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THE EVANGELIST.

BY WREN J. GRINSTEAD, B.A.

1. The Relation of the Evangelist to the Church.

"Be thou sober in all things, suffer hardship, do the work of an evangelist, fulfil thy ministry" (2 Tim. 4: 5).

The word *evangelist*, in Christian usage, means a preacher of the gospel. It occurs only three times in the New Testament, being once (Acts 21: 8) applied to Philip, once (2 Tim. 4: 5) a designation of Timothy's office, and once (Eph. 4: 11) the designation of an edificative officer of the church, distinct from the inspired apostles and prophets on the one hand, and from the local shepherds and teachers on the other. But the kindred words *gospel* and *evangelize* and the synonymous word *preacher* occur so often as to justify us in the inference that the evangelist was a distinct functionary in the primitive church. It is proposed in the present series of papers to discuss the relation of the evangelist to the church, and the methods of training of evangelists demanded by the times and by the nature of the case.

The evangelist's office is of broad scope, and utilises a wide diversity of qualifications. The hortatory powers of Barnabas, the nervous logic of Paul, the child-like simplicity and homely commonsense of John, the wonderful illustrative gifts of James, and, to crown all, the great range of faculties—from the whimsical conversational style to the fierce invective, from rapid polemic to tender pleading—by which the Great Evangelist "spake as never man spake"; all these find their place in the evangelist's office. And this is fitting; for when we examine his duties, we find them so varied and so frequently exemplified in the scriptures that we see he must needs "be all things to all men."

The evangelist touches the Christian life in both its individual and its collective aspects. He is now the lone pleader of the cause of a strange Saviour, now the solicitous shepherd of a timid and scattered flock, now the skilful wielder of a powerfully organised force of trained soldiers. Our most dramatic view of him is perhaps in the person of Paul, a lone, uncomely little Jew, standing before the most elegant product of Athenian philosophy—a philosophy skilled in the veiling of the heart's emotions with eloquent and subtle words—and reasoning of the claims of the Unknown God, their Maker and Preserver and Judge. It is here that the evangelist is most nearly the individual representative of Christ, released from the oversight of a presbytery, unrelated to a congregation, presenting personally the claims of his personal Saviour to personal sinners. Here at long intervals stood Paul, Carey, Judson, Livingstone—on a peak of sublime isolation, "crowned with sunlight—over darkness—from the still unrisen sun."

Even here, however, he is in some degree related to the church; for he looks back to the loving brotherhood of Christians, to their solemn imposition of hands in his consecration to the missionary office (Acts 13: 1-3), and to their fellowship of liberality in the furtherance of the gospel (Phil. 4: 15-16). His work is a seed-sowing in virgin soil and a prayerful waiting for the harvest, which is usually garnered by other hands. He must study the men he seeks to win, and the institutions from which he must win them; he must often work without co-laborers, and must be guided by the wisdom that cometh down from on high. He is apostle, missionary, exile, ambassador for Christ; without

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home or land or human help, alone with his great heart and his God.

But as the cause gains ground a new problem arises—that of the relation of the evangelist to the new converts, and to the weak and immature churches into which they are gathered. Here again the scriptures give us ample information as to the general scope of the evangelist's office, but very little as to details of method. He is to "set in order the things that are wanting"; or, in other words, to see that each congregation is duly instructed in its rights and privileges, as well as its duties; and, arriving at its normal self-governing maturity, is properly equipped with qualified officers (Tit. 1: 5-9; Acts 14: 23). He must also visit the immature congregations as often as practicable, exhorting and teaching, and exercising a wise influence upon their discipline (Acts 14: 21-22, 15: 36, 16: 1-5; 1 Cor. 4: 17-21, 11: 34; 2 Cor. 13: 1-10; 1 Thess. 2: 17-20, 3: 1-5; and Titus *passim*). He is thus to the unorganised congregation a sort of *pro tempore* presbytery and diaconate, whose functions, however, must be exercised with tact and self-effacement, and with due regard to the inherent democracy of believers (1 Cor. 5: 7, 12, 13), and hence must be relegated to permanent officials as soon as the racial tendencies and local conditions of the church will permit.

We are apt to think that such work as that of Titus in Crete, which is the ordinary work of the missionary in the Asiatic fields to-day, is quite different from the work of the unlocated or independent evangelist in Christian lands. Such is not the case. Sin is sin, the world over; and the gospel "is the power of God unto salvation to every one that believeth." In the Christian lands, as in the heathen, there are "liars, evil beasts, idle gluttons," as well as weak congregations, ignorance of God's will, and a great festering mass of unsaved humanity; and brooding over all, like a great ravenous vampire draining the life-current of personal religion, is the spectre of sectarian indolence and formalism. So, as the Holy Spirit recognises (Acts 8: 4, 2 Cor. 8: 23, Phil. 2: 19-20, and elsewhere), there is a large field for the general or unlocated evangelist. He ought indeed to be selected and set apart by some local congregation (Acts 13: 1-3, 1 Tim. 4: 14) to be prepared upon occasion to report his work and proceedings to such congregation (Acts 14: 26-27), and to be subject to the supervision and judgment of the congregations which he visits (Rev. 2: 2). But the tried and wise evangelist will not need supervision. He will discern weak places, conduct gospel meetings, organise churches, secure co-operation and financial furtherance of the gospel, and make his personality a strong factor in the advancement of the kingdom of God.

Wide and fertile, however, as is the field of the independent evangelist, it is in the work of the local congregation that he attains to his fullest development and usefulness. Such work did James at Jerusalem (Gal. 1: 19, 2: 9; Acts 15: 13-21, 21: 18), Luke at Philippi (*cf.* the person of the verbs in Acts 16: 17-19, 40, and again in 20: 4-6), Paul at Antioch (Acts 11: 25-26), Corinth (Acts 18: 11) and Ephesus (Acts 19: 8-10),

and, at a later period, Timothy at Ephesus (1 and 2 Tim. *passim*, esp. 1 Tim. 1: 3). It is from this last instance that we draw most of our information, since we have in this connection two complete letters from an inspired apostle to an evangelist of a large, wealthy and spiritual city church.

Any authority which the evangelist possesses, or duties with which he is charged, are his by virtue of delegation from the congregation. Hence he is subordinate to the wisdom and counsel of the congregation, as expressed through their ruling body—the eldership. But it must not be supposed that this subordination has the strict and rigid character which some would give it. It is negative, rather than positive. It is such as to reserve to the eldership the actual determining power in the governing of the affairs of the congregation (as implied in 1 Tim. 5: 17), and yet to leave to the evangelist the widest liberty of preaching, teaching and counselling. He has large advisory powers as to details of church administration (1 Tim. 5 *passim*, and 3: 14-15), and seems to have almost the power of veto over the selection of elders and deacons (1 Tim. 3 *passim*).

These advisory and administrative powers are, however, only incidental, and would vary with the age and experience of the evangelist, with his knowledge of the congregation, and with the qualifications of the eldership for the full administration of their

office. The evangelist's chief duty lies in the preaching of the gospel (2 Tim. 4: 1-2), and in the fitting of younger men to preach the gospel (2 Tim. 2: 2). The training of young evangelists, according to their native gifts and the needs of the hour, will be the theme of the two remaining papers of this series. To the question of the preaching of the gospel we wish now to direct a few concluding words.

There is no distinction drawn, in the evangelists' epistles, between the converting gospel and the edifying gospel. All the doctrine of God is alike profitable (Tit. 3: 1-8), and is alike the province of the evangelist (2 Tim. 3: 16-17, 1 Tim. 4: 16). So, while the evangelist is the chief ambassador and steward of the message of salvation for sinners, he is also a steward of the word of grace and establishment to saints, and should exercise a large influence over the teaching and edification of the church. In the prayer meeting, in the Sunday School, in the two Lord's day services—wherever people gather to learn and appropriate God's Word—there should the influence of the evangelist be felt. In his life showing the fruits of the Spirit, in his manner the grace and love which come from the Saviour, in his teaching the grave and simple and healthful doctrine of the eternal God; so should he move among the people, "keeping the commandment without spot, without reproach, until the appearing of our Lord Jesus Christ."

☞ The Royal Commission. ☞

BY CHAS. WATT.

✽ ✽ ✽ ✽ 1. ITS AUTHORITY. ✽ ✽ ✽ ✽

"All authority hath been given to me . . . earth."
—Matt 28: 18-20.

The O.V. gives "power," but the R.V., in stricter harmony with the original, translates as above. The word involves both authority and the power needful to enforce it. In Acts 1: 7, 8 the two words are seen in juxtaposition; the former, *exousia*, is the divine authority; the latter, *dunamin*, the power given to men. The first is the word of our text, and it at once lifts the theme we propose considering, during the course of our six short articles, into a place of paramount importance. Indeed, whatever authority we have to preach the gospel and proclaim forgiveness to men is found here. Please note: (1) *What the claim involves.* This obscure teacher, this Galilean carpenter, claimed to give to the world a new religion—to give, verbally, a new condition of approach to God! Moses the Lawgiver gave conditions of approach, but these were written out for him by God himself; while Jesus, *by word of mouth*, claims to remove the old and bring in the new! "Ye have heard that it hath been said of old time . . . but I SAY UNTO YOU." Well might the people ask, "By what authority doest thou these things?" Then note (2) *The self-conscious divinity in Jesus.* This is seen in the calm way in which he connects himself with the Father and the Holy Spirit under one name. The words are not "into the names," but "into the name." For a merely human teacher to do this would be blasphemy—or

imbecility. But Jesus being the God-man, his was the authority of the divine. And, in strict keeping with this claim, when the disciples met him in the mountain, as he had appointed them, they worshipped him, and he received it unquestioningly as right and proper: a proceeding lying entirely beyond the right of any created intelligence. (Compare Acts 10: 26; Rev. 22: 9.) The expression "All authority was given unto me," reminds us of Phil. 1: 2-7, where we read he "emptied himself" of his glory to become incarnated. In looking at what is comprehended in this claim of "all authority," we note that it involves *five* things.

1. AUTHORITY OVER THE FORCES OF NATURE. True, his disciples likewise possessed a power over these, but in their case it was always exercised "in the name of Jesus Christ" (Acts 3: 6, 16; 4: 10). Jesus never invoked any name higher than his own. Nor did he ever work miracles from caprice or as a mere display; they were invariably for the achievement of some marked good to man. "With him they were chiefly a method of teaching. They were not mere signs of power, but lessons of wisdom, and acts of mercy. The incarnate One is seen giving bread to the hungry, sight to the blind, health to the diseased, life to the dead." And this to teach men that he alone could give "the bread of life," sight to the spiritual eye; that he alone could impart eternal life to those "dead in trespasses and sins."

2. AUTHORITY TO SAVE MEN.

And to save them now, for elsewhere we read (Luke 5: 24) that he had "authority on earth to forgive sins." It is not necessary to wait till one gets to heaven to be sure of this. Thank God it may be a blessed certainty here and now. But it is all authority in heaven as well as on earth. Hence in Heb. 7: 25 we read that "he ever liveth to make intercession for us." He can therefore save "to the uttermost"—the uttermost limit of time, and the uttermost degree of guilt—but only those "who come unto God through him." To come to any mere human system of theology can never save.

3. AUTHORITY TO GUARD HIS PEOPLE HERE.

It was this blessed assurance that led Paul to the persuasion that "he is able to keep that which I have committed to him against that day" (2 Tim. 1: 12), and that led Jude (verse 24) to write of "him who is able to keep you from falling"—on the one condition, of course, that they "keep themselves in the love of God." When a man gets away from this he gets beyond the reach of divine authority and power.

4. AUTHORITY TO RAISE HIS PEOPLE FROM THE DEAD.

That our Lord claimed this authority is clear. Four times, within the compass of a few verses (John 6), the claim is advanced. Of those who "believe" in him, who "come" to him, and who "eat his flesh and drink his blood," he says, "I will raise him up at the last day." It is utterly inconceivable that any mere human teacher would use such language, and still less conceivable that a "good man," such as Jesus is universally conceded to have been, could have done so.

5. AUTHORITY TO JUDGE THE WORLD.

Here, again, the claim is explicit and emphatic. In John 5: 26, 27 we read, "As the Father hath life in himself, even so gave he to the Son to have life in himself; and he gave him authority to execute judgment, because he is the Son of man." And Paul writes (2 Tim. 1: 4): "I charge thee therefore before God and the Lord Jesus Christ, who shall judge the living and the dead at his appearing and his kingdom." Therefore "we must all appear before the judgment seat of Christ."

Thus the One who gave this "Royal Commission" is the divine Son of God. With due reverence and profound interest let us, therefore, examine its sacred provisions.

The Apostolic Church.

By Thos. Hagger.

1. Its Establishment.

The prophets of the Old Testament predicted the coming of a great One, who would establish a church and found a kingdom. In the fulness of time he came, but during his personal ministrations he did not accomplish this. The church did not come into existence during Christ's sojourn upon earth.

It is sometimes asserted that the church was established in the family and time of Abraham, or at the beginning of the ministry of John the Baptist. But against such asser-

tions we place the words of the Master, uttered by him at Cæsarea Philippi just about six months before his crucifixion—"I will build my church" (Matt. 16: 16).

It is true the word church is used (Acts 7: 38) of the Israelites in the wilderness. But it must be remembered that the word simply means "a called-out assembly," and could be used of any such gathering. The called-out assembly of Jesus Christ—the Christian church—did not come into existence till after the resurrection of Christ. The church was to be founded upon the Messiahship and Divinity of Christ (see Matt. 16: 13-19, 1 Cor. 3: 11), and that truth was completely established by the Lord's resurrection (Rom. 1: 4).

During the 40 days that elapsed between the resurrection and ascension of Christ there is not the slightest hint at the existence of the church. He talked about the things that pertained to it, but did not establish it. It was a preparatory period.

Ten days more pass away before anything great occurs, and then we have Pentecost. In Acts 11: 15 Peter refers to that day as "the beginning." "The beginning" of what? Among other things, surely the church.

In Acts 2: 41 we read that "there were added unto them" or "added together" about 3000 souls, and thus the church was constituted in Jerusalem.

"The city of the great king" was the place, Pentecost the day, when the church of the now glorified Jesus, amid the descent and miraculous work of the Holy Spirit and the conversion of a great multitude to Christ, came into existence.

Churches established since then are altogether too late to be the apostolic church. The various Protestant sects only go back a few centuries at the most—the Church of England reaches the time of Henry VIII., the Roman Catholic Church the time of Constantine, but the church of Jesus Christ goes back to the day of Pentecost, about the year 33 A.D. That day has correctly been called "the birthday of the church."

West Australian Letter.

D. A. EWERS.

Melbourne and our Eastern States generally must surely be in a state of partial if not total eclipse just now, owing to the absence of so many great political luminaries. We have in W.A. no less than three members of the Federal Cabinet, together with Geo. H. Reid, the leader of the Opposition, and a number of Senators and State legislators, to say nothing of lesser lights. They are here to celebrate the opening of the Coolgardie Water Scheme, the greatest work of the kind in the world. The water is conveyed about 350 miles in immense pipes, and as it has to go up hill, there are several pumping stations. Water was sold from the condensers for 7/6 per 100 gallons, but from the pipes it will now be sold for about 6/- per 1000 gallons. The Menzies people are now petitioning to have it extended to their town. Our distinguished visitors will inspect the goldfields, and also the Collie coalfield and some of our

timber and agricultural centres. It is hoped that this present acquaintance with even a small portion of our immense province will enable the legislators to form a better idea of the resources, developments and requirements of our State.

Sir John Forrest has been stirring the Perth people up to the needs of the trans-continental railway, and a strong agitation has set in with a view to secure it. Our visitors will have the claims of the railway pressed upon their notice, and it is to be hoped that before many years it will become an accomplished fact. Mr. Reid has expressed himself as warmly in its favor, and if the Government also favor it there should be reason for hope. The leader of the Opposition is taking advantage of his visit to advocate the Free-trade propaganda, and as W.A. is a Free-trade stronghold he is meeting with a hearty reception.

Our annual church business meeting was held on Jan. 12. The secretary reported good meetings and progress along all lines. During the year 70 had been received by faith and baptism, 42 by letter, and 6 formerly baptised; total, 118. The losses were 17 by letter and 1 by death, leaving a net increase of exactly 100, bringing the membership up to 303. But during the last three or four years a number have removed to the country and been lost sight of, while others have ceased to attend. The officers have therefore placed 41 names on a reserve or suspense list, and these will not be counted in our statistics. This reduces the efficient membership to 262. The treasurer's financial statement was fairly good: £380/11/6 was contributed in the usual Lord's day collections; £93/16/- additional was raised for the Home and Foreign Missions; and £48/8/10 for the Tent Mission. For general and mission purposes the church receipts averaged over £3 a week more than in 1901. There is a debit balance in the general church fund of £10/3/6, and a credit balance in the sick fund of £61/12/3. I may explain that five per cent. of the Lord's day contributions are paid into a sick fund for the relief of poor or sick members. There was some talk at the meeting about extending the church building according to the original design and thus providing seating accommodation for at least 200 or 300 more. But that will cost £400 or £500, and this with a present debit of £450 is felt to be rather a large undertaking. However, the officers are to look into the matter and prepare a report, and, perhaps, before the end of this year a move may be made.

16 Dangan-st., Perth, Jan. 22.

Baptismal Trousers.

We have now in stock baptismal trousers from the GOODYEAR RUBBER Co. of New York. These trousers are made of the best material, and have solid rubber boots with leg running down to foot, presenting a very neat appearance. With proper use they will last for twenty years. We have them with the following sized boots:—Nos. 7, 8, 9, and 10. Price £4/10/-; carriage paid to any part of Australasia, £4/15/-.

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CHILDREN'S PAGE

A School Under a Tree.

I WISH I might introduce you to the pretty little school I visited last summer in the little mud village called Navinapitty," writes a missionary from India.

"It was not a school-house; there was not even a roof, there were no walls, there was only a bright sand floor, and the roof overhead was the blue sky. "But there was the shade of a little tree; a singular looking tree whose fruit seemed to be made of iron books and chains, and old sickles or nails, for it was called the "Devil's Tree," and these things had been hung on its branches to keep away the demons.

"Under this tree, gathered in a half circle, were twenty or thirty little brown boys and girls. How pretty they were! And yet it was not their clothing that made them bright, for they had very little clothing on, but their bright eyes, their shining faces, and their oily hair.

"They had no books, they had no slates, nor did they even have pencils, but with their little brown hands they smoothed the sand before them, and then each child with his little dirty finger marked the strange letters of the Tamil tongue, or the equally singular figures, on the sand."

It was an odd school, surely.

Both Too Bad.

Little Dorothy came very earnestly to her mother one morning, saying, "Which is worse, mother, to tell a lie, or steal?"

Her mother, taken by surprise, replied that both were so bad she couldn't tell which was the worse.

"Well," said Dorothy, "I have been wondering a good deal about it, and I think it's worse to lie than to steal, mother. If you steal a thing you can take it back, 'less you've eaten it; and if you've eaten it you can pay for it. But"—and there was a look of awe in the little face—"a lie is for ever."

Little Dorothy was right; the word that has gone out of your mouth can never be recalled. If it be a bad word like a lie, it will keep on and on, doing mischief for ever and ever.

Never speak such a word.

Bobby (doing his Christmas shopping)—
"I would like to buy a bottle of 'fumery for mother."

Clerk—"All right, my boy! What odor do you prefer?"

Bobby—"Oh! I think—I think—ginger-bread!"

Making the Best of It.

She was a little eight-year-old girl in the hospital, where the days had been long for her and the nights, some of them, still longer. But things looked brighter now, for she could sit up, and even walk a little around the room.

One day they found her—the King's Daughters who were visiting in the ward—sitting on the edge of her cot, and sewing away, making a new foot for an old stocking.

"What in the world are you doing?" they asked, and were told that only two pairs

trap that was set for him, and he always warned the rest. The houses in Mousetown are called holes. Next to the hole where Dick lived with his parents was the hole where pretty Nan Spry lived. She could run faster than any mouse in Mousetown, and even Dick could not catch her, if she tried to run away from him. At last it was told in Mousetown that Dick and Nan were to go to keeping house together, and everyone said it would be a "smart couple." Judge Mouse, who married them, put on his best gold spectacles, and they stood on a big wedding-cake, which some folks call "cheese."

Everyone in Mousetown had a bit of it, and declared it to be the best wedding-cake they had ever eaten. And then such a merry time as they did have racing and playing when supper was over.

Standing up for the Right.

Even schoolboys will find opportunities for showing courage as real and noble as that of the bravest soldier on the battlefield. The following illustrations of this truth are taken from the lives of two noble Englishmen:

When Bishop Patterson was a schoolboy he was an excellent cricketer and a member of the school eleven. One day during a practice game he heard some of the boys using profane language. Immediately after the game he wrote to the captain of the eleven, telling that if such conduct were allowed on the cricket-ground he would withdraw. Boys will understand how much courage was required to take this stand, and it was no wonder that such a boy afterwards became one of the most heroic of Christian missionaries.

During the school days of Gladstone he was present at a dinner when a doubtful toast was proposed which was usually drunk with great enthusiasm by the boys. Young Gladstone sat still with his glass turned down as a protest against the conduct of his companions.

Boys who will stand up for the right, even if they must stand alone, are needed in every school, and such boys will always win the respect of those around them.—King's Own.

Let Us be Examples.

How good we expect our playmates and school-mates to be! If we were only half as good as that, we would be a great deal better than we are!



We herewith present to our readers a photo of Master Reginald Stubbin, the nine months' old son of Bro. and Sister F. E. Stubbin, of Damoh, C.P., India, Christian Missionaries, who went from Queensland several years ago.

of stockings belonged to the little one when she came into the hospital, and the feet of both were now quite worn out. So from the two pairs the tiny child was trying to make one which should be whole. The story was told at home to the small brothers and sisters of the visitors, and how it touched their warm little hearts! From their own savings they bought new, pretty stockings for the plucky little patient.

A Smart Family.

Dick Sly was the smartest mouse in all Mousetown. He knew any kind of a new

Sunday School.

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

LESSON FOR MARCH 8TH.

Paul at Ephesus.

Lesson—Acts 19: 13-20. Study—Acts 19: 8-20.
Golden Text.—"The name of the Lord Jesus was magnified."—Acts 19: 17.



In our last lesson we showed how Apollon was led to understand more fully the way of salvation. We spoke also of Paul's conversation with the Ephesians (Acts 19: 1-7). We will now treat of Paul's work in Ephesus (Acts 19: 13-20). Ephesus was notorious as a city of idolatry and superstition. Its one great fascination was the worship of the goddess of Diana. Trafficking in magical arts, divinations, charms and such like was the occupation of not a few. Not only were these superstitious arts carried on by numbers of the Ephesian-born population, but also by many Jews who lived in the city. These Jewish magicians went into all parts of the earth, claiming to heal the sick and cast out devils. Hearing, no doubt, of the fame and power of Christianity, and especially of its great Leader, Christ, these actually claimed to have their powers of magic-working through him (Acts 19: 13). "And there were seven sons of one Sceva, a Jew, and chief of the priests, which did so" (Acts 19: 14). The time now comes when these impostors are found out. The evil spirit of one of whom they were trying to cast out now questions their powers, and with dire results, too, as we gather from Acts 19: 15-17. Nothing could have been more destructive to these magicians than this exposure. The effect of this exposure was astounding. Many who scoffed at and scorned the teachings of Paul now believed. "Many of them also which used curious arts brought their books together, and burned them before all men; and they counted the price of them, and found it fifty thousand pieces of silver" (Acts 19: 19). What more convincing proof of their sincerity and re-

pentance could these one time magicians show than this? Small wonder, then, that "mightily grew the Word of God and prevailed" (Acts 19: 20). H. G. MASTON.

In the Church of Rome.

A. R. MAIN.

In W. J. Way's article on "Reformation in the Church of Rome," in your issue of 29th January, appears the following remarkable sentence:—

"... the untaught, unbelieving infant who is sprinkled by the Roman priest or Protestant minister is in the Church of Rome (for sprinkling the unenlightened, irresponsible unbeliever is the very essence of Popery and Roman Catholicism), and continues there until of his own hearty and deliberate choice he puts on Christ by being baptised *into* Christ."

Of the statements here made, we shall take these two:—

1. The infant sprinkled (or, to be more accurate, who has water sprinkled on him) by the Protestant minister is in the Church of Rome.
2. Until the time in which said infant (or person) "of his own hearty and deliberate choice" is "baptised *into* Christ," he remains in the Church of Rome.

While freely admitting that infant rantism is anti-scriptural and of the essence of Roman Catholicism, I have yet much pleasure in disclaiming for myself belief in the truth of either of the above two statements. I am credibly informed that a Protestant minister—wrongfully and impiously claiming as his authority the sacred Names of Father, Son and Holy Ghost—sprinkled water on me; but I do most solemnly protest that I never was, am not now, and never intend to be, in the Church of Rome.

I am so sure that Bro. Way does not mean all that is contained or necessarily implied in his article, that I would rather not pin him to his unqualified statements. But these have been published to the world, to which it is due to explain that we do not all so teach.

The objections I urge against the two assertions jointly are—

1. The Roman Catholic Church repudiates the doctrine contained in them.
2. The Protestant minister, so far as he is truly Protestant, abhors the idea.
3. The parents—and, indeed, all adults with part or lot in the matter, as godfathers, godmothers, &c.—may hate Rome cordially enough to satisfy the most fastidious.
4. The subject himself may devote his life to opposing the papal claims, and so come under Rome's expressive and oft repeated anathema. The very thought of including him in the "Holy Catholic Church" is enough to make Leo XIII. smile.

Let us be fair to the Church of Rome and to the Protestant minister. Each would repudiate with horror the membership which Bro. Way's article affirms.

Take this illustration: A rabid Orangeman has his infant son "sprinkled" by a Protestant minister; baby dies, aged two or

three years. Statement No. 1 assigns that child to the Church of Rome, and statement No. 2 keeps him there until the hour he is baptised into Christ. That is—as he was certainly not baptised into Christ on earth, and we have no ground for supposing that operation will ever be performed in heaven—he remains, though in glory, for eternity in the Church of Rome! (Of the child's salvation we have, of course, no doubt.) The point is not simply that one who while on earth was in the Roman Catholic Church may be saved and in heaven at last. Bro. Way directly states that the infant continues in the Church of Rome till he is baptised into Christ, which in the case above mentioned would necessarily mean to all eternity. In short, Bro. Way's doctrine is: Once in Rome, always in Rome—till you are "baptised out."

Ah! in these words "baptised out" we have the secret of the article's curious teaching. Luther and others "lived and died in the Church of Rome," for they "were never as believers baptised out of their own natal systems (Romanism) into Christ." The reasoning is: Luther was "in the Church of Rome"; he never was "baptised out," and so he "died in the church," and (according to statement No. 2 above) he is in it yet! Now this Luther was condemned and excommunicated by Pope Leo X., and he returned both these compliments with interest. He called the pope "a cuckoo," "an arch heretic," "God's ape," "anti-Christ," "a devil incarnate," and sundry other equally interesting names. He burnt the bull of condemnation, and in a sermon against that bull he is reported to have said: "It would have been better had it been the pope himself we had burned, I mean the pontifical See. If you do not break off with Rome, woe to your souls! Let every Christian well reflect that in holding communion with the papists he renounces his eternal salvation." I really consider it a libel against both Martin Luther and the Church of Rome to say he died in it. I like not the reasoning which leads to such a conclusion. Rather than hold such a view, I would drop for ever the phrase "baptised out," with its accompanying ideas; and, besides, the loss of an unscriptural phrase would not be great. People can get out of the Church of Rome, or out of the Church of Jesus Christ, without being "baptised out."

I have written not in the spirit of controversy or to stir up strife, but because I am convinced that not good but harm will result from the publication of such statements as I have criticised. I am sorry that the valuable truths which Bro. Way's paper contains—such as the fact that there is a distinction between the reformation of an apostate church and the restoration of a scriptural institution—should be attached to views as inaccurate as they are peculiar. I think "the Roman priest or Protestant minister" could, with much justice and little difficulty, laugh us out of court if he could truthfully say that the churches of Christ taught that all infants "sprinkled" (1) were in the Church of Rome, and (2) remained in it till "baptised out of their own natal systems (Romanism)."

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The Leader.

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

An Open or a Closed Bible?

One of the chief marks of distinction between the Roman Catholic and Protestant communities is the attitude they assume towards the Bible. On the one hand the position is taken that the free circulation of the Bible is not a good thing for the community at large, while on the other the contrary position is assumed—that the widest and freest circulation is essential to the best interests of the people generally. As a result of the different attitudes, it is found that Roman Catholic authorities do not encourage the publication and distribution of the Bible. They have no societies like the British and Foreign Bible Society, and, so far from regarding these institutions as assisting in

the spread of knowledge, they regard them as the invention of the devil for the propagation of error. This attitude is taken, so they assert, not because they do not value the Bible, but because they prize it so highly. It is so good and valuable, they say, that it should be kept in the hands of a select few, and not be entrusted to the clumsy keeping of the common herd. It is to enforce this thought that Canon Vaughan writes in the pages of the *Advocate*, the organ of the Roman Catholics in Victoria. And first of all he assures us of the reverence in which the Bible is held by the Romish Church. He says: "We all appreciate the priceless volume. We all, and more especially we Catholics, set the highest possible price upon the possession of it. To us it is a perfect 'aurifonda' or treasury of spiritual wealth. True. But what is it precisely, let me ask, that we so esteem?" The answer to this question turns out to be that after all that has been said in praise of the Bible, it is only valuable when the Roman Catholic Church is its interpreter. As a matter of fact, the teaching of the Romish Church is that the Bible let loose among the people is like letting loose a malignant and deadly plague.

That which especially arouses the ire of Canon Vaughan is the presumption of itinerant preachers in attempting to expound the Word of God. "If," he says, "we have before us God's own statement, but draw out of that statement a meaning that God never put into it—well, we may hold the Bible in one hand, and gesticulate and knock the dust out of the pulpit cushion with the other, and proclaim ourselves in a voice of thunder to be 'Bible Christians,' but we have not God's word, we have not God's truth; we have not his doctrine either in our heart or in our mind or on our tongue. Yet few itinerant preachers seem to understand this at all, and think to instil truth by mere force of lung." Canon Vaughan seems here to rather underestimate the intelligence of the itinerant preacher, whoever he may be, for we should think that any child having completed the State School curriculum could easily understand that to put a wrong meaning upon any statement was not exactly the best way to instil truth. Even his Holiness the Pope could scarcely hope to be successful under such circumstances. It may be admitted, for it is unfortunately too true, that both educated and uneducated men—Catholic and Protestant alike—make mistakes in their interpretation of the Bible, but this affords no sufficient reason for taking the Bible out of their hands. It may be granted that some parts of the Bible are hard to understand, but this circumstance does not justify us in saying that all the rest

of it is not to be used for our profit and delight. It is presuming upon the ignorance of his readers to assert, as Canon Vaughan does, that—"So soon as a man through ignorance, or pride, or want of consideration, attaches a false meaning to any passage, he transforms the words of Truth into a prolific source of sin, and, may be, even of spiritual ruin." There are hundreds of passages in the Bible to which we may ignorantly attach an incorrect meaning without sinning in the slightest degree. The statement is only another popish dodge for frightening people from seeking out the truth for themselves.

It is absurd, moreover, for Canon Vaughan to say that the Protestant position in connection with the Bible excludes the idea of any assistance in its interpretation. There may be some Protestants who take this position, but if there are any they are unimportant exceptions. Anything, however, does for some people as a text, and so we have the following:—"Thus," says Canon Vaughan, "the Rev. Ed. Bickersteth tells us in his introduction to 'A Scripture Help,' that from his heart he embraces the great Protestant principle, that the Bible in all things necessary to salvation is clear as the noonday, and that it is every man's duty and privilege to read the Bible, the whole Bible, for himself . . . it contains in itself the key which will open its treasures." In regard to the statement that the Bible is as clear as noonday in all things necessary to salvation, we have no hesitation in saying that we have here the declaration of a great truth, and the only thing necessary to its demonstration is that the cleric and theologian shall leave the matter in its original simplicity. It is also true that the Bible itself furnishes the key to unlock its own treasures. But this does not mean that there are no outside aids in this direction. Nor did Mr. Bickersteth mean that there were none, for if he did he would not have contradicted himself by furnishing "A Scripture Help." As a matter of fact, the very people who rejoice in an open Bible have been the most active in throwing every possible light upon it. In every way, in translation, in archaeological research, in the promotion of higher education, they have done everything possible to make the Bible shine in its own light. The Romish Church has practically done nothing in this direction. What it has done it has done for priestcraft, and not for the people. The light must come through us, they say. We will give you what we think is for your good, and no more. And if the history of priestcraft testifies to one fact more than another, it is this, that it regards as essential

to its power that the people shall be kept in ignorance.

The fact that the New Testament commends the searching of the Scriptures does not count with the authorities of Rome. Rome says you must not search; it is dangerous, and may lead you into sin. The inspired record says: "These were more noble than those in Thessalonica, in that they received the Word with all readiness of mind, and searched the Scriptures daily, whether those things were so. Therefore many of them believed" (Acts 17: 11, 12). If these Bereans had acted upon the principles of the Romish Church, they never would have studied the Scriptures for themselves. They would have gone to the authorities of the Jewish church, and, acting on their instructions, would have refused to bear the Word and to have anything to do with Christianity. Independently of this, there is also the test of results. If it is a dangerous thing to have an open Bible, and private judgment is a "prolific source of sin and may be of spiritual death," then in Protestant lands we should expect to find a much worse state of things than in Roman Catholic countries. Politically, morally and spiritually the Protestant should be the inferior of the Roman Catholic. Unfortunately for Romanism, the opposite of this is the truth. The cold logic of facts demonstrates beyond all question that the reign of Romanism means spiritual decay and political serfdom. In the south of Ireland we have the Romish system in regard to the Bible in full swing. In the north the Protestant idea of an open Bible finds exemplification. Which of these makes for freedom and righteousness we need not say. Those who have any doubts on the matter have only to read McCarthy's "Priests and People in Ireland" to understand how fatally the Romish policy works. It is good for the priests as priests, but it is terribly hard upon the people who are their victims.

The Ancient Gospel at Fremantle.

THOS. HAGGEN.

Did the Lord do great things for us at Perth? He did greater at Fremantle. The mission there commenced on 28th December and continued in the tent till 18th January, after which we held three evening meetings in the meeting-house—a total of 25 days. The audiences were not quite so large as those at Perth, but greater interest was displayed by those who attended. Eighty souls responded to the invitation—7 baptised believers, 2 seeking restoration, while the remaining 71 were confessions. Of those who made the good confession 59 have so far been baptised, and others will be. Up to date 55 have been received into the con-

gregations, 54 at Fremantle and 1 at Perth. Among the number were several Salvationists, three or four Roman Catholics, and odd ones from other religious bodies, who were moved by the plea for a complete return to apostolic Christianity; but many had never professed faith in Christ before. Of the 80 no less than 41 came in the last seven days. This meeting should have continued for six weeks at least, but the arrangements for the goldfields prevented it. "The Lord hath done great things for us, whereof we are glad."

The church at Fremantle was organised about 11 years ago, and has now grown into a large congregation, and is situated in a field that bids fair to yield still greater results in the future. Instead of one congregation in this district there should be five—one each at N. Fremantle, Plympton, Beaconsfield and Cottesloe, in addition to the present assembly. I am glad to say that the brethren realise this, and there is more than a probability that soon an effort will be made to branch out.

Each mission I go through increases the impression which I have that the ancient gospel will win in almost every community if lovingly and enthusiastically advocated. Brethren, let us still press forward and make sacrifices for the work, and endeavor to establish a church that is simply a church of God in every city, town, village and district in Australasia. Nothing less than a church of the primitive faith in every community should satisfy us.

Doubling the Bible School.

C. L. THURGOOD.

Percy Pittman, President of the South Australian Sunday School Union, wrote as soon as he heard that there was a scheme afloat to double the Bible School. The requisite information was sent him.

We see that D. A. Ewers has drawn attention to the red and blue contest. Let us hear from West Australia.

Queensland is on to the plan. E. P. Ball, of Maryborough, sees a difficulty in getting suitable teachers for the higher classes. Why not coach young people for the work? Get the church aroused to supply each teacher with a "Standard" or a "Dowling" Commentary, and see if that will not help with the coaching. Lay it on the church to see that the school is furnished with teachers. If the fire of Christly enthusiasm has died out of the older ones, take the Timothys, and make pupil teachers out of the young members. He recommends a special children's service once a quarter. Good! Try the scheme, anyhow, Bro. Ball.

James Johnston, of Lygon-st., recommends that a special evangelistic mission be held from a fortnight to a month after the doubling campaign is over, so as to clinch the new scholars and parents to the church.

At North Melbourne they have two large thermometers (on paper) to indicate the growth of the reds and blues from Lord's day to Lord's day. So also has the Tabernacle in Johnston-st.

Lygon-st. and the Tabernacle have increased each school by over 60 already. The reds and blues are scouring the highways and hedges in a way never attempted before in many places.

Who's the next? What State shall be the Banner State for the number of schools participating? What State shall be the Banner State for the greatest increase in any school and the greatest total increase? What State shall be the Banner State in the results of the evangelistic mission at the close of the contest?

North Fitzroy has Bro. Forbes for the General and Captains John Tinkler and John Butler as leaders.

Now is a golden opportunity for all our schools to try the plan. Shall we have 10,000 new scholars before our respective State Conferences?

The Fourth Street school of Covington, Kentucky, increased their attendance from 88 to 412 in 14 weeks, enrolled 512 in the home department and 160 in the cradle roll.

My old co-worker, Charles Reign Scoville, of Chicago, says: "If you want Pentecostal enthusiasm, start a contest. If you wish to reach the highways and byways, start a contest. If you wish to reach the aged with Bible Study, start a contest. If you want the children to remember their Saviour in the days of their youth, start a contest."

Let us hear from every State next week.

Victorian Missions.

Abbreviated Reports.

H. G. HARWARD.—Preston tent meeting continued by E. Pittman and H. G. Harward. Five were received into fellowship on Lord's day, 8th February, and 10 decisions since. J. W. Baker has kindly agreed to follow for a month at close of present mission. On Wednesday (18th) they leave for the Conference at Kyabram, commencing a tent mission at Echuca on 22nd February.

G. H. BROWNE.—During the month two Lord's days were spent at Geelong, and two at Meredith; also two gospel services at week-night meetings at Berembroke. One baptism on the 18th inst., added to the church at Meredith.

T. H. SCAMBLER.—Summary of month's work: Meetings held, 17; gospel meetings held at Echuca, Ballendella, Wharparilla, Echuca Village Settlement, Shepparton and Cosgrove; addition by confession and baptism, 1.

W. BURGESS.—Still laboring in the Horsham district. One week spent in the Minyip, Mount Pleasant and Dunmunkle part of the circuit. Three Sundays at Horsham and Polkemmett, preaching at Polkemmett in the afternoon and Horsham in the evening. No additions to report this month.

R. G. CAMERON.—On 15th January had the pleasure of assisting Bro. Lawson in a baptismal service. On Lord's day (25th) a 12 days' mission was commenced at Dunolly. There were five accessions as the result of the mission. The prospects at

Dunolly are good. The meetings at Wedderburn have been well attended; the contract for a new chapel has been made, and the work begins at once.

A. W. CONNOR.—During the month A. W. Connor has preached every Sunday evening at Barker's Creek, where there have been three decisions. J. G. Price has taken the meetings at Castlemaine, and they have been good. His labors have been much appreciated. A. W. Connor has also held services at Drummond and Newstead.

H. LENG AND W. G. ORAM.—These two brethren have been busy in the Kaniva circuit since last report. The principal event of the month is the tent mission now being held at Lillimur. The attendances have been splendid, ranging from 100 to 250. Two decisions up to date of writing, and much interest aroused. H. Leng has been conducting the tent services, receiving willing and enthusiastic help from brethren and sisters in the district.

J. CLYDESDALE.—On 11th January was at Brim morning and afternoon; baptised the two who had confessed Christ the previous month. In the evening preached at Galaquil, when one made the good confession. After visiting her at her home her sister also decided; both were baptised into Christ. On 18th January was at Warmur West, and on 25th at Maidavale. Good meetings.

J. H. STEVENS.—The meetings at Malvern are keeping up well. Two confessions this month, but only one has as yet been baptised. The other they hope to immerse later on.

From The Field.

The field is the world.—Matt. 13: 38.

New Zealand.

MATAURA.—The members of the church here held a very enjoyable social in the chapel on 30th January for the purpose of saying good-bye to S. Elborn, of Dunedin, who had been laboring with them for about eleven weeks, and of welcoming A. H. Smith, of Dunedin, who has entered upon a six months' preaching engagement. W. Pryde occupied the chair, and referred to Bro. Elborn's long connection with the cause of primitive Christianity in the colonies, and the assistance he had so liberally bestowed upon the Mataura church during the past 25 years. Bro. Elborn and A. H. Smith also spoke, and after tea had been served all round by the sisters, John Thornley, on behalf of the church, presented Bro. Elborn with a travelling rug and silver-mounted umbrella, suitably inscribed, as a small token of the respect in which he is held by the Mataura church. Bro. Elborn suitably returned thanks, and said he had derived a great amount of pleasure from his annual visits to the Mataura church, and hoped that if he were still spared in the flesh to again visit them next Christmas. A small but efficient choir rendered good service by singing several anthems in a pleasing manner. Last evening A. H. Smith delivered his first gospel address to a large audience, and created a very favorable impression by his earnestness, and the forceful and pointed manner in which he laid before his hearers the necessity of making the ques-

tion of eternal happiness or otherwise a personal matter.

Feb. 2.

MORNINGTON.—A. H. Smith having accepted the offer of an engagement with the Mataura church for a short period, a social was held in the chapel on Thursday evening, to bid him farewell. About 60 brethren were present, and M. B. Stevens occupied the chair. A good programme had been arranged. During the evening the chairman called on Bro. W. Glaister, who, in a short speech, expressed the appreciation by the Mornington brethren of Bro. Smith's labors with them, and on their behalf presented him with a travelling chest as a token of that appreciation. F. L. Hadfield, of South Dunedin, also referred to the good work done by Bro. Smith, and the steady improvement which he had made. Bro. Smith in reply thanked the brethren for their expressions of good feeling and kind wishes, and trusted that he would not soon forget those with whom he had worked so pleasantly. At an interval in the proceedings refreshments provided by the sisters were handed round, and greatly assisted towards a most sociable evening.

Jan. 31.

SOUTH DUNEDIN.—Since last report two more have been received into fellowship, one previously immersed elsewhere, and one restored.

Feb. 8.

T. H. M.

Victoria.

BERWICK.—At the close of Bro. Saunders' address on Sunday evening one young lady made the good confession. Bro. Saunders has accepted another engagement with the church for 12 months.

Feb. 16.

J. R.

MELBOURNE (Swanston-st.)—We had fair meetings last Lord's day, both morning and evening. Bro. A. M. Ludbrook has labored very acceptably for the past three months, and we can recommend him to any church requiring his services. Bro. F. G. Dunn has given a very interesting series of lectures on the Book of Revelation each Monday evening during the course of Lord's day morning readings in that portion of the Scripture.

HAWTHORN.—We held our annual meeting on 27th January. The roll, revised to date, shows a membership of 246, the net increase for 1902 being 37, and the average attendance at the Lord's Table of 100, as against 88 for the previous year. The church treasurer's balance-sheet showed a credit balance of £183/3/6. The treasurer of the Building Fund reported balance in bank of £155/0/1. The treasurer of S.S. reported balance in hand of £7/10/-. The secretary's report dealt at some length with the loss which the church had sustained through the protracted illness of J. A. Palmer. Officers were elected and delegates to coming Conferences appointed.

Feb. 16.

WM. PLUMMER.

South Australia.

ADELAIDE CHINESE MISSION.—The New Year's tea given by our Chinese pupils was held at Groveton on Tuesday, Feb. 3rd, and was followed by a public meeting. The Chinese went to a good deal of trouble and expense in order to make the meeting a success. The hall was tastefully decorated with flowers, Chinese banners and lanterns. About 170 guests sat down to partake of the good things provided, and we believe they all thoroughly enjoyed themselves. At the after meeting the hall was crowded. Bro. Colbourne presided, and gave an

interesting address. A splendid address was also given by T. J. Gore. The following also took part:—Overture, Miss Sinclair; Scripture reading, Kee Wah; address by Ah Ching; solos by Misses Adams, Ford, Barr, and Ah Lin and Ah Gim; piano selections by Misses Adams and V. Roberts. A comprehensive vote of thanks was proposed by J. E. Thomas, and very heartily carried. An appeal for more teachers was made by the writer, and several responded and gave in their names as willing to help in the good work that is being done in the mission. The classes have started the year with brighter prospects than ever before, and for this we thank God and take courage, believing that we are not laboring in vain, but that the Word of God will, as it ever does, prove triumphant.

Feb. 9.

W. JACKSON.

YONK.—On Sunday, 1st February, the church of Christ here gave their new evangelist, H. J. Horsell, a hearty and enthusiastic welcome. On Wednesday (4th) a members' tea and public meeting was held. T. H. Brooker, M.P., took the chair, and opened the after meeting. The following brethren addressed the meeting: A. T. Magarey, P. Pittman, A. C. Rankine and J. Thomas. Bro. Horsell was welcomed by W. C. Brooker, W. Brooker, J. Follett and Sis. Norman. Bro. Horsell, who on rising to respond was loudly applauded, spoke feelingly, and thanked all for their kind remarks and words of encouragement. At the close of the Sunday evening meeting two—one young man and one young woman—made the wise and grand choice.

Feb. 8.

E. E. W.

NORTH ADELAIDE (Kermode-st.)—At a teachers' meeting, held on 2nd February, the officers of the Sunday School were re-elected, with the exception of the librarian (Bro. Frank Moore), who had tendered his resignation, and Bro. Roy Hudd was unanimously elected to the office. A letter was read from Mrs. Henshaw thanking the officers and teachers of the Sunday School for their co-operation with the members of her Bible Class in presenting her with a beautiful writing table as a social tendered to her upon her resignation as president of the Bible Class—a position she had held for 18 years, and only resigned on account of ill-health. Much regret was felt at Mrs. Henshaw's resignation, and at the social several members of the class testified to the lasting good they had derived from her teaching. Mrs. Henshaw expressed her appreciation of the kindly feeling always manifested towards her, and her gratitude for the useful souvenir presented to her, which would always keep in memory her happy labors in the Sunday School.

Feb. 9.

V. B. T.

MILANG.—Anniversary services in connection with the church here were held on Feb. 8th. J. E. Thomas exhorted the church in the morning, and preached the gospel to a very large audience in the evening. On Tuesday, after the Southern Conference, a public tea was held in the Institute Hall. An adjournment was made to the church, where a crowded attendance listened to splendid addresses by Bro. P. Pittman, W. Grinstead, L. H. Crosby, H. J. Horsell, and T. J. Gore. A. T. Magarey, President of the Conference, ably presided over the meeting. J. E. Thomas proposed votes of thanks to all who had helped to make the meetings so successful. S. H. G.

NORWOOD.—Bro. A. Redman, who is one of our church officers, and who has been our church secretary for some years past, has been appointed farm overseer of the Point McLeay Mission Station, a position which he occupied several years ago. Bro. and Sis. Redman and family will be much missed in

connection with our church duties. Sis. Redman was a splendid visiting sister to the sick. Their daughter Hilda will be much missed in the Junior Endeavor Society. A large number of members were present at the church service last Thursday evening, when Bro. Redman spoke words of farewell. The writer, on behalf of the church, made a presentation to Bro. and Sis. Redman of a beautiful cake stand and butter dish as a mark of their esteem. Bro. Jenner will now act as secretary of the church, and Bro. H. Hannam as church officer. Yesterday was quite a winter's day in Adelaide. The meetings were fairly well attended. One married lady made the good confession last night.

Feb. 16.

A. C. RANKINE.

HENDMARSH.—Bro. and Sister Pittman were with us again yesterday, having returned on Thursday from their holiday. While Bro. Pittman was absent we had the pleasure of hearing A. C. Rankine, J. W. Moffit, Dr. Verco and Bro. Woolcock.

Feb. 16.

A. G.

UNLEY.—Though we have had no baptisms since last report, the church agencies are progressing satisfactorily. On Lord's day evening Bro. Gore began a series of discourses entitled, "What we believe and what we teach." Despite the rough weather there was a good congregation. Our young brother Alfred Thomas, who has held office as secretary of the Sunday School and secretary of the Endeavor Society, is leaving on Saturday next by the Marloo for New Zealand, via Sydney. As a token of esteem and good wishes, the superintendent, teachers, and scholars presented him with a travelling bag, and the Endeavorers at a farewell social gave him a handsomely bound "Songs and Solos." We pray that our friend, who is a brother of James Thomas, the evangelist, may have a happy and successful future. The attendances at the Lord's table have greatly improved during the last half-year, compared with the preceding six months.

Feb. 2.

R. B.

QUEENSTOWN.—The record at the spiritual feast was again broken in numbers yesterday morning. We had a fair meeting in the evening. We will open No. 3 cottage meeting at Woodville next Friday night. Some of our new converts live there, and we intend this meeting to be helpful to them, as well as a means of reaching their neighbors.

Feb. 9.

W. MOFFIT.

BALAKLAVA.—Since last report one young man has made the good confession. The Balaklava and Alma churches have decided to retain Bro. Clow's services for another term of 12 months.

W. T. S.

Tasmania.

HOBART.—The church's welcome to Bro. and Sister F. Collins took place last night. The meeting took the form of a fruit social. Bro. G. Smith was in the chair, and a fair number of members were present. Brethren Ross, Adams, Prior and Dalgleish delivered appropriate addresses of welcome, which were interspersed with musical and other items. Sister Brown welcomed Sister Collins on behalf of the Sisters' Dorcas Class. Bro. Collins suitably responded, and a pleasant time was spent by all present.

Jan. 22.

S.

Queensland.

GYMPIE.—A very enjoyable social in connection with the distribution of the Sunday School prizes was held in the Tabernacle on January 29th, at which

there was a very fair attendance. Thirty books were distributed. This meeting also served as a farewell to three of the scholars and their parents, who are leaving the town.

Feb. 10.

T. J. R.

KANAKA MISSION, CHILDERS.—For the last three years our district has suffered from the severest drought ever known here, which caused many of the Kanaka brethren to be left destitute. The case crops were a complete failure. I desire to thank the teachers and scholars of North Adelaide and Prospect schools for the sum of £17/17/6; teachers and scholars, Dunedin, £4; P. M. Com., £3/10/-; Dr. Jos. Verco, £7/10/-. The Queensland Government made me a grant of £28/7/3. This enabled me to provide food and clothing for the most needy cases amongst our married brethren, who were not able to leave the district last April. Tabymancou, my Kanaka assistant, left for the island of Pentecost. He has commenced mission work in his native village. He has built a school-house, and a house for me to come and live in. He urgently requests me to come at once and live amongst his people. Our losses through removals have been heavy, but on Christmas Day our hearts were cheered by twenty-four being baptised. Six were from Childers, eight from Gregory, and ten from Mount Baupel, sixty miles from here, where a Kanaka brother works, who has been the means of leading ten of his countrymen to follow our Lord and Master. Our Kanaka brethren have tried to spread the gospel amongst their own people under very trying circumstances, taking turns in going to the outstations on Lord's days to hold meetings, often having to walk miles. The number of Christians on the roll last year was 42. This year we have 53. We lost 23 from the Childers church by removal, but we have received 10 from other missions, and 24 were added by faith and obedience.

Feb. 2.

JOHN THOMPSON.

West Australia.

FREMANTLE.—Since last report three have decided for Christ, making a total of ten since the mission closed. Our meeting house is now crowded at the gospel services, and when Bro. Hagger takes his place amongst us we expect to extend by planting the church in one of the suburbs of Fremantle.

Feb. 10.

A. L.

New South Wales.

MARRICKVILLE.—A social to welcome L. D. Gilmour, on his return from Victoria, was held in the church building last night. There was a large attendance. J. Hunter presided, and addresses were given by J. Kingsbury, R. Miller and J. Creek. H. Clapham gave a song, and the choir rendered several items. L. D. Gilmour responded with thanks and a recitation. The building was decorated with pictures, a profusion of colors, flags of the Empire, fans and flowers. Refreshments were served by the Dorcas members and a company of willing helpers.

Feb. 13.

ROBERT C. GILMOUR.

PETERSHAM.—We are gradually getting up to the full capacity of our new building here at the gospel meetings. Record congregation last Sunday evening week, and one confession. Last evening full, and two decided.

Feb. 16.

C. J. L.

Jubilee Pictorial History of the Churches of Christ in Australasia.

Here and There.

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

Chat. Watt's address is now Paget-st., Auckland.

There were two baptisms at Marrickville, N.S.W., on Sunday evening.

On Sunday evening, February 8th, there was one confession at Brunswick.

Two decisions on February 15th and one on February 8th at Bendigo.

J. W. Baker spoke in Lygon-st. on Sunday night week, when one made the good confession.

H. Leag writes that there have been eleven additions at the tent mission in Lillimur, and that more are expected before the close.

Those interested in American books will find our list in another part of this issue. We have now a large stock of all the leading publications.

A brother complains that the report of the N.S.W. Conference was very meagre. We printed every word which reached us, and just as it was sent.

M. W. Green is giving a series of lectures in the Tabernacle, Dunedin, on "Spiritualism Self-exposed." They are given on Thursday evenings.

At Ponsosby, Auckland, we hear of a large meeting on Sunday, 8th inst., with three confessions—a husband and wife, and a young man—who were immersed the same hour.

C. T. Nixon has been preaching at Hawthorn during the last two Sundays. At the close of his address on Sunday evening one young man made the good confession.

Full meetings at Perth, and good interest. One confession on the 1st and two on the 8th; two also received by letter. Good meetings and one confession each at Subiaco and Fremantle on the 8th.

J. Clydesdale, of Beim, acknowledges the following amounts towards relief of suffering brethren in his district:—Hawthorn Bible School, £2/14/-; "Symphony," 10/-; Bunbury Church, W.A., 20/-; S. Yarra Church Y.P.S.C.E., 8/2.

S.S.U. VIC., EXAM.—Secretaries note! Free entries until March 3rd; on payment of sixpenny fine on each entry, to March 10th. No candidate will be allowed to compete whose entry is not in hands of Union secretary by latter date.

The church in Cape Town, South Africa, desires us to call the attention of brethren and sisters who go to that place to the necessity of taking with them letters from their churches. Only in this way can they receive immediate recognition from the brethren there.

R. C. Gilmour declares that he did not "perpetrate" a new tune, but that it was an old one. We meant "new" as to use and not as to existence. We certainly had not heard it used at grace before; if so we beg the tune's pardon, and will apologise to Bro. Gilmour next time we see him.

A very successful picnic was held at Mortlake, Parramatta River, on Saturday, 14th inst, in connection with the City Temple Lord's day school. There was a full attendance of scholars, who thoroughly enjoyed the pleasant trip up the river. The sister churches were well represented, their presence adding to the pleasure of the picnic.

Will those writing to the Austral Co. on business be as concise and brief as possible? The Manager is always glad to receive letters of a general character and all are carefully read, and answered if necessary;

but when these are in the same letter and on the same paper as orders for tracts, books and instructions about the paper, they are likely to lead to confusion and delay.

Sixty-two students have enrolled for the first term's work in the Australian College of the Bible.

The index for THE CHRISTIAN of 1904 is now ready, and anyone wishing a copy can have one on application.

A tea and public meeting was held at Newmarket on Tuesday last to welcome F. W. Greenwood, the new evangelist.

A very pleasant Endeavor social was held at Peterham on Monday last, over 50 visitors being present, and a most profitable evening was spent.

The Superintendent of the Burwood Boys' Home has six smart strong lads about 16 years of age that he would like situations for at about 5/- weekly.

We very much desire 15 copies of April 10, 1902, and anyone supplying either one or more will receive our grateful thanks. Look now, and see if you have it.

We have received a long letter, of twelve closely written pages, reviewing the article by Thos. Hagger on "Things not Involved in the Restoration of Primitive Christianity," in which Bro. Hagger says something about the Sabbath. This letter is from R. McGillivray, of N.Z. In the first place it is too long; and then it discusses a subject in a very ordinary way which we have long since settled.

It may be that death has removed some of our church members in the State of Victoria since last Conference whose obituary notices have not appeared in this paper. If the friends or relations of such, who desire their names to be mentioned in the Obituary Report at our next Conference, will please send particulars to me as early as possible, the matter shall be duly attended to.—JOS. PITTMAN, Armadale, Victoria.

How will you know whether you are following Christ's missionary model? Consider whether you have ever tried to bring anyone to Christ. Consider whether all in your home are Christians; all your neighbors; all your friends. How many missionary letters have you written? How much do you give to missions, not only in money, but in thought and prayer? Are you, after all, a missionary Christian? And there is no other kind.

The Jubilee History is now getting towards the finish. West Australia, South Australia, Queensland, Tasmania and Victoria are completed, while New South Wales is well under way. The matter and blocks for New Zealand are ready, and we expect to make a start on that—the last—section next week. Victoria consists of 156 pages, containing 307 blocks and 1250 pictures of different individuals. Almost every church in Victoria has an illustrated history. The orders are gradually coming in, and we trust that on the day of publication—which will be, we hope, between the 1st and 9th of April—every book will be ordered. This week we expect to send out sample sheets to the Victorian churches, and hope to receive a hearty response with orders.

A church has now been established at Lower Moutere, Nelson, N.Z. For a number of years R. Farley had been breaking bread on Lord's days in his own house, in company with his good wife, two daughters and a son. Largely through the advice and encouragement of Bro. Telenia, of Spring Grove, Bro. Farley engaged the public hall, carrying on services there for six months. Recently J. J.

Franklyn, of Nelson, paid three visits, the nett result being five additions by immersion and the starting of a church. C. Limmer was appointed secretary. May this little beginning be so blessed of God that it will speedily grow in grace, in power, and in numbers, until the church at Lower Moutere become as strong and useful as that at Spring Grove.

A very successful marine excursion was held in connection with the Sunday School Union of S.A. on 17th January, the committee having chartered the steamer "Euro" for the afternoon. About 400 members and friends took advantage of the fine afternoon and a cheap outing, and from appearances they thoroughly enjoyed themselves. One rather regrettable incident occurred on the homeward trip. Whilst coming up the Port river the hat of a young man who was sitting on the side rail blew off, and he in attempting to catch it, overbalanced and fell into the water. Fortunately he was a strong swimmer and kept afloat until the steamer was stopped and a boat lowered, when he was picked up apparently none the worse for his involuntary immersion. Apropos of which, it is reported that someone remarked: "Those Baptists can't keep out of the water even when they are having a picnic."

We call special attention to the following:—"By the kindness of the Rechabites I am in possession of twelve guineas as prizes for Sunday Schools which have adopted the plan of having pledge signing in the class. The plan recommended by the givers (which has been tried with great success in some schools) is as follows:—1. That once a month the usual S.S. lessons be stopped fifteen or twenty minutes earlier than usual, and a bright and interesting temperance address given to the whole school. 2. That every teacher make it his or her duty to get every child in the class to sign the pledge, and be provided with a class pledge book for the purpose. The prizes are offered to Sunday Schools which adopt this scheme and get the highest percentage of pledges from their scholars over eight years of age, up to April 26th next. Four prizes of £2/2/- each to be given to schools with a total roll of over 120 scholars, and four prizes of £1/1/- each for schools with less than 120 scholars on the roll. The winning schools must secure pledges from at least eighty-five per cent. of scholars over eight years of age. It is suggested that the money be spent by the schools in adding temperance books to their libraries. Claims must be received by me not later than May 9th.—JOHN VALE, Sec. Victorian Alliance, Swanston-st., Melbourne."

A brother over in New Zealand whom we highly esteem writes as follows:—"Are you aware that the CHRISTIAN is degenerating? There is not the kind of food which builds and sustains the church. Compare the CHRISTIAN with the *Milnesian Harbinger*, and I feel sure that you will see a great difference. In those early days the periodicals were full of earnest exhortation, teaching, warning and encouragement. There is as much need of this kind of instruction in these days as ever there was—perhaps more so. The spirit of the times seems to be carelessness, hilarity, fashion and music. There are small churches here and everywhere where the knowledge of the Bible is very low and the speaking talent very small. Now I beg to state, with all earnestness and respect to you, that to my mind the CHRISTIAN is not the help it might be." We hardly know what kind of matter this brother wants in the CHRISTIAN. It is filled with the best thought of our Australasian brethren, to say nothing of the best matter from the world's religious literature. Take last issue, for instance. We have an article on "The Fellowship," which is

solid enough and solemn enough for the most exacting. Then J. Colbourne talks of "The Vanity of Worldly Pleasure and the Sufficiency of Christ," which certainly is full of "earnest exhortation." Our leader is on "The Neglect of Sunday," while "W." speaks of "Popularising the Gospel," besides which are many other good things. If any man will take all this and thoroughly assimilate it, he will have a good week's work. Now all the talk about this being an age of "carelessness, hilarity, fashion and music" is outrageous. How any man can read the history of one hundred years ago and talk like that passes our comprehension. To-day is the best day this old world of ours ever saw, and will only be surpassed when to-morrow has gone. We have no recollection of ever comparing the CHRISTIAN with the *Milnesian Harbinger*. The *Harbinger* served its day and generation well and has gone to its reward, just as the CHRISTIAN is doing and will do if it fails to advance with the advancing light. No doubt that in forty or fifty years from now there will be benighted travellers, like our New Zealand brother, who will be crying out for the good old days when that mighty journal the CHRISTIAN was in its glory!! "Let there be light."

Coming Events.

Observe the time of their coming.—Jeremiah 23: 5.

FEBRUARY 24.—Church of Christ Chinese Mission. The Ninth Anniversary and Public Meeting will be held in Lygon-st. Christian Chapel on Tuesday, 24th inst. Readings, recitations and singing by the pupils. Address by Henry D. Smith. Soloists, Mrs. Roy Thompson, Miss Bysouth, Messrs. Ludbrook and Hing. Selections by Lygon-st. Quartette Party. Come early and secure seats. Meeting commences 7.45. Free, and no collection.

FEBRUARY 25.—(Wednesday.) Tea and Public Meeting at the Central Hall, Douglas Parade, Williamstown. Tea at 6.30; tickets, 1/-. Public Meeting, 8 o'clock. Chairman, Jas. Johnston, M.A. Speakers, F. M. Ludbrook, G. B. Moysiey, H. D. Smith. A good musical programme.

MARCH 2.—Melbourne, Swanston-street, Monday evening, March 2, at 8 o'clock, Public Meeting to welcome Bro. Andrew Meldrum from America. Representative speakers. Please keep date free.

MARCH 11.—The Conference of Northern Churches will be held at Dalkey Chapel on Wednesday, March 11. Bro. Gore (Unley) and Grinstead (Grote-st.) will be present.

BIRTH.

LEGG.—On the 13th inst., at Mordialloch, to Bro. and Sister H. Legg, late of Emerald—a son. Both doing well.

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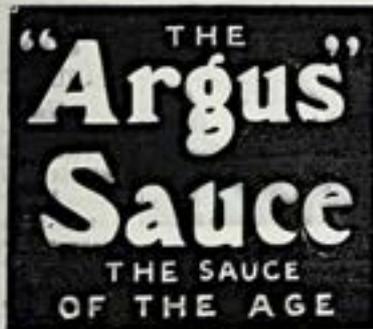
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MARRIAGE.

JOHNS—SELWOOD.—On December 25th, 1902, at Perth, W.A., by Mr. D. A. Ewers, David Johns, of Meckering, W.A., to Beatrice Maud, eldest daughter of J. Selwood, evangelist, now at Kadina, S.A.



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As an Earthling.

BY HATTIE A. COOLY.

PART I.

CHAPTER V.

A SENSATION.

"Alas! long-suffering and most patient God,
Thou need'st be sorelier God to bear with us
Than even to have made us."

The first term of the new college year was nearly gone, when, one morning, Roy did not come to recitations as usual.

In answer to all enquiries, Grayson could only say that Hastings had intended to come directly from the store, and he had brought his books for him.

But before noon strange rumors were afloat among the boys. These rumors were brought by a couple of preparatory students, who had been into Hunter's on an errand that morning.

Among the rest, in the course of the forenoon, Nate Denham heard. Hastening downstairs from his last class, he joined May and Nellie as they were starting away, and walked across the grounds with them. He looked uncommonly sober, and scarcely spoke until they were at the farther side. Then, halting a moment, he said abruptly, "Girls, you'll be sure to hear it, and I might as well tell you; they say Hunter accuses Roy of taking money down at the store."

"Roy!" May Denham turned white to her lips, while his cousin stared at the speaker, a look of horror in her wide blue eyes.

"I don't believe a word of it," Denham assured them; "he's been there too long, and Hunter knows him too well to accuse him. There may be trouble of that kind down there that they're investigating, very likely there is; something is up, of course, or Roy would have come to his classes. If he is not back to the room by this time, Grayson is going down. Now, don't worry; I thought if you hadn't heard, I'd better tell you. If Hunter didn't speak of it at dinner, you would be sure to hear of it this afternoon; such things always go like wild-fire. But Roy will come out all right, I haven't a doubt about that—it's too bad, though, to have such a story started."

Leaving the girls, he hurried to the upper building, hoping to find that Roy had come. But if anyone was in the room, there was no sign when Denham rapped for admittance. Then he tried the door. It was locked.

A depressing gloom rested over the college that afternoon. The feeling of indignation in behalf of their favorite was strong and general.

Dr. Rivers knew nothing of it until Denham, lingering after one of his classes, told him.

"I wish that I had known in time to investigate this noon," Dr. Rivers said; "I shall certainly go down as soon as I am at liberty. Grayson, too, was absent this afternoon. It is strange, very strange, indeed! There is a mistake somewhere—a terrible mistake!" Grayson had not waited for his last recita-

tion, as Denham supposed; he had gone immediately to the room, hoping to find Roy there.

Roy was there. He sat at the study-table, his arms folded upon it, his head bowed down with his face hidden against his arms, the picture of abject misery. He did not lift his head when his room-mate came in.

The latter hesitated an instant, then he stepped toward the table; as he did so, his eyes fell upon a sheet of paper, with the pen lying beside it as though the writer had found it impossible to go on. At that glance Grayson could not help seeing what had been written. There was the date and "My Dear Father:"—that was all.

Grayson put his arms across Roy's shoulders.

"What's the trouble?" he asked gently.

Roy suddenly lifted his head, and, leaning back in his chair, turned to look at Grayson.

"You've heard?" he said in a husky whisper that seemed to choke him.

"Oh, the flying report—yes; but nobody believes a word of that!" Grayson's voice was cheery with whole-souled confidence.

Roy's eyes fell. He did not speak, but sat there, his face pitiful to see as the big tears rolled swiftly down one after another. Finally, with a great sigh, like one helplessly and hopelessly at bay, he said, "It is so!"

The arm thrown across his shoulder drew back as with a sudden shock.

"No!" Grayson exclaimed, involuntarily.

"Yes," the other insisted, with a dull persistence that told, more than anything else, what a numb despair had fallen upon him. "Yes," he repeated, "it's true."

The arm tightened across his shoulders. "Could you tell me about it?"

And Roy began. His face and voice were calm, only there was a strained buskiness in his tones and sudden breaks as if the quivering lips refused to go on. He did not lift his eyes, and all the while the big tears kept on dropping.

"It was that suit I bought for the concert; I didn't write to father about it. I knew he had sent me just all the money he could. I ran in debt for it, hoping I'd get the prize; but you know I didn't. When I came back this term, of course I had that to pay first, and it made me hard up all along, there are so many little expenses that keep coming—and"—he hesitated and stopped.

"If you had only told me, I would have loaned you the money," interposed Grayson. "I knew you were rather close run, but I did not dream"—he added, then paused abruptly.

"I hated to have anyone know how hard up I was, and so one night when Hunter left me to close up—it was the Saturday night that we all went to the concert—when I counted the cash—I—I borrowed five dollars, and the next week five more. It was borrowed; I put it back when Hunter paid me. Then I did so again; but I couldn't replace that, my wages had to go for something else. And then, I tried not to, but kept getting behind, so I took ten more. I thought I could surely pay it during the holidays; I'd have two weeks' extra wages then, and what father always lets me have at the beginning

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of the term; but, you see, Hunter happened to count the cash one morning and found that it didn't agree with the books, so he watched. I thought, by taking just five more, I could get along; I took it last night, and this morning he told me!" There was a long break, during which Grayson waited in silence. Finally the boy gathered strength to go on. "He said he didn't want to have me arrested—he'd be as easy with me as he could; that there was no telling how much I had stolen, but he had thought it all over and made up his mind to settle it for fifty dollars. I told him that I had only taken thirty in all, and I had put back ten of that; but he only laughed and said that was a likely story. I told him it was the truth, and that I never intended to steal it—I intended to pay every cent of it back just as soon as I possibly could. He asked me if I expected him to believe that, and told me there was no use talking, he would settle for fifty dollars, and he would give me just forty-eight hours to write to father and get the money; but how can I write to him!—oh, how can I! he can't afford to send me that much money extra, and then the disgrace of it!—it will break his heart! Oh, I don't see how I ever came to do it!" the boy cried passionately; "why didn't I leave school? But the money was there before me, and I thought I could take and replace it, and nobody would ever know, and now everyone will think that I meant to steal it—and I, a Christian!—it was stealing! I knew it was wrong; but I wanted to keep on with the school, and I meant to pay it back; but nobody will believe I meant to!—and I did think I was a true Christian! Oh, it does seem as if everything and all the world, and even God himself, had turned against me."

(To be Continued.)

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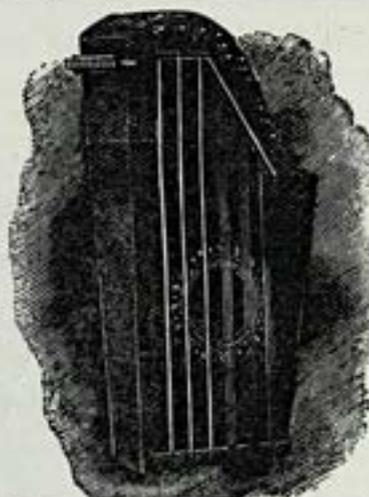
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