the sincere lover of Christ to whom we should extend sympathy. I am not pleading for anyone who would treat baptism with indifference, such, I consider, would also as a matter of course treat the Lord's supper with indifference also.

What you say about being "sticklers about an act of penmanship"—as though to be a member of the church were a comparatively trivial matter—is to me incomprehensible. Why, there would be no church at all but for the persons whose names are on the church roll. You appear to fear that the admission of unimmersed Christians to the table would be an inducement to them to avoid baptism. I believe the effect would be entirely the other way. I have received more stimulus to duty at the Lord's table than anywhere else. In what spirit do our members regard the services of God's house? Do we not want them to be as far-reachingly blessed and helpful as possible to everyone, whether or not they are members of the church? We are not narrow-minded protectionists, who fear that if anyone else gets an advantage from our efforts, we must necessarily be at a loss.

It is unnecessary to remind you that the position you contend for is vastly different from that taken by our brethren in America. May I ask, why do our brethren there leave the table open to all, unless for the reason that they do not consider the scripture warrants them in hindering anyone from coming to the Master in this way? Also, is the fact that they do not "debar" a cause of division and weakness? The remarkable success which appears to attend the work of the American churches does not lend weight to the statement made by a good brother at the Adelaide Conference, to the effect that the reason for our existence as churches would be done away with if we failed to keep up the fence.

In conclusion, I appeal to my brethren in the churches of Christ not to regard me as having gone adrift from them, because of these views.

R. BURNS.

Unley, Oct. 16, 1900.

## From Abroad.

As cold water to a thirsty soul, so is good news from a far country.—Proverbs 25: 25.

### The Last of the Wanderings.

It has been my privilege recently to visit the motherland, an archipelago of great cities lying in a sea of green fields, a land, alike rich in civic and rural charms. To see America, truly a great country, built by giant forces, but in New Zealand you observe in miniature what you see on a large scale sometimes in other lands. It possesses every geographical feature to be found in any part of the world. I have climbed its alpine peaks, wandered in its fern-clad valleys, visited its hot and its cold lakes, stood in mute surprise before geyser and volcano, traversed its swift rivers, passed through gorge and ravine, looked on stately kauri trees that were young when Christ was born, and entered Milford Sound, which never fails to impress the beholder with a sense of sublimity. Once again I have visited it after an absence of four years, stopping at Auckland, Wellington, Christchurch, Dunedin and Invercargill, seeing friends and relatives, and meeting with a few of the churches. I cannot say that I observed any distinct evidence of progress in our cause. In my youth it created a good deal of stir in Dunedin—at that time M. W. Green debated with Charles Bright, and the Tabernacle was thronged with a hungry audience. A little later, as a lecturer, I met the Disciples in many of the New Zealand towns; they are still meeting in the same little chapels they were then. In Christchurch they are a handful, meeting on the outskirts of the city. Perhaps the most progress is seen in Wellington, but even this has progressed at the expense of the mother church.

This slow development in our church contrasts with the rapid political and social changes. New Zealand has freely educated the children, providing that they shall travel on the trains to their schools without charge. It has pensioned its old people, and enfranchised its women. It settles trade disputes in a court of conciliation, and its statute book is full of new labour laws. It has broken up large estates, and converted them into several small farms, helping the farmers with cheap money. It has in places passed local and partial prohibition, and has proclaimed the kinship of Polynesia, thus helping the work of British Federation. Much of this legislation has worked well, and the country is growing wealthy, this year it sends away eleven million pounds worth of produce. My father gave me a striking illustration of the value of prohibition. He knew a man at Catlins river, who, whenever he got his pay, "knocked it down at the local pub." They carried prohibition there, and the "pub" was closed. The man had then to walk 40 miles for a drink, this was too much for him, so he gave up drinking and saved his money, and now has a house of his own, and lives in a fair amount of comfort.

The day of my sojourn in New Zealand, which has left the deepest impression on my mind, was a sunny day in mid-winter, when I walked from Lake Rotorua to Lake Taupo, thus seeing four great lakes in one day.

I followed the road along the southern side of Rotorua, away in the distance on my right arose the steam from the hot springs of what was called Karewarewa, on the left were those of what was called Rotorua. Nature seemed to be in a state of ferment, impatient of control, and ready to break out on the slightest provocation. I pursued my way into the mountains, one could not mistake the road, for it was the only one, and it circled many a declivity, and led me past spur and gorge, through a scene of solitary grandeur. After a nine miles walk the azure waters of Lake Tikitapu opened before me, a lake nearly circular, and about a mile in diameter, a few horses browsed near the road, but there was no sign of human life, save an unoccupied tent. The lake was a twin, separated from her sister by a narrow range of hills, I cross these hills and look down on Rotorua, a slightly larger lake, in the district desolated by the eruption of 1886. This eruption was heralded by indications of unusual activity in the underworld, the volcanoes in the centre of the island became fretful, throwing up volumes of smoke; the hot springs exhibited special activity. The heavens seemed to sympathise with the earth, and the thunder accompanied the rumbling below. At length Mt. Tarawera broke out, and sent forth balls of fire for miles into the air; the fiery volume spread itself in umbrella form over the district, dropping its ashes and dust over an area of five thousand square miles. I saw the ruined hotel, the wrecked house of the Presbyterian minister, and the whare of Sophia, the Maori guide, buried to the eaves. The complexion of the country has been entirely changed. The eruption swept away the famous white and pink terraces and converted the district into a scene of ruin. The law of redemption is as apparent here as everywhere. Nature is seeking to repair the damages, slowly rebuilding the terraces and covering the denuded district with a mantle of fern and scrub, and giving new life to the partially buried poplar, acacia, and gum trees. I ascended a hill, looked for a time on Lake Tarawera, and then tramped back to Rotorua. One might write much about New Zealand, but if your readers care for more they can come and hear my lectures on it. In looking over my articles I have found a number of typographical errors, some of which destroy the meaning of a sentence, and I have sometimes thought that a tone of levity has been imparted to an article which was not really in it. However, some day I may be able to revise them and put them into a more permanent form.

ISAAC SELBY.

[That some errors have crept into Bro. Selby's letters is likely true, but no more than is usual in any newspaper office. If a tone of levity has been imparted to an article, Bro. Selby or someone else outside of this office "imparted" it. The articles were printed exactly as we received them, with the exception, maybe, of an occasional typographical error.—ED.]

Have you seen the "Relation of Baptism to the Blood of Christ?" It is one of the most powerful presentations of the Relation of Baptism to Salvation we have ever seen. We shall be most happy to send a sample free to any one writing us. 25 copies, 1/6; 50 copies, 2/6; 100, 4/6. Post free.

## Our Missions.

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

### Misses Thompson and Pfrunder in West Australia.

By the R.M.S. "Oroya" to-day Sisters Thompson and Pfrunder continued their journey to India, after spending a fortnight with the Fremantle, Perth and Subiaco churches.

While the short notice of their coming proved sufficient to make arrangements for their reception, it offers us a plea for wherein we fell short.

During their stay our sisters delivered addresses in the three churches, Sister Thompson (to use her own expression) taking the floor at 11 meetings. Of these 3 were held at Perth, 2 in Subiaco and the remaining 6 in Fremantle. Our sister accounts for the larger number of the Fremantle meetings by the fact that those brethren were the most pressing.

They were entertained at a coffee social in the Perth Chapel, and a farewell tea meeting in the Fremantle building.

Sister Thompson addressed large meetings of scholars and teachers in Fremantle and Subiaco, and spoke each of the two Lord's day evenings to full meetings in the Port.

During their visit our sisters were honored guests at the homes of Bro. and Sis. Gibson, Bro. and Sis. A. E. Illingworth, Bro. and Sis. Pallot (of Prahran fame), Bro. and Sis. Gould, and our own. That is to say, they took bed and breakfast at these places, but fear of the editor forbids mention of all those who welcomed our sisters to dinner and tea.

We have enjoyed the presence of these servants of our common Lord, and send across the waters the expression of our conviction, that the cause of Foreign Missions in general, and India's need in particular, will be the more vivid and real among us, for the meteoric visit of Miss Thompson and Miss Pfrunder.

Fully twenty brethren and sisters were on board at midnight to bid them God speed, and we trust that the last memories of Australia will be untinged with feelings of regret, that days and years of usefulness shall be meted out alike to them and to us. Report sent at request of church secretary.

Oct. 9.

A. LUCRAFT.

## Endeavor.

Arise, therefore, and be doing, and the Lord be with thee.—1 Chronicles 22: 16.

### Church of Christ Y.P.S.C.E. Union.

In compliance with a motion submitted and carried at the rally of the Church of Christ Christian Endeavor Societies, on 5th October, 1900, a meeting of delegates appointed by the societies was held on Wednesday evening, 17th October, at the Swanston-street Chapel. The following delegates were present:—Sisters Collins and Bean (North Melbourne Y.P.S.E.C.), Bro. H. G. Harward (Fitzroy Tab.), J. Johnston (Swanston-street), Bro. Dow (North Rich-

mond), Cox and H. Peacock (Collingwood). Apologies were received on behalf of Bros. T. Hagger (North Richmond) and T. J. Cook (Fitzroy Tab.).

On the meeting being called to order, H. G. Harward was voted to the chair, and H. Peacock appointed secretary, *pro tem*.

It was decided on the motion of J. Johnston, seconded by Bro. Dow, that a local union be formed of the Christian Endeavor Societies of the Churches of Christ in Melbourne. Speaking to the motion, Bro. Johnston stated that he had received the sanction of the officers of the church at Swanston-street to inaugurate a C.E. Society there, and that it was his intention to do so on the earliest opportunity.

It was decided after some discussion to adopt the following constitution:—

ARTICLE 1.—This Union shall be known as the Church of Christ Christian Endeavor Union.

ARTICLE 2.—This Union is organised for the purpose of deepening the spiritual life of the youth of the church; to promote co-operative effort; and to render more efficient the service of the young people.

ARTICLE 3.—This Union shall consist of all Christian Endeavor Societies in the Churches of Christ who desire on a majority vote being recorded to affiliate with the Union. An annual fee of 5s. is levied on all societies in the Union.

ARTICLE 4.—Its officers shall consist of a President, Vice-President, Secretary and Treasurer.

ARTICLE 5.—The Executive shall consist of the President, Vice-President, Secretary and Treasurer of the Union, and two (2) delegates appointed from and by each society in the Union.

ARTICLE 6.—Meetings of the Executive of the Union shall be held monthly—the first Friday in each month whenever convenient. A constitutional quorum of this Executive shall consist of five (5) members.

The above constitution being agreed to, the following officers were elected:—President of the Union, H. G. Harward (Fitzroy Tabernacle); Vice-president, Sis. F. Collins (North Melbourne); Secretary, H. G. Peacock (Collingwood); Treasurer, (North Richmond).

It was resolved on the motion of J. Johnston that the first meeting of the executive be held on the second Friday evening in November (Nov. 9th, 1900), and that each society be requested to appoint two (2) delegates to attend same, and to act as their representatives for the year.

We have thus re-organised the C.E. Union of the church of Christ in Melbourne, and feel assured that it will prove to be a power for good. The Union has not been called in to being for simple existence, or for ornament. It desires to fulfil the object contained in its constitution, and to effectually accomplish this we appeal to the young people to prepare for active service; and to be ready to lend a helping hand in what we believe is going to be a great march onward and upward. Moreover we ask for the practical support and co-operation of all those who are interested in the spiritual and intellectual welfare of the young people.

H. PEACOCK.

## Biographical.

A good name is rather to be chosen than great riches.—Proverbs 22: 1.

### Life of Elder John Smith.

A few other such spirits had early been brought in under the influence of John Smith's teaching; and now, in the beginning of the year 1828, they were ready to open their houses to him and welcome him to his appointments.

His old Calvinistic brethren, who feared to meet him in debate, tried to impede the progress of the new heresy by censuring or ridiculing the young, who, generally, were the first to accept his teachings.

A young man who lived about two miles from Smith's house, having embraced the new faith, found himself, one evening, while debating with the family, sadly in want of an argument to sustain his position: leaving the fireside abruptly, he ran to the house of his pastor, and, getting from him the proof that he needed, returned, and, almost in the same hour, silenced the logic of his Calvinistic father.

Smith preached at least two discourses every day, besides filling his regular appointments at Spencer, Mount Stirling and Grassy Lick; for those meeting-houses were still open to him. He soon began to meet vast crowds of hearers, who listened to him with the most intense interest. Many came a great distance to hear him contrast the Gospel with the old systems of religion, as expounded by the clergy of the times.

His intemperate zeal threatened, at last, to bring on disease. But he disregarded sickness, and moved forward in his work with an enthusiasm that never languished. He was once seized with a painful disorder while on his way to his regular meeting at Grassy Lick. A great crowd was expecting him, for it was to be an important occasion. He had many friends in that church, but he had not yet baptised any converts in the neighbourhood. Now he was about to make an earnest appeal to the young men about Grassy Lick, some of whom, he knew, already believed. When he came upon the ground, he was pale and tremulous from exhaustion, and he had to confess that he was unable to preach. He lay down to rest in the yard near the house, while the congregation, broken into little, social groups, dispersed through the grove. As he lay there faint and suffering, he overheard a conversation between Reuben McDannold, a firm Calvinist, and General Samuel L. Williams, who, though not a member of the church, was one of his most devoted personal friends, and in full sympathy with his religious views.

"Why is it, General," said McDannold, "that, while Brother Smith has immersed so many at Mount Sterling, and Spencer, and other places, he has not baptised a single man at Grassy Lick?"

"I will tell you," replied the General; "your brethren long ago taught us that we can do nothing of ourselves, but that we must all wait the Lord's time."

(To be Continued.)

# THE Australian Christian.

PUBLISHED WEEKLY

At 528 Elizabeth Street., Melbourne.

A. B. Maston - - - Managing Editor.

The AUSTRALIAN CHRISTIAN pleads for:

The Christianity of the New Testament, taught by Christ and his Apostles, versus the theology of the creeds taught by fallible men.

The divine confession of faith on which Christ built his church, versus human confessions of faith on which men have split the church.

The unity of Christ's disciples, for which he so fervently prayed, versus the divisions in Christ's body, which his Apostles strongly condemned.

The abandonment of sectarian names and practices, based on human authority, for the common family name and the common faith, based on divine authority, versus the abandonment of scriptural names and usages for partisan ends.

The fidelity to truth which secures the approval of God, versus conformity to custom to gain the favor of men.

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.

## The Leader.

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

### "Our Work and Influence."

In another part of this issue will be found a rejoinder from Bro. R. Burns, dealing with our criticisms of his essay on "Our Work and Influence." In our reply to this rejoinder we will endeavor to deal with all its salient points, and if, in doing so, we should occupy some little space, it must be borne in mind that an assertion may be made in one sentence, that will take many to reply to it fairly. The right of Bro. Burns to express his views on this question is conceded. We urge, however, that it is a right that should be used with discretion. It is rather a grave matter for anyone to challenge the correctness of a position, which, for half a century, has been regarded by the churches in Australasia generally, as being bound up in their distinctive plea. Such a challenge, in our opinion, should not be made unless it can be clearly shown that the position assailed is inconsistent with our plea for a return to Christianity as it was at the first. Either that, or that our plea stands in need of revision. Bro. Burns has not attempted to do either of these things, consequently his failure to do so, constitutes an element of weakness in his attack upon our generally received views on the communion question. On this head, we shall have something more to say later on.

It is quite true, as he says, that we experience great difficulty in understanding "how a disciple who makes baptism a condition of membership can leave the Lord's table open, or invite to it all who love the Lord," nor has anything that Bro. Burns has said removed this difficulty, seeing that he

made no attempt to show that that which is effective in barring membership, is not equally effective in barring communion. In our view of the question, anyone who is entitled to enjoy all the privileges of the Lord's house in its meetings for worship, is also entitled to membership. The inexorable logic of this is always experienced by open communion churches, which, sooner or later become "open membership" churches. In proof of this, we may cite the remarks of Bro. Burns, in reference to the failure of the Baptist churches as witnesses for baptism. The difficulty therefore remains because Bro. Burns failed to show from a scriptural standpoint that the conditions of communion are not the same as the conditions of membership.

It appears to us that Bro. Burns makes too much of the "penalty" side of the question. He says: "I do not see why so imperfect a creature as I am should be called upon to place under a stupendous disability men and women who in a larger measure than I do obey and honor the Lord, but who unhappily do not accept my interpretation of his teachings in regard to one act alone." This disability, it may be remarked, is not of his making any more than it is of ours. It is a disability that arises from non-compliance with law, and to find fault with that law is to find fault with the law maker. But, taking the facts of the case as they stand, is it clear that the disability is so stupendous after all? The men and women referred to, are not under any compulsion to seek communion with us, for the simple reason that there are plenty of churches of their own way of thinking, in which they can enjoy all the fellowship they require. But if they do happen to visit us, and for one Lord's Day, or two or three, do not partake of the Lord's table, it cannot be a serious deprivation to them, inasmuch as for the most part, they do not, in their own churches, see the necessity of observing the Lord's Supper more frequently than at intervals varying from one to six months. In reference to the statement that there is no "difference between breaches of the law and non-compliance with it," it is sufficient to say that there is at least this difference: a breach of the law invariably involves punishment; non-compliance with law need not always do so—it may simply shut out the enjoyment of a certain privilege. For instance, the law may provide a grant of land under certain conditions, but none are compelled to observe them unless they desire to possess the land; but if they do desire to possess it, they must prove that the conditions have been observed. The point, however, is not worth discussing further, as it may be granted that those seeking communion at the Lord's table should prove

that they have complied with the conditions, and those objecting to the proofs submitted should give valid and substantial reasons for their objections.

Now, as to putting a "fence" round the Lord's table." In our previous reply we disclaimed having done so. Our position was that we found the "fence" already there, and all we proposed doing was to keep it up. Bro. Burns found the same fence, for he says: "My position is this—I urge that all believers should be baptised without delay, and that they ought to submit to this beautiful ordinance before they come to the Lord's table." This is just what we ourselves say, only Bro. Burns thinks himself at liberty to break down, if not the whole of the fence, at least a part of it. Naturally, we want to know on what authority he would do so, and demand that the authority for breaking it down shall be as clear and decisive as that which erected it. In this connection it is rather strange that we should be told that those who are faithful enough to protest against the breaking down of a lawfully constructed fence are the real cause of division and trouble. In our simplicity we always thought that those who broke down fences were the real culprits. It is well, that here, the responsibility of division should rest upon those who are entitled to bear it. And in order that this may be clearly seen we submit the following proposition:—(1) In order to unity there must be agreement upon those things that form the basis of unity. (2) One of the things in the Scriptural idea of unity is baptism. (3) All are agreed that immersion is baptism, and that it is a valid pre-requisite to the observance of the Lord's Supper. (4) All are not agreed that substitutes for immersion are baptism, therefore the only way in which unity can be preserved is by all agreeing to accept immersion as the valid pre-requisite to the observance of the Lord's Supper. (5) And as following from this, that those who insist on substitutes for immersion as being valid, are agents of disunity.

We may now turn to that line of argument which is chiefly suggested by the feelings, and which, in Bro. Burns' case, seem to influence him to a considerable extent. And, here, we think it must be admitted that our position as a religious body does involve a certain amount of isolation from our religious neighbors, for this reason if for no other, viz., that we can only gain the enjoyment of their communion, and to a certain extent their co-operation, at the sacrifice of principle, or else at any rate, the suppression of what we regard to be the truth. Take as an instance the late Geelong Convention. Here was a gathering of earnest, pious people, from all the denominations. They all spoke freely of

their ideas regarding conversion and sanctification, but from our point of view, much of it was of an unscriptural character. It is safe to say that none of our preachers would have been allowed to treat of these topics from a purely New Testament standpoint, if it was known beforehand that they intended doing so. This fact in itself produces isolation and makes co-operation difficult, sometimes, impossible. That many of these people are loved and admired by us, goes without saying, but that fact does not justify us in condoning error. Bro. Burns speaks of the writers of some of our beautiful hymns. He does not, however, mention the name of Cardinal Newman, the gifted author of "Lead Kindly Light," the most beautiful, and yet the saddest of all the hymns in our collection. What profound pathos is there in the words

And with the morn those angel faces smile  
Which I have loved long since, and lost awhile

Indicating, as we believe, the writer's feelings at the separation from his old friends, when he left them, and accepted the vows of the Romish church. And, this, alas! is the penalty we pay for the existence of a divided church. It might be well, however, for Bro. Burns to remember that the gifted hymn-writers, of the Romish and Anglican faiths at anyrate, would not hold communion in the church of which he is a member. And if these great men are consistent in carrying out their convictions of truth, may we, also, not be equally consistent in carrying out ours? But the question we are considering is not one that is to be settled by an appeal to our feelings. It is not a question of what we would like, but what we are permitted to do. In Bro. Burns' case his feelings lead him to say that while extending the privilege of communion he would not extend that of membership; others again, equally guided by their feelings, would extend both privileges, and thus under the influence of feeling we may go on until we get a church that is destitute of any doctrinal backbone at all. That feeling is not a safeguard is evident enough from our every day experience. It is only a safeguard when it is under the control of right principles. A father may not always follow the impulse of his feelings, in fact, he may be compelled to do violence to them in the administration of wise and judicious discipline. Bro. Burns, in his essay, told us that in the matter of "open communion" it was better to follow our hearts than our heads, but while that may easily enough explain his own position, it can scarcely be regarded as the proper principle of action in reference to the observance of divine law. And, law is the last thing Bro. Burns appeals to in this matter.

Surely it is more in keeping with the right kind of feeling that we show our love to God by keeping his commandments. There are some people who think that Jesus acted harshly in the case of the young ruler in telling him to go and sell all that he had and follow him, but those who know the Saviour, understand that behind the seeming harshness, there was infinite love and wisdom. It would be well, in the matter we are now considering, that we do not seem to impeach both the love and wisdom of Jesus.

Bro. Burns tells us that from a careful perusal of the CHRISTIAN for a long time, he has learned that our contention is "that only the immersed believers have the assurance of remission of sins, and to them alone is the gift of the Holy Spirit promised." It would be more correct to say that we have contended that only immersed believers have an assurance of remission of sins that is founded upon a proper compliance with the teaching of the New Testament upon the subject. But we have not contended that others who have not thus complied, have no assurance on the matter. Evidently, they have one that satisfies themselves. With our conceptions of divine truth, the evidence on which their assurance is founded would not be satisfactory. And while we do not limit the love and power of God in accepting a sincere, though imperfect compliance with his commands, yet as far as we ourselves are concerned, with what we regard as our clearer light, we are bound, not only to act up to it ourselves, but also, to ask others to do the same. If we accept the position, that our unimmersed neighbors are accepted of God because they are acting up to the extent of their knowledge, surely, on the same grounds our acceptance must depend upon *our* acting up to the extent of ours. This will apply not only to the conditions of pardon, but also to membership and communion. Assuming that God, in his great love and tender mercy, is pleased to accept an imperfect compliance with those conditions which he has placed at the threshold of the Christian life, yet, no person of any intelligence would argue that he is pleased that these conditions are so imperfectly understood. For this reason, if for no other, that this imperfect understanding is a symbol of a divided church, and the result of centuries of wrongdoing in the manufacture of human creeds. It must be the will of God that the simplicity and grandeur of the conditions of the ancient gospel shall again stand out in all their pristine brightness. That the "one baptism" shall again be the symbol of a united church. To bring this about, if it be possible, is the mission that we have set before us as a religious organisation. In at-

tempting this glorious work, we propose to remain true to the principles by which only such a consummation can be attained. We have found that all attempts at compromise in this matter have been attended with disaster. So far from winning others to the truths we honor, the effect has been, that we ourselves have lost our grip and have become entangled with the errors of those we sought to win by a mistaken policy. Let our religious neighbors serve God according to *their* light, but let us be careful that *we* do no less.

Looking at the question in the light of our plea for a return to Christianity as it was the first, it seems necessary to ask if the correctness of this plea is called into question. We will assume, in the absence of evidence to the contrary, that it is not. That it is admitted that the faith and practice of the apostolic church should be the faith and practice of the church of to-day. This being so, the next question to be asked is, is the principle of open communion affirmed by that faith and practice? If it is, why has not the evidence been produced? There is only one answer, and that is, that the evidence does not exist. It is no answer to say, that the condition of things has changed since those days, for that is an argument that would make valid every departure from the ancient faith. And if the Holy Spirit in his wisdom has set forth certain conditions by which men and women were added to the church and thus enjoyed its privileges, have we any right to say that we will alter these to suit a new condition of things? If we have, then what becomes of our plea? Reference has been made to our brethren in America, who, with the same plea as ourselves have not thought it inconsistent to adopt "the neither invite nor debar" system as a solution of the communion problem. This is true enough, but it does not help Bro. Burns very much, for he contends that we should "invite," which is a very different thing. The disciples, however, in these lands are not responsible for methods adopted in other places. They are responsible for the truth as they understand it, and in the light of this, they say, that the plain teaching of the New Testament is, that nothing less than the conditions of pardon can be the conditions of communion. They find, that those who were added to the church in apostolic days, were those who, upon an expression of faith and repentance, were immersed into the name of Jesus Christ. As faithful stewards they deliver this message, and would hold themselves guilty if they failed to be witnesses to any part of it.

## Editorial Notes.

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

### Baptist Troubles.

The Baptists are still troubled over the questions of open membership, that is the admission of the unbaptised into the church

In West Australia the discussion has resulted in a clean division. There are now two Baptist Unions (would it not be better to call them divisions)? and in Perth, South Perth, and Freemantle opposition Baptist causes are established, while in other places the existing churches have pronounced in favour of either the "Close" or the "Open" Union. Feeling has run somewhat high, and the end is not yet. In South Australia it would appear that nearly all the churches are open membership, while in Victoria and the other colonies they are with very few exceptions close. In the *Southern Baptist* for some months past a controversy on the subject has been conducted, more remarkable for its vigor than for its gentleness of spirit. Some of the arguments of the advocates of restricted membership, if carried to their logical issue would place their advocates among those who are content to be Christians only. For example, "Baptist" writes in last weeks issue, "Mr. Kennedy has evidently much to learn from the New Testament, and if the verses I have previously quoted from Acts 2, with Peter's inflexible command, "be ye baptised every one of you," are insufficient to convince him of the scriptural accuracy of close membership, I beg to commend to him the teaching and practice of the apostle, Paul, "for as many of you as were baptised into Christ did put on Christ." Gal. 3: 27. The only logical deduction from this text is that baptism was synchronous with profession, and that those who were unbaptised could not be regarded as having put on Christ, or as having become Christians." This is quite in harmony with the New Testament, but we fear it is scarcely sound Baptist doctrine. Some one will be telling that good brother that he should unite with the people called disciples of Christ. While our sympathies are largely with those who oppose open membership, we must confess that if, as the majority of close membership Baptists affirm, baptism is in no sense a condition of salvation, it really seems a pity to split up the churches over the subject. To us it appears strange that any other condition of membership or of fellowship should be imposed than those which are conditions of forgiveness or salvation. Of course those who agree with "Baptist" that "the unbaptised could not be regarded as having become Christians," must necessarily oppose open membership, but we imagine that very few Baptists will be found to adopt that position.

#### A Nineteenth Century Movement.

The century so soon to close has been remarkable for many inventions and developments which have virtually revolutionised the civilised world. In religion and temperance the progress has been no less marked than in

science and social life. To those who are simply disciples of Christ, one of the most remarkable movements of the century is that which originated during its first quarter, as the outcome of plea for a restoration of primitive Christianity. The pioneers of this movement, Thomas and Alexander Campbell, Barton, W. Stone, Walter Scott, and others were determined to be Christians, and only Christians renouncing all sectarian names and standards, and taking the New Testament as their sole rule of faith and practice. Thomas Campbell organised a "Christian Association." "There were already Baptist Associations, Methodist Conferences, Presbyterian Assemblies, Episcopal Convocations. Thomas Campbell conceived of something broader, of something that should be only Christian." Of course these reformers were met with opposition and ridicule. To the clergy of their day, with minds saturated in sectarian prejudice, the position of the Campbells was almost inconceivable. Refusing to recognise them as simply Christians, the early disciples were called "Campbellites," "Stoneites," "Newlights," or some other equally objectionable name. These appellations were always repudiated, and are now almost forgotten, and a united body of people, numbering about a million and a quarter of communicants, not only challenge the attention, but command the respect of the religious world. Their position as a people is simply unassailable, for it is the position of the apostolic Christians. In the application of the principles of the New Testament it is quite possible there may be failures, imperfections or mistakes, but the platform itself is impregnable. The presentation of this plea for the union of all Christians on the divinely given basis, together with the success which has attended it, constitute one of the most remarkable movements of the nineteenth century.

## From The Field.

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

### New South Wales.

PETERSHAM.—The Anniversary was celebrated on Sunday and Tuesday of last week. Bro. Ewers spoke on Lord's day morning on "Go Forward," and P. A. Dickson preached to a fine audience at night. On Tuesday 270 sat down to a good tea, the whole of which was provided by the sisters of the church, under the efficient management of the Dorcas Class. For want of room about 70 of those at the tea went home before the public meeting; D. A. Ewers presided, and T. Bagley led in prayer. The annual report of the Secretary, Bro. S. Denford, showed that during the year 16 had been received by faith and baptism, and 1 formerly immersed. The losses were 2 by letter, 4 by revision of roll and 1 by death, leaving present membership of 144. All the departments of

church work were in a healthy state, with increased attendance at the Lord's table and increased contributions. The total receipts from all sources, including Sunday School and Dorcas Class, amounted to just over £300. This does not include amount contributed outside Petersham for our building fund. The total receipts for building fund were £270, which paid for land and left about £3 in hand towards new building in a better locality. Addresses were given by Bros. Colbourne, Dickson and Walden, the latter appealing for promises towards new building. About £45 was promised, and this with other promises amounts to nearly £70 for new church-house. We are anxious to sell present property. The meeting was enlivened with selections by the choir, Miss A. Walker being organist.

MOREE.—It is with very great pleasure I have to report an immersion, which took place in our Christian Hall last Lord's day. My youngest daughter, aged 15, came forward and made the good confession before many witnesses, and was baptised. Thus the whole of my family, eleven in number, have joined the church, and three have, I hope, joined the church triumphant in heaven, which should be an incentive to those who remain to so run that they may obtain the crown of life which will never fade away.

Oct. 14.

WM. WINTER.

## Queensland.

A SUGGESTION TO WEST MORETON BRETHREN.—As the date for holding our half-yearly meeting (the 9th November) is rapidly approaching, and it is desirable that some definite move should be made towards increasing evangelistic effort in our district, I would respectfully lay before you a scheme devised by one of our prominent brethren by which, if it is adopted, two or more men may be placed in the West Moreton field. The total membership (according to last conference statistics) of the combined churches was 167. The membership of the non-affiliated churches (including Zillmere) was stated at 176. The total number thus stood at 343. The brother referred to suggests that of the 343 members each should contribute threepence per week to the evangelistic fund. This would give the very respectable total of £222 19s. for the year. This, as you see, if equally divided, would give two evangelists £111 9s. 6d. each per year. If the amount contributed were 6d. per week (which is a much more reasonable figure) the sum total would give sufficient to put four evangelists in the field at the aforementioned salary. That there is room for three or four evangelists in West Moreton no one can possibly deny. If the sum of 6d. per week were paid in monthly or quarterly instalments in advance, and a collector appointed in every church to collect the amounts and hand them to the treasurer, it would be a further step in advance. The brother referred to said that, in view of the fact that some members might be unable to contribute even 3d. per week unassisted, he, for one, would be willing to pay up for two or three such in connection with the local church he meets with, and no doubt other brethren would be willing to copy such a worthy example. The present method of working a circuit of 150 miles in extent (from Vernor to Greenmount) with one man is most unsatisfactory. To expect additions through the efforts of that one man in such a vast field would be about on a par with the common-sense (?) of a farmer who, having a 5000-acre paddock to cultivate, should do a day's work here to-day, and another day's work miles away to-morrow, and so on, and then expect to reap a harvest. If the various delegates who attend on the 9th November can come with a definite pledge that

their churches will heartily co-operate in a scheme as above suggested, or something similar, there can be no doubt that the Executive could make a bold move to obtain another man. Brethren, this is worth your earnest consideration! I hereby apologise to the Executive of the combined churches for not having consulted them before forwarding this for publication. My excuse is that there would not have been time to have written them, and also to have had the scheme published before the 9th prox.

Oct. 16.

JOHN PARADINE.

ROMA.—A short time since R. C. Gilmour received a request from the W.C.T.U. to preach a Temperance sermon. He did so, taking for his theme, "Jesus, the Wine Maker, and the Wine He Made." He laid out an argument of an instructive character—First, what the wine was not; secondly, what the wine was; thirdly, reasonable probabilities. The fermented, alcoholised, drugged, intoxicating, God-dishonoring, faith-destroying, demoralising wine maker would find very little comfort from the arguments of Bro. R. C. Gilmour. Our gospel services are well attended; the church is walking in love.

Oct. 15.

L. A. HOSKINS.

## Victoria.

FOOTSCRAY.—Splendid meeting at Footscray last evening. Bro. Saunders preached on "Freedom in Christ." At the close a young woman made the good confession, and we all rejoice. The first three Lord's Day meetings in this month over 70 broke bread. Very healthy prayer meeting before the preaching on Lord's Day evening.

Oct. 21.

H. H. STREADER.

TARADALE.—On Wednesday evening the Sunday School here celebrated its anniversary. Bro. E. Griffiths, of Barker's Creek, presided. A first-class programme of recitations, dialogues, hymns and solos was rendered. A number of the items were given by the Barker's Creek brethren. A tea was given to the scholars and friends, but we arrived just a little late to partake fully. We concluded, however, that it was a splendid spread. There was quite a number of visitors from surrounding districts, especially from Barker's Creek. We are glad to say that since the school started it has been the means of bringing 10 scholars into the church.

Oct. 23.

H. G. M.

HAWTHORN.—This week we have to record three more confessions at Hawthorn. Good meetings throughout.

Oct. 21.

M. R. H.

S.S.U. REPORT.—Footscray has an average attendance of 160 with 17 teachers. Singing moderately good. The brethren take it in turns to address the school once a month. The classes on the whole gave good attention. Bro. Saunders has a good Bible Class.

Oct. 20.

M. R. H.

MARYBOROUGH.—Last Wednesday we held our anniversary tea and public meeting. We had a very good attendance both at the tea and the after meeting, everyone seeming to enjoy the good things provided, as well as the very interesting programme, which was prefaced by a real good chairman's speech from our Bro. Little. One very encouraging feature of the gathering being the great number of strangers present, and the way in which they showed their thorough appreciation of our efforts to entertain them.

Oct. 19.

F. B. E.

MARYBOROUGH.—On Thursday at our meeting for prayer and exposition of the scriptures we had the pleasure of taking the confession of a young man, and

baptising him into the one body before a good audience, chiefly composed of young men of his own acquaintance, who seemed to give an attentive hearing to Bro. Little's address, which was specially appropriate to those to whom he spoke.

Oct. 19.

F. B. C.

EMERALD.—Last Lord's Day morning we baptised the young man who confessed on the previous Lord's Day, and during the week a lad from the Burwood Boys' Home expressed a desire to obey his Saviour in baptism and was immersed at the same time. We hope they will be faithful unto the end.

Oct. 22.

W. BOLDUAN.

## South Australia.

LONG PLAIN.—Anniversary services were held here on Lord's day, 14th Oct., and Monday, 15th Oct., when the writer addressed the church in the morning, and in the afternoon spoke to the children and friends, the subject being the "Whole Armour of God"; and in the evening, his subject being "The Requirements of Christ from His Disciples." At both services the building was crowded out with an attentive congregation. On Monday evening the tea was held, commencing at 4.30, and which continued for about 2½ hours, a special feature of which was the "Bachelors' Tray," this being presided over by the young men, who had donned the long apron and bib specially got up for the occasion, and who acquitted themselves as servers of tables in a most efficient manner. After tea had been closed the after meeting was held, which consisted in the rendition of the pleasing service of song, "Adrift," which was well given by the children and young people of the church, under the conductorship of Bro. D. Parker; Miss Oram making a splendid organist. The attendance was much larger than there was accommodation for in Bro. Goode's barn, where all our services are held at Long Plain.

J. SELWOOD.

HINDMARSH.—Meetings in continuation of the forty-fifth anniversary of the church were held on Wednesday last. At 6 p.m. a monster tea meeting catered for solely by the ladies, was held. It was the largest of its kind for many years past, and although an abundance of good things were provided the whole stock of provisions had vanished in about an hour. It was delightful to see and chat with such a number of old friends. The after-meeting was presided over by our Bro. The Hon. K. W. Duncan, who made a splendid speech. Bros. T. H. Brooker, M.P., and F. Pittman of our own church, and Bros. Campbell, Rankine, and Gore from the Sister churches severally addressed the audience which was large. The reports testified of good progress made for the past year for which we are thankful and take courage. Some good singing added to the pleasure of the meeting which was most enjoyable throughout.

HINDMARSH.—The business meeting of the church was held on Wednesday evening last. There was an unusually small attendance, caused doubtless by the fact that the anniversary meetings immediately preceded it. We spent a happy time together, passing the usual reports which were of a satisfactory character, and transacting other general business. It is contemplated to increase the number of elders shortly. We pray to be guided aright in this important matter.

Yesterday morning one (Bro. Green) was received by letter from the Baptist Church, Southward. We expect a visit from our Bro. D'Nesi, of Williamstown, shortly.

Oct. 22.

A. G.

NORWOOD.—It was a pleasing sight to see five young men received into our fellowship yesterday morning,

all by faith and obedience. At our business meeting of the church held last Thursday evening, it was decided (D.V.) that on the first Lord's Day morning of the new year, which will also be the first Lord's Day of the new century, a golden offering be taken up from every family represented in the church, if possible, as a special thank offering to the Lord.

In the presence of a large audience last night, two married women and one single woman made the good confession.

Oct. 22.

A. C. RANKINE.

## West Australia.

SUBIACO.—We opened our building on Lord's Day, 7th October; just about two years since we established ourselves here, with a membership of 16—we now number 43. F. Illingworth presided over large gathering. A. Lucraft, who first preached for us, spoke. In the afternoon we had the missionaries, Sisters Thompson and Pfrunder. The former talked to a crowded meeting. At night A. E. Illingworth preached to about 300. Many unable to get into already crowded house. His subject "The Old Paths," at close of which 3 confessions. The following Thursday we celebrated opening with large and successful tea meeting in our former meeting place. Some 300 sat down, and my didn't they eat! Adjourned to chapel to public meeting. Place again crowded, D. M. Wilson in chair. Speakers, A. E. Illingworth, A. Lucraft, C. F. Hawkins, H. Berry. Henry Wright sang his best. The school children also sang. At present only main portion of chapel, which is of brick, 30 x 40, is erected, provision being made to extend to 70 feet, and a Lord's Day School. We desire to publicly thank all who have helped us. Their money has been well spent, and will be the means of many conversions through instrumentality of our brother A. E. Illingworth.

In the far off past our sky was certainly overcast, but the clouds have descended in showers of blessings. On Sunday night last, 14th inst., at the conclusion of Bro. A. E. Illingworth's address to a crowded meeting on "The Bible, and How to Read It," twelve (12) made the good confession. This answer to faithful prayer and work is most gratifying to us all, but especially to the brother, who for the Master continues to spend and be spent. It is also worth recording that our results are not due to "sensational" addresses, but rather the outcome of sound, teaching eloquence.

Another large meeting to-night (Wednesday). At conclusion of address by A. E. Illingworth, a young man made the good confession, and was baptised the same hour.

October 17.

G. PAYNE.

## Here and There.

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

Two confessions at Enmore on October 14th. P. J. Pond's address is now Hamilton, N.S.W. There was one baptism at Perth on October 7th. There was one confession at Brunswick on Sunday night.

Read the news from Subiaco, W.A., in this issue. It is good news.

Jas. Johnston left on Tuesday for a three weeks holiday in the country.

Five confessions at Petersham; four last Sunday night and one previously.

Good meeting on Sunday week at Warmer West and three baptisms on Monday.

One confession at the prayer-meeting on Saturday evening at N. Richmond, R. G. Cameron speaking.

Protracted Meeting in progress at North Melbourne. Good attendances and seven decisions up to Tuesday evening.

We have now a supply of the membership cards, of which we have been out for some time. Price, 1/6 per dozen, post free.

Splendid meeting last Thursday evening at North Richmond; Bro. H. E. Knott spoke; there was one confession at the close.

Bro. and Sis. T. C. A. Magarey, of Adelaide, who have been on a visit to N.S.W., honored the *Christian* office with a pleasant call on Tuesday last.

The adjourned meeting of our Victorian Sunday School Union will be held in the Lygon-st. chapel on Monday evening next, the 29th inst., at 8 o'clock. Business, general.

If you should miss any news or other item from next week's *CHRISTIAN*, please put it down to the fact that we were anxious to give as much space to the New Zealand Number as possible.

A. Hutchinson reports from Gympie, Q.:—"The boy who made confession of faith in Christ the previous Lord's Day, after baptism was received and added to the church yesterday 14th.

Our lessons on First Principles are attracting universal attention amongst our Sunday School and church workers, and orders are already coming in freely. We will have all ready in good time.

The annual picnic of our Sunday School Union will be held on Prince of Wales' Birthday at the Burwood Boys' Home. Take train for Surrey Hills, when the stationmaster will be pleased to direct anyone.

We are sorry to note by the daily press the death of Bro. John Hislop, of Dunedin, N.Z. For many years Bro. Hislop has been one of the great supports of the cause in that city. No doubt we will receive a full notice.

At South Yarra on Sunday there was a good attendance. One was received by letter, and after the address at night one young lady made the good confession. Prospects are bright. The new hall is much appreciated.

S. O'Brien, of Maryborough, Q., in speaking of the sample lesson on First Principles says: "The lesson by W. C. Morro is worth the money asked for the lot. Not only the teachers and scholars, but every member of the church would be the better for a careful perusal of it."

G. D'Nesi writes:—"Many thanks for sending samples of lessons on First Principles; it seems to me to be a grand idea and a much needed thing to set before the members. I have recommended it to the Sunday School, and intend speaking at the morning meetings for January, February, and March from the lessons.

The next week's *CHRISTIAN* will be the New Zealand number, and we expect it to be the finest and largest issue ever sent out. The New Zealand churches have taken the matter up with spirit, showing that they appreciate our efforts to cater for their needs. The papers will be posted by first mail after Nov. 1. The church in Auckland has ordered 2500 copies. Any of our Australian readers wishing any extra copies of this number must order by Oct. 30th. No extra numbers will be printed.

Edward Chown, of the North Fitzroy Church (who for 32 years was in the employment of Morris and Meeks, hardware merchants, of this city), has recently severed his connection with that firm. On the 8th inst. the employees of the firm presented Bro. Chown with a silver salad bowl as a token of their esteem, the chairman expressing their great regret at parting after so many years of happy association. Bro. Chown, in accepting the gift, made a suitable reply, giving the employees a short resume of his connection with the establishment, for which he was a traveller for 29 years, and wished every success to the firm in the future.

RESCUE AND PREVENTIVE HOMES.—All who desire this institution to continue are appealed to for help. The funds are exhausted, and we believe this fact will induce many of our friends to send us a donation. If you cannot give, you might take a collecting card

and try to induce others to do so. Our work must commend itself to all right-minded Christians and philanthropists, both on account of the good work being done to the inmates and the economy with which the homes are conducted. The rescue work is pretty well understood. Every year many young women are saved from misery and shame, and restored to lives of purity and usefulness. The work of the preventive home is not too well understood. Miss Petchey is doing (without remuneration at present) for the girls what the boys' homes do for the boys. She has at present in charge ten girls from 11 years of age. These were either destitute, homeless or neglected. They are being educated and trained for domestic service. Surely this is a good work, and deserves liberal support. Please send along your mite to

J. PITTMAN, Hon. Sec.,  
Armada, Vic.

## Obituary.

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

**BROWN.**—On Tuesday, October 2nd, after several months' weakness and suffering from that dreadful disease, consumption, Bro. John McLeod Brown, at the age of 31 years, fell asleep in Jesus. For a number of years our brother never entered a place of worship, but through the efforts of a brother and sister, he was induced to attend the gospel services at Nth. Richmond, where he confessed Christ on August 27th, 1899. From that time on he was a worthy disciple of Christ. To the writer and others who visited him during his illness, he testified of the preciousness of Christ and his confidence in him. His only regret as the hour of death drew nigh, was the leaving of his wife and five young children, the eldest of whom is only nine years, and the youngest a babe a few weeks old. We commend these to the care of the All-wise and All-good Father.

The funeral service was conducted by Bro. Fisher, one of the elders. Until the resurrection morn we say to him, "Good-night."

Oct. 13.

T.H.

**SMEDLEY.**—Sister Smedley sr. fell asleep in Jesus at the home of her son-in-law, Bro. W. Hunter, at Templestowe, on Saturday afternoon, October 13th, at the ripe age of 89 years. She was born in Nottinghamshire, England, and came out to Melbourne with her husband and family in 1854. Brought up in the Church of England, she had always tried to live up to the light she had. When quite a young woman she attended a noted revival held by the Methodists, which was the means of deepening her spiritual life. Reaching Victoria with her family, she settled in Richmond for three years, and then moved to Doncaster, where, in 1864, she was baptised by Bro. Earl. Her husband preceded her to the "better land" about two and a-half years ago. Her home was always open to the brethren.

It was a pleasure to the writer to visit her and to hold sweet communion with her. The word of God was her constant companion and her talk was of things concerning the kingdom. When able to attend the meetings, she was an earnest listener, and felt keenly her loss when kept at home by bad weather. She was a woman of deep piety and remarkable faith. She was taken ill on Friday night and on Saturday passed calmly and peacefully away. She bade her sorrowing friends good-bye, and with triumphant faith went to meet her Lord. She leaves a grown-up family and a number of grandchildren to mourn their loss, most of whom are striving to follow her as she followed Christ.

F.W.G.

**TONKIN.**—Sister Rebecca Tonkin fell asleep in Jesus, at Mile End, Adelaide, on Tuesday, October 16th, aged 68. She had a short painful illness, which from its nature (inward cancer) precluded any hope of recovery. Her last conscious words were:—"I know in whom I have believed." She was born at Waddon, Buckinghamshire, England, in 1832. She was but a girl when she arrived in South Australia. When she was 19, she was married at Blakiston, and began life with her departed husband in the pretty village of Nairne. She reared seven children, five of whom are daughters. All her children are Christians. From early life she was reared among the Wesleyans, and ardently worshipped God in Christ among her kindred and friends in that denomination until middle life. When Bren. T. J. Gore and H. S. Earl began preaching at Strathalbyn, she and her husband were

among the first to put on Christ by baptism in that town. Both were immersed by Bro. Earl in the Strathalbyn church for 15 years, where business brought them to reside. Removing first to Mallala, then to Moonta, and later to Adelaide; our sister remained associated with churches of Christ for about 30 years. More than seven of these were spent in communion with Grote street church. Hindmarsh and North Adelaide welcomed her and her household awhile among them. Sister Tonkin was a model wife and mother, a peaceful and spiritual Christian, a beloved friend and neighbor, who went about when an opportune, doing good. She considered her mission was essentially to live Christ, and cheerfully lead her household into the kingdom of God. All her children praise her. All who knew her sorely miss her. Her hope was to see Christ glorified, for whom she waited, 16 grandchildren, on whose behalf she labored and prayed to the end.

H.D.S.

### VICTORIAN MISSION FUND.

Church, Kaniva ..	..	6	0	0
" North Yanac ..	..	4	0	0
" Kyabram ..	..	3	0	0
" Port Fairy ..	..	1	3	0
" Barker's Creek ..	..	6	0	0
" Echuca ..	..	5	0	0
" Swanston-st., per Sis. Gladish ..	..	6	10	0
" Fitzroy, per Sister Clydesdale ..	..	2	14	6

J. A. DAVIES, Treas., £34 7 6  
" Milford," Church-st., M. McLELLAN, Sec.,  
Hawthorn. 233 Drummond-st.,  
Carlton.

### SUBIACO BUILDING FUND.

Churches—Wild Horse, 7/-; Long Plains, 13/-; Drummond, £1; Chatham, £1; Mt. Walker, 10/-; Omama, £1; Wellsford, £2; Pt. Albert, £1 10/-; Stanley Brook, £1; South Yarra, 10/-; N. Fitzroy, £2; N. Richmond, £1; Charters Towers, 10/-; Fremantle, £2. Individuals—C. Morris, £1; J. O. Symes, 10/-; J. H. Tozer, £1; A. Lucraft, £1; S. Thomson, £10 10/-; Young Christians' Class, £1 7/6; D. M. Wilson, £1; Sr. Frost, 2/6; A. Bell, £10; J. Hancock, £1; R. Redman, 5/-; W. Taylor, 10/-; Preacher's travelling expenses and donation, A. E. Illingworth, £2 8/6; A. Brother, 10/-; A. Brother, £1; A. Manning, 5/-; C. Garland, 10/6; C. Edwards, £7; A. Brother, £2 10/-; H. G. Phillips, £1; C. Johnson, £2 2/-; Isolation, £1; Dr. J. Cook, £5.

Local—Per A. Gardner, £14 9/-; G. Payne, £35 12/-; Sr. Schofield, £8 7/6; Sr. Gould, £4.  
Oct. 10. G. PAYNE.

### To Subscribers.

L. Graham, J. C. Skinner, Mrs. J. Hopkins, Thos Potter, B. Huntsman, 1/-; Mrs. Wilbraham, Mrs. Murray, 1/6; Mrs. Adams, 1/8; A. E. Seedsman, Mrs. J. Anderson, Mrs. Zilm, Miss Nixon, F. B. Eaton, 2/-; J. Putland, 2/3; Mrs. Boyd, 2/6; A. Mair, 3/-; Mrs. A. Wilson, 4/6; E. Whiting, S. Taylor, A. R. Benn, A. Boak, B. Huntsman, H. Risson, 5/-; Miss Clayton, 5/3; H. J. Ward, 6/-; J. G. Woolcock, H. Crouch, H. Hong, S. Cosh, 7/-; D. A. Lewis, 7/6; S. Smith, 8/9; H. Butler, 9/6; W. Downey, 11/-; Thos. Todd, 12/6; J. H. Morrison, 15/-; T. Darnley, A. Hutchinson, 20/-; W. Sando, 23/9; Rose Nixon, 27/6; S. Denford, 30/9; W. H. Bardwell, 35/-; E. Morris, 40/-; W. J. Woodbridge, 43/6; J. Rothery, 70/4.

## Coming Events.

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

NOV. 6.—Annual Tea and Public Meeting of the Church of Christ, Berwick, will be held in Rechabite Hall on Nov. 6th. Tea, 5.30 p.m. Public Meeting 7.30. Adults 1/3, Children 1/-.

### WANTED.

GOOD GENERAL SERVANT, Good Home, Ten Shillings Per Week. Mrs. W. C. THURGOOD, Swanston-street, Melbourne.

New South Wales Conference.—R. Steer, Secretary, 25 Perry-st., Marrickville, Sydney. Geo. Arnott, Treasurer, 30 Point Piper Road, Paddington.

Printed and Published by the Austral Publishing Co., 528 Elizabeth-street, Melbourne.