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NEW ZEALAND CONFERENCES.

South Island.

The Sixteenth Annual Conference of the Associated Churches of Christ in the South Island of N.Z., began its sittings in the Bowmont-st. Chapel, Invercargill, on Good Friday morning, shortly after 10 o'clock, and concluded at a late hour on Saturday night. Mr. J. Inglis Wright (President), occupied the chair.

The following delegates were present:—CHRISTCHURCH—G. Manifold, A. Brockett; OAMARU—J. Gobbie, J. Garrow; HAMPDEN—J. Dorreen; DUNEDIN—J. Inglis Wright, W. Wilson, F. Phillips, J. Routledge; N.E. VALLEY—H. Holmes; MORNINGTON—W. and M. Glaister; STH. DUNEDIN—F. L. Hadfield, T. and S. Matheson; KAITANGATA—A. Roy, A. Forrest, G. Gray; INVERCARGILL—T. Todd, senr., J. Greenhill, R. Bell, W. Sims.

The subject of the chairman's address was "The Reality of Religious Belief." He said there was so much of unreality in the religious belief of many Christians, that but little fruit was borne. Lack of honour to Christ, loss of progress towards unity, and general weakness, resulted from too many being satisfied with a nominal outward profession, having the form of godliness but devoid of its force and power. He emphasised the imperative need for a more adequate realisation of the absolute realities underlying and identified with (1) A Personal God. To many minds he was but as a shadowy myth or as an image at whose shrine they might worship. We ought to realise far more, that we are in direct relationship with God as *his* children, and draw upon him accordingly. The zealous devotees of superstitious religions were cited in striking contrast to the half-hearted representatives of the one true and living God.

(2) To a living Christ also, must a real belief be directed. We must be in actual, continuous communion with him; our communion must be more tangible, and far less abstract.

(3) Concerning the application of the divine promises, we came far short in appropriating them to our comfort and our needs; thus when those very times arise, when we most require the sustaining influence, we do not lean upon them, and forget that they are the real and living promises of a real and living God.

(4) In the Christian life of ascent to Christ, there must appear the individual conception of responsibility to labour as stewards, who shall one day render an account, and with

increased knowledge there comes increased responsibility.

The speaker urged the need for an individual appreciation of all the potentialities of a living and active faith, and finished with an earnest appeal to the delegates to regard the work in which they were engaged as that of doing service for God, in which the Eternal Father would look for and demand of each his best.

Minutes of last Conference were next read, and adopted.

It was resolved that all brethren in good standing be associated with the Conference, and that fraternal greetings be sent to the Conferences sitting in Wellington and Auckland.

An application from a newly-formed church at South Dunedin, for affiliation with the Conference, was granted.

The Executive Committee's report showed that during the year a considerable amount of evangelistic work had been done on behalf of the committee by Brethren J. J. Franklyn, Chas. Watt, J. Greenhill, T. and S. Mathieson, F. L. Hadfield, and A. Roy, and strongly recommended the necessity of sustaining struggling and promising fields of labour.

The Treasurer's report showed a fair balance in hand for commencing the ensuing year.

The Statistical tables furnished by the various churches, totalled a net increase of 27 for the year, after deducting losses by death and discipline.

Bro. Manifold read an interesting report of his three months' tour among the churches, during which time he had the pleasure of receiving six confessions.

The recommendations of the Committee set up to revise the Constitution, were discussed and adopted.

The following recommendations received from the United Conference, which was held at Wellington at the commencement of the New Century, were next considered. After a lengthy and interesting discussion on the various points, it was agreed to forward the resolutions to the Associated Churches for their adoption.

1.—GRANTING AND RECEIVING CHURCH LETTERS.—"That all letters of commendation be issued with a counterfoil or duplicate, one part of which shall be given to the applicant, and its remaining portion sent to the church to which he is bound; all church letters to bear endorsement to the effect that the letter carried by the applicant is incomplete without the remaining portion."

"That the name of the member be not removed from the roll of the sending church until advised that the name has been added to the roll of the receiving church."

"That all brethren being received into full membership, bring with them a letter signed not only by the secretary, but also by one of the elders, or those who are taking temporarily that position." "That in a church where neither elder nor temporary elder exists, it is suggested that a brother be appointed by the churches to sign the letters."

2. SYSTEMATIC GIVING.—"That in view of our great responsibilities as Christians, the churches be urged to enforce the great truths of systematic giving as an important part of worship."

"That the brethren be asked to adopt the method of contributing at least one-tenth of their income, or such specified proportion as is possible, recognising the fact that to be acceptable it must be given gratefully though not without self-sacrifice."

"That in order to further the above end it is suggested that the 'envelope' system be introduced with the object of taking up a Lord's Day contribution from every member."

3. FIELDS OF LABOR.—"That populous and promising fields already occupied in the centres be first assisted financially till such are able to support themselves, and then that efforts be put forth to reach less populous centres."

4. CONTRIBUTIONS TOWARDS CONFERENCE FUNDS.—"That seeing the advantages gained by co-operative effort, the Conference suggests that small churches and isolated brethren, especially those not hitherto assisting in spreading the gospel, be earnestly requested to contribute towards the funds administered by the Executives of the various local Conferences."

5. THE NEED OF A TRAVELLING AGENT.—"That the Foreign Mission Committee be instructed to secure the services of a travelling agent, and to co-operate with the three local Conferences in sustaining him in the interests of Home and Foreign Missions."

6. EDUCATIONAL COMMITTEE.—"That a Committee consisting of J. Inglis Wright, Geo. Manifold and Captain Sundstrum be appointed to deal with the question of educating young men for the work of preaching the gospel; such Committee to formulate a scheme and report to the several churches for their support and endorsement. The Committee already named to serve until Easter, 1901, when each Conference shall have the right to appoint one to carry on the work for the ensuing year."

Resolved: "That the Educational Committee elected at the Wellington Conference, consisting of Bren. J. I. Wright, G. Manifold and Captain Sundstrum, be re-elected for the ensuing year; and that the Conference express their hearty sympathy with the object of such Committee."

Resolved: "That this Conference give

their hearty endorsement to the Foreign Mission Board elected at the Wellington Conference, of which the following are the members:—J. Inglis Wright, Dunedin; F. Davis, Auckland; Geo. Gray, Wellington; D. M. McCrackett, Wellington South; Geo. Manifold, Christchurch; E. Vine, Wanganui."

Resolved: "That the recommendation of the Wellington Conference *re* the travelling agent for Home and Foreign Missions be adopted and given effect to; and that the engagement of Bro. Geo. Manifold in that capacity be recommended."

Resolved: "That the associated churches be recommended to adopt the system of collecting from every member the sum of not less than 6d. per month towards the Home Mission work."

The Conference Essay was read by Bro. G. Manifold, evangelist of the church at Christchurch, the subject being "An Ideal Church." He dealt at length with its government, discipline, training of members, finances, principles, toleration, and missionary spirit. The essay was thoughtfully and ably written, and evoked the most hearty appreciation from the delegates. It was unanimously agreed that the essay be sent to the AUSTRALIAN CHRISTIAN for publication.

The subject of "Evangelisation," the most important which occupied the attention of the Conference, was next entered upon. It was resolved to engage an evangelist to carry on the work at Christchurch, and also to make arrangements for Kaitangata.

A resolution was passed urging the churches to support the Pledge-signing crusade, inaugurated by the Primitive Methodist Conference, and various other matters of business were duly considered and dealt with.

The election of an Executive Committee for the year, resulted in the return of the following:—President, A. Roy; Vice-President, F. L. Hadfield; Secretary, J. Routledge; Treasurer, F. Phillips; Assistant-Secretary, M. Glaister; Associate, S. Mathieson; Essayist, J. Inglis Wright.

It was resolved to hold the Conference next year at Christchurch.

Resolved: "That Bro. W. Wilson receive the sincere and grateful thanks of the Conference, and that they record their hearty appreciation of the services he has rendered while filling the office of Treasurer, during the period of eleven years."

Votes of thanks were accorded to Brethren Holmes, C. J. Watson, H. Franklyn, and other members for their services on the Board of the Executive. Also to the Invercargill Brethren for their generous hospitality to the delegates.

After passing a very hearty and enthusiastic vote of thanks to the President for the able manner in which he had discharged the duties of the President for two years, the session, which was harmonious and enthusiastic throughout, was brought to a close by the singing of the doxology and pronouncing the benediction.

The Conference tea and public meeting took place on Friday night, in the Y.M.C.A. Hall, and was well attended. The President occupied the chair, and a pleasant evening was spent. A number of addresses were given,

interspersed with musical items, vocal and instrumental.

On Sunday evening Bro. S. Elborn, of Dunedin, preached the Conference sermon, his subject being "Paul's estimate of the Gospel," and it proved to be an able and well prepared address.

On Monday afternoon an enthusiastic meeting was held, and the sum of £68/4/6 was contributed in cash and promises for the Home Mission Fund.

Auckland Province.

The Eighteenth Annual Conference of the churches in the Auckland Province co-operating for Evangelistic purposes, was held in the meeting house, Ponsonby-road, on Friday and Saturday, April 5th and 6th.

Bro. Bagnall, the President, took his seat at 9.30 a.m., and the Conference opened by singing hymn 18, after which several brethren led the meeting in prayer. Bro. Bull was appointed secretary.

The President extended a hearty welcome to visiting brethren, and expressed his pleasure at the interest taken in the work of the Conference by the Country churches. He referred to the fact that this was our first Conference in the New Century. Many servants of God connected with the Conference in times past, had gone to their rest in the closing years of the old century. We should think of and emulate them. Vast vistas of labor for Christ open before us, and we should plan and promise greater things for God in this first year of the new century. We could not be satisfied with the condition of the churches in the Province. Some once strong, had grown weak; and some had become extinct. In our young country we ought to be growing and enlarging our borders. The year was full of promise, the prospects were hopeful, and we must step in and take advantage of our heritage, aiming to bring forth the greatest for the Kingdom.

Brethren and Sisters were present from following places:—Glorit, Hoteo North, Karangahake, Papakura, Papakura Valley, Port Albert, Pukekohe, Tara, Te Arai, Thames, Warkworth, and Wellsford.

Minutes of the last Conference were read and confirmed.

Bros. Bull and Vickery were appointed to send congratulatory telegrams to the South Island and Middle District Conferences.

Greetings by wire were received from these Conferences; also from Bro. Waterhouse of Midhurst.

The Evangelist Committee's report was read by the Secretary, Bro. F. Evans. It expressed appreciation of Bro. Bull's labors and recommended that his services be secured for another year.

After correspondence with several brethren the services of Bro. Jas. Hay, of Pahiatua, had been secured as evangelist for three months. His time had been employed first at Papakura, then at Warkworth and the Albertland District generally. The Committee had endeavored to retain his services until Conference, but without avail. The report recommended that a second evangelist be engaged for as long a period as possible during the coming year. The Committee

had arranged for preaching help throughout the year to the churches at Papakura, Pukekohe and Helensville, and thanks were tendered to the city brethren who had helped in this direction.

Bro. Davies had represented the Committee at the United Conference in Wellington, and would at a later stage give a report of that meeting.

The statistical table shewed a total membership (including isolated brethren estimated at 50) of 524, a net increase of only 16 for the year. The net increase in Auckland being 31 pointed to a decrease in the country; this however was chiefly by transfer to sister churches, though one church reporting a decrease of six gave no account of how the decrease came about. After some discussion the report, with the exception of the recommendations of the Committee, was adopted on the motion of the chairman.

Bro. Bull gave a brief report of his labors, which was adopted.

The following brethren were elected as the Evangelist Committee:—Davies, F. Evans, Bagnall, Morton, Vickery senr. (all re-elected), Murray and E. Vickery (new members). At a later stage of the Conference when a vote of thanks was passed to the retiring Committee for the year's labor, regret was expressed by some that the advice of Bren. Scott and Allen was not secured to the Committee for the coming year.

The Committee was recommended to engage Bro. Bull for another year; also to engage a second evangelist for as long a period as possible. The following motion was also adopted: "That the Conference instruct the Committee to engage Bro. Latimer as the second evangelist."

At Saturday's session it was agreed to recommend the Committee to engage a third evangelist, if funds at their disposal will allow.

On the motion of Bren. Shepherd (Port Albert) and Petherick (Warkworth), the choice of fields of labor was left in the hands of the Committee.

The treasurer's statement showed an income of £250, and a balance in hand to begin the new year of £45.

The financial promises for the year were: churches, £178; personal, £13. As last year's personal subscriptions were over £50, it was hoped that the personal donations would far exceed the promises during the year. £4 was promised to the Maori Mission Fund.

The report of the Union Mission showed failure to arrange for a Conference with Thames and West-st. Churches *re* union and co-operation. The report was adopted, and a meeting appointed for the first Wednesday evening in May, to again consider the subject.

The Maori Mission Committee's report showed funds in hand £19/1/2, and referred to correspondence with Bro. Harry Greenwood, and expressed the hope of his undertaking the work among the Maories. The report was adopted, and the Committee re-elected.

A brief report of Foreign Mission work kindly forwarded by Bro. F. M. Ludbrook, the Australian F.M. Secretary, was read to

the Conference, and at the Saturday's Session it was agreed to recommend the F.M. Board elected by the United N.Z. Conference in Wellington, to co-operate in this work with the Australian Committee.

Bro. Davies gave an interesting report of the United Conference in Wellington, held on 31st Dec. and 1st and 2nd January last. The various recommendations of that Conference were referred to the churches to act upon as they think best.

At six o'clock on Friday evening, a large number sat down to the Conference tea. The tea, as also the mid-day luncheon, had been prepared by the sisters Macdermott with other willing helpers, and a hearty vote of thanks was passed to them at the conclusion of Friday's meeting.

The public meeting was presided over by Bro. F. Evans, who gave an excellent address on "Wanted." Brethren Allen and R. Lang also gave addresses. The chorus was conducted by Bro. W. H. Marson, and the following sisters and brethren helped in the musical and elocutionary programme:—Mrs. F. Evans, Mrs. S. Hanham, Misses J. Morton, F. and A. Vickery, and Mr. E. Vickery. Mrs. Bodle and Mrs. Kitching played the accompaniments.

On Saturday the final Session of the Conference was commenced at 1.30 p.m., to deal with unfinished business. Bro. Bagnall occupied the chair, and the meeting opened with prayer and praise. Some of the matters dealt with, have been already mentioned.

It was agreed that we could not support the proposal to employ a paid collector in the interests of Home and Foreign Missions.

At 2.45 p.m. Bro. J. B. Allen took the chair, and Bro. Bagnall read the Conference Essay, entitled, "The Ideal Church of the Twentieth Century." After an interesting discussion, on the motion of Brethren Bull and Davies, Bro. Bagnall was heartily thanked for his excellent paper. There was no recommendation that it be sent to THE CHRISTIAN for publication, but it is hoped by many, that if it is forwarded, the Editor will consider it of sufficient merit and interest, to find an early place in *our* paper.

Bro. J. C. Lang was chosen as Essayist for next Conference.

The Bible School Union held its annual meeting at the close of the General Conference. Bro. Vickery, senr. presided. Minutes of last meeting were read and confirmed. The Annual report and Treasurer's statement were read and adopted. The report stated that arrangements were being made with our Victorian Sunday School Union to examine our scholars in the lessons on "First Principles."

The election of officers resulted as follows:—President, Bro. Bull; Vice-Presidents, Brethren Allen and Marson; Treasurer, Bro. Bagnall; Secretary, Bro. Murray.

Sister Mrs. Hall (lately from Melbourne), was present, and reported herself as "looking for work." The Committee was recommended to consider Sister Hall's kind offer of service.

The Lord's Day meetings were all well attended. Bro. Laing, of Glorit, presided in the morning, and Bro. Bull gave a short address on "Redemption and Giving." In the afternoon Bro. Andrew Kelly gave an

interesting address to the Bible School children and friends on "Shew me a Penny." Bro. Bull's subject in the evening was "The Christian Priesthood." The sole mediatorship of Christ, the priesthood of all Christians, and the sacrifices to be offered, were the chief items in an endeavor to set forth the true Protestant and Biblical conception of the only divinely appointed priesthood in the Christian Dispensation. The immersion of two young sisters from the Bible School, and an intimation on the part of three other persons of decision for Christ and his church, brought to a close a happy and profitable day.

On Easter Monday a water excursion picnic took place, a large number of brethren and sisters going to Maraetai for the day. Rain somewhat marred the pleasure of the outing, especially for the young people and the sisters.

May our Heavenly Father's blessing follow all that our Annual Meeting has planned in accordance with his will. May he so prosper our labors in the coming year that if in his kind providence we are permitted to meet a year hence, it may be to rejoice together over what the Lord hath done in us and through us for his own glory. We bless his name for our recent season of refreshing.

T. J. BULL,

April 11th.

Secretary.

Middle District.

The Sixth Annual Conference of the churches of Christ in the Middle District of N.Z., commenced at 10 a.m. on Friday, April 5th, 1901. Devotional exercises were engaged in, Bro. F. Hales presiding, and afterwards extending a cordial welcome to the visiting delegates.

The President, Bro. Geo. Gray, then took the chair and delivered a brief address.

On calling the roll the following delegates responded to their names:—NELSON—W. T. Clapham and T. Brough; S. GROVE—S. Russ and S. McPherson; WAITI—W. Wadsworth; PAHIATUA—Joseph Griffiths; HASTINGS—G. Thompson; PETONE—R. Wright, and J. Battersby; WANGANUI—G. Parnell, and A. F. Turner; NEWTOWN—D. McCrackett, A. Mudge, J. Day, and D. Campbell. WELLINGTON—G. Gray, F. Hales, R. B. Davis, J. Hunter, and R. J. Dick. COUNTRY CHURCHES—A. Anderson.

The Minutes of last Conference were read by the Secretary (Bro. Hales), and upon the motion of Bro. R. Wright, seconded by Bro. J. Griffiths, were confirmed.

Resolved that Bro. F. Laurenson, as Vice-President, take a seat at the table.

Bro. A. F. Turner was appointed to take the minutes of the proceedings of Conference.

The Reports from the various Associated Churches were read and confirmed.

SUMMARY OF REPORTS.—On the roll, 764; immersions, 40; by letter, 36; restored, 2; deaths, 7; removals, 92; Sunday school scholars, 619; added from school, 14; average attendance at worship, 345; average attendance at gospel service, 587; isolated, 79; unconditional promises, £122/9/0; conditional, £327/0/0; total, £449/9/0. Net

gain of 38 members for the year.

Reports were read and received from Brethren Clapham, McCrackett, and Turner.

Bro. Hales moved that Membership rolls be revised.

The Treasurer's report showed that the receipts for the year with balance carried forward from previous year, amounted to £487/10/2, whilst the expenditure had been £484/19/1, leaving a credit balance of £2/11/1.

After some discussion, the following brethren were appointed a Committee of Ways and Means—T. Brough, S. McPherson, R. J. Dick, D. Campbell, and F. Hales.

A letter from Rev. J. Cocker, Secretary of the Conference of the Primitive Methodist churches was read, stating that their Conference had decided to commence a pledge signing crusade, and that other churches be asked to join in the campaign, so that the whole of the Christian churches might unitedly attack the drink evil.

Resolved that the letter be received.

At 12.30 an adjournment for luncheon, provided by the sisters of the Dixon Street church, was made.

On reassembling at 2.30 p.m. the election of officers for the ensuing year took place, and resulted as follows:—President, Bro. F. Laurenson; Vice Presidents, Bros. Wright and Gray; Secretaries, Bros. Hales and Hunter; Treasurer, Bro. D. Campbell.

Bro. Hales announced that £3 had just been handed in from the church at Hastings.

The Conference essay entitled, "Church Planting and Church Organisation," was read by Bro. Clapham. The following brethren took part in the discussion which followed: Brethren Hales, Dick, McCrackett, Wright, Griffith, Thompson, Davis, Laurenson, Wardsworth, Campbell and Anderson.

Bro. Hales proposed and Bro. Anderson seconded that a hearty vote of thanks be accorded Bro. Clapham for the very excellent essay to which we had listened.

The suggestions and resolutions of the late United Conference were then dealt with.

Resolved that the suggestion referring to the support of a travelling agent be referred to the Committee of ways and means to report, the Committee to have power to call any evidence they may require.

Resolved that the suggestion *re* AUSTRALIAN CHRISTIAN be not entertained. Proposed by Bro. Clapham and seconded by Bro. Davis.

Resolved that the suggestion *re* Educational Committee be not entertained. Proposed by Bro. McCrackett and seconded by Bro. Clapham.

Resolved that the suggestion *re* granting and receiving of church letters be laid on the table.

At 5.15 p.m. the Conference adjourned until next morning.

A tea and public meeting was held at night. The tea was kindly provided by the ladies of the church. At the public meeting Bro. F. Hales presided and the following brethren delivered brief addresses:—A. F. Turner, W. T. Clapham, D. M. McCrackett, A. Anderson, G. Page and H. Langford.

SATURDAY, 6TH APRIL.

The Conference commenced its second day's session with devotional exercises led by Bro. Gray, at 10.25 a.m.

Congratulatory telegrams were received

from the Conferences sitting at Auckland and Invercargill, and Bro. Hales reported having sent telegrams to both Auckland and Invercargill Conferences.

Bren. Milligan and Davies were appointed the auditors for the ensuing year.

The report of the Committee of Ways and Means was now read. It showed that the whole of the promises with cash on hand amounted to £471 3s. Deducting the salaries of three evangelists (£468), it would leave a balance of £13 3s.

The following suggestions of this Committee were adopted:—

1. That existing arrangements continue for six months, and that during the second half year Pahiataua be opened up, arrangements to be left in the hands of the Executive Committee. It is suggested that the preachers be drawn from Wanganui and South Wellington.

2. *Re Hastings*—It is suggested that during the last three months of the present year Nelson loan their preacher, in order to test the prospects in the Hastings district, and report at next Conference.

3. That the rule referring to the affiliation fee, be now enforced.

4. We recommend that the promises made by the several churches, be paid monthly, in advance.

5. (a) We recommend that an annual collection be taken up in the several churches in addition to the promises in the interests of Home Missions.

(b). That it be taken up on the first Lord's Day in June.

(c). That envelopes for this purpose be provided by the executive.

(d). That isolated brethren also be provided with an envelope each.

6. That owing to the heavy demand on our funds we do not feel disposed to make a recommendation that will comply with the request of the Foreign Mission Committee, viz: That this Conference subscribe £25 in order to employ a man in the interests of Home and Foreign Mission work. We think it is a matter that can be left to the discretion of the individual churches. Bro. H. Vine offered to print gratis the constitution.

The offer was received with thanks.

Bro. Dick moved that Bro. McCrackett be F.M. agent for this district.

Bro. G. Purnell moved as an amendment that Bro. McCrackett be appointed corresponding secretary for the Maori Mission of the Middle District Conference.

Eight voted for the motion and eight for the amendment. The chairman used his casting vote in favor of the amendment.

Bro. McCrackett refused to act. It was then decided to shelve the matter for a year.

At 1 p.m. the Conference adjourned till 3.15 p.m.

AFTERNOON SESSION.

Bro. Anderson moved, and Bro. Dick seconded, that a small committee of three brethren be appointed for the purpose of rais-

ing a fund of £50 to put into the hands of the Treasurer.

This on being put to the vote, was lost. An Essay entitled, "How to retain our Sunday School Scholars," written by Bro. Lewis, was read by Bro. Hales.

Several brethren took part in the discussion of this paper, after which a vote of thanks was accorded to the writer, on the motion of Bro. Hales, seconded by Bro. Davis.

It was resolved that the delegates inform their Sunday School teachers that a Union is in existence in connection with our Churches and that they be asked to join it.

Re Church Letters.—Bro. Clapham moved, and Bro. Hunter seconded, that letters be sent direct from church secretary to church secretary. Bro. Mudge moved as an amendment, and Bro. Day seconded, that letters be issued as recommended by the General Conference, viz., printed forms, and signed by the secretary and Elder of the church.

On being put to the meeting, the motion was carried.

Resolved: That Bro. Anderson be essayist, and that Bro. McCrackett write the S.S. essay.

Thanks were accorded the Wellington church, the sisters, and the choir, for making our Conference so agreeable and successful; thanks were also accorded the Executive.

At 5.45 p.m. the proceedings were brought to a close by the singing of "God Be With You," and prayer led by the President.

GOD'S SPIRIT AND THE SPIRIT'S WORK.

By W. C. MORRO, B.A.

4.—THE BAPTISM IN THE HOLY SPIRIT.

There are a number of words used in the Bible to describe the bestowment of God's Spirit, and fully as many more to denote his influence upon the hearts of men. The prophet Joel makes use of the word *pour*. "And it shall come to pass in the last days, saith God, that I will *pour* out of My Spirit upon all flesh" (Joel 2: 28). In giving instruction to the Baptist, God said, "Upon whosoever thou shalt see the Spirit *descending* and *abiding* upon him, the same is he that *baptiseth* with the Holy Spirit (Jno. 1: 33). It is a universal promise that those who believe in Jesus are to *receive* the Holy Spirit (John 7: 39). Jesus said, "I will pray the Father and he will *give* you another Comforter, even the Spirit of truth" (Jno. 14: 16). On the day of Pentecost and at other times the Apostles were all *filled* with the Spirit. He *fell* upon Cornelius and his household. Jesus being at the right hand of God exalted *shed* forth the Spirit upon the witnesses of the resurrection. There is in addition to these expressions, and others not mentioned, that of *baptism in the Holy Spirit*. No man, in the face of these passages, can hesitate in his belief in the certainty of the Spirit's work. He was poured out upon all flesh; he is received by all those who believe in Jesus

Christ: and because we are sons, God hath sent forth the Spirit of his Son into our hearts crying, "Abba Father."

In the popular theology of the present, and I may well add of the past as well, the baptism in the Holy Spirit has been deemed a matter of paramount importance. In the doctrines of the churches it holds a principal place. It is sought in prayers over and over again. Holy Spirit baptism is desired for the sinner that he may become a Christian, and with equal earnestness is sought for the Christian that he may be reconsecrated to God. It is prominent in the sermons and the prayers, and even in the singing, it is not ignored.

But I should be unfair to myself and to my understanding of the Bible's teaching if I did not frankly state that in my opinion, far more stress has been laid upon the importance of baptism in the Holy Spirit than the New Testament justifies. I do not wish to be understood that I regard the subject as an unimportant one. But it is one term out of many describing the bestowment of the Spirit. The analysis of the Spirit's work has been carried to such a fine point that each expression is made to designate a different function. Every metaphor construed

most literally. Distinctions have been made where the Lord intended that there should be no distinctions. Besides I believe the scope of Spirit baptism has been pressed far beyond the divine intention.

The first to use this expression was the Father himself. He points out a sign to the Baptist by which he should be able to recognise the one whose forerunner he was and whose characteristic work should be to baptise in the Holy Spirit (John 1: 33). John made use of it next and his language is quoted by the three remaining Evangelists. "I, indeed, baptise you in water unto repentance; but he that cometh after me is mightier than I, whose shoes I am not worthy to bear; he shall baptise you with the Holy Spirit and with fire" (Matt. 3: 11; Mark 1: 8; Luke 3: 16). Later Jesus makes reference to it. On the day of his ascension, he says, "John truly baptised with water; but ye shall be baptised in the Holy Spirit not many days hence" (Acts 1: 5). The fulfilment of his promise came on the day of Pentecost. Only one other time does this expression figure in the New Testament record and that is in Acts 11: 16. Peter informs his Jewish brethren of what had occurred at the home of Cornelius and adds,

"Then remembered I the word of the Lord, how that he said, John indeed baptised with water, but ye shall be baptised with the Holy Spirit." The descent of the Spirit, the filling of the Spirit, and the reception of the Spirit are mentioned many times, but reference to the baptism in the Holy Spirit occurs but these six times. A further study reduces the number to three. God gave it as a sign to the Baptist. Three Evangelists report the same sentence from John. Jesus makes a future allusion to its fulfilment; Peter in making reference to it, but repeats the words of his Master.

A further fact connected with this expression is that the phrase is never used in any of the epistles. Christians are never urged to ask for its blessing, nor is it indicated that they in general are to receive it. There is only one passage that seems to be an exception, namely, 1 Cor. 12 : 13, "For in one Spirit are we all baptised into one body." But this can have no reference to the baptism of the Holy Spirit. The construction in the original, in verses 9 and 13 is identical. It is manifest that in the former the meaning is that of agency, and so the Spirit is the agency in our baptism. The body is *one*, and the Spirit by which the body is formed is *one*. Baptism in water is the initial rite into this body (cf. Gal. 3 : 27). This passage is after all only an apparent and not a real exception.

It is manifest from our examination of the passages that the outpouring of the Spirit on the day of Pentecost, and upon the household of Cornelius were baptisms in the Spirit. From them these conclusions may be safely drawn: (1) The Lord was the administrator. (2) It was administered independent of man's agency. (3) The results were: (a) Those baptised were filled with the Holy Spirit. (b) Miraculous proof of the Spirit's presence was given in that they spake with tongues.

In no other instance is the Holy Spirit bestowed without the intervention of man, though the same results are found at other times. The Samaritans received the Spirit at the laying on of Peter's hands. The twelve at Ephesus having received the Holy Spirit, spake with tongues and prophesied. But similarity of results does not always arise from identical causes. Two rooms may be heated to the same degree, but it does not follow that both were heated by steam. So similarity in results alone does not justify us in pronouncing these two instances baptisms in the Spirit. Whether they were or not must depend upon other considerations.

I shall now undertake to prove that the word *baptism* in the phrase *baptism in the Holy Spirit* is figurative language. But first it must be determined what is the literal meaning of the word. The lexicon says to dip or immerse in or under (some fluid.) This is also apparent from several passages of scripture. Jesus was baptised in the river Jordan, and after his baptism came up out of the water. Philip and the Eunuch both went down into the water. Paul compares baptism to a burial and a resurrection. It is again called a birth. On this the scholarship of the world stands in agreement. All the authorities of the Church of Rome, the high officials of the Church of England, in fact of every church whether it practises immersion or not.

Luther, Calvin, Wesley, and all other leading lights of the religious world, unite in saying that the literal meaning of the word is immersion.

In order to have a baptism, thus, it becomes necessary to have a fluid under which the person may be immersed. We know but little of the nature of the Spirit. We disagree as to whether it is a person or an influence, but to this we will all agree: The spirit is not a fluid, nor has it the properties of a fluid, even though it is figuratively said to have been poured. Consequently, I infer that the very nature of the Spirit precludes a literal baptism.

Again, the prophets when speaking of Christ were accustomed to use figurative language. This was done by Isaiah and others, and John the Baptist follows this example. He saluted Jesus as the Lamb of God that taketh away the sin of the world. He even uses figurative language in the very passage in which he alludes to baptism in the Spirit. He compares men to trees when he says, "The axe is laid at the root of the tree; every tree that does not bear good fruit is hewn down and cast into the fire." Two verses later on, good men are spoken of as wheat; evil men, as chaff. What is there strange then, about the theory that the language of the verse standing between these two is figurative also?

Still another reason for regarding the language as figurative is found in the narration of the event itself. On the day of Pentecost they were all with one accord in one place. There was suddenly a sound like that of a strong wind; this sound filled the house. Parted tongues resembling fire appeared and rested upon the apostles. All were filled with the Holy Spirit and began to speak in tongues previously unknown. What is there about this narrative which suggests anything like a literal immersion? It is a crude interpretation which makes the baptism literal because the Spirit filled the house, just as erroneous as the attempt to prove that the action of baptism is pouring because the Spirit was poured!

It should be noted that every mention of the baptism in the Holy Spirit is in connection with John's baptism. In each case there is an implied contrast between the work of Christ and that of his forerunner. John's work was baptising in water; the distinguishing feature of Christ's mission was to be the work of the Spirit. The central point of John's work was the baptism in Jordan; that of Christ, baptism in the Spirit. A study of the act of baptism will reveal to us the source of the metaphor. The immersion practised by John involved as its chief idea an overwhelming, sudden and complete overpowering of the person submerged by water. The candidate was in the complete grasp of the elements. In like manner, the baptism in the Spirit was to imply an equally entire subjugation and overmastery of the soul by the Spirit which pervaded it. Christ spoke of his sufferings as a baptism. This also is a metaphorical use of the same word. He was entirely submerged beneath and in the clasp of the anguish. The apostles were filled with the Spirit, completely under its control, and this justifies the use of the figure of an immersion.

It may seem somewhat singular that it is never mentioned in any other connection than that of John's baptism, but doubtless the fact that the source and the scope of the metaphor are traceable to this, and that in any other connection it would not have the same force fully accounts for it.

The Spirit was bestowed on other occasions than on the day of Pentecost and at Cæsarea, but, as already seen, with a marked difference. In these instances the Spirit came directly from the Lord, but in all other cases it came through the laying on of the hands of the apostles, or some one else divinely authorised to thus bestow it. Philip preached at Samaria, but his converts were without the Spirit, until the apostles, coming from Jerusalem, imparted it. Manifestly Christ could have given his Spirit without the apostolic medium, but he chose not to do so. Neander supposes that Philip could have obtained this power by prayer, but such a supposition is without support. Paul, on arriving at Ephesus, found certain men who had been baptised by John's baptism. He preached to them, they believed Christ and were baptised, but did not receive the Spirit till Paul laid his hands on them. The apostle exhorts Timothy to "neglect not the gift that is in thee by the laying on of my hands," and we therefore conclude that even Timothy did not receive the Spirit apart from apostolic intervention. There were many in the apostolic age who possessed the Spirit so that they were empowered to work miracles.

The apostles spoke in tongues, prophesied, and attested the truthfulness of their preaching by divine demonstration. This same gift was possessed by others, by Philip, by Agabus, by many prophets, by some at Ephesus, by many at Corinth, and we may safely conclude, by numerous disciples everywhere. The apostles and the first Gentile converts received it directly from the Lord, but as far as our knowledge goes they alone. To the others it was imparted by the laying on of the apostles' hands. No man but the apostles had this power, with the exception of Ananias, who received a special commission from Christ. In the two instances where it is imparted immediately by Christ, it is called a baptism, but not so in the others. Regarding the expression as figurative language, it is a reasonable query why it may not be applied to the other instances as well as these two: and if it were not for the apparent design in so limiting it, I would call the other cases baptism in the Spirit also. But this consideration and the additional one that in these only Christ is the sole administrator, as is required by every reference to baptism in the Holy Spirit, induces me to so restrict its application. Although the results seem so identical, it may be that they are only apparently so. The degree of the one may be such as to justify the metaphor, while in the other instances it would be wholly inapplicable. So far the conclusion is certain; one goes farther at the risk of being in error.

According to this, no believer is now baptised in the Holy Spirit, and that this is a true statement I am fully convinced. This does not mean a denial of the Spirit's work,

(Continued on page 201.)

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The Leader.

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

The Martyred Host.

Recent news from New Guinea seems to indicate that another name will have to be added to the long list of martyred missionaries. James Chalmers, spoken of as "the best known missionary in the world," is reported missing, and fears are entertained that both he and his fellow-workers have been killed by the natives of the Aird River in New Guinea. If further information should confirm this sad intelligence, the missionary world will have lost one of its brightest ornaments. "If," says the *Southern Cross*, "Mr. Chalmers and his party have really been massacred, this is the greatest loss the cause of missions has sustained since Williams was killed at Erromanga. Mr. Chalmers was a man of the highest type. His work in New Guinea deserves to rank with that of Livingstone in Africa." A man, from all accounts, bound to make his mark and be a power for good in any department

of life. So great and good a man, indeed, that the question seems to come unbidden, Is it right to risk such a life for the sake of uplifting and saving a few benighted savages? But the question is only asked to be answered at once in the affirmative. Whatever the fate of Mr. Chalmers may be, the missionary world has long ago decided that it must give of its best for the redemption of the heathen. Those who have read the lives of such men as David Livingstone will not be slow to endorse this statement. Lesser men may do good work, but it is the Carey's, Livingstone's and Chalmers' that lay the deep and broad foundations of permanent and successful missionary effort.

It is well for us to be reminded sometimes of the debt which the civilised world owes to our great pioneer missionaries. Pierson, in his "New Acts of the Apostles," tells us that "the modern missionary era has given birth to a royal race of giants; in fact, so mighty have been these men and women, so herculean their labors, so heroic their achievements, that they seem rather to have made the age than the age them. Some of them were before our day, but we trace the path they trod by their gigantic footprints. Others we have seen growing to great stature, and mounting to thrones of power; and still others yet walk among men, and make the continents shake beneath their tread." The value of the work done by these men is not always recognised. Like other unselfish workers, who have to fight against the evils engendered by the greed of unscrupulous men, they have to face calumny and hatred. But when the clouds of darkness thus raised are dissipated, it is speedily seen how unselfish, noble and valuable their work has been. In the main the verdict of the mass of the people is just. It may chance to be hasty and mistaken at first, but in the long run its judgment is to be relied on. Its verdict gave David Livingstone a resting place in Westminster Abbey, that great hall of the heroic dead. And, perhaps, the circumstances connected with the death of this great missionary are without a parallel. They afford abundant evidence of the manner in which Livingstone had found a place in the hearts of the dusky sons of Africa, as well as in the hearts of the white sons of Great Britain. The story of "Livingstone's body guard" has never yet been fitly told. For nine months his two devoted servants bore the body of their friend through the forests of South Africa until they saw it placed in the great abbey of Britain's illustrious dead. "Here," says Pierson, "is material waiting for some coming English Homer or Milton to crystallise into one of the world's noblest epics; and it deserves the master hand of a

great poet artist to do it justice." These simple sons of the great Dark Continent buried in African soil the heart of the man they loved—his body they conveyed to his far off countrymen. "Let those," continues Pierson, "who doubt and deride Christian missions to the degraded children of Ham, who tell us that it is not worth while to sacrifice precious lives for the sake of these doubly-lost millions of the Dark Continent—let such tell us whether it is not worth while, at any cost, to seek out and save men of whom such Christian heroism is possible!"

There are, however, missionaries and missionaries. There are those who, like Livingstone, uplift the cross and live and work in its power alone, and there are those who add to the gospel the persuasive eloquence of gunboats and Maxims. Of these latter Mark Twain speaks in most scathing terms in the *North American Review* for February. The particular case that moved him to this indignant protest was a letter from China which appeared in the *New York Sun*. The letter describes how one of these missionaries "had returned from a trip in the interior of China, which he had made for the purpose of collecting indemnities for damages done by Boxers. Everywhere he went he compelled the Chinese to pay. Three hundred of his native Christians had been killed, but he had collected 300 taels for each of these murders, had compelled full payment for all the property belonging to Christians that had been destroyed, and had also assessed fines amounting to thirteen times the amount of the indemnity. The money, this missionary said, would be used for the propagation of the gospel. This compensation he regarded as moderate as compared with the amounts secured by the Catholics, who demand, in addition to money, head for head. They collect 500 taels for each native convert killed, and, in addition, when 680 of their converts were killed in the Wencu country they demanded 680 heads. In further conversation, this missionary criticised the Americans, whose soft hand, he maintained, was not so good as the mailed fist of the Germans." This financial feat, Mark Twain says, of squeezing a thirteen-fold indemnity out of the pauper peasants to square other people's offences, thus condemning them and their women and innocent little children to inevitable starvation and lingering death in order that the blood-money so acquired might be used for the propagation of the gospel, is so colossal and concrete a blasphemy that its mate is not findable in the history of this or any other age.

All true friends of Missions will not hesitate to endorse this verdict. Certainly, it should not be left to an outsider to be the

only one to lift up his voice against this iniquity. It is the manifest duty of all Christians to declare most emphatically that these things are abhorrent to them, and entirely at variance with their conceptions of the spirit in which the work of Foreign Missions should be carried on. Happily, such instances are rare. The few that come under our notice are but revivals of the infamous policy of the church in the dark ages, and are only possible now, because of an unholy alliance between the secular and ecclesiastical powers. The latter plays into the hands of the former, and becomes its catspaw. Thus, Mark Twain, in speaking of the German Emperor's policy, says:—"He lost a couple of German missionaries in a riot in Shantung, and in his account he made an overcharge for them, and this the 'person sitting in darkness' knows. He knows that a missionary is like any other man—worth merely what you can supply his place for, and no more. But 100,000 dollars a piece, twelve miles of territory worth 20,000,000 dollars, and containing millions of inhabitants, besides having to build a monument in a Christian church, is no proper figure for a missionary. . . . The result was the Chinese revolt—the indignant uprising of 'China's traduced patriots,' the Boxers. Supposing the Americans had killed two German missionaries, would Germany have made such a charge? And later, would Germany say to her soldiers, 'march through America and slay, giving no quarter. Make the German face there, as has been our Hun face here, a terror for a thousand years. March through the great republic and slay, slay, slay, carving a road for our offended religion through its heart and bowels?' Surely, the church throughout the German Empire must have sadly altered since the days of Martin Luther, to allow such things to be said in its name."

In this and other things we must go back to the Apostolic ways and practices. The church must stand in its own strength, and do its own work. The sons and daughters of the church must go forth under only one banner—the banner of King Jesus. They must forsake the old Jewish precept of an "eye for an eye, and a tooth for a tooth," and win whatever conquests they achieve, by love. It was thus our great missionaries fought and won. It is thus their memories are revered and loved by thousands of those who once sat in darkness, but now see a great light. It may and will be, that in thus presenting the gospel of peace, many will be called upon to suffer martyrdom. It was so in the olden days, when a martyr's crown was not a thing shunned, but sought. It was a policy that triumphed, for it broke down the mighty Paganism of the Roman

Empire. The loss of our martyred missionaries fills us with grief, but not with hate. Our hearts are sad, nevertheless we rejoice in their victorious deaths.

"The stars shall die in glory; highest song
Of resurrection rolling deeply on
From flaming orb to orb; and they shall fall
To music measureless, in the vast blaze
Of their own burning splendours; at the sweep
Of the Almighty's finger they shall drop
From heaven's high harp; so did the martyrs die,
In flame, and ecstasy, and seraph song."

Editorial Notes.

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

The Disabled Preachers.

Once more the Victorian and New South Wales Conferences have solemnly debated the question of the support of old and disabled preachers. Everyone thought that something should be done and nothing was done. We may reasonably expect, judging from the past, that the matter will be taken up as vigorously again next year and that the same satisfactory result will again be attained. In South Australia a very humble beginning has actually been made; there is a small sum in hand, and circulars have been sent to all the churches asking for contributions. The money is in the savings bank and under the management of a Committee. In time it will doubtless substantially increase. In the other States the matter has not yet come within the range of "practical politics," and in the meanwhile our preachers are growing older and some of them feebler.

Faith Cure Vagaries.

Influenced, doubtless, by the example of Mrs. Nation, whose bottle, window and mirror smashing in the illegal saloons of Kansas has given her a wide notoriety, some ladies of Mr. J. A. Dowie's Christian Catholic Church, armed with sticks, umbrellas and pitchforks, made a raid on the druggists' shops of Chicago, breaking windows and clearing shelves with business-like vigor. The work of destruction was preceded and accompanied with earnest exhortations to the helpless owners to induce them to abandon their sinful calling to adopt the view that all sickness could be cured by the prayer of faith. It did not occur to these pious reformers that if it was dishonoring to God to use means for the cure of disease it was no less so to use means for the destruction of medicine. They evidently considered pitchforks more efficacious than the prayer of faith. One druggist succeeded in cooling their ardor with buckets of water, and finally the police dispersed them. There are other American sects adopting the faith cure fad,

and one of the strangest of these is "The Holy Ghost and Us" community, having its headquarters at the famous "Shiloh Temple" in Durham. A well-to-do farmer named Clement, of Levant, joined this body and became a strong financial supporter, but when he got Elder Geo. W. Higgins to his town to preach its distinctive doctrines the townsfolk tarred and feathered the elder and rode him on a rail. Clement took ill with typhoid last February and, refusing to have a doctor, has died, and "The Holy Ghost and Us" is in worse repute than ever in that district. Owing to the vagaries of Christian Scientists and Faith Healers, a strong sentiment is being roused against these people, as it is believed that many lives have been lost through the rejection of medical aid.

Christian Science Vagaries.

Christian Scientists differ from Faith Healers, the former affirming that disease and pain exist only in the imagination and can be overcome by an effort of the mind accompanied by prayer, while the latter believe they are the result of sin and may be removed by the direct act of God in answer to the prayer of faith. But they both agree in rejecting all medical assistance as useless or worse than useless. The Christian Scientist, judging from recent evidence, is prepared to go much further than the Faith Healer in the application of his peculiar tenets. In a recent New York will case evidence was incidentally given concerning the teachings of Christian Science: "It appears that in the testimony meetings cases are reported in which clocks that would not go were made to go by simple prayer. Prayer was tried on canary birds that shed their feathers too fast in the moulting season and the feathers stayed in; and, quite as surprising, Mrs. Stetson, the head of the New York Christian Scientists, is reported to have said in a public service that if their great church organ should get out of order, she would not call a machinist, but 'would demonstrate on the organ by Christian Science and it would become alright.' If so complicated a 'harp of a thousand strings' as the human body can thus be 'demonstrated' into soundness, why should not the treatment be effective on a pipe organ?" This appears logical. If matter does not exist nothing can be wrong with it, and the effort of the mind by which the Christian Scientist can overcome the idea that he feels pain should enable him to overcome the idea that anything is wrong with his plough or his harvester. It is all very simple.

RESCUE HOME SUNDAY,
MAY 5th.

God's Spirit and the Spirit's Work.

Continued from page 201.

but that baptism in the Spirit ceased, having served its purpose, just as miracles having accomplished the will of God were wrought no more. One passage seems to be conclusive on this, namely, Eph. 4 : 5. The apostles state that there is one Spirit, one Lord, one faith, and one baptism. But do we not read of numerous baptisms? There was John's baptism, but it has passed away. Then the baptism of suffering through which Christ had to pass, but that is figurative language. In addition to these there is the believer's baptism in water, and the baptism in the Holy Spirit. Manifestly Paul has reference to the former of these. What then shall we say of the latter? Paul does not even count it, for he says there is but one baptism. It is apparent that we must come to one of two conclusions concerning it. Either it once existed as a literal baptism, but has now been done away, or else it was a figurative baptism, and Paul's meaning is that there is only one real literal baptism. In either case it is not accorded to believers now.

But the baptism in the Spirit must be distinguished from the reception of the Spirit vouchsafed to all believers (John 7 : 39). The Ephesians are exhorted not to be drunken with wine, but to be filled with the Spirit. "Because ye are sons God hath sent forth the Spirit of his Son into our hearts crying, Abba, Father" (Gal. 4 : 6). "If any man hath not the Spirit of Christ, he is none of his" (Rom. 8 : 9). There are several reasons why these must be distinguished, the one from the other. (1) The baptism came unconditionally. No commandment was ever given by obeying which believers might receive it. But this filling of the Spirit is promised only to the obedient believer. (2) Then the baptism in the Spirit was followed invariably by the speaking in tongues and demonstrations of power. The reception of the Spirit now is not. Some one is ready to ask, May it not be a baptism without these miraculous accompaniments? I do not see how it can, for the effect of the baptism was intellectual. Their minds were influenced and knowledge was imparted to them. But the effect of the reception of the Spirit by ordinary believers is moral. The Spirit helpeth our infirmities. I think we may safely infer that the unvarying result of the baptism is miraculous demonstration. (3) The baptism was largely for its evidential value. The baptism of the apostles convinced Jerusalem. That of Cornelius closed the mouth of the Jews against opposition to the salvation of the Gentiles. But the ordinary bestowment of the Spirit is for the strengthening of the Christian character. (4) The failure of the New Testament writers to assign to the ordinary bestowment of the Spirit the name of baptism is a final reason. Its importance is emphasised, and it is mentioned by several names, but never called a baptism.

I candidly believe that the religious world has made the scope of baptism in the Holy Spirit far too extensive. Nowhere in God's word is a man taught to pray for it. Nowhere are we told that it will bring a man into

Christ. Sins are not forgiven on being baptised in it. No conditions are laid down by which a man may receive it. It is never held out as a promise to the church. We are never told that men who receive it will have a closer walk with God. In short every consideration convinces us that it was designed to serve a temporal purpose. Having accomplished that it ceased, and we should not lament its loss.

Sunday School.

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

LESSON FOR MAY 19.

Jesus Ascends into Heaven.

Luke 24 : 44-53; Acts 1 : 1-11.

GOLDEN TEXT.—"While he blessed them, he was parted from them, and carried up into heaven."—Luke 24 : 51.



HE Mount of Olives will ever be held in sacred remembrance as the place from which Jesus left the earth to return to his home and our home, if we are found faithful. The probable time of the

ascension was 18th May, A.D. 30. Olivet lies between Jerusalem and Bethany, that little village where Jesus frequently went for rest and quiet, and where he had such fast friends as Martha, Mary and Lazarus.

THE MINISTRY OF JESUS

was now about completed, as far as he was concerned, but the ministry of the disciples was soon to begin in real earnest. The proofs of Christ's ministry were so strong that there was no doubting its origin and import. More than once Jesus threw his disciples into a haze of doubt, but he soon cleared their vision either by demonstration or promise. Before leaving them now, and in reply to many questions, he makes a

GREAT PROMISE.

They are not to depart from Jerusalem, but are to wait for the promise of the Father, which they had heard him speak of before. Upon the fulfilment of this promise lay the efficacy and success of the commission. They were about to lose a Comforter, Guide and Friend, but the promised gift of the Holy Spirit was to be to them what Jesus had been and even more, for the Spirit would equip them for active service—soul winning. That service was to begin at Jerusalem and to extend through Judæa and Samaria to the uttermost parts of the earth. While feasting their eyes upon their dear Lord and Friend

HE ASCENDED

into heaven out of their sight. Surprise was added to their wonder when two men stood by them in white raiment and bade them not to stay gazing up into heaven, but to go and tarry at Jerusalem awaiting the promise.

Adding the word of encouragement that as Jesus had left them so in like manner he would come again. They obeyed, and from that day of fulfilment until now the disciples have been looking and waiting for Christ's second coming.

JAS. JOHNSTON.

Queensland Conference.

Our Conference was held on Good Friday in the Ann Street chapel, a fairly good attendance of delegates and visitors being present. A united prayer meeting was held between 10 and 11 o'clock; many earnest prayers went up to the throne of grace for divine blessing upon our deliberations, and that the cause of primitive order and teaching would take deeper root throughout Federated Australia. At 11 o'clock the Conference assembled for business. C. M. Fischer took the chair. The roll of delegates was called. Delegates were present from Gympie, Eel Creek, Childers, Brisbane, Zillmere, Rosewood, Marburg, Vernor, Mount Walker, Rosevale, Boonah, Mount Whitestone.

All brethren in good standing were admitted as members of Conference, and allowed to take part in the deliberations of the Conference. The minutes of last Conference were read and amended and confirmed. Letters of greeting were read from the secretary of the Conference in Victoria, M. McLellan, R. J. Clow, P. J. Pond of Newcastle, N.S.W., and J. Wallace of Charters Towers. The letter from P. J. Pond was dealt with, and the general Conference recognised its indebtedness to Bro. Pond for his services as evangelist when under engagement with the Conference of 1898.

STATISTICS.

The following will give an idea of the present state of the churches in Queensland:—

Church	Member ship 1900	Member ship 1901	Scholars on roll
Brisbane	218	143	112
Gympie	56	62	60
Maryborough ..	59	59	75
Zillmere	44	44	68
Bundamba	17	17	
Toowoomba	17	17	
Mount Walker ..	25	27	13
Thornton	7	7	
Vernor	28	35	22
Mount Whitestone ..	17	16	15
Rosewood	42	40	
Marburg	26	24	
Boonah	23	20	
Rosevale	14	11	
Ma Ma Creek	55	45	80
Charters Towers ..	30	14	60
Cairns	6		
Roma	63	69	
Childers		42	
Spring Creek)			
Greenmount)	34	36	25
West Haldon)			
Eel Creek	13	16	5
Total	794	744	535

The secretary's report was then given, which showed that progress of the cause in Queensland was not as bright as it should be. However, in some churches there is good, steady progress. The churches in Gympie, Vernor, and Roma are in a healthy state, and report progress. But nearly all the other churches are just holding their own,

and some report a serious decrease in membership.

It would be out of place here to go into the great variety of causes which have produced this result in Queensland. But rest assured there is a good work being done, for we have at present five evangelists doing faithful service in the most populated parts of this State. I am firmly convinced that a strong, good church will very soon be established in Brisbane, which will spread out into the suburbs of this rapidly growing city. What is wanted in many of the churches in towns, is to use all the available talent in preaching the old Pauline gospel, and not to depend on the evangelist. The churches in the West Moreton district must of necessity get another evangelist in the field. The outlook is very promising, but the district is too big for one preacher. I see nothing to hinder the brethren in the West Moreton district from engaging another evangelist at once. J. Thompson gave his report of the Kanaka Mission at Childers, which was encouraging. The functions of our Conference will differ somewhat from those in the States further south, for we do not engage the evangelists for the churches now; that is left entirely with the churches, and so our deliberations were not taken up to any extent with business, but the greater portion of the afternoon was taken up with spiritual matter. We had four papers read, one by J. Paradine, on, "What are the Chief Drawbacks to the Progress of the Country Churches"; C. M. Fischer read a paper on "The Causes of Our Failure"; E. T. Ball, of Gympie, read a paper on "The Education of the Young for the Church"; and E. Freeman read a paper on "The Evangelist." Good discussion took place on many points raised by the various writers, and an extremely interesting afternoon was spent.

A public meeting was held at night, which was well attended. Brethren A. R. Main, Tuck, J. Paradine and E. T. Ball were the speakers. The Brisbane church choir did good service with well prepared music. The sisters in the Brisbane church did good service in providing any amount of refreshments for visitors and delegates.

The officers for the ensuing year are, President, C. M. Fischer; Vice President, F. Stubbins; Secretary and Treasurer, J. Swan.

A picnic was held on Easter Monday, and many of the delegates and visitors from the country churches enjoyed the social intercourse of our town brethren, speaking highly of the hospitality of the Brisbane church.

JOHN SWAN, Secretary.

hand there are quite a number who desire to make their calling and election sure, who desire to know the truth and live by it, by possessing the new standing which is IN Christ. It is a new standing because the one enjoying the privilege of the new had an OLD standing, viz., OUT of Christ. The first question that comes is

I. HOW IS THIS NEW STANDING SECURED?

There are four requisites.

1. *Faith*—Which implies a knowledge of self sin and a Saviour; an impulse to accept and a willingness to act.

2. *Repentance*—Which means a change of mind followed by a change of conduct.

3. *Confession*—Which means an audible assent to accept Jesus as the Christ the Son of the living God and your Saviour.

4. *Baptism*—Which means putting Christ on and leaving self off.

II. THE EFFICACY OF THIS NEW STANDING.

Few persons do anything they are asked without asking, What are the benefits? The efficacy or benefits of the new standing are many. Here are a few:—

1. *It continues*—He that hath begun a good work in you will perform it until the day of Jesus Christ. Keeping in Christ enables God to complete the work of grace in us.

2. *It satisfies*—God shall supply your every need according to his riches in glory by Christ Jesus. Nothing in this world satisfies. All is vanity.

3. *It sustains*—He is able to keep you from falling, and to present you faultless before the presence of his glory if we abide in Christ. Not in Christ no victory.

4. *It binds*—Nothing on earth or in heaven shall be able to separate us from the love of God, which is in Christ Jesus. This is the eternal bond of love.

5. *It creates confidence*—We know whom we have believed and are persuaded that he is able to keep that which we have committed unto him against that day.

III. THE RESULTS SECURED.

The text states four direct results as a consequence of being IN Christ.

1. *Wisdom*—Christ the wisdom of God; the wisdom that is pure, gentle and peaceable; the wisdom that is from above; the wisdom that makes us heavenly-wise.

2. *Righteousness*—Right-doing is most essential. We are God's workmanship created in Christ Jesus for this very end. Christians are known by their deeds.

3. *Sanctification*—To become holy through contact with the truth—the truth of God's word.

4. *Redemption*—(a) Present—There is therefore now no condemnation to them who are in Christ Jesus. We are redeemed from all iniquity. (b) Future—We are kept by the power of God through faith unto salvation ready to be revealed at the last time. There is to be a final redemption.

has grown from 28 to 53 since January. Teachers are taking a keen interest in the work. Our Thursday week night meeting promises new life. We had a nice meeting last Thursday evening, and fresh life altogether. Bro. Browne led the meeting.

V. HESTER.

MARYBOROUGH.—We have had three additions by faith and baptism. For some time we have been holding a prayer meeting before the gospel service, and last Sunday we commenced holding a prayer meeting after the service. Our week night meetings have been improving very much lately, so, although we have our troubles, we have very much to be thankful for.

F. B. EATON.

MELBOURNE (Swanston-street).—Last Lord's day morning we had a very nice meeting—132 broke bread. Bro. Houchins, who is leaving for America via England with his wife and family, gave the church a farewell talk. In the evening we had a large meeting. Bro. Johnston spoke on the "New Standing," one of a series of addresses on "New Things" There were two confessions.

R. LYALL, Sec.

NORTH RICHMOND.—Our Sunday School anniversary services were held in the local Town Hall on Lord's Day, April 21st. In the afternoon Bro. F. M. Ludbrook gave an interesting address on "Shew Your Colours" In the evening the writer preached on "Parables of Redemption." In spite of the very unfavourable weather the meetings were largely attended, the evening meeting about filling the hall. The following Wednesday a tea was given by the superintendent, Bro. Brice, to the scholars and teachers. The after-meeting in the Town Hall commenced while the rain was pouring down, but very soon the hall was filled. A splendid programme was rendered, which reflected much credit on Bro. and Sister Brice. Sister Meyer officiated at the organ, and Bro. Winter had charge of the singing. The secretary, Bro. Thomas, read his report, which showed 300 names on our school rolls; of this number over 40 are in the Bible Class. We have 22 teachers and officers. Twenty-seven scholars have entered the church since last anniversary, for which we are thankful.

April 27.

T.H.

New South Wales.

SYDNEY.—On Monday, March 25th, the teachers and scholars of the Chinese Mission, Sydney, tendered a farewell social to H. G. Payne (late President of the Mission), on the eve of his departure for Melbourne. Visitors from the other churches and F.M. Committee were present. P. A. Dickson presided, and on behalf of the teachers and scholars, presented Bro. Payne with a handsome oak inkstand, with the accompanying inscription—"Presented to Bro. H. G. Payne, by the teachers and scholars of the Chinese Class, Sydney, as a token of warm affection and high esteem." Bro. Payne suitably responded.

Our brother was much beloved, and great regret is felt at the loss of so earnest a worker. We pray the Lord's richest blessing to rest on our brother.

April 25th.

A.F.

MEREWETHER.—I am very glad to be able to tell you that on Lord's day evening, at the close of the gospel service, Bro. Pond was encouraged by two deciding for Jesus. Our Bro. Pond having decided on going to Victoria to take up the work there, we had a farewell tea and public meeting on Tuesday night, which proved a success in every way. After a splendid tea the public meeting was entered upon, Bro. Wright occupying the chair. Appropriate remarks were made by the chairman on the work done by Bro. Pond. The speakers of the evening were Brethren

From The Field.

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

Victoria.

GEELONG.—G. H. Browne is with us for a few weeks. He spoke here on Sunday morning and evening. I am also pleased to tell you our Sunday School

NEW THINGS.

The New Standing.

JAS. JOHNSTON.

TEXT—I COR. 1: 30.

Most men are very anxious concerning their standing in business, in society, and in lodge. Few, in comparison, are concerned over their standing as Christians. Indifference marks their every action. But on the other

Want, Stuart, Nisbet, also Bro. Nettlingham from Auckland. Bro. Boddy on behalf of the church, presented Bro. Pond with a silver watch, suitably inscribed. Solos were sung during the evening by Brethren W. Want and Pond. The choir also rendered several items during the evening. Miss K. Morgan presided at the organ.
April 26th.

C.N.

Tasmania.

HOBART.—Since last report we have added 13 to our number—11 by faith and obedience and two immersed believers. Our year's term of engagement with the church here is drawing to a close. There is no room for boasting; 23 have been added by faith and obedience, and 5 from other sources, making a meagre total of 28 souls.

April 22.

C. T. NIXON.

IMPRESSION BAY.—On Sunday evening, 14th April, Bro. Geo. Spaulding addressed a good meeting at Nubeena Hall, when one intelligent young woman confessed her faith in Jesus. She was baptised the following day. Yesterday (21st) we had very encouraging meetings, especially in the evening at Nubeena, when five more confessed Jesus as the Christ, the Son of the Living God. We did not expect all these decisions, but we cannot always tell in whose mind the truth is operating. The brethren here are greatly encouraged at these fruits.

April 22.

C. M. GORDON.

West Australia.

SUBIACO.—Two more confessions on Sunday night last at close of Bro. A. E. Illingworth's address.

April 24.

G. PAYNE.

South Australia.

ADELAIDE.—The Gillies Street Mission—The tenth anniversary meetings in connection with the above Mission, were held on Sunday, April 21st. At the afternoon meeting Bro. James Manning addressed the children, and in the evening Bro. Geo. Hughes delivered a special gospel address. At both services special singing was rendered by the school children, under the leadership of Bro. Wakelin. We are pleased to report large attendances at both meetings. On Tuesday evening, April 23rd, our annual social was held in the Grote-street lecture hall. Bro. H. D. Smith presided over a fairly large attendance. A good programme was presented. We are indebted to the following ladies and gentlemen for their able numbers: Songs—Mrs. Jno. Gard, Misses A. Smith and Elsie Burgess, Mr. Henry McPhee. Recitations—Misses Daisy McPhee, Malva Tanner, Alice Jacobs, and Mr. Phil. Verco. The school children from Gillies Street sang two pieces in a most excellent manner. Brethren F. Pittman (Hindmarsh), and Jas. Manning addressed the meeting. Needless to say that they were listened to with great attention and appreciation. After having partaken of light refreshments, the meeting broke up. We are looking forward to the coming year's service with increased faith and hope.

C. BELLE.

HINDMARSH.—We have pleasure in notifying an improvement lately made to our church property, adding considerably to its better appearance as well as to its intrinsic value. The front fence and gates, which had stood for many years, had grown old and dilapidated to such an extent that it was both an eyesore and dangerous. These have been removed and replaced by a brand new substantial picket fence and a pair of large entrance gates, with small side gate for pedestrians, all nicely painted.

Will you kindly insert for general information that we have a new church secretary appointed in place of

Bro. Riddell, who lately resigned, Bro. J. J. Lee, Taylor's-road, West Thebarton, to whom all correspondence affecting the church should be addressed.

April 29.

A.G.

PROSPECT.—After a long season of waiting we were rejoiced by seeing three of our S.S. scholars—Trixie Newman, Edith Joyce and Nessie Grant—make the good confession before many witnesses, after an earnest address by our Bro. Dr. Verco, who has for the last three Sundays delivered a series of addresses on Baptism, showing, "1st, How I must be baptised; 2nd, Who ought to be baptised; 3rd, Why I should be baptised." We trust that they are but the earnest of many more to follow.

April 28th.

J.C.W.

Here and There.

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

Rescue Home Sunday, May 5th.

The essay by C. T. Nixon on "The Twentieth League" was read at the Tasmanian Conference held at Launceston at Easter.

A. E. Gartside is now secretary of the church at Barker's Creek.

Bro. S. Brice, 2 Smart St. Hawthorn, is secretary (pro tem) of North Richmond church. Correspondents please note.

I beg to acknowledge with thanks receipt of £2/4/0 from church, Lygon-street, towards Meredith Building Fund.

T. POTTER.

A Bro. writes:—"Mrs. Thurgood's annual letter in your issue of April 11th, is well worthy of being published in envelope book form, with fancy covers. It is better than good."

Bro. Burgess finished his work in the Echuca Circuit on Lord's day. Good meetings morning, afternoon, and evening. One young man from Cosgrove made the good confession, and was baptised.

After the singing of the Hymn, "I feel like singing all the time," at the close of South Island Conference, the Treasurer shrewdly remarked, "Now what we want is to feel like giving all the time and then the work will prosper."

We are constantly receiving inquiries about the new edition of our hymn book, as to when it will be ready. We hope to have it out now in a few weeks time. It is no fault of this office that it has not been ready long ago. Its appearance will be duly notified in CHRISTIAN.

"Things are booming just at present at Cheltenham, the chapel being crowded to listen to the splendid addresses Bro. Mahon is delivering on Lord's day evenings. Bro. Mahon gave his lecture on "Father Matthew" in the Temperance Hall, for the Convalescent Home, which realised £8/5/0.

We spent last Lord's Day at Bayswater, 18 miles from Melbourne. There is a nice little church there, with a nice little neat chapel, in the midst of a thickly populated neighbourhood. If a man could be placed in that locality we believe that much good could be done. Percy McCallum will preach there next Sunday.

Owing to the lengthened holidays we will be compelled to miss one weekly issue of CHRISTIAN, but so that we may keep faith with our readers next week will be a double number, and will be published on Wednesday instead of Thursday. All who have important items will please act accordingly. The CHRISTIAN will be published on May 16.

A supporter of the CHRISTIAN writes: "I am not sure that I grasp the sense that Bro. Cameron desires to convey on page 177. There are at least 3000 who own the state average of £346 worth of wealth. If he

means individual ownership, I think he is in error. The aggregate wealth of the disciples in Victoria might allow that amount to the 5000 individuals if it were shared among them. But the expression does not convey that idea, though it may be what was intended by Bro. Cameron." Perhaps Bro. Cameron in a few words will explain.

While on a brief holiday to Gippsland, after the Conference, Bro. Griffiths had the pleasure of baptising two young people in the Narracan Creek, at Thorpdale, on Sunday, the 21st. And immediately following the baptisms ten baptised believers met to commemorate the Lord's death. Two of these live at Childers, four miles further up the line, but the remainder live in Thorpdale and meet regularly in a private house. There are others about here who intend to be baptised when a favorable opportunity offers, and with a little preaching help perhaps a lot of good could be done. Here is a chance for the Committee or some one having some spare time.

On Monday evening, April 29th, a representative meeting of members from all churches in city and suburbs gathered together at Swanston-st. chapel to say good-bye to Bro. and Sister Houchins, who left on the 30th by s.s. Ortona for America via England. A. B. Maston occupied the chair, and the speakers were Bren. Morro (Lygon-st.), Davies and Johnston (Swanston-st.), F. M. Ludbrook (Brighton), Swain (Fitzroy Tab.), Baker and Green (North Fitzroy), and Hagger (North Richmond). Bro. Houchins was the last speaker, and bade a loving farewell to all the brethren of Victoria and Australia. Sister McClelland sang "Home, Sweet Home" and "The Old Kentucky Home" beautifully, being most happy in her choice. Sister Ethel Benson sang "God be With You" very nicely. Other items made up an impressive meeting. We all wish Bro. and Sister Houchins a prosperous voyage and a happy meeting with their loved ones, and bespeak for them the warm welcome and sympathy of our brethren in England and America whom they will visit. The closing hymn was sung by the congregation with much feeling—"God be with you till we meet again"—the sentiments of which were the sincere wish of all towards our brother and sister.

Coming Events.

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

MAY 26.—Ascot Vale Sunday School. Tenth Anniversary Services will be held in the chapel, St. Leonard's-road, on Sunday, 26th May, and Tuesday evening, 28th May. See future notices.

DEATH.

JOHNS.—On the 13th April, at Nhill, Victoria, Elizabeth Jane (Lizzie), beloved wife of David Johns, of Brim, and dearly-loved eldest daughter of William and Mary Clipstone, of Dinyarrak, aged 24 years.
"Asleep in Jesus."

JOHNS.—On the 13th April, Elizabeth Jane, the beloved wife of David Johns, and beloved daughter of William and Mary Clipstone, of Dinyarrak, aged 23 years and 11 months.

Sleep on, beloved, sleep and take thy rest,
Lay down thy head upon thy Saviour's breast;
We love thee well, but Jesus loves thee best—
Good-night, good-night, good-night!

Only "good-night," beloved—not "farewell"—
A little while and all His shall dwell
In hallowed union indivisible.
Good-night.

The Essayist.

They read in the book in the law of God distinctly, and gave the sense, and caused them to understand the reading.—Nehemiah 8 : 8.

The Twentieth League.

T. C. NIXON.

Beloved brethren, the theme of this essay, whilst universally popular in the realm of common activities, and interests in trade, enterprise, and work, can, at the utmost, only be said to be unpopular in the domain of Christianity. It is finance: and the essay is a humble attempt to effectually and successfully solve the ever present and vexatious problem how to inculcate and maintain an adequate principle and system of giving amongst disciples, to carry on the supreme work of propagating that gospel truth which elevates and exhibits Jesus the crucified, as the only hope of perishing humanity, and so hasten on the all-desirable consummation of world-wide evangelisation, in response to the wishes and commands of our blessed Redeemer; who in ages past, pronounced the ever-green and mandatory words—"Go ye into all the world and preach the gospel to the whole creation."

GENERAL REMARKS.

The gospel of faith, or repentance, or confession, or holiness, or even of baptism, is sacred to the average professor; but with many the gospel of money (and there is such a gospel), is well-nigh accursed—it is the paganism of religion.

The ordinary Christian has a strong aversion to the intrusion of finance into his gospel, as it is said the devil has to holy water, and owls have to sunlight.

Hence the specialisation of this subject before a religious audience, is nearly as forbidden as the test-fruit of Paradise; which is about equal to suggesting that this most practical aspect of our practical Christianity, is shunned by large numbers of the faithful like "the destruction that wasteth at noonday" or "the pestilence that walketh in the darkness."

Realising this, we have sometimes been almost impressed to believe, that the consideration of the popular test "Ye cannot serve God and Mammon," has given the devout a pious hatred of money, did we not observe that many seem have a keen regard for it in any other than a religious connection. However, we would respectfully submit, as a more helpful study, the consideration of those other words of the greatest ethical Philosopher—"Make to yourselves friends by means of the mammon of unrighteousness."

UNCONSCIOUS HYPOCRISY.

At conferences and church business meetings, and in exhortations on this theme, there is, perhaps, more resultless vapouring done, and more conscious and unconscious hypocrisy practised relative to giving to the Lord, than in all other matters combined. And is the question asked, Why? The underlying reason is not far to seek. As a people we have not yet freely apprehended the solemn significance of Bro. Paul's injunction, "Be

not deceived." In self-righteous complacency we pride ourselves that as the open bosom of the sunflower drinks in the vivifying beams of the monarch of day, and reflects them back in a miniature world of colour and beauty, we also have a receptive bosom to the warm, sweet, and tender influences of the benevolent spirit of Christ, that we have absorbed them to redundancy, and are faithful reflectors of the unselfishness of Christ, while the dismal truth is, as our actions (or rather want of action), make abundantly clear, that as moisture and oxygen rust the metal, so our hearts are corroded, by unholy acquisitiveness, and rusted by a carnal and sordid spirit.

A PRESSING NEED.

Yet, notwithstanding the general irresponsiveness of Christians to their financial obligations, never was there an epoch that more loudly called for practical Christianity and incidentally for the gospel of money, than the present. Never was there greater need or demand for the unruptured religion of Jesus; never was there more earnest inquiry as to "what is truth"; and, therefore, never was there more urgent requirement that the church of Christ, which lays claim to a complete knowledge of saving, eternal truth than contemporary religious organisations possess, should shake off her lethargy and bestir herself to the utmost betterment of her financial methods, that the precious seed of "the word of life" committed to her charge and honor may be sown broadcast over that field which is the world and which, our Lord informs us, "is already white to harvest."

Brethren, for the love of God and man let us attempt a realisation of the position. Never was there a time when there existed such overwhelming and numberless reasons for self-denial and vigorous work.

If we are going to awake out of sleep; if we are to keep pace with the march of great events; if we propose to keep unbroken line with the great political, social, industrial and commercial progress of the age, which engrosses and divides and distracts the minds of mankind, and makes as much against as for the truth; if we are to be found neck and neck with never-tiring science, advancing philosophy and prolific invention; in a word, if we are to be in the vanguard with ceaseless on-sweeping civilisation, which is both hostile and friendly, according as it expresses or represses the teachings and principles of the gospel, we must imbibe a great spirit of self-sacrifice and be fully seized that "the King's business requireth haste," and at once set out to strike hard blows for God.

Brethren, we have the honor to-day in view of the great charter of liberties which effected our spiritual emancipation, and the augmented need of Christian philanthropy—and we may do something to move the financial conscience amongst us, and constitute it an ever-growing sense—to unfold as concisely and comprehensively as possible a scheme by which systematic and regular giving may be instituted and perpetuated amongst us.

And we would especially emphasise, that it is only systematic and regular contributing, that is lacking, and which if substituted for the spasmodic giving, now prevalent in our churches, must soon achieve the GREAT

END DESIRED, of an adequate, monetary support to the gospel.

For it is beyond question, that many amongst us, have both the power and the heart to give beyond their usual practice, but their benevolence is meagre, because they have not an enlightened recognition of the vital, but oftentimes hidden fact, that "casting into the Lord's treasury" is a lofty and sacred privilege, as well as evident and imperious duty, and as truly essential as an act of worship as any other service; and also because their habit of giving is not regular: when they are present in the meeting they contribute, but though they might previously have absented themselves for a month there is no increase in their donation. OTHER SCHEMES.

Much prominence has been given of late to the Twentieth Century Funds, some amounting to even a million sterling, which the larger denominations have set out to raise, that means may be provided to carry on their work on a larger scale. Great endeavors certainly! But the one unsatisfactory feature about them is the spasmodic, shall I say ephemeral? nature of such efforts. They are not governed by any principle of perpetuity. They do not contain any pledge of future benevolence.

Another method of contributing, greatly in favor in some quarters, and in vogue in many churches of Christ, is the envelope system, which certainly secures regularity in giving, but fails, in that it does not always guarantee a reasonable or adequate amount.

A third system has sometimes been suggested, but usually in half-hearted fashion, which is that of imitating the example of the old covenant Jew, the Christian should bestow a tithe of his income to the treasury of the Lord.

But as we do not expect the ten per cent principle to be in general adoption until the twenty-first century, at least should it ever dawn, although there may ever be found a few devoted souls amongst us who practice it. We are compelled to pass it over in favour of a more feasible and rejoicable principle.

The scheme proposed. Suggested by the advent of the new century, we have already instituted a TWENTIETH LEAGUE, and the success already secured has rendered us sanguine that we have struck the happy or practicable medium between the much admired in the distance. Tithe principle and the totally inefficient methods of contributing, which are at once the shame and weakness of our church finances.

CONDITIONS OF MEMBERSHIP.

To join this league of systematic givers, brethren and sisters merely give a promise to contribute in the ordinary way, weekly, every twentieth shilling (5 per cent.) of their gross income to the Lord's work. This means, of course, that no attempt has been made to establish any special twentieth fund, but it has to do entirely with the "first day" collection of the saints.

Members will be the judge of their own circumstances and powers of giving. There will be no special official collection of the sum promised, its regular donation being left to the conscience of members, so that the

DRINK FRY'S COCOA IT IS THE BEST.

voluntary and scriptural principle of giving will not in anywise be contravened.

The twentieth stands for the minimum, which members pledge themselves to give. Should anyone deem this rate of giving too low and mean for the full expression of his benevolence, he will have full liberty to carry the maximum as high as he please. In cases where individual members of a family are not in a position to join the league, the several members may combine to jointly bestow their twentieth. Should any member experience difficulty in determining the amount of his income, he may easily find a way out of the trouble by giving a trifle more.

WHO CAN AFFORD IT?

Looking fairly at this rate of giving, a five per cent. tax on our incomes, who can conscientiously or unblushingly say that it is exorbitant, or tending to privation? It is, at least, easily possible to him whose income averages £2 per week, should he have the ordinary family to support; and it can be done without being felt as a blood-letting sacrifice, by many who earn much less than this, because they have neither wife nor husband, chick, nor child. Moreover, such as could not possibly contribute on a twentieth basis, are not invited to join, but are expected to give as the Lord has prospered them," and you know that the Lord has not entrusted much money or goods to many of us, because he could not depend on us doing any good with them. Perhaps he not trusted some of us with with those things, and because we never trusted him with anything. I truly believe, that the sole reason why there are so many poor amongst Christians, is because they make such a pauper of of the Lord Jesus Christ. The law and promise for the Christian is, "He that soweth sparingly, shall also reap sparingly; and he that soweth bountifully, shall also reap bountifully. Let each man do according as hath purposed in his heart; not grudgingly, or of necessity: for God loveth a cheerful giver." "Grace is given for grace; divine favour for the human. Here, as elsewhere, according to irrevocable laws, as we sow we reap." As a rule, if we lack means, it is because we have been mean not rich towards God.

But now let us pass on to the expected results and gains of the Twentieth League; and it is easy to see that under it there must be a vast improvement on present conditions.

The greatest and more immediate gains will be educational—the speedy inculcation and rapid development amongst us of the much-lacking but potential practice of systematic giving to the Lord. Secondly, it must soon largely swell the funds available for purposes of evangelisation, for the relief of the poor, and to meet general expenditure. Thirdly, it will furnish an ample response to the general demand for something that will memorialise the century upon which we have but now entered.

DEMONSTRATION.

There are, approximately, 400 disciples in in this island. Suppose that 200 only of of these were twentieth contributors, and that their average income is £2 per week. They would give 400 shillings, or £20 weekly, or £1040 annually, to the work—at least three times as much as is given under existing

methods. In that event five extra preachers could be sent into the unevangelised parts of the State and our operations greatly expanded. Does not such a prospect warrant and enlist your adhesion to the system under consideration?

Now take a larger view. Scattered throughout the Australasian Commonwealth there are some 15,000 disciples. Suppose that one-half these were members of our league. They would contribute through the ordinary medium of the weekly collection 1400 shillings, or £700 per week, or £36,400 per annum; that is, six times as much as is given by the whole brotherhood with the present ineffective system. Taking £30,000 only of this large sum for evangelical purposes, and leaving £6400 for other purposes, and instead of supporting, as at present, less than 40 regular preachers in the field—and some of these on starvation salaries—not less than 192 regular preachers, nearly five times as many at a salary of £3 per week, could be kept constantly at work.

And now, in all soberness, we ask, is it too much to expect a fulfilment of this ideal? We think not. Is there not faith and sincerity and heart and ambition sufficient amongst us to ensure its realisation? We are not pessimistic, and we have the highest hopes of its ultimate success and general adoption. We believe we see in it the practical helpful thing—the one thing needful—that is wanting to give effect to our religious fervour, and our soul-deep desire that the enlightened masses should receive the "whole counsel of God," universally adopted by those to whom it is possible, and a great and glorious work has been done for God and the gospel and the souls of men.

Some of you are members of this League. We invite you all to join. Some of you, doubtless, are used to give more than a twentieth and your adhesion to this system will not affect your rate of contributing. But your adoption of it, will set others the good example, and convert them to the money-gospel. Let us give a strong impetus to the system here, and our brethren on the mainland, and in New Zealand will take it up. Now that we have started the League, we intend to advocate it with all our strength, and make it grow even, should it require a Peter-the-Hermit pilgrimage throughout the Commonwealth to effect it.

Of course there will be objections to this scheme. Every new thing must run the gauntlet of that class of objectors who habitually oppose because others support, who condemn because others admire, and who are born and live and die objecting. Some few will denounce the Twentieth League because even the very moderate benevolence it expresses is too large for their contracted souls. But the majority of Christians will hail it as a harbinger of good; a solution of the great money problem that haunts the dreams of all our financial Committees and church treasurers; as going far to furnish to the gospel what is as essential to its distribution and progress as steam is to the locomotive, or the coach to the passenger. In other words, as furnishing the sinews of war in a greater and wider campaign against "the world, the flesh, and the devil."

Finally, brethren, we frankly and fully recognise that for this league to prosper, it

must have for its foundations a consuming love for Christ; an unqualified recognition that we are not our own, the purchase of him who gave himself a ransom for all; that in addition to being unequivocally to say,

"Take my body, spirit, soul,
Only thou possess the whole,"

we must acknowledge our King's claim upon the substance of his subjects, and be prepared to submit,

"Take my silver and my gold;
Not a mite would I withhold."

It may happen that by donating a twentieth we shall be making freewill offering much more valuable to the church and the world than our body, spirit and soul are worth altogether. May we be led by the Spirit of God in all these things. Amen.

McIntyre Bros.



McIntyre Bros. 1/3 Tea.

The wonderfully high quality of McINTYRE Bros. 1/3 TEA is maintained without interruption year in and year out. The faultless system under which this favorite Tea is handed to you leaves absolutely no loophole for imperfections of any kind. McINTYRE BROS. control its production and control its distribution. No agents handle it. No travellers sell it. From the day the Tea leaf is picked and shipped to the day it is passed over the counter or delivered to your home, McINTYRE BROS. alone are responsible for it. Write for Samples.

Obtainable ONLY from

McIntyre Bros. } 105 ELIZABETH STREET, (near
Tea warehouse, } Collins Street MELBOURNE.

—And Branches:—

298 Smith-st., near Johnston-st., Collingwood; 206 Chapel-st. near High-st., Prahran; 182 Clarendon-st., near Dorcas-st., S. Melb. 87 Swan-st., near Lennox-st., Richmond; 44 Bridge-st., Ballarat Next the Shamrock, Bendigo No Agents or Travellers

Baptismal Trousers.

We have just received a small shipment of the above from the Goodyear Rubber Co. of New York. They are the very best thing of the kind made, solid rubber boot with leg coming down to the bottom of heel looking when on the baptist like a neat pair of black trousers and polished boots. Jas. Johnston has a pair of these trousers which he has used constantly for six years, and they are now as good as ever, and the church in Collingwood has a pair which they have had for at least twelve years, and they are still good and being constantly used. With fair treatment these trousers will last for many years. We have only a few pairs by way of trial, with following sized boots 7, 8, 9, and 10. Price at office £4 10s.; by post or carriage in Victoria £4 12s. 6d.; outside of Victoria £4 15s. Austral Co.

New South Wales Conference.—R. Steer, Secretary, 25 Peery-st., Marrickville, Sydney.