

The Australian Christian.

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

Vol. III.—No. 5.

THURSDAY, FEBRUARY 1, 1900.

Subscription, 5s. per annum.

Poets' Corner.

So will we sing and praise thy power.—Psalm 21: 13

Just for To-day.

Lord, for to-morrow and its ills
I do not pray;
Keep me, my God, from stain of sin
Just for to-day.
Let me both diligently work
And duly pray;
Let me be kind in word and deed
Just for to-day.
Let me be slow to do my will,
Prompt to obey;
Help me to mortify my flesh
Just for to-day.
Let me no wrong or idle word
Unthinkingly say;
Set thou a seal upon my lips
Just for to-day.
Let me in season, Lord, be grave,
In season gay;
Let me be faithful to thy will
Just for to-day.
Lord, for to-morrow and its ills
I do not pray;
But keep me, guide me, love me, Lord,
Just for to-day.

—Sunday Magazine.

The Essayist.

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

Second Prize Essay.

The Best Method of Conducting our Morning Worship Meeting, so as to give Liberty to the members, yet Efficiency of Service.

R. G. CAMERON.

The question involved in the above caption is of great interest and importance to churches of Christ. The morning meeting for worship is the most important of all the meetings of the church; and upon its proper and successful conduct the spiritual well-being of the body largely depends. It is therefore of the highest importance that we should endeavor to ascertain, and adopt the very best method of conducting it possible, so as to secure the best results. The essayist is required to suggest and explain a method which will secure two things,

1. Liberty to the members.
2. Efficiency of service.

As these conditions have not been defined, I take it that each writer must define them for himself. By "liberty to the members" I understand a recognition of the right of every MALE member to take any leading part in the several acts of worship for which, by

natural endowment or acquired knowledge and experience he is qualified, having a due regard for the rights of others, and the orderly conduct of the meeting.

In this Definition

two things are assumed. 1. That the term "members" does not include the sisters for obvious reasons. 2. That "liberty" is limited to ability, for if more than that is meant, then "liberty" degenerates into licentiousness which is destructive of the second condition, "efficiency of service" which I define as meaning, the orderly conduct of the meeting, and such a performance of the various exercises as is conducive to the edification of the church. Having thus defined the conditions I now propose to glance at existing methods and to enquire how far they fulfil the conditions or fail to do so. There are, I believe, two different methods in vogue amongst the churches in Australasia.

The Open Platform System.

This method of conducting the meeting accords to every brother the right of leading in any of the exercises. Every item in the worship is thrown open for everyone without regard to qualifications, who feels so disposed to lead in the proper place and time. Does this method fulfil the required conditions? That it gives liberty to the members there can be no question. Indeed it would be difficult to conceive of any method of conducting the meetings which would give greater liberty than that we are now considering. It is a system which imposes no condition save that of being in fellowship. That condition met, and there is absolutely no restriction to the right of the brother to assume any function involved in the service. Ignorance and natural incapacity are no bar to the free exercise of this liberty. Certainly this method provides for, and secures the first condition. But, does it secure efficiency of service? I think it is not more certain that it gives unbounded liberty, than it is that it very generally—not to say universally—fails to give efficiency of service. Of course it is conceivable that under certain circumstances this method might give a very high degree of efficiency. Given a church composed of intelligent and well-informed Christians and it might be a complete success in this regard. But it must, I think, be admitted that, generally speaking, this

All Men System

has failed to give such a degree of efficiency of service as is necessary to the edification of the body, while it has in many instances been an undoubted source of weakness and injury. For where this unrestricted liberty exists, it unfortunately too frequently happens that the man who is least competent to edify his brethren has the most assurance of

his ability in that direction, so that we have sometimes been pained witnesses of the spectacle of a self-conceited ignoramus, haranguing the church on some pet fad, or an aggressive youth assuming to teach and admonish his elders, and other incompetents blundering through some other exercises of the meeting, with the result that the intelligent portion of the assembly have been kept on tenter hooks of mental torture, and instead of being edified and refreshed, have been disappointed because the meeting had been spoiled for them, through the inefficiency of the service rendered. And in many cases the disappointment has been intensified by the knowledge that other brethren, fully qualified to edify the church but possessing a larger share of the grace of modesty, and less of the quality vulgarly known as "cheek," than some of their brethren, were kept in the background. In one of a series of articles on "Ministry in the church of Christ" contributed to *The British Harbinger* in 1870,

The Late David King Wrote:

"The good order inculcated by the apostle lies equally distant from the popular 'one man system' . . . and that licentiousness miscalled liberty—where everyone may do everything, whether to edification or not. In an instance or two we have heard men boasting of their liberty, and saying to their more sober neighbors, 'Come and witness our order,' and we have found in their order plenty of disorder. If the service is to commence with a hymn, it must be left for anyone to give it out who desires to do so. The reading of the scripture must not be committed to those who are able to read with propriety. That would be taking away the liberty of the brotherhood. The preaching must always be left open and everyone permitted to chime in, and as to teaching, any attempt to restrict it to those who are able to edify would be denounced as down-right popery. Such, in the opinion of some, is order. But in the opinion of all right-minded men it is confusion. 'Liberty, it is called, but if it be liberty, it is demented and in need of a straight jacket and a passport to a lunatic asylum. It is an insult to common sense.' B. H., September 1st, 1870, P. 297

In the Light of Our Own Experiences

there are many Australasian brethren who will heartily agree with the foregoing. The present writer could cite many examples of a ludicrous character which have come under his own observation, illustrative of the utter failure of this method of conducting the morning meeting, to secure a reasonable measure of "efficiency of service." But sufficient has been said on this point, and the very general abandonment of this system by churches in which it was formerly in vogue, shows that in actual practice it has

been found to be lacking in those elements essential to the edification of the body of Christ, and must therefore be ruled out of court as incompatible alike with common sense and the well-being of the church.

The Close Platform or Plan System.

This is the method now most generally adopted by the churches. Under it, every item in the worship is pre-arranged, or if there be any exceptions to this rule, they are left in the hands of the president. The hymns are selected and announced by him. The prayers and thanksgiving are either led by him or by brethren whom he nominates. The scripture readings are "suggested" and read by brethren who are appointed. The speaker for the morning is planned as is also the president. In some instances a somewhat larger measure of liberty is given to the members, opportunity being given for the selection and announcement of one or two of the hymns and occasionally to lead in the closing prayer. Now, does this method meet the required conditions, giving liberty to the members and efficiency of service? It may be conceded that it does secure a certain degree of efficiency in the service rendered. The very fact that brethren know beforehand that they will be expected to take certain parts in the service, secures some measure of preparedness, which would often be conspicuous by its absence but for this system of pre-arrangement, and consequently the service rendered is more efficient than if all the exercises were left to be undertaken spontaneously. But while it is true this method secures some measure of efficiency it is no less certain that it restricts the liberty of the members, since only those who are appointed or are called upon are at liberty to take part, in leading the exercises of the meeting.

True, this Method has been Adopted

with a view to correcting or preventing the evils of the open system, and generally speaking, though not always, it does this successfully. But it must be recognised that while it is generally effective in excluding from the platform and from taking leading parts in the worship, those who lack the qualifications necessary to edification, it also necessarily restricts the liberty of those who are competent. It must also, I think, be acknowledged that this system as it is at present generally administered, has the effect of depriving the churches of the services of many brethren who are fully qualified to serve it to its edification.

The Arrangement of the Plan

is too often left to the church secretary, who is not always qualified by experience and sound judgment to determine as to the qualifications of the brethren. His duty is to make out a plan. It sometimes happens that brethren who are fully qualified for certain duties are reluctant to act, and supposing that if they decline, someone else will be found for the work, they will not consent to their names appearing on the plan. This leads to the importation of speakers from other churches, and local brethren finding that they can thus be relieved of the obligation to exercise their gifts, sit down in well-

contented ease, the church drifts into a state of "semi-parasitism" and its latent talents and energies are stifled and destroyed through being unused. I think, then, it must be admitted, that neither of the two methods we have been considering can be said to meet the required conditions of "liberty to the members and efficiency of service." The one by giving unbounded liberty fails to give efficiency, and the other while securing a measure of efficiency, restricts and limits the liberty of the brethren to an extent that is harmful.

Does the New Testament give any Directions

as to a method of conducting the meetings for worship? Any discussion of such a subject as that now under consideration, which did not include the above question, would be incomplete, and would not be satisfactory to disciples of Christ. To be consistent with the fundamental principle of our plea we must, in regard to all such questions, ask, What saith the scriptures? I answer the question by saying, that there is no method formulated in the scriptures. If there were, the writing of this or any other paper on the subject would be superfluous. All that in that case would be necessary for us to do would be to adopt the New Testament method, and so far as the churches of Christ are concerned there would be no controversy regarding it. But, while there is no formulated system in the New Testament, there are certain principles, in regard to the conduct of worship, clearly enunciated by the apostles, and which we are bound to recognise in any method we may adopt.

Those Principles Are,

1. That to every member belongs the right to serve the church in any capacity for which he is fitted. True, this principle is not stated in set terms. It is implied rather than expressed, but it is most certainly and unmistakably implied. It is impossible to understand the reasoning of the apostles in Rom. 12: 4-8; 1. Cor. 12; Eph. 4: 8-16. Upon any other hypothesis than that, the principle above stated was not only recognised by Paul, but that it was in actual operation in the practices of the apostolic churches. The apostle does not affirm the principle, presumably because it was unnecessary for him to do so, for he addresses his argument for the unity of the body, the necessity for each several member, and the intimate relation which each sustains to the others, evidently upon the assumption that this principle was thoroughly well understood by those to whom he wrote. But this principle is so fully recognised by churches of Christ to-day, that it is not necessary to more than state it here. 2. Another guiding principle clearly stated in the apostolic writings is, That the end of all service in the church is the edification of the body. The first twenty-five verses of the fourteenth chapter of the 1st Corinthians is devoted by Paul to teaching and illustrating this truth. Nothing can be clearer than his injunction in the 12th v. "Since ye are zealous of spiritual gifts, seek that ye may abound unto the edifying of the church," or his declaration in the 18th and 19th vs., "I thank God, I speak with

tongues more than you all: howbeit in the church I had rather speak five words with my understanding, than ten thousand words in an unknown tongue." Clearly, with Paul, edification was the primary element in service in the church. A third principle enunciated by Paul, and enforced by him in the second section of the 14th chapter of the 1st Cor. is clearly and concisely expressed in the closing sentence, thus, "Let all things be done decently and in order."

And this regard for good order,

be it observed, means not only the absence of confusion, but a recognition and observance of "the eternal fitness of things." So that if a brother be given the opportunity of selecting and announcing a hymn he will take care that it is one suited to the occasion, and he will not ask the church to sing before the breaking of bread:

A parting hymn we sing
Around thy table, Lord.

Nor will he invite the brethren to close their worship meeting by singing a gospel invitation hymn. Nor if he be called upon to return thanks at the table, will he offer a long rambling prayer, and omit to express thanks for the loaf or cup as the case may be. And if he be the occupant of the presidential chair, he will be careful not to monopolise so much of the time with his own remarks as to necessitate a curtailment of the other exercises of the worship.

A recognition of these three principles

is certainly demanded by apostolic teaching, and no method of conducting the worship meeting should be tolerated by any church claiming to be of New Testament faith and order which does not provide for a full recognition of them. It will also be seen that the two primary conditions—liberty to the members and efficiency of service—stipulated to be provided for, in any method that may be suggested, are such as the scriptures demand also. How to secure those conditions is the question. It has already been pointed out that liberty must be subordinated to efficiency. Of course there are varying degrees of efficiency, both as respects individuals and churches. For example, we should not as a rule expect to find the same degree of efficiency in a small country church in which there are no cultured minds, as we might reasonably look for in a large city church in which are a large number of educated people. Still, there might be a sufficient measure of efficiency to secure edification to that particular congregation, although the same service rendered to another church might fail to edify.

The sine qua non of service

is that it be to edification, and the measure of its efficiency is the extent to which it edifies. These guiding principles stated the question that now presents itself for consideration is, Who should be the judges of efficiency? This, I venture to say, is the crux of the whole question—settle this point satisfactorily, and the way to a method that will secure both liberty, and the highest attainable degree of efficiency, will, I think, be comparatively easy. The inherent weakness

of the unrestricted open platform system lies in the fact that it concedes to the individual the right to be the sole judge of his fitness for any service he may desire to render to the church. No matter what may be the estimate of his brethren as to his qualifications, if he himself considers himself qualified to serve in any capacity, no one (under this system) may say him nay. It is not a little surprising to find so close and keen a reasoner and thinker as

The Late T. H. Milner

arguing for this position thus. "It is thus for the brethren, recognising their indebtedness to the favor of God for all the gifts they possess, to think of themselves with respect thereto precisely according to the divinely implanted faith therein. When God bestows gifts, he gives faith in the possession of them whereby the bolder may know and feel his responsibility, and it is, therefore, the duty of the possessor to make that faith the rule of the use of his gift or gifts. . . . Are human tribunals to be established to determine the liberties and abilities of men in the use of the gifts which God has given them? Or shall they not rather be taught, as the apostle teaches the disciples, their amenability to the Giver of the favors they are supposed to possess? The latter manifestly." *The Messiah's Ministry*, p. 278-280. And commenting on the above extract, David King wrote: "The sentiment of the foregoing extract is opposed to good order, destructive of edification and without scripture authority." *The British Harbinger*, Jan. 1st, 1870, p. 4. Thus were these two champions of the current Reformation opposed to each other on this question, but I venture to think, that there are few present-day disciples who will not indorse Bro. King's criticism, and we may well believe with him, that had the highly esteemed and talented author of *The Messiah's Ministry* lived, "the book would have been, in this particular, considerably modified." We are also in agreement with the editor of *The Harbinger* when he further says on this subject, "Whether Phrenology be based on truth or not, it is certain that some men have self-esteem far larger than their ability would warrant. Such men, in all good conscience, would put themselves in office for which which they are not qualified. Others have self-esteem so small that they are never induced to undertake what, in every other respect they are well fit for." And because that is true, it must never be, that men shall be the judges of their own qualifications for service in the church of the Living God.

If not the individual

then, shall the whole church be the judge in this matter? I doubt not that a proposition to this effect would be received with acclamation by many of our churches to-day. It would suite the democratic spirit of the times to refer to the popular vote the question as to who should be the teachers and exhorters, and who preside over the meetings of the church. But if there were any danger of such a system being adopted, we should contemplate with much concern its effects in the majority of our large churches at least. We can imagine with what eagerness the

large numbers of young and partially instructed members would come together, and over-ruling, by the force of numbers, the ripened judgment of their seniors, would often vote for such appointments as, while popular, would lack many elements essential to the building up of the body, while others, better fitted, would be excluded. Almost as reasonable would it be to submit to a school of young children the choice of their instructors and the subjects in which they should be taught. Clearly, then, it is not for the whole church to decide this question. Who, then, should determine this question of efficiency for service? I am convinced there is only one reasonable and scriptural answer to this question, and it is that to

The Elders of the Church alone

belongs the duty. Upon the elders alone should be laid the onus of determining a question so vital to the highest interests of the church. When the apostle Paul gave his charge to the Ephesian elders, "To feed the church of God," Acts 20: 28; when Peter exhorted the elders, 1 Peter 5: 2, of the churches scattered throughout Pontus, Galatia Cappadocia, Asia and Bythia, 1: 1, "to feed the flock of God which is among you, taking the oversight," can it be imagined that these inspired administrators of the kingdom did not intend, that, included in feeding the flock, and in taking the oversight of the same, was the determining as to who was qualified to serve as under shepherds, teachers, exhorters, helps, or to serve the church in any other capacity whatsoever? Is it not a reasonable inference, that all those who served the church would do so, subject to the approval of the overseers? Or it is credible that any member of the church would be permitted of his own volition, or even at the wish of any number of other irresponsible members, and without reference to the elders, to assume functions or to undertake work, for which he might or might not be fitted? Such a condition of things would be subversive of all order and good government, and would be utterly incompatible with the rule and oversight vested by divine authority in the elders. Here, I believe, lies the solution of the question involved in the subject of this essay. Along this pathway will be found the true method of conducting the morning worship meeting, so as to give liberty to the members and efficiency of service.

I venture to suggest

as the method best calculated to secure these most desirable objects, that to the elders of the church—duly appointed and ordained elders, if such there be, or failing these, the elder brethren, comprising those possessed of the highest wisdom, the ripest judgment, and the fullest knowledge, shall be committed the duty of considering from time to time who of the members are qualified, as respects natural endowments, acquired knowledge and Christian character, to serve the church in leading the various exercises of worship. Let it be recognised as an important part of their duty to encourage the young, the modest and retiring, and to spur on the laggards who yet give promise of proficiency, and to be always on the alert for indications of latent

talent among the flock that may be developed and properly directed, so as to provide an efficient reserve force which may be drawn upon to fill up vacancies or to occupy new posts of service as the exigencies of the churches' work demand. And by this circle of qualified workers, let the church be served. Within this range of talent let there be the fullest liberty.

With an Eldership

giving due and proper attention to this matter, and exercising a wise discretion, there would be no undue restriction of the liberty of the members. The church would be instructed as to its privileges, and every brother would be encouraged, and have liberty, upon giving proof of fitness, to exercise his gifts. There would be no need for the "plan," for every brother taking part in the service would be qualified for the work he would undertake, while those not qualified would be debarred, not by any harsh or arbitrary rule, but by the force which the very existence of such a system would engender, and thus the fullest measure of liberty, which, reason admits and the scriptures warrant, would be secured to the members, while efficiency of service in a greater or less degree would always be maintained; and the end of service—"the edifying of the body of Christ," would be the happy result.


Selected Articles.

Wise men lay up knowledge.—Proverbs 10: 14.


A Scriptural View of Repentance.

BY ASHLEY S. JOHNSON.

I. What is Repentance?

Repentance is a change of mind leading to a change of life, of conduct: "Cease to do evil; learn to do well (Isa. 1: 16, 17)." Again: "Amend your ways and your doings (Jer. 7: 3)." Again: "Let the wicked forsake his way, and the unrighteous man his thoughts, and let him return unto the Lord, and he will have mercy upon him: and to our God, for he will abundantly pardon (Isa. 55: 7)." Again: "Let man and beast be covered with sackcloth, and cry mightily unto God; yea, let them turn every one from his evil way, and from the violence that is in their hands (Jonah 3: 8)." This refers to the Ninevites; hear Jesus: "The men of Nineveh shall rise in judgment with this generation, and condemn it; because they repented at the preaching of Jonas (Matt. 12: 41)." Again: "Return unto me, and I will return unto you, saith the Lord of hosts (Mal. 3: 7)." 

II. Who grants repentance?

Or, rather, who has made it possible for us to repent? "The God of our Father raised up Jesus, whom ye slew and hanged on a tree. Him hath God exalted with his right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins (Acts 5: 30, 31)." 

III. Is God willing for us to repent?

"I have no pleasure in the death of him that dieth, saith the Lord God: wherefore

turn yourselves, and live ye (Ezk. 18: 32). Again: "The Lord is not slack concerning his promise, as some men count slackness; but is long suffering to us ward, not willing that any should perish, but that all should come to repentance (2 Peter 3: 9)." Again: "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world; but that the world through him might be saved (Jno. 3: 16, 17)."

IV. Can a sinner repent?

To ask this question is to answer it. If God is willing for us to repent, and if Jesus sits in the heavens for the purpose of giving us repentance, it follows unmistakably that men can repent, indeed, that they must. The issues of life and death hang on the act. God our Father does not hang our salvation on an act which we cannot perform: "Except ye repent, ye shall all likewise perish (Luke 13: 5)." It is a command of the gospel (Acts 2: 38) and every command of God to man to do or not to do, in itself, emphatically declares that he is able to do what is demanded of him.

V. What produces or brings about repentance?

Review the first propositions: Repentance begins within and manifests itself without, or it is an internal change with external fruits. Jesus has made it possible for men to repent. God is willing, even anxious, for us to repent. A sinner can repent, for God commands him to do it. All this is easily understood, but something must bring on the change in the individual. What is it? Where is it? The New Testament plainly ascribes it to three things:

1. The goodness of God:

"Or despiseth thou the riches of his goodness and forbearance and long suffering; not knowing that the goodness of God leadeth thee to repentance (Rom. 2: 4)?"

2. The horrors of the coming judgment:

"And the times of this ignorance God winked at; but now commandeth all men everywhere to repent: because he hath appointed a day, in which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead (Acts, 17: 30, 31)."

3. Godly sorrow.

"For godly sorrow worketh repentance to salvation not to be repented of: but the sorrow of the world worketh death (2 Cor. 7: 10)."

The sinner must be brought to recognize the goodness of God, and to fear the judgment of God, for which he is unprepared, before he can be sorry for his sins. How can this be done? He must hear and believe the gospel of Christ, for in Christ are displayed God's power and willingness both to save and to condemn.

"For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first; and also to the Greek (Rom. 1: 16)."

What is this gospel?

It is the death, burial and resurrection of Jesus Christ (1 Cor. 15: 1-5). The preaching

of this trinity of facts brings the sinner into touch with God's estimate of sin and his love for the sinner, and under their power sorrow fills the heart and leads to repentance, turning, reformation.

VI. The place of repentance the plan of salvation.

We are bound to concede that its place is a very important one. God's message to the sinner is:

Repent or perish—God help you!

VII. The relation of repentance to other conditions of the gospel.

It certainly strikes its roots into the goodness of God. It just as certainly strikes its roots into the terrors of the coming judgment day. Somewhere godly sorrow performs its effective work. Here I lay down an important proposition and ask you to deeply reflect on it.

It is impossible for a man to repent without godly sorrow; it is impossible to have godly sorrow without a knowledge of God's goodness and judgment; it is impossible to know these things without our faith; it is impossible to have faith without coming into contact with the gospel, either by hearing it, reading it, or seeing it incarnated in some noble life.

Repentance is toward—in the direction of—God (Acts 20: 21). No man can go toward—in the direction of—God except through Jesus Christ. "Jesus saith unto him, I am the way, the truth, and the life; no man cometh unto the Father, but by me (John 14: 6)." Jesus stands between God and man and this makes it possible for us to repent.

VIII. Whose act is it?

This question is superlatively important to you, to me, to every man. If it is exclusively Christ's act, God's act, we are in no sense accountable. If the work is theirs and ours, both are responsible. If the work is exclusively ours, the responsibility is on us and no one else. Our sins made it impossible for us, unaided, to help ourselves. We, like Thomas of old, needed some one to show us the way. That One has come. The way is open. Heaven invites, hell threatens, conscience urges. Why, oh why will you die?

IX. Results of Repentance.

1. It is two-fold in its nature—we turn from the old life, and toward the better life. 2. It does not, cannot, wholly undo the old life, but it cuts us off from it and gives us a new start. 3. It is a work that takes hold of the mind and manifests itself in the conduct: turn and amend. 4. It, joined to faith, is the inspiration of a new and better life, and it, like faith, turns our eyes to the future. 5. It is a condition of pardon, because it helps to prepare us for it; indeed, without it, pardon is impossible either from the human or divine standpoint.

"The Church of Christ."

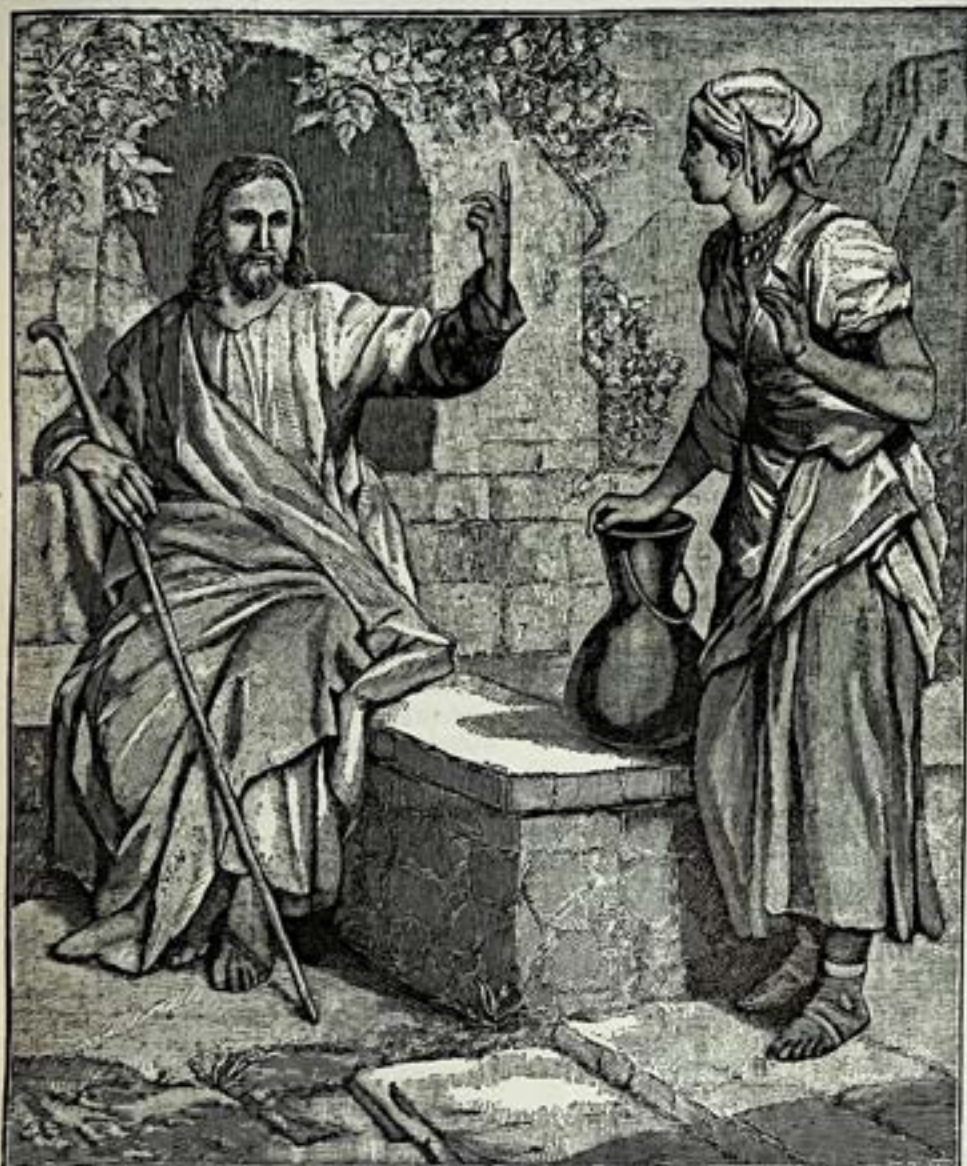
[The following from the *Gospel Advocate*, Nashville, Tennessee, may be of interest in view of what has lately appeared in the *CHRISTIAN*. It just about expresses our mind on the subject.—Ed.]

"Brother Srygley: Much has been said and

written about the name those who claim to be disciples or Christians only should wear, but there is general agreement that no denominational name should be assumed by them. The term 'Christian Church,' it is thought, is denominational, and, therefore, to be avoided. Some use the term 'church of Christ,' but does not even this term become denominational when used in a limited sense so as not to include all Christians? Could one, under existing conditions, use the term 'church of Christ' in any other than a limited or denominational sense? That is to say, admitting that there are Christians in the different religious bodies known as denominations, could the term 'the church of Christ' be applied to any one of them in any other than a denominational sense? How should a body of persons claiming to be Christians only be designated in a place where Baptist Churches and other churches exist, since it is admitted there are Christians among them?"

"W. T. Breedlove."

Any term "is denominational" when it is used to designate a denomination. The term "church of Christ" cannot be scripturally "used in a limited sense so as not to include all Christians." In its scriptural sense it "includes all Christians," and any sense "that does not include all Christians" is unscriptural. I see no reason why "one under existing circumstances" cannot "use the term 'church of Christ' in any other than a limited or denominational sense." Of course, "admitting that there are Christians in the different religious bodies known as denominations, . . . the term 'the church of Christ' cannot 'be applied to any one of them in any other than a denominational sense;' but why apply it to 'any one of them?'" The thing to apply it to is the body of Christ, which includes and consists of all Christians. It cannot be scripturally applied to any thing else, because nothing else is scriptural. No term can be scripturally applied to an unscriptural thing. Anything in the way of "a body of persons" in religion which does not include all Christians is an unscriptural thing, and of course there is no scriptural name for it. "A body of persons claiming to be Christians only" should "be designated in a place where Baptist Churches and other churches exist"—or anywhere else for that matter—as a body of persons claiming to be Christians only. How else could they be designated? Everything ought to "be designated" exactly as it is. The church of Christ unquestionably includes and consists of all Christians. Every Christian belongs to the church of Christ because he is a Christian. No Christian has any scriptural authority to belong to anything but the church of Christ. Nothing is the church of Christ which does not include all Christians. To call anything the church of Christ which does not include all Christians is to use the term the "church of Christ" in an unscriptural sense, and a denominational sense is no worse than any other unscriptural sense. It is easy enough to find a scriptural name for a thing if the thing itself is a scriptural thing. If the thing itself is not a scriptural thing, there is no scriptural name for it of course.



Sunday School.

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

LESSON FOR FEBRUARY 18.

"Jesus at Jacob's Well."

JOHN 4: 5-26.

GOLDEN TEXT.—"God is a Spirit: and they that worship him, must worship him in spirit and in truth."—
John 4: 24.

Between the visit of Nicodemus to Jesus and the incidents recited in this lesson, Jesus and his disciples preach and baptise, probably in the vicinity of Ænon where John was preaching and baptising. Word is carried to John of Jesus' works and preaching, and taking these as a text he shows the great difference between his work and Jesus' work. Leaving Judæa, Jesus makes his way to Galilee and must needs pass through Samaria, a province in the centre of Palestine, lying between Galilee on the north and Judæa on the south. In the previous journeys of Jesus, to and from Jerusalem, it is supposed he crossed the Jordan below the Sea of Galilee and recrossed it near Jericho, so this is reputed to be the first time Jesus had passed through Samaria. In traversing

Samaria Jesus and his disciples came to Jacob's well, near the city of Sychar, about thirty-two miles from Jerusalem. Being weary from such a long journey he rested by the well while his disciples went into the city, one mile distant to buy food. It was about 12 o'clock noon, and a woman of Samaria drew near to draw water. Jesus being thirsty asked her for a drink. At once she perceives that he is a Jew and is astonished that he could condescend to ask her, a woman of Samaria, for any favor; seeing that the Jews had no dealings with the Samaritans. This opens a conversation in which the woman's true character is revealed and Christ's mission is manifested. The great controversy between the Jews and the Samaritans was over the right place to worship, and as the woman recognised in Jesus a prophet and a Jew she presses the main facts of the argument upon Jesus for solution. In reply Jesus utters an eternal truth. Christ declares that true worship is not confined to times or places. The heart that will respond to the divine principles within the breast augmented by a study of, and a love for, God's word, will worship God in spirit and in truth, no matter what the external setting may be. The utterance of

such a truth forced the woman to admit that when the Messiah came he would put things right; whereupon Jesus, for the first time, reveals his identity by telling her that he is the one for whom she is looking, that he is the giver of all that will satisfy the soul, and that he is the gift himself. J. JOHNSTON.

Selected Paragraphs.

A word fitly spoken is like apples of gold in pictures of silver.—Prov. 25: 11.

The *Christian Standard* says:—"A brother who is heartily seconding the *Standard* campaign for 50,000 subscribers, proposes as follows: "At our next General Convention we will pass a resolution for John W. McGarvey to live a thousand years." The intention is commendable, but the resolution would be unnecessary. If men live and speak the truth as it is in Jesus when the thousand years have passed they will have

No less days to sing God's praise,

Than when they first begun."

Men of faith are partakers of the divine nature, and live forever. The opinions of men, like the flower of the grass, will perish, while the word of the Lord, and he that proclaims that word, will live throughout eternity." J. W. McGarvey is now passed seventy years old.

The following is from the *Christian Evangelist*, and may be found useful to some Australasian churches:—The question of retaining our song books in the church is often a perplexing one. Our late experience has proven effective with us and will bear trying elsewhere. We purchased 100 song books, of which we set apart 75 for the congregation and retained 25 for sale. On the front of the book we pasted in large letters, "I belong to the Christian church and am not to be taken from the church," etc. This poster covered half of the front of the book, the object being to disfigure the book. On the back of the book we stamped in large letters, 1, 2, 3, 4, 5, etc., up to 75; we impressed upon the minds of the people that these were only for use in the church, and if anyone desired a book for home use there were unmarked ones for sale. If any book had been missed we would have called for the number of the book which had been taken away, but after a three weeks' meeting there were still 75 books. I think the numbering on the back had much to do in accomplishing this result. It will pay trying.

The *Christian Standard* says: "The directory of the Central Christian Church, Pittsburg, Pa., which has been received at this office, indicates that the house of worship and the congregation it shelters stand for Christian work as well as worship. The labors of C. L. Thurgood, the preacher, and our efficient correspondent from western Pennsylvania, along with the consecrated ability of his noble wife, have brought forth much good fruit in a crowded down-town district of that great city, and a large and active membership has been built up by the plain preaching of the gospel, holy living, and unselfish service. Long may the happy relation between the congregation and their preacher continue, to the joy and prosperity of all."

Those writing reports for the *CHRISTIAN* would do themselves and us a great favor by writing such reports on separate bits of paper, apart from orders for books or the simple business arrangements of the paper. It saves us much trouble; besides, reports if written on same sheet with business matters are apt to be overlooked. All can be put in the same envelope and come for the same postage.

THE Australian Christian.

PUBLISHED WEEKLY

At 528 Elizabeth St., Melbourne.

A. B. MASON - - - Managing Editor.

All Communications should be addressed to The Australian Publishing Co., 528 Elizabeth-st., Carlton. Articles, etc., of any length intended for next issue should be in hand not later than first post on Monday. Short News Items, Coming Events, Wanted, etc., received as late as Wednesday morning. Births, Marriages and Deaths, 6d. each. Coming Events, 4s. words, 6d.; each additional 4s. words or fraction thereof, 6d. Wanted Advice, 1/- To insure insertion this must be paid in advance.

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The Leader.

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

Our Approaching Jubilee.

Turning over the pages of the *Australian Christian Witness*, of January, 1884, we came across an article entitled "The History of the Church of Christ in Victoria." It was the first chapter of a series of sketches of the rise and progress of the cause in this Colony, and commenced as follows:—

"All disciples of Christ are earnestly invited to wait upon Bro. J. Ingram, 20 Queen-street, Melbourne, with a view to remembering the Lord in his own appointed way."

The above (says the *Witness*) is the substance of an advertisement which appeared in the columns of the now well-known *Argus* newspaper of the beginning of the year 1853." In the same article it is stated that "In response to Bro. Ingram's advertisement, Bro. H. G. Picton and Bro. Lyell called upon Bro. Ingram, the interview resulting in arrangements being made for the formation of a church, in accordance with the primitive order, as recorded in the New Testament." The church thus inaugurated consisted of six persons, and continued to meet for "the breaking of the bread" for the space of six months in the house of Bro. Ingram in Queen-street, after which its meetings were held for a time in Chapel-street, Prahran, in a little tent 8ft. x 10ft. From this it will be seen that 47 years have elapsed since the movement with which we are identified made its humble beginning in this Colony, and for aught we know to the contrary, that event was the initial step for Australasia. This being so, three years from now—in the year 1903, we will have reached the jubilee year of our existence so far as these Colonies are concerned.

It is usual when any great movement or enterprise has been in existence for a period

of fifty years, to celebrate, in some suitable way, "the auspicious occasion." Presumably, this idea derives its origin from the ancient Jewish practice of observing every fiftieth year as a year of jubilee. This festival year prescribed by the Hebrew law derived its name from the fact that it was ushered in by the clangour of trumpets. Jubilee, signifying "the flowing forth of loud sound." It served to mark, we are told, the marking off of a great cycle of time, so that at each half century the Israelitish polity began as it were afresh; a new morning of holy gratulation and recovered strength dawning on the land. This is one of the Jewish customs that the world would be all the better for if it were put into practice now. Depend upon it, all the good things have not had their origin in the nineteenth century. In spite of the theory of evolution, we can go back some four thousand years and sit at the feet of Moses, the great law giver of God, and learn the highest lessons of political, social, and sanitary economy. Mayhap, four thousand years hence, we may have learnt the wisdom of going back to Moses for lessons in some of these things! But this is a digression. As things are at present constituted, the Hebrew year of jubilee is an impossibility. We cannot revive it if we would. We can, however, imitate it in this, that as the Israelites made the fiftieth year of their national existence a year of celebration and rejoicing, so can we make the fiftieth year of our history, as people pleading for a return to Christianity as it was at first, a year of celebration and rejoicing.

We take it for granted that the brotherhood of Australasia will be at one with us in thinking that this period in our history is not one that should be allowed to pass without notice. Nay, more, that they will agree with us that it should be celebrated in such a way as to give ample proof that we thoroughly believe in the importance of our movement and the principles associated with it. And, although the pioneer movement began in Victoria,* it is not our idea that the celebration should be a merely local affair. Before the year 1903 has dawned upon us, we shall have a federated Australia, so that it is a matter of little importance in which colony our movement found its colonial birthplace. This, however, might be granted—that the colony which can lay claim to this honor shall have the privilege of taking the initial steps in promoting the celebration of our jubilee year. If this colony should be Victoria, and we have reason to believe that it is, we are quite certain that it will not be backward in taking the necessary steps for

*In the absence of any information to the contrary, for the present we assume this.

inaugurating what we believe will prove a successful and important demonstration. We would therefore suggest that at the next Victorian Conference a strong committee be appointed to draw up a scheme of celebration, and that the other colonies also appoint committees to act in conjunction with Victoria; that the scheme when matured be submitted for approval or amendment to the succeeding conferences, and, when finally matured, a determined and enthusiastic effort be made to ensure a successful and triumphant issue.

It is true that there are yet three years before our jubilee year comes round, but the time is none too great for the work that will require to be done. If it is intended, as we think it should be, that one of the items in the celebration shall be the publication of a presentable history of the churches of Christ in Australasia, then the sooner we get to work upon it the better. Every year that the publication of a work of this nature is delayed, the more difficult will it be to get reliable and interesting information. In former years, when there was no Austral Publishing Company, we should have hesitated in advocating such a publication, but now we do so with every confidence, believing that if such a trust were committed to its care, under the auspices of a federal committee, that the work would be well and successfully done. The financial aspect of the question could be met by issuing prospectuses and securing subscribers before the actual publication was ventured upon.

We should also like to see our jubilee celebrated by the holding of a federal conference. We do not mean by this the revival of such conferences as an annual affair—that is a question which does not concern us just now. We mean a special federal conference. This conference would, of course, have no legislative function. It might, however, seek to be educational in its character. A carefully prepared programme could be arranged, from which the Colony in which the federal conference was held would receive lasting benefit, and this benefit would reach to a certain extent to all the Colonies. This conference, for instance, might consider the advisability of celebrating the jubilee by engaging one of the best of our American preachers for the purpose of conducting a campaign in the principal towns of the various Colonies. This preacher should be one able to present "our plea" in a commanding and attractive way. His mission should be a "first principles" mission, and we should try and get the best man that America can supply. We believe that our American brethren on an occasion like this would respond in no grudging spirit. There are many other suggestions that might be made, but for the present

enough has been said. It has been our privilege to publicly advocate the commencement of this important movement, and we now leave the matter in the hands of our brethren, believing that their faith in God and his holy word will cause them to attempt and do great things for the advancement of his glorious kingdom.

Editorial Notes.

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

The Prohibition Vote in N.Z.

The cablegrams informed us immediately after the general elections in New Zealand that prohibition had been defeated. Now that the official figures are before us we can form a correct idea of the nature of this "defeat." It is true that in no case (excepting Clutha) did the prohibitionists gain the requisite three-fifths majority to secure prohibition, but in every township of importance there was a considerable increase in the no-license vote and a corresponding general decrease in the vote for continuance of license. Seeing that 100 votes for continuance count as much as 150 for prohibition it is not surprising that prohibition has not been carried, but it is extremely gratifying to learn that such an immense advance has been made in that direction. Mr. G. D. Clark, in the Sydney daily press, thus summarises the result in the south. "Taking the Otago and Southland district embracing some 14 electorates, by way of illustration, the official figures give the following results:—For continuance 28,625 votes; for reduction 26,467; for no license, 28,648. In the same district the figures for 1896 were:—For continuance 32,453; for reduction, 21,559; for no license 22,174. It will thus be seen that during the three years, continuance lost 3,828 votes, while reduction gained 4,908, and no license 6,474, a loss to continuance of 11.8 per cent., and a gain to reduction of 22.8 per cent., and to no license of 29 per cent. In 1896 the votes for continuance exceeded the votes for no license by 10,279. Last month that big majority was converted into a minority of 23." As Mr. Clark points out, had the question of prohibition been decided as other great questions are, by the will of the majority, a large portion of New Zealand would have secured prohibition at the expiration of the current licenses. With fully half the people opposed to license, and with a growing sentiment in this direction as evidenced in the figures reported, prohibition is now within measurable distance. In some cases it has only been staved off till next election. The rapid growth of the prohibition senti-

ment in New Zealand, and the prospect of an early victory there, should stimulate the temperance workers of Australia.

A Contagious Disease.

The *Christian Evangelist* gets right on the spot when it says: "If one wishes to pass through this world snapping and snarling at everything he doesn't like, and taking particular pains to hunt up things he doesn't like, there is no law to prevent him from doing so, but when he leaves the world he will not leave many people behind to mourn his departure. Our country, no doubt, has its faults, but if a man should devote his entire time to pointing out the defects of his country, and expatiating on the foibles and follies of his countrymen, he would soon be suspected of having no great love for his country or for his fellowmen." Now and again such men are found in churches. They have never a word of appreciation for anyone, but cultivate a critical fault-finding spirit, which leads them, both in season and out of season, to find fault. While others have a mind to work they have a mind to grumble, and succeed in making themselves and all around them profoundly miserable. If the Swedenborgian conception of heaven is correct, and men there pursue the avocations to which they have been accustomed on earth, how will these grumblers be occupied? Where all is perfection they, like the grave-diggers, will have nothing to do, and must swell the ranks of the unemployed. The only way to deal with the inveterate faultfinders here is to leave them severely alone. They should be placed in spiritual quarantine and avoided as if they had the Bubonic plague. Otherwise the whole church may become infected. A course of strict isolation persisted in for several years might even lead to the recovery of the patient, but we fear that when the disease has once got a firm hold it is well nigh incurable.

Shall We Shoot the Old Preachers?

There are not many of our preachers who have spent their lives in the work of the gospel and are now old and disabled. But there are quite a number who have passed middle life and are approaching the period of inactivity. When they reach this stage what shall we do with them? With few exceptions their salaries have been so small and the calls upon their limited means so numerous that they have been unable to lay anything by for old age. They have felt, whether rightly or wrongly, that they must be examples to the flock in liberality as well as in honesty and other virtues. All the poor have looked to them, and they could not say "Depart in peace, be ye warmed and filled" and give not the things needful. The very faculties that have made them successful as

preachers would if otherwise directed have placed them in positions from which they could look upon the approach of old age and helplessness without the fear of need. These men have spent their lives for us and the cause we love. What shall we do with them? An American writer suggests that they be shot to save expense and trouble. Other American brethren have formed a "Ministerial Relief Fund" for their assistance. It looks to us that we must shortly face the issue and decide which of the above steps to take. The shooting idea is certainly the simpler, but even in the carrying out of this practical suggestion there are obvious difficulties. If they were valued old horses or donkeys we would turn them out to grass in their old age, but being only preachers, the case is different. There is no grass available. Surely the time has come when the subject should no longer be evaded. At the approaching conferences our preachers will earnestly advocate the extension of our Home and Foreign Missions, but they can scarcely be expected to urge the claims of themselves in their coming time of need upon the consideration of the brotherhood. In America, a consecrated business man, A. M. Atkinson, took the matter up and carried it along. Are there no business men in Australasia who will bring their sanctified common sense and business methods to bear upon this matter? Discussed in the provincial conferences it might possibly be put into shape on an intercolonial basis like our Foreign Missions. This, however, is a matter of detail. The main point is, Shall anything be done, or shall we shelve the subject indefinitely?

Symposium.

How is the Spiritual Life of the Church to be Increased?

F. PITTMAN.

There is with us an unfortunate tendency while engaged in the work of throwing down the fortresses of error, and building again the bulwarks of truth, of being diverted from pure spiritual work, and from the culture of the pure spiritual life. When the soldier is cleaning his gun no drain is made upon his powder. When the engineer is repairing his engine, he lets the furnace go down. Our work has largely consisted in delivering the Bible from human tradition, and our energies being thus directed, who can wonder that the tendency has been to overlook, to some extent, the needs of the spiritual life? To answer the enquiry, how is the spiritual life of the church to be increased? we need to ascertain the elements by which the spiritual life of the apostolic church was sustained. Will the reader please refer to Acts 2: 42; 4: 24, 31; 12: 5. Amid the activities of the Christians of that day

Time for the Quiet Hour was Found.

Meditation and prayer were engaged in until their souls burned with holy enthusiasm, and they were made ready to suffer and die for their Master. In our modern church life there is too little retirement, communion, and fellowship. Our danger is just here: the substituting of deeds of benevolence and multiplicity of meetings and agencies of Christian activity for secret prayer and communion with God. There is plenty of machinery but too little motive power. Behind all our efforts there must be the prayerful spirit. As a whole, the churches demand

More Time for Prayer.

The giving up or lessening of devotional habits, always largely accounts for the decline of spiritual life. The best indicator of the spiritual condition of a church is its prayer meeting: yet how poorly prayer meetings are usually attended. Let exhorters continually instruct and persuade the brethren upon this question. Let special preparation be made for the prayer meeting. Let the subject always be of a soul-lifting character, and be announced on the preceding Sunday. Let the leader say a little, and leave the subject to be dealt with by the members, interspersing the remarks with hymns and prayers, and ever avoid a cut and dried routine and formality, and the prayer meeting thus conducted, will tend to the increase of spiritual life. To have spiritual health we must

Breathe Pure Air.

It is a *sine qua non* that a church of great spiritual health breathes pure air. Luther, in the thick of his campaign with the Pope and the devil, said he could not do without two hours prayer per day, and if we neglect prayer we shall soon dwindle into spiritual dwarfs. "They that wait upon the Lord shall renew their strength."

Nor Must Food be Neglected.

We can't live long on confectionery. We need first the milk then the strong meat of the word, or we shall have impoverished blood and a feeble pulse. A neglected bible means a lean soul, and a stunted spiritual life. If we can only read one thing a day, it should be the Bible.

Nor must Exercise be Overlooked.

"Inactivity is the dry rot of the soul." By engaging in self-denying work, our appetite for spiritual things is aroused. The true Christian is not concerned in his own happiness; he has no time for that. Entirely forgetting self and "hoping for nothing again," he does good unto all men, and thus does good to his own soul; for it is "more blessed to give than to receive."

Here, then, is the way to increase the spiritual life of the church. By dwelling ever in the atmosphere of prayer, eating of the food divine, and constantly exercising our gifts in Christian service.

FRANK HALES.

To reform the church we must begin with self-reform. And in order that the spiritual life of the church may be improved, we must, as members of the church, improve our own spiritual condition. Too often men bring into the church hearts and hands any-

thing but pure. Purity of heart and life is all in all. There are many who go to the house of God because of usage; not because they hunger and thirst after righteousness. Their lives dishonor Christ and impede the progress of his church. We need to look carefully at our own spiritual state. None of us are perfect, but many of us could be better than we are.

First then, let us sanctify our homes. The home is the nursery of the church, and on its spiritual condition the church, to a very large extent, depend for its life. Our homes should influence for good those who may visit them, and create in them a desire for a closer walk with Christ. We should set apart a portion of each day for scripture study and prayer. Nothing draws us so close to God as a prayerful study of his mind toward us as revealed in the Bible, especially New Testament scriptures. Accompanied with it there should be secret communion with him whose ear is always opened to our feeble cry. Those tender words come rushing to my mind as I write this:

"Come ye aside from all the world holds dear,

For converse which the world has never known;

Alone with me and with my Father here,

With me and with my Father not alone.

Then, fresh from converse with your Lord, return

And work till daylight softens unto even:

The brief hours are not lost in which ye learn

More of your Master and his rest in heaven."

And we shall come from our room strong in Christ, with consecrated lips, hands, and feet. Feet that will be willing to go where Christ would have us go. Hands ready to do what Christ would have us do, and lips that would be careful to let nothing pass them that would wound or hurt our brethren and dishonor Christ.

And those who come from their closets with this mind will be careful to keep themselves from becoming contaminated with the world. They will be prepared to exercise a little self-denial, and abstain from those things which may not in themselves be sinful, but are the means of leading the weak one astray. They will be constant in their attendance at the meetings for worship and for prayer, and from the Lord's Table rich blessings will flow out to them, because they have fitted themselves to receive them, and in them the Holy Spirit will be an abiding and comforting guest.

And though it is true that our spiritual life will depend largely, if not altogether, on the conditions already mentioned, it is also true that our meetings for worship either have a quickening or a deadening effect upon us. It is highly important then, that those who take part in the various exercises of the church, should be men whose lives are pure and whose hands are clean, and who are capable of edifying the church. The meetings should be of a devotional character, as only such will improve the spiritual condition of the church. Often a deadening effect is produced by the indiscretion, or lack of ability, of those who take part. May God grant that our one desire may be to have:

"A heart in every thought renewed,
And filled with love divine;
Perfect, and right, and pure and good,
A copy, Lord, of thine."

From The Field.

The field is the world.—Matthew 13:38

New Zealand.

KAITANGATA.—We held our annual church and school picnic on the first day of the year. The weather was very favorable, and the attendance was fairly good. The children were provided with refreshments while the members brought theirs with them. We dispensed with races for the children and sought to amuse them with games instead. There were also some good swings that were well patronised. During the afternoon our Bro. Gray, of Dunedin, took a group of teachers and scholars, one of members, and one of some visitors with his camera. On the whole, our picnic was a marked success, the many willing workers helping to make it so. Last week we were cheered by seeing three maidens from the eldest class in the Bible School come forward and confess Christ as their Saviour. Bro. T. H. Rix was instrumental in bringing them to a decision and they were baptised by him into the triune name. They were received into fellowship last Lord's day, and our prayer is that their young hearts may learn to love Jesus more, and that their feet may tread in his footsteps steadfastly from this time forward. Gospel meetings here and at Scirling continue as of late, with an encouraging attendance at the latter place especially. However, it seems probable that Bro. Rix will not be longer rendering us assistance in the meantime, which we regret.

JAN. 16.

EDWIN ROGERS.

SPRING GROVE, NELSON.—On Christmas night a service of song, Phil. Kyle, was rendered by singers from Nelson, Spring Grove and Waverley. No charge was made for admission. A great number of people were present and spent a very pleasant and enjoyable evening.

On Boxing day, the first conference of the churches of Christ in the provincial district of Nelson was held at Spring Grove. Six churches were represented by nineteen delegates. Bro. Langford presided and reports from the churches were received. During the day some important matters in connection with church work and worship were profitably considered. It was resolved that the Conference be held half-yearly, and a committee was appointed to arrange for next meeting. The sisters provided afternoon tea, and in the evening a pleasant social gathering was held in the chapel.

A.G.K.

Tasmania.

KELLEVILLE.—The church here held the annual Sunday School picnic on New Year's day, which was largely attended by old and young. We are still pressing forward and proclaiming the gospel message on Lord's days. We have been cheered by a visit from Bren. Rodd and Brown from the church at Hobart. We have no additions to report, but know there are some almost persuaded. If some that have professed the name of Christ would walk worthy, we might be able to report them altogether persuaded. Our meetings are all well attended. Would be glad of a visit from any brethren that can proclaim the gospel message.

JAN. 14.

A.S.C.

South Australia.

YORK.—On Jan 16th we held our welcome to Bro. Campbell and farewell tea to Bro. Keay. The sisters had the tables nicely spread. After tea A. T. Magarey took the chair. J. Weeks led in prayer. W. Brockett welcomed Bro. Campbell on behalf of the church, and

trusted that he would prove a valiant soldier of the cross. A. Forrest presented to Bro. Keay, on behalf of the church, a beautiful timepiece, as a token of esteem. Bro. Keay thanked them, and said he would cherish precious memories of the church at York. Sister Keay was presented with a beautiful bowl of artificial flowers. H. D. Smith and F. Pittman spoke of progress and the work of the Lord. A. Lucraft, a visitor from Fremantle (W.A.), also made a few stirring words. Bro. Campbell replied, and asked that the church would assist him with their prayers and co-operation. A comprehensive vote of thanks brought a pleasant meeting to a close.

T. BURT.

PORT PHILL.—Last Sunday evening, after an earnest address by Bro. Morrow, the good confession was made by a middle-aged man who has been interested for some time, and carefully seeking the old paths. As he was leaving the district, and wished to obey the Lord before his departure, his baptism took place immediately. Good meetings to-day; we are trusting for further increase.

Jan. 14.

K.W.D.

HENLEY BEACH.—The anniversary services were commenced on Lord's day, Jan. 21, Bro. Keay being with us in the morning. F. Pittman addressed the children at 3, while H. D. Smith preached the gospel at 6.30, all meetings being well attended. On Tuesday a large number gathered for the usual tea. The after meeting was ably presided over by A. T. Magarey, the building being packed to its utmost capacity, many not being able to get in. Bro. Keay gave a resume of work done for twelve months. Eleven have confessed Christ, six of these were added to our number, one after being baptised was passed to the church at Kermod-street, North Adelaide. The others, who were seaside visitors, have removed and become associated with the Baptists; three have been restored to fellowship, and one received from sister churches, making a total on the church roll of 49. H. D. Smith, Thos. Lees, A. C. Rankine, F. Pittman, W. G. Campbell and A. Lucraft, of Western Australia also took part in the meeting.

Wednesday was the day for the scholars attending the school, to gather for tea, and a right good time they had. After tea games were indulged in until 7.30, when an entertainment was given by the scholars, Mr. Seymour Fry of this place also kindly came along with his phonograph and amused and delighted the audience, of which there was a full house again. W. Mathews, of Grote-street church, spent time coming down to prepare the scholars for the singing, while Sister Alice Lawrie, in her usual able manner presided at the organ. Thus was brought to a close what was voted by all the best meetings of the kind yet held.

G.A.H.

GLENELO.—Lord's day, January 28th, the church here was able to hold the services in the new chapel, Rudolph Terrace, as should have been notified in the *CHRISTIAN* last week. [It was so notified.—Ed.] Quite a good number of the members and friends united in praise and thanksgiving on the Saturday evening, and during the Lord's day three meetings were held, each of a different character, so we cannot compare them if we would. All were good in every way, and well attended, despite the thermometer standing at 111 Fah. in the shade. Brethren were present from all parts, as far away as Broken Hill. We were cheered by their presence. Morning and evening our esteemed Bro. Keay was the speaker, while in the afternoon Bro. Jno. Verco gave us his splendid address on the "Model Church."

Feb. 3rd., Saturday, public tea, 5.30 to 7. Public meeting presided over by Bro. A. T. Magarey. All welcome.

Jan. 29.

WM. BURFORD.

Queensland.

BRISBANE.—On January 18th a social gathering was held by the members of the choir, teachers and

others to present Bro. and Sister Clapham with a token of esteem on the eve of their departure for N.Z. The presentation was made by Sister Miss Patrick, who in a few words wished them success in their new field of labor. A very handsome silver butter dish and toast rack with knife complete was handed to Bro. Clapham, also a small souvenir to our young Sister Clapham. Bro. Clapham returned thanks on behalf of himself, wife and daughter, and wished that God's blessing might attend the work of the church in Brisbane. Parlor games were indulged in till 10.30, when the singing of "God be with you" brought the meeting to a close.

On January 23rd Bro. Clapham gave his farewell address to the church. Many present were greatly affected at the separation which was about to take place. At the finish our brother urged the members to be united and to fight the good fight of faith. At the gospel meeting, which was largely attended, a splendid farewell appeal was made to all who had not accepted Christ to do so without delay.

The S.S. anniversary and prize distribution was held on Tuesday—the last meeting at which our Bro. Clapham presided. The secretary's report showed an average attendance of 75 for the year. The superintendent referred to the necessity of parents taking a greater interest in the children's home lessons. Bro. Case, who gracefully wielded the baton, had charge of the musical programme. During the evening the sisters of the Sewing Class presented Sister Clapham with a nicely mounted hand bag and purse. Sister Moffat in making the presentation referred to the good work done by our sister as President, and wished her God-speed and many years of usefulness in the Master's cause. Sister Clapham in expressing her thanks spoke of the good done by the few attending the class, and urged others to assist them. The prizes were then distributed, the prize for the highest number of marks in the school being obtained by Edith Waterfield. The building was nicely decorated, and an enjoyable evening was spent.

Jan. 24.

ALF. S. WATERFIELD.

MOUNT WHITESTONE.—Our meetings on the Lord's day continue well attended, and also our singing practice during the week. We greatly miss the regular visits of P. J. Pond, but with God's help we intend carrying the work on, expecting to have another evangelist in our midst soon. Last Lord's day we were cheered by a visit from Bro. John Swan of Brisbane, who addressed the brethren here in the morning and at Ma Ma Creek chapel in the afternoon and also held a gospel meeting here at night. Good attendance.

Jan. 27.

F. G. PATER.

New South Wales.

COROWA.—One young woman made the good confession on Friday night, 25th, and was baptised. She was received into fellowship yesterday morning, together with a young man from the Baptist Church, of Sydney. Bro. Houshins is still preaching to large and interested audiences. We expect larger meetings still as soon as the cool weather sets in.

Jan. 29th.

E. J. WATERS.

Here and There.

Here a little and there a little.—Isaiah 58: 10.

One received by letter from Corowa church at Nth. Fitzroy on Sunday.

On January 24th Thos. Hagger spoke at Runnymede East, when one young woman was baptised.

Another good meeting and one confession and baptism at Brunswick.

Splendid meetings at Woolahra, last Sunday. Two confessions at night.

One baptism, Sunday, at Williamstown, S.A. Good meetings morning and evening.

P. A. Dickson reports four confessions at Campbell Street, Sydney, last Sunday night.

Have you a Sunday School Commentary for 1900? We still have a few copies. Price 4/6; by post, 5/-.

Three confessions at Prahran last Sunday night. We rejoice that the work there moves off so nicely.

Those wanting hymn books will find by referring to our advertising pages that there is considerable saving by buying them for cash.

What do you think of this number of the *CHRISTIAN*? Show it to any members of the church who do not take the paper and ask them to subscribe.

A fine meeting, considering the intense heat, at N. Richmond on Lord's day evening last. Three confessions at the close, two of whom were young men.

"Harry G. Harward, the Australian," as the *Standard* report calls him, recently held a protracted meeting at Minier, Illinois, with 47 additions as the result.

The church in Gympie, Q., is very anxious to find a young man who will give his whole time to the work there. Full particulars may be obtained from A. Hutchinson, secretary.

Don't fail to read the second prize essay. You may not agree with all it says, but anything which has a tendency to arouse more interest in our morning meetings must do good. Read it and think about it.

Bro. Geo. Moysey, son of Bro. G. B. Moysey, left Melbourne last week for W.A., where he goes on an engagement with one of the banks, either in Perth or Fremantle, to be decided on arrival. We wish for him in his new home prosperity and happiness.

Next week we expect to commence the publication of a short story of eight chapters, written for and published in the *Christian Standard*, by A. M. Grouden, formerly of Dunedin, N.Z. The title of the story is, "Where Love was Law." Don't fail to read it.

Bro. A. W. Connor, one of our preachers laboring in the Wimmera District, is paying a short visit to this city in company with his wife. Bro. Connor gave a very impressive address at Swanston street last Sunday morning and evening. We feel sure that his help was much appreciated by all. One was received into the Swanston-street church Sunday morning.

Mrs. W. C. Morro received a cablegram a week ago announcing the dangerous illness of her mother, and requesting her early return. Mrs. Morro will therefore leave for her home on February 3rd. She hopes soon to return to Melbourne. We are sorry to state also that Bro. Morro received by the last mail news of the death of a brother, a young man 24 years of age. Bro. and Sister Morro we are sure will have the sympathy and love of all the churches.

Jas. Johnston tells of a man in America, who, at the age of 35 had recorded against him every crime on the calendar except murder. Then he heard Christ preached by a missionary; he could not resist the power of the gospel; he accepted Christ. A short time after the missionary died, and that man filled with the joy and sweetness of the "new life" stepped into the breach. And for 15 years without a single day's illness, he had worked for the souls of his fellowmen, preaching every day and three times on Sunday.

W. T. Clapham leaves Sydney in about a week for Nelson, N.Z.

Bro. E. F. Ryall and wife, who for some years have sojourned in the west, have returned to Melbourne. They will be missed in Sunday School and other work in Perth, but no doubt they will soon make themselves useful in the same way in their old home.

This week we begin under the form of a Symposium the discussion of a very important theme: (1) How is the Spiritual Life of the Church to be increased? (2) The Relation of Christian Progress to Spiritual Development and Growth. We have asked a number of brethren to write on the subject, and expect a series of interesting short papers. The papers will be published in the order of their reception. Don't fail to read them all.

Some are still complaining about the adds. in the CHRISTIAN. Now we are anxious to please all, but it may save trouble for us to say just here that for the present no further concessions will be made in this matter, as the advertisements are more likely to increase than decrease. We have removed some advertisements which in themselves were objectionable to some; this is all we can do. Those who do not want to take the paper with the present adds, and a prospect of more, will just have to leave it alone, and get their religious reading from papers where they don't have adds.—that is, if they can find such. The time may come when we can get on without them, but the time is not now. Here the matter must rest.

Mrs. R. K. Finlayson, wife of Pastor R. K. Finlayson, of Zion chapel, Hanson-street, died at Carrington-street on Sunday evening. The deceased lady was an old colonist, having arrived in the colony with her parents by the ship Pestonjee Bomangee, on October 11, 1838. She was the eldest daughter of the late Mr. W. H. Burford, the founder of the firm of W. H. Burford & Sons, of which her eldest son, Mr. Arthur Bowen, is manager. Mrs. Finlayson first married the late Mr. Charles Bowen, and they had six children, all of whom, except the youngest son, are married. In 1894 she was married again to Pastor R. K. Finlayson, and she entered diligently into the work which her husband was doing in connection with the Zion chapel. She was an active Christian worker, and her death will be deeply regretted by a large circle of friends.

We had the pleasure last Sunday night week of attending the meeting at Brunswick. We got there fifteen minutes before seven and found the place nearly half full of most enthusiastic singers, who kept it up till meeting time proper. The most familiar hymns were brought into use, and sung with the freshness of olden times. At 7 the preacher, J. G. Shain, took charge, and everything went with a run from start to finish. The preacher took as a peg on which to hang his thoughts the parable of the ten pieces of silver, but he soon left that good woman to find the lost money, and went on to other things. The discourse was full of Bible facts and figures, the great theme being the anxiety of Christ to save those who were willing. The talk was very simple. We thought a time or two that the preacher was going off among the stars, but he managed to keep pretty close to the every day things of this life. The house was full, and the attention undivided. The members seemed full of a divine anxiety for the salvation of men. This is the secret of it all. They have meetings every night in the week, ending up with a great open-air meeting in Sydney-road, at which the veteran Allan Stewart gives valuable assistance. We trust that this great work may go on, and that those whose business it is will see that the converts are well instructed both before and after entering the church.

W. BURFORD, of Glenelg, under date of Jan. 29th writes as follows.—"The brethren at Glenelg were much disappointed at having no notice taken of the report last week. I was determined to be in time for the CHRISTIAN, so posted it the week end of the previous week. Hard things have been said of 'partiality' being shown other churches who sent on news later and were reported." If people would only take the trouble to read their paper before saying "hard things" about "partiality" it would save us much worry and themselves some trouble. All Bro. Burford sent was printed in last week's paper, and if he will look on page 39 he will find it, the longest report in the paper. We want to say just here that the charge of partiality is utterly groundless, and everything is done to please which any single man can do without laying awake nights, which the present editor does not propose to do.

Obituary.

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

MOELLER.—With sorrow we record the death of our sister, who, after a long period of sickness, and much suffering from that dire disease, consumption, has been transferred to the brighter and happier home prepared for the children of God. We laid to rest the daughter some months previous. Our sister has had to struggle to maintain a family of four for many years. Of the three left, two daughters are members with us at Park-street. While our hearts go out in sympathy to the bereaved ones, we commend them to our heavenly Father, who will comfort them with the hope of meeting their dear ones in the land where death has no meaning.

Unley, S.A.

T. G. STORER.

PAYNE.—Bro. F. F. Payne, at the age of 47 passed away at Brunswick on the 15th of January last. Our brother was immersed by Bro. Hamill, at Prahran, about 30 years ago, and for a time worked in the church and Sunday School there. Gradually, however, his interest died away, until in August, 1894, he re-united with the church at Collingwood, where his daughter and three sons decided for Jesus. About three months ago, having shifted to our district his membership was transferred to Brunswick, and since that time he had the joy of seeing his two youngest sons also decide for the Master. Our heartfelt sympathy and love goes out to the sorrowing widow and children, and we sincerely trust that all of his loved ones may continue faithful to the end and thus be reunited beyond the swelling flood.

J. G. SHAIN.

KITCH.—On January 9th the church at York, S.A., suffered the loss of our brother at the age of 64. He united with the church in 1891, since when, with his wife and family, he has continued in fellowship with us. For some time he had suffered very keenly, and for 16 weeks had been confined to his room. It was the privilege of a few of the brethren to meet with our brother on Lord's day evenings to break the memorial loaf, which gave him great pleasure. On the 11th inst. his remains were laid away in the Woodville cemetery, Bro. Campbell conducting the service before a large gathering of brethren and friends. Our sympathies are with our sister and her family, who can look forward to a glorious resurrection and reunion when our blessed Lord shall come.

T. BURT.

DEATH.

HILL.—On the 25th inst., at "Avonia," Blenheim-street, Balclutha, Melbourne, Mary, beloved wife of Benjamin Hill.

Acknowledgments.

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

N.S.W. HOME MISSION SUNDAY COLLECTIONS.

Enmore ..	..	..	£8 8
Sydney ..	..	..	6 0
Chatham ..	..	..	3 0
Marrickville ..	..	..	4 5
Merewether ..	..	..	2 0
Petersham ..	..	..	1 3
Lismore	1 1
Rungwailbyn	1 1
June	1 1
Bro. Roberts, Temora	1 1
Rookwood	1 0
Moree	1 0
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Church, Woollahra	£1 4
.. Enmore	8 10
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VICTORIA.

A. Smith, Nathalia	1 0
Church, Ballendulla	1 0
Isolated Sister, Donald	0 2
Church, Yarravalla ..	..	..	0 10
Sister, Malvern ..	..	..	1 0
Malvern Mission Band ..	..	..	2 10
Church, Kerang East ..	..	..	1 0
H. G., Port Fairy ..	..	..	1 0

Received by Mrs. Mary Thompson at places

visited by her—			
Wedderburn and Fernhurst ..	..	..	1 5
Dunolly ..	..	..	0 12
Sister at Bet Bet ..	..	..	1 0
Maryborough ..	..	..	0 10
Two Sisters at Bendigo ..	..	..	3 0
Kyabram ..	..	..	0 14
Brother at Lancaster ..	..	..	0 10
Mystic Park ..	..	..	1 1

NEW ZEALAND.

Bro. S. Cox, Auckland	0 10
Church, Wellsford, per Bro. Gole	1 0
F. M. LUDDECK, TREAS., 121 Collins-st., Melb.			
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WANTED.

The Evangelistic Committee of South Australia desire to hear from brethren whose services, in the capacity of evangelists, are available for that colony. Intimations and particulars to be received by the secretary, A. M. Ludbrook, Jeffcott-street, N. Adelaide, by Thursday, February 8th.

Wanted by the church in Perth, W.A., a Preacher. Applications stating Age, Experience, Qualification, and Salary, to be addressed to the Secretary, D. M. Wilson, "Inverness," Bulwer-street, Perth, W.A.

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