



The Australasian

Christian Standard.

"Prove all things; hold fast that which is good."—1 Thess. 5: 21.

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Current Topics.

BICYCLE RACING.—We are sorry to note, says the *Spectator*, that bicycle-racing is rapidly falling into the lines of horse-racing. Prizes of several hundred pounds are contended for, and bets are laid on the favourites. We expect to see the newspapers publish the odds before long, and to hear of young men breaking down under the strain of the racing. It is a great pity that so useful a thing as the bicycle should be put to so bad a use.

COMFORTS FOR PAUPERS.

Mr. Laver, the newly appointed Superintendent of the Benevolent Asylum, Melbourne, came upon an astonishing find the other day when he overhauled the cellars. The most wonderful thing about it is that it should have been there for him to find. The *Argus* announced it under the heading of "Comforts for Paupers"; but whatever may have been the destination of the casks of salt fish discovered, we may be sure that the wine, ale, and stout, and the "570 bottles of other liquors, including champagne," were not intended for the comfort of the poor old inmates. There seems to have been some curious management in the past. The cellar book was evidently not kept strictly posted up in the bygone years.

MATRIMONIAL AGENCIES.

It was pleasant to read in the

report of the Church of England Assembly (says the *Spectator*) the statement of the Diocesan Registrar that no Anglican clergyman is celebrating marriages in connection with any of the "matrimonial agencies." Some time ago there was a man who had done this, but when it became known the Bishop's licence was revoked. The Church of England promptly cleared itself of this scandal; so did the Baptist Churches at the recent meeting of their Union, and any other Church that may be concerned had better go and do likewise. Surely the Government can help in abolishing these "Chaplains of the Fleet."

ORGANIC UNITY.

The *Victoria Churchman* says: "The action of the Wesleyan body in the direction of organic unity deserves complete success, and we are pleased to note the action of the Presbyterian Church in the same direction. We would give much to see a far wider reunion than this. Say, for instance, union between the Church of England, Presbyterian, and reunited Wesleyans. Of course such a thing would take time to consummate, and would cost something on all sides in the way of concession, but the results would repay the loss sustained a hundredfold. One cannot undo the folly of the past years without throw twinges of pain, or without some wholesome limitation. Well, be it so. The gain to all spiritually, in moral effect, in men, money, means, would be al-

most incalculable." This is very good as far as it goes. The next thing we would like to hear is that they were looking for a basis of unity in the New Testament and not outside of it.

THERE WERE GIANTS IN THOSE DAYS.

Many statements of the Bible which for years past have been ridiculed by sceptics, are now being proved correct. Every week almost discoveries are made bearing out the truth of Scripture, and showing that facts, unknown from any other source, have for centuries been taught by the Word of God. A favourite portion of the Bible for infidels to sneer at is that relating to the giant races of bygone days. The story of the Anakim compared with whom ordinary men were "as grasshoppers" (Num. 13: 33), and even the account of Goliath of Gath, whose height was about 11ft. 6in., nearly twice that of an average man, have been scouted by atheists as impossible and absurd. Not long ago, however, Professor Flinders Petrie, the famous explorer, discovered in Egypt traces of a giant race quite as remarkable as the Anakim, and at San Diego, a few months back, the manning of a man nearly 9ft. high was unearthed from its resting-place of centuries.

ISLAM IN ENGLAND.—Judging from the activity which prevails among the disciples of Mohammed in England, Islamism is making headway in this country.

For several years the Moslems of Liverpool have worshipped in a dwelling-house, but they are now about to erect a properly appointed mosque, which shall rival in splendour the costliest Christian church in that city. It is not generally known to the thousands of people who visit the Indian Exhibition at Earl's Court that there is a Mohammedan mosque in its grounds. Here every night and morning the muezzin, or Moslem priest, gives the call to prayer, and all the Mohammedans in the Exhibition grounds enter the mosque, and after going through the various postures of standing, kneeling, and prostration enjoined by the Koran, mumble out their petitions to Allah. No unbeliever of any kind is allowed to enter the sacred precincts of the mosque, the beautifully carved doors of which are jealously closed and guarded by the muezzin when the faithful have left. There is also a Mohammedan mosque and burying-ground at Woking, and to this building a large number of London Moslems resort on holy days to perform their devotions. It is not, however, so beautiful as that of Liverpool promises to be.

MANY VOICES.—Rome can talk with many voices, says the *Southern Cross*. It has one language for the educated, and another for the ignorant. Its accents when addressing, say, a Protestant audience are curiously different from those it uses when talking to its own flock. The *Christian* publishes a report, taken from a local paper, of an address by an Irish priest, Father Gildea, on the powers of the priesthood. Here is a passage from this remarkable address:

A two-fold power is imparted to the priest—power over the natural body of Christ and power over the members of the church. The rulers of this earth issue commands, and thousands obey; but a far greater power is given to the priest of God. Every day, in the sacrifice of the

mass, he can say to the Son of God, "Come down from heaven," and immediately Christ obeys. At the bidding of a mere creature the great King of heaven and earth, He whose majesty fills all places, leaves His throne at the right hand of God, and comes and meekly rests on our altars, within the little chalice, or in the cold ciborium. What earthly power can vie with this, or, might I add, what heavenly power either? The angels, indeed, see our Lord face to face, but then they are not permitted to hold Him in their hands, or to control His movements. Besides the power which the priest has over the body of our Lord, he possesses another, if possible, a greater power still, and one which almost seems to make him omnipotent. The rulers of this world have power to open and close the prison gates of earth, but the priest can open and close the gates of heaven and hell. An earthly judge can restore the innocent alone to freedom, but the priest can give that blessing even to the guilty. Take a poor sinner, whose soul is weighted down with the accumulated sins of many years, and see to whom must he have recourse if he seeks for mercy. Is it to the angels in heaven? Is it to his guardian angel, to St. Michael, the prince of the heavenly hosts, to Mary, the mother of God? The angels, indeed, may keep away the evil spirits which surround this poor child of Adam. Mary may pray for him. But neither the angels nor Mary can remove one single sin from off his soul. Who can do this for him? The priest of God. He can rescue the sinner from hell and make him worthy to be received into heaven. Go, therefore, where you will, to heaven, or through this earth, you will find only one created being who can forgive the sinner, and that being is the Catholic priest. Thus we see that the priest is raised beyond the brightest spirits which God has created, or ever will create, and that to him are given powers which have been denied to the mother of God and to the angels of heaven.

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PURITY, PEACE, UNITY, LOVE, POWER.

PRAYER AND PRAISE AT GOSPEL MEETINGS.

FROM the replies sent to our article on "Prayer and Praise at Gospel Meetings" we have selected for publication that of Bro. A. G. Chaffer, and, as we previously intimated, our present reply will close the discussion.

Our correspondent admits that on the line of argument laid down what we have said upon the point is perfectly true, but contends that our line of argument is a mistaken one; however, it remains to be seen whether the latter statement is anything more than mere assertion. Indeed, it is quite possible that our line of argument has not been properly understood, and this we think to be the case. One of the points under consideration was whether the words of Jesus in the Sermon on the Mount condemned public prayer in itself alone considered, or the hypocrisy of the Pharisees in praying in the open market-place for the mere purpose of display. Our contention was that it was the latter which Jesus condemned, and not the former, and in support of our contention we gave

instances in which Jesus Himself prayed in public. Whether that public consisted of saints or sinners does not affect the question of the legitimacy of public prayer. Private prayer we understand to be such prayer as Jesus offered when he retired into a mountain alone to pray, and public prayer we understand to be that offered before any assemblage irrespective of the character of those composing it. It seems, however, that our friends do not regard prayers offered in the meetings of the church as being of a public character, but the process of reasoning by which this conclusion is reached is not easily understood. If the meetings of the church were strictly confined to its members and its doors rigorously barred against all outsiders, the prayers would still be public in contradistinction to those offered by individual Christians in the privacy of their chambers. But as the church doors are not barred, and visitors are permitted to be present to witness "our order," it follows, even on the line of reasoning adopted by our friends, that the prayers offered are public, for the presence of even one non-Christian destroys the idea of privacy they have built up.

Having now dealt with what constitutes private and public prayer, we are at liberty to deal with some of the criticisms on our article. Our critic informs us that he read our article very attentively, but judging from the way in which he misrepresents what we said, we should scarcely think so. "What now," he says, "becomes of the contention that because Jesus prayed in public, in the instances quoted, therefore we have the right to conduct our gospel meetings with prayer and praise?" Well, it so happens we did not make any such "contention." We are in the habit of dealing with one thing at a time, and rather object to

mixing things up. The matter under consideration was private *versus* public prayer, and as to whether Jesus condemned the latter. We asserted that He did not, for the simple but cogent reason that He Himself prayed in public, hence "the instances quoted." But, though we did not use this argument in favour of prayer at Gospel meetings in our previous article, we have no objection to doing so now.

If it can be shown that Jesus prayed in a public place, where a mixed assemblage was or might be found, then we have a valid argument for His disciples doing the same; and this alone affords ample justification for prayer at public meetings, whether they be for the preaching of the Gospel or not, for the question at issue is, whether prayer may be offered in the presence of an audience in which unconverted persons are to be found. Our opponents evidently feel the force of this argument, for they endeavour to escape from it by asserting that on the occasions on which Jesus prayed in public He prayed as a Jew in the presence of Jews only. Unfortunately for them, however, this position cannot be sustained. The facts of the case all go to show that Jesus was not troubled with the scruples which some of our brethren have upon this matter. If in the presence of His disciples, Jesus prayed. If surrounded by a great throng of curious spectators, Jesus prayed. In that supreme moment of darkness and anguish on the cross, surrounded by Roman soldiers, He also prayed. No candid mind can think for a moment that Jesus on these occasions had any care whether aliens were present or not; the need of the moment called for prayer, and so He prayed. And so we take it that if any of Christ's disciples in these days feel that prayer is desirable,

either in the presence of the converted or the unconverted, no one has any right to call in question their doing so. The Pharisaism does not lie with the devout souls thus acting, but rather with those who (unconsciously, no doubt) assume to be better and wiser than Jesus.

It is alleged that we have "misled the meaning—completely reversed it, in fact" of 1 Cor. 14: 22-25. That we have gone astray regarding the "unbelievers" mentioned in this portion of Scripture as "strangers," and are assuaged with all gravity that instead of being "strangers" (men of the world) they were "unlearned" Christians. No doubt there were unlearned Christians in those days as there are in our own, but neither ancient nor modern history furnishes an example of a man who was an "unbeliever" and a "Christian" at one and the same time. The word found in this passage, and which is translated "unbeliever," is precisely the same word as found in Luke 12: 46, "will appoint him his portion with the *unbelievers*;" 1 Cor. 6: 6, "and that before the *unbelievers*;" 2 Cor. 6: 14, "Do not unequally yoked together with *unbelievers*." If it is alleged that "unlearned or unbelievers" refer to one class of persons, then the reference is to "unlearned unbelievers"; if on the other hand two classes are indicated, which is undoubtedly the case, there is no alteration in our argument, for the "unbeliever" or "man of the world" remains. The picture drawn by Paul is that of the whole church being assembled together, and being visited by two classes of persons, viz: (1) "unlearned" (or without spiritual gifts), and (2) "unbelievers" (heathen or unconverted Jews). The fact that "tongues" were a sign to the "unbeliever" rather than to the "unbeliever," and that "prophecy" was a sign to the "believer" rather

than the "unbeliever," only serves to accentuate the difference between the two classes of persons named. "Tongues," from their startling nature, would attract attention and serve as a "sign," as on the day of Pentecost, but preaching or teaching, in which there is nothing necessarily startling, while it would produce conviction of sin in the unbeliever, was not a special "sign" to him. It is evident, therefore, that "unbelievers" were permitted to be present at the worship of the early church, and that it was expected by the orderly, intelligent conduct of its meetings that good results would follow. Consequently, if it was right to pray and sing in the presence of unbelievers in meetings for worship, it cannot be wrong to do so in meetings where the Gospel is preached.

It is quite true that the context of 1 Tim. 2 : 8 has reference to meetings of Christians for worship, but if Paul meant to limit the "everywhere" or "every place" to such meeting it is somewhat strange that he did not use the word "assembly." The fact that he did not do so seems to indicate that he had a wider outlook before him. But, without dwelling on this, we may note in passing that in the same chapter Paul exhorts the disciples that "supplication, prayers, intercessions and giving of thanks be made for all men," and surely if prayers, may be offered for "all men," what violation of principle can there be in offering them in their presence?

Our correspondent desires to know what the "giving of thanks" by the Apostle Paul on the occasion of the shipwreck has to do with the preaching of the Gospel. Well, it has a great deal to do with it so far as the present discussion is concerned, and in this way:—If Paul could give thanks to God in the presence of

the sailors, soldiers and prisoners on board of that ship, why cannot our friends of the opposition give thanks to God for the blessings which He is constantly bestowing on mankind in the presence of the congregation they are preaching the Gospel to? Technically and strictly speaking, perhaps, this would not be prayer, but in a general sense it comes under that head, and certainly a thanksgiving utterance, instead of the more general prayer, would be quite appropriate. No one presumes to dictate as to what form of prayer a preacher shall offer—whether all petition, or all thanksgiving, or both combined.

It is very little use reiterating the statement that the instances recorded in the New Testament of the Gospel being preached give no hint of acts of worship. It has already been pointed out that these instances were exceptional, and that none of our preachers of to-day would suggest prayer and praise under like conditions. Our correspondent says: "In the New Testament we have many instances where the Gospel was preached, and at the same time not the slightest hint that it was in any way associated with acts of worship." Well, it so happens that the preaching of the Gospel was frequently associated with acts of worship, for it was the custom of Paul to preach the Gospel in the synagogues of the Jews as often and as long as he was permitted. True, these were Jewish "acts of worship"; nevertheless, had there been anything wrong in associating the preaching of the Gospel with "acts of worship," we might reasonably expect that Paul would have given some indication of the fact. Apart from this, and a few special cases, we have no means of knowing how Gospel meetings were conducted in these early days, and consequently we must conduct them in keeping

with the general principles of the New Testament. Under this head we find that it is right for Christians to engage in acts of worship in the presence of unbelievers, that Jesus thus prayed, and that Paul offered thanks, and that the church thus prayed and sang; consequently the disciple of modern days is quite at liberty to do acts of worship—be they praise, prayer or thanksgiving—in the presence of the unsaved, whether at a meeting for preaching the Gospel or anywhere else.

That prayer and praise is sometimes conducted in an inappropriate manner at Gospel meetings, we freely admit, and so far as reform in this direction is concerned we are willing to do what we can to bring about a change. It is quite true that hymns are frequently sung, the sentiments of which are wrong in fact and false in doctrine. The general use of Sankey's Hymns has led to the selection of hymns more for their melody than for their truth or sense, and the disuse of that book as it now stands would be a decided gain in the interests of truth. We strongly recommend the publication of a cheap Hymn Book for use at Gospel meetings—one that would preserve the wheat of Sankey's collection and leave out its chaff.

D. A. EWERS.

D. A. Ewers was born at Enfield, near Adelaide, S.A., on April 28th, 1853. His parents were connected with the Brethren (miscalled "Plymouth"), and his earliest recollections are of the little meetings they attended. They united with the Disciples when he was about 12 years old, and he was baptised by H. S. Earl in 1867 at the age of 14. A year later he removed to Mt. Gambier, where he met with the little church in C. Clarke's house. After a few years, the house becoming too small the old Baptist chapel was rented, and here he preached his first sermon from "What must I do to be saved?" before he was 18. This he



D. A. EWERS.

wrote out, committed to memory and recited. In 1874 he removed to Kingston, Launceston Bay, where he engaged in business and was instrumental in forming a small church long since scattered, but the members of which have done good work in other places. He removed to Adelaide in 1878, and was soon after engaged by the Conference Committee as an evangelist, and labored for about 12 months at Two Wells and Reeves Plains. The next year he removed to Murtoa, Victoria, and resumed his business as a wheelwright. Here he organized a congregation which became the mother church of the Wimmera District. Among the first baptized was G. H. Browne (now evangelist at Birnie), with whom he shortly after entered into business partnership. Here also he first began writing for our papers, and his "Chips from a Wheelwright's Block" were widely read.

At the request of the late Stephen Check, Bro. E. commenced a series of regular articles for his paper the

Christian Pioneer, started in Queensland. On the death of the gifted editor in February, 1883, after the publication of two issues, Bro. Ewers, at the request of the Victorian Missionary Committee, took up the evangelistic work in Queensland, removing there in April of that year. The *Pioneer* was revived in August, and from that date has been published by him, first as a monthly, but since September, 1888, as a weekly. He spent a busy four years and six months in Queensland, where he baptized some hundreds of people and was more or less directly connected with the planting of churches at Killarney, Allora, Brisbane, Mt. Waller, Harrisville, Marlburg, Vermar, Ma Ma Creek, Gympie and Ipswich. He also labored at Warwick, Toowoomba, Rosewood and Charters Towers. Among his co-workers were F. W. Troy, E. C. Black, H. Goodacre and H. Tilcock, all of whom are now preaching in America.

In September, 1887, Bro. Ewers

returned to Victoria, and for a few months labored in the Shepparton District under the Conference Committee, and later on spent six months at Williamstown. In September, 1888, he accepted a call from the Hawthorn church, with which he labored for over three years, during which time there was a net increase of over 60 members. In November, 1891, he commenced his work at Doncaster. Owing to the limited population the number of additions has not been so large as in other fields, but the church has made substantial progress, and his relationship with the brethren there has been most profitable and enjoyable. He removes to Sydney at the end of this month, having accepted an invitation from the Missionary Committee to labor in one of the suburbs.

In addition to his evangelistic and editorial labors Bro. Ewers has taken an active part in many other departments of church work. He was practically the founder of the Queensland Conference of churches, and since his return to Victoria has taken a prominent part in co-operative work here, having been President of the Conference, and for most of the time a member of the Missionary Committee. He has also been a member of the S.S. Union Executive Committee for several years. Taking a great interest in the C.E. movement he was one of the promoters and the first President of our own Endeavor Union. He is also known as a hearty supporter with voice and pen of both Home and Foreign Missions, and an uncompromising opponent of the drink trade, also an advocate of Scripture lessons in State Schools.

Bro. Ewers counts himself fortunate in having had a good mother and in possessing a good wife. To the former more than to any other person he considers himself indebted for the religious influences which have moulded his life, and to the latter he owes more than he can well say. In addition to proving a true help meet in the home, she has taken an active interest in the Sisters' Conference of Victoria, of which she was Secretary for some years, and in which she is now a Vice-president.

Bro. D. M. McCracken will take a short holiday in South Australia soon. We believe that Mrs. McCracken will accompany him. We trust they will have a pleasant time among their old friends.

Our Position.

LETTER NO. 2.

Dunedin, 7/8/96.

My dear Mr. —

I am in receipt of your courteous letter of the 5th inst., which I have perused carefully. And I am sure that my reply shall be couched in the same kindly terms, because my feelings on the matter are only those of profound regret that any such vital difference should exist, as apparently does exist, between us. However, if after a calm, and, I trust, prayerful examination of our points of difference, we are enabled to see a little more eye to eye, we shall, doubtless, both be the better for it.

The opening sentence of your favour is:—"I do not wish you to explain away any Scriptural teaching." Now, I am quite sure that this is so; but the very assurance rather increases than diminishes the difficulty under which your remark places me. All the doctrines held by the Churches of Christ must be characterised by two things: 1 They must be expressed in clear Scripture language, and 2 They must be in harmony not only with the textual, but with the constructive meaning of the N.T. Now, the various items of our position contained in my last, were, it seems to me, in strict accord with those two things. The difficulty with me, therefore, is, how to "repudiate" any of these items and not explain away or alter the Scripture teaching. This appears to me inevitable.

Your frank statement that "I do not regard baptism, *i.e.*, immersion, as a condition of pardon," raises a clear issue, and if we are both desirous of divine guidance, there ought, I think, to be no insurmountable difficulty in arriving at a full and final settlement of it. And surely the Holy Scriptures constitute the only legitimate authority for deciding any vital question of this sort.

Now, my dear sir, our position on the matter is briefly this. When the Lord said "He that believeth and is immersed shall be saved," He meant, shall receive "forgiveness of sins that are past." This is evident from Luke's version (24: 47) "and that repentance and remission of sins should be preached in his name unto all the nations, beginning at Jerusalem." It appears to us plain, therefore, that in the expression "believeth and is immersed," the

conjunction so couples the two together, that only this meaning can be drawn from it without doing violence to the simplest rules of language.

And then, as powerful collateral evidence that this is the correct interpretation, we have the first gospel sermon that was ever preached and its results. When the Jews (Acts 2) were "pricked to the heart" it was because they believed that "Jesus Christ is the Son of the living God," and they asked "What shall we do?" The answer is plain and—we think—conclusive: "Repent and be immersed every one of you in the name of Jesus Christ for the remission of your sins." This, we take it, is in exact keeping with the wording of the commission already quoted, and we confess our entire inability to place any other construction upon it than the self-evident and obvious one. If you can do so, I shall be glad to give it my most careful attention.

And when I said that all our doctrines must be in harmony not only with the textual, but with the constructive teaching of the N.T., I meant that this textual reading already indicated is in strict keeping (1) with every case of conversion contained in the N.T., and which is recorded after the ascension of our Lord, and (2) with every reference to the ordinance subsequently made by the apostles.

Will you kindly bear with me while I try to indicate where, in my judgment, the mistake is made? We are prone to think of those words of our Lord in the light (?) of the altered condition of things in these days. There are many godly, pious people who have been brought up under Christian influences, but from whom this scripture doctrine has been withheld. It is doubtless of such that you say, "I cannot regard the unimmersed who are believers as unforgiven." Now, my dear Sir, this is not the question at issue. We have no right to say who are not forgiven. The question is, *What does the Lord ask us to preach?* Do those "unimmersed who are believers" know the truth and refuse compliance with it? Or are they in ignorance of it and, as sincere Christians, honestly living up to the measure of their light? If they are the former, I ask you candidly, do you think they stand forgiven notwithstanding their known disobedience? And, on the other hand, if

they are the latter, have you, as a minister of the gospel, any scriptural authority to tell those people that they are already forgiven, or would your duty be lovingly to tell them what the Lord requires of them?

That there are many godly people who *honestly* think they have been baptised, and that they have fulfilled the Scripture requirement when sprinkled as infants, we have no doubt. But then we—Baptists and disciples alike—believe they are wrong in this. Now it is not our prerogative to say that such shall not be saved. We just leave them in the Lord's hands, sure that the Judge of all the earth will do right. But then, shall we alter or set aside the Lord's teaching to suit this altered condition of things? Is not Popery alone responsible for the changed aspect of affairs? And shall we have more respect for the Pope's mandate than for the teaching of the Christ? This, it seems to me, is the sum and substance of the whole matter, and if it be so it certainly opens up an aspect of the question that cannot well be overestimated.

Your explanation of the expression to which exception was taken is entirely satisfactory.

And permit me to express the hope, which I do most sincerely, that we may yet be able to reach common ground on which we can work for the great end we both have at heart. And surely if both are anxious only for the salvation of men, and are willing to be guided by the simple teaching of Christ, we ought to find no insuperable difficulty in doing this.

Yours for Christ's sake,
CHAS. WATTS.

(To Be Continued)

Correspondence.

PRAYER AND PRAISE AT GOSPEL MEETINGS.

DEAR BRO. EDITOR,—

In this issue of the STANDARD I notice an article by the pen of a Bro. H. Hopkins entitled "Prayer and Singing." He also a leading article on the same subject in the editorial pen. I have read both attentively, and, with your kind permission, would like to have something to say about it too. I do not wish to take Bro. Hopkins into the discussion, as, no doubt, he is quite able to give expression to his own ideas, and make his own defence. In my opinion, he has presented one or two things

of the subject, and called our attention to some very plain truths in connection therewith. I have listened to a great deal of "public" praying at our gospel meetings, and have been very much inclined to think that it *must* be meant for the hearing of men—surely it could not have been intended for the ear of God!

You say that "It has been the custom to regard the brethren (those objecting to prayer and praise at gospel meetings) as *fanatical*, and to dismiss their objections in a somewhat summary fashion." Unfortunately this has been true in the past. Their reasons have been cast aside by the majority of the brethren with, apparently, very little heed as to their scriptural foundation, and, therefore, when you say "It is only right they should have a hearing, and that their arguments should be duly considered and refuted, or else be admitted and acted upon," I cannot help saying that you have given us the keynote, and I trust the brethren who read these pages will indeed "prove all things, and hold fast that which is good."

Now for some of the proofs. Let us look first of all at what you designate "public prayer" in your editorial. What you have said on the point is perfectly true *on the lines of argument you have followed*, but, unfortunately for your position, Bro. Editor, it has been a *mistaken line of argument*. I quite agree with you when you say that "Jesus did not condemn *public* prayer in itself, but only such as was made for mere display." It is a pity you did not define what you meant by the word "public." In the instances quoted by you Jesus Himself prayed publicly in *public*. Likewise at the grave of Lazarus, but I maintain that is no precedent for us, and does not authorize us to conduct our *gospel meetings* with prayer and praise. What kind of *public* was it that Jesus prayed in presence of? In the first case (John 17: 1-29) it was His disciples—*Jesus*. In second case (at the cross) in presence of His murderers—*also Jesus*. Third case (at grave of Lazarus) in presence of mourning relatives and friends—*Jesus* again. Is it not a fact that Jesus of Nazareth was born a *Hebrew*—"born of a woman, born *under the law*, that he might redeem them which were under the law?" Did He identify Himself with the Jewish nation? See His conversation with the woman of Samaria (John 4: 24)—"Ye (Samaritans) worship that which ye know not; we (Jews) worship that which we know, for salvation is from the Jews." When was the law of Moses fulfilled? Was it not when Jesus cried, "It is finished"? Therefore, up to that time at least, Jesus was "fulfilling the law" even in worshipping with the Jews—which He did not on either of these occasions. What now becomes of the contention that because Jesus prayed in public, in the instances quoted, therefore we have the right to conduct our gospel meet-

ings with prayer and praise? Surely you will not argue that these are parallel cases! In these instances: where does *public* come in? Then, again, when Jesus prayed on the cross, or at the grave of Lazarus, it is not to be supposed for a moment that He was worshipping with those that heard Him. There was no deception in those prayers, as there undoubtedly is in our gospel meetings. Hundreds are being deluded into the belief that, in some way or other, they are benefited by formally participating in the prayer of the preacher on our platforms, without obeying the conditions of the salvation offered to them through the gospel. Of course "public" prayer is warranted by the Word of God. If by *public* we mean the assembly of disciples of Jesus Christ for the purpose of worship, therefore you have been running on a *false line* of reasoning, and all that you have said on that point falls to the ground.

Now, let us notice your interpretation of 1 Cor. 14: 22-25. It certainly seems to me that you must have missed the meaning—completely reversed it, in fact. The 22nd verse gives the key to the following verses. It says—"*Wherefore tongues are a sign not to them that believe, but to the unbelieving, but not boasting, is for a sign not to the unbelieving, but to them that believe.*" With this before us we can see clearly that the "unbelieving or unlearned" referred to in the following verses are not strangers (men of the world) but *Christians*, although "unlearned" Christians. Our translators have evidently mystified the passage by their misuse of the words "unbelieving" and "unlearned." Such being the case, another leg of your argument is in bad working order.

Yes, dear brother, I believe that "Paul knew the mind of Jesus Christ," but I fall to see how his words in 1 Tim. 2: 8, or his action in Acts 27, countenance prayer at the proclamation of the gospel. The first is certainly an exhortation to those to whom he wrote (Christians) pointing out to them that it was the *men* who were to pray at their meetings, not *women* (see Conybeare and Howson's translation), and that the whole context points to meetings of Christians for worship. The other (Acts 27) is where Paul "gave thanks to God" in the presence of the shipwrecked crew, for the bread that they were about to eat. Without doubt we are quite right in following Paul in *this*, but what has either case to do with preaching the gospel? Surely you have better arguments than these!

In the New Testament we have many instances where the gospel was preached, and at the same time not the slightest hint that it was in any way associated with acts of worship. There is a clear line of *principle* running through the Word of God (Old Testament and New) that divides the church

of Jesus Christ from the world. Where the Bible speaks we ought to speak, and where the Bible is silent we ought to be silent, and the New Testament is *silent as the grave* at any amalgamation of gospel proclamation and worship, and in thus joining things together that God has placed asunder we are violating one of the plainest *principles* of the Word of Truth. You say at the outset of your remarks: "It is customary with ourselves, and other religious bodies, to have both prayer and praise at meetings for the proclamation of the gospel." In this very fact lies the secret of all the confusion and amalgamation of the church with the world—*customs*. We have taken our model from our religious surroundings, instead of from the Word of God. We, as a body, have apparently come to the conclusion that we have grasped *all* truth, and that there is no longer any necessity to bestir ourselves to any further search. In fact, there are unmistakable signs of declension from the position we have attained to.

Dear brother, many and many a time I have been pained to listen to the prayers of brethren. Take, for instance, a Sunday School of young children. They are joking and whispering and teasing each other the whole time the prayer of the superintendent is being offered. Is this not making the worship of God (prayer) a common thing? Has that got a tendency to educate the young mind to a feeling of reverence? No! It is degrading, and the sooner we wake up to the fact the better.

I am convinced that the blessing of God cannot follow our present practice of mixing worship with the preaching of the gospel. In evidence of this I have only to point to the character of the discourses that very frequently come from our Sunday evening platforms. The preacher evidently misses the mark. What he says may edify the *brethren* present, but the poor world, for whom Christ died, and for whom the message ought to be specially intended, is allowed to starve for want of the knowledge of the truth, and consequently is not benefited. Yet this is called preaching the gospel. There must be a lack of knowledge somewhere to account for this state of things. If we are to relinquish the position we have taken up in regard to proclaiming the gospel, "better remains than these" must be brought forth. The time has come when this question must be heard. The gospel of Jesus Christ in its true pure and perfect presentation (regarded by some as the "prayerless" system) is winning its way. But I feel assured if some of those who condemn would only come and hear for themselves before passing judgment, we would not be judged so harshly.

Dear brother, in conclusion let me say that I have not been animated by a love of

discussion, but, I trust, with a sincere regard for the truth, believing that as we ought to shall we *stay*. We have been commanded by the Master to "preach the gospel to the whole creation." Brethren, let us be sure it is the gospel we are preaching.

AMERSON C. CHAFFER.

THE SILENCE OF THE BIBLE.

In your editorial of Nov. 5th on "Prayer and Singing at Gospel Meetings" you say "That where the Bible . . . is silent we are silent," and state that this sentiment "is one of the war cries of the Reformation which we heartily approve of."

For over 16 years I have heard this sentiment quoted as a rallying cry, but I do not know of any church that is prepared to act on the legitimate outcome of such a sentiment.

In regard to the question of singing and praying at Gospel services, and here let me say that as a matter of opinion I approve of them.

The Bible is silent in regard to these things, and by the same logic that they are defended other practices which brethren object to can be upheld, and thus this talk of the silence of the Bible is proved to be unreliable because not true.

I wonder where our church rolls, right hand of fellowship, with a hymn of welcome by the church, inviting baptized believers to the Lord's table and various other matters; not forgetting the modern "self-regulating coin collector" that teaches us our duty to God in the matter of giving; to wit, our envelope system. I say, Where would they be if we respected the silence of the Bible?

I have met brethren who have boldly stated that they endeavoured to carry out the idea of the silence of the Bible, but I have never yet met two together who were agreed as to what constituted that silence. Hence Sunday Schools would be accepted, but Endeavour Classes rejected. The Endeavour pledge denounced as unscriptural, and the Temperance pledge upheld. Instrumental music allowed in gospel services, but disallowed in the church meetings, and so on. And yet these brethren will seriously assure you that the silence of the Bible is the only safe ground.

In my experience I have seen opinions in regard to method of work carried out. Brethren have trembled for the ark of the Lord, but beyond a slight oscillation of the waters they have remained firm, one and all contending for the faith.

In conclusion, the longer I live and the more I study the chart, the more I am impressed with the glorious liberty of the child of God, believing that in matters of doctrine we must have unity, but in matters of opinion, liberty. C. A. HOAR.

The maxim in itself is a thoroughly good

one if properly applied, but the ignorant and indiscriminate use of it only serves to bring it into disfavour. As we previously said, in the region of *principles* it is absolute, but in the matter of methods it has no application, providing the methods violate no principle. So far as the Christian religion is concerned, all its *principles* are found in the Bible, and to these nothing can be added or taken from. *How*, we must speak where it speaks, and be silent where it is silent. But in methods of work we are not thus bound—we are free within a certain limit, and that limit is that every method shall be in harmony with the principles set forth in the New Testament. It would be well for us, doubtless, if this limitation of our freedom were letter borne in mind.—Ed.

Church News.

NEW ZEALAND.

MATAURA.—It is some time since any news from the church here appeared in the columns of the STANDARD, but although we have not had any news of a special nature to report yet the cause has been going on steadily.

Our Lord's Day morning meetings for the breaking of bread are always very well attended. The Gospel meetings are always kept up on Lord's Day evenings, at which Brent J. H. Perkins and W. Lyallbrook in turn valiantly and faithfully hold forth the Word of Life. We have also a prayer meeting going on regularly every Wednesday evening, and a Mutual Improvement Class with a membership of about 40 which meets every alternate Friday, at which some very interesting essays, readings, impromptu speeches, etc., etc., are given. Our Sunday School also still goes on progressing under its able and untiring superintendent, Bro. Pryde, with an excellent staff of teachers.

We have, however, something special to report at this time. On Thursday evening, October 2nd, we just closed a very interesting and successful nine days' mission which was conducted by Bro. Watt from the Tabernacle, Dunedin. The brethren have been much strengthened and uplifted in their most holy faith by this visit of Bro. Watt, and have had the cheering and encouraging sight, as a result of the efforts put forth in the strength of the Lord, of life coming out and confessing Christ and being baptized into the name of the Father, Son and Holy Spirit.—Mr Blampied, husband of our Sister Blampied, Mrs Taylor and Miss Taylor, mother and daughter, and two young men, one a son of Bro.

Pryde and the other a son of Bro. A. Galt.

Bro. Watt had evidently made up his mind for real hard work, as previous to coming he forwarded a list of subjects to be advertised containing no less than eleven addresses, one for each night except Saturday, and three for Lord's Day morning, afternoon and evening, from October 13th to 22nd. He entered upon his work straight away with real and enthusiasm the same evening of the day upon which he arrived, opening the mission with a temperance address on "The Moral, Social, and Religious Aspects of the Liquor Question." This was a very interesting and heart-touching address, and Bro. Watt handled his subject in a very able manner.

The next evening Bro. Watt commenced the gospel meetings. Each of the meetings were well attended, notwithstanding that the weather was rather wet nearly all the time, and several evenings there were counter attractions. A deep interest was awakened, and a good impression was made. Bro. Watt dealing with each of his subjects in a very able and lucid manner, and faithfully declared to the people the whole counsel of God respecting their eternal welfare. Truly we have had a season of refreshing, upbuilding, encouraging and rejoicing.

In conclusion we would like to say we owe a debt of gratitude to the officers of the Tabernacle for kindly granting leave of absence to Bro. Watt to hold this mission, and trust they will see their way clear to allow him to return for another short period as we believe much further good would result therefrom.

Oct. 27.

J. ANDERSON, Sec.

WEST AUSTRALIA.

MEMBERS.—On Lord's day, Oct. 25th, the first meeting of the church of Christ took place in this town for the purpose of keeping in memory the Lord's death, burial and resurrection, when Bro. Sylvester presided, the following brethren being present.—Bro. Sylvester, from Coolgardie, Bro. M. Nelson, from Moore, N.S.W., Bro. H. Slowman, from Fremantle, W.A.; Bro. J. Douglas, from Yarraville, Vic.; Bro. C. Fraser, from Collingwood, Vic.; and Bro. J. C. Semken, from Brighton. The meeting was held in the furniture shop of Bro. Semken. Bro. Nelson addressed the meeting and urged the necessity of attending to the divine commands of our risen Lord. After the meeting the writer was duly elected secretary, and Bro. Douglas treasurer, and all felt that they had received a blessing from attending the meeting. On the following Lord's day Bro. Nelson presided and Bro. Semken spoke on the Armour of God, six members being present and a young friend. We are very pleased that at this our second

meeting the young man after the address decided to accept Christ in His own appointed way, having been previously shown the way of the Lord more perfectly by one of the members. The speaker spoke of the importance of baptism and the commands of Christ, and then we had the pleasure of hearing the noble confession from our brother in the presence of witnesses, and he will follow out the divine command of Christ his Lord and Saviour.

We are anxiously looking forward to the arrival of some of the sisters in the church, and trust that they with us may labour for the Master in this portion of His vineyard.

I might also mention that one of our brethren with another enthusiast in S School work is about to start a S. School in this place, and has been promised the use of the Exchange Hall free for that purpose.

We pray that many in Menzies may be turned from darkness into the glorious light and liberty which is in Christ Jesus. Brethren, pray for us that we may be strong in the Lord.

Nov. 2. COLIN FRASER, Sec.
c/o J. C. Semken, Shenton-st., Menzies.

TASMANIA.

NEW GROUND.—It is a long time since we sent any news of the church of Christ at this place. As we do not wish to be forgotten altogether, I send you these few lines. We are living in peace and harmony, and are proving how good and how pleasant it is to do so. Our morning meetings are being well attended. On Lord's day, Nov. 2nd, I had the pleasure of baptizing two—one, an old man (nearly 80 years), husband of our Sister Cahall. It was an interesting sight to see our aged brother yielding himself to the Lord Jesus in baptism. The other was the mother of our Bro. George Cooper. She has long believed in and professed to love her Lord and Saviour, but had not seen it to be her duty or privilege to be baptized, but having been shown the way of the Lord more clearly she was led to obey the Lord in His appointed ordinance.

Nov. 23.

J. D. R.

SOUTH AUSTRALIA.

MY TRIP "UP NORTH"

Not to the North Pole, nor even to the Northern Territory, but to what is called the "Lamer North" of the province of South Australia.

Having often heard of the churches in the North, it was with much pleasure that I received an invitation from the Committee to be present and take part in the "Local Conference" which was held at Balaklava on the 14th October.

I was a happy thought which led to the

inauguration of these annual gatherings, of which the one just held was the fourth.

The brethren come together, not for the discussion of business, or of ways and means, so much as of questions of common interest which tend to the increase of scriptural knowledge and spiritual culture. Subjects are chosen by the Executive, and brethren selected to write papers to be read at the Conference, and they are then discussed. Of course, an essential in the success of such a gathering is the presence of a number of capable, intelligent brethren, able to write and talk, and it is a simple truth, and no flattery, to say that in this district there is a percentage of such brethren far above the average.

There are seven churches in the district, and taking Balaklava, which has the largest population and the largest church, as the centre, the other six are situated at distances varying from 12 to 24 miles. Among the pioneers of the restoration movement in the North may be mentioned the names of John Laurie, Henry Warren and James Verco, all of whom have gone to their reward, while Bro. John Verco the esteemed president of the General Conference, and with whom was associated Bro. David Hammond, played no inconsiderable part in planting the cause of primitive Christianity in this district.

Of sustained evangelists who labored long and earnestly in this field the names of Wm. Judd, now out of regular business and residing at Cheltenham, Victoria, and Bro. G. Day, who rests from his labors, are most prominent. The present evangelist is Bro. G. D'Neel. He has labored here for nearly two years, during which time 30 have been added to the churches. Bro. D'Neel is beloved by the brethren and esteemed by everybody. He is no conventional parson, but an energetic, earnest laborer, a clear and forcible preacher, and a faithful teacher. Just the man for the position he occupies, Bro. D'Neel travels the district on his "bike," and thinks nothing of a span of 20 miles before breakfast.

Among the "pillars" of the churches are Bro. Harris, Wark and Wilton, Balaklava, A. Greenfields, Lochiel, D. Finlayson and Wm. Marshman, Dalkey. J. McLachlan and Harrow, Alma, and B. Marshman and T. Wilson, Maffala. All these brethren, together with others whose names I cannot now recall, are able to edify the church and preach the gospel. The aggregate membership is about 450. There are six meeting houses, the total indwellers on which is only 4500.

According to arrangement I travelled from Adelaide to Orroroo on Tuesday, 11th, and became the guest of Bro. David Finlayson. Bro. F. is church-keeper, postmaster, and general factor at Orroroo. He is also turning his attention to fruit growing, and

has a young orchard that would delight the eyes and hearts of some of our Lancaster brethren if they could see it. On Wednesday morning Bro. Finlayson drove me to Balaklava, where the Conference was to be held. Shortly after 10, about 20 brethren and sisters being assembled, Bro. B. Marshman of Maffala opened the proceedings by announcing an appropriate hymn. Prayer followed, and the chairman delivered an address suitable to the occasion. A Scripture reading and another hymn followed and then Bro. Wm. Marshman (a cousin of the chairman) of Dalkey was called upon to read the first paper, on the question, "Will the world be converted before the coming of Christ?" I cannot attempt to give any of the many good points in the essay, except to say that Bro. Marshman stuck to his subject, carefully avoiding any incursions into the many by-ways of speculation, which this subject often leads to, and clinched every argument in a way that was most convincing. Criticism and discussion followed, the chairman wisely checking any attempts to get out the subject and introduce other more debatable but less profitable subjects. Hymn 64, and Bro. E. M. Warden took the platform and read a paper on, "Is it necessary that the Gospel should be preached? If so, by whom?" This seemed a strange question to be discussed by such a gathering, and yet it afforded opportunity for writing and saying some good things, and especially of enforcing the obligation on the part of every disciple to "preach the Word"—not publicly, then privately—if not orally, then by their lives. After that, lunch, served in the Institute. This item being in the hands of the sisters was of course all that could be desired, as was also the tea provided in the same building at 5 o'clock.

At 2 p.m. Conference resumed, Bro. A. Greenfields being the chairman, fully 200 being present. After a hymn and prayer Bro. D. Finlayson read a paper on the "Sympathy of Jesus"—a good paper, containing many beautiful, soul-inspiring thoughts. After a brief discussion Bro. D'Neel followed with an essay on "The best way of bringing about unity among professing Christians," in which he argued the necessity for the "unity of the spirit" in our own ranks, as our eschatology of the unity for which Jesus prayed. There being 45 minutes to spare after this subject had been discussed, the order was invited to read his essay read at the recent Conference in Adelaide, on "The all-sufficiency of the divine plan for human salvation." This provoked some discussion and criticism, and in reply the opportunity was taken to explain more fully some points not clearly understood. This closed the Conference proper.

After tea a public meeting was held in the Institute, which was crowded. Bro. J.

Wilmot, who is head teacher of the local public school, presided, and addresses were delivered by Brethren W. T. S. Harris, R. G. Cameron and G. D. Neal, and thus concluded the fourth Annual Conference of the churches in the North. On Thursday evening, 15th, I addressed the usual week-night meeting, about 40 being present. On Sunday addressed the church in the morning and preached to a fair audience in the evening. On Tuesday evening I preached at Dalkey, over 50 present, and on Wednesday at Alma, when there were about 30. The next day I left for Adelaide, having thoroughly enjoyed my trip.

R. G. CAMERON.

VICTORIA.

HEM.—We are pleased to be able to report more decisions for the Master. On Lord's day, Nov. 15th, one Sunday School scholar and daughter of Bro. and Sister E. E. Mutt came forward and confessed Christ; and again on Lord's day, Nov. 22nd, another Sunday School scholar and daughter of the writer came forward and made the good confession, and the two were immersed in the same hour of the night. On Friday, the 20th Nov., a young man who had previously confessed Christ was baptized into His Name. The two former take membership at Hem, and the latter at Galaxup. As they have witnessed for Christ, may they glorify Him in their lives, which are His.

Nov. 27. HENRY E. QUINE, Sec.

P.S.—Last Lord's day we received voluntary contributions from the brethren amounting to £3 4s. for the famine-stricken in India, which amount has been sent on.

COLAC.—The brethren here were greatly refreshed by the presence of Bro. and Sis. Lee, formerly of Colac, but now of Shepparton, who met to break the loaf with us on Lord's day, the 29th inst. It was like old times to see their familiar faces and to listen to the cheering words of truth as they were spoken by Bro. Lee. Both morning and evening service was a season of refreshing to our souls, and we are sorry that Bro. Lee could not remain longer with us. We feel thankful for this visit, which has done us much good.

30/11/96.

M. T. GRAY, Sec.

TARADALE.—Our hearts have been cheered by the visits of our Brethren Maston and Cavanagh. Bro. Maston opened fire on Monday and Tuesday, the 9th and 10th Nov., with crowded meetings. Bro. Maston set the whole district in a flame, and Bro. Cavanagh is fanning the flame, and the fire is burning. Bro. Cavanagh is preaching the Gospel to large congregations. On Wednesday, the 25th and on Sunday, the 29th he had the largest meeting that we have had in

Taradale for many years. If we could keep him here for a time, we believe that he would do a good work in this place.

H. HUGHES, Sec.

SOUTH YARRA.—The church and Sunday School at South Yarra will celebrate its 3rd anniversary on December 13th. In the afternoon Bro. Swain will give an address, and there will also be exercises by the scholars. On Monday, 14th, at 8 p.m., Bro. Ludbrook will conduct a lantern exhibition and the distribution of prizes will take place.

D. A. LEWIS.

NORTH YANAC.—Bro. Little has visited us again. On Lord's Day the 22nd he preached in the afternoon to an attentive audience on "Wisdom," and in the evening he spoke for nearly an hour and a half, his subject being, "The holy city." On Tuesday three persons put on Christ in baptism. This makes eight additions in the last three months. We expect more very soon. The Gospel is the power of God unto salvation.

Nov. 25.

J. W. McGALEUM.

FITZROY.—After a good address last night by Bro. McGregor, two young ladies made the good confession, from which we take courage.

Nov. 30.

T. H. PARKES.

MALVERN.—Though a small church in what some term a country suburb of Melbourne, and though we have suffered many losses from various causes, the church here is still holding its own and proclaiming the "Old, old story of Jesus and his glory and his love." Bro. John Baker is at present holding the fort for us, and during the month seven confessions have been made. The teachers of the Sunday school are especially pleased, as five of them are from the school, thus clearly showing that the Sunday school is an important adjunct to the church, and that their labour is not in vain. We would take this opportunity of thanking all who have assisted us in carrying on the work here.

Nov. 30.

Sec.

Home Missions.

EPITOME OF EVANGELISTS' REPORTS.

W. D. LITTLE had laboured at Kaniva, N. Yanac, Lillimur, Carew, Yearnings, Lawolt, Dinjarrak, Bordertown. Three additions by faith and baptism at N. Yanac.

G. H. BROWN had visited all the places in the circuit. Four additions by faith and baptism at Bro. and Sister at Galaxup. Had attended the Horsham Conference, also preached at Bullockmen.

TIOS. HAGGER.—Since last report have laboured at Shepparton, Merrigum, Echuca, Ballandella, Wharparilla, Yando, Boring and Wedderburn. At Shepparton two additions by faith and baptism. Four at Echuca (result of a week's special mission). One (a Sunday School scholar) added by faith and obedience at Wedderburn.

Churches and brethren in Victoria will please bear in mind the needs of the Home Mission Fund. We are now £100 IN ARREARS! We hope that during this month some help will be forthcoming to meet current expenses, and that upon the occasion of the Annual Collection on Lord's Day the 3rd January next sufficient will be collected to liquidate the deficiency.

Our Budget.

One confession at North Fitzroy last Sunday.

Bro. R. G. Cameron expects to pay a visit to Victoria at Christmas. We shall be pleased to see him.

"Notes of Travel" by A. M. L. unavoidably held over, also other interesting matter.

Bro. Ewers is having good meetings at Doncaster, and a number of decisions. Thirteen baptisms during the past three weeks.

Dr. Nansen, the Arctic explorer, says: "My experience leads me to take a decided stand against the use of alcoholic stimulants and narcotics of all kinds."

"Tibet," says a missionary contemporary, "is the only country of any large size now absolutely closed against the Gospel. In all other lands Christianity has been preached."

The usual monthly preachers' meeting will take place on Monday next at Lygon-st. chapel at 2.30. Bro. Moysey will reply to criticisms on his paper, "The Functions of Conscience."

During the massacre of Christians at Marash in Armenia, a young man was given the option of death or a change of faith, and was instantly beheaded. When his headless body was taken to his mother to bury and convert her, she kissed the dead son's hand and said, "Rather so, my son, than living to deny our Lord and Saviour."

The Victorian churches should bear in mind that the date for our annual collection for Home Missions is the First LAYERS' DAY IN JANUARY NEXT. There is much need for assistance to this fund. The amount required to meet expenses is about £400 per month. The receipts have been very much less. Consequently the arrears amount now to £100. If the churches all gave regularly, this state of things need not exist. Let us do the best we can to reduce this amount.

The Almanac for 1897 now ready.

Every now and then there is a little flutter of excitement over the question of baptism. This time it has broken out at Corowa.

On Sunday evening, Nov. 15th, Bro. Fifton delivered a sermon on "Infant Sprinkling not Christian Baptism."

The following Sunday evening the Rev. G. C. Percival, of Albury, discoursed in the Wesleyan chapel, Corowa, on "Baptism and the Religious Status of Children." He took for his text "Suffer little children," &c.

Mr. Percival himself says: "The passage of Scripture which he had chosen might be thought by some people an unsuitable one, since it was not said that Jesus baptised the little children who were brought to Him, and since the subject of baptism was not so much as referred to in connection with the incident at all."

It is not often we find preachers so trenchantly exposing their own weakness on this question by making such a damning admission. The preacher, unfortunately for his own ease, did not find it in any other portion of Scripture. He evidently utterly despises "tests," and sprinkle little children on "general principles." Like the American judge who, in trying a man on a certain charge, said: "It is true there is no evidence against you, but I find you guilty on 'general principles.'" The great puzzle to us is where Pado-baptist preachers get their "principles" from without the Scripture teaching.

We notice that the *Colonial Free Press* is now having some correspondence on the subject.

We are now drawing to the close of another year, and there are a number of our subscribers and agents in arrears with their payment for the A. C. STANDARD. The consequence is that we are largely in debt to our printer. It would be a great relief to us to receive all sums due. Will all those indebted for their paper therefore please remit at once.

A Home Missionary meeting was held at Hawthorn on the 19th November. There was a fair attendance. Addresses were given by Bro. McCrackent and Moysiey. The following brethren and sisters also helped to make the meeting a success—Bro. and Sister Hillbrick, Sisters E. and K. Barlock, B. Chick and Hall, also Bro. Bignall. Bro. McLellan occupied the chair.

We beg to draw the attention of our subscribers for single copies, that as we have between 400 and 500 of such on our list the postage account is consequently rather heavy. Where two or more subscribers live near each other, they should arrange to have their copies sent in one wrapper. By doing so we can then send them by weight,

and so effect a considerable saving in postage. Our publisher (M. McLellan) would be pleased to hear from any who will assist in the direction indicated.

This is what shocks me in the Creedmaker. He interposes between me and my Saviour. He dares not trust me alone with Jesus. He dares not leave me to the Word of God. This I cannot endure. The nearest possible communication with the mind of Christ is my great privilege as a Christian. I must learn Christ's truth from Christ Himself as He speaks in the records of His life and in the men whom He trained up and supernaturally prepared to be His witnesses to the world.—*Dr. Clarke*.

The title of the Cantata to be given next Easter under the auspices of the S.S. Union is "The Victories of Judah after the Captivity." Copies have just arrived from England in tonic sol-fa and old notations at £d. each, also words only at 1d., and may be had on application to the secretary, 28 Kent Avenue, Ascot Vale. Rehearsal will commence under Bro. E. W. Pittman in lower hall, Swanston st., soon. Assistance from church choirs is earnestly solicited.

JAS. WISEMAN, Sec.

During the last eighteen months Bro. Way has been engaged by the Missionary Committee of the Associated Churches of the South Island, N.Z. He has laboured at various places under the direction of the Committee, and between fifty and sixty souls have been added to the church. Through lack of funds the Committee cannot continue the engagement any longer, and consequently Bro. Way is open for engagement and would be glad to receive an offer from any church requiring an evangelist. Address—W. J. Way, Elrick-street, Invercargill, N.Z.

As Bro. Ewers will shortly be removing to Sydney, the Victorian Conference Executive is arranging a good-bye tea and public meeting to Bro. and Sister Ewers. It will be held in the Lygon-st. chapel on Friday, the 18th Dec. Tea at 6 p.m., public meeting at 7.45. Tickets for the tea may be obtained at the door, price, 5/4 each. As the Sisters' Executive have undertaken the catering, we can depend upon it being well done. The speakers at public meeting will be Brethren Dunn, Selby, Moysiey, E. M. Ludbrook, J. Pittman, J. Tully and Sister J. Pittman.

M. McLELLAN, Conference Sec.

The shepherd who wants his lambs to grow never feeds them on goat's milk.

If charity begins at home, don't let your wife finish all the meal out of the cellar.

The most unsafe sin for you to commit is the sin which you think it safe to commit.

The more watered you get with the Spirit of Truth, the less whiskey you will want.

The man who would be a leader must be ready to start before the procession is formed.

When an atheist tells you that so-and-so is in the Bible, always ask him for chapter and verse.

LOVED ONES GONE BEFORE.

BRYANT—On the afternoon of the 16th inst. our beloved brother in Christ, A. H. Bryant, entered into his rest. He suffered much and long, and bore all with Christian fortitude and resignation, latterly anxious for the Master's summons, but patiently waiting his time. Bro. Bryant was born at Brighton on 2nd July, 1831, so that he passed away at the early age of 65. He was educated at a boarding school at Fitzroy, presided over by a Mr. Kerr. Bro. was the son of the late Rev. Wm. Bryant, the widely known and highly esteemed pastor of the George-street Baptist church, whose labors were so richly blessed. Though brought up in this favorable atmosphere, it was some years after his father's death, and not until he was nearly out of his teens that he gave himself up to anything like a serious contemplation of religion. When he did, however, it was not long before he confessed the Saviour in baptism. His membership was with the North Brighton Baptist Church, and he seems almost immediately to have been seized with an ardent desire to preach the gospel. To fit himself for the work he placed himself under the tuition of the late Rev. James Taylor, of whom he always spoke in the highest terms, remarking that the Baptists in these colonies probably owe more to him for the training of their colonial preachers than to any organization they have ever had.

While still studying under Mr. Taylor he accepted an invitation from the Baptist Church at Malden, where he remained about three years. Failing health then necessitated a change, and he removed to Adelaide, where he continued to preach for three more years, during which time he had charge of churches at Jamestown, Terowie, and Goodwood, a suburb of Adelaide. While with the Baptists he was not in accord with them on all points, and on the points of difference he made known his convictions always strongly, and often amidst much opposition.

On his return to Victoria, and while taking a much needed rest, his mind was still busy over the points of difference between him and his Baptist brethren, the result being that they increased in number rather than diminished, and he finally felt that he must sever his previous connections and cast in his lot with the church of Christ. Only those who have felt the pang of these opp-

arations can understand how great the temptation is to try to calm the conscience by striving to persuade themselves that the differences are but slight, and not so essential, and that it is impossible to find a church which is in all particulars right. Our brother, however, had too sensitive and tender a conscience to be talked over in this way. He wrote to the head of the Baptist Association, informing him that his religious convictions being now more in accord with those of the church of Christ, he deemed it necessary to sever his connection with the Baptist denomination, and seek fellowship with the brethren referred to. A few weeks later he was in membership and at work with the church of Christ. His first engagement was with the North Fitzroy church, where his labors were highly blessed. He afterwards labored with much acceptance and success at Cheltenham, Hawthorn, Surrey Hills, and again at North Fitzroy.

When at Cheltenham he had a very severe illness, which laid him aside for a considerable time, and after which probably he never regained his wonted strength, though his dauntless spirit made him work as if he had. About a year ago when his health finally gave way he was recommended to try a warmer climate, and went first to Bendigo and afterwards to Bel Bel, where he enjoyed the hospitality of the brethren for some months. Even then so eager was he for the work that he used to address the church and even preach, when his weakness was so great as to necessitate his sitting throughout the service. From Easter last until his death he resided at Bendigo, which was supposed to have the climate most suitable for him. Until a few weeks ago he never entirely lost hope of ultimate recovery, and when at last it was forced upon his mind that he had but a short time longer on earth, it came with somewhat of a shock upon him. He had the wholesome love of life, which delights in lengthened service here before enjoying the well earned rest. He was at first therefore disappointed that his work here was so soon to end. His love for wife and children, too, was a strong tie to bind him to earth. He naturally wished to be permitted to live and provide for them. But he soon submitted himself wholly to God's will, casting all his care upon him, believing his gracious promises with regard to those from whom the head of the family is taken away.

During Bro Bryant's nine years' association with us he was in labors abundant. Except when laid aside by illness, no one could be busier than he, for he took a long time in many departments of work. For a long time he edited "Hearts and Home" in the A. C. STANDARD, and took charge of the Sunday readings in that paper. He

was also a valued editorial contributor to the *Pictorial*. He had a considerable share in preparing suggested readings and hymns for the churches, the idea of the hymns originating, I believe, with him. For the year 1893-94 he was President of the Associated Churches of Christ in this colony, and a year or two previously was selected as the preacher of the Conference sermon. And this brings us to the main work of his life—preaching. In clear statement of the truth, and in his persuasive, winning way of putting it, he was unsurpassed. He had a fine voice, which always made it a pleasure to listen to him. Loving tone and earnest gesture corresponded to the love in the message and God's anxiety that it should be accepted. He had several traits of character which greatly assisted him in his work, and contributed to his success. His exceeding affability gave him ready access to the hearts of those whom he casually met, or with whom he was brought into contact in the important work of visitation. Added to that he had a discriminating judgment and good tact, so that he could say what needed to be said at the most suitable time, and in the most judicious way. Thus unpalatable truths were presented in the way most likely to lead to their acceptance, instead of being obtruded so as to repel. These qualities were equally valuable in work inside the church as in the work of preaching the gospel.

It was a pleasure to be by his deathbed, and witness another instance of the triumph of the faith of the Gospel. Not long before he said to Bro Houchins, "I am passing through the valley of the shadow of death, I expect soon to hear Him say, 'This is the end, enter into the joy.'" His aunt Mrs. Cole writes: "It was a privilege to be with him, and hear his testimony to the preciousness of his Saviour, and his joy of the prospect of soon being in His presence, as he said, 'With Christ, which is far better.'" Much more could be said, and indeed ought to be said, but the limits of available space forbid. As we think of the lessons taught by his life, may we resolve to imitate him as he followed Christ.

"Thus star by star declines
Till all are passed away;
As morning high and higher shines
To pure and perfect day,
N'er sink those stars in empty night,
They hide themselves in heaven's own light."

J. E. L.

HOUGH—It is with regret that we have to report the death of our dear Sister Hough who fell asleep in Jesus on Friday, the 27th November, at the age of 72. She was a consistent member of the church in Tara Dale for many years. Bro Cavanagh conducted service at the grave on Sunday afternoon.

H. H. Sec.

ACKNOWLEDGMENTS.

VICTORIAN MISSION FUND.

Newmarket (Special Collection), 13/1.
Murrumbidgee, per Sis. M. Stewart, 8/8.
Bro and Sister Wiseman, Ascot Vale, 1/1.
Bro W. J. Phillips, North Melbourne, 4/-.
Hawthorn (Special Collection), 10/-.
Barkers Creek, per Sis. May Symes, 1/1.
Bro W. Baird, Hanson South, 1/1.
Bordertown, S.A., 1/1.
Kaniva, 1/4.
St. Kilda, per Sis. E. E. Hill, 10/-.
Lygon-street, per Sis. Zosky, 12/-.
A Sister, Brunswick, 10/-.
Shepparton, per Bro. Lee, 1/1. Total—12/14s.

"Millford," J. A. DAVIES,
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FOREIGN MISSION FUND.

Bro H. Cook, Ezzys Crossing, N.S.W. (1), 1/3 2s; do. do., for Miss Franklin's work, 1/1 1s. Per Mrs. Maston—Jus. 1: 27, 1/1. Church, Dawson-street, Ballarat, 1/1. Sister E. S. Petty, Doncaster, 1/1. H. E. Tewkesbury, Linden, N.S.W., 5/-; W. Baird, Hanson South, Victoria, 5/-; S. A. Committee (A. C. Rankine)—Indian Fund, 1/40. Kanaka Fund, 1/25. With thanks.
Surrey Hills, W. WILSON,
Treas.

SUBSCRIPTIONS RECEIVED

E. W. Cole, 1/-; L. Graham, 2/6; W. Baird, Mrs. J. Petty, R. Verco, T. B. Verco, J. Scambler, 5/-; E. Good and G. Horley, 10/-.

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Brethren visiting Coolgardie are invited to call on Brethren Clarke and Payne (next to the Theatre Royal), or on Bro Boyle, Sylvester-street, who will be pleased to direct the way to our MELBOURNE HOME, where a hearty welcome awaits all members.

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