

# Australian Christian.

Vol. VI., No. 43. Melbourne, October 22, 1903. Subscription, 6s. per Annum.

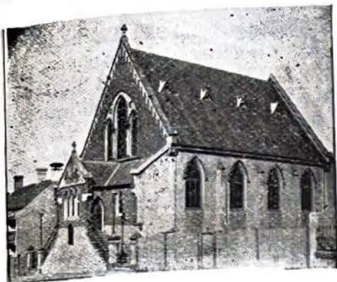
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SOUTH HEAD LIGHTHOUSE.



NEWCASTLE P.O.



ENMORE TABERNACLE.

## Sydney and our Churches in that City

See next page.



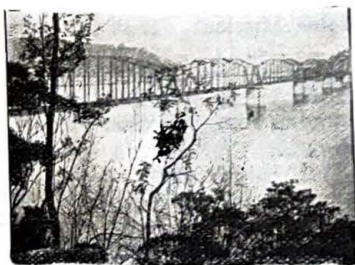
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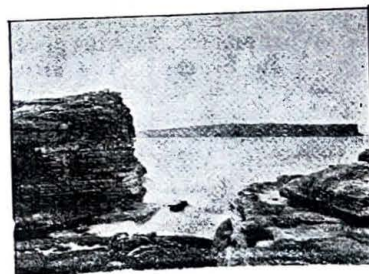
MOSMAN'S BAY



HAWKESBURY RIVER BRIDGE.



THE LATE BRO. WHATELY.



THE GAP, SOUTH HEAD.



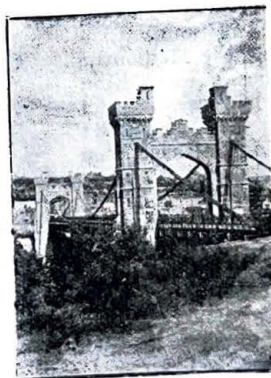
A. E. ILLINGWORTH'S HOME.



GOVERNOR PHILLIP'S STATUE.



CITY TEMPLE, SYDNEY.



SUSPENSION BRIDGE, N. SYDNEY.



G. T. WALDEN'S HOME.



# Sydney and our Churches in that City.

H. G. MASTON.

**S**YDNEY is the largest city in Australasia. Standing, as it does, upon one of the world's finest harbors, it presents to the eye a perfect picture of beauty. Its favorable position makes it a great centre of trade and commerce and a delightful resort of pleasure and holiday-making. The city is one of unusual activity and bustle. Its streets are narrow and winding. A writer has said that Sydney was surveyed by a bullock-driver and laid out with a boomerang. But its winding streets have been excused on the ground that it would have been impossible to have made them otherwise, because, in every direction, the blue arms of the Pacific encircle the city. To-day there is a marked tendency for the city to spread itself out over the numerous promontories that surround the harbor. Large numbers of buildings are being erected in these places, and suburban districts like Watson's Bay, Manly, Mosman, Neutral Bay and many parts of Middle Harbor are growing rapidly. In fact, in all directions along the shores of the harbor large centres of population are springing up. The excellent means of transit account for this to a large extent. The electric trams are both fast and cheap, whilst ferry-boats ply frequently to and from points where the trams cannot reach.

What progress have the disciples of Christ made in Sydney? The answer found to this question, if looked at in one sense, is rather disappointing. The cause has been established now for a period extending over fifty years. What have we to show in this city of half a million souls? Only five churches with a total membership of about 1400. In Melbourne there are 28 churches established, having a membership of something near 3870. These two cities have about the same population, and the primitive church was established in both places at about the same time. But why this big difference? The great tide of immigration into Victoria in 1850-3 brought to Melbourne a large number of very fine brethren from the Old Country who formed the basis of the cause, which, in after years, gradually developed under the preaching of such men as H. S. Earl, G. L. Surber, O. A. Carr, J. J. Haley and others. Sydney, in the earlier days of the cause, had but little or no help from either of these sources; and it was many years before the Sydney churches adopted and learnt the lesson of Melbourne, that if it wanted the gospel to make anything like good progress it must have men to give their whole time to the work.

But there are other causes. The Baptists, Methodists, Congregationalists, Presbyterians and other Protestant bodies show a far greater membership and a larger number of churches in Melbourne than in Sydney. It is claimed that Sydney's love of pleasure and amusement accounts for this. This, however, may or may not be true. But judging by the splendid work that has been done by our Sydney churches, within the last five years, we believe that the gospel has just as good a field there as anywhere else, especially if it be powerfully and faithfully proclaimed. The five centres in which we have churches established are Sydney,

Enmore, Petersham, Paddington and Marrickville. In no other city in these States can we find any five churches that have been as fortunate in the selection of their preachers, and holding such a power in their respective communities, as do the Sydney churches at the present time. The union between church and preacher has been a most happy one. G. T. Walden and P. A. Dickson have each labored with their respective churches for upwards of seven years. T. Bagley is entering the sixth year of his work at Paddington. With the exception of his five years' absence in U.S.A., our brother has been associated with the church as its evangelist almost from its inception in 1892. Although A. E. Illingworth has been but eighteen months at Petersham, we were assured that at the present no other field shows signs of greater promise. R. C. Gilmore's associations with the Marrickville brethren have proved to be the most productive in the history of this little church.

It is generally admitted that city churches are the most difficult to work. This is none the less true of the "City Temple," Sydney, church. But the annual report, just to hand, is full of hope and promise for the future, and shows the church to be in the best period of its history. During the past twelve months there has been a nett increase of 49. For the year ending April, 1902, there was a decrease of 30. One of the surest tests of the spiritual life of a church is its contribution to Home Missions. Last year Sydney gave £87 to this fund, which is £26 more than the previous year. During our stay a Sunday School "Rally" was in progress. This resulted in adding 97 names to the roll.

The work at Enmore continues to go ahead. This church claims to have the largest membership amongst the brotherhood in these States. The only drawback here that the brethren have is that the chapel is far too small to cope with the work. Although, in 1900, alterations were made which increased the seating capacity, yet the building is often uncomfortably overcrowded during gospel services. This is a great hindrance to successful and effective preaching. The school is large, having about 500 scholars and 30 teachers.

Unfortunately during our visit Petersham's evangelist, A. E. Illingworth, was laid aside by a severe illness, so we had not the pleasure of hearing him and seeing the church at work with him.

Taking all into consideration, we believe that those churches in Sydney who are pleading for the restoration of the primitive gospel have before them a great and successful future, as they are moving and working together for that end.

Written for the AUSTRALIAN CHRISTIAN.

## Humility.

I'll trust not in flesh, for  
All flesh must decay,  
Nor words of man's wisdom,  
To point out the way.

But in thee, dear Saviour,  
I'll ever rely;  
Thy strength is my FORTRESS,  
My foes to defy.

Strong, my PALLADIUM—  
The blessed old BOOK—  
Unfettered by error  
The world it once shook!

O Lord! help thy servants  
Thy Word to proclaim,  
To publish salvation  
In thy precious NAME.

Till sinners repenting  
In tears at thy feet,  
Shall rise, all consenting,  
Thy MANDATES to keep.

—Mack.



## THE EVOLUTION OF THE RELIGIOUS REFORMATION.

ANOTHER REVIEW.

The paper read by Wren J. Grinstead at the S.A. Conference is a most thoughtful, able and timely contribution to the discussion of the subject of Christian union. However some may differ from his reasoning and conclusions, all must recognise the deep study, the comprehensive grasp, the earnest purpose, and the excellent spirit displayed.

While I heartily endorse much of his essay, I am not prepared to accept all his arguments, which, if correct, not only prove that those known as disciples in Australasia are wrong, but also those in America. Even this, however, though serious enough, is a small matter compared with what, to my mind, appears conclusive—that if the essayist is right the New Testament disciples were wrong. It is deeply significant that, in a paper dealing so largely with the problem of Christian union, the writer has ignored or overlooked the platform of “the unity of the Spirit” in Eph. 4: 3-5. Surely this has some bearing on the question to-day.

In his second division, “The ideal restored church,” the essayist affirms the “necessary characteristics” of that church to be three. It must (1) be catholic; (2) have but one article of belief in its creed—that Jesus is the Christ, the Son of the living God; and (3) recognise the liberty and supremacy of the congregation. As a broad generalisation this is attractive, but when we come to the practical application difficulties present themselves. What, for example, is implied in that “single article of belief”? If Jesus is the Son of God must we not believe *all* that he said and *all* that his apostles taught, and not only believe but obey? The writer truly says the church must “recognise the supreme and sole essentialness of submission to Jesus Christ as the only test of membership in his church.” Just so, but what is submission? Can a man, for example, be in “submission to Jesus Christ,” and hold “membership in his church,” without being “baptised into the one body”? Again, is it clear, as Bro. G. affirms, that the congregational polity “commends itself to the commonsense of men”? It does to the readers of this paper, as well as to Baptists and Congregationalists, but I am not sure that it does to Roman Catholics, Episcopalians, Presbyterians, and others. If growing in popularity we should expect to see all the latest sects adopting it, but we find it is rejected by the Salvation Army, the Latter Day Saints, Seventh Day Adventists, Christian Catholics and even the “Plymouth” Brethren, while the immense bodies of Methodists, all of recent origin, also refuse it.

In discussing the “obstacles to the attainment” of his ideal Bro. G. deals with the baptismal problem, which, he says, would be solved “if all congregations surrendered

their scruples and admitted the unimmersed; or if all the congregations who accept sprinkling as baptism were to surrender their liberty and return to the apostolic practice of immersion”; but he thinks “neither side will consent to the necessary sacrifice, perhaps for years to come,” and asks, “In the meantime what are we to do to hasten on the day?” What day? It would almost appear that it is a matter of comparative indifference to the essayist which party makes the “necessary sacrifice” if we can but hasten on the day when it will be made. He talks of those who have substituted sprinkling for baptism “surrendering their liberty,” but is he prepared to concede that they had any such liberty given them? If so the Romanist has liberty to practise all his innovations. But until the immersionists or sprinklers give way, what are we to do? The writer recommends two things—1. “The agitation of the question in all its phases.” With this I heartily agree. 2. “The transference of jurisdiction as to its being a test of membership from the denomination to the congregation. . . . Each congregation should be at liberty to decide for itself, irrespective of the practice of its denominational fellows, whether it will admit the unimmersed to fellowship.” Just here, if I understand the writer, we must part company. I do not believe that either the denomination or the congregation has any jurisdiction whatever in the matter. No congregation is at liberty to decide for itself that which the Word of God has settled. If it be true that we are “baptised into Christ,” “baptised into his death,” “baptised into the name of the Lord Jesus,” “baptised into the one body,” then baptism is a condition of membership, and this is affirmed by almost every sect in Christendom.

But what “denomination” has Bro. Grinstead in mind, when contending that the jurisdiction on this matter should be transferred to the congregations? Not any of the paedobaptist bodies, for each congregation of all these denominations already decides for itself and admits the unimmersed. Not the Baptists, for all through South Australia (where the essay was read) each local church is free to decide, and, as a matter of fact, with possibly one or two exceptions, they all do receive the unimmersed to membership. There remain only those known simply as churches of Christ, churches of God, but the essayist is well aware they do not form a denomination, much less claim that their “denomination” has any jurisdiction to transfer to the churches. To what “denomination” then does he refer? It is a puzzle; I give it up.

Another difficulty: If some churches rejected those sent by letter from other

churches, with what church could they unite? What improvement would that be on the present system? and how long would this state of chaos last? The essayist, if I understand him, only suggests this “in the meantime,” or temporarily, until union can be effected by the immersionists “surrendering their scruples,” or the sprinklers “surrendering their liberty,” but it is not clear to me that such a consummation, even if desirable, would be hastened by this method. If not, why adopt it?

Passing on, for the sake of brevity, to his fifth division, “How are we to do it?” I cordially endorse the following:—“First we must distinguish between what is universally necessary as a principle of Christian union, and what is a mere matter of congregational expediency. The details of church worship, the application of the mutual principle, the order of observing the Lord’s Supper, the use or disuse of instrumental music, the extent of the application of our commendable system of self-support—these are matters for each congregation to decide in its own councils.” But is not this already recognised? The details of church worship vary in different congregations and also all the other items mentioned. Some churches have instrumental music while others do not, some have the Lord’s Supper before the address and some after, and so on. There is perfect congregational freedom. I believe with the essayist that such things “ought not to be made to appear as essentials of a catholic movement; and above all they ought not to be made the shibboleths of orthodoxy amongst us.” But is he not fighting a giant of straw? Where are such questions made “essentials of our movement”? It is true that in common with other bodies we have our extremists, men who, deficient in the gift of perspective, have attached to some of the items enumerated an undue importance. But, compared with America, the churches pleading for N.T. Christianity in Australia may be said to be free from faddists. A large proportion of American brethren oppose missionary societies, and scarcely one-third of the churches contribute through them; many oppose organs and Endeavor Societies, while others object to Sunday Schools, and some advocate the re-baptism of Baptists, and other fads. Controversy on such matters runs high, and the different “schools of thought” are represented by vigorous weekly papers. All this by the way.

Yes, we should certainly “recognise and suppress the sectarian instinct amongst us.” I admit it exists, and agree that “there are hardly any of us, perhaps, that do not habitually lapse into the denominational attitude, and forget that we are simply a movement, working in the midst of denominations, but not of them.” The two extreme forms the sectarian spirit takes, we are told, are “to suppose that we are practically right and all other religious bodies are wrong,” and “to admit that we are simply a denomination among denominations.” But is it a sectarian attitude to suppose we are practically right and all others wrong? When Bro. G. affirms in his essay that “councils, creeds, episcopacy, sprinkling and infant baptism are all the creation of Rome,” does



he not himself assume "that we are perfectly right and all other bodies wrong"? and yet I am not so uncharitable as to affirm that this is the embodiment of his sectarian spirit.

Our brother thinks we should "regard the pædobaptist as a brother in Christ in precisely the same sense as one who is simply a disciple," but if he is already a brother in precisely the same sense as the immersed believer, why not practically acknowledge this by admitting him into church membership? In his headnote Bro. G. seeks to remove "the mistaken impression that he means to advocate the receiving of the unimmersed to fellowship." Here, then, we have the essayist contending we must regard the unbaptised as a brother in Christ "in precisely the same sense" as the baptised, but disclaiming any idea, himself, of receiving him "in precisely the same sense." It seems a little misty. Are we to regard him in one sense and treat him in another?

I agree with the writer that "we should throw away that timid conservatism that keeps us from the free interchange of helpfulness with the sincere followers of our Lord who yet wear names other than those approved of God," but I am obliged to dissent from his statement that "the only safe ground on which we can close our pulpits to a pious and wise pædobaptist preacher would be the assumption that he was more liable to error than we; and what a world of conceit there is in that assumption." I candidly confess that I consider the pædobaptist more liable to error on some points than we are. For instance, would he not be more liable to error in estimating the importance of arguments in favor of infant baptism? I believe him not only more liable to error, but to have erred. If this is conceit, I plead guilty; but I fancy that even the essayist himself shares my guilt.

Some years ago, W. T. Moore advocated, as practical compromise on the baptismal question, the recognition as church members of all who, having been sprinkled in infancy, conscientiously objected to immersion (not because they believed it unscriptural, but because it would be to them a re-baptism), on condition that they would discontinue the advocacy and practice of infant sprinkling. As I understand Bro. Grinstead, he suggests in the interest of union that each congregation should decide for itself what its practice concerning the reception of the unimmersed should be, trusting to free and fraternal discussion for the ultimate triumph of truth. As a practical suggestion the position of W. T. Moore appears to me the more commendable—or rather, the less condemnable. Our view of the whole subject will depend upon our conception of our plea. If this is simply the union of believers, everything must be subservient to that cardinal idea. But if our plea is the restoration of primitive Christianity in order to Christian union, we shall seek to ascertain and occupy the New Testament platform. This does not mean "a hard stunted life, an encrustation of tradition, and the development of a rancorous controversialism," or "the cold and fruitless self-satisfaction of a shrivelled-up logic." It means the glad recognition of all that is Christlike among

believers of all parties, hearty co-operation with them in all matters wherein all occupy common ground and have a common object, and even rejoicing, like Paul, *however* Christ is preached, "whether in pretence or in truth." It means the cultivation of the spirit of unity as well as, and in order to, the advocacy of organic union, and at the same time a loving but uncompromising presentation of the New Testament teaching on the importance and practicability of such union. If Bro. Grinstead's masterly advocacy of a position which I believe to be Scripturally untenable leads to a kindly and searching re-examination of the whole subject, I am sure the result will be a nobler and broader conception on the part of many of the great plea we have to present.

D. A. EWERS.

## Sisters' Department.

The Lord gave the word: the women that publish it are a great host.—Psalms 68: 11 (N.V.)

"Teach me to do the thing that pleaseth thee, for thou art my God."

PRESIDENT.—Mrs. J. A. Davies, Church-st., Hawthorn.  
SECRETARY.—Miss Hill, 23 Blenheim-st., Balaclava.

"Give arms of strength to aid the poor, and weak,  
Give strong hands to the friendless,  
Kind tender words so sweet to speak,  
Whose echoing shall be endless."

GOOD, BUT NOT PLEASANT TO LIVE WITH.

"Yes, I suppose she's good—I know she is. But she isn't pleasant to live with."

Only a fragment of conversation that reaches the ear above the rattle of the railway; yet how full of meaning they seemed when the few chance words came back to us further on! "Good, but not pleasant to live with." Goodness that seemed undesirable; goodness that failed to accomplish its noblest mission because of this; goodness shorn of beauty and attractiveness, like the granite of the hills stripped of its gracious mantle of flowers and foliage. Ah, the sadness of it! The sadness and the loss!

We need to realise more vividly the necessity of being "pleasant to live with," as well as faithful to life's higher obligations. We may accomplish our daily tasks painstakingly and well, and bear our full share of each day's burdens and perplexities, and yet by an unlovely spirit cause the very ones for whom we toil and sacrifice to feel that what we do does not compensate for what we are; that the value of our service is overbalanced when placed in the scale with the cloudy looks and sharp words which are its accompaniment.

Think a moment. Are you always "pleasant to live with"—you who are so careful to do the extra tasks that others may be spared the burden? Do not impatient words slip from your lips even when your hands are busy with helpful acts? Is it by chance that you remind others of the sacrifices which you make in their behalf? And are you not somewhat given to praising yourself by holding up to disparagement someone who comes short of your measure of excellence? Are you content to let your left hand be ignorant

of the good its fellow is doing? Are you as ready with excuses for others' faults as you are with condemnation? Have you reached the height of life where you can "do good and forget it"? Do smiles come more naturally to your face than frowns? Do you speak the words which turn away anger oftener than those which stir up strife? Are love and gentleness in all you do? In fact, while serving others, are you "pleasant to live with"?—Selected.

The Victorian Sisters' Executive met in Swanston-st., chapel on Friday, 2nd inst. We were pleased to welcome Mrs. Hunter, of Sydney, and Mrs. F. Collins, of Hobart, to our meeting. The sisters have collected only £48/12/5 for the Victorian H.M. Fund to date.

The General Dorcas met on September 17th, when 14 sisters were present. Donations received, 19 pairs socks, Mrs. R. Lyall, and parcel of 10 shirts from Mrs. Bryan. Garments were distributed to five needy cases, and some children's clothing sent to the Children's Hospital. Fourteen visits were paid to hospitals; 259 books and magazines, 109 tracts, and texts, as well as eggs, fruit and scones, distributed. The Executive visited Lygon-st. on the 29th ult., when Mrs. Davies presided and gave one of her helpful talks. Mrs. Huntsman read a very interesting letter from Mrs. Stubbin, and showed us a most beautifully worked handkerchief done by one of the little Hindu girls. Mrs. Chown spoke on behalf of Sisters' Prayer meetings. Mrs. Pippard spoke on temperance work, urging all to do their utmost to help this cause. Mrs. Pittman pleaded for more interest in Home Mission work. The Lygon-st. sisters kindly served afternoon tea.

Next Executive meeting, November 6th, when Mrs. W. Forbes will read a paper on "Temperance." The following additions were reported from schools: Burwood Boys' Home, 1; Footscray, 3; Prahran, 1.

PRAYER MEETING.

The sisters' united quarterly prayer meeting was held in Swanston-st. on the 2nd inst. Mrs. Chown presided. Mrs. J. A. Davies read the thirty-fourth Psalm, and Mrs. Pittman gave us some "echoes from the Adelaide Conference." Mrs. R. B. Davis read a paper on "Reverence," and Mrs. J. E. Brown gave one of her thoughtful papers. We are indebted to Mrs. Roy Thompson for her solo, and to Miss Pittman for presiding at the organ.

The Prayer Meeting Committee visited Swanston-st. on the 26th ult. Very few were present, owing to sickness and sisters being away from home.

## West Australian Letter.

D. A. EWERS.

As the temperance question is likely to become a live one in practical politics throughout the Commonwealth, I like to keep our readers posted in what is being done in this State. A few months ago the City Temperance League called a conference of representatives from the various temperance bodies, the churches, the State Control



Organisation, the Australian Natives Association and the Trades and Labor Council to consider the question of endeavoring to secure legislation on the lines of the N.Z. Bill. F. Illingworth was in the chair. The meeting was a representative one, and a resolution was unanimously carried in favor of giving the people the right to vote at every Parliamentary election whether they were in favor of the present number of licenses, reducing the number, or no licenses. A committee was formed to prepare a plan of campaign and report at a subsequent meeting. The committee carefully went through the N.Z. Act and prepared a digest with certain alterations and additions. A majority of the committee favored some form of State management of the traffic. Their proposals provided for the opening of new hotels by the will of the people in new districts or in old districts where the census reveals that the increase of population is 25% greater than at last census; all new licenses to be granted to the State, and the houses to be managed by the State or a body appointed by Parliament; the revenue from State managed hotels to be applied "to interest and sinking fund" and "to the establishment of coffee houses, clubs, libraries, recreative purposes, etc." The report also implied the right of publicans whose licenses are not renewed to compensation by providing that holders of present licenses receive notice that after ten years from the passing of the Act licenses shall have no claim for renewal. Some of us think they have no claim for renewal now. Provision is also made for inspection of liquors sold in State managed houses, and the abolition of barmaids in all hotels.

The committee's report has been adopted at an adjourned conference by a large majority, but it remains to be seen how far the temperance public will endorse it. I believe that as a whole they are opposed to State control, but for the sake of getting the power of the direct veto in the hands of the people many will be prepared to accept it in this modified form. Others, who believe the traffic is not only inexpedient but actually wrong, will oppose the State engaging in it on the same principle as they would oppose the State management of gambling or the State regulation of vice. This is my own difficulty. Then too there is the problem of whether it will not be more difficult to combat an immense revenue-producing State monopoly than private vested interests. I'm afraid that if such a bill becomes law prohibition will be indefinitely postponed. The appropriation of the revenue to the establishment of clubs, coffee houses, libraries, recreation, etc., will act as a bribe to electors to vote for the continuance of the licenses, while the fact of the hotels being respectably conducted by the State will lead many to attend them who at present shun such places. There is danger in the drink itself, and the more respectable we make the business the more dangerous it becomes. Others, however, who are as earnestly opposed to the drink traffic as I am, view the matter differently, and are prepared to adopt the new platform, believing it to be a decided step toward prohibition. It is certain that the question will come to the front prominently at the approaching State elections. I may

add that at a recent meeting our Conference Temperance Committee passed a resolution approving of the proposals referred to with the exception of those providing for State control and conceding that licenses have a right to renewal.

I went down to the North Fremantle Tent Mission on Tuesday night, the first spare night I could make, and heard Bro. Hagger. There was a good meeting and a good sermon. But a ball was in full swing in the Town Hall next door, and the preacher had to preach against the band music. The band and the preacher both worked hard and did their best. It was very interesting. I understand that up to Monday night, as a result of 16 days' work, 24 had confessed Christ. There will be many more, and the mission will be a great lift to the little church so recently established.

"Bethany," Palmerston-st., Perth.

Sept. 30.

## Sunday School.

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

LESSON FOR NOVEMBER 8TH.

David's Grief over Absalom.

2 Sam. 18: 24-33.

GOLDEN TEXT.—"A foolish son is a grief to his father."—Prov. 17: 25.



When David hears of the wide and growing success of his son's revolt he flees to Mahanaim, a town about fifty miles north-east of the capital, and to the east of the Jordan. David is filled with the deepest sorrow when he finds that his beloved son is in revolt against him. But in this hour of grief his presence of mind saved him. Bareheaded and barefooted he leaves his Jerusalem palace, followed by his most trusted and faithful citizens. He reaches the Jordan before his enemies can gain upon him.

Meanwhile Absalom had entered Jerusalem, and at once holds a council as to what is best to do next. Hushai and Ahithophel are two of Absalom's advisers, but the latter's opinions are rejected, whereupon he commits suicide. The death of Ahithophel practically means the breaking

of the revolt, as he was the greatest figure in bringing the rebellion to its already huge dimensions.

Some weeks, however, pass by. In this time both Absalom and David had collected great armies. Absalom presses the army of David by advancing toward Mahanaim. The royal army, realising the great issues at stake, will not permit the king to head it. This results in Joab taking command. Before the battle starts David makes a stipulation that, whatever else happens, the life of Absalom was not to be taken. But the fortunes of battle decided otherwise. The fight resulted in a complete and decisive victory for the king's forces. The rebellion is quelled as fast as it arose. Whilst Absalom was fleeing on his horse, the branch of a tree caught his flowing hair. In this position he was slain by Joab. A natural hole in the ground beneath him provided his grave. Great news always travels fast. When David is told of the death of his son, his only words are, "O my son Absalom, my son, my son Absalom! would God I had died for thee, O Absalom, my son, my son!"

## The Querist.

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

BY G. B. MOYSEY.

QUERY.—In Acts 1: 15 we read that the "number of the names were about 120." Did this comprise all who believed on the Messiah at that time? If so, how can we reconcile it with the statement of Paul, 1 Cor. 15: 6, that Jesus appeared to more than 500 brethren at once?

REPLY.—The 120 comprise only those disciples who were present at the meeting in Jerusalem, when Matthias was chosen to fill the place of Judas. There may have been many others even in Jerusalem; almost certainly there were in Judæa and Samaria. The meeting between Jesus and the 500 "brethren at once" most likely took place in Galilee. It was there Jesus spent the most of his three years' ministry, there his teachings were best received and the most of his converts made, and it was there the apostles met Jesus by appointment on a mountain (Matt. 28: 16), where also in all probability the great meeting with the 500 took place. [This query was mislaid, and consequently overlooked.]

QUERY.—Does the "breaking of bread" of Acts 20: 11 refer to a common meal, or the emblematic loaf? See also Acts 2: 46.

REPLY.—Some understand it of a common meal, and the fact that Paul only is mentioned as having broken and eaten favors this; but if this be so then there is no mention of the observance of the chief matter that brought them together. That Paul only is mentioned as having broken and eaten is partly accounted for by the fact that he probably presided and first broke the bread. That it was the emblematic loaf is favored by the fact that there is a definite article before the word bread in the Greek (see Rotherham). The reference in Acts 2: 46 is to common food, as implied in the qualifying statement, "they ate their food with gladness and singleness of heart."



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## Australian Christian.

PUBLISHED WEEKLY

At 528 Elizabeth Street, Melbourne.

A. B. MASTON - - - EDITOR.



All Communications should be addressed to  
THE AUSTRAL PUBLISHING CO., 528 Elizabeth  
Street, Melbourne.

**TERMS.**—In Australian Commonwealth, Two Copies or more to one address, or Single Subscription posted Fortnightly, 6/-; In New Zealand, Four Copies or more to one address, or single Subscriber posted Monthly, or Two Subscribers posted Fortnightly, 8/-; Single Copy posted Weekly to any part of the world, 7/-

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## The Leader.

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

### The Union of Immersionists.

If the first step in the direction of union is the coming together of the non-immersionist bodies, the second step is, obviously enough, the coming together of immersionists. These two movements must be completed before there can be any hope entertained of a wider union embracing both immersionists and non-immersionists. And clearly enough this consummation cannot be reached until there is a common agreement upon the main question that now divides them. So far as the union movement has gone in this country it has proceeded upon the first and second lines. We have already seen that considerable progress has been made in the preliminaries of union among the non-immersionists,

and it now remains to be seen what progress, if any, has been made among immersionists. And here, the first thing that strikes us is the absence of any great effort on the part of immersionists to secure union among themselves. Anything that has been done is evidently only the reflex influence of the more vigorous movement among the non-immersionists. They have evidently been impelled to do something, more from a feeling of duty than from any well-cherished conviction founded upon a unity of ideas. But something has been done—late in the day and nebulous, but nevertheless something. What this something is, or rather all that we know in regard to any attempts in this direction, is derived from a paragraph appearing in *The Path of Life*, a little paper run by A. E. Illingworth, of Petersham, N.S.W., in which we find the following statement:—"We note with interest that at the recent meetings of the Baptist Union the following motions were carried:—The doctrines of the denomination were set forth as follows—(1) The sinfulness of man; (2) The deity of Jesus Christ; (3) His atonement for the sin of man; (4) The need of the Holy Spirit for conversion; (5) The divine inspiration of the Scriptures; (6) The resurrection from the dead; (7) Rewards and punishments in a future state; (8) The baptism of believers only by immersion. After discussion it was resolved to remit the bill to the executive to be brought forward again at the half-yearly meeting. 'That a committee consisting of officers of the Union, together with Messrs. Dr. Porter, J. Barker, E. Price, Buckingham, W. Ardill and J. A. Packer be appointed to meet and confer with any similar committee appointed by the associated churches of Christ on the question of union between the Baptists and the churches of Christ, and that it present a report on the matter to the next annual assembly.'"

We conclude from the foregoing that the Baptist Union of New South Wales does not see its way clear to enter into the union movement set on foot by the Presbyterian Assembly of Australia. It has rather decided to see what can be done in immersionist circles, as a necessary preliminary to any agitation for a wider union. And whatever may be the outcome of the overtures thus made, we must admire the spirit that prompted them, and entertain a kindlier feeling towards our Baptist friends in New South Wales. And although we do not entertain any hope of immediate fruition in the way of union, we believe that meetings for conference and exchange of ideas will help to pave the way for the realisation of unity in the future. The more people keep

apart the more is there a liability for misunderstanding. Misrepresentation also is a very active element in promoting division and keeping it alive: and misrepresentation does very deadly work if no opportunities are afforded for giving it the lie. The churches of Christ have suffered from this to a very large extent, and it is therefore their duty to seize every legitimate opportunity of stating their true position. In stating their position they have nothing to fear from the most severe and searching criticism, and though in maintaining that position they may meet with opposition, it will be an opposition in which the element of respect is not wanting. We should be prepared on all occasions to meet our religious neighbors, and in a friendly way discuss our religious differences. The possibilities are that if we did so we should discover that the points of difference were not so great as we once imagined they were. We have no desire to minimise the differences that at present separate us from the Baptists, nor on the other hand do we desire to make them greater than they are. It is important, however, to remember that there are differences, and that these require to be understood and appreciated before anything can be done in the way of removing them. To meet together for the purpose of smoothing over difficulties is not the way to settle them. They must be honestly and fearlessly dealt with, be the issue what it may.

Without doubt there are many things in which there is perfect agreement between the Baptists and ourselves, but it would be folly for us to disguise the fact that in many things there are differences which, if not removed, render the separate existence of the two bodies a regrettable necessity. It will be the duty of any conference that may be held to enumerate and consider these difficulties. It will not be sufficient to discuss the views and practice of individuals, or of one or two congregations, but of the body as a whole. In like manner also, if the Baptists regard any of the views or practice of the disciples as barriers to union, it will be their duty to point these out and have them fairly discussed. Some of the points on which the churches of Christ differ from the Baptists may be briefly mentioned. They involve such things as the question of name, the design of baptism, open membership and open communion, the non-weekly observance of the Lord's Supper, the operation of the Holy Spirit in conversion, and some minor matters which, though open to differences of opinion, always have some weight in the matter of union. We are afraid that it will be found that the difficulties in the way of the union



of the Baptists and churches of Christ are greater than those in the way of the union of the Presbyterians, Methodists and Congregationalists. The latter have no differences on the subject of baptism. They are consistent in demanding that what they regard as baptism shall be deemed essential to church membership and church fellowship. They are also agreed on the design of baptism. It is most unfortunate that those who hold to the Scriptural idea of baptism in its external operation should be divided on its significance in other respects. This division is unfortunate, because it weakens the testimony which they bear to this important ordinance. Unity here would be of immense value to the religious world.

Apart from the subjects and action of baptism, the testimony of our Baptist friends in regard to the ordinance has not been of the strongest kind. Among the foremost divisions of Protestantism they stand alone in denying that it has any relation to the remission of sins. As a result, a tendency to

open membership obtains amongst them, and thus they are not a consistent witness to an institution of divine appointment. It appears to us that before any union can take place between the Baptists and the churches of Christ there will have to be a common agreement, not only as to the subjects and action of baptism, but also as to its design. If agreement could be obtained here, that is an agreement which the voice of scholarship has endorsed, it would be an immense gain. We have no hesitation in saying that on this point—the design of baptism—the position taken by the churches of Christ has the endorsement of the best Biblical scholarship in the world. By all means let us meet our Baptist friends in friendly conference. Let there be free outspoken discussion, but let the last thing that we think of be that we shall attempt to hasten the time for unity by any mistaken ideas of compromise of essential truths. The only unity worth having, in fact, the only thing that is unity, is a common agreement upon those truths that are essential to it.

Eliza Lewis, Elvina Barnacle, Pearl Barnacle, Sarah Duckett, Daisy Brown, Jane Brown, Esther Potts, Alic Smith, Margaret Smith, Nellie Lyall, Henrietta Donaldson, M. J. Yewdall, J. E. Brown, T. A. Crawford, M. A. Reid, James T. Milner, E. W. McGregor, Minnie Enderby, Annie Cameron, Mrs. Leckey, Mrs. McColl, Flotrie Haines, G. B. Moysey, Joseph Thompson, Mrs. Thompson, Mr. Thompson, John Thompson, Nat Haddow, M. Palson, F. Thompson, W. Brotchie, Andrew Haddow, W. Wilson, O. L. Wilson, James McColl, Frank Gladish, Phoebe Graham, Alic Wilson, Charles Barnacle, M. McLellan, Louisa Petrie, George Dickens, Annie Grey, Katie Tippet, Annie Phillips, Josephine Strahl, W. H. Murray.

The school has had but three superintendents, C. G. Lawson, Andrew Thompson and W. C. Thurgood, while for very many years A. L. Crichton has acted as secretary.

Short addresses were delivered by A. Millis, F. G. Dunn, G. B. Moysey, Russell Dick, Wm. Wilson and James Johnston. The musical part of the programme was presided over by Nat Haddow, and consisted of a number of very splendid items by Mrs. Wilson, Bro. Murray and the Lygon-st. Quartette Party. The audience were asked to join in singing some of the good old songs of other days.

### Reunion of Past and Present Teachers and Old Scholars of the Lygon Street School.

It was a happy thought on the part of the Lygon-street teachers to hold a reunion such as described above. This meeting was held on Thursday evening, October 15th. By the kind courtesy of the teachers we were present. The whole of the chapel and lecture hall was arranged in the form of a drawing room, so there was nothing cold or formal about the meeting. The most of the Melbourne churches were represented.

Letters and telegrams were received and read from the following, who were unable to be present:—J. Hillhouse, Lizzie Dickens, Marie H. Knapp, Wm. McClean, Alf. and Harriett Morris, Thos. Mann, J. T. Coles, H. D. Smith, G. T. Walden, Bro. and Sister Barrett, M. R. Magarey, Jessie T. Wright, Ethel Benson, Lillie Cuddy, J. G. Barrett.

At the meeting a careful record was made of those present, with the dates when they joined the school, or at least many dates were obtained. We have tried to analyse the record as handed to us under the dates opposite the names.

1863.  
Mrs. F. Huntsman, Mrs. C. Mitchell.

1864.  
B. Huntsman, M. Davis, N. Oliver, F. Payne, F. G. Dunn, Charles Lawson, Jessie Matear, J. Holland, Mrs. J. Bate, E. C. Bird, J. McCoughtry.

1865.  
Russell Dick, W. C. Thurgood, Alfred Millis, W. Forbes, W. Brotchie, A. M. Behrens, E. A. Hillhouse, A. C. Chown, M. Walker, John McColl, James Haddow, S. B. Croad, E. Yewdall, E. A. Easton, Jessie

Lee, E. M. Dickson, M. A. Haddow, Thos. Mitchell, C. W. Mitchell.

1866.  
Mrs. E. Simmonds, S. J. Cowley.

1867.  
Mrs. Morris, A. Conning, E. Duncan, Mrs. W. Daff, George Exley.

1868.  
A. A. Ley, M. Lawson, Mrs. Chipperfield, W. Alford, J. McDowell, P. S. Conning, M. Alford, Mrs. Thompson, John Tinkler.

1869.  
David Reid, James Reid.

1870.  
Mrs. J. Reid, J. Ashton, Margaret Smith, H. B. Gilmour.

Those joining after 1870, and to whose names no date is attached:—

Maud Cook, Mrs. Rutherford, S. Wigley, E. J. Roberts, S. E. Roberts, E. and J. Weedon, A. McClean, E. S. Ravenhall, E. Dickens, S. J. Wilson, Chas. Hardie, W. B. Renton, Jena Allen, Ellen Payne, Ethel Payne, Martha Banks, E. L. Dickson, W. Groom, William Brown, W. C. Craigie, H. and J. Carlyle, L. Yewdall, B. Exley, Joshua Walker, K. McIntosh, Mrs. F. McClean, F. McClean, W. G. Daff, E. Daff, J. B. E. Thurgood, J. M. Shirt, L. J. Lyall, C. Preston, Emma Simmonds, Maggie Jackson, Sarah Burge, L. Mitchell, M. Abgan, C. A. Burrell, Maggie McDonald, Mary McDonald, Emma McDonald, George Petty, A. L. Cox, Annie Downs, Lilly Trinnick, Henry Trinnick, Mary Cumming, A. M. Moysey, E. Baker, J. McNaughton, Alex. McColl, A. B. Sturtevant, D. A. Lewis, Florrie Charwood,

### Victorian Missions.

M. McLELLAN.

On behalf of the H.M. Committee I have very sincerely to thank those who attended the late meeting in the Masonic Hall for their practical help. There were many absent who no doubt will feel it a pleasure to assist in the work of spreading the gospel of Christ in our home fields. I am sorry to say we are still very much in arrears, and consequently feel anxious that the present staff of efficient workers should be maintained, especially as the results since last Conference have been above the average of former years. *There have been 340 added by faith and baptism since the Conference under the labors of the Home Missionaries.* This is most encouraging, and it would be a calamity if any of the agencies had to be curtailed for want of funds. Brethren, shall we see to it that we have all a part in this glorious effort to save souls?

The following is an account of the additions during the month:—

H. G. HARWARD and E. W. PITTMAN.—Tent mission at Mildura, 27 additions—21 by faith and baptism, 5 who had been formerly immersed, and 1 restoration.

A. W. CONNOR.—The Bendigo mission closed with 20 decisions for Christ. The meetings were well attended.

J. CLYDESDALE.—Our brother has been well assisted during the month by Bren. H. Everett and White. One addition by faith and baptism.

H. LENG and W. G. ORAM.—The tent mission at Mundulla closed with 19 additions (18 by faith and baptism and 1 restored), while the mission at Kaniva has commenced, and up to date of report there have been four decisions. Bro. Oram also visited Horsham.



R. G. CAMERON reports good meetings at Wedderburn and Bet Bet, and fair meetings at Dunolly. Two additions at Wedderburn—one by faith and baptism, and one who was formerly immersed.

A. M. LUDBROOK, after an absence of two weeks, has resumed his labors in the Echuca Circuit. Bren. Kent, Mason and Barnacle conducted the services during his absence.

### Annual Collection for Home Missions, January 3, 1904.

They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever. This is the greatest work ever given to men. The reward is in proportion to the magnitude and nature of the work.

We should remind ourselves that a lack of the missionary spirit in our churches will prove the death of the special plea we make. The church which takes no interest in Home Missions is not apt to be much interested in anything.

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

No church should be content to enjoy gospel privileges. Its first and supreme concern should be to help Christ seek and save the lost. Its influence should be felt in the most remote corner of this round globe.

### Get ready for Home Mission Collection, January 3, 1904.

## From The Field.

The field is the world.—Matt. 13:38.

### Victoria.

WEDDERBURN.—On Friday evening, 9th inst., a church social was held to enable the members to say good-bye to Bro. and Sister Hawse and family, who are removing to the Geelong district, Bro. Hawse having been appointed to a school there. C. McDonald occupied the chair, and an interesting programme of musical items and recitations was rendered. On behalf of the brethren R. G. Cameron presented the departing guests with a copy of the Pictorial Jubilee History. Bro. Hawse suitably responded. On the Lord's day following two sisters were received into fellowship, and Bro. Hawse edified the church with a fine address on the duty and obligation of separateness from the world. In the evening he preached an

effective sermon on "The New Birth" to a large congregation. The church very much regrets the departure of our brother from this district, but recognizes that its loss will be the gain of the church at Geelong.

R. G. CAMERON.

NEWMARKET.—On Lord's day evening, October 4, two young women confessed Christ, and were baptised on Lord's day evening, October 11. The same evening two elderly ladies confessed the Saviour and were baptised on Lord's day, October 18. The same evening two more decided for Christ, which makes six for the last three weeks. We earnestly pray that these are only the forerunners of many more precious souls during the coming Tent Mission, which commences next Sunday, October 25. Brethren, we ask for your earnest prayers, that the Tent Mission at Newmarket will have great success in winning many souls for the kingdom of heaven.

Oct. 19.

A. W. S.

LYGON-ST.—Large meetings on Sunday. In the morning one young man was received by letter. A fine address was given by Bro. Meldrum on "Encouragement," especially that which is due to young Christians. In the evening Bro. Johnston conducted a memorial service for the late Sister Brooks, sen., making special reference to her faithfulness and interest at all times in the welfare of the church.

J. McC.

GALAQUIL.—Since last report the meetings here have been fairly well attended. Last Lord's day the little schoolhouse was about full, when Bro. Clydesdale gave us a good address from Isa. 40:31. The gospel meetings are still being held every month, but since last report there have been no results. We hope that ere long the seed that has been faithfully sown will spring up and bring forth fruit to the honor and glory of God. The Sunday School that has been started has now an attendance of over 20, and we trust that the efforts which are being put forth in this work will be crowned with success.

Oct. 12.

W. A. H.

MELBOURNE (Swanston-st).—Last Lord's day we had good meetings, morning and evening. Bro. Meldrum's subject at the gospel meeting was "Naaman the Leper." Amongst our visitors were S. Price Weir, of Norwood, S.A., and Bro. Fairlie, of Grote-st, Adelaide. Large gathering at the last weeknight lantern meeting.

R. L.

MARYBOROUGH.—One whom we have been praying for, and whose decision will bring joy to his sister wife, confessed Christ at the close of W. D. Little's address on Sunday night. On October 7th we held our anniversary tea-meeting, which was a success in every way. At the after meeting we had addresses from two visitors, A. W. Connor and R. G. Cameron.

W. R. B.

### South Australia.

HENLEY BEACH.—A very pleasant social evening was spent on Thursday, Oct. 15th, as a welcome home to Bro. Colbourne who has been away some four or five weeks in Sydney. The uncertainty as to whether Bro. Colbourne, would be present at the social, through his having brought back with him a poisoned hand, gave rise to some anxiety for several days, but we are pleased to say that, the danger of blood poisoning being over, he was with us in his usual happy way. To-day H. Moore addressed the church in the morning, and W. Jackson preached in the evening on "Obedience."

Oct. 18.

G. A. H.

UNLEY.—Walter Harris addressed the church on the words "Ye are the light of the world," and took

the opportunity of earnestly advocating Christian union on New Testament lines. T. J. Gore was at Cottonville in the morning. After a discourse to-night on "What comes after death?" a young woman from the Sunday School made the good confession.

Oct. 18.

ROBT. BURNS.

ALMA.—Bro. Selwood has been with us the last three Lord's days, and has exhorted the church at the morning meetings. Bro. McLachlan, who has been absent for six months on a tour to the Old Country, has returned, and he presided at the meeting yesterday. It was like old times to see him again in that position. The church tendered a social to Bro. and Sister McLachlan and family on October 14th.

Oct. 19th.

A. L. J.

BALAKLAVA.—Yesterday morning, at the 10 o'clock prayer meeting, a young man made the good confession, and was baptised the same hour. In the evening there was a packed house, and a lady confessed her faith in Christ.

Oct. 19.

R. J. CLOW.

HINDMARSH.—At our meeting for worship yesterday morning D. H. Griffen gave us a good address on the "Beatitudes." Since last report we have had five confessions. J. W. Sharples has been called to his eternal rest. W. Brooker, sen., our advising elder, has considerably improved in health. He was able to be wheeled in his chair to the meeting for worship and breaking of bread yesterday morning.

Oct. 19.

A. G.

BROMPTON PARK.—With God's help we have been able to hold some really good meetings, and have been packed out once or twice. The Word has been preached by different brethren, and while there have been no decisions made for Christ, we still feel confident that the work done has not been in vain, for we are very pleased that the people who attend largely consist of those who otherwise would not hear the gospel. We therefore look forward to the future with confidence, knowing that if we do well that which is entrusted to us, we shall surely have the joy in due season of beholding the seed sown bringing forth abundant fruit.

Oct. 19.

S.

KADINA.—It is now five weeks since we came here to help the church till they get a suitable evangelist. Up till the present there have been six confessions, including one to-night. By request we visited Moonta, where some Baptists and disciples were meeting. We placed before them the New Testament lines of a church of Christ, and they resolved to meet on them. A hall was taken, and they are now meeting for worship and preaching the gospel, as well as conducting a Sunday School. We drive to Moonta after the morning service here, preach there in the afternoon, and return back for the evening meeting here. Two of the above confessions were from Moonta. We also visited Bews, where Bro. Barr and family have been breaking bread in a private way for several years. But they have now taken a public stand for the truth, and public meetings for worship and preaching the gospel have been set in order. As a result of our first preaching meeting at Bews, a fine young local preacher came out and made the good confession, giving to a large audience his reasons for so doing in a nice, clear, intelligent manner. A Sunday School has also been set in order at Bews. Bro. Barr has fixed up and seated one of his outside buildings for the meetings. Bro. Barr and the young man referred to, with Bro. B.'s son, will conduct the meetings, and the evangelist will be expected to visit them occasionally. The evangelist will be able to make a good use of the local brethren in working Kadina, Moonta



and Bews, the last two as branch churches of the former. We feel sure a grand work is to be done at the above places.  
Oct. 18.

W. MOFFIT.

GROVE-ST.—The quarterly business meeting was held last Wednesday night. The numerous reports were full of interest, and good work has been accomplished. Meetings to-day have been good, Bro. Grinstead speaking morning and evening. His subject to-night was "The Fall of Satan."  
Oct. 18.

E. R. M.

## New South Wales.

LISMORE.—On Sunday morning, October 4th, three were received into fellowship, and at the close of the gospel service at night one was baptised. Three more were received in on Sunday, Oct. 11th, and two baptised after the gospel service. The Mission Band are holding regular out-door meetings, which are proving attractive. We hope to be in our new chapel early in the new year. The brethren are responding liberally in assisting us. An Endeavor Society has been formed with 23 active members. A. J. Green has kindly placed the largest room in his house at their disposal till the chapel is completed. G. H. Browne is sustaining the interest in the district. The C. E. Tract Committee has been actively engaged in distributing tracts.  
J. P. F. W.

ROOKWOOD.—A hearty social was held on October 5th to say farewell to Bro. Way and to welcome home Bro. Fischer. The evening was taken up with singing, reciting, and addresses by Bren. Way, A. Price and Fischer. Bro. Rossell, on behalf of the church, presented Bro. Way with a Jubilee History as a happy reminder of his three months' stay in Rookwood. Bro. Fischer carries on the work again. On Sunday, October 11th, a full audience greeted him, and three confessed Christ.

CANLEY VALE.—For the last three months Bro. Way has carried on the work here. On the eve of his departure to Corowa, the brethren and sisters held a social to wish him God-speed, and to have the opportunity of welcoming Bro. Fischer home and hearing some of his experience during his three months' missionary tour. A very pleasant evening was spent.  
Oct. 15.

THEO B. FISCHER.

PETERSHAM.—We continue to have good congregations at the gospel meetings here, and last Sunday evening was no exception. The subject chosen by A. E. Illingworth was, "The Second Coming of our Lord." Our Wednesday night meetings too are characterised by splendid attendances to hear our evangelist's course of addresses on "The Hebrews." These talks are very helpful, and the members do not seem to overlook the fact. We have to record that two more of our members during the past week have gone to sleep in Jesus—Benjamin Griffiths, a member of the church of Christ of 30 years' standing, and Sister Roberts, relict of the late Wm. Roberts. On Sunday evening next we are to have combined memorial services.  
Oct. 19.

C. J. L.

## West Australia.

BOULDER.—On Lord's day, Sept. 6th, we celebrated our third Sunday School anniversary by special services. Bro. Cramwell, the superintendent, addressed the church in the morning. In the afternoon D. A. Ewers, from Perth, gave an interesting address to the children. T. H. Scambler preached in the evening. The following Wednesday a tea and public meeting

was held, presided over by the Sunday School superintendent, addresses being given by Bren. Ewers and Allan Price, of Sydney, the children also taking part in dialogues, recitations and songs, after which the prizes won by the scholars were distributed. At all the meetings the children rendered special musical selections under the direction of C. E. Pond. Thus ended a very happy and successful anniversary.  
Oct. 5.

WM. POND.

NORTH FREMANTLE.—The Tent Mission was brought to a close on Monday night, October 12th, with a thanksgiving service; the thankoffering for the Home Mission amounted to £2/14/4. Bro. Hagger has conducted 38 meetings in the tent with the satisfactory result of 57 decisions for Christ. During the early part of the mission the weather was very inclement, but in spite of the elements the attendance throughout the mission was extremely good. On Lord's day nights as many as 500 souls came within the sound of the gospel, delivered in all its simplicity and purity. We feel sure that much good has been done, apart from visible results. On Lord's day, 11th October, 11 converts were received into fellowship; this brings up our total membership to 48. Some three months ago the church was organised with 14 members, so that as a result of the mission the church has been materially strengthened. Fremantle church has also gained a few members as the outcome of the mission.  
Oct. 14.

A. E. S.

## Tasmania.

HOBART.—Another young woman made the good confession at the close of last Thursday evening's service. All meetings are well attended. We were pleased to have Sister Kemp (late of Swanston-st.) with us yesterday. Record Sunday School and Bible Class attendance. We have resolved to hold a rally shortly, and hope to report further successes later.  
Oct. 12.

T. W. S.

## Here and There.

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

:O:

Two more confessions at Newmarket on Sunday night.

Three elderly ladies decided for Christ at Prahran last Sunday evening.

Crowded meeting and another confession at Brunswick last Sunday night.

This week we publish the last chapter of our continued story, "As an Earthling."

P. A. Davey reports having baptised three men at Tokyo, Japan, on Sunday, June 14.

Bro. and Sister B. J. Kemp arrived home yesterday from their six months' trip to the Old Country.

We have received from "Thankoffering," 10/- for Mrs. Fleming, and 10/- for W. W. Davey Fund.

There were three confessions at the close of T. H. Scambler's address at Boulder, W.A., on October 11th.

We have received from the Kyabram Sunday School, per Percy Bryce, 10/- on behalf of the W. W. Davey fund.

Newmarket mission begins next Sunday. Brethren are asked to pray that there may be a rich harvest of souls.

M. W. Green's book against Spiritualism will be ready, we hope, about November 23. Watch for further notices.

Reserve Tuesday evening, 24th November, for half-yearly demonstration of S.S. Union, in Lygon-street chapel. Tickets 6d. and 3d.

It has been arranged for the Sisters' Executive to visit Cheltenham on the 29th inst., leaving Melbourne by the 1.10 p.m. train. Superintendents, please note.

We have a few copies of the "Life of Alexander Campbell" in paper covers, which we will send anywhere by post for 6d. We sold these formerly for 1/-.

Attention is drawn to Competition for a Prize Design for Annual Examination Certificate. A chance for our artistic friends to distinguish themselves. See next page.

As will be seen in another part of this issue, many of the Austral Publications are kept in stock and for sale at Hyde's Bible Hall, 79 Rundle-st., and Flinders-st., Adelaide.

S.S. Picnic on King's Birthday, at Darling. Time of trains, etc., will be announced later. Vendors of drinks, fruits, etc., arrange with W. Maidment, Wattleree Road, East Malvern.

The mission at Mildura closed with 37 confessions, 5 baptised believers, and one restored. The church has been organised with elders and deacons. W. Burgess will take up the work there on Nov. 1.

Any of our readers on the lookout for a room or rooms to spend a holiday by the sea cannot do better than write to Mrs. Wilson, Sea View Crescent, Black Rock. This is near Cheltenham. Sister Wilson can be relied on to fulfil her part of the contract.

We have been asked to make it known that the church at Dandenong meets for worship in the Rechabite Hall, Robinson-street, at 11 a.m., every Lord's day. Visitors will receive a warm welcome. H. W. Crisp is the secretary of this church.

The Paddington annual S.S. excursion will be held on Saturday, October 31st. Mortlake, Parramatta River, is a beautiful spot, with a large pavilion and every convenience. The steamer "Alathea" will leave Fort Macquarie at 11 a.m. and 2 p.m. Tickets, 6d. At least 800 visitors are expected.

We have now nine new tracts ready for sending out—"A Baptist Ally"; "A Glorious Beginning"; "The Church"; "Two Apostles Interviewed"; "The Divine Marching Orders"; "The Fivefold Work of the Holy Spirit"; "Who Are These People?" "The Supreme Question"; "The Change of Heart." Samples will be sent to any requiring same.

A social gathering was held in the Ascot Vale chapel on the 13th inst. One of the objects of the meeting was to make a presentation to Sister Daisy Whitbourne, who acts as organist in the church and Sunday School. Addresses were delivered by Bren. Brown, Martin, Minahan, Knott and Cox. These expressed themselves in eulogising terms as delighted with our young sister's good work.

On the front page of this week's issue will be found a photo of the late Charles Whately, who was for many years treasurer, and an elder of the church at Enmore. He was one of the successful business men in Newtown, and at one time Mayor of the municipality. He was held in the very highest esteem both in the church and out of it. Everybody who knew him loved and respected him. Some of the earliest meetings of the church nearly fifty years ago were held in Bro. Whately's carriage shop in King-street, Newtown. The church at Enmore has been greatly blessed by the men who were pioneers of the movement in that district, and we are very glad to be able to introduce to the younger generation the picture of this worthy and respected brother.



No gospel mission can be a success without good congregational singing. In order to get this all should be supplied with a hymnbook. The success of our "100 Hymns" has induced us by request of E. W. Pittman to add 20 more invitation hymns, and to bring out a 10,000 copy edition, which is now ready. It is now known as "Austral Hymns." Price 1d., the purchaser paying carriage or postage. For contents see page 619.

On the 10th inst., the Sunday Schools at Chatham and Wingham, N.S.W., met and had a picnic in a paddock about midway between the two places. The children and their adult friends who attended numbered about 200. The Wingham School was commenced not many months ago by Sister Miss M. A. Western, and should be a great blessing to the neighborhood. The picnickers had a very fine time and enjoyed themselves immensely.

The *White Ribbon Signal* for October, the official organ of the W.C.T.U., under the heading "Newmarket" says:—"At our open meeting, held Sept. 18th., Mrs. Greenwood gave a homely talk on some of her experiences in New Zealand (being a native of that place), relating some very interesting and amusing incidents in connection with the franchise and prohibition movement there. Mr. and Mrs. Greenwood are very enthusiastic in the temperance cause, so that we are sure of every possible help and assistance from them. We sincerely hope that their stay will be long in Newmarket."

The following is from the *Warracknabeal Herald*:—"On the 7th inst., the disciples of Christ of Brim held a Sunday School picnic at the Galaquil weir. The attendance of children with their parents and friends was good, and a most enjoyable day was spent in the usual sports, games, etc. On Sunday the anniversary in connection with the above was held. Songs and anthems were rendered sweetly by the Sunday School children, and an interesting address on "Clocks" was given by J. Clydesdale. On Wednesday a children's meeting, consisting of recitations, songs, etc., by the Sunday School, was also given to an appreciative audience."

A brother asks, "Is it against the practice of the churches of Christ to allow their Sunday Schools to take up a collection for working expenses and for the prize fund, etc.?" It cannot be denied that many of our schools do take money from the scholars, but we think it to be more within the bounds of New Testament teaching if the church support willingly and entirely the work of the school. The Sunday School is practically a gospel meeting for the young, and we might just as well take money for the support of the church at our gospel meetings as to take the money from the children on the Lord's day afternoon. A real live up-to-date church will finance the school and all the other auxiliaries of the church.

The anniversary of the North Melbourne Y.P.S.C.E. was celebrated by special meetings held last Sunday and Monday. Wm. McCance, E. J. Allan and T. J. Cook conducted the gospel meeting. On Monday evening the services were continued. A good programme was provided. H. D. Smith, A. R. Main and A. W. Roberts gave addresses. T. J. Cook, who presided, was presented by the society with a fountain pen, as a token of the esteem in which he is held by the Endeavorers. Responses were given by visiting societies. Although the meeting was a little long, yet an enjoyable time was spent. The society has done much in the interests of the church. The members had the signboard in front of the chapel painted, and gave two flower-stands to the church for the platform.

The following is from the *Manning River Times* (N.S.W.):—"Herbert Saxby, B.A., conducted service in the Wingham School of Arts on Sunday morning last, when there was a good congregation. At night Mr. Saxby addressed a crowded audience in the Taree School of Arts, and his remarks were listened to with rapt attention. On Sunday night next, at 7 o'clock, Mr. Saxby will speak at Taree for the last time prior to returning to America, as he is due in Sydney, to conduct a mission at Enmore, at the latter end of next week. Mrs. Wedlock, Mrs. Parsonage, and Miss Elsie Saxby, three of Mr. Saxby's sisters, arrived by steamer on Friday last to meet their brother. Miss Saxby, who is a nurse in the Kempsey Hospital, will, we understand, accompany her brother to America."

On October 14th the fifth anniversary of the church and Sunday School at Bayswater was celebrated. This was one of the most successful days the brethren there have experienced. In the afternoon the young folks had a good time, and enjoyed all sorts of games. At 6.30 tea commenced, and friends came in greater numbers than were expected. At 8 o'clock R. C. Edwards took the chair, the chapel being full. Bro. and Sister Lowan rendered splendid service by their singing. Sister Lowan, jun., sang very nicely, and the S.S. children also contributed. The chairman spoke of the success at Bayswater, and when handing the prizes to the children he made some very suitable remarks. J. T. T. Harding gave a splendid address on "Union." The chapel was nicely decorated. This meeting will not soon be forgotten by those present.

The following consists of extracts from a letter from J. E. Thomas, Lexington, Ky., U.S.A., dated September 9th:—"We had a very tedious trip across the great continent, being seven nights in the train, but we experienced pleasure in viewing many sites of interest *en route*. We looked for a half-day at the citadel of the Mormons at Salt Lake City. We also saw a day in Kansas City, and viewed the effect of the great flood of July last, when the waters of the Missouri were six feet high in the main streets. We arrived at Lexington at 10 o'clock at night, and owing to a misunderstanding our fellow Australians had gone to another depot, so that we were alone. We took up our abode next day at the dormitory. Most Australians were out preaching, but Bren. Gordon and Day welcomed us with an Australian welcome. I like the people here, and am getting used to the customs, and hope in time to get used to the conglomeration of food that they set before you so bountifully, then my digestive organs will be all sound as of old. College starts on September 14th. I have had a pleasant talk with Bro. McGarvey; he is proud of all his Australian boys. Best love to all in the great work in Australia."

The August-September issue of the *National Waifs' Magazine* (the official organ of Dr. Barnardo's Homes) contains the 37th Report of this National and Philanthropic work. During 1902, no fewer than 10,578 applications were received, and after very careful investigation and sifting 3,501 of these candidates, who were orphans or absolutely destitute, were freely admitted to the permanent benefits of the Homes. On the 31st December, 1902, the Association had under its care 6,399 waifs, whilst during the 12 months which ended on that date 9,785 otherwise forlorn and destitute boys and girls had been under the care of the Homes. This is the only Society which admits always freely and without delay or hesitation children of both sexes, of any age, creed, birthplace or physical disability—whether crippled, diseased, deaf and dumb, blind, or otherwise afflicted. Even those who come in but to die are given the

benefits of the Institutions. No process of voting or election is required nor any monetary payment. The sole plea, "destitution," is that which unlocks the gate. Emigration is one of the chief outlets, and during the year, 1,053 boys and girls were sent to Canada, bringing up the grand total emigrated to 13,657. Great advances have been made and many new Branches in the Provinces have been opened, including the Waits Naval Training School, in Norfolk. As a proof of the confidence which the public have in this work, the donations last year shewed an increase of £32,975/5/- over the receipts for 1901, the total donations for the year amounting to £178,732/13/8; but the Council strongly plead for a permanent income of not less than £200,000 in order to meet the claims of destitute childhood from all over the Kingdom. We are informed that a copy of the Report will be sent post free to any address on application to the Head Offices, 18 to 26 Stepney Causeway, London, E.

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## Coming Events.

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

**OCTOBER 25 & 28.**—The Thirteenth ANNIVERSARY of the North Richmond Church will be celebrated on the above dates. Special Services on Sunday, October 25th. Tea and Public Meeting on Wednesday, October 28th. Tickets for Tea—Adults, 1/-; Children, 6d. Good programme. Prominent Speakers. All welcome.

**OCTOBER 25 & 26.**—Lygon-street Y.P.S.C.E. First Anniversary. Sunday, October 25. Special Services all day. Afternoon at 3, Mr. Andrew Meldrum; evening at 7, Mr. J. Johnston, M.A. Special subjects. MONDAY, October 26th, 7.45 p.m.—GREAT C. E. DEMONSTRATION. Speakers, Mr. H. Mahon, Mr. H. Peacock. Enthusiastic Singing. Stirring Addresses. Responses. Rally up, Endeavorers!

**OCTOBER 30.**—A CONCERT will be held in the Pigdon-street Christian Chapel, North Carlton, in aid of the Sunday School Picnic funds.

#### SUNDAY SCHOOL UNION.

DESIGNS are invited for the Annual Examination Certificate. Size, 10in x 12in. To be submitted in black and white. Prize, £1/1-. Competitors to send drawing to C. W. Mitchell, 524 Elizabeth-st., Melb., or L. Gole, 19 Bennett-st., N. Fitzroy, on or before November 28th, 1903, with *nom de plume* attached, also sealed envelope with *nom de plume* and name of competitor, which will not be opened till after the judging.

#### NOTICE TO SEASIDE VISITORS.

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## Obituary.

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

**WALKER.**—Our hearts have been made sad by the loss of Sister Elizabeth Ellen Walker, wife of H. Walker, who died on Tuesday, September 8th, at the age of fifty-eight years. She was baptised on October 1st, 1882, by Henry Exley, and was one of the oldest and most faithful members of the church meeting in Dixon-st. She was always ready to minister to the sick and needy, being loving, patient and sympathetic. Many sick people felt the benefit of the gentle touch of her loving hand; many sorrowing ones were cheered by her kind words; and many needy ones have been made glad by her practical sympathy. She was a loving wife and a tender-hearted mother. She had a good report from without, being spoken of outside of church and home as a good woman. Her death is keenly felt, especially by her partner in life, her children, and her children's children. We express our heartfelt sympathy with Bro. Walker and his family in their bereavement. We pray that they may cling close to the God of all comfort, whose love and sympathy will never fail, remembering that their loved one has gone to her rest. We believe she will be among those who shall hear the Saviour say at his coming, "I have been sick, hungry, thirsty and

naked, and you ministered unto me, for inasmuch as you have done it unto the least of my brethren you have done it unto me. Enter thou into the joy of thy Lord."

Wellington (Dixon-st.), N.Z.

C.K.

**BROOKS.**—Another of the links that bind the present with the past was broken on the 10th inst., when Sister Johana Brooks, wife of the late Edwin James Brooks, of Rathdown-street, Carlton, fell asleep in Jesus. She had reached the ripe age of 74 years, 50 of which she spent in Victoria, all of which, save 3, she spent in Carlton. She was born in Dorset, England, and coming to Australia with her husband, she settled in this State. For over 30 years she was a member of the church at Lygon-street, Carlton, joining it in Mr. Surber's time. From that time until her decease she never left Lygon-street. Her end was a lingering one. For 5 years she had been confined off and on to her home. She and her husband, who predeceased her 10 years, were active and consistent members of the church. She was a most liberal supporter of the cause, and leaves the noble example of a bright Christian experience. She leaves four sons and two daughters, with thirteen grandchildren, to mourn their loss. The church last Sunday night conducted a memorial service for our late sister, and many lessons were drawn from the example of loyalty, fidelity and Christian character which our sister possessed while with us. It was a large and representative meeting. Sympathy was expressed towards the bereaved, and they were committed to the care of the heavenly Father who has promised to comfort and console the broken-hearted, and to be a Father to the fatherless.

Oct. 20.

J.J.

## WANTED.

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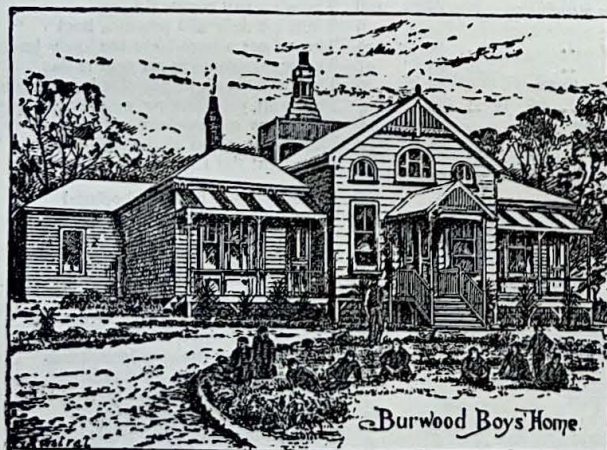
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# As an Earthling.

BY HATTIE A. COOLEY.

PART III.

CHAPTER VIII.

LOVE COMES OF LOVING.

Professor Grayson had been lured away from the reading-room. Perhaps it was the spell wrought upon him by purple mist and yellow sun glow—the witchery of the perfect autumn day which was, possibly, one of the last few perfect days of the late fall weather, when the marvellous autumn beauty is liable, almost any hour, to be marred by the lowering premonitions of the winter. Garth Grayson had thought that the first keenness of his hopeless sorrow and disappointment might be over—vain thought! Of late it had been like the opening of the wound afresh. A strange uneasiness had possessed him—a brooding depression that he could not shake off.

He and Mr. Hunter had gone to the little hill-surrounded lake, ostensibly to fish, but, in reality, to drift and talk, or row with long stretches of silence, shut away from the cares and burdening griefs of a world which they had tried to leave behind them somewhere back along the dusty country road.

Divining somewhat of the unutterable sadness which was bearing down so heavily upon his friend, the older man talked quietly on and on, about indifferent matters, or replaced into silent thought so full of sympathy as to need no expression to make its presence manifest to the other.

It was Saturday. The other fellow in charge of the reading-room had been alone most of the time since he had opened. Finally there sounded a far-off shriek; whereupon he looked at his watch with an air of slight relief. The through train was in on time—only an hour now; then, if the professor had not returned, he could close up.

A clerk was standing in idleness at the door of the bookstore, which was on the floor beneath the reading-room. He noticed a lady coming leisurely down the pavement on that side. Evidently she was from the train just in. At the door where the clerk was standing she paused.

"Do you know a gentleman by the name of Grayson—Prof. Garth Grayson?"

"Indeed, I do!" replied the clerk; "everybody in town knows him!"

"I wish to find him," she said simply.

"His rooms are up the stairs there—I think you'll find him."

Thanking him, the lady turned and began climbing the stairs.

"Professor Grayson is not in?" she said, with a faint rising inflection.

"No, he is not," the young man explained; "Mr. Hunter persuaded him to go out for an afternoon's fishing. I think he will be in soon. Won't you wait? We have the latest magazines, if you would like to see any of them."

"I do not care to read, but I think I'll wait—awhile at least," and she took the proffered chair by the open front window.

"Do many come here?" she asked presently.

"Oh, yes," was the reply, "lots of the boys; to-day is an exception. There was a sort of newsboys' excursion in one direction, a Sunday-school picnic in another, and then a big ball-play over at the resort—all three to-day; and some of Grayson's boys wanted to take in one, and some another. He usually goes with them; but, as he couldn't be in all three places at once, it seemed to let him out. So, when Mr. Hunter came in and wanted him to go fishing, he said that he had half a mind to go, if I would stay here in his place. The rooms are kept open all day since the hot weather set in."

"Does it pay—the reading-room?"

"Pay! why, it's all free! The professor does it all—buys the books and magazines, and gives his time. He teaches some class almost every night. I tell you he's got a big heart in him."

"Yes," she said hastily, "I know."

"And, some way, you never once think how deformed he is, when once you get to know him."

"No!" she said.

Glancing out, the young man suddenly started up. "There he is now—Professor Grayson, I mean—he's just stopped to speak with a man across the street. I'll step over and tell him."

"Wait a moment," said the lady. "I will write a note." Hastily pencilling a few words, she folded the paper and handed it to him.

Every now and then she made a nervous motion with her hands; and it was with the burning cheeks and quick-drawn breaths of one laboring under a strong excitement that she watched the young man cross the street and give the note to Garth Grayson.

She saw him open it, but at that distance she could not see how his hand shook as he recognised the handwriting.

"Please dismiss the bearer of this. I must see you alone. G.G."

She did not see, either, how deathly white he turned on reading it, nor what an effort it was for him to speak. The worst had come. She wished to talk over a final separation; it could mean nothing else, he thought. He stood there trying to compose himself sufficiently to say in something like his ordinary tones to the young man: "I will see her. You may go now; I will attend to the room."

The young man walked away; while the professor, having excused himself from the gentleman with whom he had been conversing, came on across the street.

The lady arose at the sound of his footsteps on the stairs. He held out a trembling hand toward her—"Gretrude!"

"Wait!" she said.

He dropped into a chair, looking up at her like one stricken dumb.

With a quick, passionate gesture she knelt beside him. Putting her arms about his neck as she had done the day she left him, she laid her face for an instant against his deformed shoulder. He made a movement as if to put his arms around her; but she drew back.

"Wait," she said, "I must tell you first! Do you remember the lessons in German, and how, sometimes, when the lesson was

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through, you would say, 'Bravo! that was well done!'—do you remember?"

It was cruel to remind him of those days when he was learning to love her.

"Yes," he said, "I remember."

"Do you know, sometimes when I have stood up before my audience and have done my very best, and they have crowded around me afterward with their words of appreciation, I have thought—oh, I know I would have given it all just to hear you say as you used to then, 'You have done well!'"

He drew his breath with a half sigh of relief. That was why she had come—woman-like, she craved the missing note of praise and must have it, no matter what the cost might be to the one who gave it. "You have done well; I have heard"—

"No! no! you do not understand! And it is so hard to say—but I *must* tell you! There is no other way. In those old days you were such a dear friend to me; and I—I needed a friend so much! You were so kind. I was not honest with you, as you asked me to be! You were such a dear, dear friend—yes, you were—but, oh, how can I say it?" she moaned; "but when I married you, I did not love you as true wives love their husbands! I did not love you well enough to forget"—her voice broke.

He smiled pityingly at her.

"Don't try to tell me," he said; "I understand; I was slow to see, but I understood it long ago. You could not help it, I think"—generous still to spare her all he could. "If I had been able to win your love, it might have been different, but, as it was, you could not forget," his voice faltered slightly, "you could not forget the sort of house I live in."

The tears were streaming down her cheeks.

"I don't see how you ever can forgive me," she said at last.

"Dear, I forgave you long ago," he said.

"Oh, how could you—how *could* you?" she cried.

"Because I loved you—love can forgive all things—I loved you!"

"And I knew it would be so! I knew you would love me still! O Garth! I was so sure of you, else I could never have come! I have suffered; and more and more, as I realised how utterly selfish I was—how cruel a wrong it was—to take all when I had nothing to give you in return. And then, when your letters did not come—I don't know why it was, but I began to hunger for them; I hungered more and more to see you—to have you tell me when I had done well. Oh, it was a just retribution, that I should come to crave your presence—that I should grow to love you. I cannot understand why it was so, unless the strength of your love at last compelled mine in return." She stopped suddenly.

He made no response to her words. As she had gone on, the tremendous change from what he had been dreading all along, to the overwhelming joy of her last words—it was as if the fountains of life stood still.

"I am not mistaken—it is not too late!—don't tell me that! Love me again!"

"Love you again!" he whispered. "Dear, there is no need—I have loved you all the while—shall love you always."

"Yes," she said, "I love you now!"

"Well enough to forget?"

Her heart bounded with gladness for the answer that she could give him now. Then she laughed; but it was a laugh that thrilled him.

"There is no need," she said softly, "there is no need now to forget! For myself, Garth Grayson, if I could, I would not change you, body or soul!" She hid her face against his—"O Garth, Garth, my king!"



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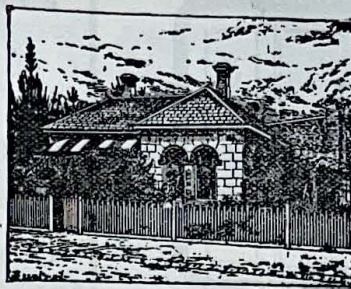
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