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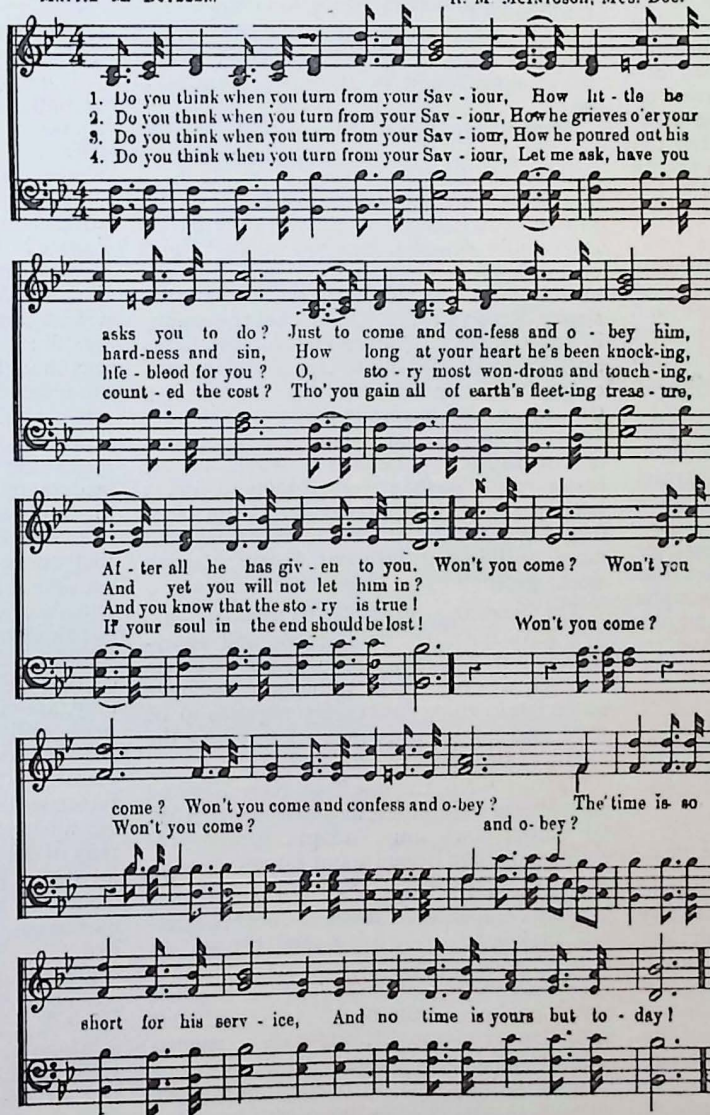
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## Won't You Come?

MATTIE M. BOTELER.

R. M. McINTOSH, Mrs. Doc.



1. Do you think when you turn from your Sav - iour, How lit - tle he  
2. Do you think when you turn from your Sav - iour, How he grieves o'er your  
3. Do you think when you turn from your Sav - iour, How he poured out his  
4. Do you think when you turn from your Sav - iour, Let me ask, have you

asks you to do? Just to come and con-fess and o - bey him,  
hard-ness and sin, How long at your heart he's been knock-ing,  
life - blood for you? O, sto - ry most won-drous and touch-ing,  
count - ed the cost? Tho' you gain all of earth's fleet-ing treas - ure,

Al - ter all he has giv - en to you. Won't you come? Won't you  
And yet you will not let him in?  
And you know that the sto - ry is true!  
If your soul in the end should be lost! Won't you come?

come? Won't you come and confess and o-bey? The time is so ,  
Won't you come? and o-bey?

short for his serv - ice, And no time is yours but to - day!

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A. E. Illingworth.

# THE WITNESS OF THE CHURCH.

## INTRODUCTION.

In the gracious goodness of our ever present Father, we have been spared to pass through another year of sowing in our Lord's field, and now meet together to discuss the "harvest," and review the achievements of the past year. As a Committee, the best and brightest part of our report, is that which refers to the work at Lismore. We rejoice to think that the cause there is now fairly on its way to become self-supporting. The year's work has been very fruitful in the ingathering of souls; but the still more pleasing feature of the work is the consolidation of the church, and the erection of a beautiful meeting place. Without overlooking the labors and laborers of former years, we think we are justified in affirming that the credit for a large measure of this success must be given to our esteemed T. B. Fischer. Under God, he has been the honored instrument for a very gratifying result.

Turning from Lismore, however, comparatively little progressive work has been done in the country districts. Here and there faithful little bands of brethren "meet and remember the Lord," and do useful gospel work also, but no distinct advance has been made.

We, as a Committee, are convinced that our need primarily is an efficient State evangelist, and hope this Conference will instruct the incoming Committee to secure such a worker.

The reports from other churches speak for themselves, and will doubtless receive due attention throughout the day. We note with thanksgiving the enlargement and development of the work at Enmore, and rejoice with the brethren there on the completion of their 50 years jubilee, and their new Tabernacle.

But let us turn aside from the consideration of purely local work, to discuss a question of wider interest, at least, to all thoughtful brethren, viz.:—

## 1.—OUR POSITION IN THE RELIGIOUS WORLD.

Turn to 1 Cor. 1: 26-31, "For ye behold your calling, brethren, how that not many wise after the flesh, not many mighty, not many noble, have part therein (marg. r.v.); but God chose the foolish things of the world that he might put to shame them that are wise; and God chose the weak things of the world, that he might put to shame the things that are strong; and the base things of the world, and the things that are despised did God choose, yea, and the things that are not that he might bring to nought the things that are: that no flesh should glory before God. . . . He that giveth, let him glory

in the Lord." This apostolic declaration leads me to say, that it seems to me that a right conception of our work (1) as individual Christians, (2) as assemblies of saints (3) as part of the body of Christ, is to some extent essential to the successful execution of our mission. If we would pursue our course with holy confidence, steadfast faith, becoming enthusiasm, and joyful hopefulness, we must have some idea of the place we occupy in the religious community, of what God expects us to do, for in the last issue "Duty alone is ours, results belong to God."

It is clear we occupy some place in the great company of religious peoples! What is that place? and what does it demand of us?

Personally, I am of opinion that our great need in this State is an "organising secretary and evangelist." I believe it would be a profitable and soul saving investment for the brotherhood to engage a suitable man to visit the country districts, organise isolated bands of brethren into small churches, organise bush schools wherever we have a brother or sister willing to teach, conduct short missions in the centres, collect monies for the Committee's work, distribute tracts and papers, collect subscriptions for the AUSTRALIAN CHRISTIAN, and generally assist the honorary secretary to the more efficient development of our cause. I believe it would be far easier to get such a worker than to find a fully qualified State evangelist. I am satisfied of this fact, that until more money and more zeal is put into our Home Mission work, we shall never evangelise this State.

The pressing need is "Organisation." We have members here, there and everywhere, but they are not in touch with one another, as they ought to be, and we have much latent energy that only requires to be used, and our plea will win its way into the hearts of the people.

To win "No License" in New Zealand such efforts were made, and to win "N.S.W. for Christ" we must adopt a progressive programme and organise our forces.

1. *Take a bird's eye view of our movement.* We are compelled to admit at once "numerical weakness." We are a small people. In U.S.A., with a population of 62,979,666 (in 1890), where we are strongest, we number, say, 1,220,000 (estimated). In the United Kingdom of Great Britain, with a population of 38,104,975, where the Established Church influence is so overshadowing, we number 13,063, or inclusive of our American brethren's missions in England (established 1876), 2364; total, 15,427. In Australasia, too, we are numerically a small people. Here are the figures:

State.	Population, June 30, 1904.	Our Membership last Conference.
New South Wales	1,445,728	2,466
Victoria	1,206,098	7,192
Queensland	519,948	900
South Australia	369,045	3,874
West Australia	238,003	1,284
Tasmania	177,949	500
Commonwealth	3,956,771	16,216
New Zealand	842,222	2,700
	4,798,993	18,916

Grand total, 18,916, that is, say, 1 in every 250 people.

I quote these figures to show that our numerical strength, even in the United States of America, is small when compared with the great population upon which to work.

Is our growth and strength numerically a criterion of our spiritual strength and influence? No, our numerical gains do not rightly interpret our direct or indirect influence. We may, and I believe we have had, a vast unseen influence in this Commonwealth; our teachings have modified religious thought and practice. In one sense we are indebted to the leaders and reformers of other religious bodies, for all Christians are "the sons of the prophets"; in another sense they are indebted to us and to our leaders for truths which had been long hidden beneath the debris of tradition.

The veriest simpleton amongst us can see that our movement and our plea is making considerable progress in many directions, outside of our own immediate congregations, but those of us who reflect upon its beautiful simplicity and adaptability to the needs of the age, and the Commonwealth especially, are often found wondering why we have made so little progress in the past.

I am satisfied that the plea is not to blame. Our spiritual influence in the future will be according to the measure of our fidelity to the "ancient landmarks which, they of old time have set in our inheritance"; for verily, we have entered into the glorious labors of the pioneers of this restoration movement, who have entered "into their rest."

2. *Take a bird's eye view of the world generally.* What do we discover? In round numbers 1,400,000,000 of people; two-thirds of whom have never heard the name of our Lord Jesus Christ as their Saviour, and are still in gross darkness similar to that depicted in Romans 1: 21-32. Dying too, at the rate of 100,000 a day! To this vast host of 1000 millions we number 1½ millions. Are we not a small people?

We justly pride ourselves on making



50,000 converts to Jesus Christ a year in U.S.A. A grand result in itself, but comparatively how small! Why, twice that number DIE DAILY *without Christ*!! Let this fact sink into your mind!!!

3. Take a bird's eye view of the religious world. What do we see? Six great sections:—

- |                             |        |               |
|-----------------------------|--------|---------------|
| (1). Heathenism             | ...    | 856,000,000   |
| (2). R. Catholicism,        | 190... | { 274,000,000 |
| (3). Greek Catholicism,     | 84...  |               |
| (4). Mahomedanism           | ...    | 170,000,000   |
| (5). Protestantism          | ...    | 116,000,000   |
| (6). Jews                   | ...    | 8,000,000     |
| (7). The church of the N.T. |        | 1,250,000     |

Amidst these six great sections, steeped in gross iniquity, superstition, worldliness, priestcraft, sectarianism, blindness and apathy, we have to discover the Bride of Christ—that peculiar people—the sanctified in Christ Jesus, “who walk not after the flesh, but after the Spirit.”

I want you brethren to face this fact, for it is a fact, and a somewhat depressing fact too unless we rightly grasp our position and our mission and duty.

To those who are looking for the reign of righteousness and world conversion, in this dispensation through the gospel agency, and through the instrumentality of the church it presents a stupendous task. It is, too, a severe indictment against our indifference and lukewarmness as custodians and stewards of the gospel of the grace of God.

A writer in the *Morning Star* of September last, summarises this spiritual condition of affairs, and whilst I do not deny or forget the ameliorating influence of Christianity throughout the centuries, still there is sufficient truth in his word to make us seriously consider our position. Listen:—

“Thoughtful men have good cause to deplore the present decline of sound evangelical teaching and the rapid spread of Romish error and influence. Many of those who may be said to hold the truth are infected by the prevailing spirit of Latitudinarianism. So-called liberal thought is a great snare to many. Men, out of fear of being called or thought narrow-minded, are beginning to cease their solemn protest, and to conform to practices which their godly forefathers unceasingly condemned. Worldliness is rife on all hands. Frivolity marks every class of society. The commercial classes, in their reckless race to be rich, fall into selfishness and dishonesty. Our popular literature is full of the impure and sceptical. Sorcery and necromancy are practised under the name of spiritualism, while the many social problems of our overgrown cities are baffling every attempt to deal with them. Mark the decline of religious education in the public schools of our land, owing to the unhappy differences of Christian men.

Indeed, the outlook is very sad and depressing. Think of the covert or open infidelity of the masses; of the rationalism and scepticism on all hands; of the evils wrought by science, falsely so-called; and of the evils in the church itself. Our Nonconformist churches are to-day admitting all kinds of deadly leaven. Where is the church's witness for Christ and for truth? The very name of Christ is being blasphemed

among men, by reason of the want of faithfulness in his professed followers. Truths for which the martyrs died are now being questioned, and thought of little worth. That which men held to be true, even in our own early days, is now being given up. The Scriptures are often misquoted or denied. The Bible is not now studied by the professing Christian, as once it was: and, as a natural consequence, heresy lays hold upon him. ‘Nevertheless, the foundation of God standeth sure, having this seal, the Lord knoweth them that are his; and let every one that nameth the name of Christ depart from iniquity.’” (2 Tim. 2: 19).

## II.—WHAT IS OUR BUSINESS.

If it be to “convert” the world (as many religious teachers contend), think of the tremendous energy and zeal it demands of us to assist in the bringing in of universal righteousness! Who is sufficient for these things? But, if it be (as I personally believe it is) a position of protest against widespread departure from the truths of the gospel—and one of faithful witness for Jesus Christ—and one of definite testimony for the sovereignty of God's Son and God's Word and God's church—and one of zealous evangelisation and proclamation of the gospel at home and abroad—as a witness until the Lord comes—we may well say, “Our sufficiency is of God.” For—given certain gifts and graces we may press forward on our God appointed way with all confidence, knowing that the victory is sure. If this be our position and our mission, and our business—then our great concern is not primarily numerical increase (of course that is an important and intensely real factor in the final issue), but our concern is—

1. To know our Lord's will.
2. To teach our Lord's commands.
3. To obey our Lord's precepts.
4. To testify our Lord's desires.
5. To expect our Lord's return.
6. To do our utmost to prepare the world and his people for the coming.

Whatever we may think about this special idea of the church as a witness in an ungodly age, we all agree that the fundamental part of our business is to spread the news of salvation through Jesus Christ.

This leads one to a practical question.

## III.—WHAT ARE OUR NEEDS?

Take them in order.

(a) *Greater love for the Bible!* We want to pay more earnest heed to the things that were heard, lest haply we drift away from them (Heb. 2: 1, R.V.). Only take heed to thyself, and keep thy soul diligently, lest thou forget the things . . . lest they depart from thy heart all the days of thy life (Deut. 4: 9). This book wants to be more than ever regarded as the final court of appeal in all questions of religion.

The religious world is as honey-combed with doubt and uncertainty, as the irreligious world is riddled with indifference and unbelief. The growing tendency is to regard all forms of faith, and all sacred books as authoritative to the people who use them. The world's parliament of religions and comparative study of religious thought the world over have led many to suppose that the

religion of the Bible is only “a religion amongst religions,” containing as much error as many of the rest, and very little more truth than most. The great appeal is to seek truth in every form of faith. It is said “the study of other religious books helps us to a greater appreciation of the Bible.” This should be true, but it often leads to the conclusion that, seeing there are so many truths in every creed, therefore all creeds are of divine origin, and may all be regarded as revelations from God. We as a people have been noted for our loyalty and devotion to the supreme authority of the Bible, and never in the history of our movement was it more important than now, that we should affirm that “the Bible and the Bible only” contains the one authoritative revelation of human redemption through a Divine Redeemer. Whatever truths may be held by other nationalities or denominations, and no matter how much we may be indebted to those religions for “proofs” concerning “the truth” itself, one thing is clear (to my mind at least) the Bible alone contains the truth! As Bible students we need to demand constantly, the “thus said the Lord” for religious convictions. We need to affirm with no uncertain sound that “Christ spake as one having authority and not as the Scribes.” We may confidently say in the words of Charles A. Briggs of New York.

“All the sacred books of the world are now accessible to you; study them, compare them, recognise all that is good, and noble and true in them all, and tabulate the results, and you will be convinced that the Holy Scriptures are true, holy and divine.”

Our pioneers in this restoration movement won great victories over sin, error and tradition, because they loved, revered, trusted and knew their Bible from cover to cover. These days call for similar confidence in “the Holy Scriptures.” Love for the Bible will lead to—

(b) *Deeper love for the church of the New Testament.* I fear we do not love the church as we ought. We are prone to yearn after the greater apparent influence of the sects around us. We see and feel at times the advantages of “efficient ministers,” “comfortable edifices,” qualified professors, good music, large meetings, enthusiastic gatherings; but what are these things if purchased at the sacrifice of truth? I yield to no one in my appreciation of these advantages, and will welcome any improvements in our methods of work or service, provided we retain our present love for the simplicity of the church as established by Christ and his apostles. The great essentials are the power and presence of the divine Spirit, the knowledge and advocacy of the divine Word, loyalty and fidelity to the divine ordinances, and the love and self-sacrifice of the divine Christ, coupled with whole-souled devotion and prayerful consecration to Christ as “the head of the church.” Given these essentials, a church will glorify its head, no matter how disadvantageous its externals. This leads me to the question of

1. *Our relationship to the sects.* I do not expect to see organic union in my time. There may be a federation of sects as sects, but from that union of systems we shall by virtue of our loyalty to the New Testament



be excluded. Much of the talk of Christian union is merely sentimental oratory, or else it is purely "denomination union." Of course we rejoice to hear and see the trend of thought and action—but this union does not directly affect us at present. Truth will prevail, and Christ's people will yet "be one," but this long-looked-for and much-to-be-desired and will never be achieved by talking mere "platitudes," or displaying woeful limps regarding New Testament doctrines.

Our Saviour asked a question which has yet to be answered, "Howbeit, when the Son of Man cometh, shall he find faith (Marg. R.V. 'the faith') on the earth?" or Rotherham, "Notwithstanding although the Son of Man come, will he, after all, find the faith on the earth" (Marg. perhaps, "this faith"). Regarding Christian union, then, in my opinion, our position is to study, know, apply and teach the doctrines, precepts and ordinances of the church as therein revealed and await results. We have nothing to lose by steadfastness, for in the end all true lovers of truth will be drawn by sheer force of circumstances to New Testament conceptions of unity and union. As years go by the world will probably witness (a) A godless heathen world, partly evangelised; (b) a huge church, nominally Christian, but filled with worldliness; (c) A united Christian church upon the simple teachings of our Lord and his apostles *alone*. There is one step towards union we have been considering and may yet be called upon to consider still more closely, viz.:—

2. *Union with our Baptist brethren.*—In this State the prospects are certainly hopeful for ultimate organic union, but the time is *not yet*. Our view points upon the doctrines of

- (1) The work of the Holy Spirit,
- (2) The design of baptism,
- (3) The office of the minister, or evangelist,
- (4) Church order,
- (5) Distinctive names,

are somewhat different, and we shall not effect union by compromise, but by Scriptural study and fraternal intercourse. With us, and I believe with them, there is no desire for union unless it be upon a distinctly Scriptural basis. I trust that future meetings will deepen the love and sympathy which now exists between us and pave the way for still closer fellowship.

There are some of our brethren who say, "there is no hope of union with us and the Baptists *anywhere*," for they and most evangelicals say, "Faith is the gift of God," and clearly baptism cannot have the position we give to it. If we could give up our position on baptism then union would be easy, but the great Lutheran doctrine of "Justification by faith alone stands in the way." The trend of religious thought is more and more in favor of non-sacerdotalism and the growth of altruism, so very many people will look at baptism and the Lord's supper as "ritualistic." That may be so, but I am not without hope of seeing "union effected with the Baptists" before many years pass by.

In an address delivered to the Christian Association annual meeting at Southport, England, on September 17th, 1902, on the question of co-operation between our English and American brethren in England, H. E.

Tickle used a sentence which fittingly describes our efforts to unite with the Baptist people, "It seems as if it were one of the mysteries of religious dynamics, that the difficulty of bringing into actual corporate union any two religious bodies increases in ratio of their nearness to others. Assuming it to be a fact, the reason or reasons of it may be difficult to determine; but surely, may be difficult to determine; but surely, there are conditions, and certainly there is a power superior to all opposing forces capable of producing a Christ-honoring, and world-convincing unity between all who love our Lord in sincerity and in truth."

J. R. Illingworth, in Gore's "*Lux Mundi, Problem of Pain*" says, "The simplest Christian feels and knows that in his present state the *unitive* way, the way to union with both God and man, is the 'Via Dolorosa'—the way of the cross." When we truly know the Lord's desire for "oneness of his people," we shall quickly sink human opinions and embrace one another as Christians in light of Scriptural teaching. This love for the crown will naturally lead to—

(c) *Passionate love for the lost!* This is also a great need amongst us. We surely want more zeal for perishing sinners! We have great privileges and honors as the children of God, but do we remember sufficiently the losses of those who are not members of the body of Christ? Our Lord uses us to win souls.

The Macedonian cry comes to us from the streets and alleys of this great city, from the inland towns and villages of our States, and from the islands of the sea, "Come and help us"—People for whom Christ died! We want to-day, as we sit in Conference, to hear their cry! and earnestly strive to save some! To effect this we must have, lastly—

(d) *Supreme love for Christ.* He is "the great centre and hope of the church." In all our activities, aspirations and desires we want to be Christ-inspired. We meet weekly to remember him until he comes. Our responsibility in the interim is to "be ready"—waiting, watching, working!

The unravelling of the tangled skein of sin, error, tradition, superstition, religious controversy, philosophic doubting, atheistic theorising, and speculation generally will not take place "till he comes." The wheat and the tares will grow together until the Lord of the harvest effects a separation and reigns in righteousness. When that will be we know not, but we do know that "this gospel of salvation is to be preached in the whole inhabited earth as a testimony for all nations, and then shall the end come."—Matt. 24: 14.

To quote C. H. Spurgeon: "Glory be to his name! all things need making new, for they are sadly battered and worn by sin. It is time that the old vesture was rolled up and laid aside, and that creation put on her *all things* new, except the Lord who made them at the first; for it needs as much power to make out of evil as to make out of nothing. Our Lord has undertaken the task, and he is fully competent for the performance of it. Already he has commenced his labor, and for centuries he has persevered in making new the hearts of men and the order of society. By and bye he will make new the

whole constitution of human government, and human nature shall be changed by his grace; and there shall come a day, too, when the body shall be made new. What a joy to belong to a kingdom in which everything is being made new by the power of the king! We are not "dying out"—we are hastening on to a more glorious life. Despite the opposition of the powers of evil, our glorious Lord is accomplishing his purpose, and making us and all things about us *new*, and as full of beauty as when they first came from the hand of the Lord."

Our needs then, are, more love for truth, Christ and his church, and perishing souls. Though we are a small people, yet our position is a glorious one, and our duty is (Gal. 5: 1), Stand fast in the liberty wherewith Christ has made us free, and be not again entangled in a yoke of bondage.

May God's blessing rest upon every individual Christian now present, and may this Conference strengthen our faith and send us out determined to contend earnestly for the faith once for all delivered to the saints.

### Goldfields Conference.

The fifth Conference of the Goldfields churches of Christ was held in the Kalgoorlie chapel, Egan-street, on Jan. 26th. Proceedings opened at 11 a.m. with a devotional service led by A. J. Saunders of Boulder. At 11.30 business of Conference was proceeded with, the chair being occupied by the President, W. L. Campbell. Apologies were received from Sec. Bro. Argus of Coolgardie and A. A. Lightfoot of Perth for their non-attendance. Executive report showed that we had, in conjunction with the other churches, taken action against Sunday labor, sport and trading, which we hope will result in good being accomplished, although this end of the vineyard is very stony. Church reports from Coolgardie, Kalgoorlie and Boulder were encouraging, and showed good progress. At 2.30 a devotional service was held by Bro. Walkerdien, of Boulder. Business resumed at 3 p.m. Resolved that arrangements be made to hold missions in early spring, per medium of State evangelist, T. Hagger, by combined effort among the three G. F. churches; also combined picnic after same. Resolved that we take further action against Sunday sports, liquor traffic, etc. Officers for ensuing year:—President, A. J. Saunders; Vice-President, G. Banks; Sec., C. Pond; Treas., J. Robinson.

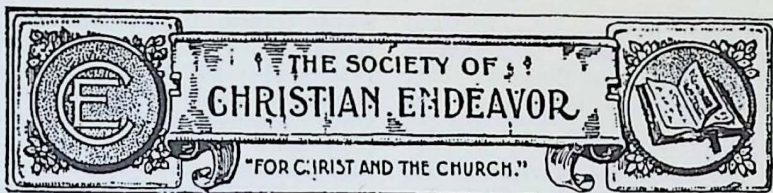
Evening, 8 p.m., public meeting, full house. President elect, A. J. Saunders in the chair. Addresses by J. Stone (Boulder), "Christ and Christian Unity"; G. L. Campbell, "Christ and Science"; A. J. Saunders, "Christ and Social Work." Three splendid addresses, arousing great enthusiasm. Special singing by the friends much appreciated, the singing of hymn No. 176 Sankey's bringing to a close a very enjoyable and successful Conference. We thank God for the blessings he has bestowed in the past, and pray that they may be continued.

Feb. 1.

C. E. P.

We still have a few copies of the Christian Commentary on Sunday School Lessons for 1905. Price, 4/-; by post, 4/6.





CONDUCTED BY A. R. MAIN, 139 BUCKLEY ST., FOOTSCRAY.

## Christ Our Healer.

Topic for March 13th.

### SUGGESTED SUBJECTS AND READINGS.

A paralytic ...	... Luke 5 : 18-26.
By word of mouth	... Luke 7 : 2-10.
An afflicted child	... Luke 9 : 38-42.
On the Sabbath day	... Luke 13 : 10-13.
A blind man ...	... Luke 18 : 35-43.
A healed people ...	... Rev. 21 : 1-5.
Christ, the Great Physician	... (Luke 4 : 16-19 ; 5 : 27-32 ; 1 Pet. 2 : 24)

**J**ESUS Christ is the only Physician who never lost a single case. He never refused to take on a case. There is no disease, no body or mental affliction, for which he cannot successfully prescribe. The troubles of all peoples of all ages can be relieved by him. The poor are as well cared for as the rich. For all these reasons, he is pre-eminently the *Great Physician*. It is splendid to think that no one need ever come to Jesus and go away unsatisfied. Millions by their experience testify that he is both able and willing to meet the various needs of men.

To appreciate the beneficent influences of the Great Physician and the effect of his miracles of healing upon the hearts and minds of the people, we must remember the condition of Palestine. "Palestine now, as doubtless was the case in the days of our Lord, seems fairly overrun with those afflicted by one form or another of bodily ailment." For those thus grievously afflicted there is and was but little help. There were no hospitals or poor-houses. The doctors of the land, to put it mildly, were not men of commanding ability or of much scientific knowledge; indeed the Talmud says, "The best of physicians deserves hell." Speaking of the need of healing in the East, Tristram writes: "Imagine, if you can, the condition of a country in which there are no doctors, where the healing art is only practised by a few quacks, who rely more on charms than on physics for their cures. Such is now and such was Palestine in our Lord's day. Until the medical missionaries were sent by several English societies, there was not a physician in the land, and even now there are very few. In such a country as this, with sick and crippled in every village, picture the eager excitement when the news spreads that there is a good physician arrived in the town."

The Saviour must have spent much of his time in healing. Most of the recorded miracles deal with his alleviation of human suffering. Besides, there are passages which show that those mentioned in detail are to be regarded as but samples of his

words of mercy. See Matt. 4 : 24 ; 8 : 16 ; 9 : 35, etc. These were in the first place signs of his Messiahship. But they also showed his heart of love and sympathy. His continued healing of disease must also be reckoned with in forming our estimate of the meaning and objects of suffering. It must be noted, however, that with Jesus the healing of the body was not the only nor the chief thing. The disease most urgent in its demand for healing was not a bodily one. Alford says: "Disease, then is just the beginning of death. It is, in its various forms, that part of the dark procession of miseries consequent on sin, which ushers in the dread executioner of the primitive sentence, 'Thou shalt surely die.' So that he who came to abolish death, and to bring life and immortality to light through the gospel, might well be expected, among his wonderful works performed in confirmation of this his mission, to heal diseases. For he would thus be showing the great restoration which he came to effect in our whole nature: the health, and life, and vigour, which accompany his presence, and his touch, and his word."

Matthew saw in the Saviour's miracles of healing a fulfilment of the evangelical prophet's prediction (Isa. 53 : 4). "Himself took our infirmities and our diseases." Plumptree says "It was not merely that he came, as one of boundless wealth, who might scatter alms broadcast, but that he himself 'took' and 'bore' the sufferings which he removed. He suffered with those he saw suffer. The power to heal was intimately connected with the intensity of his sympathy, and so was followed (as analogous works of love are followed in those who are most Christ-like in their lives), by weariness and physical exhaustion."

"They that are whole have no need of a physician" (Luke 5 : 31). No one ever was cured who had nothing the matter with him. Jesus is no Saviour but to the sinner. How that remark of Christ disposes of an excuse, oft given to-day, for an excuse for not accepting him as the Saviour. People are ever saying, when asked to comply with the terms of pardon, "Oh, I'm not good enough." These people would never remonstrate with friends, "Oh, don't send for the doctor yet; wait till I get rid of this influenza!" We do not wait until our hands are clean before we wash them.

You must deal with the Great Physician as fairly and sensibly as you would with the family doctor, i.e., follow his directions, and attend to his prescriptions. Imagine a man saying, "Yes, doctor, I think your diagnosis is correct; I believe you fully understand my case, and that you would be able to cure me. Thank you for coming to see me. Good-day!" and then declining to comply with the doctor's orders. But how many are practically saying that to the Lord Jesus! Yes, they believe he came to seek and to save the lost, that he is the Great Physician of the soul, that he is able to save them—but they never get any

further. How can they be healed? We must give ourselves unreservedly into the hands of Christ: not one who did so was ever lost.

The reading in Luke 4 : 16-19 gives what Drummond called "The programme of Christianity." Jesus may be truly said to be still doing this work, for "1. The gospel multiplies friends, and sympathy, and aid to the sick. 2. It inspires the spirit which builds hospitals, and asylums, and provides every possible means for relieving distress, especially of the poor and friendless. 3. It cultivates, encourages, and makes possible the true science, which is discovering the nature of disease, and the true remedies, skill in nursing and surgery, and the triumph of modern medical investigation." Let there be taken away all that we owe in this regard directly to Christ and Christianity, and then devoutly hope that you will never be sick.

Seventy years ago, as a special feature, there was established what may be called the crowning glory of missionary work. In a special sense are these missionaries following the footsteps of the Master, accompanying the preaching of the gospel for sin-sick souls with bodily healing. Isabella Bird Bishop said that "all the experience of modern missionaries in the East goes to show the wisdom of the method employed by Jesus Christ and his apostles in giving attention to diseased bodies as a means of access to diseased souls." Mackay, of Uganda, said that "all genuine missionary work must be in the highest sense a healing work." "Body, soul and spirit," writes A. T. Pierson, "have all been poisoned and diseased by sin, and redemption must bring salvation to the whole man. We cannot sever sin from sickness, and we cannot but feel that there is more than a link of language between holiness and wholeness, or health."

### Selected Thoughts.

You never can drive out the uncleanness of evil thoughts except by pouring in the clean wholesome-ness of the thoughts of Christ.—*Speer*.

They used to wound the balsam tree in order to obtain its healing essence; and so for our transgressions the Saviour was wounded.—*Hamilton*.

We honor an earthly physician by taking our sickness to him, and not trying to save ourselves.

Often the disease can be far more easily wrought if the disease is taken promptly to the physician. So Christ will have us turn to him while we are young.

There is no condition of the body so dangerous as insensibility; when that comes on we know that death is near. And so the most dangerous condition of the soul is insensibility to sin.

Do you go in the dark to your medicine shelf and pick out a bottle at random? Many do that way with their Bibles—the medicine chest of the Great Physician.

—*The Endeavorer's Daily Companion*.

### Notes and News.

We acknowledge with thanks the receipt of the following donations towards the flag:—St. Arnaud, 3/3; Colac, 2/6; Horsham, 3/11; Taradale, 3/6. Amount previously acknowledged, 14/-; Total, 27/2. —G.I.W.



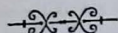
# THE Australian Christian.

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A. B. MASTON

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## The Leader.

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

### The Place and Value of Christian Baptism.

Continuing his line of argument that  
baptism is not for the remission of sins, Mr.  
Carey cites the case of Cornelius. "If," he  
says, at Pentecost, Peter unlocked the door  
of the kingdom for Israel, at Cæsarea, in  
the house of Cornelius, he opened the door  
for all mankind. And in a measure the  
conditions of entrance which he laid down  
there concern and interest us Gentiles most,  
for the terms were more immediately directed  
towards ourselves." Now this statement is  
worth looking at as an example of what a  
man will say in order to sustain a position  
which is otherwise indefensible. No doubt  
Mr. Carey believes what he says, but we are  
obliged to concede this much at the  
expense of his ability as an exegete.  
Reduced to the simplest terms, what does his

statement mean? It means this, that Peter  
at Pentecost gave different conditions of  
at Cæsarea. That  
pardon to what he did at Cæsarea. That  
the first conditions were intended for the  
Jews alone, while the second were intended  
for all mankind, therefore, it is the later  
conditions in which we as Gentiles are  
concerned. The statement means this or  
it means nothing at all. Now what shall we  
say of it? First of all we will say that it is  
without a single fact to support it. It is  
true, of course, that the Gospel was first  
preached to the Jews and afterwards to the  
Gentiles, but it is not true that a different  
gospel, with different conditions of pardon,  
were preached to each. To assume the  
latter would be equivalent to a point blank  
denial of Paul's affirmation when he said,  
"There can be neither Jew nor Greek, there  
can be neither bond nor free, there can be  
no male or female; for ye are all one in  
Christ Jesus" (Gal. 3: 28). Indeed, the  
whole drift of the epistle condemns Mr.  
Carey's position, and asserts that Christian-  
ity abolished at one stroke such artificial  
distinctions. This would not be true if, at  
the very start, it made a distinction between  
Jew and Gentile as to the mode of their  
entrance into the kingdom of God.

But the strange part of it is that after  
making the foregoing statement, Mr. Carey  
immediately goes back upon it by saying,  
"To be sure, in Peter's view there was no  
contradiction between the conditions laid  
down in Jerusalem and the later conditions  
in Cæsarea." Just so. If, then, the condi-  
tions of entrance into the kingdom were the  
same in both cases, it is not quite clear how  
the later ones "concern and interest us as  
Gentiles most." It would appear, however,  
that "the earlier conditions have been  
strained by 'the Disciples' beyond his  
(Peter's) own intent." Now what Peter's  
"view" and "intent" were, Mr. Carey is  
in no better position to know than we are.  
What the "view" and "intent" were can  
only be ascertained by the words Peter used  
to express them. So far as Acts 2: 38 is  
concerned we have proved, on the best  
authority, that we have only given to this  
passage its legitimate meaning, and in doing  
so, have thereby demonstrated that Mr.  
Carey has failed to grasp the full "intent" of  
Peter's utterance. It is quite true, however,  
that the case of Cornelius has a special  
interest for us, but not in the way indicated  
by Mr. Carey. The special interest lies in  
the fact that it tells us how the prejudice  
existing in the minds of the Jews against the  
Gentiles was broken down. It saved  
Christianity from becoming a merely  
Judaistic propaganda.

In some respects the case of Cornelius is  
an unusual one, and some of its aspects  
cannot be applied to ordinary cases of  
conversion. An independent and unbiased  
expositor would not fail to give proper  
notice that the intense conservatism of  
the gospel of Christ; that from this  
cause the Gentiles were being shut out, and  
that it was necessary in some extraordinary  
way to demonstrate to the Jews that the  
door of the kingdom, opened at Pentecost,

was wide enough for all mankind to enter in.  
Hence, the breaking down of the prejudice of  
Peter by the vision at Joppa, and the prejudice  
of his companions and of the church gener-  
ally, by the miraculous manifestation of the  
Holy Spirit by which Cornelius and those  
with him were able to speak with tongues.  
On no other occasion did this miraculous man-  
ifestation of the Holy Spirit precede baptism.  
And yet Mr. Carey tells us that this excep-  
tional case, the purpose of which is clearly  
evident, must be taken as the general rule!  
Such a position is not only against reason,  
but surrounds the idea of conversion with  
conditions impossible of realisation. If this  
outpouring of the Spirit was not for a  
distinct and exceptional purpose, but, on the  
contrary is to be regarded as of general  
application, how is it that the miraculous  
manifestation is never witnessed in modern  
times? Are we to conclude from this fact  
that there are no cases of conversion now?  
This is the logic of Mr. Carey's position and  
is so untenable that it must be at once  
abandoned. But, leaving this point, we  
follow Mr. Carey further in his attempted  
exposition. He says: "Peter preached to  
the prepared and pious household of  
Cornelius the great evangel of the crucified  
and risen Lord, till he reached the climax,  
thus: 'To him bear all the prophets witness  
that through his name every one that  
believeth on him shall receive remission of  
sins.' So that faith is all. There is no  
mentioned word about baptism." It is just  
here that Mr. Carey loses his sense of perspec-  
tive. As a matter of fact in conversion, the faith  
that does not find expression in baptism is  
not faith at all in the New Testament sense.  
In Paul's great argument on faith in his  
epistle to the Galatians, he unites faith and  
baptism in such a way that they cannot be  
separated. "For," he says, ye are all sons  
of God through faith in Christ Jesus. For  
as many of you as were baptised into Christ  
did put on Christ" (Gal. 3: 26-27).  
Faussett, in his Commentary on Galatians,  
says: "The argument is, By baptism ye  
have put on Christ; and, therefore, he, being  
the Son of God, ye become sons of adoption,  
by virtue of his Sonship through generation.  
This proves that baptism, where it answers  
to its ideal, is not a mere empty sign, but a  
means of spiritual transference from the state  
of legal condemnation to that of living union  
with Christ, and of sonship through him in  
relation to God." The faith that saves has  
in it the element of obedience, hence it is  
that Luke tells us that "a great company of  
the priests were obedient to the faith" (Acts  
6: 7), which is only another way of saying  
that they were added to the number of the  
saved. Understanding it in this sense we  
can also say with Mr. Carey, "Faith  
saves."

If any evidence were wanting that Mr.  
Carey has an exceedingly weak case, it is  
furnished by what he says in reference to  
Mark 16: 16. Of this passage he says: "As  
for the saying set upon the lips of Jesus in  
the closing paragraph of Mark, 'He that  
believeth and is baptised shall be saved,' one  
might protest that any statement in these  
twelve last verses of that gospel should be  
ruled out of court in any Christian con-



trovery, considering that the revised version acknowledges that they are omitted in the two oldest Greek manuscripts and in some other authorities." Doubtless, it is a difficult passage for Mr. Carey and those who think with him to get over, but that fact scarcely justifies him in attempting to throw discredit upon its genuineness. Evidently the Revisers thought it genuine, or else they would have thrown it out altogether. The fact that it is not found in the two oldest Greek MSS, which belong to about the middle of the fourth century, is more than counterbalanced by the knowledge we have that it is in all the Syrian, Egyptian and other translations of the second and third centuries, and is quoted as the last part of Mark's gospel by Irenæus, the most learned Christian writer of the second century, and the student of Polycarp, who had studied with the Apostle John. Its omission from the two oldest MSS, which are not in the roll form but in leaves, might easily be accidental, but its inclusion in the translations, and its confirmation by Irenæus, can only be accounted for on the grounds its genuineness. From the evidence before us we have no hesitation in accepting the last part of Mark as coming from his hand. But supposing it did not and was added by someone else to give completeness to what was evidently an unfinished document, is it therefore on that account to be rejected as evidence? By no means. Even on that supposition it is valuable evidence, because it shows us how the church, in its earliest days, understood the Great Commission. If it had contained teaching at variance with what was clearly understood to be orthodox, it would have been rejected at once. We ourselves need have no hesitation in accepting it for it is quite in harmony with the commission in Matthew's gospel. J. Agar Beet, one of the finest scholars the Wesleyan Church has produced, says: "With these words of Christ (Matt. 28 : 19-20), those recorded in Mark 16 : 16 agree so completely that it is almost needless to enquire whether they originally formed a part of the second gospel. By solemnly ordaining baptism our Lord made it obligatory on all who seek his favor; and thus made it a condition of salvation. For we cannot enjoy his smile while we refuse to obey his express command. We therefore do not wonder to find in this passage salvation is promised only to those who both believe in the gospel and confess their faith by receiving baptism."

Another stumbling block in the way of Mr. Carey is the generally accepted meaning of John 3 : 5, consequently he proceeds to remove it. Having decided that baptism is not for the remission of sins, any passage that seems to favor that view is to be construed otherwise. Under his skilful manipulation it is made to appear that being "born of water does not refer to, and still less does it cover Christian baptism at all. It meant the baptism of John, which did but prepare men for the Christian era. But we are not baptised as Christians as a step towards the birth of the Spirit. We are baptised as we saw from the household of Cornelius as those who are already Spirit born." By this he means us to infer that

the words of Jesus, "Except one be born of water and of the Spirit he cannot enter into the kingdom of God" are not general but special in their application. This kind of exposition is familiar to us, it is so reminiscent of the pædo-baptist style. What wonderful ingenuity they display in dodging the plainest statements! But not more wonderful than that displayed by Mr. Carey. In his hands the special becomes general and the general becomes special, just as he wills it. The special case of Cornelius is every thing, while the case of Nicodemus does not count, and as for Acts 2 : 38 that is to be ignored as much as possible. Of the force of John 3 : 5 we will say nothing ourselves; we will allow others to speak. H. A. W. Meyer, who has been called "the prince of exegetes," says, in his comment on John 3 : 5, "*(Ek hudatos k. pneumatos) water*, inasmuch as the man is baptised therewith (1 John 5 : 7, 8; Eph. 5 : 26) for the forgiveness of sins (Acts 2 : 38; 22 : 16; 1 Cor. 6 : 11), and *Spirit*, inasmuch as the Holy Ghost is given to the person baptised in order to his spiritual renewal and sanctification; both together—the former *causa medians*, the latter as *causa efficiens*—constitute the objective and causative element, out of which the birth from above is produced (*ek*), and therefore baptism is the *loutyon palingenesias* (Titus 3 : 5). But that Christian baptism and not that of John is to be thought of in *hudatos*, is clear from the *k. pneumatos* joined with it, and from the fact that he who had already appeared as the Messiah could no longer make the baptism of his forerunner the condition, not even the preparatory condition of his Messianic grace . . . That *hudatos* (water) is put first is because the gift of the Spirit as a rule followed upon baptism (Acts 10 : 47 is an exceptional case)." Here we see that Meyer distinctly contradicts Mr. Carey in regard to John 3 : 5, and also in regard to the case of Cornelius, being of general application. Many other authorities might be quoted against Mr. Carey, but one more, and that a Baptist, will suffice. Wilmarth says:—"Christ himself, in his early Judean ministry 'made and baptised disciples.' His preaching at the outset, was of similar purport to that of John. It is natural to suppose that his baptism (in connection with repentance and faith) was, like John's, in order to remission. We are confirmed in this by our Saviour's words to Nicodemus, who came to him during that early period to learn more fully, no doubt, of the kingdom which Christ and John were preaching. Christ said to him: '*Except ye be born of water and of the Spirit ye cannot enter the kingdom of God*,' viz., baptism and renewal by the Spirit are the conditions of true citizenship in the kingdom of God on earth. Unquestionably, remission was one of the blessings of that kingdom."

It is contended, however, by Mr. Carey "that no meaning must be given to this much controverted Scripture (John 3 : 5) that weakens or contradicts the plain witness of a later verse of the same great chapter. John 3 : 16 is the whole gospel in a nutshell, "For God so loved the world that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life." No interpretation must be put on verse 5,

which confuses or limits verse 16." In reply, we may remark that it is a poor rule that won't work both ways. John 3 : 16 is a great verse, and the disciples love it and delight to preach from it. But great as it is, it must harmonise with other great passages found in the New Testament. In our view the word "believeth" in this verse includes all that is elsewhere insisted upon as necessary to eternal life. It involves, as we have said before, the idea of "obedience." That this is so may be clearly seen from verse 36 of the same chapter, "He that believeth on the Son hath eternal life; but he that obeyeth not the Son shall not see life, but the wrath of God abideth on him" (r.v.). Here *believing* on Jesus is placed in antithesis to *obeying* him. To believe in him is the opposite of disobedience. It is therefore clear that believing on the Son is made to embrace obedience. With this thought before us, we can say with Mr. Carey, "Faith is not so much the irreducible minimum as the all inclusive, all sufficing force." We would commend to Mr. Carey's careful study that very fine passage in Romans (16 : 25-27), which runs as follows:—"Now to him that is able to establish you according to my gospel and the preaching of Jesus Christ, according to the revelation of the mystery which hath been kept in silence through times eternal, but now is manifested, and by the Scriptures of the prophets, according to the commandment of the eternal God, is made known unto all the nations *unto obedience of faith*; to the only wise of God, through Jesus Christ, to whom be the glory for ever. Amen."

## From the Field.

The field is the world.—Matt 13 : 38.

### New Zealand.

DUNEDIN (King-street).—The annual meeting was held on February 2nd, and we had the largest meeting that we have had for years. J. M. Innes presided, and a short prayer meeting was held beforehand. The business was opened by calling upon the Secretary, Jas. Lowe, to read the minutes of the previous meeting. Afterwards the various reports were read by him. The Secretary's report showed the number of members on the roll for the Tabernacle to be 305; for Roslyn, 66; Country members, 47; total 418. Losses by death, 2; by letter, 11; total, 13. Present members 405. The evangelist's report showed that he had a mission at Gore and at Oamaru. At both places additions were made to the churches. During the past year there were 82 baptisms; 15 received by letter; 6 reunited; 1 baptised believer; total 104. The Sunday School showed an increase of 145 scholars and 11 teachers. J. Inglis Wright is the superintendent. The attendance at the prayer meeting is steadily increasing, as also that of the choir. The improvement class report showed an increase of 50 during the past year. The student's class, under H. Mahon, began with 2 and ended with 20 young men preparing for church work. The girls' Bible band, under Sisters Austin and Miss Brown, has 28 members, 19 of whom are young members of the church. Our session has again commenced with a good attendance and 3 new members. The morning and evening meetings have also steadily increased.



The visiting sisters' report speaks very highly of their work. Roslyn morning meetings and Sunday School are progressing satisfactorily. The school comprises 36 scholars and 6 teachers. The Dorcas society is managed by a president, 2 vice-presidents, and a secretary. The sisters, of whom there are about 10, attend for work every Wednesday afternoon. During the year we have distributed about 200 garments, £8 in cash, and also several pairs of new boots. Groceries, coal, and other necessities have been provided for many of the poorer families round about, and we are now commencing again. To them it will be said "they have done what they could." Bro. Sundstrum and his collecting band have paid £150 off the mortgage on the building, which is worth recording.

JAS. LOWE.

PAHIATUA.—The first anniversary of the church, Bible School, and Endeavour Band was held on Sunday, January 22nd. Bro. Watt from Auckland spoke morning, afternoon, and evening, also presenting a prize to each of the 27 scholars enrolled. On Monday a picnic was held, which was a great success, 120 persons being present. A two weeks' mission was conducted by Bro. Watt, the opening addresses being on "Evidences of Christianity." In spite of many counter attractions a good interest was maintained, and the immediate results are 14 additions. Of these 3 are from the Bible School, 1 from the Endeavour Band, 3 from the Baptists, 1 from the Methodists, and 1 from the Salvation Army. Bro. Watt's preaching both in matter and delivery was of an exceptionally high order. If he could have stayed on another two weeks, many more would have been added to the Lord. We are grateful to him and to the Auckland church for the splendid services rendered. While here Bro. Watt spoke at the No License League open-air demonstration, and gave a masterly address. Among the visitors at the mission were Sisters Craig from Wellington, D. Manifold and L. Manifold from Christchurch, and Mrs. Harwood from Palmerston North.

G. MANIFOLD.

WARKWORTH.—Bro. Hadfield still continues to labor with the church at Dome Valley, and will do so till the end of February, when he is to spend a month with the church further north. The meetings continue to be well attended, and considerable interest is aroused. A fortnight ago a young lady confessed Christ, and the following Sunday was baptised and received into fellowship. On Sunday afternoons Bro. Hadfield goes to Ahuroa, a place about eight miles from Dome Valley, and has had good meetings with increasing attendance. Bro. Hadfield tells the good news, in a forcible, clear, and at the same time, interesting way. Our numbers at Dome Valley have also been increased by the addition of Bro. and Sister Herbert Wilson and their daughter Alice, from Wayby.

Feb. 1.

THOMAS C. A. OAKES.

### South Australia.

MOONTA.—We recently called at the little church at Bews for the first time since we formed it about 18 months ago. We gave 3 addresses on the Lord's day, had 3 confessions and 1 restored to fellowship. We returned here last night, preached to a good, intelligent audience to-night, and at the close buried 1 with Christ in baptism, making 7 for the week by obedience and 1 restored.

Feb. 12.

W. MOFFIT.

UNLEY.—T. J. Gore is taking a brief, well-earned holiday at Port Elizabeth. In his absence the service last Lord's day evening was conducted by A. T. Magarey. Subject, "The Immutability of Christ's

Kingdom," and to-night James Manning preached on the text, "The statutes of the Lord are right, rejoicing the heart." We are grateful for able and earnest the heart." We are grateful for able and earnest presentations of divine truth. On Tuesday the Junior Endeavourers gave a social to their friends, and under the direction of Miss Eliza Thomas, submitted a pleasing programme of music and recitations before a large audience, presided over by John Verco. A. M. Ludbrook delivered an interesting address on his travels in the Holy Land. The Sunday School is preparing for its anniversary, which will be celebrated on March 26th. On Friday next a Literary Society for young men, will begin operations. T. J. Gore intends to do his utmost to advance this new movement, which promises to be successful. We are grieved to hear that Miss Alice Bloor is seriously ill at Aldgate, and that Mrs. Walter Harris is suffering from a relapse. Our aged Brother Yates is failing, and has not been able to attend the services for some time.

Feb. 12.

R.B.

PORT PHILL.—Last Sunday evening the chapel was well filled, when two young women were baptised. Last night a social was held to say good-bye to Bro. Morrow, who leaves on Monday next, the 13th, for a six months' tour of America and England. The meeting was largely attended. Bro. Moffit, of Moonta, being here on a short visit, occupied the chair. Apologies for non-attendance were read from K. W. Duncan, D. Gordon, D. Finlayson and others. A musical programme interspersed with short speeches from several present (all testifying to the fine qualities of our brother both as a preacher and friend) was then entered into, after which the chairman, in the name of the church presented Bro. Morrow with a leather travelling bag as a small token of love and esteem for the great services he has rendered the cause in this place, at the same time wishing him a pleasant and profitable journey and safe return. The recipient, in returning thanks, said he felt deeply grateful to them for the kind things they said of him, and that he would cherish their gift, not because of its intrinsic value, but because of the good wishes it expressed. Refreshments were handed round by the ladies. The singing of "God be with you till we meet again," and the pronouncing of the benediction brought the meeting to a close.

Feb. 9.

W. C. O.

Bews.—W. Moffit and Sister Adams of Moonta, Sister Dorey of Tickera, and W. J. Jackson and Sister Nellie Jackson of Kadina, met with the church on Lord's day, 5th inst, when Bro. Moffit exhorted the church and preached the gospel. At the close of his address, a daughter of Sister Dorey, and Sister Brealy's eldest daughter, of Wallaro, and the second daughter of Bro. and Sister W. Howard, of Kangaroo Island, made the good confession. On Friday a business meeting was held, when Sydney Barr was appointed secretary; Bro. Nelson, treasurer; Bro. Bell, helper, and Sisters Nelson and Barr, visiting sisters. Bro. and Sister Butler, Bro. and Sister R. W. Barr, and J. E. Ellis are leaving the district, having taken up land on the West Coast. Their absence will be keenly felt by the few members remaining, but they hope to meet together for worship in their new home, and prosecute the return to primitive Christianity.

Feb. 13.

ROBT. BARR, JR.

GROTE-ST.—Our meetings yesterday were well attended, Bro. Huntsman speaking morning and evening. A short meeting for prayer and singing was held at the close of the evening service. Brother the Gilles-st. Sunday School, has resigned, and Bro. C. Belle has been appointed to the position.

Feb. 6.

E.R.M.

KADINA.—Three young girls who decided at Bews (Bro. Moffit preaching), were baptised here to night. Bews has lost valuable members in Bro. and Sister W. Barr, and Bro. Butler, who have gone to West Coast. Kadina also in Bro. and Sister Hellem, transferred to Balaklava.

G.B.M.

### Queensland.

WEST MORETON CHURCHES.—The eighth Annual Conference meeting was held at Rosewood, January 2. There was a good attendance of brethren and sisters. The meeting being opened by a hymn, two of the brethren engaged in prayer. The President, Bro. Colvin, gave address of welcome. The minutes and balance sheet of half-yearly meeting was read, which showed the income during the year £96/11/-; expenditure, £82/9/4, leaving a balance of £14/1/8. The brethren were well pleased to have P. J. Pond of Melbourne with them. He gave a very encouraging address. Carl Fischer gave an address about the tent. He said that the fund was progressing very well, and hoped during the year the tent would be at Marburg, Rosewood, Rosevale, Mt. Walker and Boonah. Election of officers:—E. Colvin, President; J. F. Henricksen, Vice President; J. Langdon, Secretary; Bro. Primus, Treasurer. Election of Committee:—A. Kickbusche, F. Damrow, F. Suchting, A. Henricksen, Albert Henricksen. At night a church meeting was held over which C. Fischer presided. Bro. Colvin, Kickbusche and Fischer gave addresses.

Feb. 2.

J. W. LANGDON.

### West Australia.

BUNBURY.—On Sunday, 5th February, T. H. Scambler spoke, at the close our hearts were gladdened by a married woman, mother of a Sunday School scholar, coming forward and making the good confession.

Feb. 5.

L.J.M.

### Tasmania.

HOBART.—Bro. Kyme of Ballarat, Victoria, broke bread with us this morning, when he also addressed the church. At the close of the gospel service to-night, there was one confession.

Feb. 12.

F.W.S.

### New South Wales.

CHATHAM.—Three young persons were immersed in the river at Chatham and received into the church to-day. They will take membership at Wingham.

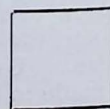
Feb. 12.

J. COLLINS.

### Here and There.

Here a little, there a little.—Isaiah 28 10.

:O:



If the Subscriber should discover a pencil mark in the above square, he will know that his Subscription is due and that our Agent would be glad of a Settlement.

H. G. Harward's address is now P.O., Warragul. The general Dorcas Committee and workers held a very enjoyable picnic at Mordialloc on 14th inst.



The mission at South Yarra closed on Sunday night with 18 confessions, making forty-four in all.

Burwood Boys' Dorcas Rally will be held on Wednesday, March 1st, Swanston-street lecture hall, from 10 a.m.

The brethren everywhere are asked to pray unceasingly for the mission at Warragul, which begins February 26th.

J. Greenhill reports a good meeting at Surrey Hills last Sunday night, with two confessions—a young man and a young woman.

The following telegram is from Port Pirie, S.A.:—"Splendid meetings Sunday, Bro. Gordon of Georgetown conducting; two confessions.—W. C. OVERLAND."

It was fifty years ago on February 15th, since W. C. Thurgood landed in Melbourne from England. He left London on November 1st, the trip to Melbourne occupying 105 days.

W. Morrow, of Port Pirie, passed through Melbourne last week on his way to England, via America. He expects to visit Palestine and Egypt while away.

Twenty-seven broke bread at Preston on Sunday morning last. At the close of an address given by W. Dickens in the evening there were two confessions—mother and son.

We have received a few letters on "Student Preaching," but they are personal and offensive, and so cannot go into our pages. People who wish to be heard must discuss the question at issue.

Prayers of the brotherhood are asked in connection with the mission to start at Neptune-st., Burnley, on March 13th. P. J. Pond is to be the missionary. There is no membership there at present.

We are glad to note that the cause at Dandenong is moving along nicely. Bro. Hayes is making good impressions, and numbers are being added to the saved. On Sunday night there was one confession.

"The Witness of the Church," on second page of reading matter, was the President's address at the New South Wales Conference on January 26. It contains much valuable information, and should be read by all.

The Sisters' Temperance Committee will hold their next meeting at Hawthorn, in the Christian Chapel, Glenferrie road, on Thursday, March 2nd, at 8 p.m. Good singing and speaking. Collection. Everybody welcome.—MRS. DARNLEY.

In our report of the N.S.W. Sisters' Conference Mrs. Macindoe was reported to have been elected on the Hospital Visitation Committee. It should have been Mrs. Potter, while Mrs. Macindoe was on the Isolated Members' Committee.

On Saturday, 4th February, the Sunday Schools at Dixon-st. and Clyde Quay, Wellington, held their annual outing at Day's Bay. The weather was beautifully fine, and the trip across the Harbor was much enjoyed by all the picnickers.

Next meeting of the General Committee of the S.S. Union of Victoria will be held in the Lygon-street chapel on Monday, 27th February, at 8 p.m. Please bring returns of honorary members' cards and spring demonstration tickets. All delegates requested to attend.—J. Y. POTTS.

On first page of reading matter of this issue will be found a sample page of our new hymn book for gospel meetings, now approaching completion. We expected to have it out before this, but the difficulties of bringing out an edition with music have been greater than we anticipated.

A Brother writes:—"The leaders in last and this week's issues I consider splendid. They are, so far, a crushing and complete reply to the Baptist position. Is it your intention to re-publish them in separate form? I think they would be most useful." It is not our intention to publish them in pamphlet form.

EAST SUBURBAN TENT FUND.—Further amounts very thankfully acknowledged:—Church, Murrumbidgee, £1; Cheltenham (additional), Bro. Penny, 5/-, A Friend, 2/-. By some inadvertence the sum of £1 which should have been acknowledged from church at South Yarra, in last list, did not appear. Total to date is £10/16/6.

The Tent Mission at Prospect, S.A., begins on February 26th, and continues for three weeks. Sundays at 3.30 and 7, and week-nights (including Saturdays) at 7.45. It will be conducted by the State evangelist, J. C. F. Pittman, under the auspices of the South Australian Committee; so it is hoped that the mission will have the presence of friends from all the Adelaide and suburban churches, and the prayers of the whole brotherhood.

The following additional amounts have been received toward the New Tent Fund: Church, Lake Rowan District, £2; Disciple, Stawell, 5s; New Tent, Swanston-street, 10s; W. A. Kemp, Swanston street, 10s; C. Lawson, Swanston-st., £1; Church, Preston, 10s; A. L. Crichton, Kensington, £1; Bro. Johnson, Brighton, £1; Church, Berwick, £2 2s; D. Anderson, Mystic Park, 10s; W. Meekison, South Melbourne, 10s; W. Tomlinson, Lillimur, 5s; Miss Sigary, Hawthorn, 3s; Sister, 10s. £50 more wanted. Send to H. G. HARWARD, Warragul, or to the Home Mission Treasurer.

## MARRIAGE.

MOFFAT—GOULD.—On February 15th, at Temperance Hall, Bendigo, by Mr. Quick, Evangelist, assisted by Dr. J. Cook, Alexander Moffat, eldest son of late Robert Moffat, Bendigo, to Eileen Maude, second daughter of Henry Gould, Subiaco, W.A.

## BEREAVEMENT NOTICE.

Mrs. Ames, Mrs. Dickens and family would like to thank their friends who so kindly and practically sympathised with them in their sorrow.

## IN MEMORIAM.

WINTER.—In loving memory of Margaret Isabel Winter, beloved daughter of Eliza and William Winter, who died on February 14th, 1898, aged 23 years.

Far, far beyond the vale and shadow,  
Loved ones have passed.  
We'll meet them in the "many mansions,"  
All gathered home at last.

O blessed morn of joy unbounded,  
O glorious day.  
There every tear of grief and anguish,  
Jesus shall wipe away.

There shall sorrow, pain and parting  
Grieve our hearts no more.  
Soon, soon we'll meet beyond the river,  
Safe on the Homeland shore.

—Inserted by her loving mother.

## WANTED.

A clean energetic sister will be glad to do Daily Work. Washing, Cleaning or Renovating Children's Clothes. Mrs. K., 88 Palmerston Crescent, South Melbourne (near Hoadley's).

A Situation for Young Woman. Good Worker. Home desired where an interest and good influences would be shown. Mrs. VEARS, Frankston Rd., Dandenong.

## Acknowledgments.

### FOREIGN MISSION FUND.

VICTORIA.	
School, Mildura (for orphans in Japan) ..	1 5 0
NEW ZEALAND.	
Sunday School Foreign Mission Band, Wanganui, per Miss Harriette J. Vine ..	£5 0 0
(For support of Orphan, India, 1905).	
VICTORIA.	
Church South Yarra, per Mrs. D. A. Lewis ..	1 11 6
H. W. Crouch, Doncaster ..	20 12 0
Mrs. F. M. Ludbrook, Brighton ..	3 0 0
G. Percy Pittman, Ascot Vale ..	1 0 0
C.E. Society, Ascot Vale (for Bro. Sherriff's Building Fund, South Africa) ..	1 0 0
WESTERN AUSTRALIA.	
Sister Stevenson, Perth, per Miss Hill ..	0 9 6
SOUTH AUSTRALIA.	
Per T. Colebatch, Treas. S.A. Committee ..	15 0 0
C.E. Society, Unley, for support of orphan India ..	5 0 0

### CHINESE MISSION BUILDING.

VICTORIA.	
Church, Pakenham ..	£0 10 0
Per F. McClean ..	0 17 0
ROBERT LYALL, Treas., F. M. LUDBROOK, Sec., 39 Leveson-st., N. Melb.	21 Collins-st., Melb.

## Coming Events.

MARCH 1.—The Sunday School at Cheltenham will hold their Annual Picnic at Mordialloc Park on above date. Friends cordially invited.

MARCH 8.—North Carlton Church of Christ. A Monster Tea and Public Meeting, March 8th, to celebrate the opening of our new building. Tea at 6 p.m. Public meeting, 8 p.m. Prominent speakers and singers. Come and help us.

## A CARD.

TO THE RESIDENTS OF MALVERN, PRAHRAN, AND SURROUNDING DISTRICTS.

I wish to announce that I have commenced business at 722 High-street, Armadale, as a BICYCLE BUILDER and REPAIRER. All work entrusted to me will receive prompt and personal attention. New Bicycles to order from £10/10/-. Enameling, Nickel and Silver Plating, Bronzing, Polishing, etc. Lamps and all parts. Country orders receive prompt attention. Note the address—

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# RACHEL SYLVESTRE.

A Story of the Pioneers.

Jessie Brown Pounds.

## CHAPTER VI.

### THE "CAMPELLITES."

The years which had made an accomplished and dignified young woman out of Rachel had been busy with our Stephen as well. You young people of to-day no doubt look upon us old fellows as an illiterate lot, but for his day Stephen was a well-educated man. Indeed, I would be inclined to say that he was an educated man for any day, in whatever goes to make the real value of education.

He worked in the fields and the woods with a skill beyond any of his fellows, developing such muscles as would have made him a hero in what they nowadays call "athletics." At the same time, he studied all the books he could lay his hands upon, and studied them to good purpose. Many a night I have awakened from sleep to find my brother sitting by the window of our little bedroom, picking out Latin or history by the light of the moon; and what he got in his hard way stayed with him. We were all proud when Sylvestre Arrondale the Second carried off the first honors at one of the great Eastern universities, but I think Stephen had a grip on the fundamentals of an education quite beyond that of our honor man. But this is merely my opinion, and it may be shaded by my partiality. This much I will

say, though, that Sylvestre Arrondale, the Second, with his mother and sisters to applaud him and his father to write cheques for him, never worked for his education as Stephen Arrondale worked for his. (I want to say right here, though, that Sylvestre Arrondale is the finest fellow of his generation, and that he married the sweetest woman who has been born into the world since the women of whom I am writing now!)

I was myself a gangling youth, with great feet and an ever-present tendency to fall over them. The presence of women was, until then, a much later than the time of which I write, a source of great embarrassment to me. But Stephen had a natural courtliness, due, I think, to the fact that he thought little about himself, and was ever solicitous for the comfort of those about him. He had none of the obtrusive gallantry which was affected by the would-be beaux of the neighborhood; but women, old and young, naturally turned to him for help, and he gave it freely.

After Rachel's return, we fell into the habit of spending many of our evenings together at the Sylvestre home. Rachel was able to help us younger ones with our studies, and she and Stephen read or studied together. After our more serious work was done, we ended each evening with an hour of pleasure, spent over the works of Shakespeare

or Scott. I never hear the steady patter of rain on the roof but it brings back the rainy week in November when we read "The Merchant of Venice" together; and my Portia is always slender and graceful and looks like Rachel Sylvestre.

These happy times had gone on, I think, for nearly a year, when one day Stephen surprised and grieved us by the announcement that he was going to leave home for an absence of several months.

"I have never been away, you know," he told me. "Home is the best place in the world, but there are some lessons that can't be learned there. I will go for a little while, and then come back and give you a turn at it."

It seemed strange to me that he should be in such a hurry to go, when he had never even mentioned the matter before, and I could not help connecting his plan with Rachel. This I was still more inclined to do when he went away without going over to the Sylvestre's to say good-by. I remembered that, on the Sunday night before he

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| Chambers (large size) 1/- each                             | 21 Piece Tea Sets, 7/6 set.                       | Brown Jugs, 1 pint, 3d. each                        | Glass Pickle Jars, 10½d. each  | Hat Boxes, 2/3, 2/9               |
| China Figures, 2d. each                                    | Brown Mixing Bowls, 6d. each                      | Hand Painted Fruit Plates, 4½d. each                | Sponges, 3½d. each   | Jap. Trunks, 6/9 24 inch          |
| Shaving Mugs, 6½d. each                                    | Purses from 3d. each                              | Decanters, 1/3 each                                 | China Moustache Cups, Painted, 10½d. each  | Tin Dippers, 2½d.                 |
| Strong Blanc Mange Moulds, 1/3 each                        | Cut Glass Jugs, 1/- each                          | Large Glass Salad Bowls, 11½d. ea.                  | Hand Painted Tin Placques, Fan Shape, 6½d. each  | Shoe Brushes, 1/3 set             |
| Glass Butters and Sugars, 7½d. ea.                         | Tomato Sauce Bottles, 6d. each                    | Nobbler Glasses, 1½d. each                          | English China Cups and Saucers pink or green band and gold, large size, 2/11 half doz. | Brass Candlesticks, 6d.           |
| Breadboard and Knife, 10½d. ea.                            | Vegetable Dishes, 1/9 each                        | Soup Plates, 2½d. each                              | Red or Blue Band Cups and Saucers, large and strong, 1/9 half doz.                     | Knife Boards, 5½d.                |
| White Fluted Steak Dishes with Covers, 2/11 each           | Large Tea Trays, 10½d. each                       | Glass Dishes, from 4½d. each                        | White and Gold Odd Cups, 3½d. each   | Coal Vases, 4/-                   |
| Glass Salad Dishes, 5½d. each                              | Large Market Baskets, 11½d. ea.                   | Large Vases, 1/6 pair                               | Job Line of Tea Sets, very cheap   | Bedroom Fenders, 3/-              |
| China Cream Jugs, 2d. each                                 | Work Baskets, Satin Lined, 1/1, 1/3, and 1/6      | Painted China Jugs, 1 qt. 11½d. ea.                 | Tea Saucepans, 5d.   | Soap Boxes, 3d.                   |
| Hanging Fairy Lamps, 10½d. ea.                             | Brush and Crumb Trays, 6½d. pr.                   | China Boots and Shoes, 10½d. ea.                    | Bread Boards, 5d.  | Soap Irons, 1/10                  |
| Flower Epergnes, 2/11 each                                 | Steel Bags, 1/3 each                              | Vases, large size, 3/11 pair                        | Bread Knives, 4d.  | Fire Shovels, 3d.                 |
| Pearline Glass Butters and Sugars, 10½d. each              | Cut Glass Tumblers, 4½d. each                     | Glass Dishes, Oval, 10 in. 1/- ea.                  | Bengal Teaspoons, 1/2 half doz.  | Sponges, 3d.                      |
| Fern Wine Glasses, 2½d. each                               | Teapot Stands, 6d. each                           | Bedroom Water Bottles, 6d. ea.                      | 8 Day Clocks, 9/- each   | Banister Brushes, 4d.             |
| Sponges, 1d. each  | Artificial Palms, 11d. each                       | Soda Glasses, 3½d. each                             | Alarm Clocks, 3/6  | Wash-up Tins, 5d., 6d., 11d., 1/3 |
| Water Sets, Jug and 6 Tumblers, 4/9 set                    | Meat Dishes, 7½d. each                            | Candlesticks, 4½d. each                             | Rug Straps, 6d. pair   | Canary Cages, 1/3                 |
| Fancy Painted Cheese Stands, 1/11 each                     | 50 Piece Dinner Sets, 19/6 set                    | Mirror Photo Frames, 6½d. ea.                       | Clothes Baskets, 2/-   | Sad Irons, 11d.                   |
| Cut Glass Wine Glasses, 3d. ea.                            | Tea Trays, 6d. each                               | Teapots, black and color flowers, 6 cups, 1/11 each | Dessert Knives, 2/3 half doz.  | Washboards, 10d.                  |
| China Egg Cruets, 1/6 each                                 | Custard Glasses, Key and Circle Pattern, 6d. each | China Jugs, set of 3, 2/6                           | Table Knives, 2/6 half doz.  | Bellows, 1/-                      |
| Hand Mirrors, 7½d. each                                    | Cameo Vases, 4½d. each                            | Ruby Glass Baskets, 1/4½d. ea.                      | Housemaid's Gloves, 10d. pair  | Salt Boxes, 8d.                   |
| Pie Dishes, 3½d. each                                      | Tumblers, 1/6 doz.                                | Children's Fancy Cups and Saucers, 4½d. each        | Housemaid's Tea Pots, 6/6  | Enamelled Candlesticks, 4d.       |
| 5 Piece Bedroom Sets, from 5/11                            | Glass Cake Stands, 10½d. each                     | Glass Baskets, Assorted, 5½d. ea.                   |  | " Colanders, 1/8                  |
| Hanging Jardiniers, 1/- each                               | Afternoon Cups and Saucers, 6½d. each             | Jardiniers, assorted colors, 1/11 ea.               |  | " Teapots, 2/-                    |
| Large Fancy China Teapots, 6d. each                        | 40 Piece Tea Sets, 11/6 set                       | China Cruets, 7½d. each                             |  | " Saucepans, 10d.                 |
| Teaspoons, each 1d.; Dessert, each, 2d.; Table, each, 2½d. | Lemon Squeezers, 4½d. each                        | Fancy Jugs, set of 3, 1/10                          |  | Copper Kettles, 5 pint, 5/6       |
| Firescreens, 4-folds, 5½d. each                            | Jelly Glasses, Key and Circle Pattern, 4½d. each  | Glass Biscuit Barrels, 1/10½d. ea.                  |  | Tin Colanders, 7d.                |
| Large Brown Teapots, 4½d. each                             | Circle and Key Tumblers, 1/9 half doz.            | China Fruit Bowls, 11½d. each                       |  | Tin Canisters, 8d.                |
| Glass Pint Mugs, 6/6 doz.                                  |   | Odd Vegetable Covers, 6d. each                      |  | Hair Brooms, 1/9                  |
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announced his intention, he had been there without me; and I easily argued that Rachel might have said something to wound him. She had seemed more gentle since her mother's death than in the old days, yet I was never quite able to shake off my childish notion that she felt above us.

Stephen went to the little town of Rocksford, twenty miles away, where an old neighbor of ours had bought a mill. Mr. Osburn knew Stephen's skill and faithfulness, and readily promised him employment. I shall never forget the morning he went away. My mother looked in his saddle-bags again and again, to make sure that he had plenty of linen; and as often as she looked the tears started into her eyes, for Stephen's going made the first break in our happy home life. Even father was dispirited, and it needed Stephen's constant effort at cheerfulness to keep us up.

"Why, mother," he said, "one would suppose I was going to Indiana or Missouri, by the way you take it. It is only a little ride to Rocksford, and I will be coming home often."

I remember this remark of Stephen's, because the words "Indiana" and "Missouri" gave me such a chill. I thought how terrible it would be if he should really go so far away. Sylvestre Arrondale the Second, who runs

across to Europe every summer for a vacation trip, will laugh at our idea of distances; but that was before man's invention annihilated space.

I can see Stephen at this minute, as he rode down the lane on his roan mare Kitty. I turned away from the open door and put my arm about my mother, and she gave a little sob as she said, "You must be my big son now, Joseph." And I think I really stepped into manhood all at once, as I answered:

"I'll try it, mother."

For a while I was shy of the Sylvestres, resenting any possible ill-treatment which Stephen might have had at their hands. As I think I have said before, the Sylvestre girls seldom attended the small merry-makings of the neighborhood, and it was some time before I was thrown with them again. I think it was my innate stubbornness that finally led me to resume the old relations.

It happened thus: A Universalist preacher, a man of some natural ability and of quite wide reading for his day, was preaching at the centre of the next township, and one Sunday afternoon I took a notion to ride over and hear him. The name "Universalist" meant nothing to me, but I was always anxious to see and hear any one who came

from the great outside world of which I dreamed.

It is not of the sermon I heard that I started out to tell; yet it may be worth while to say that it impressed me far more than I had been impressed by any preaching I had heard up to that time. Mr. Vincent, the preacher, was Eastern bred, quoted poetry at great length, and was not without skill in reasoning. The reasoning was directed, I must say, more against the doctrine of others than in proof of his own. Perhaps I liked it the better for this, for I was still enough of a boy to love a debate. At any rate, it pleased me to hear the arguments against a "limited atonement" put in such graceful forms. I had been accustomed from

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childhood to hearing these arguments stated less elegantly, in the discussions between my father and my mother, and had been half unconsciously convinced by them. In truth, the Universalism of that day was not so much a formal system as it was a protest against the Calvinism of the time, and as such it naturally found many sympathisers.

What I started to say about the service that day was, that I was greatly surprised to see Colonel Sylvestre and Rachel there. Their presence was explained when, after the service, they greeted me cordially and introduced me to their guest, the Reverend Cady Vincent, of Albany.

I learned afterward that Rachel and Mr. Vincent had met during one of her school vacations, at the home of her aunt, and had discovered that their fathers had been friends in boyhood. On such a foundation a friendship was easily established, especially as the two young people had many tastes in common. They met several times afterward, and had exchanged occasional letters since Rachel's return. It struck me as singular that Rachel had never mentioned to me so close a friendship; I was almost certain that Stephen knew nothing about it, unless he had learned it on that last Saturday night. I began to wonder if this girl, whom I had always accused, in my own mind, of being cold-blooded, was in love with the elegant young clergyman.

This suspicion aroused me. I would not admit that the Arrondales could be so easily set aside for flowery English and fine broadcloth. To my own surprise, I accepted the Colonel's invitation to ride home with him. I determined to forget my big feet, and to be master of the occasion. And I rather think I succeeded.

Rachel and Mr. Vincent rode on before us. Rachel was mounted on a spirited black horse, and I had never seen her slender figure show to better advantage. She was an accomplished horsewoman, and, when she put her animal on his mettle, Mr. Vincent, who rode a soberer nag, had enough to do to keep up with her. I fancy that her wit outrode his as well at times, for sometimes he looked vexed at her quick replies, and seemed to have no words ready.

I stopped with the party at the Sylvestre home, and partook gratefully of the good things set forth by Martha's willing hands.

Perhaps I might have withdrawn after a short stay, but to my disgust Ross Turner came driving up, and proceeded to make himself at home before the big open fire. He addressed himself more particularly to Martha, while Mr. Vincent continued to monopolize Rachel. Once more I decided that the Arrondales should not be put aside so easily, and settled myself down to spend the evening.

Ross had lost some of his offensiveness since the old days. He and the loquacious Arabel Holcomb were supposed to be lovers; yet ever after one of their frequent quarrels he returned to his old admiration for Rachel, who snubbed him as systematically as if she had been paid a regular salary for the service.

Evidently he found Martha more kind. They had chatted together for some time,

when Ross suddenly leaned over and addressed Mr. Vincent.

"Say, I didn't tell you I saw Steve, did I?"

"No; where did you see him?"

"Over at Rocksford. Getting me a buggy made over there. Going to have the best turnout around here when it's done. Yes, took dinner at Osburn's, and had a good visit with Steve. Know he'd joined the Campbellites?"

"The what?" I demanded.

The Campbellites. New kind of religion. Got lots of it around Rocksford. Locked 'em out of the churches, and they went to the schoolhouse. Locked 'em out of the schoolhouse, and they took to preaching in the woods. Queer lot, and all the folks around there are down on 'em. Funny, Steve should take up with them, ain't it?"

There was no need that I should answer, for Colonel Sylvestre was ready with a word of cutting comment.

"One would suppose," he said, "that the old forms of religious insanity were quite enough. But it seems necessary that new forms should be developed year by year."

Perhaps the Reverend Cady Vincent did not relish having his own beliefs characterised as "insanity." But evidently he did not care to enter into a controversy with his host, and thought it wiser to vent his annoyance on an absent adversary.

"These Campbellites have a very pernicious influence, I am told," he said. "I have never met any of them, but I have been told a great many strange things concerning their teaching. In many cases they have broken up churches, and even swept preachers and church officers into the current of their belief."

"In short," said Colonel Sylvestre, with a rather unpleasant smile, "they are doing exactly what you are yourself trying to do."

Mr. Vincent laughed good-naturedly. "Well," he said, "I admit that we Universalists are still considered too heretical to be respected as heresy-hunters. But the other fellow's heterodoxy is always dangerous, is it not, Miss Sylvestre?"

Rachel turned, and, as she did so, I caught her look of scorn, and saw how utterly Stephen had abased himself in her eyes.

(To be continued.)

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