



THE AUSTRALASIAN CHRISTIAN STANDARD

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Current Topics.

THE CITY WITHOUT A CHURCH.—Our "Current Topics" for this month will consist of extracts from Professor Drummond's new book "The City without a Church." The great value of Drummond's books is, that they insist on making Christianity a *life*, or in other words, Christianity is theory reduced to practice. The "City without a Church" contains the writer's reflections on the words of the Apostle John: "I, John, saw the Holy City New Jerusalem, coming down from God out of heaven. . . . And I saw no Temple therein." By way of introduction he says:—"Two very startling things arrest us in John's vision of the future. The first is that the likeliest thing to Heaven he could think of was a City; the second, that there was no Church in that City. Almost nothing more revolutionary could be said, even to the modern world, in the name of religion. *No Church*—that is the defiance of religion; a *City*—that is the antipodes of Heaven. Yet John combines these contradictions in one daring image, and holds up to the world the picture of a City without a Church as his ideal of heavenly life."

THE FUTURE OF ALL CITIES.—"What John saw, we may fairly take it, was the future of all Cities. It was the dawn of a new social order, a regenerate humanity, a purified society, an actual transformation of the Cities of the world into Cities of God.

This City, then, which John saw is none other than your City, the place where you live—as it might be, and as you are to help to make it. It is London, Berlin, New York, Paris, Melbourne, Calcutta—these as they might be, and in some infinitesimal degree as they have already begun to be. In each of these, and in every City throughout the world to-day, there is a City descending out of Heaven from God. Each one of us is daily building up this City or helping to keep it back. Its walls rise slowly, but, as we believe in God, the building can never cease. For the might of those who build, be they few or many, is so surely greater than the might of those who retard, that no day's sun sets over any City in the land that does not see some stone of the invisible City laid. To believe this is faith. To live for this is Christianity."

WORK IN THE CITY.—"I make this, then, in all seriousness as a definite practical proposal. You wish, you say, to be

a religious man. Well, be one. There is your City; begin. But what are you to believe? Believe in your City. What else? In Jesus Christ. What about Him? That He wants to make your City better; that is what he would be doing if He lived there. What else? Believe in yourself—that you, even you, can do some of the work which He would like done, and that unless you do it, it will remain undone. How are you to begin? As Christ did. First He looked at the City; then He wept over it; then He died for it.

Where are you to begin? Begin where you are. Make that one corner, room, house, office, as like Heaven as you can. Begin? Begin with the paper on the walls, make that beautiful; with the air, keep it fresh; with the very drains, make them sweet; with the furniture, see that it be honest. Abolish whatsoever worketh abomination—in food, in drink, in luxury, in books, in art; whatsoever maketh a lie—in conversation, in social intercourse, in correspondence, in domestic life. This done, you have arranged for a Heaven, but you have not got it. Heaven lies within, in kindness, in humbleness, in unselfishness, in faith, in love, in service. To get these in, get Christ in. Teach all in the house about Christ—what He did, and what He said, and how He

lived, and how He died, and how He dwells in them, and how He makes all one. Teach it not as a doctrine, but as a discovery, your own discovery. Live your own discovery.

Then pass out into the City. Do all to it that you have done at home. Beautify it, ventilate it, drain it. Let nothing enter it that can defile the streets, the stage, the newspaper offices, the booksellers' counters; nothing that maketh a lie in its warehouses, its manufactures, its shops, its art galleries, its advertisements. Educate it, amuse it, church it. Christianize capital; dignify labour. Join Councils and Committees. Provide for the poor, the sick, and the widow. So will you serve the City."

CHRIST A REFORMER.—

"It is idle to talk of Christ as a social reformer if by that is meant that His first concern was to improve the organization of society, or provide the world with better laws. These were among His objects, but His first was to provide the world with better men. If every workshop held a Workman like Him who worked in the carpenter's shop at Nazareth, the labour problem and all other workman's problems would soon be solved. If every street had a home or two like Mary's home in Bethany, the domestic life of the city would be transformed in three generations.

External reforms—education, civilization, public schemes, and public charities—have each their part to play. Any experiment that can benefit by one hairbreadth any single human life is a thousand times worth trying. There is no effort in any single one of these directions but must, as Christianity advances, be pressed by Christian men to ever further and fuller issues. But those whose hands have tried the most,

and whose eyes have seen the furthest, have come back to regard first the deeper evangel of individual lives, and the philanthropy of quiet ways, and the slow work of leavening men one by one with the spirit of Jesus Christ.

The thought that the future, that any day, may see some new and mighty enterprise of redemption, some new departure in religion, which shall change everything with a breath and make all that is crooked straight, is not at all likely to be realized. There is nothing wrong with the lines on which redemption runs at present except the want of faith to believe in them, and the want of men to use them. The Kingdom of God is like leaven, and the leaven is with us now. The quantity at work in this world may increase but that is all. For nothing can ever be higher than the Spirit of Christ or more potent as a regenerating power on the lives of men."

THE CHURCH AND CHRISTIANITY.—

"It is because to large masses of people Christianity has become synonymous with a Temple service that other large masses of people decline to touch it. It is a mistake to suppose that the working classes of this country are opposed to Christianity. No man can ever be opposed to Christianity who knows what it really is. The working men would still follow Christ if He came among them. As a matter of fact they do follow anyone, preacher or layman, in pulpit or on platform, who is the least like Him. But what they cannot follow, and must evermore live outside of, is a worship which ends with the worshipper, a religion expressed only in ceremony, and a faith unrelated to life.

The masses will never return to the Church till its true relation to the City is more defined. And they can never have that most real life of theirs made religious so long as they rule themselves out of court on the

ground that they have broken with ecclesiastical forms. The life of the masses is the most real of all lives. It is full of religious possibilities. Every movement of it, and every moment of it might become of supreme religious value, might hold a continuous spiritual discipline, might perpetuate, and that in most natural ways, a moral influence which should pervade all Cities and all States. But they must first be taught what Christianity really is, and learn to distinguish between religion and the Church. After that, if they be taught their lesson well, they will return to honour both."

THE AUSTRALASIAN

Christian Standard.

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PUBLISHER'S NOTICES

Articles for publication (which should be as brief as possible) to be addressed to "Editors, care of A. B. Maston," and should be to hand not later than the 10th of each month. All Church News should reach the local brethren who have charge of the New Zealand departments by the 6th, New South Wales, South Australia, Tasmania, and Queensland by the 11th, and Victoria, by the 16th of each month. The addresses of these brethren will be found in their various departments at the end.

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M. McFELLAN,
Manager and Publisher.

117 Swanston-street, Melbourne.

PEACE, PURITY, UNITY, LOVE, POWER.

CHURCH FINANCE.

LIBERALITY AND PRINCIPLE.



It will have been seen from what we have already written that the splendid liberality of the early Church was not bought at the sacrifice of principle. So long as giving was regarded as a sacrifice

offered to God, so long did it continue to be spontaneous and abundant. It was only when the partition wall between the Church and the world was to a greater or lesser degree broken down that the free and generous impulses of the Christian community received a check. In the first and second centuries, Dr. Ullhorn informs us, "great self-sacrifice was found in all the churches. Christians gave willingly, not merely according to their means, but beyond them. They gave not of their superfluity, but of their labor, and shunned no sacrifice. Not till the third century do we hear complaints of the abatement of this readiness for self-sacrifice." Cyprian seems to have been the first who required to urge Christians to manifest a greater liberality, but as we proceed further, and the alliance of Church and State is perfected, the more urgent and constant are the appeals. Hence, "the preachers of the post-Constantinian age—a Chrysostom, a Basil, an Ambrose, an Augustine—use every inducement to move their hearers to liberal alms." It may, therefore, be worth our while to remember that the most "conservative" period of the Church's history was distinguished by a spontaneous liberality never since attained in any of the so-called "progressive" periods. Indeed, this could not well be otherwise, for as the idea that giving was a sacrifice well-pleasing unto God lost its original force and became to a large extent only a duty grudgingly performed, it of necessity lost much of its first spontaneous and generous character. Moreover, when the time came that the unbeliever was allowed to share in this matter, it lost the distinctively Christian character it previously held, and therefore the sense of responsibility which should rest upon every Christian was considerably lessened. If, therefore,

the idea of giving is to take its place once more as one of the distinctively Christian graces, the Church must give up its alliance with the world and return to those precepts and practices which made the first and second centuries the "golden age" of the Christian era.

A CONTRAST.

The contrast between the churches of the first and second centuries and those of the nineteenth in respect to giving is very striking. In the early days there was but little need to urge Christians to give. Now, alas, appeal after appeal has to go forth without meeting with very hearty responses. Formerly the Church was independent of the world. Now, the Church confesses its inability to do without the world's assistance, and is prolific in devices to secure all the cash from it she possibly can; and this is carried to such an extent that very many of the unconverted are compelled to think that the Church cares more for their money than she does for them. Such an idea was not possible in the "early days." It was clearly and plainly demonstrated that the object of the Church was to secure "not yours, but *son*." Then, the gospel message was delivered without the hearer being asked or expected to pay something for the privilege of listening to it. Then, the poor were not debarred from gospel meetings by fear of having a plate thrust before them into which they could not cast anything. Then, the preacher was unshackled in the delivery of his message, for there were no wealthy sinners in the congregation who were allowed to shut his mouth with a golden lock. The preacher might rebuke sin irrespective of who the sinner was. But the preacher now is sometimes muzzled—he cannot denounce the drink trade because of the wealthy brewer who, though not a member of the church, is yet a

good giver, and, according to the nineteenth century version of the Scriptures, "money covers a multitude of sins."

OUR PLEA.

Now the question is, after having started our reformation movement with the declaration that we intend to adopt and keep to the teaching and practice of the New Testament Church, do we find any sufficient reason for abandoning this position? This is a question that requires serious attention and consideration. It does so from the fact that there is an evident tendency on the part of some to give up certain principles which at the first were regarded as inseparable from our movement, and which were undoubtedly distinguishing characteristics of the Apostolic Church. The money question is one of these. It is indisputable that the taking of money for religious purposes from the unconverted was not countenanced by the New Testament Church, yet in these days there are to be found some who do not scruple to speak of those, who desire to act as the first Christians did in this respect, as "narrow-minded" and "bigoted." Those thus speaking are doubtless ignorant of the fact that they also fix these epithets upon the first Christians whose practical liberality was the wonder of the age in which they lived. If it is urged, as doubtless it will be, that this is a matter of expediency, we, in reply, deny that it is so, and contend that it involves one of the most vital principles in connection with the Christian religion. It involves the spirituality of Christianity. It places the converted and the unconverted on a level never contemplated by the Word of God. In fine, its tendency is to secularise the Church and destroy its purity and independence. If, therefore, we are true to "our plea" we will stand by the principle which makes giving

a sacrifice that can only be legitimately offered by the priesthood of God. But if on the other hand "our plea" has become effect, the sooner we say so the better, and allow ourselves to become absorbed by the religious bodies around us, and thereby make one sect less in the divided world of Christendom.

ALEXANDER CAMPBELL.

We wish it to be clearly understood that the principle for which we are contending is not a feature in our movement first brought to light by British and Australasian disciples. Right at the inception of our movement it was advocated by Alexander Campbell. In an article on the "Ministry and its Support" he says: "Now, the question is, by whom shall they (preachers) be sustained in this work? Must they look to the converted Church or to the unconverted world for their food and raiment. Few in this comparatively enlightened age would argue that the unconverted world must pay, or be expected to pay, evangelists for endeavoring to convert them. This would be, in politics or national economics, to require foreign nations to pay foreign ministers, while attending upon the business of their own nation." "The apostles, prophets, or evangelists named in the New Testament never solicited, nor employed others to solicit, any sort of support from those they sought to convert. *Every principle of Christianity is addressed to such a proceeding.* An English prelate, compelling tithes and church rates from those who have never heard, nor will hear, him or his curates preaching anything called gospel or religion, is quite as rational, consistent and religious as any dissenting minister soliciting or receiving money from the unconverted." "Again, our King is honorable, and absolutely independent, and will not have His public servants dependent on the

world and the devil. He will not allow them to go begging to Satan to build up His cause and kingdom. Nor will He have His public servants seculars or sinecures."

"An honourable Christian, a spiritually minded man, will not take fee, reward, or wages from one in the devil's kingdom, for services rendered to the Lord. It is an insult to our King to ask or knowingly receive from His enemies, wages for any service done to Him, His cause or people."

STAND FAST.

The above from Alexander Campbell is explicit and unanswerable, and clearly indicates that so far as we are concerned in these colonies, that in refusing to take money from the unconverted for the support of the gospel, we are simply loyal to the principles that distinguished the reformation in its earlier years, and more important still, that we are loyal to the plain and unmistakable teaching of the New Testament. It will, therefore, be our duty to stand firm against any attempt to obliterate the line that separates the world and the Church, for it is certain that any success obtained in this direction will lead eventually to the destruction of the simplicity and purity of the ancient gospel.

THEORY AND PRACTICE.

But, while contending earnestly for the principle that the Church shall support itself, and urging that this was characteristic of the churches of the first and second centuries, we would equally contend and urge that loyalty to this principle involves an exhibition of the spontaneous liberality which formed so marked a characteristic of the first disciples. It is very little use our being correct in theory if we are deficient in practice. We must remember that primitive Christianity means something more than a correct exposition of first principles. *It means, above*

all, that we are to live up to them There can be no better test of what our Christianity is worth than the manner in which we show *how* we use our *capacity* to give. If our giving never leads to the exercise of self-denial, then it is certain that we have not attained to the primitive ideal. When the Churches of Christ reach this ideal there will be such an overflow in the Lord's treasury as will put begging from the world quite out of the question, and give an impetus to spiritual industries in these colonies, never before witnessed. Therefore, brethren, let our practice match our theory.

Editorial Notes.

Ourselves.—The next issue of the A. C. STANDARD will be about a week late, so that we may be able to give our readers an account of the Victorian, New South Wales as well as South Australian Conferences.

A City without a Church!—We have received from Mr M. L. Hutchinson, of Little Collins street, Professor Drummond's new work, "The City without a Church." Extracts from it are given in "Current Topics."

Do it Yourself!—It is reported that a man once rose in one of Mr. Moody's meetings and asked that prayer be offered for a family who were suffering for food. Mr. Moody promptly responded:—"I wouldn't trouble the Lord with that matter. Better fill a basket with good things, and go around and attend to it yourself!" But there is a lot of breath lost in praying which, in our judgment, might be better spent in some other way, not that it is wrong to pray, but the very philosophy of things should teach us that we should never pray for a thing we can do ourselves. If our neighbor hungers we should feed him, that is, if we are able. At all events we should not trouble the Lord about the matter until the last one of our own resources has been exhausted.

The Kanakas.—Our readers will doubtless have perused with much interest the story of the Queensland Kanakas, begun in our last November number and concluding with the present issue. Their recruiting, their life on the plantations, mission work amongst them—its discouragements and encouragements, its difficulties and its triumphs—have all been set forth at length, and will not have failed, we trust, to excite in many hearts a desire to help on the cause of Christ among these poor heathen. We are pleased to note that our Kanaka

brethren have sent a donation to the Itze-zue Hume, Armadale. Their Christianity is evidently of the practical sort. We fear that many of our colored brethren, as well as white, will have suffered through the recent great floods in Queensland, but not to any great extent, we hope. Contributions for the Kanaka Mission Fund should be forwarded to treasurers of missionary committees in the various colonies. Let every one, who possibly can, send something! Let us all have a hand in the good work.

About Mars.—It is customary for sceptics to laugh at Christians because of the many things they do not know, and the many contradictions about things they think they know. But it would be well if some scientific sceptics would settle some of their own little difficulties before they trouble their heads much about other people's. In a recent number of the *Forum* H. S. Holden has an article on "What We know about Mars." Here is an extract from it:—"M. Flammarion regards it as very probable that the dark areas of Mars are water and the bright ones land. Professor Schaeberle's observations with the greatest tele-cope in the world, under the best possible conditions, lead him to precisely opposite conclusions. Mr. Brett doubts if land and water exist on Mars at all, and gives good reasons for deciding that the planet is in a heated state—as we suppose Jupiter to be, for example." There now you see how these scientific men agree. You have the opinion of three astronomers, all giving different conclusions. You can take your choice.

Prohibition in New Zealand.—A couple of years ago the friends of temperance in New Zealand thought they had secured a law that would enable the inhabitants of any particular neighbourhood to shut up the beer shops if the majority *wanted them shut*. The people of Sydenham, a suburb of Christchurch, elected a prohibition licensing committee. The committee closed up the whole of the hotels in the district. But there the fun commenced. The publicans applied to the Court to *assist* the committee to issue licenses. The Court granted the request, declaring that the committee had refused licenses without consideration as to whether in particular cases they were required. The committee declared that they had considered the matter and arrived at the conclusion that none of them were required. The temperance party appealed to the Supreme Court, and were beaten there. In the view taken by the Supreme Court, the mistake made by the Committee was that they had *made up their minds before hand!* So the publicans have gained the day, and the devil is happy. But the prohibitionists are on the war path and will fight the cause to the bitter end.

.. A Spider with Legs.—A correspond-

ent recently addressed the editor of the *Argus* as follows:—"It seems to be a universally accepted theory that no insect life or animalcule can live in spirits, but a discovery I made recently altogether disproves that theory. Finding some white sediment in a bottle of Hollands gin I placed a drop of the spirit under a powerful microscope, and could plainly see a small animalcule moving about in it, quite lively, and evidently in its natural element. The object was in shape something like a spider, with a number of legs." To which the editor tracked the following footnote:—"It is not unlikely that a scientist who had arrived at the sediment of a bottle of Hollands would see "a spider with a number of legs." We are inclined to think that the genial editor tried to poke fun at his scientific friend, but the short epistle and the pithy reply contains some truth which are honestly worthy our most serious consideration. It is a *fact* then that spirits do contain animal life, and that the man who drinks the same spirits has a muddled brain. How can we expect to have sound legislation, and our banking and other commercial institutions run on steady lines, with men at the head of affairs whose brains are soaked in whisky. Think of it!

Scarey Horses.—We never owned a horse in our lives, but we know a fellow whose father owned one. Well, this particular horse to which we now directly refer was in the habit of getting frightened at every mortal thing he saw, and at some things he did not see. He was no sooner passed one ugly object than he *started to look for another*, with the result that he generally found something to be jumping at or, rather, *for*. Now, we can excuse a horse for jumping when there is anything of a specially frightful nature knocking around, but any horse that will deliberately go along the road looking for a scarecrow ought to be vigorously kicked out of all respectable horse society. "But what's your point?" It is this: *There are a lot of so-called church members just like the afraidest horse*, they are either jumping or rearing over something they have seen, or straining every energy to find something to scare at. You no sooner rub down their spiritual noses, and get them calm and peaceful, than they get frightened at something else. These skittish creatures are to be found in all our churches, and its one man's work to keep them in harness. "But is it worth the trouble?" We are rather doubtful. The most eventful day in the life of the horse we have been speaking of was the day it got frightened at a half newspaper and ran away and broke its neck. We have often thought if some of these flighty church members were to get so scared that they would clear right out, it would bring peace if not prosperity.

"The Mothers' Union."—"If any of our readers want to become famous just let them start a society. It doesn't matter much what it is, it is bound to "catch on," and they will wake up some fine morning and find themselves illustrious. Lady Glasgow, the wife of the present Governor of New Zealand, growing tired of the humdrum life she was leading, has started the "Mothers' Union," and has of course issued a pledge—it would be nowhere without a pledge. Nobody can be a member of this new society without taking this pledge. Here it is:—"Remembering that my children are dedicated to God in baptism, and that my duty is to train them by His service, I promise to try by God's help (1) to make them obedient, pure and gentle; (2) to watch over their words and prevent evil speaking, slander and rough words; (3) to guard them from bad or doubtful companions, and (moral or irreligious) reading; (4) to teach them habits of self-control, and if possible to avoid giving them beer, wine, spirits without the doctor's orders; (5) to pray for them daily and to teach them to pray and observe the Lord's day; (6) to learn whatever may best fit me to fulfil my part as a loving wife and mother; (7) to remember the sacredness of marriage, and that on the holy association of home much of my children's spiritual well being in after life will depend." It is broadly hinted by our informant that some of those who have become members have done so not so much because of their children but because it brings them into contact with the Governor's wife. But just why a woman who knows the Lord Jesus should take this or any other pledge is a mystery to us. It will now be in order for some fellow to start a "Fathers' Union."

News from Burma.—The brethren sent out to Burma from Britain arrived safely at Rangoon on December 7th, and, when last heard from, were all in good health. For awhile, of course, they will be chiefly occupied in learning a language, so for some time to come there will not be much to report of work in the gospel field. They have with them, however, a good lantern, and several series of New Testament slides containing representations of the life of Christ, the parables, the life of Paul, etc., so they hope to accomplish some immediate good by the aid of an interpreter. From a private letter recently to hand from Bro. Cook we venture to make the following extract:—"A few days before sailing Bro. Marsden and myself were unexpectedly introduced, during a brief visit to London, to Mr. Armstrong, one of the American missionaries from Burma, who strongly recommended us to take up a mission among the Talains, one of the most numerous tribes in Burma, and extending from the province of Tenasserim right to Siam.

Since arriving here we have been in that district, a journey from Rangoon to the south-east of 200 miles; and all the information we have gathered confirms the statement made to us by Mr. Armstrong. However, leaving the two younger brethren at Amherst, where that heroic woman, the first Mrs. Judson, lies buried, Bro. Forrester and myself are about starting for Mandalay to see what openings present themselves in Upper Burma, and when we have acquired the information sought after decide upon our location—which may the Lord direct!

Still they come!—The Christian World is still engaged doctoring up the Church of God, and recently another new department has been added in the form of the "Days' Brigade." This is a sort of Y.P.S.C.E. specially gotten up for boys. The thing, as far as we can gather, is organised on a sort of war basis something like the Salvation Army. It has an official organ, and spreading, in fact, has already spread from America (its birthplace, of course) to Scotland, England, Ireland, South Africa, Australia, New Zealand, etc., etc. If the Church of Jesus Christ is not forgotten soon it won't be for the want of something else to remember.

La Griffe.—We had a peep at a letter the other day from a sister in the country describing the condition of things in her particular locality. On Home Mission Sunday the collection was very small, and in giving the reason why this was so, said that many of the members were away suffering, she thought, with *La Griffe*, with the emphasis on *Griffe*. We don't know whether the sister intended this for a joke or not, but it struck us as being mighty near the mark. The presence of this same grim monster might explain why other collections of which we have read were small.

Sydney Black.—We have received the following notice for insertion:—"Bro. Sydney Black has just concluded a brief visit to Nottingham. On Lord's Day afternoon, December 12th, he addressed a very enthusiastic audience of nearly 2000 men at Albert Hall. In the course of his address he stated that he had been travelling over 60,000 miles, and had touched upon Europe, Asia, Africa, America and Australasia, and many islands of the sea. All along the line he had been engaged in a desperate conflict with the seven red-handed devils of modern civilization, which in his judgment were as follows:—(1) Intemperance, (2) Lust, (3) Gambling and Betting, (4) The Worship of Mammon, (5) Vulgarities, (6) Pauperism, (7) Sweating, or Modern Slavery. All lovers of men must assume an attitude of uncompromising hostility against all these devils. In the evening Sherwood-street chapel was quite filled to hear a discourse on "What is your life?" while on Wednesday evening a crowded audience listened to a description

of two years' journeying around the globe."

Queensland Floods.—The disastrous floods in Queensland have evoked a widespread sympathy throughout the colonies, and this sympathy is being expressed in a most practical manner. Hearing that some of our brethren were in great distress, the Victorian Executive issued the following circular—

QUEENSLAND FLOODS RELIEF FUND

The Church of Christ at.....

DEAR BROTHERS.—The following urgent telegram has been received from Bro. D. Denham, of Brisbane, Queensland:—"Some of our people in great distress, urgent need of prompt assistance." We are sure that the above sad news will at once lead you to take prompt measures to send relief to our distressed brethren in Queensland. We beg to enclose subscription lists, and as in the present deplorable distress help to be effective should be prompt, you are earnestly invited to get these lists filled up as soon as possible, and forward amounts from time to time, without waiting for all to come in. Bro. W. C. Thurgood, 357 Swanston-street, Melbourne, has agreed to act as treasurer for the fund. The amounts collected can be forwarded to him, who will upon receipt of same remit to the Brisbane Church for distribution. By this means prompt and careful distribution will be secured. On behalf of the Victorian Conference Executive.

117 Swanston-st.,

M. McLELLAN.

Melbourne, Feb. 21. Secretary.
We trust that this matter will receive prompt attention in all the churches, not only in Victoria, but in all the colonies.

The Kanakas.

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CONCLUSION.

HERE are now among the Kanakas in the Bundaberg district over 500 converts, many of them once cannibals. All their hatred of other clans has disappeared, they exhibit a kindly and fraternal disposition towards those they once counted as enemies, and they who landed a little while ago with a murderous-looking club and tomahawk in their hands, may now be seen wending their way to the mission schools, armed with New Testament and hymn-book. On returning to their homes in the South Seas, letters are given them to hand to any missionaries they

may come across, and responses have been received from such missionaries, telling of the steadfastness of the converts. These dusky Christians prove of great service to the cause of Christ in those islands, becoming missionaries themselves indeed, visiting tribes beyond the reach of Europeans, and making known far and wide the Gospel story.

The Kanakas in Queensland are influenced by missionaries are elevated socially and intellectually, as well as morally and spiritually. Their persons and habits, once filthy and loathsome, are now kept clean. The progress they have made in knowledge during the short time the mission has been established, proves them to be an intelligent race. The amount of money which they have to their credit in the bank, saved from the small wages they receive, shows that they are industrious and thrifty—3,435 having deposits amounting to £19,246 7s. 4d.

Bro. Thompson now desires to devote his whole time to pioneer work, preaching the gospel to the Kanakas in those parts of Queensland where they are still neglected, and planting mission stations in connection with the Churches of Christ. To this end he has been visiting the southern colonies, placing before the brotherhood the claims of these heathens at our doors, and considerable interest in the mission has thereby been excited. Followed by the prayers of many, our brother has now returned to his chosen field of labor, armed with such resources of civilization as the medicine-chest, the magic-lantern, etc., to renew his earnest and unselfish efforts for the salvation of souls. Writing us recently from "the land of the three S's—sin, sweat and sorrow"—he reports a busy time in the Isis district, where he is at present located. In different parts of the district he is holding meetings for the Kanakas every night in the week, and three times on Lord's day, besides carry-

ing on a Sunday School for white children and visiting among the sick. So there is no doubt about his having plenty to do, and doing it. Our brother's labors are under the direction of the Queensland Missionary Committee, but he is looking to the whole Australasian brotherhood for support.

We are not sure, however, that the Churches of Christ beneath the Southern Cross will be doing their duty if they remain satisfied to send and support only one missionary amongst these people. Their claims upon us are such, and the results of evangelistic effort among them in the past are such, as to suggest the consideration whether instead of sending men to more distant and less profitable fields of labor we should not place more missionaries in this part of the Lord's vineyard. There are nearly 9,000 Kanakas in Queensland. Many of them have never yet heard of the Saviour. Shall they return to their island-homes with only the *rices* of the white man? We get the benefit of their labor—shall we withhold from them the gospel?

Shall we whose souls are lighted
With wisdom from on high,
Shall we, to men benighted,
The lamp of life deny?

The success of evangelistic labor amongst these people is ten times greater than in most other mission fields. And further, the Kanakas of Queensland, learning English there and so being evangelised with comparative ease—yet speaking 50 different foreign dialects—when they return to their various islands, are able to tell, every man in his native tongue, the "wonderful works of God." Here, therefore, is a grand opportunity of teaching and converting heathens while temporarily resident on British soil, and then sending them as missionaries back to their own homes to tell to their friends the sweet story of redeeming love! Let us enter the open door! Let us rise to a sense of our responsibility, as of our privilege, and do all that we can to hasten the time when there shall no more be any dark places of the earth, full of the habitations of cruelty, but when the knowledge of the Lord shall cover the earth as the waters cover the sea!

A. M. LUTHER.



A. F. TURNER.

THE subject of this sketch was born thirty-seven years ago, that is on February 21st, 1836. This was a very important event in the life of Port Turner, and took place at Port Albert, in Gippsland, Vict., so that it will be seen from this that he is a thorough colonial of the pronounced type. His honored parents still live and reside in South Yarra. In 1875 he concluded to launch out into the world on his own account, and in September of that year went to Dunedin. Shortly after his arrival in this city of Scotchmen, he heard Bro. M. W. Green preach in the chapel in Great King-street, and as a result on Feb. 7th, 1876, he was immersed. For the next twelve years he was engaged in the grocery business in Dunedin, all the time, however, being busy in active Christian work, as teacher in the Sunday School, deacon, and teacher in the church, and occasionally preaching the gospel in Dunedin and surround-

ing districts. It will be seen from this that while Bro. Turner has had no training in the ordinary sense of the word for the work in which he is now so successfully engaged, yet in the higher and better sense he has had a magnificent preparation. *He has learned his lessons in the school of experience.* Many young men sit down and repine because they have no chance. The facts are that the whole secret of success in life is making use of the opportunities we have. "But we have no opportunities." You may not have just the *kind* of opportunities you would like, but that does not matter, make use of what you have, and success is bound to follow. Mind now I do not say you will ever become a preacher; you may not be made of that kind of stuff, in other words, it may not be in you, and what is not in can never come out. But like some preachers whom I know, I am off the subject, and unlike them, I am going to get back again. It is

not so bad, if you do sometimes get off the track if you just know how to get back again. As I was about to remark, Bro. Turner learned to preach by preaching. He has the happy knack of gathering up, preserving, and above all of using information. Some people read a lot and so learn a lot in a general sort of way, but when they want to use their information it's not to be found, they know they have read something of the kind somewhere, but just when or what they don't know. Bro. Turner has not a very large library, but he knows how to use what he has got.

In 1888 Bro. Turner was induced to give up his business and give his whole time to preaching the Word, for two years preaching with very marked success at Maitland, Inver-gill and Gore. About this time the church at Wellington gave Bro. Turner an invitation to labour with them, and taking into account the wider field and the great needs of the church in the empire city, he accepted and commenced his efforts there in January, 1890, where he continues to labour. Since he commenced work there the interest has gradually increased, and the influence and usefulness of the church extended. Bro. Turner has in Wellington a band of substantial co-labourers, and by their united efforts the cause in that city is in a better position to-day than ever before.

I am not sure of the date, but it was about 1878 that in the bracing atmosphere of the "World's Wonderland," Bro. Turner fell in love, and as a result married, and of course "the best woman in the world." His family he declares, while not large, is "too numerous to mention." Whether it is six sons and four daughters or four sons and six daughters, I don't exactly know, ask him. In appearance Bro. Turner is as perfect a sample of youthful freshness and manly vigor as you will meet in a lifetime, while his face is the very picture of sociability and good humor. I heard this remark spoken of a brother the other day: "When Providence was distributing common sense Bro. So-and-so did not apply for his share." This same remark might be passed about many people whom I know. Bro. Turner got his full share of every day practical common sense, and above all he knows how to use it. If I were to say that Bro. Turner is a great preacher, I would do him a grave injustice, but when I say that he is

a true-hearted, devoted, and reliable proclaimer of the gospel, and one who will increase in power and usefulness as the years go by, I state in a simple way what I believe to be true. What the world is wanting to-day is not so much what it is in the habit of calling great men, but good, substantial and reliable men. I believe the Church of Jesus Christ has such a man in the person of Bro. Turner. A few weeks ago the church in Wellington unanimously granted our brother six weeks' leave of absence in order that he might visit his parents in Melbourne, and he is now in this city. The church in Wellington coupled with their granted holiday but one condition, and that is that Bro. Turner would not think of making any other engagements. To this he wisely agreed. I think it a great mistake for a preacher to think of leaving a church while he is doing a good work. I must close this sketch by saying that I love the church in Wellington and hope that Bro. A. F. Turner may be long spared to labour with them.

A. B. M.

The Querist.

By G. B. M.

[This column is open to all brethren who are willing for information in reference to biblical matters. We will always be glad to give the best information we can, but cannot undertake to enter into a discussion on the topics given. We do not lay this down as an absolute rule, but as one that we will not depart from unless, in our opinion, the circumstances of the case seem to call for a more extended discussion.]

THE MARRIAGE OF VIRGINS.

1. A brother requests us to explain 2 Corinthians 7: 36.

REPLY.—This passage was explained in the question box column of the Pioneer a few weeks ago, and we just wish to add our endorsement to the explanation there given. As expressing in other words our own view we submit Macknight's paraphrase, viz. "As to your question concerning fathers who have virgin daughters, if any father is of opinion that he acteth improperly towards his virgin, if she be above age, unmarried, whether the necessity arises from her convenience or inclination, or her being sought in marriage, let the father do what she inclineth. he does not sin in complying with her inclination; let such virgin daughters marry."

It is necessary to write plainly on this point, for certain head-of-minded persons, applying the words "let him do what he will be sinless not," to a man engaged to be married, have perverted it to teach that sexual intercourse before marriage, under such circumstances, is sinful. This is not

a harmless speculation, to be tolerated in charity, but a laleful moral evil which will bring forth the bitter fruit of sin and shame in any church that gives it shelter.

WHY KEEP SUNDAY?

2. A brother wishes to know whether we are right in keeping Sunday as a day of rest.

REPLY.—Sunday should not be a day of rest save only from secular toil, and doubtless circumstances sometimes arise when even in that respect more honor would be done the day in working than in resting. Among many reasons why Christians honor the first day of the week, in an especial manner, are

1. On this day Jesus rose from the dead. Mark 16: 9.

2. On this day the Holy Spirit descended, the apostles were inspired, the gospel was first fully proclaimed, and the church established on earth. Compare Acts 2: 1 with Leviticus 23: 15, 16.

3. On this day the primitive church, with the sanction of an apostle, met to "break bread." Acts 20: 7.

4. On this day the first Christians were required to lay by for benevolent purposes a portion of their substance. 1 Corinthians 16: 2.

5. The first day of the week has been known as the LORD'S DAY, from the present time up to the days of the apostles. Revelation 1: 10. The seventh day is never called the "Lord's Day."

3. The same brother desires to know why we do not keep the Jewish Sabbath, as "we are told to keep the commandment and in keeping one should keep all."

REPLY.—1. We have no evidence that the Sabbath was ever made binding upon any people whatever save the children of Israel. See Exodus 20: 2, 8. Deuteronomy 5: 2, 6, 15. It was for the children of Israel who had been slaves in Egypt, and to remind them of that fact. To insist that because of the law thus given to the Israelites, Gentiles at large must submit to and keep it, is almost as absurd as to insist that laws made for the Russians should be kept by subjects of the British Crown. In Exodus 31: 16, 17. The Jews were often charged with breaking the Sabbath law, but this sin was not charged upon the Gentiles, since they were not under the law, and "where there is no law there is no transgression."

2. Even if the Gentiles had been placed under the law in question, it would not bind them now, for it has been done away. Jn Colossians 2: 14, 16, 17. Hebrews 8: 6-13; 2 Corinthians 3: 3, 6-13. "The law," embracing the Sabbath law, has been "done away," and therefore no one has any right to judge anyone in respect to the seventh day. It now stands on the same level with the other days of the week.

3. We ought to "keep the commandments" of the decalogue, not because they are found in a law given through Moses to the children of Israel, but because they (with the exception of the Sabbath law) have been brought over and incorporated into the new covenant. Christ is our only Lord and Master. If we respect the prohibition, "Thou shalt not steal," it is not because it appears in the law of Moses, but because it is a part of the law of Christ. Christ, however, did not abolish the Sabbath law. Like all the *positive* institutions of Moses it passed away with the "old covenant" of which it formed a part.

Heartly and Home.

By A. H. BAYANT.

"I SHALL BE SATISFIED."

When all earth's storm-dark clouds are rent asunder,

And I cast anchor on the Heavenly strand,
I know not what strange scenes of joy and wonder

Shall greet my vision in that better land

There are the scenes of wondrous stories
olden,

Inspired imaginings of sage divine;
There are the pearly gates and streets all golden,

And living fountains in full glory shine.

There are the tree of life, with fruits for healing,

The woes of nations for long ages past;
And the glad anthem of redemption pealing,
Welcomes the voyagers safe home at last.

And yet 'mid all these scenes of joy and beauty,

Wondrous and glorious beyond mortal ken,

We stop and ask, half fearful of our duty,
Beyond this Heavenly imagery—what then?

Shall we not tire of scenes so grand and glorious?

Is there no rest from anthem and refrain?
Must we for ever join the song victorious,
To him who for our ransom once was slain,

Listen! One blessed word of fullest meaning

Settles all questions, eases all doubts
aside?

When we in heaven see Christ in His beauty,
We shall be like him, and be satisfied.

W. BAYANT.

A SHARP THRUST.

Some men who pass for very respectable citizens, and who really are not without good qualities, have a habit of not only finding fault with their wives at every least provocation, but of doing it in terms such as no gentleman would think of applying to any lady except his own wife, or possibly his own sister. There is a story that such a man came home from the shop one night, and found his wife much excited over the outrageous behaviour of a tramp. He had begged for something to eat, and not liking what the woman gave him, had abused her in the rudest terms. "Johnny," said the man, thoroughly indignant, "when you heard that cowardly rascal abusing your mother, why didn't you run at once to the store, and let me know? I would have made short work of him. Didn't you hear?"

"Yes pa, I heard. I was out in

the barn, and heard what he said about the victuals, but—"

"But what?"

"Why, pa, I thought it was you scolding mother. He used the very same words you do when the dinner doesn't suit you. I didn't think anybody else would dare to talk to mother in that way."—*Selected.*

THE FUST WARNIN' O' DANGER.

Netty had pulled up a chair in front of the bureau, and standing on top of it, was now making an elaborate survey of her small self in the looking-glass, with a very grave and business-like expression of countenance. So her brother Tom found her as he paused at the open door.

"What on earth are you doing, Midget?" he asked, surprised at her choice of occupation.

"Why," said Netty, with a serious look in her brown eyes, "I am trying to see how big I am, how long it will take me to grow bigger."

"I should think that last depended a little upon how much bigginess you want to accomplish. If an inch will satisfy you, you ought to be able to make it this summer; if on the other hand, you want to get as large as, say, all out of doors, I really wouldn't undertake to tell how much of a job that would be. Only I'd advise you to work extra hours on it."

"I want," said Netty with slow deliberation, "to be a usual size for a missionary."

Tom laughed.

"Well, I have seen some pretty long specimens, but they come all sizes, I believe. Why not go in for it just as you are?"

Netty did not answer, but gave another look at herself in the glass, until Tom, coming up behind, took her in his arms, and carried her off in triumph to the sofa.

"Now tell me," he said with a terrible frown, "what is all this you are scheming about? How can you pretend that I am your own special, particular, favorite, privileged chum, and then go off and make secret plans, without saying 'Boo' to me about it, grow to such an enormous extent that I shall never look upon your face again, except through a spy-glass?"

And Tom put his knuckles in his eyes and piteously bemoaned his lot.

But Netty was not to be beguiled into any such trilling.

"It isn't a secret away from you, she said, pulling down his hands, and smoothing the wrinkles out of his forehead. "I want you to give me some advice upon it: for it is something very much in earnest with me."

"Go ahead, tell me about it, and I'll make you about the finest piece of advice you ever saw. I am first-class on that."

"Well," said Netty, "I'd like to do a mission on old Mr. Ryan, if he was possible."

"Mr. Ryan! What's the matter with him?"

"Why," said Netty, dropping her voice confidentially, "I don't want to talk a scandal about him, but it's in a Christian purpose, you know. I think he's a heathen. Of course, I don't mean a born one, but inside of his mind I'm afraid he has given images and things."

"Poor fellow!" said Tom, trying to look grave; "he is in need of a mission, then."

"Yes," Netty went on earnestly, "he's an awful curser and sweater, and he's beginning to be a drinker, too, with his money, instead of using it for support of his wife and children. Bridget said if somebody doesn't stop him before he forms a habit in it, he'll just grow on from bad to worse. And it makes them all very needy and very miserable besides; because Bridget says when he comes home Saturday night he wants to fight everything; and you know that must be very inconvenient when you're in the same family with him."

"Very, indeed," agreed Tom.

"Isn't it a pity when he's such a nice, laughing and talking man when he brings the meat?"

"It is a great pity," said Tom, emphatically. "Ryan is a fine fellow if he would only look out for himself."

"And so," Netty said earnestly, "I'd love to be a missionary to him. Of course, I can pray 'God to bless him; but that isn't enough if I could find any other opportunities. I wish the Lord would make me a nice providence about him. I guess I'll ask him to."

Netty did not have to wait long for her providence. That afternoon, when she was playing out under the trees, Mr. Ryan, passing round the kitchen way, stopped for a chat.

"Well, little miss, how is the world working; out with you now-a-days?"

"Very well, thank you," said

Netty; and coming up close to him, she added soberly, "How is it working out with you?"

A shade passed over his face, and he shook his head slowly as he answered: "Not so good as it might my little lady. If things goes well with you, you'd best be thankful for it; for it ain't so, by no means with us all."

"Mr. Ryan," said Netty eagerly, "perhaps, if you could make things better your own self, if you tried, wouldn't it be a great pity and fault if you didn't?"

"I s'pose it would," he said with a keen look at her.

"And don't you think we oughtn't to talk about the uncomferts we make for ourselves as if God happened them to us?"

He did not answer, but made no motion to go, and Netty, pressing up still closer to him said softly: "Mr. Ryan, I wish you would stop it off. Won't you please try? How can you ever get ready for heaven if you have the habit of such unheavenly practices?"

"The big butcher did not pretend to misunderstand her.

"Its all well enough," he said, shifting his position uneasily under the eyes of his small judge, "to talk o' stoppin'; but its quite another thing to do it. A little gentle lady like yourself ain't got no notion o' the temptations that come to such a one as me. You don't no what temptation is.

"No," said Netty meekly, "but God does, and he'd be very pleased to do anything at all for you if you'd offer him a welcome. And you know his beautiful help when you want to resist the devil."

"So they say," said Ryan thoughtfully. "Well, Miss, I'm much obliged to you for speakin'. It ain't quite safe for a fact, to be gittin' so far away from heaven as I've been doin' o' late." And afterwards he used to say: "The parson and the rest o' the good folks got around me when I'd been a-join' down hill so fast and coaxed me to hold up; but it was that little child as had got the start o' them all, and left her doll and playthings under the trees and come off to give me the fust warnin' o' danger. And when the Lord looks down into my house o' nights, and sees me and my wife and the children sittin' there together happy and contented, he knows just how big a shate a little slip of a girl had in bringin' it about."—*Sunday-school Times*.

Baptism.

FROM A PRESBYTERIAN MINISTER'S POINT OF VIEW.

ADMISSIONS.

The writer goes so far in making admissions in favor of the Baptists that he has been called by some more than half a apologist. The sequel will show this is no correct. In all discussions the controversialist strengthens his position by making all the admissions to his antagonist that are reasonably warranted by authority, and

1st. It is admitted that when the Westminster assembly of divines sat in council to determine for themselves a standard of doctrine, the result of which was "The Presbyterian Confession of Faith," it was only decided by the casting vote of the chairman that the form of baptism should be by sprinkling and not immersion.

2. It is further admitted that the weight of scripture authority, when judged only by custom and example, is in favor of immersion. So much is this the case that cursory and half-informed readers among Presbyterians sometimes say, "The Baptists have the best of the argument from scripture."

THE ARGUMENT.

Consider how the above admissions become necessary, and the authority for the form of baptism will become limitable to time and circumstances. The habit of some Baptists of calling immersion "obedient baptism," betrays, we think, a conviction on their part that the form of the rite is thus limited. The historical argument, we believe, to be in favor of the limitation. Teaching for seven years on the banks of the Moola-Mouta we had ample opportunity of observing the various forms of washing in the East. It always took the form of affusion or immersion. In either case the water covered the whole body. In the case of affusion it was made to run over the body by being poured over the head. Those who would not mingle with the vulgar mob had large jars in their bath rooms filled with water, to be poured over the head, by the help of the lotah (a small vessel), until it was exhausted. In every instance the body was covered with water, as it ran down from the head to the feet. So general were these customs in the East, and in Palestine amongst the rest, that there can be little doubt that the first form of baptism was dominated by these customs.

As our Lord's manner was always simple and natural we imitate him best when our manner partakes of the same character, so long as no principle is violated. We believe our Lord never intended that the manner of washing in Baptism of one age and country should be exalted to the dignity of a principle to be applied to all ages and countries.

It would not be like him to do so. Indeed he gives a formal deliverance on this very matter in quite the opposite direction. This happened on the occasion of the washing of the disciples' feet. It is true that this washing is not called a baptism, but it is spoken of as a symbol, a symbol in which a part washing of the body is made to represent a whole cleansing of the soul. In arguing with Peter our Lord states the principle in the form and with the precision of a thesis. On the occasion in question Peter said "Thou shalt never wash my feet," and our Lord replied, "If I wash thee not thou hast no part with me," and then perchance as a Baptist would reply Peter quickly said, "Lord, not my feet only but also my hands and my head." Our Lord then delivers himself of a principle, and just because it is a principle applicable to all times and countries, and having a breadth of freedom and yet necessity of application, characteristic of all his teaching, when he said, "He that is washed needeth not, save to wash his feet, but is clean every whit." The circumstance that the washing in question was not a baptism cannot set aside the deliberate exposition of a principle laid down by our Lord. So formal and of set purpose is it that it has for ever for us settled the question of the liberty that may be taken with the form of the baptismal rite.

But here the question will be asked, "How does the Apostle Paul interpret our Lord?" He does it by informing us that spiritual baptism meets a want in our nature, of which the outward form is a divine assurance to the believer. *As there is no washing of the body that can be a perfect cleansing, so that it can only represent (when truly considered) an initiation.* Paul, with his subtle mind, was quick to see this. He was also quick to see the consequent steps that would follow the initiation, and from the manner in which he traces these steps we sincerely believe Baptists have been led into the mistake of thinking that the baptismal rite represents the death, burial, and resurrection of believers united to the Lord. The rite is made by them to stand for too much. We believe that the rite of baptism, considered in connection with those classical passages contained in Romans 6th and Colossians 2nd, should be viewed only as a rite of initiation, an initiation into the fellowship of Christ's sufferings, here signified by death and burial, and united most happily by Paul to the rising with Christ that would follow, the knowledge of which he knew would in times of extremity do more to comfort the heart than all the philosophy of the Stoics. An initiation is not a symbol, but it may be indicated by it, and only when used in that sense is initiation. When it is said,—"And they were all baptized unto Moses in the cloud and in the sea," initiation is all that is intended, and although after the

initiation came the sufferings of the wilderness, it could not be justly held that baptism represented them.

ROBERT ANGUS.

REPLY.

By G. B. MOYSEY.

We entirely agree with our worthy friend that the making of all fair concessions to an opponent strengthens the position of a controversialist, since such candour plainly indicates that truth and not victory is his object. When, however, such concession involves in fact the surrender of the main position advocated, it does not imply any deficiency in the same spirit of candour to point out the fact and take advantage of it. It will surely be something of a shock to multitudes of sturdy sprinklers to be pointed to the conceded fact that the whole Presbyterian Church had the barest possible escape from being immersionist—that the raising of a solitary hand determined that it should sprinkle, not immerse. We have known some prominent ministers of the Presbyterian Church to deny by voice and pen that immersion is baptism at all. Their audacity always filled us with amazement, and in the light of above concession it would appear that in thus denying they were as reckless of human as they were of divine authority. The fact that almost *one half* of the Presbyterian Church was, at its start, immersionist at heart, should dispel the prejudice in the minds of so many of its modern members against that ordinance, and lead them to imitate the candour of our friend in admitting that it certainly is scriptural and was the primitive if not the absolutely universal practice.

In his second concession our friend surrenders so much ground that, really, there seems but little left to stand upon, and in view of it we do not wonder that many Presbyterians say, "The Baptists have the best of the argument from scripture." If the weight of scripture authority, when judged by "custom and example," is in favor of immersion, our sprinkling friends will look in vain for any other authority that can outweigh this. "Custom" may mean the usage of the word baptism or the general practices of the people in the religious use of water at the time and place of the institution of baptism: "example," we suppose, means the scriptural instances we have in which the circumstances seem to determine the act performed, and if the weight of scripture authority, as seen in the light of these two determining considerations, favor immersion, then we think when we add one other consideration which we must concede, viz. that the well established, unmistakable, and everyday meaning of the original word used to express the ordinance is neither sprinkle nor pour, but *immerse*, our friend has gone a step too far to recover his

position, and in consistency should practice immersion. The necessity for "the above admissions" arises from the incontrovertible nature of the facts admitted, and we are wholly unable to see how they imply the fact that the "form of baptism" or authority for it, will become limitable to time and circumstances. The "examples" of baptism, for instance, which we have in the New Testament, teach their lesson not for the land of Palestine and the days of the apostles only, but for all times and all lands. If the fact that the Corinthians (1 Corinthians 11: 2) kept the traditions or ordinances, as delivered to them by Paul, unchanged, was a subject for commendation, then surely to make baptism, the one ordinance of initiation into the Christian Church, subject to the whims, caprices and customs of every age and clime, would be to violate the principle approved and incur the apostle's condemnation. Just here we call attention to what we regard as the potent but unmistakable sophism wrapped up in the phrase, "form or mode of baptism." We do not care a straw about the "mode" or "form" of baptism, what we want to know is, "What is baptism? What is the thing itself?" The word expresses an act, what is that act? The fact that it has been chosen to express an act in a religious association has not necessarily changed the nature of the act itself or caused the word to be used in any other than its ordinary and everyday sense. Backed up by the lexicography of the world, we say *baptizo* means immerse, and that the evidence that it means sprinkle or pour has not yet been produced. To speak of baptism by sprinkling or pouring is exactly equivalent to speak of immersion by sprinkling or pouring. The phrase, baptism, without immersion, is no more absurd in our view than immersion without immersion, or the Lord's supper without eating or drinking! As with the ordinance just mentioned it matters but little as to the "mode" or "form" so long as the acts, eating and drinking, and the elements be present. So with baptism. It matters not how it is effected, whether by much water or little, whether with the candidate's face upwards or downwards; the "form" or "mode" is immaterial so long as the thing, immersion, is there.

Our friend refers to the customs of immersion and copious affusion in eastern countries, and states his opinion that "there can be little doubt that the first form of baptism was dominated" by them. What dominated the first "form of baptism" was the word baptism itself. The apostle was commanded to baptize, *i. e.*, immerse, and to have sprinkled or poured water upon those they were commanded to immerse would have been a presumptuous rejection of their Lord's authority by substituting a human ordinance for a divine—just as much so as

when instituting the Lord's Supper, when He said "eat," they should have substituted as another "form" the act of crumbling with the hand; or, when He said "drink," they should use the form of pouring on the ground. No doubt, in later and modern times, custom, caprice or convenience induced men to abandon immersion, as Dean Stanley says, "The plunges (in the River Jordan) beneath the water have diminished to a few drops which, by a wise (most unwise, we think) exercise of Christian freedom are now in most churches the sole representative of the full stream of the descending river." (Sinal and Palestine, page 316) While we do not for a moment think that what our friend observed on the Mouta Mouta is worth much to determine the nature of the act commanded by our Lord in *baptizo* 1800 years ago, yet it certainly is a *point* sprinkling and almost entirely in favor of immersion, since it always took the form of affusion or immersion, and even the "affusions" were such as to "cover the whole body." Possibly it was our friend's intention in this connection to imply that eastern customs favor immersion; if so, he is undoubtedly correct.

Our writer says, "Our Lord never intended that the manner of washing in baptism should be excluded," etc. What is meant by the "manner of washing in baptism?" The manner of washing in sprinkling, is sprinkling; the manner of washing in pouring is pouring, and consequently the manner of washing in baptism must be baptism or immersion. The actual meaning therefore of the sentence is "the baptism or immersion of one age or country should not be excluded to the dignity of a principle to be applied to all ages and countries." When stripped of its fallacious verbiage the palpable error covered up in the phrase, "manner of washing in baptism," is easily seen, for in what part of the inspired record have we any account of or authority for different baptisms for different ages and countries in the Christian dispensation? Paul declares there is "one baptism," *i. e.*, one baptism for all ages and climes.

In the incident of the washing of Peter's feet our friend finds, he thinks, a "principle" that implies our right to substitute sprinkling or pouring for the divine immersion. This principle he finds announced in the words, "He that is washed (bathed, revised version) needeth not, save to wash his feet, but is clean every whit." A more unfortunate selection to sustain the principle that we may vary God's positive institutions to suit our pleasure could scarcely be imagined. In order that the incident should supply an example of the principle required it should be the case of a positive divine command, modified to the extent of the difference between immersion and sprinkling or immersion and pouring, for the purpose of

suiting the taste or convenience of some age or locality, by an unimpaired man and whose action is recorded with approval! So far from the case possessing any of these features no divine ordinance whatever is referred to, simply a significant act is performed to teach a needed lesson. Indeed, so far as the incident has any bearing at all on the principle in question, it is entirely against it. When Jesus came to wash the feet of Peter, he acting upon the principle that our human sense of the fitness of things may oppose or modify the divine will, peremptorily refused to submit. But, so far from the principle receiving commendation or even toleration, Jesus instantly informed him that if he would not submit he must forfeit discipleship. Let the Presbyterian commentator, Albert Barnes, admire his friend on this point:—"If I wash *this* net, had *merely* reference to the act of washing his feet. It denotes that if Peter had not so much confidence in Him as to believe that an act which he performed was proper, though he could not see its propriety; if he was not prepared to submit his will to Christ's, and implicitly obey Him, he had no evidence of piety." Seeing that so much depended upon his submission Peter, with characteristic impulsiveness, exclaims: "not my feet only," etc. To this Jesus replies, "He that is washed, needeth not save to wash his feet, but is clean every whit." This is the statement which our friend conceals to contain the principle that a partial washing is equally acceptable with one that is entire, even though the term, enjoining the "washing," imply its entirety. A more unhappy proof of the so-called "principle" could hardly be imagined, for the statement of Jesus contains its complete refutation. Of whom does Jesus say that when their feet are washed "they are clean every whit"? Why, those who have *already* bathed, and whose bodies are *already* washed, and who need no cleansing save that of the feet. Let another eminent Presbyterian divine instruct us. Dr. George Campbell (Campbell on the Four Gospels) says on this verse:—"This illustration is borrowed from the custom of the times according to which those invited to a feast bathed themselves before they went, but as they walked in sandals and wore no stockings, it was usual to get their feet washed by the servants of the family. Their feet, soiled by walking, required cleansing, though the rest of their body did not." This washing of the feet then was in no sense a substitute for the washing of the body, but, as necessary to complete that washing, was added to it. Another of our friend's statements on this point is, "This washing is spoken of as a symbol, in which a put washing of the body is made to represent a whole cleansing of the soul." This is not correct. The whole narrative contains not a syllable

about the washing being a symbol of anything. It was, however, beautifully significant, and as teaching the ambitious disciples the necessity and nobility of humility nothing could be more impressive. That this was its object is plain from the 12th verse, "If I, then, your Lord and Master have washed your feet ye ought to wash one another's feet," or in other words be willing to perform the meanest services for each other. If we might spiritualize the incident in evident harmony with its plain intention, we would say that the spiritual bodies of the apostles had been already bathed in the cleansing element of Christ's teaching, but as they journeyed on in the path of apostolic honor their ambition was fed and the dust of pride gathered upon their feet, and now by this wonderful lesson on the beauty of humility their last gross moral imperfection is removed—their feet are washed, and being already bathed they are "clean every whit." The entire incident, therefore, instead of furnishing an example of the principle of the necessity of the *whole being complete* in all its parts. Passing over, now, our friend's unsupported assertion as to Paul's informing us "that spiritual baptism meets a want in our nature," etc., we come to his position that the apostle in his references to baptism regards it as "only an initiation." That Paul does refer to baptism as initiatory, or bringing us into Christ, there can of course be no doubt (see Galatians 3: 27), and that in Romans 6: 3, 4, he speaks of it as bringing us into "Christ" and into his "death," is equally clear, but that he also alludes to or describes the act of baptism, a simple perusal of the passage will show. "We are buried with him," says he. How? The reply is, "by baptism." In his letter to the Colossians he again makes this declaration and crowns the burial by baptism by a resurrection to a new life—"buried with Him by baptism, wherein ye are also raised with Him." Now the good old rule that a definition can always be substituted for the word defined and make good sense applies here and settles the question. We say that "immersion" is an adequate definition of the word baptism. Now test the definition; let the definition and word defined change places. "Buried by immersion"; the sense is perfect. But now let us test "sprinkling" and "pouring" as definitions by the same rule. "Buried by sprinkling"; "buried by pouring." The result is intolerable. Intuitively we feel that neither of these words can be the meaning of the term in question. Nor are Baptists the only persons who have seen in these "classical passages" not only the purpose and design of baptism, but also unmistakable indications of the nature of the act itself. It was a Presbyterian and not a Baptist who wrote, "So many of us, as have by baptism become Christ's dis-

ciples, have been baptised into the likeness of Christ's death, *have been buried under water.*" (Dr. Macknight) Nor was it a Baptist who wrote thus, "This passage cannot be understood unless it be borne in mind that the primitive baptism was immersion." (Conybeare and Howson) And, finally, as an example of many others, we quote from the Presbyterian commentator, Barnes, on this text, who says, "It is altogether probable that the apostle has allusion to the custom of baptising by immersion." "Baptists" may then surely be excused if they continue to maintain that these passages teach not only the purpose but the action, not only the design of baptism but also the "form."

The Controversialist.

IS THE ELDERSHIP A FAILURE?

BRO. FLOYD'S REJUNDER.

1. In the *Pioneer* of December 1st I wrote:—"But is the eldership a failure? It is admitted and declared by our good brother that not ten or a dozen out of the two hundred churches in these colonies 'have ever tried to set their houses in order by the appointment of elders.' Now, how the eldership can be pronounced a failure with the hundred and ninety churches which *have never tried it*, is a mystery to us. It would be as sensible to say that Christianity is a failure with some of the wild tribes of Central Africa who have never heard the name of Christ. Such writing is indulged in without much regard for the legitimate use of the English language." This you call a misrepresentation of your position; and now state that what you meant was that the Australasian churches have "failed to reproduce in their organisation the New Testament idea of church government." Well, then, if this is what you *meant* at first why did you not say so and head your articles accordingly? What you *said* was that this fact is one of the *strata* we do not care to face." To say this one thing, and to affirm that in the Australasian churches the eldership is a failure is a different thing. As will be seen from the above quotation from the *Pioneer* it was your improper use of the English language that I was criticising. So the misrepresentation is on the other side. Don't you see?

2. In the *Pioneer* of December 1st I said:—"The notion that the elders are to constitute the *only* executive in the Church of Christ, and that the deacons are to work under them as their special servants, is an

exceedingly strange one; and it is as unscriptural as it is strange." This sentence you cut in two in the middle, fail to emphasize the word "only," and set in italics the words "And that the deacons are to work under them as their special servants"; and then you triumphantly ask, "Will Bro. Floyd kindly point where the words we have italicized are to be found in our articles?" I reply by asking you to point out where I ever *denied* that these words are quoted from your articles? I happen to know that some people hold this idea; and it was the idea, wherever found, to which I objected. This only shows the mistake you make in supposing that everything I have written in the *Pioneer* was intended as a reply to the *Standard* articles. "If the cap does not fit you you need not wear it." But you do say, "Speaking of the deacons, we say they would be entrusted with the special work of attending to the wants of the poor, and this, we should say, would be under the superintendence of the eldership." In speaking of the elders you further say, "Then, if *correct*, they would then have some sort of superintendence over the *servants*." Now, what does this language mean? As the deacons are *servants*, and the work they are to do is a *special* work, it seems to me that they are to be *special servants*. And, further, as these deacons cannot be an *executive*, but must do their special work under the superintendence of the eldership, it seems to follow that they are to work under the elders as their special servants. How you can escape this conclusion is more than I can see. Hence, if any one is "to be ashamed of himself for thus misrepresenting," I think you are the one to blush.

3. I have never contended, as you represent me, that "the elders had no superintendence over the deacons." I have contended that the elders are to superintend the spiritual interests of the whole church, and hence the deacons, like any other member of the church, are to be accountable to the elders. But what I deny is that the deacons are to be reduced to the degree of servitude under the elders as to cease to be as *executives* to all, or that they are to be servants in the sense that, in their *official capacity*, they are to be amenable to the elders instead of to the church which appointed them.

4. You charge me with not being "quite candid" in the "arrangement of the quotations" from Fisher's History of the Christian Church. To this charge I plead "not guilty." I said the author was "speaking of the first churches in the light of both the New Testament and the teaching of the twelve apostles." This I still contend is true, notwithstanding your effort to show the contrary. Fisher is writing of the "progress of Christianity in the Roman

Empire from the apostolic age to Constantine," and in doing so he constantly keeps before him the teaching of the New Testament. Hence in the chapter from which I quoted he says, "In the New Testament, as we have seen, there are two classes of officers in the church, called, respectively, elders or bishops, and deacons." And again on same page, "To Timothy, Titus, and other evangelists there was committed a certain superintendence of the churches" (This would probably be considered by our good brother, the "one-man system" with a vengeance.) Then on the next page but one he begins the very paragraph, from which I took my quotations, by saying, "New light has been thrown on the early constitution of the church by an ancient writing, lately discovered. "The Teaching of the Twelve Apostles." It was to throw light, then, on this early constitution of the churches that the author quotes the "teaching"; and he evidently understands the early constitution of the church as set forth in the New Testament and this "teaching" to be substantially the same. Hence in this paragraph, speaking of the elders and deacons, Fisher says, "Nothing is said of a marked distinction of rank between them." And again, "The office of bishops and deacons is primarily administrative," or in other words they were both *executive* officers doing service for the church in their respective spheres. You quote the whole of the long paragraph, from which my quotations were taken, and then say, "The words in italics are those quoted by Bro. Floyd, and thus quoted apart from their context are calculated to mislead." Now, the fact is you only italicize the last line and a half of one of my *seven lines' quotations*! Is this a sample of the "candour" and the "truth" the absence of which you find in others? From the very fact that both the New Testament and the "teaching" are silent respecting any "marked distinction" existing between the elders and the deacons, it is evident that no such distinction existed till the church began her apostasy from the primitive faith. This, Fisher shows in the chapter from which I have quoted. He says, "After we cross the limit of the first century we find that with each board of elders there is a person to whom the name of bishop is specially applied," etc. Then, on the next page, he says, "The bishop acquired importance, also, as the steward of the charitable funds of the church. He was the *superintendent of the deacons in this work. This financial responsibility had something to do in building up the office,*" or, as I have contended, this "acquired importance" of the bishop in these respects over the deacons helped to build up popery. Hence my quotations were strictly in accord with the context, and in no case "calculated to mislead." Your other quotations from Fisher

respecting the "origin of church organization" raise side issues which I have not attempted to discuss.

5. Your method of dealing with my quotations from "Mosheim's Ecclesiastical History" seems to me to be a miserable subterfuge to cover your retreat. You do not let your readers see a line of what I quoted from Mosheim; but lead them to believe that my quotations were intended to show simply "that the Pope of Rome sprang from an abuse of the eldership system," whereas I quoted Mosheim to show that this abuse consisted in the elders assuming undue prominence and authority over the deacons. I showed that Mosheim, in speaking of the departures of the second century, says, "Subject to the bishop and the presbyters were the servants or deacons, who were divided into certain classes," etc. Instead of dealing fairly with this fact you raise a false issue by trying to show that the apostasy did not lower but raise the status of the deacons. But, unfortunately for you, your own quotations from Mosheim condemn you. You quote him as saying, "Many bishops now affected the state of princes. . . . And this emboldened the deacons to make encroachments upon the office and the prerogatives of the presbyters." Now, these statements prove two things, namely, first, that the bishops had placed the deacons under them as their servants; and, secondly, that there was a very unscripturally wide "gulf fixed" between these "princes" and their servants. The tendency of your single executive is in the same direction. But the worst of it is, in making the above quotations, you quote half of a sentence and skip six and a half lines; then quote another half-sentence and skip two lines; and finally you quote a whole sentence! Yet you complain of me for making quotations "apart from their context." This looks like it is the other party who is "attempting to throw dust."

6. The simple fact that the contribution from Antioch was sent to the elders at Jerusalem does not prove that the deacons were not an executive body. In Acts VI, we learn that seven deacons, "full of the Holy Spirit and wisdom," had been set apart by prayer and the laying on of hands and appointed "over this business." If these men, thus solemnly set apart and empowered to "serve tables," did not constitute an executive body, then what were they? Being such a body I prefer to believe with Meyer who, in commenting on Acts ii. 30, 23, 5, "The moneys were to be given over to the presbyters in order to be distributed by them among the different overseers of the poor for due application." If it was the official duty of the elders to take charge of the funds and distribute them to the poor, then I am curious to know what the official "business" of the

Jerusalem deacons was. Are we to understand that there were two official bodies in the same church performing the same duties?

7. You say, "Instead of misconstruing ecclesiastical history why did not Bro. Floyd show us from the New Testament what the relative positions of elders and deacons were?" This is exactly what Bro. Floyd has done, most clearly; but you have not done me the justice to let your readers see what I have written. (See *Pioneer of October 6th, 1892*.) This quotation shows that I have never contended, as you represent me doing, that the elders and deacons are executive bodies in the same sense; but that "each executive body must occupy a different sphere of operation, and it is this fact that enables the various offices to avoid coming in conflict with one another." What I deny is that the elders constitute the only executive in the Church of Christ. If, as you say, "other persons," besides the elders, "in connection with the same organization, may be entrusted with a special work, and of course execute it," it follows that these "persons" constitute an executive body in that organization. Hence, while the Council of Victoria is an executive body the police force is also an executive body operating in a different sphere. In admitting this, as you do, it seems to me that you render your position self-contradictory.

8. You complain that I do not quote scripture, but prefer to "indulge in mere assertion"; yet in my articles I quoted no less than six passages, while in all your reply you do not quote a single one. "Those who live in glass houses should not throw stones."

9. You say I "indulge in mere assertion" when I said, "It is further evident that the appointment of deacons is just as essential as the appointment of elders." But why did you not quote the rest of what I said? I continued, "The truth is, neither is essential to the existence of the Church of Christ, for the Church of Christ existed before either; but both are essential to the complete organization of the church." The silence

of Paul respecting the appointment of deacons in Crete, along with the elders, is no argument against my statement. Their appointment may not have been necessary at that time, or they might have been appointed without any mention being made of it. At any rate the organization of the Cretan churches was not complete without deacons. But your logic cuts both ways. We have special instructions respecting the appointment of deacons in the Jerusalem church, but nothing is said about the appointment of elders; therefore the appointment of deacons in that church was more essential than that of elders. Moshelm, writing of the first century, says, "That

the church had its public servants, or deacons, from its foundation, there can be no doubt, since no association can exist" (I suppose he means in its completeness) "without its servants; and least of all such associations as the first Christian churches."

10. Again, you say, "But we never found, as Bro. Floyd asserts, that the deacons exercised authority in the church." What I said was, "Like the elders, they (the deacons) must study the interests of the church which appointed them, and endeavor to faithfully exercise the power and perform the functions with which the church has entrusted them." Surely the Jerusalem deacons, who had been appointed over the "business" of "serving tables" by the apostles and the church, exercised some power in the performance of their work, or were they simply a lot of dummies?

11. I have nowhere asserted that "the deacons are placed on an equality with elders in regard to administering the affairs of the church." I was speaking of a misunderstanding existing between the elders and deacons in reference to their respective duties and functions when one or both these bodies should be appointed for the first time; and the only "equality" I spoke of was equality in a meeting called to define their respective duties. In other words let them meet for this purpose as Christians, and not as petty popes scrambling for the lordship over one another. When their several duties are defined, let each operate in his own sphere.

12. Now, in conclusion, I am willing to accept your challenge to continue a friendly discussion on these conditions—1. That you affirm some definite proposition, such as, "The elders constitute the only executive in the Church of Christ." This, I understand, to be your contention. 2. That your affirmation and my reply shall appear in the same number of the *Standard*. 3. And that, as far as possible, all personalities shall be avoided.

I hope you will excuse the length of this article, seeing you have set me the example.

J. F. FLOYD.

REPLY.

In our January issue we said that Bro. Floyd was welcome to reply in our columns, stipulating, however, that the discussion should be carried on in a "fair and friendly spirit." In response to this we have received thirty pages of MSS. as a first instalment. Bro. Floyd informs the readers of the *Pioneer*, in a recent issue, that it is sent on to us because there is a lack of space for its appearance in its pages. We would have been pleased if Bro. Floyd had remembered that space in the *Standard* is also limited, and that no writer is at liberty to monopolize just whatever space he likes. We would have been justified in refusing to

find a place for Bro. Floyd's reply, on the grounds that he has not complied with our conditions, viz. that the discussion should be carried on in a "fair and friendly spirit," but as we wished to give him an opportunity of replying to the main issues, we have allowed his article to appear, minus eight pages of "preliminaries" which were of a more or less personal nature, and which were not calculated to edify our readers.

In the portion we have deleted, reference is made to the propriety of Bro. Floyd replying to us in the pages of the *Pioneer*; he urges that he was acting within his rights, and contends that as an "editorial contributor" to that paper he could not be expected to go outside his own columns. Bro. Floyd is welcome to whatever this is worth, but the force of it (if it has any) is rendered nugatory, from the fact that he is also on the staff of the *Standard*. The question is not worth further discussion, as it is largely a matter of taste.

Bro. Floyd also, while admitting that his articles in the *Pioneer* were suggested by those in the *Standard*, denies that the first and second were intended as replies. All we can say is, that if they were not intended for replies, they bear such a remarkable resemblance to them, that we, and a great number of others were led to believe they were.

1. Bro. Floyd says "such writing is indulged in without much regard to the legitimate use of the English language."—Presumably, Bro. Floyd is referring to something we have said, if not, he is misrepresenting what we have said, and unfortunately for him the latter is true, as will be clearly seen when we quote what we did say, which was as follows—"If the fact that out of nearly two hundred churches in these colonies, not more than ten or a dozen have ever tried to set their houses in order by the appointment of elders, and that, after a brief trial, with one or two exceptions, they have given up in despair, is not enough to inspire some body to try and find out where the difficulty is, then we know nothing of the law of cause and effect."—It will be seen from this that there is nothing about pronouncing the eldership a failure with the one hundred and ninety churches which have never tried it. Neither here nor elsewhere have we said that the eldership was a failure simply because it had not been tried, and we humbly submit that to make us appear to have said so when we did not, is misrepresenting our position. But while we have never said that the eldership is a failure simply because it has not been tried, we nevertheless believe that the fact of its not being tried in so many churches, is proof of failure *in practice*. The whereabouts of this "somewhere" we endeavoured to point out in our articles.

Bro. Floyd goes on to say, "This is what

you call a misrepresentation of your position and now state that what you meant was, that "the Australasian Churches have failed to reproduce in their organization the New Testament idea of church government." "Well then, if this is what you meant at first, why did you not say so and head your articles accordingly?"—"Well, Bro. Floyd, we have still to learn that it is necessary to put everything in a "heading." We always thought that an article itself explained its heading. At any rate ours did, and therefore it was not necessary for us to explain to the general reader in January, what we meant in the previous September's article. We did so for Bro. Floyd's sake, but what we said in January we also said in November, as well as in September, so that his misrepresentation is without excuse.

2. We will reproduce the sentence which is said to be "cut in two in the middle." Just as it appeared in the *Standard*, so that our readers may discover, if they can, the whereabouts of this dreadful mutilation. "The notion that the elders are to constitute the only executive in the Church of Christ, and that the deacons are to work under them as their special servants, is an exceedingly strange one." Perhaps Bro. Floyd means that we italicized it in the middle? We must either give what he says this meaning or else give it up as a conundrum. Any literary man, or even ordinary reader is quite familiar with the practice of writers to italicize any particular words in a sentence they desire to call special attention to, only they are careful, as we were, to say that they have italicized the words. We did not italicize the word "only," as we did not wish to confuse our readers, the use of Bro. Floyd's perceptive faculties, should have enabled him to perceive this. Bro. Floyd continues: "I reply by asking you to point out where I ever claimed that these words (viz., and that that the deacons are to work under them as their special servants) are quoted from your articles. I happen to know that some people hold this idea," &c. It is true that Bro. Floyd never claimed that in using these words he was quoting from our articles, what he did do, was to give us and his readers the impression that we had used them or their equivalent. We will not, however, dwell further on this point. After this Bro. Floyd treats us to a specimen of his logic. Briefly summed up it amounts to this, that persons doing a special work are the special servants of those under whose superintendence they do it. The weakness of this "logic" lies in the fact that it omits a most important item, viz., that the deacons are the servants of the church (a fact we have repeatedly stated). A business firm may have a number of servants doing a special work, under the superintendence of a manager, but they are not there-

fore the special servants of the manager. In like manner the church may have persons called deacons doing a special work under the superintendence of the elders, but the deacons are not therefore the special servants of the elders. We, therefore, repeat that Bro. Floyd misrepresents our position.

3. Bro. Floyd says that he never contended as we represented him, that "the elders had no superintendence over the deacons."—We would remind Bro. Floyd that the contention between us has not been about what relation the deacons occupied to the elders as private Christians, but as servants of the church. We understand Bro. Floyd to deny that the elders had any superintendence over the deacons as deacons. We assert that the elders had; and this is one of the points of difference between us. Being under the superintendence of the elders does not mean "servitude," nor does it make the deacons irresponsible to the church.

4. "You charge me," says Bro. Floyd, "with not being 'quite candid' in the arrangement of the quotations from Fisher's History of the Christian Church." "To this charge I plead not guilty."—We reply, it is true that Fisher is writing of the "Progress of Christianity in the Roman Empire from the Apostolic Age to the time of Constantine," or as the heading of the pages show, he is dealing with "period two" (from the year 100 to 313). He has already dealt with the apostolic age or "period one" (1 to 100), and this is corroborated by Bro. Floyd's quotation, viz., "In the New Testament as *we* *exist* now, there are two classes of officers in the church, called respectively elders or bishops and deacons" (The italics are ours). He has dealt with the Apostolic Age and is now dealing with the Sub-Apostolic and also Post-Apostolic. This we clearly showed in our previous reply. Fisher in dealing with the second century alludes to the "Teaching of the Twelve," which was composed early in that period, and in speaking of it, shows from it the state of things at the time it was written, and not only so, but the quotation given by Bro. Floyd alludes to a later period when the bishops are said to have absorbed the functions of apostles, prophets and teachers and so the episcopal office thus assumed an altered aspect and an increased dignity. The omission of the word "later" by Bro. Floyd makes the quotation refer to one period instead of two, and want of clearness in the arrangement, leaves the impression upon the reader that the bishops absorbed the functions of the deacons.

Again, Bro. Floyd says: "From this very fact that both the New Testament and the 'Teaching' are silent respecting any marked distinction, it is evident that no

such distinction existed till the church began her apostasy from the Primitive faith."—In the first place we reply the New Testament is not "silent respecting any marked distinction," nor does Fisher say it is, on the contrary he affirms the opposite, for in speaking of the Church in New Testament times he says:—"It belonged, however, to the elders to dispense the charities of the church; the deacons and deaconesses rendered them aid in this work." Professor Fisher is supported by Professor Kurtz, who says:—"From the etymological significance of these names it would seem that there was assigned to the bishops the duty of governing, administering and superintending; to the deacons that of serving, assisting and carrying out details as subordinate auxiliaries." And this, indeed, is the universal testimony of church history. Speaking on this subject Dr. Uhlhorn also says:—"The congregational character borne as we have seen, by the charity of this period, naturally involves the fact that its conduct lay where the conduct of the church in general lay, viz., in the hands of the presbytery, and subsequently in that of the bishop. The few documents that we possess of the same date of the origin of the episcopate, exhibit the deacons in a position equally dependent upon the presbytery, as afterwards upon the bishops. They never independently arranged the relief of the poor, nor even when indications are here and there found which lead us to conclude that they disposed with greater freedom of the contributions for the needy."

When Bro. Floyd says that there was no marked distinction between elders and deacons until the church began her apostasy, he says so against the unanimous testimony of the New Testament and church history, and he makes Fisher contradict himself, as we have already shown. He misunderstands Fisher's reference to the "acquired importance" of the bishop. He sees in it what he wants to see and not what the historian meant to convey. Fisher is dealing with the "Rise of the Episcopate," and is showing that first of all "elder" and "bishop" were synonymous terms; that after crossing the limit of the first century the episcopate was created out of the presbytery, or according to Schaff the president of the board of elders was called bishop, at first only by eminence, afterwards in the exclusive sense. The "acquired importance" of the bishop does not refer to his relation to the deacons, but to the elders. He did not need to "acquire importance" so far as the deacons were concerned, he always had it, but in connection with the elders he *did* acquire importance. So much so that instead of "elder" and "bishop" being synonymous as they were in New Testament times, "bishop" came to mean the official superior of the elders. It

is difficult to say precisely how this change came about. When Fisher says that "this financial responsibility had something to do with building up the office," it is only his opinion and not a matter of history. But even if it was a matter of history it does not sustain the view taken by Bro Floyd. As Fisher holds that the bishops or elders from the first superintended the work of the deacons, he must mean that when the bishop acquired the higher position in the board of elders, that he took from his former colleagues (the elders) the control of financial affairs, and thus acquired additional importance. If there was "no marked distinction in rank" between elders and deacons and "financial responsibilities had something to do with building up the office" (of bishops), and the deacons had control of financial matters, how did it happen that "the bishop" did not spring from the ranks of the deacons instead of that of the elders? In the meantime, while this problem is being solved, we give the following quotation from Lyman Coleman. "The most ancient authorities afford the fullest evidence that deacons were strictly ministers who acted as the assistants of bishops and presbyters, in their religious services and other official duties, such is the uniform testimony of ancient history."

5. Bro. Floyd's quotation from Mosheim, our not quoting which he calls a "misericordate subterfuge," does not help him out of the difficulty. It is as follows:—"Subject to the Bishop and Presbyters were the servants or deacons, who were divided into certain classes and etc." Bro. Floyd says he quoted this "to show that this abscise consisted in the elders assuming undue prominence and authority over the deacons," well, we venture to say that the quotation is not fairly interpreted by Bro. Floyd. Mosheim is speaking of the time when "the bishop" had assumed a superior position to the elders, and, as in the lapse of time, the position became more autocratic the influence of the elders grew less but that of the deacons increased. As the episcopal bishop increased in power, and approached the papacy, so was the status of the deacon raised, especially one of the classes into which the diaconate was divided, viz. the archdeacon. Lyman Coleman, speaking of archdeacons, says:—"They often had the address to become the successors of the bishops; they claimed to take precedence over the presbyters (elders)" It is an incorrect reading of history to ascribe the rise of the papacy to the "elders assuming an undue prominence and authority over the deacons," as is generally known it was through the bishop assuming an undue prominence over the elders that finally eventuated in the Roman Pontiff. Had the elders remained as they were in apostolic times, the

executive of the church, the papacy would have been an impossibility. It was through the "single" bishop becoming the executive that "little by little this development soon reached the Roman Pontiff." We raised no false issue in showing that the apostacy had not lowered but had raised the status of the deacons. Bro. Floyd asserted, in effect, that the status of the deacons had been lowered by the apostacy; we have proved the contrary to be true, and this we think is a very vital issue indeed. Our quotation from Mosheim confirms this position, and to supplement it we give the following from Lyman Coleman:—"The deacons acquire increasing consideration as the bishops rose in power. From the second to the fifth century especially, the deacons had great influence in the church."

"But the worst of it is," says Bro. Floyd in making the above quotation (Mosheim), you quote half of a sentence and skip six and a half lines, then quote another half sentence and skip two lines, and finally you quote a whole sentence, yet you complain of me for making quotations apart from their context." We should have made no complaint against Bro. Floyd for abbreviating a quotation, if he had not in doing so, conveyed a wrong impression of the writer's meaning. As our abbreviation was in no way calculated to mislead, it was, therefore, justifiable, which is more than we can of Bro. Floyd's allusion to it.

In reference to our not italicising part of Bro. Floyd's "seven lines quotation," we cannot say whether the fault was ours or the printers, at any rate the omission was not intentional. We had nothing to gain by doing so, nevertheless we tender our apologies to Bro. Floyd, and trust we shall always have sufficient "truth" and "candour" to acknowledge a mistake when we make it.

6. The fact that the contribution was sent to the elders at Jerusalem instead of to the deacons proves that the elders were regarded as the executive or managing body, and there is nothing in Bro. Floyd's quotation from Meyer that militates against this view. On the contrary, it supports it, for if "the money was given over to the presbyters *in order* to be distributed among the different overseers of the poor for due application," it involves the recognition of the presbyters as the managing body.

Bro. Floyd is very anxious to prove that the deacons were "an executive." Well, if it comes to that, so is the hangman "an executive," and everybody else that executes; but we have not been using the word in its general sense, but as applied to a board of managers, as Bro. Floyd should know very well. However, we do not intend to waste any more time in discussing the "executive" question.

We never said that it was the official duty of the elders to take charge of the funds and distribute them to the poor." (The italics are ours.) Superintendence is one thing but doing the actual work is quite another. But as perhaps, just here, Bro. Floyd is not replying to us, we will not enter further into this phase of the question.

7. Bro. Floyd must pardon us for not inserting the extract from the *Pioneer* of October 6th, as it only contains Bro. Floyd's opinions, and does not "prove from the New Testament what the relative positions of elders and deacons were," and this is what we asked for. Our readers can refer to the *Pioneer* if they please, and read paragraph commencing, "We come now to the relative functions of elders and deacons and etc."

8. If we did not quote scripture in our reply, it was because in what Bro. Floyd admits to be a reply he lead us into church history, and we had to follow him.

9. We did not quote the rest of the sentence, because we were not dealing with that aspect of the question. In any case we are not disposed to dwell much upon Bro. Floyd's assertion that "the appointment of deacons is just as essential as the appointment of elders." In most cases it would be, but we can conceive of cases where it would not be, and in this view of the matter we have the support of Bishop Lightfoot.

We have nothing to say about our logic, we will allow it to take care of itself, but we would submit that the following is very like quibbling on the part of Bro. Floyd, viz:—"We have special instructions respecting the appointment of deacons in the Jerusalem Church, but nothing is said about the appointment of elders and etc."—We, reply is not the fact that there were elders in the Jerusalem Church proof of their appointment? Let Bro. Floyd find the mention of deacons in the Cretan Churches, and we are willing to take their appointment as satisfactorily demonstrated.

10. Bro. Floyd denies that he asserted that the deacons should exercise authority in the church? If Bro. Floyd will turn to his article in the *Pioneer* of October 6th, he will find the following words:—"The qualifications of the deacons as stated by Paul in the same connection of those of elders, a number of qualifications being required of both alike, also shows the authority and importance of the diaconate in the church." Further comment upon this head is needless. If Bro. Floyd will read our articles on the Diaconate and the Fellowship, he will see quite clearly that while the deacons were the assistants of the elders, they were not "mere dummes," but did a splendid work for God and for the church.

11. Bro. Floyd says: "I nowhere as-

serted that the deacons are placed upon an equality with elders in regard to administering the affairs of the church." True, what he actually said was "Let them meet together on an equality and in the light of the New Testament define their respective duties." Bro Floyd now explains that he meant that they should meet for this purpose as *Christians*, well as we did not see how they could meet as anything else, we must, therefore be pardoned if we gave the word "equality" a different signification. We are pleased, however, that as we are approaching the end of our discussion, to find that Bro Floyd is adopting our position, viz: that the deacons are *not* placed upon an equality with elders in regard to administering the affairs of the church.

12. In conclusion, Bro. Floyd says he is willing to accept our challenge to continue a friendly discussion, on certain conditions which he specifies. We may say in reply, that as Bro. Floyd's views in regard to what constitutes a "friendly" discussion appear to be somewhat different to ours, we have a decided objection to discuss this question at further length, and so far as he is concerned, this controversy is ended.

Sisters' Page.

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Communications for this "Page" should be addressed to Mrs. P. Ludbrook, of Ebbell street, Malvern, not later than the 15th of each month.

CONFERENCE DIRECTORY

President—Sister A. K. Thurgood
Vice-Presidents—Sisters, Massion, Pittman, Huntsman, and Ludbrook, sen
Secretaries—Sisters: Ewers and Hill
Treasurer—Sister Walker
Financial Secretary—Sister F. M. Ludbrook
Hospital Visitors—Mrs. McNab, McConnell, Kensington, Mrs. Morris, Shieldstreet, Newmarket

EXECUTIVE.

Friday, February 27, being the day appointed for our quarterly missionary meeting, the executive sisters met half an hour earlier for business, chiefly in the approaching conference.

Sisters Pittman, Walker and McLellan were again asked to undertake the "hiring and purchasing" department.

No pains will be spared to secure an excellent programme at Lygon-street, on Wednesday, March 29, and we appeal to all our dear sisters to condescend to the success of the meeting by their prayer and their presence. "Prayer, without effort, is powerless; effort, without prayer, is useless." But wonders can be wrought by the soft and the warm combined.

At three p.m. we adjourned to the chapel. After the opening hymn, No. 682, five sisters led briefly in prayer. Sister Pittman, who presided, read us a letter she had received

from a true-hearted "isolated water" enclosing a postal order. Interesting letters were also read from the Kanaka field, and letters, and some lines from Sister Thurgood. The Misses, Henson, Railton and Zoschy contributed to our enjoyment, and Bro. F. M. Ludbrook gave a spirited address, part of which we subjoin. A collection was then taken up for the V.M. fund amounting to £1 19s.

MISSIONARY ADDRESS.

We are all rejoicing together in the spread of gospel truth. To us the Home, the Kanaka, the Foreign work are the same. The heathen army to be won for Christ occupies India as the central position, with Africa and China for right and left wings. General Wolfe was persuaded there must be a path leading to the heights of Quebec, and he found it; but we have not to face our way into the heathen world to-day. "God hath delivered it into our hands." And this is especially true of India. Count the population of all Australasia *strongly* heathen and you have the population of India. Or, again, take four times the people of the United States and crowd them on to half their land and you get an idea of India. The Hindus are of the same stock with ourselves, and now they are the subjects of the same sovereign, the Ruler of whose rule they are somewhat appreciating. They have a history yet to record. Juggernaut cars stand idle, but still the mass of Queen Victoria's subjects are heathen, bound by revolting and cruel customs. This is the strategic point to be taken for Christ. The eye of our God is upon them, and to ourselves He looks and says, "Who will go for us?"

We are all agreed that the word must be preached, and also that it is not to be preached in the unscriptural wilderness that may become "cut off in some secret of years. But are we seeing it, that the gospel news is preached where it is *needed*? The leaven put into the lump is unceasingly active till every portion is equally influenced. "So," says Christ, "is it to be in my kingdom." Do we all recognise the law of diffusion? Let us see. If all Melbourne were in heathen darkness, and possessed of only two Christian workers, it would be equally leavened with India. We surely all feel that the present state of things is not fair, to require in gospel love and liberty ourselves, and then to keep our most earnest preachers toiling to the old, old story. Would it not be well to send these devoted brethren to other lands, and ourselves, who remain to support them, preach to the heathen at home. Then we have *us* in India, and when we mean business many more will doubtless follow. Dr. Angus clearly shows that the gospel could be preached to every creature in the brief space of ten years if Christians were at all in earnest.

I am glad to know that the sisters are bringing their spirits by attention to "trifles." The work most in the future more than ever depend on the people and their penances weekly gathered in so persistently by yourselves. You recognise that the broader the base of the pyramid the more securely will it stand. By penning for weekly papers (not religious) and by the better fortunes are being made in England to-day, and by the regular gathering of such small sums the largest insurance company there flourishes. Methodism, one of the largest brotherhoods in the world, has been mainly built up by the weekly tithes. And now we are to receive in small coins, many where now we send units it may only be by

reason of this energetic ingathering of humble coins. Remember, too, you are working on the lines of the Great Author of all who revels in details and trifles. He counted all the stars and named them with ten million various names. He scattered every blade of green that goes to carpet mother earth. His perfect work is found in every falling snow-flake. He knows who of God's trees are they that lap the water—no dying sparrow but He sees. The fragments of a meal receive His attention, and in His death throes, ere He yields His spirit to His Father, says "I thirst," that the scriptures might be fulfilled. May you, dear sisters, continue in your good work, and may the day soon come when our somewhat irritable cry, "We're always giving," shall in full view of the great sacrifice on Calvary be changed to a softened, a glad, a holy cry, "We, too, are always giving." P.M.L.

ALYON-STREET MISSION.

Subscriptions received since last conference £535, annual collection, £130 12 10; total, £665 12 10. Of the first item £133 were raised by the sisters.
 The funds are still £610 in arrears.

Put-burgh
 We are workers together, though far
 Tender and true is each member's heart,
 From the east to the west, throughout our dear land,
 We missionary workers are a loving band,
 From the north to the south, we have found the way
 "Come near and help us, ere we die!"
 And we dare not look back to the lands,
 Where so many are perishing in distant lands,
 From Western Australia the glad wind is heard,
 "We too have received and also the word."
 And our hearts are filled with the joy of love,
 Our dear Sister Mary, with willing hand,
 In teaching the heathen with tender care,
 While in darkened souls our work is
 prayer.
 We can sing and pray: but that is not all,
 Our hearts are full of thanksgiving for the call,
 When the nations and all the earth are won,
 Then, and not until then, will our work be done.
 A.K.T.

BIBLE READINGS.

LEVITICUS—LXXII.

LEVITICUS.—This book is so named because it tells of the duties of the priesthood, the sons of Levi. It is closely connected with Exodus at its beginning, and Numbers at its close; for while the order for the consecration of priests is given in the former, the ceremony itself is recorded in Leviticus. And the exemption of the priests from military service, and their special functions follow in Numbers. To understand its beautiful symbolic teaching, it should be carefully read and compared with the fifth to the tenth chapters of Hebrews. The most prominent features of Leviticus are:

1st. THE PATRIARCHS.—Four things characterized them: 1st. They were God's *chosen*; and 2nd. They were His *heritage* or property; 3rd. They were *holy* or consecrated to God; 4th. They *offered gifts* and sacrifices to God, and received *gifts* from God. In the Christian age all Christians are priests, and the same characteristics are applicable to us who believe.

The High Priest was a type of Christ, but not a perfect one. In the epistle to the Hebrews, the inspired writer includes Melchizedek to complete the type. Together they prepare Christ as mediator, mediator, and King, age-abiding throne, peace-maker and King.

2ND. SACRIFICES.—These are divided

into two great classes. *1st. Blood-bearers.* These were to be animals without spot or blemish. The life was always taken by the shedding of blood. Jesus Christ is the sole antitype of all these offerings.

"Not all the blood of beasts
On Jewish altars,
Could give the guilty conscience peace,
Or wash away its stain."

But Christ, the Heavenly Lamb,
Take all our guilt away,
A sacrifice of nobler name,
And richer blood than they."

"Now once at the end of the ages hath he been manifested to put away sin by the sacrifice of himself."

3RD. MEAT AND DRINK OFFERINGS.—These consisted of unleavened cakes of fine flour, or bruised corn in the ears (parched with fire), oil and frankincense. The absence of leaven indicated purity; the oil, gladness; frankincense, divine acceptance. These offerings have their antitype in the loving service of God's people in Christ.

4TH. THE SIN OF NABAL AND ABIMEU.—These were sons of Aaron who offered a "strange fire" before the Lord. For this presumption God sent *fire* from heaven and consumed them. This affords a solemn lesson of warning to those, who in their blind zeal, substitute for God's ordinances their own devices.

5TH. THE LAW OF PROHIBITION.—Aaron and his sons were prohibited, on pain of death, from drinking intoxicating liquors when performing their services in the tabernacle. This indicates with unmistakable definiteness that all Christ's people should be total abstainers.

6TH. THE LAWS RELATING TO PURITY AND PURIFICATION.—These are repeatedly emphasized by such phrases as, "I am the Lord," "Ye shall be holy for I am holy," and they typify the physical and moral sanctity of the followers of Jesus. "In plain words the New Testament thus enforces this doctrine: "Come out from among them and be ye separate, saith the Lord God Almighty."

THE GREAT SABBATICAL YEAR.—The year of Jubilee, when every slave was made free, and every forfeited inheritance was restored to its primary owner. A year of great rejoicing. It typifies the Christian dispensation. "Now is the accepted time. Now is the day of salvation," when every sin-bound soul may be freed, and every one may receive the rich inheritance of God's grace.

LUKE.—The gospel of Luke was written about A. D. 56-60. That species of scepticism which denied that Jesus had come in the flesh, and represented him as entirely spiritual, was probably fast gaining ground. Hence Luke is precise and particular in detailing the facts of the life of Christ, and he alone refers to his early life.

Being written by a Gentile to a Gentile, and for Gentiles, this gospel is characterized by its portrayal of the love of Christ for those afar off. The parables of the lost sheep, the lost piece of silver, and the prodigal son, the good Samaritan, the great supper, the Pharisee and the publican, as also the last great commission, all illustrate this fact.

L. PITTMAN.

DORCAS.

Since our last report the committee have paid a visit to Swanston St. This is a steady-going society distributing a large number of garments during the year. At present they are engaged on little jackets for hospital children, As Bro. A. M. Ludbrook is an honorary member, and usually

looks in to give a word of encouragement or some reading. At the Feb. meeting, farewell was taken of Sister Martin, who with her husband and family were to sail next day for Dunedin. With a Psalm, a song and some earnest prayers they were commended to the care of Him "who holds the winds and the waves in the hollow of his hand."

Correspondence.

LIBERAL VIEWS.

To the Editors of the A. C. STANDARD.

DEAR BROTHERS,—The above subject seems to have taken hold of the readers of the STANDARD, if we may judge by the fact that four letters under this heading have appeared in the last two issues. It is to be feared that if the spirit which seems to animate the majority of these letters spread to any great extent among the churches, the result will be very harmful. Churches are commended for doing without evangelists, and it is hinted that every member should become a public proclaimer of the Gospel. There could be no objection to churches doing without evangelists provided the number of evangelists employed was increasing, but as the number is rather on the decrease, and as the churches doing without them are not employing them to enter upon new fields, I think the remarks very ill-timed. It is not a healthy state of things when esteemed evangelists of proved ability, whose labors have hitherto been attended with success, are not being supported as public proclaimers of the glad tidings. Will a decrease in the number of paid evangelists bring out to any greater extent than is being done at present the talents of the members generally, and make preachers of them? I very much doubt it; but even if it did it would be fostering the pernicious idea that work means neither more nor less than occupying a platform. This idea has been too prevalent among us in the past, and has prevented to a great extent that thorough organization and division of labor which are so essential to the real success of any church. Besides, it is a sad mistake to lower the standard of platform utterances by encouraging all and sundry to engage in public speaking. The percentage of platform men appears to have been far smaller in apostolic times than it is now. In the important church at

Antioch there were five prophets and teachers all told, and two of them (Paul and Barnabas) were sent off as foreign missionaries. Paul is often quoted as a noble example of a preacher supporting himself by working with his hands, and such indeed he was. But when, and why? The language of 1 Cor. 9 shows that it was not by choice that he occupied part of his valuable time making tents. He was compelled by the hostile attitude towards him of some of the churches. He regards it as his perfect right to reap the carnal things of those to whom he, or for that matter any other preacher, had sown spiritual things, and he laments the state of the Corinthians in being so blind to the voice of common gratitude as not to see matters in this light. It is not quite clear whether the Corinthians ever offered to support Paul and had their offer declined with thanks because of their opposition to him, or whether Paul simply under the circumstances declined to exercise his right to demand support, but I am inclined to take the latter view. However this may have been, the fact that they did not support a preacher who came among them is a black mark in their record, and a sign of their inferiority. "For what is there wherein ye were made inferior to the rest of the churches, except it be that I myself was not a burden to you? Forgive me this wrong" (2 Cor. 12: 13). To shirk a burden of this kind, ay, even to call it a burden at all, is quite unworthy of a Church of Christ. Every church is a debtor to all who are without Christ to convey the "good news" to them to the utmost of its ability. If it thinks there are better fields than its own locality, it is bound to send or assist in sending a preacher to one of these fields; but at this period of the world's history there should be no church which does not either by itself or in conjunction with one or more other churches support an evangelist.

To their praise Paul mentions that the Philippians sent contributions once and again towards his support, and he rejoiced in this especially because it was fruit placed to their account. And when a church does not produce this kind of fruit it will produce very little of any kind. I am pleased to see, Bro. Editors, by your note on the "musers," that you do not sympathise with the raid upon paid preachers, and though you do not

want the *missing* to spread much farther, perhaps you will not object to my catching it, as I am on your side.

The main point in these letters—"milking the goats"—must now receive a little attention. If used seriously the phrase is a very objectionable one, involving as it does the separation which God reserves for himself, and which he will carry out on quite different lines from those on which your correspondent conducts the process. See Matt. xxv. 31-46. Paul sternly rebukes this sort of thing in the words, "Who art thou that judgest another man's servant?" to his own master he standeth or falleth." There is every indication that in apostolic times Christians were much more tolerant of their fellow worshippers of God than some of your correspondents are. John speaks of preachers who for the sake of the Name went forth taking nothing of the Gentiles. Now the natural inference from this is that they had no hesitation in receiving support from Jews, for at that time the Christians had not broken with the Jews, but associated with them in religious matters in many ways. Just as during the life of John Wesley he and his followers did not break with the Church of England, but continued associated with it, so the first Christians kept up their religious associations with the Jews, when not debarred from doing so by being put out of the synagogue. We are apt to forget what good Jews the first Christians were. We read that with one consent they continued daily in the temple, and that Peter and John went up together into the temple at the hour of prayer. The preachers on their tours were in the habit of going into the synagogues on the Sabbath days, and though they doubtless hoped to be called upon to speak, we dare not malign them by saying that they did not go to worship with their brethren, the Jews. Of course they took every opportunity of showing that the crowning development of Judaism had now taken place, and of pleading with them to rise up to it, and so continue in the favor of God. Among the many instances of association in worship Paul's purifying himself with the four men who had a vow, paying their expenses and taking steps to make the necessary offerings should not be forgotten. These are examples of tolerance which Christians in modern times

are very slow to learn. If Christians could associate in worship and in giving and receiving with Jews who did not believe in Christ, surely believers in the same risen Lord, whose hearts have been touched, and whose lives have been changed by his love, should not refuse to associate together in worship because they cannot see eye to eye on all subjects. By intercourse and not by isolation are divergences from the truth discovered and removed, and the cause of Christian union promoted.

J. E. L.

Jan. 7th, 1893.

To the Editors of the A. C. STANDARD.

DEAR BRETHREN.—It can serve no useful purpose to follow your correspondent "M." in all the zig-zag process of reasoning which he pursues in his last letter. It is only too evident that he felt the force of the corrective treatment administered in January issue. He now abandons altogether his contention against the employment of paid evangelists, and instead of facing the single issue of whether or not money may be taken from unimmersed believers, he goes off to discuss another question that I have never raised, and that has no connection with the dispute between us, viz., whether or not the Lord's Supper, which is a Church ordinance, may be extended to those not baptised. It will be time enough to talk of that when he can show that there is a parallel between the two things, and that the giving of money is an ordinance in the same sense that the Supper is. He raises a quibble over what, from the printer's omission of the letter "s" in the word "lamentations," appears as a grammatical error. This is in about as good taste as if I were to demand from him an explanation of what he means by the word "dishonesty" in the twelfth last line of his letter. I, in my previous communication, enquired whether "M." did not see the result to which his reasoning led, viz., that if it is wrong to accept financial aid from the pious unimmersed, is it not equally wrong to allow these people to participate in praise and prayer? He finds it convenient to suppress any answer to that, and disposes of the difficulty by calling it "the drawing of a herring across his trail." Very well, then, when he is good enough to dissect and pronounce upon that herring, I may do the same with that one—the argu-

ment *re* the Lord's Supper—which he has tried to drag across mine. I am not aware that I have called your correspondent "sly"; but I merely used the word to describe the way in which he sought to blackball the three Australian churches taking up evening collections, whose names he must have known, and could as easily have furnished as I, when alluding to public collections for Sunday schools, did. By the words "English churches" of course I intended what "M." is pleased to call "the American churches in England." But what ground has he for designating these "American"? Are they composed of American or English people? That these have, as he says, "caused some trouble" does not alter the fact that they are there in England, and have as much legitimate right to the name "English" as the other folk. This other section, too, has "caused some trouble" to these, and both are hostile towards each other. We are too distant from the scene, and know too little of the dispute, to say which is in the right. I submit, therefore, that all Churches of Christ in England, no matter what their differences may be, are entitled to the name "English churches." And now for my statement that "there are several other churches which occasionally invite contributions from all and sundry for work that is ostensibly philanthropic, but in reality has the evangelisation of its subjects as the chief end in view." Far be it from me to impute, as "M." has done, dishonesty to such a noble and deserving institution as our Prahran Rescue Home, which invites contributions from anyone for the reclamation of the fallen, yet it is well known, if not exactly said in so many words, that the chief and ulterior design of this work is the evangelisation, through the Gospel, of its inmates. It would be difficult for me to furnish the names of all our churches that have taken up, at their Gospel services, public collections for the Home, they are so numerous; but if "M." desires to see the list he can easily procure it from Bro. Pittman. If "M.'s" contention be right, that nothing should be taken from people of other religious bodies to support or propagate the Gospel as we understand and preach it, then clearly Bro. Pittman is in "the great transgression," and the churches that have helped him by their public collections are guilty too. Smaller re-

marks will apply to Bro. Sydney Black's London Mission, on behalf of which, on his arrival in the colony, only the brethren's contributions were taken, but when these were found inadequate, public collections were resorted to, several of the churches taking them up. These, then, are two instances to the point, and, if they do nothing more, they at least show how needful it is that as a brotherhood we should look this money question all over, in every one of its complicated phases, and if possible come to some definite understanding about it.

Yours truly,

CHARLES NEWHAM.

Collingwood, Feb. 15/93.

Lord's Day Readings.

[The thoughts here presented are upon the Readings suggested for the use of Churches at the Lord's-day morning services. They are intended to be suggestive, not exhaustive, simple, not profound; practical, not doctrinal.]

MARCH 5th.

OLD TESTAMENT.—Psalm 119: 33-56.

NEW TESTAMENT.—1 John 2.

CONNECTING LINK.

Keeping God's Commandments the test of love and truth.—1st 119: 37, 38; 1 John 2: 4, 5.

The chapter opens with a thought full of beauty and consolation, viz., that "if any man sin we have an advocate with the Father," even Jesus Christ the righteous, who is a "propitiation"—who is to our sins, "through faith in His blood," what the lid of the Ark was to the ancient pious Jew, a covering to still the clamours of the broken law against him. But lest this dear-bought grace of God in our forgiveness should be abused, by being regarded as a license to sin, we are reminded in the rugged grandeur of John's peculiar style, that he that saith "I know Him, and keepeth not His commandments, is a liar, and the truth is not in him"—v. 1-6. Passing from the test questions by which a man may know whether the truth of God is in him, he introduces what is plainly the key-note and ground-tone of the glorious harmonies of his epistle, viz., LOVE. The *old-new* commandment is given, and a further test of reality in Christian life is indicated. Whatever "light" a

man may claim to have, if he have not love, he has not as yet caught the first gleam from the Sun of Righteousness! And "hated" is the blackness of moral darkness itself (7-11). The third section of the chapter contains a warning for all. "Love not the world, nor the things of the world; if any man love the things of the world, the love of the Father is not in him." Love of the Father and love of the world cannot rule in the same heart; as the one enters the other must depart. "Love of the world" is indeed a sin that "doth easily beset us." The "little children that know the Father," the "young men who have overcome the evil one," and even the "fathers" who have known Him (God) from the beginning, all need warning, for they are all exposed to danger (12-18). The last hours of the Jewish age were marked, as the Master predicted, by the advent and operations of many antichrists—enemies of Christ, hypocrites and renegades from the faith, "false teachers unawares brought in"; with, but never of, the disciples in any true sense. Against these John raises his warning voice (18-29). The worst enemies of the Church have ever been those that have grown up with her own children; the deadliest wounds have always been inflicted by some she has nourished in her own bosom. And our modern experiences teach us that "wolves in sheep's clothing" may do more harm than even the "roaring lion seeking whom he may devour."

MARCH 12th.

OLD TESTAMENT.—Genesis 4: 1-16.

NEW TESTAMENT.—1 John 3.

CONNECTING LINK.

Hatred is murder.—Gen. 4: 5-8; 1 John 3: 11-15.

In the brief section opening this chapter the apostle again, peals forth the master strain of the epistle—LOVE. The miracle of grace that we should be called the "children of God"; how this fact makes our lives a mystery—a thing incomprehensible to the "world"; how that the present honor is but an earnest of future manifested glory; how that this glory shall be but the reflection of His glory beaming upon us when we "see Him as He is"; and how the effect of all this should be to make us, even here, "pure as He is pure," is beautifully set forth (1-3). Notwithstanding the prominence that John gives to the sentiment of

love, he is intensely practical. Indeed, with him love as a mere sentiment is next door to hypocrisy; with him the man who loves God is the man who keeps His commandments, and in the section now before us (4-12) intense practicality is the main characteristic. With John, no matter what a man says he is or is said to be, only he that "doeth righteousness is righteous"; whilst he, no matter what he may pretend to be, that "doeth sin, is of the devil." To understand this section, which has been much misapprehended in its meaning, we must always bear in mind the writer's bold, proverbial style—a style which for the sake of emphasis, expresses a truth without limitation or qualification, leaving the reader to gather these from the context or the nature of the subject. The key to the right understanding of the passage is to take its assertions as expressing habitual and characteristic action. For example: "Every one that doeth sin," i.e., habitually, although he may at times do right; such a one is "of the devil." Or again: "Every one that doeth righteousness," that is, as his habit and characteristic; such a one is begotten of God, and he "cannot sin," i.e., habitually and characteristically. Ever full of love as his great theme, John again recurs to it in the last section of the chapter (13-18). Love of the brethren is the proof that we have passed from death to life; an unloving heart is a charnel house—it is dead, and hatred is murder, because the disposition which, when unchecked, necessarily leads to murder is hatred, and the disposition, rather than the act, indicates character. Remarkable, though, while John locates murder in the heart, he locates love in the life (v. 17, 18). Keep a good conscience by keeping God's commands is the last thought of this magnificent chapter (19-24).

MARCH 10th.

OLD TESTAMENT.—Leviticus 19: 1-18.

NEW TESTAMENT.—1 John 4.

CONNECTING LINK.

Why, and how much, we should love one another.—Lev. 19: 18; 1 John 4: 7-12.

1-6. The need for testing the prophets and how to do it. "Prophecy," in the N.T. sense, are inspired teachers, who may or may not foretell events. A sure criterion of the character of their claims was the kind of answer

they could give to the question, "Do you believe honestly that Jesus Christ is come in the flesh?" since he who confessed and taught it at once exposed himself to all kinds of persecution, and he who honestly believed it must have accepted the entire system of truth taught by Jesus. It was an efficient test, and certainly he who denied this truth was out of court at once. Possibly the test is not so satisfactory in the present day. Christians are now numerous, popular and wealthy, and the surest passport to their confidence and the emoluments that flow in the wake of that confidence, is to confidently confess and boldly proclaim the truth in question. We shall never be deceived, however, if exercising a little patience and caution, we add the test of the Master to that of the disciple, and with a "good confession" demand a holy life: "by their fruits ye shall know them."

7-21. This section is John's cabinet of crown jewels—right royal truths every one of them, the very express among which, the very sun in a heaven radiant with constellations, is the one he twice repeats—**GOD IS LOVE!** This section is worthy of being bracketed with Paul's magnificent eulogy on love in 1 Cor. 13. John's conception is indeed loftier than Paul's, for while the latter shows what it is and does among men, the former shows that without it God would not be God, and that under its influence we have true fellowship with the divine and through it we become partakers of the nature of God! We cannot venture to even glance at the priceless jewels in this cabinet: let each one examine them for himself, let each one read these truths, meditate upon them and pray over them till his spirit is filled with them, and then let him go out into the world and LIVE them!

MARCH 20th.

OLD TESTAMENT.—Micah 6.

NEW TESTAMENT.—1 John 5.

CONNECTING LINK.

The reasonableness of God's commands.—Micah 6. 8, 1 John 5. 3

The first three verses of this chapter logically belong to the last section of the previous one, and contain the completion of the discussion of the subject of Love, and the first new theme is introduced in verses 4 and 5, viz., Faith in Christ—the world

conqueror. As to him who views a landscape from the summit of some mighty mountain, the little hills and vales below are merged into a single plain, so he who is habitually under the influence of the faith that Jesus is the Son of God, lives his noblest life in a sphere so exalted above the world, that neither its high places nor its low, its exaltations or depressions, affect him to any great extent—he lives above it and its victor over it. The second paragraph (v. 6-12) deals with God's witness to His Son. God's witness was borne by three agencies or instrumentalities. "There are three that bear witness." 1. "The water." "Baptism was the divinely appointed gate, overarched by the opening heavens, and illuminated by the celestial light, through which the Son of Mary passed when he left his humble home in Galilee and entered upon his public life as prophet, priest and king." 2. "The Blood." Christ distinctly claimed to be the Son of God. For making this claim he was arrested, tried, condemned and executed—he died in attestation of his claim. As "the blood" flowed in attestation of the stupendous claim, mighty miracles occurred—rocks rived, tombs opened, the dead arose, the mystic veil of the temple rent—and added their awful testimony to the silent witness of "the blood." 3. "The Spirit." At His baptism, through His miracles of goodness and power, on the day of Pentecost, and through the entire ministry of the apostles, did God by His Spirit bear witness to the Messiahship of Jesus of Nazareth. "There are three that bear witness, the Spirit, the water, and the blood: and the three agree in one." As to the ultimate and practical significance of all this to us, God's "witness is this—that God gave us eternal life, and this life is in His Son"; and hence it follows that "he that hath the Son hath life, and he that hath not the Son hath not life."

Miscellaneous directions, warnings, encouragements and instructions occupy the remainder of the chapter (13-21). May we all be able to join in his concluding words: "And we know that the Son of God is come, and hath given us an understanding—that we know Him that is true, and we are in Him that is true, even in His Son Jesus Christ. This is the true God and eternal life."

G. B. MOYSE.

Sunday School Union OF THE CHURCHES OF CHRIST IN VICTORIA.

By A. R. LYALL.

146 Queensberry St., N. Melbourne.

Another year's work in connection with the union is rapidly approaching its end, and the time when it will be necessary for us to review our labors is coming near to hand. We are still able to report progress, and are glad to state that the interest in the meetings of the union is unabated, while splendid work has been accomplished by schools associated with it.

We doubt whether the union as a body has had more influence for good in stimulating and encouraging its members to greater effort in Sunday school work than during the last two or three years of its existence: new life and energy have been infused into it, and a closer bond of sympathy formed between the teachers and officers of all our schools. The membership is larger at present than at any other time since its establishment, representing those in connection with our churches in Melbourne and suburbs, are on the roll, and the work of preaching the gospel to the young people of our land is being faithfully carried out by a band of earnest and devoted brethren and sisters, who week after week are to be found at their posts telling the old, old story to the children in the Sunday school.

The executive committee of the conference have kindly placed at our disposal two hours for the consideration of Sunday school work while the conference is sitting, this is, we think, as it should be, as it affords a good opportunity for bringing under the notice of brethren assembled from all parts of Victoria this very important branch of work and the necessity of its being carried on wherever practicable. The committee of the union intend availing themselves of this offer, and are taking the necessary steps to provide a programme sufficiently attractive to make the time allotted them both interesting and profitable to all.

On Saturday evening, April 1st, the annual Sunday school festival will take place, when a cantata, entitled "Under the Palms," illustrating the Jewish Feast of Tabernacles after the captivity, will be rendered by the scholars of the various schools of the union in the Lygon-street chapel. This piece is being specially prepared for delivery at conference time, and will include soprano and contralto solos by Sisters J. McClelland and Dale, tenor and bass by Brothers Veight and Ferris, with from 150 to 200 voices taking part in the chorus. Those who attended the festival last year will remember the high standard it attained, and no efforts are being spared to make this equally successful.

The annual examination of teachers and scholars held under the auspices of the union, will take place early in April. Scholars will be examined on those portions of scripture prescribed by the International Lesson Papers from October to December of last year in the Book of Acts. Teachers, those from January to March this year, in the Old Testament. The committee sincerely hope that every school in the union will be represented at the examination, and teachers and scholars are earnestly re-

quested to compete. While it is impossible for every competitor to secure a prize, yet all are rewarded and benefited in obtaining a more thorough and intimate knowledge of the scriptures by the extra study entailed in preparation.

NEW SOUTH WALES DEPARTMENT.

By **ARTHUR HARRIS,**
44 Elizabeth-street, Paddington.

We have been visited with a succession of wet Lord's days, which has militated greatly against large meetings. Hye the, our people are very careful not to wet their feet on Sunday. I know of the members of one sect whom the winter rains or the scorching rays of the summer's sun does not keep them from their church meetings, whether their attendance is the result of a rigid priestly influence or the voluntary contribution, or sacrifice of pure grateful hearts, is a question I am not called upon to answer. This much is patent that the perfect liberty and immunity from priestly influence, which we, as a people enjoy, should be manifested in a larger and more liberal observance of the requirements of the Lord's day, these remarks are pungent, and I believe will apply all around.

I hear with regret that Bro. McCracken is likely to sever his connection with the New South Wales conference at an early date. Bro. McC. has been very successful in his labors, and he is highly esteemed amongst the brethren at Merewether.

There is a spirit of activity pervading the church in Elizabeth-st. We have a variety of societies yet getting into active working order, all of which should be eminently successful in creating a closer bond of love and sympathy, especially amongst the young members.

The Sisters Sewing Society, which has been in recess during the hot weather, has resumed its duties. We hope that even greater success will attend their efforts this year than did the last, if so, they will have ample room to be gratified.

The Mutual Improvement Class, which has been in recess for a term, has resumed duties. Mr. Colbourne, who has always evinced a warm interest in the class, has been elected president, and with an efficient staff of officers, together with the present membership of about 60, should certainly experience a pleasant and profitable session.

Another revival has taken place in the re-organization of the Band of Hope, a very zealous body of officers have been elected. This is an important feature in auxiliary church work, and no doubt will prove highly beneficial to the juveniles, who have certainly commenced with some spirit. Still further, a Christian Endeavor Society is to be started to-morrow evening, under the auspices of the Lord's day school teachers, this society will meet every alternate Wednesday evening, in conjunction with the Band of Hope. To complete the list, a Bible class is held every Saturday evening, principally for young men, under the presidency of Bro. Colbourne, who is anxious to see them become competent for active agree- we work.

The church at Woollahra is moving along nicely. The members thereof arranged a very pleasant surprise party at Bro and Sister Shearston's house on Thursday evening last, principally to give some tangible

expression to their appreciation of Brethren George and Thomas Bagley, who have so ably and faithfully conducted the preaching services for them since their inauguration as a church. Bro. W. Wilson acted as chief spokesman, and referred in grateful and well chosen words to the self-sacrifice and disinterested labors of these two brethren, testifying to the gratitude of the members, and to show the appreciation of their services, he begged on behalf of the members the promise of a few volumes, not as a reward but as a token of their loving hearts and deep obligation. Brethren G. and T. Bagley were evidently taken on the spot, but nevertheless delivered very neat and happy speeches, expressing sincere thankfulness for the unexpected gift of beautiful books yet still more for the love which prompted the gift.

I have not been favored with detailed reports from other churches, but from what I can glean peace and prosperity dwell within her walls, prosperity in this sense does not refer to monetary matters, but possessing Christ we all things possess.

ENMOJIE—Matters are somewhat quiet at present, although meetings are about up to the average.

Our Band of Hope, which was started with some misgivings, is now showing signs of activity.

The meetings which formerly were not well attended, now number 30 to 40 children each night. And such boys, none of your Sunday school book boys who die being so good. Oh no, some of them will reach a good old age, judging from their conduct.

However, the committee are not at all alarmed, they hold, "That touched by a loving hand, awakened by kindness, chords that were broken will vibrate once more."

C. A. R.

NEW ZEALAND DEPARTMENT.

SOUTHERN DIVISION.

By **J. INGLIS WRIGHT, Caregiver, Dunedin.**

We would remind the churches in the middle island of New Zealand that the eighth annual conference of associated churches begins its sittings at Christchurch on the 1st inst. (Good Friday), continuing Saturday and Monday, the 1st and 3rd April. As the conference meets in Christchurch this year, principally for the convenience of the Canterbury and West Coast brethren, it is hoped that there will be a large representative and enthusiastic gathering of Disciples on that occasion. Bro. W. Pryde of Maitara, is president; and the conference essayist is Bro. J. I. Wright of Dunedin.

We regret to find on enquiry that Bro. Ealey is still very weak, and grave doubts are entertained as to his ever being strong enough to speak in public again. The brethren at Omara are working harmoniously together, and the church is in a very healthy condition.

Bro. Bull's engagement with the Maitara Church having terminated he is now laboring under the missionary committee until the conference meets at Easter. Bro. Bull is now at Kaitangata, having just finished a few weeks visit to Invercargill.

DUNEDIN.—Since last I wrote to you there has not been much to report from Dunedin, or rather I should say, not much that I am desirous of repeating. The period

for which our Bro. Floyd was engaged expires in a few weeks, and I would just like to give an epitome of the work done since he has been with us. 127 have been immersed, 23 received by letter, 12 restored, 1 from the Baptists, and 1 from the brethren; total 164, 11 have been immersed from Burnside and 2 from South Dunedin in addition to the above. The work done by an Evangelist may appear to be very large, but we must bear in mind that that work has been largely supplemented by the efforts of the brethren and sisters, quietly and efficiently carried out in their homes, in their places of business, and amongst their companions, and this we know has been done and the Lord has blessed their labors. Children have been won by their parents, parents have been won by their children. Husbands by their wives, and wives by their husbands, and I am satisfied that had we in the Tabernacle, Dunedin, been more faithful to our Master and to the principles of the grand theory and practice of Primitive Christianity, as taught by Christ and his apostles, as we ought to have done, we should have wanted, and been able to support more evangelists than I fear we shall require for some time to come. We want now to be up and doing for "The day is far spent and the night is at hand." Nearer, yet, for nearer this many of us think. Let us have our lamps trimmed and our lights burning and be ready to enter in to the marriage supper of the lamb. And now a few words about those who have lately passed away to their eternal rest.

SISTER MRS. JOHN BOYD—She had a long illness and a severe one, which she bore with true Christian fortitude, testifying that to her the religion of the blessed Lord Jesus was no empty name. She has served the Master here and in her daughter's life above, her husband and her daughter following in her footsteps soon to meet her above.

SISTER MRS. HENRY MILLHAM, an aged Christian whom I had the great privilege of visiting during her illness. Whilst her sufferings sometimes were severe she just quietly submitted to her Father's will. She had no fears, no care. Her burden was rolled on him, and he was bearing it for her, since she passed away her daughter, who attended her in her illness, has united herself to the church.

BRO. JAMES STRANG, an aged brother who was not much known to the brotherhood personally, having been an invalid for a length of time. His trust was in Jesus, and all was well. His dear wife and daughter are journeying towards that land, and will meet him again—where death divided friends shall meet to part no more.

BRO. JOHN PARKER, an aged brother who had passed the fourscore years, and he was waiting, just waiting, as Jesus wife told me, asking and longing for Jesus to come and take him home, and he did. One after another passing away, old and young. Death is no respecter of persons. But we can say, "Blessed are the dead which die in the Lord."

SISTER MRS. WILLIAM CURK—A dear sister in the prime of life and Christian womanhood, known, respected and loved. But she has passed away to be with Jesus, which is far better. A short illness, and having undergone an operation, she never rallied but fell asleep in Jesus and left a sorrowing husband and adopted children to mourn their loss, but her gain.

BRO. JAMES HODGKINSON, who passed away at midnight last Friday suddenly, leaving a widow and 12 children, eight of whom are

under twelve years of age. He was at his work on Thursday, and laid in his grave on the Lord's Day following, speaking as with no mistaken sound to every one of us, "He ye also ready; behold I come quickly." Even so come, Lord Jesus.

February 3, 1893. J. L. MATAURA.—The annual tea and public meeting in connection with the church here was held on the evening of December 26th. The day was rather wintry throughout and fears were entertained in the morning for the success of the meeting, but when the express from the south arrived at 1.20 p.m., with a contingent of about twenty brethren and sisters from Invercargill, our fears began to subside and hope was in the ascendency, and by 8 p.m. our hopes were fully realised by a comfortably filled house.

After the tea and other good things had been disposed of Bro. J. H. Perkins, sen., took the chair, the duties in connection therewith being ably discharged by him. A local choir discoursed sweet music at intervals during the meeting. Addresses were delivered by the following, to-wit: viz., the chairman, and Bros. Hutters (Mataura), Todd sen. (Invercargill), Elborn (Dunedin) who also was with us for two Lord's Days addressing the church on both occasions, also preaching one afternoon at Waimumu; Dhly (Invercargill), lately from Victoria; an auxiliary and Mrs. (Mataura). The usual vote of thanks to all who had helped to make the meeting a success, the singing of "God be with you till we meet again," and the Benediction, brought a very enjoyable meeting to a close.

Wm. PAYDE.

NORTHERN DIVISION.

By H. A. HUGGINS,
Post-Master-General's Department, Wellington.

AUCKLAND.—Bro Greenwell was with us again, looking the better for his trip and rest at Christchurch. All being well he will start for a month at Albertland next week, the brethren there will no doubt be cheered by his presence Bro Laing has been in that neighborhood preaching and teaching, and the brethren were much encouraged. They had a final meeting of the churches to break the local at Well-Well, which was much enjoyed by all, so much so that the brethren intend to hold a similar meeting quarterly. *Tea immemorial* was the result of Bro. Laing's labors so far. In Auckland the preaching has been attended by Brothens Dorey, Latimer, Kelly, Musket. Last Lord's day at the close of the meeting, one came forward to yield himself to Christ. W. V.

WELLINGTON.—Since last report five more precious souls have been gathered in from the world into the Kingdom of God's dear Son. Two of these are from the Sunday school, which encourages the teachers to labor on. The church here has been called upon to elect five more deacons to take the place and do the work of those now meeting at Newtown, a suburb of Wellington. The names of those newly-elected are Brethren Armstrong, Dickson, Barratt, Eastabrook and Manford. On 22nd January (being anniversary day for the province) a convocation was organized of the associated Sunday schools, of Newtown, Dixon street, and Petone, was held at Petone. A very pleasant and profitable (especially the latter, as far as the scholars were concerned) time was spent. A special feature of the gathering was the beautiful singing engaged in by

those mystically inclined, under the conduction of Bro. Cliffe, one of our leading musical lights. Our much-loved evangelist Bro Turner, will by the time you get these notes be in your midst, and we cordially commend him to your fellowship and love. I refer to the Victorian churches, who may be favored with his presence. We trust his trip will do him good, and that he may be spared to return home again with fresh vigor and zest for his Master's work here.

Feb 10, 1893

E. HEARLE.

SOUTH AUSTRALIAN DEPARTMENT.

By DR. J. C. VESCO,
North Adelaide.

NOTES.

Bro. C. Watt and J. C. Dickson are interchanging with one another for four or five weeks from the first week in March. We shall be pleased to see and hear our brother, and trust he may come in the fulness of the blessing of the gospel of Christ, and that the change may be a pleasure and advantage to both the preachers, and to both the colonies.

We are also anticipating a short visit from Bro. and Sis. Jos. Pittman, who has charge of the Rescue Home, and should be glad to know their presence had stimulated an increased interest in their work in the hearts of the churches in South Australia.

Before this goes to press we shall have begun our annual conference, report of which will appear in the April issue.

NORTH ADELAIDE.—On February 15th, a woman from Mt Gambier, and a lad from Border Town, were immersed on a confession of their faith. The former intends to have her name on our roll, the latter will be received into the fellowship of the church at the Border.

HENLEY BEACH.—We are sure that you will be pleased to hear that our chapel, which is a neat little structure and at credit to Henley Beach, has been completed, and was opened on Lord's day, January 22nd, by three services. In the morning at 11 o'clock, Dr. J. C. Vesco of North Adelaide, presided and gave a very impressive address, in the afternoon, Bro. T. J. Gore of Adelaide, was listened to very attentively, and in the evening at 6.30, Bro. H. D. Smith of Hindmarsh, preached to a full house. On Tuesday the 25th, a crowded tea and public meeting was held, which was presided over by Mr. John Vesco, friends from York, Hindmarsh, Newbold, North Adelaide, Unley, Grote-st., Glenelg, and other churches. The secretary's report showed that about 1884, Bro. H. D. Smith started a Bible Class in Bro. Sherri's house, near Fulham, which soon got too small to hold in, Bro. Leveson opened it into a larger room, where the knowledge of the truth was still increased, Sunday afternoon services were also held at this Bro's house for a while, which were conducted by H. D. Smith and various brethren, a number were converted, and were obedient to the commands of our Saviour by being buried with him in baptism. For the convenience of the brethren at Fulham, services were afterwards held in the public school for the breaking of bread, which continued for some years. In 1886 Bro. H. D. Smith left the district, and partly owing to this, and to adverse times, by which several had to remove in search

of work, the meetings suffered considerably in consequence, and after a deal of thought and earnest prayer, it was decided to close our meeting for a time. In 1891 brethren who had been worshipping at Grote-st. and Alma, came to reside at Henley Beach, and having called the remaining Fulham brethren together, they decided to give up their breaking of bread. After a while, having sought the advice of several brethren from the city and suburban churches, it was deemed wise to erect a meeting house, the matter was placed in the hands of architects, who were successful in receiving a tender for £299, the land and building costing us £434 11s 9d. Since we have commenced our meetings at Henley Beach, there has been one addition by baptism, thus making a total of twenty members. Brethren M. Wood Green, T. J. Gore, C. Dickson, A. Rankine, and H. D. Smith also spoke. Our beginning is small, we are few in numbers, but we leave ourselves to the guidance of the spirit of Christ, remembering that numbers are not everything in the sight of God, and we ask for your earnest prayer in our cause for the Master's here. G. H.

MALLALA.—I have nothing very definite to report, as the result of my five weeks visit to Nantawarra and Lochiel had some very good meetings, the brethren freshened up for the time being, fair interest awakened, which, if it could be followed up, would be likely to do us very good service, we are convinced that our teaching and practice are right, and a little persuasion of a certain kind would doubtless bring them into the church, but I fear their deficiency is *withholding with the heart*, hence so far, they are converted in an *unhappy* manner, but not converted to Christ. I prefer to see them remain where they are, rather than help to place them in a false position; I want to feel sure that the materials are properly prepared before I attempt to build them into God's building. It is a pity that the beauty of the spiritual temple be obscured by the unsightly half-dressed material. G. DAY.

PAIK-ST., UNLEY.—We are pleased to be able to report that the work at Unley is progressing. Last night one confessed her faith in the Lord Jesus, and has attended the same hour of the night. The young men of the church are working earnestly, and we believe that fruit will be gathered soon through their efforts. May the Lord's blessing rest upon their labors, and the labors of Bro. Dickson. J. J.

January 19, 1893.

GROTE-ST.—A social was held in the school-room on February 9th, consisting of the teachers, Bible Classes, and elder scholars of the school, which was well attended, eighty or ninety being present. A paper was read on Sunday school work, and a discussion on the same took place later on the evening of the 9th. Two brethren and sisters favored the company with songs, and light refreshments were provided. A very profitable time was spent and all appeared to thoroughly enjoy themselves. L. H. V.

1893.

HINDMARSH.—On February 5th the church met for an annual business, about a month later than usual, on account of the reopening services. We also dispensed with the usual meetings for the same reasons, and found as a result that members did not gather in such large numbers. The meeting was very well, some singing being present. The roll, January 31, 1892, stood at 308, losses during the year—

deaths 4, renewals 3, transfers 7, withdrawn from 1, total 15; received—transferred to us 14, co-believers added 3, reunited 1, baptised 13, total, 30 persons, 314. During the year the enlargement of chapel, with six classrooms added, has been accomplished at a cost including furnishing, £555, of which sum £255 has been contributed—thanks to the liberality of the brotherhood of this and other churches—and £300 has been raised on the property, to be repaid as we can get it. A proposition has been carried that we allot 30 collectors, who shall have say to members each to gather weekly sums of one penny and upwards, according as the Lord shall prosper us. We hope, by this means to free ourselves of our legitimate obligations in a few years. *Will all members fall in with this ray and excellent method to the best of their ability?* During the year a Christian Endeavor Society has been formed which has about 40 active members, and has been found very useful in reaching the young people to work and in developing the laity. We shall have still further work for every willing heart now to visit and collect for the enlargement fund until it is completed and our indebtedness paid. The missionary enterprise is also steadily progressing. We hold monthly meetings for arranging business and gathering contributions, and every quarter we have a general missionary meeting for advocating the claims of missions. The Sunday school is keeping up its character, and we trust with greater accommodation it will still grow in size, as well as in influence, bearing precious fruit. Good Fall classes, six cordially gathered, and we expect much from the Sunday school. The church finances are at the present time good, and we are for the first time, for a very long time, able to report £2 or £3 credit in hand. In reviewing the way the Lord our God hath led us during the past year, the church recorded in 15 minutes her deep gratitude to Almighty God, our Heavenly Father, for his great goodness, with earnest prayer for His continued blessing. A good deal of business was gone through, the election of officers, arranging for coming conference, and other matters, making it late before closing. The meeting was happy throughout, a fine Christian feeling prevailing, for which we are thankful. May ones of heart and aim be the endeavor of each.

February 13th, 1993. A.G.

YORK.—We have pleasure in stating that since last report our additions have been by faith and baptism *in five*, by letter, &c.

FEBRUARY 14.

POINT STURT.—I have no additions to report, but two removals to other places during the last month. Bro. Pledge, who united with us, leaving the Baptists, and who we are sorry to lose, he being a live worker for the advancement of the truth. Bro. Mitchell, too, has been with us for a time, and gone to reside at Woodside. Our Sunday school essays have returned from Bro. Gore (judge). Bro. C. Gordon took first prize on "Life of Peter," Bro. Mincham second; Miss Jessie Mann first, and Sister C. Mann second, on "Obedience." We anticipate holding our annual S. P. C. K. picnic next month.

STRATHALBYN.—We are still plodding along trying to advance the cause of the Redeemer. Although far from realizing all we wish, our prospects are, on the whole, more encouraging than they were awhile ago. The members of the church are more regular in their attendance, and the attend-

ance at the gospel service on Lord's day evenings is increasing. We are gaining the attention of some of the devout and thoughtful, who are beginning to see the superiority of the divine plan of salvation to the human and contradictory teachings and practices of sectarianism; and there are some of these who we hope are not far from the kingdom of God. But like the husbandman sowing of immortal seed of truth needs long patience. It takes time for some minds to get free from confirmed habits of thought and grounds of confidence, long held dear as life itself. But many of us know by experience that "Nothing is too hard for the Lord."

I recently enjoyed the privilege of spending a Lord's day with the church at Milang, the scene of my labors of nearly forty years ago. And although only one of the little band of my companions of those days remained to fellowship with us, yet my heart was glad to find a nice little company assembled in the name of Jesus, to publish his death by attending to his memorial institution.

There are some warm hearted brethren and sisters here, and although they have suffered greatly by bereavement and migration, they have recommenced preaching on Sunday evening. Here is a good opening, they need help. I am trying to arrange for assisting them, although my hands are already full. But I hope to get the help of some who are liked—

February 8th, 1893.

G. PEARCE.

TASMANIAN DEPARTMENT.

A. W. ADAMS.

NOTES.

LATHOBE.—We held our annual social tea on Wednesday, 15th, when the brethren sat down to a bountiful supply of the good things of this life. Afterwards a meeting was held and report read showing five additions and eleven removals, being a decrease of six members, and the debt on the meeting place had been reduced by £40. Bro. Rawson presided. Bro. Mann, who is going to Melbourne, spoke on "Ask, and ye shall receive." Bro. Garland was with us from the church at Chudleigh, and we have the children's treat to day.

17/4/93

R.C.F.

VICTORIAN DEPARTMENT.

By M. McLELLAN.

SPECIAL TO SISTERS.—A special meeting of the Sisters will be held on Monday evening, March 13, at B. Swanston-st. Business of importance. Every sister is urged to attend.

BRO. A. F. TURNER.—Our brother of whom a good likeness appears in this issue is at present on a visit to Melbourne. He preached in the Lygon-st. chapel last Sunday evening.

ASCOT VALE.—Opening of new chapel Lord's day, March 14th, tea meeting 14th March. All cordially invited.

THE WIMMERA.—Bro. Maston attended the Wimmera conference on 22nd February, and preached at Norwepan on the 26th.

BRO. J. PITTMAN.—Bro. Pittman recently paid a two week's visit (at the request of the missionary committee) to the churches at Warracknabeal and Norwegian, for which both the churches and committee are grateful. He is at present on a visit to South Australia, where he attended the S. A. conference on 28th Feb., conveying the fraternal greetings of the Victorian brethren. Sister Pittman is also in that colony for a visit. We hope that they may come back much refreshed from their short trip, and that Bro. Pittman may soon find an engagement for his valuable labors.

VICTORIAN BIBLICAL INSTITUTE.—A musical and elocutionary festival under this institute was given on the 21st Feb. in the Lygon Street Chapel. Bro. W. C. Thurgood presided. It was well attended and an excellent programme was got through in good style.

A collection was taken up in aid of the Institute.

PREACHERS' MEETING.—On 12th February, the monthly preachers' meeting was held in Lygon Street Chapel, when Bro. G. H. Mosey read a very interesting essay on the "Atonement of Christ." It is expected that this will be printed along with the three previous essays on "The Destiny of the wicked." This book when issued ought to be widely read. As this meeting was the annual one, a tea was provided at the close, and a very enjoyable evening spent in music and song, also "Character Delineations" by Bro. Mazengarb.

NORTH YANAC.—We are pleased to hear from Bro. Tomlinson that a church has been organised at North Yanac, in the Wimmera district, with eleven members. Bro. W. McCallum secretary.

VICTORIAN CONFERENCE.—The following are the arrangements so far as at present decided for the annual conference. As usual the conference sermon will be delivered on the Thursday evening preceding Good Friday. Bro. Mosey will be the preacher; his subject will be, "The Philosophy of Faith."

On Friday, 31st March, the conference business will commence at 10 o'clock, and continue all Friday and on Saturday up to 6 o'clock, when a choral service will be held, and the cantata, "Under the Palms," be rendered.

On Monday, 3rd April, a picnic will be held at the Royal Park.

On Tuesday night, the 4th, Bro. Isaac Selby will deliver the 4th sermon on his subject being, "Primitive Christianity and Social Reform." All the meetings will be held in the Lygon Street Chapel.

Arrangements will be made so that friends may obtain admission to the Cycloramas at a cost of one shilling.

As usual the sisters will provide dinner and tea for delegates and others attending the conference on Good Friday.

On Saturday the sisters will also provide luncheon and tea, for which a small charge will be made.

SISTERS' CONFERENCE.—The Victorian sisters' conference will be held in the Lygon Street Chapel on Wednesday, 29th March. 2.30 to 5 o'clock, the business in the evening of the same date, from 7 to 9.30. Tea will be provided during the interval.

WARRNAMBOOL.—Bro. MacAllister is now labouring at Warrnambool, where he was accorded a welcome tea meeting last Thursday night.

QUEENSLAND FLOOD FUND.—Collection taken at Lygon-St. amounted to £7 10s.

CONFERENCE DELEGATES.—Brethren in Melbourne or suburbs who are able to accommodate country delegates, will oblige by sending their names and addresses to M. McLELLAN, conference secretary.

DIO. THOMAS MANN.—We have had several visits from this brother from La-trobe, Tasmania, and he has not been idle, as he has been preaching at Broadmeadows and Dandenong. It is just possible that our brother (who was formerly a member at Lygon Street) may again settle down in Victoria.

NORTH CARLTON.—We are pleased to hear of the continued progress of the cause at this place. Bro. A. E. Illingworth has been preaching during the past few weeks, 5 or 6 additions reported.

TOURISMOND.—Our Sister H. McClure has commenced a Sunday School at her private house in connection with the church here, assisted by Sister Annie House, which bids to be a great success, as there are a number of children who could not attend the school held at our chapel on account of the distance.

CHELTENHAM.—Meetings good, especially Lord's day morning for breaking of bread, which we trust is a sign that the church is in a healthy condition. Since last report we have had a visit from Bro. Ewers, Bro. Mosey going to Denacott. He also took the platform at Nth. Carlton one Lord's day evening. We have not addition to report by faith and obedience. The Thursday evening meeting has decided to take up the International Lessons with a view to help our teachers. The Sunday School is in a flourishing condition. We held our annual picnic last Thursday, and although the day was very oppressive, the gathering proved a great success, all going home thoroughly pleased with their day's outing.

HALLARAT EAST.—We have had Bro. Cavanagh laboring amongst us for 3 months and we have had some very good times since our brother has been with us. We have had no new converts, but two Sisters have been restored, and the meetings are growing larger and some are near the kingdom, and we hope soon to see them giving themselves to Christ in his own appointed way. The brethren have been stirred up by our brother's earnestness, and by his visit. We are holding outdoor meetings, and are endeavoring to make the Primitive gospel known to the people.

H. T. HERWICK.—A lively interest in all our meetings, our Bro. F. Pittman being indefatigable in his work. Good audiences, five additions lately, one from baptism and four by immersion, three being from our Lord's Day school.

20/2/93. H. P.

WIMBEA CONFERENCE.—The above was held in the Masonic Hall, Herzhorn, on Wednesday, February 2nd, and proved a decided success in every way. The district was well represented, and the tea provided by the Herzhorn sisters, was simply excellent.

The conference began at 8 o'clock, Bro. Maaten (of the Missionary Committee), in the chair. After devotional exercises, the chairman made a few remarks, which, delivered in his usual humorous, but logical manner, were well received, and tended to put the conference in good humor.

The statistics were then looked into, and including the Mallee brethren, the membership (as well as could be approximated), was found to be 374, as against 362 last year. The financial statement was found to be correct, but we are still in arrears of our promise to the Missionary Committee, £36 14, which, however, we have reason to believe, will be made up before the Melbourne conference. The promise this year to the Missionary Committee is £145 14, a slight decrease on last year's promise. A good deal of discussion took place on one or two items brought up. Three resolutions being especially worthy of note.

1. That the conference should invite the "Mallee" brethren to cooperate with us.

2. That this conference express its sympathy with the total prohibition movement, and also its uncompromising hostility to the drink traffic in all its forms.

3. That this conference recommend the establishment of a fund to provide for infirm and aged preachers.

After the concluding exercises, votes of thanks, &c., and supper, the proceedings terminated.

ANNIVERSARY SERVICES AT NORTH CARLTON.

The members of the Church of Christ here had a busy week. On Saturday, the 29th January, they celebrated their first birthday. There was a real good attendance at the morning meeting, when Bro. Bryant gave an excellent exhortation on the "unity" which characterised the members of the early church.

Bro. Mosey preached in the evening to a crowded house, his theme being, "My choice." He gave a clear and lucid exposition on his subject, and was listened to with rapt attention.

On Friday, Jan. 31st, a very successful social meeting was held. Excellent speeches were delivered by Breth. F. Ludbrook, Maston, Illingworth, Boher and McGregor. Bro. Bryden who presided, reported 60 additions during the year, 31 by letter, and 31 by faith and obedience. A truly fine record. This success is due to the enthusiasm displayed by all the members in the welfare of the church and in the extension of the Master's kingdom.

During the evening the choir sang a few well selected choruses. The members recognized the faithful services of Sister Maria Benson as organist, by presenting her with Errett's "Evenings with the Bible."

A congratulatory telegram, which was much appreciated, was received from Bro. M. G. Corowa.

Wednesday, the 1st, was a regular gala day for the Sunday school scholars. Bro. Heard, senr., again showed his intense interest in this part of the work by providing an excellent treat for the children. During the afternoon a variety of games were carried on to the evident enjoyment of the children. In the evening an excellent tea was provided both for the scholars and members of the church. This is the fourth time that Bro. Heard has generously treated us in this manner. The public meeting was an unqualified success. The building was crowded in every part; a great number were unable to gain admittance. A varied programme, consisting of songs, recitations and choruses, was very creditably carried out by the children. Speeches were delivered by Brethren, Thargool, K. Lyall and C. Mitchell. Bro. Heard, who presided, distributed the prizes (about 6000). These were donated by Bro. and Sister Heard. Sister Heard, who, we regret to

say, has been confined to bed for several weeks, sent gifts to Breth. Bryden and Henwick, and Sister M. Benson, which were presented to them amid much applause. A really successful ending to a really successful year. To God be all the praise. The school was started on January 31st, 1892, with 117 scholars and 14 teachers, and at the close of the year there were 174 names on the roll, exclusive of teachers, which is a net gain of 57 in eleven months.

Although it is not often given to Sunday school workers to immediately see the fruits of their labors, we have not been left without encouragement in this respect, for during the year we have had the pleasure of seeing eighteen of our scholars decide for Christ. A. M. B. & W. R. North Carlton, Feb. 6th, 1893.

General Evangelists Reports.

W. D. LITTLE.

We held our first tea meeting here in Echuca on the 8th instant, and had a real good time. In spite of the heat, close on 120 sat down to tea, and the number selected consisted of our own church and delivered a lecture on "Elder John Smith," which was attentively listened to, and in the course of which the ancient gospel was laid as clearly as possible before many that could not have been induced to enter the chapel to listen to an ordinary sermon. On Lord's day, Feb. 5th, in response to a request from the Kyabram Hospital Sunday committee, went over there to deliver an address. In the morning the brethren had a splendid little tea at Bro. Bishop's, and in the afternoon we spoke to nearly 200 people on "How to develop Godliness." Have not been able to arrange for resuming weekly preaching at Kyabram; and in view of contemplated visit to Pyramid Hill and Fernhurst, it is as well to let the former place wait. On the Sunday we were absent at Kyabram, Bro. Lawry presided at the meeting at Echuca and preached in the evening. The brethren were edified and pleased, and trust he will be induced to carry on the good work at Bro. Bishop's, and in view of a written to Bro. Martlett, and only wait reply to decide when to start for Pyramid Hill.

G. H. BROWNE.

During the past month I have visited East Linton and Laca twice, where we had four meetings. Also visited Falkenmatt once, where one yielded obedience to Jesus. Herzhorn, Minyip, and Mt. Pleasant, have each been visited with no visible result, still the good seed has been sown, and so may get some rejoicing, bringing in the sheaf.

Last evening we had the joy of baptizing one who had heard the truth at Noradgona, she will be added to the church at Warracknabeal. So we thank God and beseech more encouragement in spreading the truth.

Murtoa, 28/2/93.

M. McLELLAN.

I have spent another month with the church at South Melbourne, conducting week-night meetings as well as Lord's day meetings.

My meeting well attended. Our addition by Keith and Inverness.

20/2/93.

W. T. CLAPHAM.

Since our last we have had the pleasure of baptizing into the name of Christ, three

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