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How We Are Made Just Before God.

M. W. GREEN

Justification by faith has been the battle cry of a large section of professing Christians ever since the days of Martin Luther.

That the doctrine is a Scriptural one seems sufficiently clear from the statement of Paul in Rom. 5: 1, "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ," and might be further illustrated from other Scriptures. While the doctrine as

TAUGHT IN SCRIPTURE

is true, and ought to be received by all Christians, it is misunderstood and misrepresented by many. For example, many have the impression that if they simply believe that Jesus is the Son of God, and that he died to save them, they will be saved, irrespective of whether they love him and submit their lives to his guidance or not. This, however, is entirely contrary to God's Word, for the Apostle Paul tells us that if we love not the Lord we shall be accursed, and the Saviour tells us that if we love him "we shall keep his commandments." It is sometimes misrepresented by some who say that if we emphasise

THE NEED OF OBEDIENCE

we are belittling faith, and putting it where God did not intend, whereas the Apostle James shows us that the only way whereby we can show the reality of our faith is by rendering implicit obedience to God's will. These misunderstandings and misrepresentations have led unbelievers to scoff, and to charge Christianity with being an encouragement to wrongdoing. If the views referred to were true, there would be force in the reproach, for if, after a life of sin and of violation of God's holy laws, a person could be forgiven upon simply believing in the divine nature of Christ and that he died to save us, without reformation of life, and

making amends for the wrongs that had been done where possible, then it would not be difficult to show that such teachings would be a direct incentive to wrong, and its propagation not in the interests of morality. But such is not the teaching of God's Word.

In order to understand how

JUSTIFICATION BY FAITH

has been made so prominent by a large portion of truly pious believers, it is needful to have a slight knowledge of the state of things out of which it sprang.

In the days of Luther a sad state of things existed. The power claimed by the pope, and by all his clergy, to remit sins, and the similarly erroneous doctrine of the treasury of good works, held by the Church of Rome, led to that sale of indulgences, by the monk Tetzel, which so roused the indignation of Luther, and ultimately led to his severance from the Church of Rome, and the bringing about of the Reformation which has so blessed the world.

A doctrine held by the Church of Rome was that so long as the priest had been properly ordained, no matter what was his character, and irrespective of faith on the part of the recipient, the benefits of the sacraments were received. They also held the doctrine that the church had a treasury in the good works of supererogation performed by its members.

THE SERVICE OF GOD

was a thing of desert and reward. For so many good works, so much virtue was accredited on the right page of the book of life, and where the good works were deficient in number to secure salvation, the church had a reserve fund of the merits of the saints which it dispensed on payment of money to those who needed.

When Luther thought of the meaning of

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indulgences and of the character and failings of men, he saw that justification could not be obtained in such a way, and that the people were being deluded. As Luther thought on the views of the church as to the efficacy of priestly ministrations, and of its doctrine as to performing works of supererogation, and of the treasury of the church in them, and of the accrediting them to wicked persons on the payment of money, and compared them with the teachings of Scripture, he saw that they could not be true—that no work could save man, and that faith in the recipient was necessary, and that the Christian's life was to be wholly a life of faith from its beginning to its end, and hence he began to preach justification by faith and to deny the popish dogma that justification was by works.

LUTHER DID NOT HOLD

justification by faith alone, as many hold it now. He held justification by faith alone, in contradistinction to the Romish doctrine of justification by good works, but not as opposed to gospel obedience. In this he agreed with the Apostle Paul, who held justification by faith as opposed to justification by the works of the law, by which the Jews sought to be justified, but not as opposed to the obedience of faith.

Faith, with Luther, was not simply belief in dogmas; it was belief in God and Christ, in goodness and justice, in righteousness and truth. It was with him a living power, operating upon his whole being, and constantly leading him to do the right, so far as he knew it.

I hesitate not to say that justification by such faith is the doctrine of all Scripture, and gives us the noblest conceivable picture of life—though it works and works with all its might—though it scrupulously observes all the commands of God—it denies justification by any of these, because it knows that works must be absolutely perfect to secure justification, while it is conscious of much imperfection in the midst of all of its best efforts, and that justification can only be obtained through the mercy of God, and by faith in and submission to the Lord Jesus Christ.

TRUE RELIGION

as conceived by Luther was the devotion of each individual soul to God. The words of Paul in Phil. 3, "But what things were gain to me those I counted loss for Christ . . . and I count all things but loss . . . that I may win Christ, and be found in him, not having my own righteousness which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith." His words in 1 Cor. 2: 2, "For I determined not to know anything among you, save Jesus Christ, and him crucified." And his statement to the Galatians (chap. 6: 14), "But God forbid that I should glory save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world," fully embodied his thought of the divine life in man. It was one lifelong act of faith, leading to the purification of the heart, and the rectification of the life, and out of it issued good works.

Justification by faith has now become

THE WATCHWORD

of a party; it has crystallised into a lifeless formula, and become barren as the soil of a

trodden path. Men use the expression and understand not its meaning; or they use it in a perverted sense and ignore the responsibility of obedience to God, and thus it becomes a snare to their souls. This was not so with Paul, and it was not so with Luther. As proclaimed by them it contained the deepest of moral truths. It expressed what must be in every language and to the end of all time the conviction of every generous minded person, and was the motive to the noblest actions of life. When men misunderstood and misapplied

THE TEACHING OF PAUL

on this subject, as they now misunderstand the plea of Luther, both Paul and James set themselves to its correction: hence the language of Phil. 2: 12, "Work out your own salvation with fear and trembling"; of Eph. 2: 10, "For we are his workmanship, created in Christ Jesus unto good works"; and of Eph. 4: 20-32, "But ye have not so learned Christ . . . be renewed in the spirit of your mind . . . that ye put on the new man, which after God is created in righteousness and true holiness . . . and be kind one to another, tender hearted, forgiving one another, even as God, for Christ's sake, hath forgiven you"; in unison with the words of Jas. 2: 14-26, "What doth it profit, my brethren, though a man say he hath faith, and have not works? . . . for as the body without the spirit is dead, so faith without works is dead also."

It is only as faith evidences itself in action that there is proof of its existence; and professed faith without this is only a condition of death. The apostle has well illustrated the power and effects of faith in the 11th of Hebrews, and if we carefully note the cases of Noah, Abraham and Moses, we see how their faith discovered itself in their works, and we see the power for noble endurance for truth which faith gave to all those who allowed it to have its true influence over the heart and life.

The Querist.

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

G. B. MOYSEY.

CONSCIOUSNESS AFTER DEATH.

Those who die in the Lord—do they remain as it were in sleep till the resurrection, or are they conscious of what is happening on earth?

REPLY.—1. They are not conscious of what is happening on earth, for man's "breath goeth forth, he returneth to his earth; in that very day his thoughts [earthly plans and purposes] perish" (Psa. 146: 4). "The living know that they shall die, but the dead know not anything"—that is, as to what transpires among men (Eccles. 9: 15). 2. They do not remain in sleep till the resurrection, that is, their spirits do not. When those who die are said in Scripture to "fall asleep," the resemblance is confined to the body and animal soul or vital principle. That the departed saint is *in his spirit*, alive and conscious—indeed, never dies—is plain

from many Scriptures; for example, Luke 16: 19-30. The consciousness of the spirit after death is assumed in the entire narrative, and without it seems unmeaning. The same truth is assumed in Paul's words to the Corinthians (2 Cor. 5: 6, 7), "Knowing that while we are at home in the body, we are absent from the Lord; we are of good courage, and willing to be absent from the body and to be at home with the Lord." If "absence from the body"—death—was mere *unconsciousness* in the presence of the Lord, it is not easy to see how the expectation of it filled him with perpetual "good courage." Again, Christ declared that all, even those who had been dead many hundreds of years, such as Abraham, Isaac and Jacob, were alive unto God. That the dead are raised even Moses showed at the bush, when he called the Lord the God of Abraham and the God of Isaac and the God of Jacob. "For he is not a God of the dead, but of the living, for all live unto him" (Luke 20: 37). And finally, "to die is gain," and "to depart and be with Christ is very far better" than even the gloriously active life led by the apostle Paul (Phil. 1: 21, 23). If death is unconsciousness it is hard to see how it could be "gain" to Paul unless he was a very unhappy man, and if "to depart and be with Christ," which was "very far better," is to lapse into unconsciousness, being with Christ cannot be much "gain" after all. See also Luke 23: 43, 46; Acts 7: 59; Eccles. 12: 7; Rev. 6: 9; John 11: 26.

JOHN'S BAPTISM.

The baptism of John, was it from heaven or of men? Is it a fact that John was baptised at all, and if so by whom? See Matt. 3: 13-16 and note John's admission to Jesus.

REPLY.—The baptism of John was from heaven, for Jesus requested and submitted to it, and this he would not have done had it been a human institution. Moreover, in the words "Suffer it to be so now, for thus it becometh us to fulfil all righteousness," Jesus implies that it was an act of *righteousness*, and therefore God-ordained. Jesus implied the same thing in his commendation of John as God's "messenger" and the greatest of prophets. Further, Luke declares (7: 29, 30) that all the people and the publicans justified God, being baptised with the baptism of John. Had John's baptism not been from heaven the people would not have "justified God," *i.e.*, acknowledged his righteousness and authority, when they obeyed it. Again, "the Pharisees and lawyers rejected God's council"—his will and purpose—"in not being baptised by John," but this could not have happened had not John's baptism been a divine institution. We have no authority for saying that John was himself baptised. His words, "I have need to be baptised of thee," were not a request for baptism, but an expression of the unworthiness he felt to administer it to such a holy subject as Jesus. The phrase "the baptism of John" does not refer to a baptism of which he was the subject, but one of which he was the administrator.

LIFE AND DEATH.

This is one of the most masterly productions of Alex. Campbell. All who feel interested in the future should have a copy. Price—Paper 6d.

Walking By Faith.

[We have been urged a good many times lately to publish something in opposition to the use of instrumental music in the worship of the church, but, wishing to avoid a prolonged controversy, we have hesitated. The following, however, is the strongest presentation of the opposition we have ever seen. The late Robert Graham says: "I am free to say that it is, in my opinion, the best argument of its length that has appeared in opposition to instrumental music in our congregations." I. B. Grubbs declares it is "unanswerable," and O. A. Carr says: "I am satisfied of the correctness of your position, and you present the argument in good spirit." This article is published in fairness to those of our readers who desire to see this phase of the subject presented. The article is a reprint from the pen of M. C. Kurfees, an American writer. But now, what of the other side? We propose to do this: Any brother wishing to write on the other side will kindly notify us to that effect on or before August 10th, all matter to be in our hands by August 19th, and in the issue of August 27th we will publish up to the extent of our space the strongest presentations of the subject. The conditions are:—1. The articles must be strictly without reference to local conditions, and without personalities; 2. They must be on the subject, that is, the teaching of the Scriptures on the use of instrumental music in church worship; 3. Negatively, the writers are not to discuss the use of the organ in gospel meetings, as by a general concensus of opinion these are not worship meetings; 4. The writers can either reply to the article now appearing, or write independently; we prefer they should write independently. Now let it be distinctly understood that we do not propose to prolong this discussion on either side. In our issue of August 27th we are willing to provide reasonable space, but after that the subject must drop. As the present article is published without note or comment from us, so shall the other side be, making the whole matter absolutely fair and impartial.—EDITOR.]

NO. 1.

"For we walk by faith, not by sight."—2 Cor. 5: 7.

Christianity is pre-eminently a religion of faith. Let us get this fact well and firmly fixed in our minds, for it will be seen that upon a proper understanding and appreciation of this vital principle all acceptable service to God depends.

Many sceptics try to throw discredit upon the Bible because its religion is purely a religion of faith. They tell us we have never seen the joyous "summer land," nor heard the enchanting music of angels in sweet vibrations "beyond the river," but that it all rests on faith. But the same

may be said of other things founded on faith whose credibility, in the estimation of sceptics, is not affected by this circumstance. The fact that in sowing and reaping, boarding a railway car for transportation, or carrying on commercial intercourse with each other, men can only *believe* success will crown their efforts as it has the efforts of others in the past, is never urged as a reason for not acting. On the contrary, it only shows that men act on the principle of faith, and that they act in proportion as the evidence is strong and convincing. Hence, as a matter of fact, it is not unreasonable to act where action rests exclusively on faith; and hence, the objection has no force against the Bible.

But, not only is Christianity, as a system, purely a system of faith (Gal. 3: 23), but, in order to its acceptableness, all service which we render to God must be of faith. No proposition is more clearly established in the Word of God than this. Not only is it plainly declared that "we walk by faith," but in Heb. 11: 6 is the explicit statement that "without faith it is impossible to please God." Any act of religious worship, therefore, however great or small, must be of faith in order to please God. This does not mean that every act of man outside of religious service must be of faith. Man may follow his own wisdom or reason in the management of his own affairs, but in the service or worship of God, the only legitimate use of man's wisdom or reason is to acquiesce in whatever divine wisdom has revealed, and to thus "walk by faith." In the management of all affairs exclusively his own, man has the unquestionable right to follow his own judgment, provided he contravenes no principle of moral propriety or righteousness. In other words, beyond the regulation of man's conduct in all spheres of action by principles of moral integrity and righteous dealing, God has nowhere legislated for man, except in the service to be rendered exclusively to Him. In this sphere, however, God has legislated. He has ordained the worship to be rendered to Him, and human wisdom must neither add to, take from, nor in any way modify what He has prescribed, otherwise those who do so are walking by their own judgment, and not by faith. Hence, that we may see the principle on which all acceptable service to God must be rendered, let us now consider—

I. FAITH DEFINED IN DISTINCTION FROM OPINION.

Two questions properly answered will present this distinction in its true light.

1. *What is it to walk by faith?* In Rom. 10: 17 Paul declares: "So then faith comes by hearing, and hearing by the Word of God." This settles it as to how faith comes;

it comes by hearing the Word of God. Accordingly, where there is no Word of God there can be no faith; and if no faith, then no walking by faith. This is not the opinion of any man or set of men; it is the unquestionable teaching of God's Word. Hence, if hearing the Word of God is the way faith comes, then where the Word of God is, there can be faith, but none beyond that. If, therefore, the Word of God says nothing concerning a given course, there can be no faith in pursuing that course, for FAITH COMES BY HEARING THE WORD OF GOD. And hence, since we are to "walk by faith," and "without faith it is impossible to please God," it follows that in any matter whatsoever in which we are not directed by the Word of God we are neither walking by faith, nor pleasing God. This prepares us for the second question:

2. *What is it to walk by opinion?* In John 3: 1-2, we have the words: "There was a man of the Pharisees, named Nicodemus, a ruler of the Jews; the same came to Jesus by night and said unto Him, Rabbi, we know that thou art a teacher come from God; for no man can do these miracles that thou doest, except God be with him." But, you are ready to ask, what has such a passage to do with the question before us? Let us see. There are two questions in connection with this famous conversation to which I wish to call attention: (1) Did Nicodemus come to Jesus *by night*? The universal and unanimous response from all believers in the Bible, of every class and distinction, is that he did. But what is the cause of this perfect unity of sentiment? Simply because the Bible *says* he came by night, and there is always union where all follow what the Bible says. (2) Why did he come *by night*, and not by day? It would be easy to find an answer to this question among the theologians. But the trouble with this class of wise men is, that to attempt to follow their guidance in such matters is like the attempt to ride two horses in opposite directions at the same time. One class of them tells us Nicodemus acted in this instance through fear of his colleagues in the Jewish Sanhedrin, choosing the curtain of night behind which to converse unobserved with the Great Teacher. Others tell us that it was not through fear, but to avoid the crowds that gathered about Jesus during the day, the eminent ruler of the Jews preferring the stillness of the night that he might converse undisturbed with the Galilean Reformer. Now, one or the other of these views may be correct; but, as the Bible does not say one word about it, no mortal can know why he came by night. And this is precisely what is true of all the learned theologians. They only tell us what they *think* about it; that is, they express

their opinion. The word opinion signifies *what one thinks*, and in religious matters it means what men think concerning matters on which the Bible is silent. The distinction, therefore, between faith and opinion is perfectly clear. Faith comes by hearing the Word of God; opinion is what men think where the Word of God does not speak. Hence, when men introduce as worship to God, as service to be rendered to Him, things on which His Word is silent, they walk by opinion and not by faith. And now, that the essentiality of walking by faith in all religious matters, and never by opinion, may still more clearly appear, let us examine—

2. THE FUNDAMENTAL PRINCIPLE LAID DOWN BY JESUS IN HIS DEFINITION OF VAIN WORSHIP.

This principle is found in Matt. 15 : 9, "But in vain they do worship me, teaching for doctrines the commandments of men." Here is a plain statement of two undeniable facts: 1. *These Scribes and Pharisees were worshipping God.* I am aware that what they were doing was condemned by Jesus, but it was worship, nevertheless, for Jesus himself so pronounced it. 2. *But it was vain worship, because they were doing, as religious service, things which God had not commanded.* Even the small matter of washing the hands was among the things severely condemned by Jesus; but is it wrong to wash hands? No, if it is done outside of religious service; but yes, emphatically yes, if it is done in religious service when there is no command of God for it. Here is a fact, then, that should be thoroughly and indelibly impressed upon every heart, that according to Jesus, an act, such as washing the hands, which is wholly sinless outside of religious service, is nevertheless sinful when performed in religious service in the absence of any command of God. Hence, although engaged in worshipping God, men may, at the same time, be under the condemnation of Jesus, because they are doing that which is ordered by man, and not by the Lord, which Jesus says is vain worship. Much of the worship in the religious world of to-day is vain worship. We are now prepared to notice—

3. THE APPLICATION OF THESE PRINCIPLES IN THE LIGHT OF GOD'S DEALINGS WITH MAN.

First of all, the inspired Scriptures clearly set forth the fact that whenever and wherever persons attempted to do as service to God either what He had forbidden or what He had not commanded, it was rejected. Through Samuel the prophet the Lord issued a command to king Saul in the following words: "Now go and smite Amalek, and utterly destroy all that they have, and spare them not; but slay both man and woman, infant and suckling, ox and sheep, camel and ass" (1 Sam. 15). The record informs us that Saul smote the Amalekites from Havilah to Shur, but that he and the people took Agag the king alive, and spared the best of the sheep and oxen. That is, they followed their own wisdom in the matter. Further on, we will see why Saul did this, and that he has many successors and imitators to-day. When he and Samuel met, the disobedient

king addressed Samuel thus: "Blessed be thou of the Lord; I have performed the commandment of the Lord." Samuel replied: "What meaneth, then, the bleating of the sheep and the lowing of the oxen which I hear?" Hoping to make amends for his wrong by offering a sacrifice, which had not been commanded, Saul replied: "The people spared the best of the sheep and oxen, to sacrifice unto the Lord thy God," adding further on, "I have obeyed the voice of the Lord, and have gone the way which the Lord sent me but the people took of the spoil to sacrifice unto the Lord thy God in Gilgal." The prophet of God replied: "Behold, to obey is better than sacrifice," showing that obedience consists in doing what is commanded, and that all service not commanded, though it be the sacrifice of the cattle upon a thousand hills, is vain worship. God's Word clearly reveals the fact that no kind of service which man may render to the Lord is acceptable, unless the Lord Himself has ordered it. Gratuitous service is never acceptable to God. Seeing his great mistake, Saul now gives out the secret of his departure from the will of God in the following open confession: "I have sinned; I have transgressed the commandment of the Lord and thy word; because I feared the people and obeyed their voice." There it is. Saul yielded to the will of the people instead of maintaining loyalty to the will of God. The same spirit is abroad to-day. To keep abreast of denominational fashions, the people clamor for departures from the will of God, while lax and latitudinarian leaders in the pulpit yield to the popular demand. Instead of leading the people along the pathway of loyalty to the Lord, they are themselves led by the people to copy after the denominations around them. One divine purpose in placing elders over a church is to guard against false teaching (Acts 30 : 28-31; Tit. 1 : 7-11), but unfortunately in many instances, instead of maintaining a loyal stand by the Word of God, thus showing the young and uninstructed that it is wrong to follow the wisdom of men, the elders themselves yield to the imperious demand of the young people. The schismatic and subversive scheme of Korah, Dathan, and Abiram (Num. 16), is another illustration in point. God's order was that Aaron and his sons should burn incense, while the Levites, to whom Korah and his company belonged, had other duties assigned them. Becoming tired of God's order, they protested to Moses that he and Aaron were assuming too much authority, and that they had as much right to burn incense as Aaron and his sons. To carry out their scheme more effectively, they gathered together "two hundred and fifty princes of the assembly, famous in the congregation, men of renown." Here were two hundred and fifty of the most prominent men among the people taking counsel against the Lord's order. Conventions and councils have been the hot-beds of heresy in all ages. The present instance was not an exception to the rule. Seeing they were determined to carry out their purposes, Moses told them to get ready with their censers, and then added: "Hereby ye shall know that the

Lord hath sent me to do all these works; for I have not done them of my own mind; if these men die the common death of all men then the Lord hath not sent me; but if the earth open her mouth and swallow them up then ye shall understand that these men have provoked the Lord." No sooner had Moses delivered this loyal speech than the earth clave asunder and swallowed up Korah and all his company. The Lord had just spoken words of warning to Moses and Aaron, and through them to the congregation, and through the congregation depart, I pray you, from the tents of these wicked men lest ye be consumed in their sins," thus teaching the solemn lesson that when men deliberately depart from the will of God we should separate ourselves from them. Through Paul, in Rom. 16 : 17, the New Testament enjoins the same duty: "I beseech you, brethren, mark them who are causing divisions and occasions of stumbling, contrary to the doctrine which ye learned, and turn away from them." This is the commandment of an inspired apostle of Christ.

Thus, we see there are but two ways, in general terms, to treat God's order—either obey it, or disobey it. Obedience consists in doing what God says, no more and no less. Disobedience consists in any departure from God's order, whether it be doing what He forbids, omitting all or a part that He commands, doing as religious service what He does not command, or in any modification of his will.

Let us now view this principle in the light of New Testament facts. According to the teaching of Jesus, the same principle holds good in the service of God to-day. It is still true that *whenever and wherever men do, as religious service, what they are not commanded to do, it is rejected.* But there is a broad distinction between doing a thing as religious service, and doing the same thing outside of religious service. As already observed at another point, an act wholly harmless in itself when done outside of religious service may be very harmful when done in religious service. In the light of some specifications, the correctness of this principle will clearly appear.

1. *Washing the hands.* In this, there is nothing wrong in the mere act itself, as all can see, and yet it is one of the very acts which Jesus condemned in the strongest terms (Mark 7 : 3, 7). But why did He condemn it? Look at the question from every possible point of view, and the only correct answer is, it was condemned because they were doing, as religious service, something which, although right itself, had not been commanded.

2. *Eating meat.* Is it wrong to eat meat? You answer, no. Then, suppose we place it on the Lord's table with the bread and wine? You are ready to say that would not be right. Why not? You can neither say it is because the act is wrong in itself, nor because it is forbidden; for we not only know it is not wrong to eat meat, but that God has nowhere said we must not eat on His table. As in the former case, so here, there is only one correct answer, and that is, the wrong

consists in the fact that the Lord has not told us to do so.

3. *Infant baptism.* Is it wrong to baptise infants? If so, why? Certainly not because it is wrong to apply water to infants, nor to dip them in water. It is true God has commanded believers' baptism, but, notwithstanding this fact, it would still be right to practise both, as has been done, if God had commanded it. The practice is wrong, therefore, not because the act itself is sinful apart from religious service, but because there is no divine authority for the act in religious service.

4. *Instrumental music.* Is it wrong to play on musical instruments? Here again we would reply, there is nothing wrong in the act itself, outside of religious service. The opposition to instrumental music in the worship is misunderstood by many good people. They often say: "Instrumental music is so attractive and entertaining in its effect that we cannot see why anyone should oppose it." If this were the criterion of judgment, the opposition would cease at once. Its use in the worship of God is not opposed on the ground that there is no taste for the music itself. The bewitching strains of the organ, piano, violin, etc., are equally as pleasing and attractive to many of the opponents as they are to any who advocate its use. Why, then, oppose it? Simply because God has not appointed it in His worship, but has appointed music of another kind. God has no more plainly said, Eat bread on the Lord's table, than He has said, Use vocal music in the worship. In Eph. 5: 19, Paul says: "Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your hearts to the Lord"; and in Col. 3: 16, "Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another with psalms and hymns and spiritual songs, singing with grace in your hearts unto God"; and Jesus and His disciples sang a hymn at the institution of the Lord's Supper (Matt. 26: 30). Hence, by both precept and example, vocal music is appointed in the worship of God. It is sometimes argued from Rev. 5: 8, and 14: 2, that there will be instrumental music in heaven; but what of that? There will be infant membership there, too; and the same passage speaks of "golden bowls of incense." If the Lord provides for infant membership and instrumental music in heaven, it will be right for them to be there; but if He excludes both from the church on earth, we should do the same. God's will should be man's guide.

But it is claimed that the Lord has not forbidden instrumental music. Neither has He forbidden meat on the Lord's table, except by telling us to eat something else; and in the same way He has forbidden instrumental music by telling us to use another kind. If specifying what we are to eat on the Lord's table excludes everything else, then specifying what kind of music we are to use in worship excludes every other kind. If not, why not? Here, then, are four distinct acts—washing the hands, eating meat, dipping an infant in water, and playing on musical instruments, all of which are sinless in

themselves, but wrong when done as religious acts, because there is no divine authority for it. The worship of God was not appointed as an æsthetic performance to please and gratify man's taste, but to please and honor God by loyalty to His Word. We are to walk by faith.

NO. 2.

"For I am come down from heaven, not to do mine own will, but the will of Him that sent Me."—John 6: 38.

In this passage, we have a clear and explicit statement that it was the supreme desire of Jesus to do His Father's will: "For I am come down from heaven, not to do mine own will, but the will of Him that sent Me." There is one recorded instance (Luke 22: 42) in which His will clashed with that of the Father, but even then He submissively bowed to the Father's will, uttering the famous words, "Not My will, but Thine be done." Thus He set the example for all men that they should seek to do, not their own will, but the will of the Heavenly Father. Peter says: "Christ also suffered for you, leaving you an example, that ye should follow His steps" (1 Pet. 3: 21). Hence, in all matters of work and worship, those who respect the example of Jesus will not seek to have their own will carried out, but will be satisfied to follow the Father's will as expressed in His Word.

What, then, is the divine will in Christian worship? First of all, the worship of God prescribed in the New Testament is marked by great simplicity. It consisted in reading the Scriptures (Col. 4: 16; 1 Thess. 5: 27; 1 Tim. 4: 13), prayer (Acts 3: 1; 1 Thes. 5: 17; 1 Tim. 2: 8), exhortation (1 Tim. 4: 13; Heb. 3: 13), the Lord's Supper (Acts 20: 7; 1 Cor. 11: 17-34), singing (Matt. 26: 30; Eph. 5: 19; Col. 3: 16), and the contribution to aid the poor and spread the gospel (Acts 2: 42; 1 Cor. 16: 1, 2). This is all very simple, but it is an expression of the divine will. Hence, a church of Christ could assemble on the Lord's day and engage by divine authority in reading the Scriptures, mutual exhortation (the exhorting was not all done by one man—1 Cor. 14: 26-33), singing God's praises, prayer and thanksgiving, partaking of the Lord's Supper, and giving as God had prospered the worshippers.

This is the worship which God ordained; but, in after ages, as history shows, man became tired of this simple worship, turned away from it, and arranged the worship according to his own wisdom and taste. Departures, however, from the original, simple worship were at first gradual. Even in the fourth century, as Mosheim informs us, it could still be said: "The Christian worship consisted in hymns, prayers, the reading of the Scriptures, a discourse addressed to the people, and concluded with the celebration of the Lord's Supper" (Mosheim, Vol. I., p. 303). But in the second and third centuries, the seeds of a general perversion of God's order were sown, the "mystery of iniquity," which began to work in Paul's day (2 Thess. 2: 7), became more manifest, and the way was opened for the establishment

of legislative councils in the church. Soon the arrogant claim was set up that the church through its councils had the authority to change and make laws for the regulation of religious affairs. Acting upon this bold assumption of authority, it only required time for the establishment by law of any measure which the caprice of religious leaders might demand. Accordingly, without attempting a detailed account of the many modifications of the divine order, we may here observe the plain fact of history that man, by his own assumption of authority, introduced infant baptism, sprinkling and pouring to be substituted for baptism, burning incense, auricular confession, and instrumental music. It is an unquestionable fact of history that all these things originated with man, and not with God. Man chose to follow his own will and to make the service of God, in a large measure, an external show for the entertainment of the people. Before the close of the fourth century, Mosheim informs us, "the public prayers had now lost much of that solemn and majestic simplicity that characterised them in the primitive times, and which were, at present, degenerating into a vain and swelling bombast" (Vol. I., p. 304). During the same century, alluding to departures from the mutual exhortation taught in the New Testament, Fisher says: "The sermon in the fourth century became more rhetorical. Its brilliant thoughts or witty expressions were sometimes received with loud applause" (Church Hist., p. 120). And, to show the progress which will-worship had made by the sixteenth century, Mosheim says: "The public worship of the Deity was now no more than a pompous round of external ceremonies, the greatest part of which were insignificant and senseless, and much more adapted to dazzle the eyes than to touch the heart" (Vol. III., p. 22). Such is man's tendency to follow his own will instead of the will of God.

But, in the midst of the many perversions of the divine order, the special purpose now before us is to inquire into the origin of instrumental music in Christian worship. Did it originate with man or with God? The only way to settle the question is to appeal to the facts in the case. The testimony is both clear and abundant; but, before introducing it, let us notice some important facts:

1. There is not a solitary instance of it in the worship of any church of the New Testament period.

2. Church historians, such as Eusebius, Neander, Mosheim, Jones, Schaff, and Fisher, make no mention of it for hundreds of years after Christ.

3. To-day, however, it is found in many places in Christian worship. When, and by whose authority, was it introduced? We now call upon eminent witnesses to testify in the case.

1. THE AMERICAN CYCLOPEDIA:—"Pope Vitalian is related to have first introduced organs into some of the churches of Western Europe, about 670; but the earliest trustworthy account is that of the one sent as a present by the Greek emperor Constantine Copronymus to Pepin, king of the Franks, in 755." Vol. XII., p. 688.

2. CHAMBER'S ENCYCLOPÆDIA:—"The organ is said to have been first introduced into church music by Pope Vitalian I., 666. In 757, a great organ was sent as a present to Pepin by the Byzantine emperor, Constantine Copronymus, and placed in the church of St. Cornelle at Compeigne. Soon after Charlemagne's time organs became common." *Vol. VII., p. 112.*

3. ENCYCLOPÆDIA BRITANNICA:—"Though the church from time to time appropriated the secular art-forms from their rise to their maturity, its chief authorities were always jealous of these advances, and issued edicts against them. So in 1322 Pope John XXII. denounced the encroachments of counterpoint, alleging that the voluptuous harmony of 3ds and 6ths was fit but for profane uses." *Vol. XVII., p. 84, Art Music.*

4. SCHAFF-HERZOG ENCYCLOPÆDIA:—"In the Greek Church the organ never came into use. But after the eighth century it became more and more common in the Latin Church; not, however, without opposition from the side of the monks. * * * The Reform Church discarded it; and though the Church of Basel very early introduced it, it was in other places admitted only sparingly and after a long hesitation." *Vol. II., p. 1702.*

5. FESSENDEN'S ENCYCLOPÆDIA:—"1. *Vocal music.* This species, which is the most natural, may be considered to have existed before any other. It was continued by the Jews, and it is the only kind that is permitted in the Greek and Scotch churches or, with few exceptions, in dissenting congregations in England. The Christian rule requires its use both for personal and social edification (Eph. 5; Col. 3). The vocal music of the imperial choristers in St. Petersburg incomparably surpasses in sweetness and effect the sounds produced by the combined power of the most exquisite musical instruments. 2. *Instrumental music* is also of very ancient date, its invention being ascribed to Tubal, the sixth descendant from Cain. That instrumental music was not practised by the primitive Christians, but was an aid to devotion in later times, is evident from church history." *P. 852, Art Music.*

6. LONDON ENCYCLOPÆDIA:—"Pope Vitalianus in 658 introduced the organ into the Roman churches to accompany the singers. Leo II. in 682 reformed the singing of the psalms and hymns, accommodating the intonation of them to the manner in which they are sung or performed at the present day." *Vol. XV., p. 280, Art Music.*

The unanimity with which the learned authorities of this class testify, there being but slight variation as to exact dates, is worthy of note. But others, equally noted in their spheres, shall speak.

7. THOMAS AQUINAS, surnamed the Angelic Doctor, one of the most learned scholastic doctors produced by the Church of Rome in the thirteenth century, and a voluminous writer, says:

"Our church does not use musical instruments, as harps and psalteries, to praise God withal, that she may not seem to Judaize." *Bingham's Ant., Vol. III., p. 137.*

8. ERASMUS (DESIDERIUS), a contemporary of Martin Luther and the most renowned classical scholar of his age, who is repre-

sented by high authority as "the most gifted and industrious pioneer of modern scholarship," says:

"We have brought into our churches a certain operose and theatrical music; such a confused, disorderly clattering of some words as I hardly think was ever heard in any of the Grecian or Roman theatres. The church rings with the noise of trumpets, pipes, and dulcimers; and human voices strive to bear their part with them. Men run to church as to a theatre, to have their ears tickled. And for this end organ makers are hired with great salaries, and a company of boys, who waste all their time in learning these whining tones." *Com. on 1 Cor. 14: 19.*

9. JOHN CALVIN, the illustrious founder of the Presbyterian denomination, says:

"Musical instruments in celebrating the praises of God would be no more suitable than the burning of incense, the lighting of lamps, and the restoration of the other shadows of the law. The Papists, therefore, have foolishly borrowed this, as well as many other things, from the Jews. Men who are fond of outward pomp may delight in that noise; but the simplicity which God recommends to us by the apostles is far more pleasing to Him. Paul allows us to bless God in the public assembly of the saints, only in a known tongue (1 Cor. 14: 16). . . . What shall we then say of chanting, which fills the ear with nothing but an empty sound?" *Com. on Psalms 33.*

10. THEODORE BEZA, the great Genevan scholar and translator, who was a friend and coadjutor of Calvin, says:

"If the apostle justly prohibits the use of unknown tongues in the church, much less would he have tolerated these artificial musical performances which are addressed to the ear alone, and seldom strike the understanding even of the performers themselves." *Girardeau's Ins. Music, p. 166.*

11. THE ENGLISH CONVOCATION, an ecclesiastical body in the Church of England composed of bishops and clergy with Upper and Lower Houses, is an important witness in the case:

"In the beginning of the year 1562," says Hetherington, "a meeting of the Convocation was held, in which the subject of further reformation was vigorously discussed on both sides. [Here is one alteration that was proposed.] That the use of organs be laid aside. When the vote came to be taken on these propositions, forty-three voted for them and thirty-five against; but when the proxies were counted, the balance was turned, the final state of the vote being fifty-eight for and fifty-nine against. Thus, it was determined by a single vote, and that the proxy of an absent person who did not hear the reasoning, that the Prayer-Book should remain unimproved, that there should be no further reformation, that there should be no relief granted to those whose consciences felt aggrieved by the admixture of human inventions in the worship of God." *Hetherington's Hist. Westmin. Assem. of Divines, p. 30.*

Thus, the Church of England was at one time on the verge of excluding instrumental music from the worship, the practice being retained by a single vote. According

to Dr. Lightfoot, President of the Westminster Assembly of Divines from 1643 to 1649, sprinkling and pouring for baptism were voted on in precisely the same way, the practice in this instance also being retained by a single vote. This is a remarkable coincidence in the history of these two Romish relics.

12. JOSEPH BINGHAM, the well-known author of "*Antiquities of the Christian Church*," and said to be one of the most learned men the Church of England has ever produced, says:

"Music in churches is as ancient as the apostles, but instrumental music not so." *Works, Vol. III., p. 137.*

13. LYMAN COLDMAN, an accurate scholar and Presbyterian author, says:

"The tendency of this [instrumental music] was to secularise the music of the church, and to encourage singing by a choir. Such musical accompaniments were gradually introduced; but they can be hardly assigned to a period earlier than the fifth and sixth centuries. Organs were unknown in church until the eighth or ninth century. Previous to this they had their place in the theatre, rather than in the church. They were never regarded with favor in the Eastern church, and were vehemently opposed in many places in the West." *Primitive Church, pp. 376, 377.*

14. CONYBEARE AND HOWSON, two scholars of high repute in the Church of England, commenting on Eph. 5: 19, say:

"Let your songs be, not the drinking songs of heathen feast, but psalms and hymns; and their accompaniment, not the music of the lyre, but the melody of the heart." *Life and Epis. of Paul, Vol. II., p. 408.*

15. ALEXANDER CAMPBELL, commenting on the use of instrumental music in Christian worship, says:

"That all persons who have no spiritual discernment, taste or relish for spiritual meditations, consolations and sympathies of renewed hearts, should call for such aid is but natural. Pure water from the flinty rock has no attraction for the mere toper or wine-bibber. A little alcohol, or genuine Cognac brandy, or good old Madeira, is essential to the beverage to make it truly refreshing. So to those who have no real devotion or spirituality in them, and whose animal nature flags under the oppression of church service, I think that instrumental music would be not only a desideratum, but an essential prerequisite to fire up their souls to even animal devotion. But I presume to all spiritually minded Christians, such aids would be as a cow-bell in a concert." *Mill. Har., Series 4, Vol. I., p. 581, in Mem. of A. Campbell, p. 366.*

16. PROFESSOR JOHN GIRARDEU, a Presbyterian and Professor in Columbia Theological Seminary, says:

"The church, although lapsing more and more into defection from the truth and into a corruption of apostolic practice, had no instrumental music for 1200 years [that is, it was not in general use before this time] . . . the Calvinistic Reformed Church ejected it from its services as an element of Popery, even the Church of England having

come very nigh to its extrusion from her worship. . . . It is heresy in the sphere of worship." *Instrumental Music*, p. 179.

This list of witnesses might be extended, but the number introduced is sufficient to place the question of the origin of instrumental music in Christian worship beyond all doubt. But, along with these sixteen independent and reliable authorities, some of them world-renowned, I introduce one more witness as weightier than all the others combined. This witness comes in the person of CHRIST AND HIS INSPIRED APOSTLES; and their testimony is found in the unanswerable fact that, notwithstanding instrumental music was used in the Jewish worship up to their time, yet they deliberately set it aside and left it out of Christian worship. In this fact there is an undeniable expression of the will of God; and this of itself ought to settle the question. But, in addition to this significant fact, we now have the unanimous testimony of a half-dozen encyclopædias and of leading scholars in different ages, all testifying to the historic fact that instrumental music in Christian worship originated with man, and not with God.

If it is possible to settle any question by an appeal to facts, then this one is unquestionably settled.

OBJECTIONS CONSIDERED.

The following objections are sometimes urged:—

1. That there is no specific command for carpets, pews, pulpits, baptisteries, chandeliers, and such like, and if it is not wrong to have these things, neither is it wrong to have instrumental music. But, the fact that these things are not named in the Bible is certainly no proof that something else not named therein is allowable; and, since some things not specially named are, nevertheless, necessarily implied, it does not follow that because one thing not so named is allowable, therefore another is. Be it distinctly understood, however, that if these things, like instrumental music, were a part of the worship, as we shall see further on that the latter is, it would be equally wrong to have them. It is wrong to do anything as worship to God which He does not command. But the cases are by no means parallel. The act performed in a baptistery is an act which God commands; but the act performed in playing on a musical instrument is an act which God does not command. Moreover, the act of baptism performed in a baptistery is the same act whether performed in a river, a lake, or a pond; but the act performed on a musical instrument is not the same act which is performed in singing, and which God commands. Singing and playing are two distinct acts; each can exist without the other, and God commands the one, but not the other. Those who play on musical instruments in Christian worship are, therefore, doing what God has nowhere commanded them to do. But, whether we baptise in a baptistery, preach the Word in a pulpit, listen to it while sitting in a pew with or without as "many lights" burning as when Paul preached at Troas (Acts 20: 8), or sing God's praises while the feet rest on a carpeted or carpetless floor, we are in each case performing the act which God commands; but in playing on a musi-

cal instrument we are not performing an act which God commands. In other words, we cannot baptise in a baptistery, preach the Word in a pulpit, listen to it in a pew, or sing God's praises in a house with or without a carpet or lights, without doing in each case what God commands; but we can play on a musical instrument without doing anything which God commands. If it be said we cannot sing psalms accompanied by a musical instrument without doing what God commands, I reply, this would not only be doing what God commands, but more than He commands; and if it be further claimed that in singing psalms accompanied by an instrument we are no more doing more than is commanded than when we preach in a pulpit, I reply that the cases are not parallel for the reason that the pulpit or its equivalent—a place to occupy while preaching—is necessarily implied in the command to preach, since this command cannot be obeyed without being obeyed *in some place*; but neither a musical instrument nor its equivalent is implied in the command to sing, since this command can be obeyed without playing on an instrument or doing anything equivalent to it. Place is a necessary incidental in obeying the commands to preach, hear preaching, baptise, and sing; but instrumental music is not a necessary incidental in obeying the command to sing. It is another kind of music which may or may not accompany vocal music. In preaching, we are not compelled to have a pulpit, but we are compelled to have its equivalent—a place to occupy; in hearing preaching we are not compelled to have pews, but we are compelled to have their equivalent—a place to occupy; we are not compelled to have a carpeted floor, but we are compelled to have some kind of a floor wherever we worship, and no kind is specified either with or without a carpet; we are not compelled to have a baptistery, but we are compelled to have its equivalent—a place in which to baptise. Such things are not explicitly, but implicitly, commanded. The only reason, therefore, that these things or their equivalents are contended for is because they are necessarily implied in what is commanded, and we are compelled to have them; but instrumental music is not implied in the command to sing, and we are neither compelled to have it nor anything equivalent to it. The attempt to classify these things together is, therefore, a pitiable subterfuge.

2. It is objected that musical instruments are on a par with tuning-forks, note-books, and hymn-books, and that they all stand or fall together. Here again the cases are not parallel, as is clearly shown by an examination of the office filled by each. For instance, the tuning-fork stops before the singing or act of worship begins. If an organ were only used to pitch the tune, there would be nothing wrong in its use, because we are commanded to sing, and we cannot sing without pitch. Whatever is essential to doing a command is involved in the command. But pitching the tune is essential to doing the command to sing; therefore, pitching the tune is involved in the command to sing. No difference whether it be pitched with the voice, a tuning-fork, a pitch-pipe, or any other way, the thing that is done,

viz., pitching the tune, is involved in the command to sing. Moreover, when a tuning-fork is used to pitch the tune, nothing is done in singing that is not done without it, pitching the tune being the only thing done with the tuning-fork, which is done in singing without the fork, for it is impossible to sing without pitching the tune. But when a musical instrument is used with the singing, something is done that is not done without it, *viz., another kind of music* is made simultaneously with that made by the human voice. It is praising God with two kinds of music where God Himself has chosen and appointed only one kind.

The same principle applies to the use of note-books. In using notes, no act is performed that is not performed without them, and nothing accompanies the singing that does not also accompany it without them; but in using musical instruments an act is performed that is not performed without them, and something does accompany the singing, *viz., instrumental music*, which does not accompany it without them. By no sort of reasoning can it be shown that playing on an instrument and singing are so related that singing involves playing or its equivalent; but it can be shown that musical notes and singing are so related that singing involves either the notes or their equivalent. This is seen in the following reasoning: We are commanded to sing; but we cannot sing without a tune; therefore, the tune is involved in the command to sing. Again, a tune cannot be sung without length and pitch of tones are indicated; but notes, or their equivalent, are essential to indicating length and pitch of tones; therefore, notes or their equivalent are essential to singing a tune. If it be said that many persons sing who do not know the notes, it is sufficient to reply that they learned the tune either directly or indirectly from someone who got it from the notes. The principle is the same whether the tune be learned directly or remotely from the notes. A tune cannot exist without notes or their equivalent. The notes simply indicate length and pitch of tone, which are essential to either vocal or instrumental music. If it be objected that the instrument gives the tune to the ear just as the notes do to the eye, I reply, this is a mistake. The instrument has to get the tune from the notes just as does the leader of the singing. This is an artful sophism, founded on an egregious blunder. *The tune exists before it is played on the instrument.* But, it may be asked, if a tune were improvised on an instrument, would that not be a case of ear getting the tune from the instrument? By no means. Though a multitude of ears might hear it, it could only be an instrumental solo, no one knowing the tune but the performer, from whose soul comes the tune, and not the instrument. If it could be said of musical instruments, as it can be said of musical notes, that their use results in nothing but singing, there would be nothing wrong in using them, for we are commanded to sing; but their use produces another kind of music which we are not only not commanded to have, but which the Lord excluded from Christian worship. That the two cases are not parallel, those who will open their eyes to the facts can plainly see.

As to hymn-books, we are commanded to sing hymns, and the hymn-book is simply the hymns, just as your bound Bible is the Word of God. Hymns are none the less hymns whether they are in manuscript or in a printed volume, just as the Word of God is none the less the Word of God whether it is in manuscript or in a printed volume. In each case you have what God commands.

3. It is further objected that instrumental music, like some of the things just mentioned, is only an aid to and not a part of the worship. But God's Word plainly and for ever settles this point. However, let us first inquire, What is done with the instruments in worship to-day that was not done with them in the Jewish worship? Nothing whatever. They enter into the worship to-day just as they did then, and are used with other parts of the worship just as they were then. Now let us hear the decision of God's Word in the case. Under the whole dispensation where instruments were used, we have the following:—"And when the burnt offering began, the song of the Lord began also, and the trumpets, together with the instruments of David, king of Israel; and all the congregation worshipped, and the singers sang, and the trumpeters sounded; and all this continued until the burnt offering was finished" (2 Chron. 29: 27, 28). Thus, some were offering the sacrifice, others were singing, and others were sounding the instruments of music; but God through the inspired record says *they were all worshipping*. What shall we say? Under the same dispensation, David said: "Upon the harp will I praise Thee, O God, my God" (Psalm 43: 4); and among the closing words of the Book of Psalms we have the following: "Praise Him with the sound of the trumpet; praise Him with the psaltery and harp; praise Him with stringed instruments and the pipe" (Psalm 150: 3-4). Thus God's Word simply declares that when instrumental music is used in the worship, it is a part of that worship, and no cunning sophism can conceal the fact. Moreover, according to the teaching of Jesus, it is vain worship to-day, because it is not commanded by the Lord. Those who introduce it with other human devices into the worship of God claim to be advanced thinkers, and that the progressive age in which we are living makes it necessary to be thus "progressive" in religious worship. This would all do if God had left the worship to be variously arranged according to the pleasure of man in different ages; but this He has not done. On the contrary, God has not only arranged the worship Himself for His people in every age, stating explicitly what they should do in that worship, but He has also plainly said: "Whosoever goeth onward and abideth not in the teaching of Jesus Christ, hath not God" (2 John 9, Revised Version). Thus, while progression is right within the limits of God's Word, it is wrong to "go onward" beyond that Word; and Paul specially declares that what he wrote concerning divisions in the church at Corinth was that Christians "might not learn to go beyond the things which are written" (1 Cor. 4: 6, Revised Version). Let us abide by this decision.

Thus, by an array of historic facts and

scholarly testimony from various sources, we have now seen that instrumental music in Christian worship is a human device introduced hundreds of years after Christ; that, although it was tolerated in the Jewish worship, it was excluded from Christian worship by Christ and inspired apostles; that it is one of the many relics of Rome adopted by the Romish hierarchy in the absence of any authority from the New Testament; that its introduction was to gratify the desire for pleasure and entertainment; and that the practice was vehemently opposed by pious and learned men, and did not become general till after the thirteenth century. And yet, in the face of such overwhelming and irresistible testimony, we are not only confronted with the sad spectacle of churches introducing this practice when they know it is an obstacle in the way of union, but those who decline to follow this and similar departures from the Word of God, choosing to render simply the worship prescribed in the New Testament, are often denounced in unbrotherly terms by advocates of this innovation. May God help them to see their mistake.

Finally, one thing is incontrovertibly settled: those who adopt this practice are, to that extent, guided by the wisdom of man, and not by the wisdom of God; and they thus openly violate the plain and positive requirements of the Lord that His followers shall walk by faith.

Sunday School.

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

LESSON FOR AUGUST 9TH.

David and Goliath.

Lesson—1 Sam. 17: 38-49. Study verses 32-54.

GOLDEN TEXT.—"What, then, shall we say to these things? If God is for us, who is against us?"—Romans 8: 31.



From the time of David's anointing by Samuel (1 Samuel 16: 4-13) "an evil spirit from Jehovah troubled" Saul. Acting upon the advice of his servants, the king sends for

David, who is a skilled musician, to play before him. When David took his harp to play the evil spirit departed from Saul.

A Philistine invasion threatens Israel. The two opposing armies are drawn up in battle array. In the Philistine ranks there is Goliath, a great giant. Israel's soldiers, brave as they are, flee at the sight of him. David, who has been keeping his sheep, leaves them and comes to the battlefield. Upon seeing Goliath he asks, "Who is this Philistine, that he should defy the armies of the living God?" Deaf to the mocking and scorn of his eldest brother, blind to the great strength of the giant, and taking courage of God, David resolves to kill Goliath with his own hand. David makes clear his genius as he gathers five smooth stones from the brook near by, and putting them in his shepherd's bag, makes ready his sling. This was his only weapon. David and Goliath approach each other. Whilst David is asking strength and guidance of God, the giant openly curses him. Then David speaks, "This day will Jehovah deliver thee into my hand; and I will smite thee, and take thy head from off thee . . . that all this assembly may know that Jehovah saveth not with sword and spear." When the giant approached David, the shepherd boy ran to meet Goliath. Putting a stone in his sling, he struck the Philistine on the forehead, so that he was killed almost instantly.

This is a great lesson, showing what trust and faith in God will do. Goliath, mighty in stature and well armed, who reviled and cursed the living God, fell. But David, unskilled in war, unarmed save with a sling, trusted in God to overcome the Philistine, and prevailed.

H. G. MASTON.

Disciples and Baptists.

Under the above heading the *Southern Baptist* of July 14th says:—"In the AUSTRALIAN CHRISTIAN of June 4th, an appreciative article on the late C. H. Spurgeon appeared, written by F. Pittman. We were pleased to see the kindly references made and the valuable lessons drawn from the lips and work of Mr. Spurgeon. We were considerably surprised and pained to read a letter, over the signature of Ambrose G. Chaffer, in the issue of the same paper of July 2nd, finding fault with Mr. Pittman and some of the statements made by him." Here follow one or two paragraphs from Mr. Chaffer's letter. The note then concludes with these words; "Are these the views of Christian disciples generally? We hope not. We think not." It is very wonderful to us how easily some people are "surprised and pained." If it will in any way allay the feelings of our good brother of the *Southern Baptist*, we may say that A. G. Chaffer, like F. Pittman, expressed his own views under his own signature, for which he is entirely responsible. We have had no means of consulting them, but so far as we know those members of the church of Christ who are trying to be Christians only, they do not agree with all that A. G. Chaffer says, and A. G. Chaffer at all events does not agree with all that F. Pittman says.



"Our" Jubilee History.

J. INGLIS WRIGHT.

In view of all the eulogies which have been poured forth—and deservedly so—over this noble book, one is rather at a loss to know in what terms to express one's sentiments.

A very handsome and important work was once shown to a douce old Scotsman. He looked it over inside and out, and gravely handed it back, saying, "Eh mon, but it's weel bund!" So one's first impression of the Jubilee History is like the old man's, "it's weel bund"—a volume of massive proportions, solid and compact, and, as far as the morocco copies go, not only "weel" but most handsomely bound.

Looking at it from a technical standpoint, like the girl in the confectioner's shop—one who knows a little of "how these things are made"—we can only express appreciation of its get-up in every respect.

It has only one fault—and we do hope Bro. Maston will not realise it too keenly—it is ridiculously and out of all reason *too cheap*. Fancy! 12/6 for a royal quarto book, 423 pp., art paper, nearly 700 process blocks, and strongly bound in cloth! 12/6! Why, it completely outdoes everything we know of when its limited issue is borne in mind. In this respect alone Bro. Maston is a benefactor—if not to "the race," at least to the brotherhood.

The pictures are for the most part exceedingly good; certainly, from a poor and indifferent photo, such as we know some were, no process-engraver on earth could make a good picture, but, as they say in France, the *tout ensemble* is good.

The composition is decidedly artistic, and reflects great credit on the staff of the Austral office, while the printing is both clear and sharp. Taken altogether, we question whether any publishing house of the Old World, or America—we musn't forget the "mightiest nation on earth"—could do much better.

And as for the contents, they give one the feeling of a cold drink on a hot day—at once refreshing, bracing and strengthening! And the sense of brotherhood impressed upon one is very keen. What a number of splendid faces—kindly, gentle, grave, pleasant, noble, aye, some of them grand—and all brothers and sisters in the common faith. It is an inspiring thought.

This book *must* do much in tightening the bond of brotherhood, and encouraging all alike in the work we are all—not *are* all, but *ought* all to be engaged in. If it could truthfully be said that as a people we were *all* engaged in active work for Christ Jesus, we would as a body of Christians be in a very different position, both numerically and spiritually, to-day. But we musn't drop into this vein. Bro. Maston asked us to write something about the *book*, and this is perhaps beyond the subject, but not *very* much—not very much.

What a delight it will be for us and for our children, when a few decades have

passed, should God spare us, to look over this volume, and with loving memories and kindly recollections meditate upon the days "that have been." It will be a joy for many a day to not a few.

To Bro. Maston let us bring a wreath of laurel, for right nobly and well has he done his work. That he has put his very soul into it is everywhere evident, and bearing the weight of intense physical suffering, to produce such a monument is not less than heroic. May God spare him yet for many long years is, we are sure, the universal prayer of the brotherhood.

As to the "State Historians," we are afraid they will have found out the "gentle art of making enemies"! Not bitter ones, we hope, but such as will say, "I thought he had more sense." To cut out and condense matter, especially personal matter, is at all times an unpleasant task, and brethren who are disappointed at the way they themselves and their churches have been treated will just need to remember that "the greatest good to the greatest number" had to be borne uppermost in mind. And, after all, poor men, they did their best!

Now what is the "conclusion of the whole matter"? Just this—that realising we are NOT a *feeble* folk any longer, we must advance our battalions into the front, and with tenfold more energy, with reawakened first-love, boldly fight in every possible way for the glory of God, the salvation of men and women through Christ Jesus our blessed Saviour, and the ultimate triumph of primitive Christianity all along the line.

Victorian Missions.

M. McLELLAN.

During the past month the evangelists have been in their various circuits.

H. G. HARWARD and E. W. PITTMAN closed the Berwick mission on June 29th. The weather had been unfavorable, but the meetings well attended. 13 were baptised. £11/13/6 was contributed to the Home Mission fund as a thankoffering. At the time of writing these two brethren are at Wedderburn, conducting a special mission.

BREN. CLYDESDALE and BURGESS conducted a three nights' mission at Minyip, and exchanged districts, and found good meetings.

G. H. BROWNE sends a most encouraging report from Geelong and Meredith; 9 additions by faith and baptism—7 at Geelong and 2 at Meredith.

A. M. LUDBROOK reports 1 received by faith and baptism at Echuca; also 1 who was immersed during the late tent mission.

BREN. LENG and ORAM report good meetings but no additions this month in the Kaniva District.

R. G. CAMERON holds meetings at Middle Bridge every alternate Sunday afternoon, and has arranged for a fortnightly meeting on Thursday evenings at Eddington, to be held in Sister Gill's house. Splendid interest at Wedderburn. The new meeting house was opened under the most favorable conditions. Bro. Cameron reports three additions by faith and baptism during the past month.

A. W. CONNOR has continued his services in Castlemaine and Barker's Creek. No additions to report. Arrangements have been made for Bro. Connor to hold a special meeting at Bendigo, commencing on August 23.

BRO. BURGESS has resigned his position as evangelist in the Horsham District. The Committee are sorry to lose his services, but he is now in Melbourne pursuing his studies. No appointment has yet been made for the Horsham circuit. Indeed, the Committee find their hands tied somewhat for want of funds. They earnestly hope that the brotherhood in Victoria will not allow the country work to languish for want of funds, but that the aggressive missionary spirit manifested during "Jubilee Year" will be fully maintained this year.

Foreign Missionary News.

H. D. SMITH.

For the sake of inciting churches, auxiliaries, Endeavor Societies or individuals to correspond with missionaries, we give the addresses of those to whom we write, as the representatives of Australasian churches:—

- P. A. Davey, Christian Mission, Tokyo, Japan.
- F. J. Shah, Christian Mission, Harda, C. P., India.
- Mary Thompson, Christian Mission, Harda, C. P., India.
- Mr. and Mrs. John Thompson, Christian Mission, Childers, Queensland.
- Rosa L. Tonkin, 84 Yangtze Poo Road, Shanghai, China.
- Mr. and Mrs. Stubbin, Baidyanath Junction, Bengal, India.
- H. H. Strutton (on furlough), Christchurch, New Zealand.

QUEENSLAND.

Sister John Thompson writes to say her husband reached Vella Harbor, Efate, New Hebrides, on 11th June. A fine trip so far. It would be some time before he reached Pentecost Island. The Kanakas at and near Childers are carrying on the services well. Sister Thompson has another son added to her family, which now numbers four. She and her nurse write encouragingly.

The Great Salvation.

By E. Y. ZOLLARS, LL.D.

(President of the Texas Christian University).

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The Leader.

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

Some Queries Answered.

The following queries have been sent to us, with a request that we should give answers to them in the columns of this paper. The queries are :—“1. What was the mode of baptism practised in New Testament times, and during the early history of the church? 2. Give the century when sprinkling took the place of immersion. 3. What authority have you for relying that such history is correct? 4. Quote from reliable English and Australian Greek scholars as to the meaning of baptism.” To most of our readers the task of answering these questions will appear simple enough, but to others who are not acquainted with the controversy regarding baptism the task will not seem to be so easy. As a matter of fact, the people connected

with non-immersionist churches do not take the trouble to study the question of baptism for themselves, but rely mainly on the teaching or authority of their religious teachers, and the last thing their religious teachers desire is that their teaching or authority should be questioned as to the foundation on which they rest. Enquirers are not encouraged to pursue their investigations, because experience has shown that such investigations lead to conclusions that are not in harmony with the teaching and practice of non-immersionist churches. This in itself is a sign of weakness that ought to awaken suspicion and lead people to examine the question for themselves. For in this, as on all other great questions, we are held responsible, not for the views of others, but for the neglect of opportunities and facilities for forming views of our own. It is in vain that we seek to shelter ourselves behind the authority of the church in matters of faith and practice, for the church has no valid authority at all, unless supported by the clear and unmistakable warrant of Holy Scripture. Even the apostles did not demand blind acquiescence in their teaching, inasmuch as the Bereans are commended because they searched the Scriptures daily for confirmation or otherwise of what the apostles said.

Turning now to the queries themselves, let us deal with the first, “What was the mode of baptism practised in New Testament times, and during the early history of the church?” In this question it is assumed that “baptism” has more meanings than one: that is to say, for instance, that it may mean immersion or sprinkling. This, however, is a mistake, and has no warrant save in the false teaching of modern times. The Greek language is the most exact of all languages, and is not afflicted with a poverty of words to express its precise meaning. When it wishes to express the idea of immersion it gives us the word *baptizo*, and when the thought to be conveyed is that of sprinkling it has the word *rantizo*. These two words are never used to express the same thing in the Greek language. It is to be regretted that the translators and revisers of the New Testament did not have the courage to translate into English the Greek word *baptizo*, but shelved the difficulty by anglicising it. When the day comes that fearless scholarship shall prevail, the English equivalent of the Greek word, namely, “immersion,” will find its place in the New Testament and practically settle the baptismal controversy. With these thoughts in our minds, it will be seen that the question before us, taken literally, is, “What was the mode of immersion, etc.?”—a question that no man understanding the meaning of the

Greek word would think of asking: he would as soon think of asking, “What was the mode of eating?” Assuming, then, that the meaning of the word baptise is “to immerse,” and that it had no other meaning in apostolic times, it is quite clear that immersion was the practice of the church in New Testament times. This, in itself, we should regard as conclusive evidence, but in addition we have certain side-lights thrown upon the subject which confirm the testimony thus given. The “much water” of the Jordan and the symbolism attached to the idea of baptism in the New Testament demand that “immersion,” and not “sprinkling,” be understood as expressive of the ordinance. Take, for instance, that beautiful passage in the sixth of Romans, “Know ye not, that as many of us as were baptised [immersed] into Jesus Christ were baptised [immersed] into his death? Therefore we are buried with him by baptism [immersion] into his death.” Here we can see that the idea of “immersion” is quite in harmony with the symbolism of the apostle, and indeed is demanded to express his thought, but is it so with the idea of “sprinkling”? Let us see. “Know ye not, that as many of us as were sprinkled into Jesus Christ were sprinkled into his death? Therefore we are buried with him by sprinkling into his death.” Subjected to this test, it is evident that the word sprinkling is singularly inappropriate, as it reduces one of the most beautiful and significant passages in the New Testament to utter nonsense. Even the liberty we have taken of substituting the word sprinkling for the real thought, and the consequent absurd result, seems so like trifling with holy things that we can only justify ourselves for so doing by the necessity laid upon us to expose a pernicious error.

To give all the testimony that immersion was the practice of the apostolic church would fill the pages of a large volume. We must be content with summing up this testimony in the words of Dean Stanley. He says: “Baptism was not only a bath, but a plunge—an entire submersion in deep water, a leap as into the rolling sea or the rushing river, where for the moment the waves close over the bather's head, and he emerges again as from a momentary grave; or it was the shock of a shower bath—the rush of water passed over the whole person from capacious vessels, so as to wrap the recipient as within the veil of a splashing cataract. This was the part of the ceremony on which the apostles laid so much stress. It seemed to them like a burial of the old former self, and the rising up again of the new self.” So Paul compared it to the Israelites passing through the roaring waves of the Red Sea, and Peter

to the passing through the deep waters of the flood. 'We are buried,' said Paul, 'with Christ by baptism into his death; that like as Christ was raised, thus we also should walk in newness of life.' The evidence, then, in regard to the practice of immersion in the apostolic church, is complete and irrefutable, and has the endorsement of every scholar of repute. It is only after the apostolic period that we find traces of any departure from the New Testament practice. Strange to say, this departure had its rise in the extreme importance attached to the rite of baptism by the sub-apostolic church. But even these departures are eloquent testimonies to the general practice of immersion. Taking the first of these that we have any record of—that afforded by the "Teaching of the Twelve," about 140 A.D.—immersion is set forth as the regular practice, but pouring upon the head is allowed in extreme cases where there was a scarcity of water. Later on, about the year 251 A.D., Eusebius informs us that "one Novation, being on a sick bed, desired to be baptised. But he was thought too weak to be taken to the water, and so it was arranged to put a great quantity of water upon him as he lay upon his bed, as the nearest possible approach to baptism under the circumstances." This circumstance gave rise to a great amount of controversy as to the validity of the baptism. But the example, once set, was followed by others, and the controversies which waged upon the innovation are a most eloquent testimony to the general practice of immersion. The first innovation was that of pouring, the next was that of sprinkling. It was not, however, until about 1365 that a decree was made by the Council of Constans legalising all such cases already past or that might come in the future. (See Edinburgh Cyclopædia, Encyclopædia Britannica, Dowling's History of Romanism, Robinson's History, etc., etc.)

Let it be clearly understood that the changes thus made were not made on the assumption of New Testament authority, but simply on the ground of convenience. Dean Stanley, than whom no better authority could be quoted, thus speaks:—"We now pass to the changes in the form itself. For the first thirteen centuries the almost universal practice of baptism was that of which we read in the New Testament, and which is the very meaning of the word baptise—that those who were baptised were plunged, submerged, immersed into the water. That practice is still continued in Eastern (Greek) churches. . . . The reason of the change is obvious. The practice of immersion, apostolic and primitive as it was, was peculiarly suited to the Southern and Eastern countries

for which it was designed, and peculiarly unsuited to the tastes, the convenience, and the feelings of the countries of the North and West." Here then is the secret of the whole matter. Dean Stanley is candid and honest, but what shall we say of those teachers who are afraid to admit that they violate apostolic practice for the sake of personal convenience? In the foregoing we have really answered all the queries submitted to us except the third, which is the most difficult of them all, viz., "What authority have you for relying that such history is correct?" It sounds like a conundrum, but we suppose it is not. We can quote well-recognised authorities, but beyond that we cannot go. If our querist wants more than this he must go elsewhere, for we know of no way of establishing a fact in history other than by gathering together the evidence furnished by historians. Their general agreement upon a given point is regarded by reasonable people as conclusive. To give completeness to these replies we submit the following testimony from an Australian Greek scholar as to the meaning of the word *baptizo*. Professor Tucker, of the Melbourne University, says:—"I know of no honest Greek lexicon which gives sprinkle as the meaning of *baptizo*. I should have little respect for the lexicon which did give any such meaning. You must understand that I look on the word purely as a word of Greek, and am not in the least concerned in any theological question which may arise out of it. I am not a Baptist, and was sprinkled in the Church of England as an infant, but I have studied Greek for many years and claim to have some authority, and whether men continue to immerse or sprinkle, the word *baptizo* will never mean anything but dip or soak."

Christian Endeavor Notes.



"With good will doing service, as unto the Lord, and not unto men."—Eph. 6: 7.

Notice this!!
 What is it? Union Rally.
 Where is it? Tab., Johnstone-st., Fitzroy.
 When is it? Monday, 17th August.
 Who's leader? T. J. Cook.
 Who's speaking? Jas. Johnston, A.R. Main.
 Who's going? I am. Are YOU?

The text at the head of this column is the motto of the North Melbourne Society. Would that it were engraven on the heart of every Endeavorer! We need this kind of worker. There are heaps willing to work if they are elected to office, or if their names

are put in print, or if some kind of fuss is made of them: But we want those who always work, ofttimes unnoticed, yet ever there, in office or out of office, willing to have no notice taken of them, or even to be sat upon, so long as they are doing their duty. Which are you?

Lygon-st. report having just completed the first six months of its existence. During this time it has made great progress in all directions. Starting with a roll of 24 actives, they have expanded to 68 actives, 1 associate and 2 honorary. Last consecration meeting, 88 present. Sunshine Committee visited 131 homes, and held 12 cottage meetings. Look-out Committee all alive. "Committee night" a great success—all committees working thoroughly. *Every member* has a work to do. Look out for their anniversary in October. If they keep on like this, what a happy birthday it will be!

The Christian Endeavor pledge, so often considered as defining duty, ought rather to be regarded as presenting a privilege and the means for carrying it out. The privilege presented is the striving to do what Jesus would have us do, the endeavoring to live a Christian life. What a privilege! The means presented for carrying this out are as follows:—1. Daily prayer and Bible reading. 2. The church and its services, Sunday and mid-week. 3. The Society in its duties, its fellowship, its opportunities to speak for Christ and in its consecration meeting. 4. Christ, in whom we are to trust and to whom we are to give excuse.—*C.E. World.*

The pansy is the Christian Endeavor flower. It arose from a statement made by a Convention speaker, early in the history of the movement, that "the C.E. Society is the pastor's heartsease." Heartsease is one name of the pansy.

North Melbourne have started the Bible-dating system. A chapter each of the Old and the New Testament is dated for each day; thus the Bible is read through in a year. Each member daily reads and studies the same portion. We need to be more Bible-loving, Bible-reading, Bible-living Christians. W.McC.

From The Field.

The field is the world.—Matt. 13: 38.

South Australia.

UNLEY.—At the quarterly business meeting and social, held on July 8th, T. W. Macklin presided. The church report was generally satisfactory. Average attendance at Lord's supper, 139; additions—by baptism, 3, and by letter, 3; 1 death—Bro. Morgan, aged 87. Miss Baker's resignation as organist on account of ill-health was reported, also the appointment of F. Manning as organist and choir-leader. Miss Baker was presented with a silver watch in recognition of her valued services. The treasurer's report was encouraging, the average contributions being 4/- per week higher than the previous quarter. He reported the following credit balances to date:—

Church a/c, £3/1/5; Poor Fund, £1/9/9; Building Debt Fund, £3/10/9. Notwithstanding the recently adopted allocation of 5/- of contributions for a Poor Fund, the church account was richer instead of poorer. P. Messent, jun., was appointed auditor. The S.S. report showed good work accomplished. Number of teachers and officers, 28; average attendance, 23. Scholars on roll, 249; average attendance, 181. The number of scholars competing for this year's competitive examination was 64. The Dorcas Society is in active session, and 2 new workers were added to the roll. The C.E. Society has had 5 new members. Average attendance, 28. The Junior Endeavor has 21 active and 14 associate members, with an average attendance of 23. Our evangelist has just completed five years' labor with the church, and mention was made of the evident upward steps in spiritual growth and solidity that the church had taken. The hope was expressed that he may long be spared to exhort the church and preach the gospel in our midst.

STIRLING EAST.—Grand attendances greeted Bro. Thomas at his farewell meetings on July 5th at Aldgate Valley and Stirling. The evening subject was "The Cross of Christ." The meeting was crowded, and at the close two confessed Christ. On Tuesday, 7th inst., Bro. Thomas was tendered a public farewell, and the building was packed. T. B. Verco presided. Speeches expressing best wishes for future success and the hope that our brother will return to Stirling were made by Bren. G. Rudd, A. G. Rudd, E. Taylor, Jones, E. Kelly, Thos. Spotswood and Priestwood. Bro. Thomas was presented with a beautiful "travelling companion" by the members and friends. He suitably replied.

HINDMARSH.—A letter has been received from Bro. and Sister H. H. Strutton, who have arrived at their destination, c/o J. Munnings, Esq., Mansfield Avenue, St. Albans, New Zealand, where letters may be addressed. They express their thankfulness to our heavenly Father for all the goodness he has made to pass before them in their journeyings, and are appreciating a rest.

July 16.

A.G.

WILLIAMSTOWN.—On last Sunday evening one made the good confession at the close of Bro. Warren's address. To-night we had a crowded meeting and one more decision. The church is prospering in every particular. Bro. Warren is doing a good work and is much liked by the residents.

July 12.

W.P.

NORWOOD.—We had good meetings yesterday all day. Three young members were received into our fellowship from the Unley church, and in the evening our Tabernacle was filled. An aged man, eighty-two years old, with his wife, a few years younger, made the good confession. For the last three Sunday evenings we have given addresses illustrated by a large chart on "The Tabernacle of the Wilderness: a Type of the Church of God."

Our Bro. and Sister J. Daniel have been called upon to part with their little girl of five years of age. Little Vera was a favorite of all. A large number gathered yesterday afternoon around the grave. We deeply sympathise with our Bro. and Sister Daniel, and also Sister Dawes, who has lost her little babe.

July 20.

A. C. RANKINE.

PROSPECT.—A tea and public meeting was held on July 13th to celebrate the fourth anniversary of the Band of Hope. The former was well attended, while the latter was the largest meeting we had ever seen in the hall, about 200 being present. P. Pittman presided. The report showed an average attendance of 05, while 15 had signed the pledge during the year.

A stimulating address was given by Dr. J. C. Verco. Singing by Kermodest. Band of Hope, and other exercises, songs, recitations and dialogues, by the members, were rendered. Dr. Verco distributed the prizes won by the children.

J.C.W.

UNLEY.—James E. Thomas addressed the church to-day. In the evening we were glad to see Wm. Burford on the platform assisting in the service, as in the early days of the church. There was an overflowing congregation, and J. Thomas preached with power and acceptance. Two young men and a Sunday School girl came out and made the confession. James E. Thomas afterwards baptised the lady who came forward last Lord's day. This morning T. J. Gore was at Cottonville, and to-night he preached at North Adelaide. F. Manning has made an excellent start as organist and choir leader. We are saddened to learn of the unexpected death at Goodwood of Sister Smith (formerly Mrs. Faught), who, we hear, has left her property to the Home for Incurables.

July 19.

R. B.

GROTE-ST.—The church business meeting was held on Wednesday, June 8th. The various reports were full of interesting accounts of work done for the Master. It was resolved that special gospel meetings be held once every year in Grote-st. and Gilles-st. alternately, and that Bro. Grinstead should preach at Gilles-st. once every six weeks. We have decided to attack our church debt in a practical manner, and it was resolved that a meeting be held on November 18th, and that at that meeting we would with the help of God contribute £500 for the purpose of paying off the debt. To this end it has been suggested that members set aside each week five per cent. of their income until that date.

E.R.M.

KADINA.—Lord's day evening one confession, at the close of Bro. Selwood's address. In consequence of the wet our meetings have been somewhat thin, and our sowing without visible results for some weeks till now. May this be the foretaste of an abundant harvest.

July 20.

J. S.

GLENELG AND HENLEY BEACH.—Meetings are well attended at both places. A week ago two promising young men were baptised and received into the church at Glenelg, and a young woman has obeyed Christ at Henley Beach and united with the church there.

J. COLBOURNE.

Victoria.

GALAQUIL.—Since last report a Sunday School has been started here, under the superintendency of D. Jones. The present number of scholars averages about 17, and we are looking forward to a good work being done. The monthly gospel services are still being held, and are fairly well attended. The breaking of break is also being continued from Lord's day to Lord's day.

July 13.

W.A.H.

NORTH RICHMOND.—One confession and baptism on Thursday night (a lady). Two confessions last night. Fine meetings all day.

July 20.

G. B. MOYSEY.

SOUTH MELBOURNE.—We have started our children's Sowers' Band on its second year, and they are delighted to get to their work again. We commenced on Saturday, 18th, with a large gathering—more than we had work prepared for. We had a visit from Miss Ahgan, who gave an address to the children. She also had with her a little Chinese girl. We would be pleased to receive such visits very often. Miss Ahgan took away with her a parcel containing two quilts,

dolls, balls, beads and sundries for our little foreign friends. We would also be pleased to receive help from brothers and sisters interested, and gifts or donations will be gladly received by the secretary—Sister L. Carver, 46 Dank-st., Albert Park.

BUNINYONG.—I am glad to be able to state that we are having nice little meetings again. We had quite a large meeting this morning at the breaking of bread, ten being present, including Bro. Waight from Ballarat, who walks down every other Sunday a distance of seven miles to help us along. I have enclosed a postal note for 10/- as our mite towards the F.M. work.

July 19.

E. GULLOCK.

TOOLAMBA.—On June 29th, at a meeting of the church, A. Grant in the chair, it was resolved to start a Sunday School, with J. J. Anderson as superintendent, and also to commence preaching services, to be conducted by J. Barnacle. We were short of seats, but one brother offered to supply timber for forms and another offered to make them. A reading-desk was also required, and another brother offered to make that. At our Sunday School we had enough to encourage us to try again. At our preaching we had nearly double the number we had expected. The house was crowded, and Bro. Barnacle delivered a fine address.

July 13.

J.J.A.

MELBOURNE (Swanston-st.)—At our Lord's day morning meeting we had a fair attendance. Three were received into fellowship—one by letter and two who had been immersed during the week. James Johnston was present, and gave a very interesting address. In the evening there was a good meeting. At the conclusion of Bro. Meldrum's discourse one young man made the good confession. The Lord's day school is increasing in numbers and interest.

July 20.

R.L.

SOUTH YARRA.—Our Red and Blue Rally in connection with the Sunday School has just been brought to a close. We commenced with 62 scholars on the roll, and finished with 170. The greatest enthusiasm prevailed throughout the contest, which resulted in a win for the Blues by 30. The whole district has been thoroughly canvassed, and not only has the school greatly increased, but there has been a notable improvement in the attendance at the gospel meetings, which have been conducted by E. F. Ryall and D. E. Pittman. Owing to the great interest that has been aroused in this district, we have decided to hold our anniversary tea and public demonstration (which takes place on August 5th) in the Prahran Town Hall.

CROYDON.—We held our church anniversary services on July 12, and they were most successful, the chapel being full both afternoon and evening. Bro. Parslow conducted the three meetings, and was ably assisted in the afternoon meeting by an interesting address by W. Burgess. Bro. Broadley conducted the singing. On Tuesday we had a tea meeting, followed by a public meeting, which was most satisfactory. Although it must have been at great sacrifice our brethren and sisters from Doncaster drove over and kindly assisted us, as they have often done before. John Tully, of Doncaster, addressed the meeting. The Doncaster choir, under the leadership of Geo. Petty, gave the meeting some good singing. The secretary gave an historical report of the church from the year 1874. Since last report we have had two added to our membership by faith and obedience, three baptised believers received in, and one restored. Our roll has been increased by twelve since Bro. Parslow has been with us. Our chapel is hardly large enough for our gospel meetings now.

July 19.

L. GRAHAM.

LYGON-ST.—Pleased to be able to report splendid meetings morning and evening. The right hand of fellowship was extended to our young Sister Nellie Dickson (daughter of W. J. Dickson), the whole family of five now being in membership with us. Before the breaking of bread, Bro. Craigie, who presided, very feelingly referred to the death of our aged Sister Exley, wife of George Exley, who passed away on Tuesday, the 14th inst., at the ripe age of seventy-four years. She had been an invalid for many years. One of our sister's favorite hymns, "Jesus, Lover of My Soul," was very sympathetically sung by the congregation, after which Bro. McLellan led a very earnest and appropriate prayer on behalf of the bereaved family. The obituary notice will duly appear.

July 21.

J. McC.

KANIVA.—Last night R. Williams gave his first gospel address. Three persons came forward and made the good confession. Good meetings throughout the circuit. Expect more decisions ere long. We commence our mission at Bunyip on Aug. 2nd. Brethren, pray for us in this effort.

July 20.

H. LENG.

New Zealand.

OAMARU.—About 50 members of the church met in the house of Bro. McCrackett on the evening of June 19th in the capacity of a surprise party. The occasion was Sister McCrackett's birthday, and she was presented with a silver teapot. Bro. FAMILTON made the presentation on behalf of the donors, Sister McCrackett appropriately responding. Our Bro. McCrackett also spoke, mentioning that the church in Oamaru excelled in the grace of giving. During the evening games were carried out with vigor, old and young participating.

West Australia.

FREMANTLE.—Four confessions last night after a sermon on "God's Idea of a Christian." Our Foreign Mission offering has received a few small additions; the total is now £22.

July 12.

THOS. HAGGER.

Queensland.

ZILLMERE.—The church held its half-yearly business meeting and social on Friday, 3rd. The reports of the secretary and S.S. superintendent were of an encouraging nature. The treasurer's would have been the same had he been there. The most pleasing feature was the unanimity of the vote which donated £5 to the "Queensland Tent Fund" Who is next?

CARL M. F. FISCHER.

Here and There.

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

:o:

One confession at Prahran on Sunday night.

R. G. Cameron reports three confessions at Bet Bet on Sunday night.

Jas. Thomas preached at Unley last Sunday week, when one came forward.

Mrs. Davis acknowledges 5/- from Mrs. Morris, per Mrs. J. A. Davies, for Mrs. Fleming.

Alan Price informs us that he expected to leave London, for his home in Sydney, on July 16th.

The amount acknowledged from Berwick for Home Missions should have been £11/13/6, and not £11/3/6.

During last year, at Williamstown, 35 of the S.S. scholars joined the church.

The anniversary of the church at Kadina, S.A., will be held on August 2 and 5.

There was one more confession at Williamstown, Victoria, on Sunday evening.

In a letter from Mrs. A. Houston, of Marburg, Q., we learn of one addition by letter.

We have received from Thos. W. Cosh, Wedderburn, 10/- for the W. W. Davey Fund.

At the close of T. Bagley's address at Paddington, N.S.W., one young man confessed Christ.

A young man was received into the church at Surrey Hills, who was baptised the week before.

P. A. Dickson reports three confessions at the close of his meeting, Campbell-street, Sydney, last Sunday evening.

Three were baptised in Lake-street, Perth, on the 9th, and several have been recently added to the church by letter.

Great preparations are being made at Lismore, N.S.W., for the Tent Mission, shortly to be held for the first time in that State.

"Do you consider an ordinarily intelligent child, brought up in a Sunday School, fit for membership at the age of fourteen years?" Yes.

The church in Warrnambool, per James Thompson, sends 26/-, and the church at Kyabram, per Percy Bryce, sends 10/6, for W. W. Davey Fund.

A sister asks:—"Would you please answer me why prayer should not be offered during the gospel meeting." We have to confess that we do not know.

The S.S. at Williamstown during the past year has had an average attendance of twelve teachers, forty-eight in the Bible Class and eighty other scholars; total 130.

W. C. Brooker reports that the Tent Mission at Croydon, Adelaide, S.A., is booming. The meetings are large and enthusiastic, and up to Sunday night there had been ten confessions.

We have to congratulate G. B. Moysey on having attained to the dignity of grandfather. Bro. and Sister Walter Lawson, of the Swanston-street church, are the happy parents of the new daughter.

A Subscriber asks: "Is it right to take a collection from scholars in the Sunday School whether they are of Christian parents or otherwise?" As far as we know it does not make the remotest difference.

"Is it possible for a person who has been truly born again, and has, for a time, lived a consistent life as a Christian, to be eternally lost?" It is an old and much disputed question, but we should not like to try it.

We have received from the author, Lambert Thompson, "A Few Sonnets and Rondeaus," published at 1/-. We are not much of a judge of poetry, but this little book appears to contain some very fine thoughts.

Dr. James Cook preached on the Good Confession last Sunday night, at Bendigo, with three confessions. He goes to Brim for a fortnight's mission, commencing August 2nd, and asks for the prayers of the whole brotherhood.

The Australian boys in Kentucky, U.S.A., recently sent a phonographic record, containing loving messages, to G. T. Walden, of Sydney. The "boys" have evidently caught some of the American enterprise. These messages have been highly appreciated by all who have had the privilege of hearing them.

The Teachers' Normal Class will re-open next Monday evening.

Jas. Johnston gave a splendid talk to the members and friends of the Lygon-street Band of Hope on Monday last. The address was illustrated by diagrams, showing the effects of alcoholic liquor on the organs of the body.

The church at Surrey Hills held a very pleasant social in honor of T. Edwards, who is leaving this week for U.S.A., on Wednesday evening, July 15th. There was a good attendance of members and friends, and a pleasant evening was spent.

The attendance at Petersham on Sunday morning last was good, Bro. Rootes speaking. At the gospel meeting eight young people decided for Christ. Six of these are scholars in the Bible School Bro. Illingworth has started a Young Men's Bible Class in connection with the school.

We call special attention to our Leader this week. These are old questions, but they are ever new and constantly coming to the front because there are always fresh people to be enlightened. It would be well for those who take any active part in Christian work to preserve this number of the CHRISTIAN.

Grote-street choir social was held on Friday, June 16th. There was a nice gathering of young people, and an enjoyable evening was spent. A presentation was made by the leader, Mr. A. J. Gard, on behalf of the choir, to Miss Roberts, the occasion being her approaching marriage. We wish her much happiness.

Last week we received an order for 50,000 four-page tracts from a brother in Dunedin, N.Z., who is showing his interest in spreading the gospel in this way. This brother cannot distribute tracts himself, but he is willing to pay for them for the smaller churches in New Zealand who are unable to pay for them, but are willing to make good use of them.

W. Burgess, who has been employed as a country evangelist by the Victorian Home Mission Committee for some two or three years, has resigned his work and has located in Melbourne, where he expects to join the training classes in order to better fit himself for the great work of preaching the gospel. His address is care of H. D. Smith, 760 Drummond-street, North Carlton.

On the San Francisco steamer leaving Sydney on July 25th, J. E. Thomas, of South Australia, and T. Edwards, from Victoria, will sail for U.S.A. Bro. Thomas will go to Lexington, to the College of the Bible, and Bro. Edwards to the Christian University, at Waco, Texas. We understand that P. D. McCallum will leave Brisbane about the same time, by the Vancouver line, for Lexington. We wish these young men much success in their work.

We are glad to be able to note that W. Wilson's son Tom, who for some time has been a student of the Dental College in connection with and at Harvard University, U.S.A., has recently successfully passed his examination for the degree of D.M.D. He has not decided on his location, but will in the immediate future spend some little time in travel in the U.S.A. and Canada. Harvard is one of the oldest and best Universities in the United States, being recognised the world over.

Some few weeks ago we sent requests to all our agents, asking for the addresses of all the families not taking the CHRISTIAN in the various churches. We have already received over 500 such names, and only a small number of churches heard from. To all these addresses we are sending the CHRISTIAN by post, with a special line at the top calling their attention to the paper. We have received many gratifying replies, while some have been the reverse. Hundreds of our

people never get the CHRISTIAN at all. Will not our friends make an effort to enlarge our subscription list?

A. R. Main's address now is "Trent," 139 Buckley-street, Footscray.

The *Christian World* of Sydney says:—"There is to-day a great exodus from the Roman Catholic Church in all parts of the world. The Italian people rose up against the Pope, and in 1870 deposed him as a temporal ruler. At the present time France is expelling the monastic Orders as the enemies of the Republic. In the empire of Austria-Hungary the 'Away from Rome' movement has assumed enormous proportions. All this has been the work of Catholics themselves, and not of Protestant leaders."

A farewell social was tendered by the students of the Bible College to Theodore Edwards, who is leaving for Texas, U.S.A., to further fit himself for usefulness in the church. A first-class programme was presented. Jas. Johnston presided. A. T. Cox, Miss V. Kingsbury, J. Groom, A. J. Saunders, W. A. Kemp, A. B. Maston, Lygon-street Quartette Party, H. D. Smith and Miss S. Kingsbury contributed to the programme. Miss Jeannie Dickens presided at the piano. H. D. Smith, on behalf of the students, presented our brother with a handsome Bible. Bro. Edwards suitably replied. At the conclusion refreshments were served.

Next week we expect to begin a series of articles by John T. T. Harding on "The Foundations of Faith," divided as follows:—1. Faith Triumphant. "Them that have faith to the saving of the soul." Heb. 10: 39. 2. The Prime Postulate. "He that cometh to God must believe that he is." Heb. 11: 6. 3. The Testimony of the Tablets. "The word of prophecy made more sure." 2 Pet. 1: 19. 4. The Living Witness. "He which is from God, he hath seen the Father." John 6: 36. 5. The Day-star of Dawn. "Until the day dawn, and the Day-star arise in your hearts." 2 Pet. 1: 19. 6. Unto This End. "The conclusion of the whole matter." Ecc. 12: 13. No one should fail to read them and preserve for future reference. They will not be exactly a "milk diet," but any Christian with ordinary care can read and appropriate the most which Bro. Harding writes.

We are requested to publish the following:—"Bundamba, Q.—We are taking up a collection in aid of M. Mackie, who met with an accident while working at the building of a house. He has been unable to do anything for the last six months, and as previously he has been out of employment he is now in need. He is well known as a teacher and preacher, having been connected with the disciples a long time, both in Queensland and Britain. He has given an active support to the cause of Christ all this time. We wish everyone who knows our brother to have an opportunity of giving something to the collection, to help him in his present needs. We commend him to you for this aid and help, knowing that none deserves it more than he. We think that, at least, those who know him will give something. Sec., John Eadie. Treas., John A. Finlayson."

The concluding meeting in connection with the first anniversary of the Williamstown Sunday School was held on Wednesday, July 15th, in the Mechanics' Institute. Although we arrived three quarters of an hour before the meeting started, the place was then nearly full, and a little later it was crowded. It is estimated that about 800 persons were present. E. M. Hall, the superintendent of the school, was chairman. The meeting opened with hymn and prayer. A first-class programme of hymns by the scholars, action songs, solos, recitations and dialogues,

was rendered. These meetings are often spoilt by the large number of items, recitations for instance; but in this case there were only two recitations—"The Baby in Church," by Miss H. Griffiths, and a selected piece by Miss O'Brien. Both of these were given in first-class style. The action songs proved good items. "Stocking Mending" seemed to us to be the best. Mrs. Roy Thompson sang "The Children's Home." F. Barnden sang "The Death of Nelson." Two good dialogues were given by the senior scholars and members of the Bible Class. The singing was carried out under the able leadership of F. Voight. H. G. Peacock distributed the prizes. Although the school is but twelve months old it has an attendance of 160 scholars. The numbers are being increased every week. Whilst speaking of the Sunday School, a few words might be said of the great success attending primitive Christianity in Williamstown. A little over a year ago practically no church existed. To-day we have one of the finest and most promising churches here. Since the close of the great mission H. G. Peacock has been laboring as evangelist. God has greatly blessed his untiring efforts. Over 70 have come to the truth since he commenced. Outside opposition has only helped on the work. On July 26th H. G. Harward and E. W. Pittman begin a mission, and there is every indication of a great harvest of souls being reaped.

FOREIGN MISSION FUND.

(Including Special July Collection.)

VICTORIA.

Churches—		
Brunswick	£1	3 8
Horsham	1	17 7
Newstead	2	15 9
Mystic Park	0	19 0
Bayswater	1	0 0
Warragul	0	14 0
Warrnambool	1	4 0
Thorpdale	2	0 0
North Fitzroy (Quarterly Collection) ..	3	8 9
South Yarra	3	15 6
per Mrs. Lewis	1	1 0
Geelong	1	6 0
Minyip	0	7 4
Emerald	1	0 9
Newmarket	5	5 3
Brim	1	10 0
Prahran (few brethren)	0	16 0
Murrumbeena	0	10 0
Bet Bet	4	6 9
Cheltenham	4	15 8
Shepparton	1	3 6
Yanac North	0	4 6
Meredith	2	15 0
Echuca	1	1 0
Barker's Creek	3	3 2
Toolamba	0	10 6
Kaniva	5	14 0
Doncaster	1	18 3
Dunmunkle	0	8 0
Colac	0	4 0
Taradale	0	10 0
Hawthorn	3	5 6
French Island	0	11 6
Surrey Hills	2	0 9
Carlton (Lygon-street)	5	13 8
Melbourne (Swanston-st)	52	10 0
per Miss Lawson	4	0 6
Drummond	1	17 0
Pakenham	1	6 3
Kyabram	0	10 6
Maryborough	1	0 0
Buninyong	0	10 0
OTHER CONTRIBUTIONS.		
Estate late C. G. Lawson	5	0 0
Isolated Sister, Donald	0	5 0
Thorpdale	0	2 6
A.C., Thorpdale	0	1 6
W. McMaster, Lygon-street	1	0 0
M. Zelius, Doncaster	1	0 0
Mrs. Styles, Croydon	0	5 0
Mrs. Benson, North Fitzroy	2	0 0
Miss Anderson, Bealiba	0	18 0

NEW ZEALAND.

Churches—		
Glorit, Kaipara	1	1 0
Greymouth	1	0 0
Mataura	5	17 9
Gore (branch of Mataura)	0	9 6
Sewing Class, Mataura (B)	2	6 6
Young People's Bible Band, Mataura (B) ..	0	4 0
W. Alcorn, Invercargill	5	0 0

SOUTH AUSTRALIA.

Churches—		
Nantawarra	0	16 0
Bordertown	1	0 0

QUEENSLAND.

Church, Eel Creek		
Marburg	1	19 0
OTHER CONTRIBUTIONS.	0	18 9

A. Cowper, Cairns	0	5 0
T. Johnson, Ramsay	1	0 0
J. J. Booty, Brisbane	2	0 0

WEST AUSTRALIA.

Churches—		
Perth, per Sister Rogers	0	10 8
per Bro. Manning	0	17 0
per Bro. Platt	1	3 0
Fremantle, per Miss Campbell	2	0 0
Subiaco, per Sister Gould	0	14 6
Leederville, per Bro. Wilkinson	0	4 10

TASMANIA.

Churches—		
Queenstown	1	5 0
Hobart	3	0 0
Primrose Park	1	0 0
New Ground	4	15 6
R. C. H., Derby	0	2 0

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Coming Events.

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

AUGUST 2 & 5.—South Yarra Church and Sunday School ANNIVERSARY will be celebrated. Sunday Services will be held in the South Yarra Hall, Toorak-road. Afternoon at 3, F. M. Ludbrook; special singing by the scholars. Evening at 7, H. Mahon. On Wednesday a Tea and Public Meeting will be held in the Prahran Town Hall. Tea at 6 o'clock. Public Meeting at 7.30. Addresses by Brethren Meldrum, Johnston and Mahon. Special Singing, etc. Tickets for Tea—Adults, 1/-; Children, 6d. Public Meeting Free.

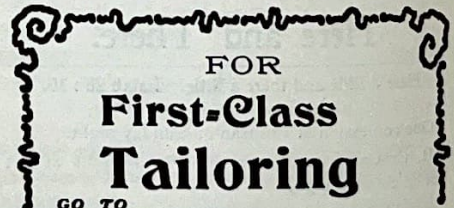
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A Boy or Young Man to work on selection in the Narrowmine District, N.S.W. Give references, Communicate by letter to A. GRANT, Tatura P.O., Victoria.

Wanted by a brother in the church, a SMALL LOAN at fair interest. For particulars, apply to A. B. Maston, Austral Office.

DEATH.

MACALLISTER.—On June 19th, suddenly, at the residence of her granddaughter, Edith Walker Agenes, beloved mother of the late Duncan Macallister, Evangelist, aged 80 years.



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Acknowledgments.

The silver is mine, and the gold is mine, saith the Lord of hosts.—Hagai 2 : 8.

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Church, Berwick (additional) ..	£0	2	0
Church, Bet Bet, per Bro. Patterson ..	8	17	4
Church, Bet Bet, per Sister Readhead ..	1	0	4
Church, Meredith ..	5	0	0
O. Owens, Castlemaine ..	1	0	0
G.G. ..	0	2	6
Sister Mephan, Lygon-st. ..	1	0	0

M. McLELLAN, Sec., 233 Drummond-st., Carlton.	W. C. CRAIGIE, Treas., 259 L. Collins-st., Melbourne.	£17	2	2
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G. G. Crespin ..	1	1	0
H. G. Harston ..	1	1	0
Davis, Lancaster & Co. ..	1	1	0
Wallace Brown, Esq. ..	2	2	0
A Helper, per Mrs. Davies ..	0	18	0
Mr. Pentzig, Burwood ..	1	0	0
Dr. Gaudiva ..	0	2	6
C. of C. S.S. Dunedin, N.Z. ..	2	0	0
" Lygon-street, Carlton ..	2	8	0
" J. C. E., Norwood, S.A. ..	0	10	0
" S.S., Maitaura, N.Z. ..	1	0	0
" South Yarra ..	1	18	10
Y.M.C.A. Ramlers ..	0	15	3
Miss Thompson, Albert Park ..	1	4	6
Boys' Relatives ..	15	11	0
Boys' Hire ..	0	14	0
Collector, Miss Jeans ..	7	16	9
" Miss Gleeson ..	14	19	2

Obituary.

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

SPOTSWOOD.—At his home at Mount Lofty, Richard Keane Spotswood passed to his rest on July 3rd. He had reached the age of 84 years. He was a colonist of 63 years, having arrived in South Australia on January 1st, 1840. He was married on March 28th, 1845. Sister Spotswood still lives at an advanced age. Bro. Spotswood was born at Warren Point, County Down, Ireland, on December 11th, 1818. His grandparents from Scotland settled in Ireland. While occupied amongst the stock on the Yalpara Station in South Australia, Bro. Spotswood took the opportunity of searching the Scriptures on the subject of immersion (his wife belonged to the Baptists in England), and becoming convinced of the truth, he immediately saddled his horse and rode to Adelaide, a journey of 200 miles, where he obeyed the command of Christ, having been immersed by the Baptist minister, the late Mr. Stonehouse, of North Adelaide. He then returned to the Station. From his youth he had been a Wesleyan. Whilst living at Mount Lofty he first heard the "old order" explained by the late Dr. S. Kidner, and united with the church of Christ, then meeting at Cox's Creek in 1866. Subsequently, at Stirling East schoolhouse, he, with his only daughter, afterwards the late Mrs. G. W. Smith, opened the S.S. in that place, of which he was a teacher and superintendent for over 50 years. He was also trustee for the Stirling East chapel and deacon of the church. In the early days of colonial life he fought hard against State aid. Bro. Spotswood had three sons and one daughter. All of these became Christians in early life. His daughter, who was a

most devoted Christian, died some years since. His oldest son, John, was a fine Christian man, and the founder of the church at Carew, near Bordertown. He also has gone to be with the Lord. Richard and Thomas are doing a good work in the church at Carew. They are both fine Christian men. Bro. Spotswood was a fine Christian gentleman. He was very hospitable, very cheerful, and tried to do what he could for the Master's cause. The writer always numbered this family among the excellent of the earth—father, mother and children were so loving and so happy. Much fellowship and joy has the writer of this had in the days gone by under the roof-tree of this happy family. They were friends of a lifetime. Bro. Spotswood, after a long and happy Christian life, in fair health was waiting that end which comes to all alike. He was looking to "the home over there," where the darkness dawns into the everlasting life, where the shadows flee and all is glorious light and life in the presence of our Lord and Saviour Jesus Christ. He, after a day of some attention to his garden, retired to his rest, and passed painlessly to the presence of the Lord. He closed his eyes in sleep: they opened to see the Lord in his glory. What a sweet ending to a pure and blameless life! He had many times seen from his home the sun rise so splendidly and illumine the beautiful Mount Lofty ranges, but now in seraphic vision he beholds the Sun of Righteousness in all his glory and splendor. He often felt the power of these sweet words: "To be absent from the body, and to be at home with the Lord." When the time comes the leaf gently falls from its parent stem, the soul gently leaves its house of clay and enters the glorious mansion. In the presence of his loving friends we laid the body of this aged servant of God to rest in the cemetery at Woodville, near Adelaide, feeling it is a glorious privilege to be a Christian, to live a Christian, and to die a Christian. Our tenderest sympathy is with our aged Sister Spotswood, who has for 58 years lived and labored so much in the Lord's vineyard with her beloved husband. May the Lord's blessing and sustaining power be with her, and with the children and grandchildren who so love the memory of the heart that loved them. T.J.G.

TATHAM.—On July 4th Sister Drusilla Tatham passed from this life to her reward. She had reached the age of 56. She had been a member of the church for some 15 years, 14 of which were spent in fellowship with the church at Norwood, and the last year with the church at York. She was a loyal and sincerely devoted follower of Christ, and although unable through her illness to attend during the last few months of her life the services of the church, she took much interest in them, and always enquired of her husband or daughter of their character. As she could not meet with us to partake at the Lord's table, several of the brethren and sisters frequently met with her in her own house to break the memorial loaf and cheer her with prayer and songs of praise. She much enjoyed these meetings, and we often lingered to sing one more of her favorite hymns, as "Rock of Ages," "Jesus, Lover of My Soul," "What a Friend," "Lead, Kindly Light," etc. The writer visited her on many occasions, as did Bro. Rankine, and although often in great bodily pain, she bore her trouble with much patience and fortitude. It was a pleasure to converse with her. She had great faith. Many times during her intense pain she longed to be at rest with her Lord. Her prayer, nevertheless, was "Not my will, but thine be done." Not only were our little talks helpful to her, but were especially so to the writer. A few hours before her death, Bro. Tatham wished her good morning; but she said, "Not good morning, but good-bye." She seemed to realise her

end was near and fell asleep, never to wake on earth again—"absent from the body, but at home with the Lord." We laid her poor wasted body to rest in the Woodville Cemetery, on Sunday afternoon, July 5th, with a sure and certain hope of a glorious resurrection. A. C. Rankine conducted the service at the grave. A large number were present to show their last tribute of love and sympathy. Bro. Tatham and family have the sincere sympathy of the churches at York and Norwood in their loss.

York, S.A.

H. J. HORSELL.

WANTED.

A Sister in the Country, N.S.W., requires someone as Help and Companion. It would be a nice home for a Sister who would receive a small remuneration for help rendered. Apply AUSTRAL.

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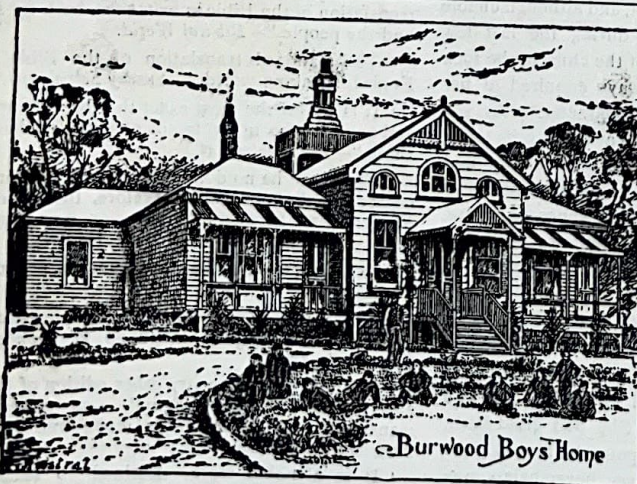
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PART II.

CHAPTER IV.

IN TRANSITION.

"He proceeded from looking to liking, and from liking to loving."

As Gertrude left the parlor, her aunt sighed; and, as the door closed after her, she remarked plaintively, "Isn't she the oddest girl!" The intense falling inflection which Mrs. Hunter gave the exclamation was, as she intended that it should be, the very intonation of despair.

"She's quite original," was Grayson's non-committal remark.

"Original, indeed!" ejaculated Mrs. Hunter, with a deprecating little laugh; "if this be originality, as Mary Ellen would say, may the saints deliver us from it!"

"Perhaps her trouble and ill-health together have a good deal to do with making her appear as she does just now," was Grayson's charitable suggestion.

"Possibly," conceded Mrs. Hunter, "but I think it is largely her natural disposition. I suspect that my poor brother had a hard life of it with her mother, although I must confess that I seldom went there. He was very young when he was married, too young to choose a suitable companion; and the girl seemed fairly to bewitch the boy. Of course, it was foolish of him, and he had to abide the consequences of his folly. As I said before, I was never there very much, but such eyes are not for nothing. I do know that Gertrude is a great trial to me." She sighed again with the air of a martyr.

Grayson listened politely, although he might have been deaf, for any sign he made of having heard her. When she was through, he only observed, thoughtfully, that he judged she was exceedingly fond of study. "It is very evident that she is chafing under this enforced idleness," he said. "I have an idea she would gain faster if she had something to divert her mind from herself—say, if she should take German an hour or so two evenings in a week, at home here with me, and even one study up at the college. I don't believe it would hurt her in the least. It makes all the difference in the world whether people in poor health are driving themselves to overwork, or are obliged to do what is distasteful to them, or whether they simply indulge their inclinations to a reasonable extent. Of course, it would be unwise for her to study so that it would be a tax upon her—but, to be frank with you, I am convinced, from what I have seen of her, that, if she doesn't have something to take up her mind, she will grow worse instead of better."

"If I really thought it would be better for her," Mrs. Hunter said, hesitating, "but, if it should make her worse"—

"It won't," asserted Grayson, confidently. Mrs. Hunter smiled her doubts.

"It will be a faith cure, then," she said, "with the faith all on your part."

When her aunt made known to her the result of this conference, Gertrude was both astonished and delighted. In her eagerness, she could scarcely wait for Tuesday evening to come. She was warmly grateful to Grayson for the interference which she was sure that he had exercised in her behalf. She would have fully appreciated his kindness, even if her aunt had not expatiated with quite such stinging emphasis upon his generosity in giving up so much of his precious time for her benefit. While she was very glad indeed that her aunt had consented to the arrangement, yet she felt a sense of resentment, too; she could not help suspecting that Mrs. Hunter had not been actuated by the most disinterested of motives. Nevertheless, as Gertrude told herself, she was too profoundly thankful for the opportunity to quarrel very long with the character of the motives which had been instrumental in bringing it about.

Grayson had never seen her face so bright as it was that Tuesday evening when, with his books under his arm, he came into Mr. Hunter's den and found her waiting for him.

"You look as a hungry person might, with a good dinner just in view," he told her, laughingly, laying the books on the table and drawing a chair up beside it.

"I do, if I look at all as I feel," she returned, with an answering laugh which rang out almost gayly.

He asked her in regard to the advancement which she had made, and they were discussing the question of what to take first, when Gertrude, leaving off suddenly in the middle of a sentence, exclaimed: "Do you know, I never could understand why there should be such tender little touches in the German; I've noticed it even in translations from it—I can scarcely explain what they are, but the tenderness always goes straight to my heart. They are little touches that somehow idealise even the most prosaic of lives. It seems to me a characteristic of the German—that is, I mean, the rule where, in English writings, it would be the exception. Now, the Germans themselves always impressed me as being pre-eminently matter-of-fact; yet, one would think their literature would be a real index of a people—how do you account for it?"

"I'm not quite ready to admit that the characteristic you speak of does belong so exclusively to German literature," Grayson answered. "Nor am I so sure that the Germans as a people are more matter-of-fact than the English and the Americans. But, on the principle that a person's ideal embodies what he admires and longs for, but does not have, the literature of a matter-of-fact people might possibly go to the opposite extreme. Or, who knows but genius is merely the uprising of a different personality from the commonplace outside self with which, in everyday life, we are the most familiar? It is possible that genius is only the manifestation of the 'hidden self' that the hypnotist is talking about so much of late—the self that is not wholly intent on what we shall eat and drink, and the wherewithal we shall be clothed."

The girl's eyes flashed with a sudden thought. "Yes, I believe there is such a thing as the 'hidden self,'" she said. "And

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if it could only be brought out above the surface self, don't you think that it would prove to be the better self with some?" She spoke with eager wistfulness.

"Undoubtedly," said Grayson.

"What a blessed thing to be hypnotised for life!" she exclaimed.

"That would depend upon the suggestion of the controlling power," he returned. "I know it is claimed that hypnosis cannot make a criminal of a man who has no criminal impulses, or whose principles are fixed against crime; and that, on the other hand, some of the experiments would seem to indicate that it intensifies for the time the utmost good there is in the subject. Yet I can't help thinking that the liabilities are about balanced—that it is as liable to bring to the surface a worse as a better self. The same law, or a similar one, must regulate the influence of one mind over another. We come in touch with a personality, we are controlled before we are aware of it, but whether we are the better or the worse for that contact depends upon the suggestion of the controlling power."

"I have often noticed that with certain persons I am always at my best, while others arouse the very worst there is in me; but I never dreamed that it was owing to hypnotic suggestion. So it is all in coming in contact with the right touch—the control that will always suggest the best. And yet we cannot choose our own environment!" She began partly in jest, but ended with a sigh.

"Had we that power of choice we might not always choose the best," responded Grayson. "But I think, perhaps, the experience to which you refer as bringing out the worst side of your nature may have only been a species of nervous irritation. Persons of sensitive organism frequently have strong natural antipathies which they cannot explain, and which they can never wholly overcome, although they may acquire a degree of outward self-control. And yet, beyond the rasping effect upon the temper, the irritating presence may have but slight influence for either good or evil. Occasionally we come across a man or woman who has a faculty of inspiring the best in nearly everybody."

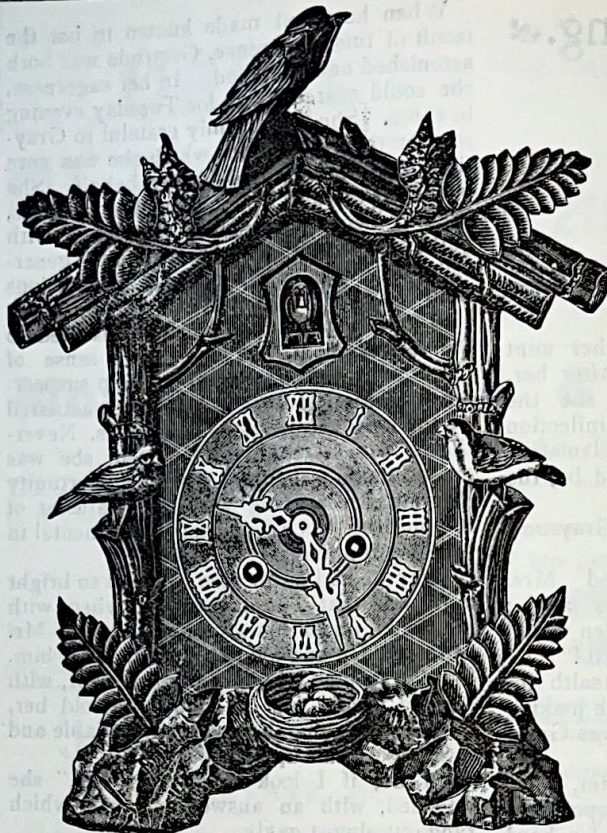
"What a rare and happy faculty," Gertrude exclaimed, "to be able to bring out only the best in those with whom we come in contact!"

"It is a rare and happy faculty. I have had the pleasure of a personal acquaintance with one woman who had a large endowment of it, and"—

The girl interrupted him, her lips curling: "Oh! yes; I've heard of her—her praises have been sounded in my ears ever since I came—May Denham Hastings! She *must* be the one; for, surely, there could not be such another!"

"Yes," assented Grayson, with a smile, "she is the one." Before he could say anything further, Gertrude was running on again in the same extravagant fashion.

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Grayson broke in with a laugh: "Nonsense! you would find her very human, like the rest of us, and quite unconscious of her 'happy faculty'—I wish you might meet her."

"Meet her! I haven't the slightest desire to meet her—I am not fond of violent contrast! I merely wanted to set eyes on her, as an insignificant fly might, from some obscure corner, or as a humble mouse from a cranny in the wall!"

Grayson laughed again.

"Nevertheless," he returned in a tone of firm conviction, "you will be sure to like her when you do meet her."

"On the principle, I presume, you think that we admire most in others what we are not fortunate enough to possess ourselves," she retorted.

"Perhaps," was his quizzical rejoinder. Then he added somewhat mischievously, "Excuse me, but I had the impression that instruction in German"—but he got no further.

She interrupted him with a laugh. "You thought instruction in German was what I was anxious for. And then for me to start out on this wild and wide digression—I beg your pardon; but how could I foresee whither it would lead? Let us get to work at once. The dullest treatise on the driest subject would be delightful after such an uncongenial theme as that last one which we were just discussing."

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