

The Australasian Christian Standard.

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

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MERRY CHRISTMAS AND A HAPPY NEW YEAR.

Current Topics.

THE CHILDREN'S PREACHER.—The Children's Preacher is the name of a book written by J. Reid Howatt, and is certainly a wonderfully interesting volume for young people. Indeed it is so good that we ventured to think that some extracts from it might be useful and entertaining for older folks. Anyhow, we give the following (for which we are indebted to the *New Age*), in the hope that our readers will not only find profit for themselves, but also learn to understand and sympathize with child nature.

HOW TO SPEAK TO CHILDREN.—Mr. Howatt himself admits the great difficulty of speaking to children. Indeed, he says he would have abandoned this kind of work but for the help of two simple little rules. "One was—*See all things from a child's heart.* He says the under side of the heaven where you see the upper what is to you but a hole in a bank is to him a

cave. This has been one of the best helps I have had, both for understanding children and for keeping the child alive in my own breast. The other rule was, *Resolutely ignore the presence of the old folk when you are dealing with children.* See, think of, feel that young ones, and young ones only, are around you, and you will smile, be at ease, and hold the children, as you know very well how to do when you have gathered two or three about your knee. For the rest be less particular about the words you use than about the impression you are making. Children are not stylists, but they are quick to catch the drift of your meaning, even though this word or that should of itself be out of their depth."

SOME QUAIN'T CONCEITS.—

Mr. Howatt is a first-rate story teller, and these books are full of bright, happytales. There are many purple patches, too, telling of where the sun shines through the trees, where the brook babbles along, and where nature is aglow with God. The books also abound in quaint and dainty conceits with which it is well to fill a child's mind. "Have you ever followed a sunbeam?" asks Mr. Howatt. "I have. I remember one cloudy day, when I was going through a great wood where the trees were bare (for it was in the late autumn), and the path was ratty, a sunbeam shone straight down, like a pillar of gold, from a little opening in the clouds, and slowly moved along with me on the way. I with

you had seen me then, clothed in gold, while all around was gloomy! You would have quite thought I was somebody!" When speaking of "child-vision" Mr. Howatt says: "I don't know what a real baby sees when it is snuggled quite 'com'fably' in its cradle, but I expect it sees things a thousand times more beautiful than anything we can see. I have watched its eyes when it didn't know I was watching, and I have seen it look steadily at something in the air: then such a big, wondering look came over it, and after that there would be such a sweet, sweet smile, and then a gurgle as if the little thing were speaking in a language better than my own—the language of the soul rather than that of the lips; and I have thought, What wouldn't I give to see what baby is seeing? But he is a deep little fellow; he is a foreigner, and has only come on a visit to our world, and he hasn't gone so very far into it yet, but he can still see some of the glory that he came from; and he has a language of his own, different from ours, and he is not going to tell us strangers about the country and the king. He keeps all that to himself, the sly little rascal! He is a foreigner to us, but that would be nothing if he didn't treat us so provocably as being foreigners to him, and he always bidding us to mind our own business."

WHERE IS THE HEART?—

The following is a good exam-

ple of Mr. Howatt's method. He gives out these words for his text: "A wise man's heart is at his right hand; but a fool's heart at his left," and then at once seizes the children's attention by saying "Yes, I know what you want to do! You want to slip your hand about to find where your heart is! And the old folks want to do it too, only they are a little afraid of what they might discover. It is perfectly astonishing, when you come to think of it, how few people know where their heart is. Most business men, when they mean to lay their hand on their heart, put it on their pocket-book, and strange to say, they generally carry that on the left side! That's somewhat odd, is it not? considering what this text says. And there are some ladies who never speak about their heart without smoothing their dress, or stroking their gloves, or touching up their hair—as if they were not quite sure where their heart was. And perhaps they are not, for a lady's heart is very peculiar; it even gets lost sometimes—and so the text does not venture to say anything about it. It speaks only about the heart of the wise man and the heart of a foolish one."

ABOUT THE WHITE OF AN EGG.—In discussing Job's question—"Is there any taste in the white of an egg?" Mr. Howatt asks, "Now what is the white of an egg? It is the chick's rations! Yes. It is something within the 'yolk' which makes the chick, and as soon as he gets a beak he begins, naturally, to feel peckish a bit, and so he makes for the 'white.' By the time he has eaten that up he has grown so big and so important that he disdains the world within the shell in which he was reared, and steps out into this larger world, and gets introduced to relations he hadn't had the pleasure of meeting before. Then he forgets all about the 'white'—yet if it hadn't been for the white he would have died of starvation in the

shell, as completely as ever an arctic traveller died among the icebergs through want of food. It is too bad of him to forget; but it is the way of chickens." From this Mr. Howatt draws the conclusion that "there are things in the world that are very good for us even though they may not be as pleasant as sugar, or as quick to be noticed as some of the medicines the doctor gives us! They are tasteless, but they are strengthening—that's the point."

GOOD STORIES.—Mr. Howatt, as has been said, is very fond of good stories. "Some people make such queer use of the Bible! I have read of an old Scotch squatter in New South Wales who was taken dangerously ill. The minister—who lived far away in the nearest township—was sent for, but by the time he arrived the old man had mended so much that the minister found him seated on the verandah, not only reading the Bible, but evidently studying it with care, for he was taking notes from it. 'I am glad,' said the minister, 'to see you so well employed.' 'Yes,' replied the old man, 'I've just been totting up the number of Job's sheep and mine, and I find that I have five thousand more than he had!' And that was all the use he was making of the Bible!" Here is a delightful little picture which reveals what a fund of brightness and goodness there is in the little gamins of our streets. "One evening a young lady turning a street corner sharply, ran against a little freckled, ragged boy, and you know how these little boys can 'speak up' when any accident like this happens. The lady stopped and turned to the boy with a smile, and said, 'I beg your pardon. Indeed I am very sorry.' The boy looked amazed for a second, then, taking off three-quarters of a cap—all he had—he bowed politely as he said, with a smile brightening up all his freckles, 'You can have my parding, Miss, and welcome, and yet may run agin' me, an' knock me

clean down, and I won't say a word!' After the young lady had passed he turned to a chum and said, as a kind of apology for being unusually polite, 'I never had anyone ask my parding before, an' it kind o' took me off my feet.' The sunshine, you see was stronger than the guff wind." That little lady we warrant made a quicker "convert" than Mr. Howatt ever did.

A WONDERFUL STORY.—Just one story more must be told. It is Mr. Howatt's very best, and is the most moving and strangely thrilling tale one will meet with in a year's reading. The scene is one of the American sleeping cars, where the berths are only divided by curtains. "One night, in a crowded sleeping-car, a baby cried most piteously. At length a harsh voice called out from a neighbouring berth, 'Won't that child's mother stop its noise, so that the people in this car can get some sleep?' The baby ceased for a moment, and then a man's voice answered, 'The baby's mother is in her coffin in the baggage car, and I have been awake with the little one three nights. I will do my best to keep her quiet.' There was a sudden rush from the other berth, and a rough voice, broken and tender, said, 'I didn't understand, sir, I am so sorry; I wouldn't have said it for the world if I had understood. Let me take the baby, and you get some rest;' and up and down the car paced the strong man, softly hushing the tired baby until it fell asleep, when he laid it down in his own berth and watched over it till morning. As he carried the little one to its father he again apologised in the same words: 'I hope you'll excuse what I said, I didn't understand how it was—how thrilling! What would not one give to hear Dean Farrar tell it to a crowded congregation in Westminster Abbey. 'I didn't understand, sir, I am so sorry; I wouldn't have said it for the world if I had understood.'

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THE LORD'S SUPPER.

partake of the Lord's Supper was the reason of the apostles and early church assembling together on the first day of the week. Paul says: "When ye come together this is not [as it should be, he means] to eat the Lord's Supper." In Acts 20: 7 we are told that the disciples "came together on the first day of the week to break bread." In their worship they attended to other acts of devotion, such as prayer, praise, teaching and exhortation, but "the breaking of bread" was the central act of their service and the principal reason for their coming together into one place. This shows the great importance of the ordinance, and it reflects discreditably on those who relegate the Supper of the Lord into a back room or tack it on to the end of the service of the Lord's House. In the Tabernacle in the wilderness the table of shew bread held a conspicuous place and formed a prominent and essential part of Divine service. Surely the Lord's Table under the New Covenant should hold as important a place in the Church of Christ as did the

table of shew bread in the Tabernacle under the Old Covenant. The reason why the Table of the Lord holds such an honoured place in the House of God is easily understood when its design is apprehended. Our blessed Lord said, "Do this in remembrance of me." It was designed to be a memorial service—a remembrancer of the Saviour of mankind, living and dying for the redemption of a lost world. No wonder that it is made the centre act in the worship of the Church. The tragic death of Jesus in the great fact set forth in the Supper, and hence each time it is celebrated the death of Christ for human guilt is published. And, as it is observed "on the first day of the week"—the day on which Christ Jesus arose from the dead—the ordinance proclaims the full Gospel of the death of Christ for our sins and the resurrection of Christ for our justification. That the elements are purely symbolic ought to go without saying; yet, as there are some who contend for transubstantiation, and some for consubstantiation, it is needful to say a word upon this point. Those who hold the above views quote "This is my body," "Except a man eat my flesh, &c.," and a few other passages of like construction. It ought to be sufficient to settle this point that our Lord said in explanation of the real meaning of his words: "The flesh profiteth nothing: the words that I speak unto you [concerning eating his flesh, &c., John 6] are spirit and life." This shows the sense in which the words are to be understood. They are spiritual, and not fleshly; they are life, and not death. We do not feed upon a dead, but a living Christ; and we do this in spirit by a loving faith, and not by literally manifesting his flesh.

At this point it may be well to notice the solemn words of Paul:

"Whoever shall eat the bread or drink the cup of the Lord unworthily, shall be guilty of the body and the blood of the Lord." These words are not intended to strike terror into the hearts of communicants, but to warn careless disciples of the sin and danger of coming to the Lord's Table in an unbecoming manner. It should be observed that the word is not the nearer we are all that, and the nearer we get to God the more unworthy we feel of all the mercy and love He has expended upon us. But, though we can never be worthy of so great a privilege, we need not partake unworthily, that is, in an unworthy manner. The Corinthian Church had degraded the Lord's Supper into a common meal. They lost sight of its sublime spiritual significance. They did not "discern the Lord's body," and thus they partook of it "unworthily." To partake of it worthily is therefore to see in it the token of the blood and body of Jesus offered up for the sin of the world.

A few sincere but mistaken disciples think the words of Paul in 1 Cor. 11: 31 "If we discern ourselves we should not be judged," require that the Church should be physically and visibly separated from the world while partaking of the Lord's Supper. There is, however, nothing in the words to warrant such a conclusion. The discerning or discriminating ourselves refers to the unworthy manner already referred to, and points to the necessity of examining or proving ourselves (verse 28) before partaking of the emblems.

The bread and wine are symbols of the body and blood of Christ. This is certain. But do they both refer to one act, or rather, do both these symbols exhaust themselves in the death of Christ? This, we believe, is the general view: The bread

is the symbol of Christ's broken body on the cross, and the wine is the symbol of His shed blood. We offer here a little food for reflection. May it be a sweet and nourishing morsel to the devout reader!

1st. *The bread.* The word "bread" is better rendered "loaf." This sets forth the oneness and completeness of the thing symbolised. The word "broken" as applied to the body of Christ is not in the R.V., for the reason that it is an interpolation in the A.V. Hence we are guarded against contemplating a *divided* body. The psalmist says, "A bone of him shall not be broken." Jesus was offered as a perfect and complete sacrifice. The thought of the oneness of the the body of Jesus extends to the church. "The loaf which we break is it not the communion of the body of Christ? seeing that we, who are many, are one loaf, one body: for we all partake of the one loaf." As Christ is perfect in oneness, so also is His church in Him. The body of Christ, which is symbolised by the loaf, is said to be "given" (but not broken) for us. In Heb. 10: 5 we read "Sacrifice and offering thou wouldest not, but a body didst thou prepare for me." The body of Jesus was *supernaturally* prepared and given, because a body by mere natural descent from Adam would have been subject to the curse. It was made "without blemish and without spot," and became a fit body for sacrifice. But the thought we desire to bring to notice here is the fact that the body of Jesus for thirty three years lived amongst men, and especially during his public ministry; that through that body the glorious God-man manifested God—God's love and God's righteousness; that in that body Jesus fulfilled the Law and honoured it; that by means of that body he offered to God a sacrifice sufficient for the redemption of the world, and

that in that body Christ arose, ascended to heaven, and is now seated at God's right hand. All this and more may be in the words, "This is my body which is given for you."

The cup. Jesus said: "This cup is the new covenant in my blood." All Divine covenants were ratified with blood. The New Covenant is no exception. But it is more. The blood of Christ redeemed us, and made the New Covenant (will) capable of execution. "A testament [will] is of force where there hath been death, for doth it ever avail while he that made it liveth?" The shedding of the life blood of Jesus places the heirs in *possession* of the inheritance! The inheritance is detailed in Heb. 8, and sets forth the heirs as sons and daughters of God, delighting in His laws and in the knowledge of God and the remission of sins. No greater inheritance than this could be conceived, in heaven or earth.

Notes of Travel.

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IX.

"GOING DOWN FROM JERUSALEM TO JERICHO."

Among the most interesting and memorable of all my experiences in the East was our three days' trip to Jericho, Jordan (and beyond) and the Dead Sea. We set out from Jerusalem about 8 o'clock in the morning—an imposing procession. The party included some twenty tourists, most of them on horseback, but a few driving; for one can now travel from Jerusalem to the Jordan and the Dead Sea, as well as to Bethlehem and Hebron, and to Jaffa, on *wheels*. We were personally conducted by our host, Mr. Hensman, as well as by an intelligent Christian dragoman, Mr. Jamal, a native of Nazareth. The term "dragoman" is said to be traceable to the Chaldee *largen*, to explain, which word finds its successor in the Arabic *tarjam*, to interpret. A dragoman's duties now-a-days, however, are much more

multifarious than the above meanings would suggest. He not only acts as guide and interpreter, but contracts for the conveyance and catering of his party. Then, in addition to our conductor, our dragoman and our noble selves there were a number of muleteers, etc., making up altogether quite

A GAY CAVALCADE.

We rounded the N.E. corner of Jerusalem, crossed the Brook Kidron, and skirted the Mount of Olives by the lowest and southernmost of the three roads to Bethany, and the only one, of course, possible to carriages. Those who believe this to have been the path which Jesus took on making His triumphal entry, point to the village on the hill to our right as the Bethphage whence the two disciples brought the young ass on which Jesus rode into the Holy City.

Presently we came to a group of Bedouin by the roadside. They belonged to a tribe which has its headquarters at the village of Abudis, a mile or two distant, and which has established some sort of control of the road and a right of escorting travellers that is generally recognised by conductors and guides. The way we have to go is that along which the man of whom Christ speaks, "going down from Jerusalem to Jericho, fell among thieves." It has always borne

AN EVIL REPUTATION,

being known as "the bloody way." So the sheikh, or "elder" of the tribe, appoints one of his men to accompany every party of travellers. But I think it is more a matter of *luck* than of *choice*, or perhaps it ought to be written *blackmail*, than that there is now any real need for protection. Mr. Hensman said that he had often travelled down to Jericho by himself or with a friend, and never troubled about any escort. And if a single individual can travel safely, much more a company. However, it is doubtless better to keep in the good graces of the Arabs and conform to custom. They might annoy travellers, otherwise. I have even heard of their arranging with the dragoman of a party to make a sham attack, so that the latter might extort from the company more *blackmail*, which has afterwards been divided with the conspirators. On the present occasion the sheikh appointed for an escort with sword in hand he pranced about and tried to look fierce, as though to impress us with his prowess. We



THE ROAD FROM JERUSALEM TO JERICHO.

were told, however, that when some danger seemed to threaten a party a little while ago, the brave escort immediately scuttled.

A turn of the road and we arrive at Bethany, but as we shall visit the village on our return journey we make no stay now. We soon pass a rock known as

"THE STONE OF REST,"

on which, doubtless, Christ and His disciples frequently rested on His journeys in this neighbourhood. Then the road winds down to the Valley of the Watering-Place, where is the only spring of water between Jerusalem and Jericho; so Jesus and His company must oft have quenched their thirst here as did we.

What a lovely morning it was! The weather was just perfect. Though the hills seemed so stony and barren, here and there by the roadside—what a wonderful profusion of wild flowers! Yes, God made the country, though man made the town. Jerusalem is indeed greatly altered since the time of Christ, but the country in its general features is the same. He looked upon these very hills, carpeted with beautiful flowers. He gazed upon these very hills, where the sheep are browsing, and the goats are leaping from rock to rock.

"Oh, here with His flock the sad wanderer came,
These hills He toiled over in grief are the same,
The fountains where He drank by the wayside still flow,
And the same airs are blowing that breathed on His brow."

In due course we arrived at a *khan*, or *caravanserai*, the only one between

the summit of the hill near by are the ruins of a watch-tower, from which we had a fine view east and west. Westward we could see the mountains of Judea with the Russian tower on the top of Olivet. Eastward lay that wonderful depression in the earth's surface—the Jordan valley and the Dead Sea, with the mountains of Moab beyond.

Proceeding on our journey we came suddenly to an opening in the hill on our left, where there is also a small tunnel through the rock, and we are greeted with one of the most pleasant surprises, and come upon one of the most interesting experiences of our trip. Before us is the *Wady Nair*, otherwise

THE GORGE OF THE BROOK CHRISTIAN.

Alighting from our steeds and leading them by the bridle we began to descend by a steep path to where the river, as yet hidden from view, dashes over the stones hundreds of feet below. On this the south side of the gorge are patches of the greenest of grass, with beautiful flowers of varied hue; on the other, the north side, exposed all day to the scorching rays of the sun, is nothing but barren rock. What a striking contrast—a picture of life and death! It helped us to realize the experience of the Israelites during the three years when rain there fell no rain, and during which the prophet Elisha found at once security and sustenance in this very place.

Presently there bursts into view a most romantic scene. There, perched half way up the opposite cliff, and actually overhanging the abyss, is an ancient monastery. Below the river, spanned by a rustic bridge, rushes over the rocks on its way to

the Jordan valley. On either side the brown are terraces of carefully cultivated vegetable gardens and orange orchards, watered by aqueducts and dotted with pleasant arbours. It seemed to us a veritable paradise—

"A home within the wilderness.

A rest upon the way."

Crossing the bridge and climbing the steep path to the monastery, the reader may imagine how we enjoyed our lunch on the balcony, amid such novel surroundings as I have faintly attempted to describe.

The building dates from the time of the Crusades. Mr. Hemman said it was called the Monastery of St. George. Mr. Jamal said No. 11 was the Monastery of St. John. The discussion began to wax warm. It suggested that perhaps it was known by both names. And so it turned out, for on appealing to the monks we found that its full description was the Monastery of St. John and St. George. It is the property of the Greek Church and is occupied by half a score of monks who cultivate the fruit and vegetable gardens below. They showed us over the premises. The chapel of St. John (A.D. 1330) is supposed to indicate the grove where Christ sat during the drought, eating the bread and fish brought by the women, and drinking the water of the brook.

Also a couple of houses, originally built in this romantic spot, where the secretary and confessor, and also the monks, are employed on all the *St. John*, those who were engaged in its charge received their names. We found that the monks are a mixture of Greek and Arab, and that the Greek monks are the only ones who speak the language of the monks. This would have served much as a building place. We passed a number of

MONASTIC VISITS.

After descending the hill we reached the *Wady Nair*, where we found the monks of the Greek Church. We found that the monks are a mixture of Greek and Arab, and that the Greek monks are the only ones who speak the language of the monks. This would have served much as a building place. We passed a number of

monks, and we found that the monks are a mixture of Greek and Arab, and that the Greek monks are the only ones who speak the language of the monks. This would have served much as a building place. We passed a number of

missed that trip down the gorge of the Brook Cherith for a good deal.

After a ride of an hour or two amid these most picturesque and romantic surroundings, we at length débouché into the plain of Jericho.

A. M. LUDBROOK.

Our Position.

LETTER NO. 3.

Dunedin, 24/8/96.

My dear Mr.—

Your favour of 13th inst. duly reached me, and would have long ere this, been replied to but that other duties prevented. Its perusal did not tend to remove any of the regrets I had experienced through reading all your previous communications. It is so entirely different to what one might be pardoned for expecting from a Christian minister of your years and experience.

While my two last letters were plain and simple statements, drawn entirely from the Scriptures (and, as I endeavoured to point out, in strict keeping with the constructive meaning of the word) of our views as a people on the weighty matter regarding which you expressed some doubt as to our "orthodoxy," in neither of your letters have you made the slightest attempt to controvert my arguments. Nay, you have even set aside, with the most amazing *sang froid*, the plainest teaching of the Lord and His apostles, where such teaching seemed to come into conflict with your notions regarding the ordinance of baptism, which you persistently endeavour to belittle by characterising as "a sacrament."

Instead of meeting, fairly and openly, the arguments I have, from time to time, adduced, you say: "It appears to me a complete inversion of N.T. teaching to set the observance of any rite whatever in the same category with repentance and faith and love." Do you mean *lap-tism* when you say "any rite"? If so, is it not strangely incongruous that you should refer thus slightly to a "rite" which your church deems of such transcendent importance that they have adopted it as their distinctive denominational cognomen? even setting aside the name *Christ* for that of "Baptist." But you omitted to mention the Scriptures that place baptism in a different category to faith and repentance. Our Lord bracketed them in His

royal commission. The apostles all bracketed them in their preaching and writing. And this being so, how can it be "an inversion of N.T. teaching"?

Again you say: "I have no sort of hesitancy about assuring those who avow repentance toward God and faith in the Lord Jesus Christ that they have received the forgiveness of sins and everlasting life." Very likely; the Romish priest has "no sort of hesitancy about assuring" the poor deluded votary who walks a mile on unboiled peas that he has "the forgiveness of sins and everlasting life." But your want of hesitancy only demonstrates how far and how fatally you have wandered from the N.T. teaching, and how completely warped your judgment has become by an absurd theological bias. You certainly can find no Scriptural authority for giving such an assurance to any except on the Lord's own conditions. Can you point to one single case of conversion where such assurance was given on the conditions you name? If not, do you not think it would be the part of wisdom to pause and reconsider your position?

You further say you "cannot leave the question of the present salvation of men and women who have upon them the marks of the indwelling Spirit an open one." Now, my dear sir, what do you mean by "the marks of the indwelling Spirit"? Do you mean that they hate sin and no longer practice it? That they love the Lord Jesus and desire to serve Him? But these are not "the marks of the indwelling Spirit"; they are the evidences that the heart has been cleansed by faith (Acts 15: 9); and that they have been begotten again by the Word of God (1 Peter 1: 23); and these are the proper Scriptural antecedents of baptism. Such people, instead of being assured that they have "forgiveness of sins and everlasting life," ought to be instructed that they require to be "buried with Christ in immersion" (Rom. 6: 3-4). Besides, did not the Apostle Peter clearly state that the gift of the Holy Spirit was conditional on faith, repentance and baptism in the name of Jesus Christ? And did not Paul, in strict conformity with this, write to the Galatians (3: 26) "For ye are all the sons of God through the faith in Christ Jesus. For as many of you as were baptized into Christ did put on Christ? And then (4: 6) "And because ye are sons, God hath

sent forth the Spirit of His Son into your hearts crying Abba, Father." Could language be plainer? Then why should you be so ready to believe men when they "avow repentance toward God" and so slow to believe the Lord and His apostles when they make a similarly plain avowal?

Again you say: "You will know as well as I that the passage on which you lay special stress is—to say the least—of doubtful authenticity." If you mean Mark 16: 16 (although we lay no "special stress" on that passage, its removal would not weaken our position one particle) you are right; I do know it "as well" as you, which just means that I don't know it at all. There is not a more authentic passage in the N.T., and I would like to express in words what I think of an "argument" of this kind, coming especially from a Baptist minister.

Again, to quote your own letter: "Baptism is, according to my reading of the Scriptures, a symbol of cleansing, of a cleansing already effected, and of entering into the risen life." Now what kind of reading must you give the Scriptures to reach such a conclusion? True the cleansing is "already effected" or baptism would be worthless, because it is faith that cleanses the heart as I have already indicated. But where, in the Scriptures, do you find baptism given as "a symbol" either of faith or "the cleansing" effected by it? The Book says, "Repent and be baptised in the name of Jesus Christ for the remission of sins." It says, "Arise and be baptised and wash away thy sins." Do these references bear out your reading of the Scriptures? Surely you were aware when you framed the sentence that there is really *no fact* that does so.

The only reference you give to any Scripture case is that in the following sentence: "Cornelius and his friends were possessed of the Spirit prior to their immersion." Can you not see, my dear Sir, if you will reflect but for a moment, how utterly untenable is your position, when, out of the myriads of conversions recorded in Acts, you can find none to support your theory but this! I certainly cannot envy the position of a preacher of the Gospel who, in order to find room for some human expediency, will coolly set aside the Divine order and the Divine examples of conversion. You surely cannot be unaware that "the

Spirit" possessed by "Cornelius and his friends" was a *miraculous manifestation to answer a special purpose*. To think so would be to seriously impugn your intelligence. Then wherefore is the case brought in here? It is here, my dear Sir, for the same reason that some people drag in their friend the thief to prove that baptism is not necessary at all. That is, it is a case brought in to prove a point on which it has absolutely no bearing. Do you not see how thoroughly untrustworthy must be a position that will turn away from the multitudes of examples God has given to guide us in this matter, and lean hard for support on one isolated case which He has not given as an example at all?

I note what you say about the improbability of either of us convincing the other, and must, for my own part, disclaim any sympathy with the sentiment. I am, I trust, ever open to receive truth, and if you can sustain your position by the Word of God will be ready to give your arguments due weight. Just how far you have even attempted to do this I leave you to judge. You may be able to fraternise with those who write themselves down "orthodox" and every one who remains faithful to the N.T. teaching "heterodox," but the price is too great.

Yours faithfully,

CHAS. WATT.

Sisters' Page.

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"To walk worthy of the Lord unto all pleasing, bearing fruit in every good work, and increasing in the knowledge of God." Col. 1:10, 11.

Contributions for the "Page" should be addressed to Miss Hill, 23 Eleazar street, Dalmeida.

"If we help our poorer brother,
Loving God and one another,
Following Christ, the meek and lowly,
Love as He loved, pure and holy;
Sing, as angels sang in heaven,
"Lo, the Star of Bethlehem's risen!"
Sing, as sang the stars of night,
"Lo, He comes, the Lord of Light!"
Shout aloud His glorious birth—
"Glory to God, and peace on earth!"
—Silent!

EXECUTIVE.

There was a large meeting of the Executive on the 9th inst. Sister Maston presided. After devotional exercises, minutes and correspondence had been dealt with, it was

resolved, "That the catering for Bro. Ewers' farewell meeting at Lygon-st. be left in the hands of Executive officers and Hiring and Catering Committee;" "That Mrs. Maston represent the sisters at Doncaster on the 25th inst.," and "That greetings be sent to the N. S. W. sisterhood by Mrs. Ewers." The Acting President, on behalf of the Executive, presented Mrs. Ewers with a small token of our love and esteem. Our sister voiced the sentiments of the meeting when she spoke of our sorrow at Mrs. Ewers' departure, and how much we appreciated her faithful labours—first as secretary, and, when compelled to resign the position through ill-health, as one of the vice-presidents. In thinking the sisters, Mrs. Ewers said how much she should miss our monthly meetings and would ever remember with pleasure her association with us. The F. M. report consisted of a letter from Mary Thompson, telling of famine, and of the illness of several of the missionaries. When writing she reported herself "quite well." Home Mission report told the sisters had collected £80 since Conference. Hospital visitation and temperance work were verbally reported. Newmarket, South Melbourne and Collingwood schools have been visited. The following additions were reported from schools:—Malvern, 1; Doncaster, 10; Nth. Fitzroy, 1; N. Melbourne, 5. About 65 brethren and sisters partook of afternoon tea, and enjoyed an hour of social intercourse. The opportunity was taken to say goodbye to Sister Christopher, who expects to leave for Africa in the New Year. Brethren Moysiey, Lawson and Ludbrook said a few words, and the meeting was closed with prayer by Mrs. Christopher and "God be with you till we meet again."

PRaise AND PRAYER MEETING,

January 8th.

All sisters are cordially invited to be present on Friday afternoon, January 8th, Swanston-st. Lecture Hall, at three o'clock.

"THOU ART COME INTO THE KINGDOM FOR SUCH A TIME AS THIS."

A tyrant king, ruled by other tyrants; officers, unscrupulous, ambitious, incompetent; a nation, so sunk in the slough of sin that a virtuous queen could be deposed at the caprice of a despot, hunting and straitening the rule,

apathy and sullen submission the order of the day—all these formed a climax of wickedness opposed to which stood a young and almost friendless woman. Yet, in her small, white hand, she held the honour of the king, the good name of the Medo-Persian empire, the destiny of the Jewish nation. How grand her opportunities; how nobly grasped, skilfully managed, honourably fulfilled!

More than two thousands of years have elapsed since Esther consecrated herself to a work which the bravest man among her people dared not undertake. But the opportunities and responsibilities devolving upon woman to-day are as matchless as those which confronted the dark-eyed maiden when she touched the golden sceptre of the haughty king, and became the saviour of her nation.

A world lying in sin, millions dying without the elevating and consoling power of the gospel, a drowsy church, apathy deadening the sympathies and chilling the energies of God's people, selfish love of ease and pleasure lulling them to sleep, the voice of man rather than of God controlling their destinies—these are a few of the problems woman must face. Will she be true to the trust God has placed in her hands? Our Master placed His church on the earth to conserve His truth and to tell it out to the nations. On fire with enthusiasm and filled with love and joy, for centuries persecution but strengthened, and martyrdom helped, this great spiritual kingdom to fulfil its mission. Even Rome surrendered, and the civilized world was won for Christ. Now the church waits upon its laurels. Men are engrossed in pleasure, politics, business. The fruits of Christ's sweet spirit are seen but dimly in the lives of many Christians. The devil rejoices.

Beloved, the Christian religion is a force, more potent than the silent forces which control nature. It is a power that can break down obduracy, shake off the shackles of sin and make men and women free in Christ Jesus. But even as we may neglect to use or prevent the object of nature's forces, so may we treat God's gospel. We may make it "the power of God unto salvation," or turn away from it altogether.

Sisters! "Thou art come into the kingdom for such a time as this." God is looking to the women of this world to retain now His truth the cause of Christianity, to become a

vital power that shall rouse men and women outside of the church to an understanding of a wondrous beauty of true religion, and to bring the sluggish Christian to a new sense of what God demands of him. Oh, let us rise to the measure of our responsibilities, and press forward to strengthen the bulwarks, and extend the dominion of the Master's kingdom! Away with lethargy, selfishness, fear! God has said, "Be not afraid nor dismayed by reason of this great multitude, for the battle is not yours but God's." But the path of duty is ever lined with thorns. Woman shrinks, hesitates, stands still. We need a faith that will, as we pray, lift us to the very throne of God, and help us to grasp a full measure of His precious promises. We must have such complete self-surrender, undying love, and perfect trust, that we can wholly consecrate ourselves to His service. When we bring to Him our implicit obedience to His will, God's Holy Spirit will crown our souls with perfect blessedness and peace, and Jesus will throw around us His loving arms. Learning like the beloved John, upon His bosom, O sisters, all things are possible!

The problems staring the church in the face must be met. Only those who are thoroughly conversant with them can furnish solutions. Like Esther, we must be skilful tacticians, for the foe who entangles the church in these subtle windings is a wily one. But with tact and skill, energy and power, as the work of missions, of temperance, of social reform is pushed, a firm stand for truth must be taken and held, though the position be unoccupied save by woman. "As the Lord liveth, even what my God saith that will I speak," must be the thought of every true heart.

Beloved, the Spirit has lost none of His power. We are the losers if we think so. Let us open our lives to His radiant influence, and, like the holy ones in the early days of the church, we shall win a world for Christ.

Oh, the matchless opportunities within the reach of woman! Will she grasp them? Will she become a living, vital power for God in the church, and *thus save the people*? Yea, verily, beloved, "for such a time as this thou art come into the kingdom." Amen.—*Clara H. Harding.* (Selected for "Sisters' Page" by Mrs. A. K. Thurgood.)

SWEET-MINDED WOMEN.

So great is the influence of a sweet-minded woman on those around her that it is almost boundless. It is to her that friends come in seasons of sorrow and sickness for help and comfort—one soothing touch of her kindly hand works wonders in the feverish child; a few words let fall from her lips in the ear of a sorrowing sister does much to raise the load of grief that is bowing its victim down to the dust in anguish. The husband comes home worn out with the pressure of business, and feeling irritable with the world in general; but when he enters the cosy sitting-room and sees the blaze of the bright fire and meets his wife's smiling face, he succumbs in a moment to the soothing influences which act as the balm of Gilead to his wounded spirits, that are weary with combating with the stern realities of life. The rough school-boy flies in a rage at the taunts of his companions to find solace in his mother's smile; the little one, full of grief with his own large trouble, finds a haven of rest on his mother's breast; and so one might go on with instance after instance of the influence that a sweet-minded woman has in the social life with which she is connected. Beauty is an insignificant power when compared with hers!

CHURCHES OF CHRIST

IN GREAT BRITAIN AND IRELAND

Foreign Missionary Committee.

EVANGELIZATION IN SOUTH AFRICA.

October 1896.

DEAR BRETHREN:

At the Annual Meeting of Churches of Christ in Great Britain and Ireland, held at Huddersfield in August last, the claims of South Africa, as an important and open field for evangelisation, were earnestly considered.

Until quite recently the tide of emigration would seem to have cast but very few members of churches of New Testament faith and order upon the shores of this most important country, comprising Cape Colony, Natal, and the Dutch Republics of the Transvaal and the Orange Free State. Up to the present no organized attempt has been made to proclaim the ancient Gospel in these lands.

Circumstances now seem to favour

such an effort being made. Quite a number of brethren have left these shores, and a still larger number have gone from the Australian Colonies to seek health or wealth in Austral-Africa. Some have settled in Cape Town, others at Cypherat (Eastern Province, C.C.), but the major part have found their way to Johannesburg. In this large and important centre a church of Christ now meets, having a membership of about twenty. Earnest brethren from opposite sides of the world have thus taken a united stand for the pure truth and simple ordinances of the New Testament.

Recognising the joint interest the churches in Great Britain and at the Antipodes have, with brethren already settled in South Africa, in seeking to extend the principles we uphold, the Annual Meeting requested its Foreign Missionary Committee to place itself in communication with those interested, in the hope that it may be found practicable to initiate wise and energetic concerted action to that end.

In considering this important subject, the meeting had the advantage of the presence of Bro. Alfred Shaw of Brisbane and Bro. A. M. Ludbrook of Melbourne, both of whom gave the general proposals before the Conference their support, promising, on their return, to use their best efforts to promote the desired co-operation, so far as the Australian churches are concerned.

In seeking to discharge the duty laid upon us, we assume that it is not necessary to say anything to commend the subject to those whom we thus address. We prefer rather, in order to avoid unnecessary delay in the discussion of details, to venture to submit and invite your earnest and favourable consideration of the following specific proposals—

- (1) That a fund of say £450 per annum be guaranteed by churches or individuals for a period of three years; the amount to be contributed in equal moieties, or thereabouts, by brethren or churches in Great Britain, Australia, and South Africa.
- (2) That the proposed evangelistic operations be placed under the direction of a Committee of nine members, five to be resident in South Africa, with two consulting members in Great Britain and Australia respectively.

(In establishing this Committee, we have no doubt the brethren in South Africa would receive favour-

ably the nomination of two resident members by each of the parent countries; but their election, as that of a fifth member, would devolve upon the brethren resident on the spot.)

(3) That evangelists to be engaged in the work be drawn alternately, unless circumstances strongly indicate a different course, from among brethren enjoying the full confidence of the churches of their respective countries.

We assume that it would be sufficient in the mean time to send one able and approved brother, others to follow as means and openings present themselves.

These proposals are submitted, and an early response invited, in the assurance that it is possible for churches in this country and Australia to "stretch hands across the sea," and unite with loved brethren in South Africa, in an earnest effort to proclaim the Jerusalem Gospel, and establish churches, modelled in faith, ordinances, and ministry after the Apostolic and primitive pattern.

They are made further in humble dependence upon the Lord of the Harvest, the great Head of the church, in the earnest hope that He will endow all to whom this appeal comes with the grace of liberality and wisdom, and that He will overrule all proposals and operations to His glory in the salvation of souls, and the promotion of a true basis of union among believers.

With fraternal greeting, believe us, dear brethren, yours in the one service and hope,

For the Committee,

JAS. MARSDEN, *Chairman.*

ISO. CROOK

H. ELLIOT TICKLE, *Secretaries.*

N. B.—To facilitate concerted action in Australia, we bespeak the good offices of Bro. F. M. Ludbrook, Secretary to the Australian P. M. Committee. Communications to be sent to his address—121 Collins Street Melbourne.

Brethren in South Africa please communicate with Secretary of Church of Christ, Johannesburg, c/o Mr. W. J. Daw, P. O. Box, No. 2332.

Communications for this Committee to H. Elliot Tickle, 13 Marchhall Road, Edinburgh.

The highest station of our four
Lying on the lowest ground;
In hidden and unnoticed ways,
In household works, on common days

The Exhorter.

—:—

THE POWER OF SIN AND HOW TO OVERCOME IT.

John 8: 32—"Ye shall know the truth, and the truth shall make you free."

How much joy and peace is there lost to the Christian owing to the presence of sin? How much better would be the influence and how much greater the power for good if holiness and purity were more manifest in the life of each individual member of the church of Christ? To what extent is the progress of the kingdom of our Lord hindered by the weakness and inability to overcome sin, which is evident in so great a number of his professed followers? We believe there are a large number of Christians who realise with grief and shame their weakness, and who are longing and praying and labouring for deliverance which they know should be theirs. They know not where to look to for help; they do not discern the difficulties which are in the way, nor do they understand where the source of strength is to be found, and hence their failure.

Dear reader, shall we try and describe your condition? You love the Lord and desire to do His will. Each day is begun with the resolve to live for Him. You hate sin and wish to have nothing more to do with it. But you are bitterly disappointed with yourself. The promise of the morning is broken before the day is far advanced, for sin has approached you, and you have been overcome by it. You rise from your fall, promising yourself and the Lord that you will be more watchful and faithful, only to learn that the next onslaught of sin finds you just as weak as before. You seem to have no spiritual strength, and with deep sorrow your heart confesses its inability to overcome sin. Days, months, and even years, have thus passed by, and yet you have not obtained the liberty for which you are longing; you are discouraged and disheartened, and you have almost come to the conclusion that it is useless for you to hope for anything better than this state of the grave.

Does the above fairly represent your condition and experience? If so, then these lines are written for the very purpose of helping you in

your struggles for a higher and purer life. In bitter experience the writer has learnt to know the weakness and sinfulness of his own heart, but he has also learnt to know the ability of the Lord to save from sin. Believing that much sorrow could have been spared him if he had been helped in his many wanderings, he now wishes to give a word of comfort, encouragement and direction to others who are seeking and striving for a holy life. May the Lord use and bless these words to some of His weak but honest disciples.

Before we proceed any further, let us say that your longing to be free from sin should be a sign of encouragement to you rather than otherwise. Not with a single word would we lessen your conception of the evil of sin. You must look at sin in the same light in which God views it, and must learn to hate it increasingly day by day. In that glorious city which you desire to enter, there shall in no wise enter anything that defileth, and therefore you must be saved from the power and the dominion of sin. Your distress at the sinfulness of your heart should consequently increase. But at the same time you may take courage in knowing that the very dissatisfaction which you feel and the longing to be free from the power of sin may become stepping-stones to that higher life and peace to which the Lord would bring you. Do not check these heavenborn desires and impulses, and do not rest till you have obtained the victory to the satisfaction of your soul.

(1) *In the first place, you must learn to know that in yourself there is no strength to overcome sin!* Why is it that for so long a time you have not succeeded? You have tried and have failed. You have tried again, but with no better result. You have adopted new and stringent measures, and yet you did not succeed. Is this not an account of inherent weakness? Do not the words of the apostle exactly describe these struggles of yours, when he says: "For that which I do, I know not; for what I would, that I do not; but what I hate, that I do. . . . In me (that is, in my flesh) dwelleth no good thing; for to will is present with me; but how to perform that which is good I find not. For the good that I would, I do not; but the evil which I would not, that I do. Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me" (Rom. 7: 15-20).

In these words you can find the explanation why you cannot in yourself obtain the victory over sin. It is because "sin dwelleth in you"; you are "sold under sin" (Rom. 7: 14); you are "the servant of sin" (John 8: 34). These passages make it clear that, if sin is to be overcome, it must be overcome in a strength which surpasses your own. Humiliating though this may be, it is a truth which, if once fully understood, will help you much in your strivings.

(2) Remember, also, that you have mighty enemies to contend with! How was it that the Apostle Peter came to such a sad fall? He to whom the Saviour had said, "Thou art a rock," became so frightened at the question of a servant girl as to deny his Lord and Master, cursing himself in support of his denial. We are enabled to look behind the scenes and to see the spiritual forces of wickedness which had been set in motion to bring about the downfall of this honest disciple. But a few hours before the incident, the Saviour had said to Peter: "Simon, Simon, behold Satan hath desired to have you, that he may sift you as wheat" (Luke 22: 31). What a sifting that was which took place the same night! Does it not seem as if Peter had this sad experience in his mind when, some years later, he writes: "Be vigilant, because your adversary the devil as a roaring lion walketh about, seeking whom he may devour" (1 Pet. 5: 8)? It is an undeniable truth that, in addition to our own weakness and natural disposition to sin, we have enemies of influence and power who desire nothing so much as to cause us to sin and to keep us in bondage to sin. Another passage can help to make this clear to you: "We wrestle not with flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places" (Eph. 6: 12). You dare not ignore the forces which are opposing you; but if forewarned is to be forearmed, and if a knowledge of the enemies' forces goes a long way towards victory, then the clear knowledge of this truth cannot fail to help you in your warfare against sin.

(3) Look down to the Lord Jesus for help! The Lord Jesus, who in His great love had down His life to redeem you has undertaken to give you victory over sin. All power being given unto Him in heaven and upon the earth, He is able to help

and aid you in all your struggles. Before His birth the angel had foretold this in announcing His name: "Thou shalt call his name Jesus; for he shall save his people from their sins." (The meaning of the name Jesus is "Jehovah saves.") You who feel that you are powerless to save yourself, and who realise what a mighty foe you have to contend with, take comfort from the fact that Jesus will save you by His Divine power. He can loose your bonds and set you free; He can withstand and subdue your enemies; He can overcome all difficulties and take away all hindrances, no matter if they be found in your own heart, or in your circumstances, or wherever they may come from. While rightly despairing that "you" will ever be able to conquer sin, you may justly look to "HIM" who came for this very purpose, and find the words fulfilled: "With men this is impossible; but with God all things are possible" (Matt. 19: 26). The prophet has foretold of Him: "The Lord has sent me to bind up the broken-hearted, to proclaim liberty to the captives, the opening of the prison to them that are bound" (Isa. 61: 1). Lay hold of this promise: claim His power to aid you and help you and to do what you cannot do; tell Him of all your sinfulness and of the evil within you, and ask Him to save you from your sins according to His name! He will surely do it, for He cannot deny Himself. "Faithful is the saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners." If in the past you have tried to save yourself and have failed, in the future look to Jesus to save you, and you will not be disappointed.

(4) How, then, is this glorious and blessed work to be accomplished? Will He forbid sin and temptation to come near you? Will He remove you from the world with her allurements, and away from men who so often cause us to sin? Or will He forbid Satan to approach you with his hellish designs? Have you not in your past struggles often realised that the chief source of all the trouble really lay in your own heart? Did you not find the sinfulness and deceitfulness of your heart to be a difficulty far greater than your surroundings ever were to you? And has not this been the very reason why your case has been so desperate as to almost make you despair? The Saviour says: "From within, out of the heart of men, proceed all

evil things which defile the man" (Mark 7: 21). Salvation from sin can be effectual only in so far as it deals with the source of all sin, the human heart, and it is just here that the Lord will magnify His name and prove His right to be called "Jesus." Not by removing temptation out of your way, nor by taking you away from the world, nor yet by restraining Satan, will He save you; but by reaching into the very depths of your heart as the fountain of all sin, and by purifying this, the source of all your actions, will His salvation be manifested.

There is an Old Testament passage which beautifully expresses the manner of this blessed deliverance from sin: "A new heart will I give to you, and a new spirit will I put within you; I will take away the stony heart out of your flesh, and I will give you a heart of flesh; I will put my Spirit within you and cause you to walk in my statutes, and ye shall keep my commandments and do them" (Ezek. 36: 26). Does this not exactly suit your case and make your heart rejoice? A new heart and a new spirit, by which you will be caused to walk in the statutes and commandments of God. Do not all the difficulties seem to vanish at the contemplation of all that is implied in these words? This is the way which divine wisdom and love has designed to give you that deliverance you need. Only by the Holy Spirit can the dominion of sin in the heart be brought to an end, and power to overcome be given. "That which is born of the flesh is flesh, and that which is born of the Spirit is spirit" (John 3: 6). "When we were in the flesh, the sinful passions . . . wrought in our members to bring forth fruit unto death" (Rom. 7: 5). "They that are in the flesh cannot please God; but ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwellth in you" (Rom. 8: 8, 9). "According to his mercy he saved us, by the washing of regeneration, and by the renewing of the Holy Spirit" (Titus 3: 5). Read also John 7: 37-39; 1 Cor. 6: 9-11; Gal. 5: 16; Eph. 3: 16. These and many other passages show that the Holy Spirit is promised and is given for the very purpose of bringing that strength by which alone the power of sin can be overcome. How manifest was this in the life of the apostles—how weak before! how strong afterwards! Peter, while yet in his own strength, denied the Lord and cursed himself;

but when filled with the Spirit he confessed Christ even before the highest in the land, and rejoiced at being found worthy of imprisonment and stripes for Jesus' sake.

Reader, here is the secret and the source of the power you need. Despair at ever overcoming sin in your own strength, but not in the ability of your Saviour to help you. He has undertaken to save you, and He will fulfil His promise by giving to you His Spirit, in whose power you will be enabled to overcome all sin. Claim the fulfilment of those words: "If ye, being evil, know how to give good gifts unto your children, how much more shall your Heavenly Father give the Holy Spirit to them that ask him?" (Luke 11: 13).

(5) Be assured that this blessing is intended for you! We know there are some who think that the gift of the Holy Spirit was limited to apostolic times. That such is not the case can be clearly seen from the words, "For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call" (Acts 2: 39). Can words be plainer than these to show that the Holy Spirit is for you as much as it was for the first Christians? Through the grace of God it is your right. Claim it, and make it your own, and in the strength of God's Spirit go and triumph over Satan and over the world and over the flesh and the lusts thereof.

Do not overlook the fact that God is willing to bless you at once. When we read, "Repent and be baptized every one of you in the name of Jesus Christ for the remission of your sins and ye shall receive the gift of the Holy Spirit," we must conclude that an immediate fulfilment of the promise was intended, and that every one who obeyed at once came into enjoyment of the promised blessing. Everyone who in apostolic days believed the Gospel, repented of his sins, and was baptized into Christ, also received the Spirit of God as the evidence of his reconciliation and adoption. "God gives his Holy Spirit to them that obey him" (Acts 5: 32). Without exception the Christians of those days are spoken of as "having the Spirit of God dwelling in them." So also can it be with you! God is as willing to-day to give you His Spirit as He was in those days, and whatever hindrance there may be in your case must be found in yourself alone. Is it that your turning to God has not

been the full and complete surrender of yourself—body, soul and spirit—as it should be? If this should be the case do it now without further delay. Or has God been ready to fulfill His promise to you, but you have grieved the Spirit by not submitting to His leadings, and have prevented Him from carrying on His work in your heart? Examine yourself, and if there is any obstacle in your heart or in your life or in your relation to God, let it be removed, and you will find that by His Spirit you will be so strengthened with might that whereas in the past your life has been a sad failure, the future will enable you to be victorious at every step.

Remember also that in this, as in every other part of God's great economy, there is growth and development. Those who had received the Holy Spirit on the Day of Pentecost were again filled later on in Acts 4: 31, and the apostle exhorts the Ephesians who had received the Spirit to be "filled with the Spirit." Seek the aid and strength and guidance of the Spirit day by day, and remembering that as long as you are in the flesh you are also in danger of sinning, be ever conscious of your need of the Divine Spirit to overcome.

Hearth and Home

—O—

We cannot all be preachers and sway with voice and pen.

As strong winds sway the forest, the minds and hearts of men;

But we can be evangel to souls within our reach.

There's always love's own gospel for living hearts to preach.

We cannot all be heroes, and thrill a hemisphere

With some great daring venture, some deed that mocks with fear;

But we can fill a lifetime with kindly acts and true.

There's always noble service for noble souls to do.

—O—

A SLIGHT MISTAKE.

By H. ELLIOT McBRIDE.

It was a blustery day in February. The wind swept the hillsides and howled through the valleys, driving the snow into the faces of those who chanced to be out, in a way that was decidedly unpleasant.

The old-fashioned stage coach drew up to Glenfield Station, and

the driver jumped down from his perch. He had received a telegram stating that he would be expected to meet a man there and take him to the poorhouse. The poorhouse was located on the road to the town of Warsaw. An elderly man came out of the door of the station as the stage drew up, and the driver readily supposed that he was the man who was to be his passenger.

"You go to Warsaw, do you?" inquired the elderly man. "I want to go part of the way."

"Yes," answered the driver, "I know. I was lookin' for you. Got a telegraf in regard to you. You stop at the poorhouse?"

"Well, not to-day, I guess," said the man. "I don't go quite so far I think. Haven't been here for a good many years, and may possibly be mistaken."

"Yes, climb up, and I'll throw on your trunk; that is, if this is yours," said the driver as he touched with his foot a somewhat battered trunk that stood on the platform.

"Yes, that's mine," said the elderly man.

"Pretty good trunk for a pauper, too," said the driver mentally, and then added audibly: "Well, climb up to my seat."

"What! ride outside this blustery day! I'd rather not. Is the coach full?"

"Oh, no; only two passengers inside. But, you see, I got a telegraf about you. You were to be an outside passenger. I declare to goodness, too, it's kind of cruel to ask you to ride outside when there's room inside. I'll see." And he opened the door of the coach, then touched his hat, and asked if it would inconvenience the young ladies too much to let an old pauper ride inside.

One of the young ladies bridled immediately. "Oh, yes; it would be a great inconvenience! We don't want any old paupers in here. Can he ride outside?"

"That is where we expect 'em to ride, but the day is so stormy I thought you might not object to his comin' in."

"Oh, yes, let him come in," responded the other lady. "It is stormy, and so very unpleasant for an old man to be out. I'm sure he can't do us any harm. We'll occupy one seat, and he can occupy the other. I'm sure I'd rather ride outside myself than to let an old man sit up on that stormy seat this stormy day."

"But he's a pauper," said the other.

"Well, there are many good people who are paupers. He's a human being. Let him come in," added the young lady, turning to the driver. "Let him come in, of course. It would be very unchristian to let an old man ride outside on such a day as this."

"I think they are mistaken in the man when they take me for a pauper," mused the old gentleman, "but it won't do any harm, and perhaps I'll see some fun. I know I don't look as starchy as I might, but I've travelled a long way, and out West where I came from they are not quite as toney as they are here."

Then the driver turned to him: "Mister," he said, "you can climb in. They don't object very much, and any how it would really be too bad a day for you to ride outside."

The old gentleman got in, bowed respectfully to the young ladies, and sat down.

"Now, I'll talk a little, he thought, "and I'll find out which one of these girls has got the kind heart, and which one of 'em is the unfeeling one."

As the driver had talked to them in regard to allowing him to ride inside of the coach, he had stood only a short distance away, and he gathered enough of the conversation to know that one of them objected to his coming in. When the old gentleman got in, bowed to the young ladies, and said, "Good evening," he noticed that one of them made no response.

"It is quite stormy," said Mary Atkins.

"Indeed, it is," replied the old man, "and it would be pleasanter on such a day as this to be seated by a cheerful fire than to be riding on a stage coach over the hill sides. But, fortunately, I haven't many miles to go."

It was evident that Helen Winslow was not disposed to talk to him or to offer any sympathy, and he noticed that she gave Mary some dig with her elbow as if to show her disapproval of her conversation with the pauper.

Mary Atkins and Helen Winslow were cousins. For two years or more they had been employed as school teachers about 20 miles from home. They were coming home now for a short vacation, and it was necessary for them to travel part of the way in the stage coach. The young ladies left the coach together,

and Mary kindly said good-by to the supposed pauper, adding that she hoped he might have a pleasant home in the institution, and also that it might be so ordered that he would yet see better days. Mr. Barker thanked her kindly for her good wishes, and then he sprang out of the coach.

"I think I ought to stop somewhere around here, too," he said. Then to the driver: "Chuck that old trunk of mine off here. I guess I'll stop. I see a house over there which strikes me as the place I am aiming at."

And Mary, considerably surprised, saw him point in the direction of her father's house. Then Helen tittered and said softly to Mary: "The old pauper is so well pleased with you, he's going to stay awhile and make you a visit."

"I thought you were a pauper, and were going to the poorhouse," said the driver. "The poorhouse is fuder on."

"I don't care for the poorhouse, thank you," said Mr. Barker. "Hand down my old trunk, and here's a dollar, which will more than pay my fare."

"Have I brought the wrong man, or, rather, have I left the other man?" said the driver, somewhat perplexed. And then he added: "I guess he's missed the train. I'll get him next time."

While the driver was considering the matter and getting down the trunk, Mr. Barker was taking a look at the landscape. And then, pointing to a house not far away, he said to Mary: "Do you live there?"

"Yes," responded Mary, considerably surprised at the turn matters had taken.

"That's where I expect to stop. I think I know your mother. But don't ask any questions. I'll go down anyhow and see if she recognizes me. Then to Helen: "Where do you live?"

"Down over that hill, sir," pointing in an opposite direction. "I thought so, I thought so!" said Mr. Barker. "Well, good-bye. Tell your folks you had a pleasant ride with a pauper."

Helen was mystified, but she soon learned that the man they had mistaken for a pauper was none other than an uncle of her mother's as well as an uncle of Mary's mother. He had been absent in California and Nevada for 20 years, and, it might be added, was quite wealthy.

"Be not forgetful to entertain

strangers, for thereby some have entertained angels unawares."—*Workman.*

Correspondence.

—:O:—

INTERPRETATION OF I COR. 14: 22-25.

DEAR BRO EDITOR.—Although announced in last number of the STANDARD the discussion on "Prayer and Praise at Gospel Meetings" has been "closed," please allow me in self defence to add a few remarks on I COR. 14: 22-25. I cannot see that the "picture" you represent Paul as drawing is the correct interpretation, viz., that there are two classes of persons—(1) "unlearned" (or without spiritual gifts), and (2) "unbelievers" (heathen or unconverted Jews). I still adhere to the statement I made in reference to the 22nd verse, viz., that it contains the *key* to the three following verses. Look at it once again—"Tongues are for a sign not to them that believe [those in Christ]", but to the unbelieving [those out of Christ], but *prophesying* is for a sign not to the unbelieving [those out of Christ], but to them that believe [those in Christ]. Now look down at the 24th verse, and see if we can understand it. According to your interpretation "unbelieving" here mentioned means "heathen or unconverted Jew," and we are at once confronted with this difficulty. A "heathen or unconverted Jew" come into the assembly, listens to the prophesying (a thing that 22nd verse tells us is *not* a sign to him), and, as a result, "falls down on his face and worships God" (a thing that Scripture teaches us he has no right to do until he receives remission of his sins). How can a "heathen or unconverted Jew" understand prophesying? Hear what Paul says in the early portion of this very epistle (2: 14):

"Now the natural man [heathen or unconverted Jew] receiveth not the things of the Spirit of God, for they are foolishness unto him." Prophesying is certainly belonging to the "things of the Spirit of God," therefore the "heathen or unconverted Jew" would not understand its meaning, and it is quite evident that the one spoken of as "unbelieving or unlearned" in 24th verse was neither "heathen or unconverted Jew." Then, again, there is this curious contradiction in your interpretation of the passage. The thing that *should* be a sign (not, *only*) to a "heathen or unconverted Jew" proves to be no sign at all to those designated "unbelieving" in 23rd verse, for they pass it by under the impression that "ye are mad." If those mentioned in 23rd verse had been "heathen or unconverted Jews," *ought* to have had a convincing effect on them. Surely this evidence alone ought to

be sufficient to show that the position you have taken is untenable.

Anyone might come to the conclusion from your remarks that the word "unbeliever" can only refer to one class of persons. You say neither "ancient nor modern history furnishes an example of a man who was an unbeliever and a Christian at one and the same time." On the contrary, Scripture shows us that the apostles themselves, and the church at Jerusalem were in that position—they did not believe that the gospel was meant to be preached to the Gentiles—therefore they were unbelievers, and it was only by the miraculous manifestation of God's favour at the household of Cornelius that their unbelief was broken down and in their amazement exclaimed: "Then to the Gentiles also hath God granted repentance unto life." (Acts 11: 18) Possibly it is the same word as translated unbeliever in Luke 12: 46 and other passages, but it does not follow, as you seem to conclude, that Paul uses it to convey the same idea; the context must decide that point, as it does from what I have shown.

We will get ourselves into endless confusion if we attempt to bring in two classes of persons into this passage. If you will look at the 10th verse of this same chapter you will find the text reads:—"Else if thou bless with the spirit how shall he that fillet the place of the *unbaptized* say amen at thy giving of thanks." A reference to the marginal reading of the Revised Version in connection with this word *unbaptized* in this 10th verse says "him that is without spiritual gifts, and so in verses 11 and 21." The whole context is against two classes in this passage under examination, and all the authorities in the world cannot change the language of the apostle. I will now leave the readers to judge as to which interpretation is correct. I am sorry that you have deemed it advisable to close the discussion in reference to prayer and singing, as I should very much have liked to reply to the rest of your article.

AMBROSE C. CHAFFER.

REPLY.

We have given the above a place in our columns, not for the purpose of re-opening the discussion, but as dealing with a question of interpretation on its own merits. We cannot say that Bro Chaffer has brought any new light to bear upon the subject, nor has he succeeded in disturbing the position taken by us. He says that according to our interpretation "unbelieving" here mentioned means "heathen or unconverted Jews," and that on this assumption we are at once confronted with this difficulty, viz.—"A heathen or unconverted Jew" comes into the assembly, listens to this prophesying (a thing that the

22nd verse tells us is *a sign to him*) and as a result falls down on his face and worships God."

In reply we may say that the difficulty lies in Bro. Chaffer's failure to understand the significance of the word "sign" and its application in this passage. It is evident from the context that Paul attached very little importance to the gift of "tongues," so far as the assembly was concerned. Their use seems to have been mainly intended as a "sign" to the unbeliever, to arrest his attention to the miraculous display as affording evidence that God had given this power to those using it. In this way "tongues" were a sign to the mixed multitude on the day of Pentecost and caused them to say "We do hear them speaking in our tongues the mighty works of God." The use of "tongues," however, did not produce "conviction." It was the prophesying (preaching or teaching) which followed that did so. In the mind of the apostle "tongues" are evidently regarded as specially a "sign" to the unbeliever, while "prophesying" is specially for the "believer." But while each may have thus their special significance they are not without benefit to both, consequently while the "prophesying in the church was not specially intended for the benefit of the unbeliever, there was nothing to prevent its being so if he happened to be present. To say, as Bro Chaffer does, that "unbelievers" could not understand "prophesying" (or the teaching of the church) is absurd, for in those early days the teaching of the church would doubtless be evidential in its character, and the history of God's plan of redemption be much dwelt upon. In many cases this would not fail to have a salutary effect upon the mind of the "unbeliever."

But says Bro. Chaffer "The thing that should be a sign (tongues) to a heathen or unconverted Jew" proves to be no sign at all to those designated unbelieving in 23rd verse, for they pass it by under the impression that 'ye are mad.' If those mentioned in 23rd verse had been 'heathen or unconverted Jews' tongues ought to have had a convincing effect upon them. Surely this evidence alone ought to be sufficient to show that the position you have taken is untenable. Well not quite, for it so happens that "tongues" might be a "sign" or the reverse, just according to circumstances. The "tongues" on the day of Pentecost produced two precisely opposite effects, 1st, those who recognized their own language in the "tongues," were led to exclaim, "We do hear them speak in our tongues the mighty works of God," and upon others, presumably, those who did not recognize the tongues, it had a different effect, and caused them to say, "They are filled with new wine." It is quite possible that Paul had the latter class in his mind, and con-

sequently our position still remains quite tenable.

Bro Chaffer continues: "Any one might come to the conclusion from your remarks that the word 'unbeliever' can only refer to one class of persons." Yes, and they would be quite right in doing so, for in the New Testament the word "unbeliever" never means a Christian, just as the word "believer," on the contrary, always means a Christian, and anyone who desires to be a competent interpreter of Scripture must make himself acquainted with those words which in New Testament times took on a technical meaning. Bro Chaffer's failure to do this has caused him to stumble over this particular passage. His reference to Cornelius and the apostles is somewhat ingenious but will scarcely make his reputation as an expositor. The doubt of the apostles and the early church as to the inclusion of the Gentiles in the Gospel economy, was the result of prejudice and not of unbelief in Christ as a personal Saviour. They were not "unbelievers" in the New Testament sense, for that phrase always involves a non-belief in Christ.

The whole context is not, as Bro. Chaffer asserts, against the idea of "two classes" of persons. On the contrary, the reverse of this is true. It is enough to say that two classes are indicated, where it is asserted that that which is a "sign" to one is not meant to be so for the other. That one of the classes is what we understand by the word "unbeliever" is further demonstrated from the fact that the effect produced by the "prophesying" is that of "conviction" and of falling down and worshipping God, such a statement would be unequal for and out of place if the person or persons were supposed to be "believers." The objection that such, under such circumstances have no right to worship God, is not one that can be sustained. We should imagine that the first feeling of a person brought under "conviction" would be to fall down and worship God, and neither Bro. Chaffer nor anyone else is authorized to say that such worship would not be acceptable.

It is true that "all the authorities in the world cannot change the language of the apostles." So far as we know they have not tried to do so, but have left that for Bro Chaffer to do, inasmuch as he insists that Paul meant "Christians" when he spoke of "unbelievers." We would advise Bro Chaffer to consult the authorities a little more and pay them the respect their scholarship demands. We can assure him that Biblical scholarship is worthy of some attention, and in this case it is dead against him. We have not found a single authority on his side of the question, and though this may be immaterial to him, it is likely to carry weight with others.—[E.]

The Expositor.

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BAPTISM INTO THE FATHER, SON
AND HOLY SPIRIT—ITS ABSOLUTE
NECESSITY.

BY W. J. WAY.

The longer I live and the more I study the scheme of redemption and the work and nature of Jesus Christ, the more fully am I persuaded of the necessity of the believer being baptised into the Father, Son and Holy Spirit. I believe that the true significance of this God-appointed institution has not been fully grasped by the great mass of believers. Yea, further, I believe that many excellent preachers fail in their preaching to make the true importance of immersion felt or understood. Some of the preaching, at least, impresses the hearer with the fact that he must be baptised in water, and he comes to look upon it as just a command issued by Christ and to which he ought to attend. So far he is quite right, but if he goes no further than this he will certainly miss the true significance of baptism into the Father, Son and Holy Spirit. I verily believe that thousands have been baptised and have lived thirty or forty years and died as baptised believers who, nevertheless, were practically ignorant of the grand significance of baptism.

And hence some, after they have been immersed, have been so ignorant of its real meaning as to consider it a hindrance, and some have actually said that they wished they had never been baptised; and when we heard it, we also wished that they had never been baptised. Hundreds of others who have not said this are nevertheless in the dark as to the superlative importance of baptism into Christ, and consequently many have left the church in which they were baptised, and are now active members of churches where this great truth is rejected and entirely suppressed. Why is this? Because they regarded it as a command and nothing more, and consequently when they were baptised they understood that they were baptised into water, and hence, to a large extent, the failure.

But that cannot be. No man was ever yet baptised into water, nor will any ever be so baptised. For one to be baptised into water, he would need to be dissolved so as to

become a part and parcel, in nature and essence, of the water itself.

But since it is impossible for a man to be baptised into water we may reasonably ask, What, then, is the believer baptised into? Why, into nothing and no one less than the Father, Son, and Holy Spirit. Hence the apostle says, "Ye are dead." This is a death to sin, to self, to the world, and to all and everything which we know to be wrong in the sight of God. This death takes place when we believe that Jesus is the Son of God, and believing this we deliver ourselves up to Him in the ordinance of baptism, and hence "Our life is hid with Christ in God," because we are in Him. We are *buried* in water but are *baptised into the Father, Son, and Holy Spirit*, and hence being members of His body in Him we live and move and have our being. So completely are we baptised into Him, so thoroughly are we made one with Him into whom we are immersed, that we become an integral part of that One.

And therefore Paul says, "For we are members of his body, of his flesh, and of his bones." And again, "Now we are the body of Christ and severally members thereof" (Eph. 5: 30; 1 Cor. 12: 27). It is by this act that we become linked into the Eternal. It is by our baptism into Him that we become a constituent part of His body. Hence Paul says to the Colossians, "Ye are complete in Him. Not complete in the water in which they were buried but in Christ into whom they were baptised." "For in him dwelleth the fulness of the Godhead bodily . . . who is the head of all principality and power in whom are all treasures of wisdom and knowledge hidden, who is the image of the invisible God" (Col. 1: 15; 2: 1-2).

Now surely no believer can understand, though in a faint degree, the plain teaching of the Scriptures quoted and referred to without becoming desperately anxious to avail himself of the inestimable privilege of being baptised into the Father, Son and Holy Spirit. And surely none but those who are profoundly ignorant of the importance and necessity of immersion into Christ can leave the church in which they were baptised into Father, Son and Holy Spirit to become associated with a congregation where this great truth is never mentioned but positively ignored. And cer-

tainly, none but those who have apostatized from Christ and have a desire to be an anathema when Jesus comes can possibly deplore their baptism into the Father, Son and Holy Spirit. I know of no more important act that the believer can perform than this, for it is the act that brings him into God. It is where and when he puts on the Father, Son and Holy Spirit. "For as many of you as were baptised into Christ did put on Christ." "Or are ye ignorant that all who were baptised into Christ Jesus were baptised into His death (Galatians 3: 27; also Romans 6: 4.) It is that consummating act to which his faith and repentance brings him, and having performed it with all his heart he realises the truth of the Saviour's words, "In that day ye shall know that I am in my Father, ye in me, and I in you" (John 14: 20). The hearers believe in Christ as a divine person; he believes on Him as the one who offered himself once and for all, as the one who entered into the holy place with his own blood, having obtained redemption; he believes in him as the only fountain and source of life and safety, and is persuaded that if he can get into Him he shall live for evermore. His belief breaks down the enmity against God and awakens repentance towards Him, and he arises and is baptised into Christ, for in Him is life and the life is the light of men, and the believer awakes to the joyful assurance that he is complete in Him.

Now it is because of the absolute necessity of baptism into Christ, and because of the superlative importance of the act, that it formed an important part of the apostles' preaching. On the day of Pentecost, when they made it evident by their question that they believed that Jesus was the Christ, Peter told them to repent and be baptised *into Jesus Christ* for the remission of sins, and ye shall receive the gift of the Holy Spirit (Acts 2: 38). Philip went down to Samaria and preached Jesus unto them, and they were baptised both men and women. Philip preached Jesus unto the eunuch, and evidently he was baptised the same hour of the day (Acts 8: 12, 26-40). Paul preached Jesus to Lydia and to the jailor, and the jailor was baptised the same hour of the night—baptised *into Christ*.

Now, we don't read that these preachers (Philip and Paul) said anything about baptism to their

hearers. They preached Jesus, and preaching Jesus included baptism into Christ. They held up Christ not only as the great atoning sacrifice, not only as the one whose blood cleanseeth from all sin, but also as the only fountain and source of life, and into whom they must come if they would have eternal life. They impressed upon the hearers the necessity of being baptised into Christ that they may have His life, His glory, His destiny. They were baptised into Christ, and therefore into the Father and Holy Spirit also.

Surely, then, it is no trivial matter to put on the Father, Son, and Holy Spirit. There is positively no life out of Christ. To be immersed into Christ is to come into the living God. As a matter of fact the Bible nowhere teaches that we believe into Christ, or that we repent into Christ or that we confess into Christ, but it certainly does teach that we are baptised into Christ. And so the apostles held up Christ, the second Adam (a life giving spirit) in contrast to the first Adam (made a living soul). "For as in Adam" (now all who are out of Christ are still in Adam and share his death)—"so also in Christ shall all be made alive." All who have been baptised (all things being equal) into Christ have come out of the first Adam, and therefore out of death, and have come into the second Adam, *the life-giving Spirit*, and consequently they share *His life* and His destiny.

Surely, then, it is vastly important, yet, absolutely necessary in order to life and salvation, that the believer should be baptised into the Father, Son and Holy Spirit.

"And the witness is this, that God gave unto us eternal life, and this life is in His Son. He that hath the Son hath life, and he that hath not the Son of God hath not life. 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." (1 John 5: 11, 12, 20.)

We must remember that all those to whom John wrote had been immersed into the Father, Son, and Holy Spirit.

Before men we are as opaque. We live; they cannot see our thoughts working within us. Before God we are as glass. He knows

WATER.

BY W. F.

"Not by water only, but by water and blood." This is how Christ came (1 John 5: 6.)

The are two distinct considerations connected with the following thoughts, namely, the doctrinal truths and the typical illustrations of those truths. Some may disagree with this use of the symbols. This is subordinate. The primary matter is the truth as it bears upon the experience of the soul.

If Jesus had come by water only, that would have been with the voice of pardon, without the atonement, and it would have made void the law.

At the death of Abel there were also two things. There were the blood and the voice of that blood, a very loud voice, crying unto God from the ground. (Gen. 4: 10.)

The counterpart to this is "the blood of sprinkling that speaketh better things than that of Abel" (Heb. 12: 24). Here again we have two things—the blood of Jesus and the voice of that blood.

THE WATER AND THE WORD are in Ephesians connected (5: 26), where we learn that the Church is cleansed with the washing of water by the Word, giving us authority for saying that the water symbolises the word of pardon.

At AARON'S CONSECRATION a bullock was killed, and its blood was put by Moses on the horns of the altar (Ex. 29: 12), but besides this Aaron was required also to wash his hands and feet in the laver of brass (Ex. 30: 19). So here again we have the same two things.

Isaiah wrote that Judah had left the waters of Shiloah (5: 6) that go softly. Those waters sprang from the vicinity of the temple, and are here used as an emblem of the pardoning grace of God. But at the temple there also was the bi-daily offering of the lamb (Ex. 29: 39).

We here have the shedding of the blood and the flowing of the cleansing water, just as Jesus' blood was shed, and from Him is the flowing forth of perpetual pardoning love, always, as it were, pronouncing over His believing people the assuring words, "Their sins and their iniquities will I remember no more" (Heb. 10: 12), as at the washing of the disciples' feet He said, "Clean every whit" (John 13: 10).

In the 47th chapter of Ezekiel, 1st verse, we find that the waters proceed from the south side of the altar; and as the essential element of the altar was the blood of the substitutional victim, so the waters are the voice of that blood. They figure out the flowing forth of the pardoning love of God. Let us remember that God's love to His believing children has continually the element of pardon in it, in consequence of its source. It never is simply love—like Jonathan's to David—but it is always a love that is carrying a full pardon along with it. Ezekiel's river is the voice which speaks in an emblem as it flows from the altar.

So is John's river (Rev. 22). If John's river proceeded from the throne of God alone it would only be a river of judgment for sin, but it proceeds also from the Lamb. It therefore is a river of pardoning love, a river of healing, and a river of life, and the very judicial righteousness of God necessitates the pardon through the Atonement of our paschal Lamb for those who believe.

Jesus says, "Now are ye clean through the word which I have spoken unto you, Abide in Me" (John 15: 3, 4). Whenever we take our place in Him, His word is, "Now are ye clean." Those who are not in Christ die in the sea (Rev. 16: 1), and many die in the wormwood waters of the world (Rev. 8: 2).

SO WITH NAAMAN. When he dipped himself seven times in the Jordan he was clean. That river had been divided by the feet of the priests who were beating the altar. Ahana and Pharpar had never been divided by that blood-sprinkled type of the "Lamb slain from the foundation of the world." Neither have the two great rivers of "this present evil world's" choice. The rivers of Ritualism and Freethought cleanse not, but only contaminate.

This is a wonderful comparison, as if we were under a mighty river of pardoning love, flowing over our heads continually. At first, when we are just converted, we do not know how great this river is. We only are ankle deep in it (Ezek. 47: 3). We grow in grace and are then to the knees in it, then to the loins, then can neither reach the bottom nor the opposite shore, and can only swim in it (Eph. 3: 18, 19).

When Jesus says "Abide in Me" He does not mean "in Me" simply as your God, or as your Master, but "IN ME" as your atonement-obtained

MERCY-SEAT. Not seeing this we lose much blessing, for then in sinful or careless moments we feel afraid to assume the lofty and holy place of abiding in Him, and so stay back. But when we see that it is "in Me" as our blood-sprinkled Mercy-seat our very sinfulness causes us to plunge the quicker and the deeper into that ocean-river of pardoning love; as a little toddling child, stung by a bee in the garden, flies to its mother's bosom for healing, sympathy and love, impelled by acute pain, and just as we often sing

"Rock of Ages, cleft for me
Let me hide myself in Thee"

First, you abide in Him, always listening to and accepting His sweet voice of pardon as it utters the words, "Now are ye clean."

The second step in acquiring holiness is that by the habit of His precious and lovely society you contract a resemblance to His character.

Likeness to Him never is the ground of access, but only and always the result of access.

Abiding in this river gives life (Ezek. 47: 9 and Rev. 22: 1), not merely salvation, but new life never otherwise possessed. By it we become filled with the Holy Ghost (Acts 4: 8). Consider the life of Paul. He was not saved only to enjoy ease. Look at his astonishing energy. Why? He was a "fish" (Ezek. 47: 9). His soul seems to be never out of that river, for ever bathing and swimming in it, and so his soul longs and burns to live and die for Jesus, and to be "for ever with the Lord."

Church News.

NEW ZEALAND.

DAMARA NILES.—Since last report one who loved the Lord has seen her duty with respect to baptism and has been "buried with Christ by baptism into death." She had been such a pronounced opponent of baptism that she felt it was quite a cross to submit to it in public. Nevertheless, when she saw her duty she did not hesitate. Her husband has been with us for some time, so they are now happily united in the faith.

The general election took place yesterday throughout the colony, and along with it the Licensing Bill. Both sides worked hard and great hopes were entertained of carrying prohibition in many of the large centres. However, revolutions take time,

and this one will be no exception. Though we were somewhat disappointed we rejoice to know that in our small colony 59,300 adults voted for prohibition. I rejoice to say that the Church cast a block vote for No License.

Dec. 5. F. W. GREENWOOD.

WELLINGTON.—We have been experiencing grand times over here of late. No less than 16 have surrendered themselves to Christ, and have been immersed since I last wrote. The majority are from the Sunday School, and you may imagine the joy felt by both teachers and evangelist at the result.

Bro. A. F. Turner goes to Nelson for a few weeks, commencing early in December. During his absence Bro. Hales will preach in Dixon-street.

The chapel has been renovated inside and outside. Members subscribed for the purpose, and one or two helped in the painting. The chapel looks a bit respectable now. The house of God should always be clean and inviting to strangers.
26/11/96. JOHN A. SHENNA.

SOUTH AUSTRALIA.

DALMEYLA.—We have to report one addition by faith and baptism.

Dec. 9. W. T. S. HARRIS.

GLENELG.—Meetings well attended yesterday both morning and evening. After the discourse in the evening five more came out and made the good confession—three persons of mature years and two young men connected with the Bible Class. Had we a building of our own in which to meet we believe a large and influential church would soon be gathered together. We labour on in hope.

Nov. 16. J. COLLEURNE.

GLENELG.—Since last report two others have come boldly out for Christ, and they, along with three others who had formerly confessed Christ, were immersed in Grote-st. chapel last Wednesday evening. The five were received into church fellowship last Lord's Day morning. We had good meetings both morning and evening.

We believe that others are interested and will soon decide. Thus the Word is the power of God unto salvation.

Dec. 12. J. COLLEURNE.

UNLEY.—We are pleased to report additions—by letter, & and by faith and obedience, 4. These are from the Block Chapel at Cottonville—husband and wife, mother and daughter. They is the work blessed, and we believe that these are the first fruits of many more to follow, so that the money spent in extending our work has not been in vain, to God be the glory. The Sunday

School is increasing. They have now about 100 scholars, so brethren and sisters have their work to do. The preaching meetings are chiefly conducted by the brethren of Park-st.

Dec. 5. T. G. STORER.

UNLEY.—On November 9th we held our annual picnic of the Sunday School, Park-st., the Block Sunday School uniting, and spent a very enjoyable day together at the chapel, Cottonville. The scholars entered into the games provided very heartily. A large number of parents and friends visited the grounds during the day. Everyone thoroughly enjoyed themselves and returned home in safety.

T. G. STORER.

NORTH ADELAIDE.—The sisters held their yearly social on Wednesday, December 2. The weather was pleasant, and the attendance very good. Among the visitors were Mr. and Mrs. F. Illingworth and Miss Alice Illingworth, besides of course many visitors from sister churches. Mr. J. C. Dickson was in the chair, Miss H. Jones read an interesting report of the work done during the year, and Mrs. Henshaw gave a very enjoyable and suggestive paper on the meetings of the sisters which she had been privileged to attend during her visit to the old country. A duet and a part song were very happily rendered, and addresses from Mr. Illingworth and Dr. Verco for the encouragement of the sisters in their labours of love, completed one of the nicest socials we have had. Of course reference must not be omitted to the refreshments which were so nicely prepared and served and so much enjoyed. The next anniversary will be celebrated with pleasure.

NORWOOD.—Since reporting last one has been restored to fellowship in the church, and four have been received by letter of commendation.

Last night a young woman, on a confession of her faith in Christ was baptized, and will be received into the church on Sunday next. The Lord has raised her up from a serious illness, and she wishes to dedicate her life to the service of her Lord.
Dec. 11. A. C. RANKINE.

Sunday, November 15th, we had very nice meetings all day. We average about 32 at the Lord's table. In the afternoon we had the pleasure of listening to the blessed evangelist, Mr. A. W. Hendry, from the Bible Institution of Adelaide, who gave us an address on the work done during the past 12 years, which was enjoyed very much. At the close the superintendent, Bro. Lawton, handed over to Mr. Hendry the sum of £2 18s. 6d. collected by the children. Mr. Hendry, in thanking them for their kind work, cordially invited all present to visit the Institution, when a hearty and

come would be extended to them. The children and members were much interested at the close in examining Mr. Henry's Bible and rule, which he very kindly explained.

In the evening our young Bro. J. Fischer preached the gospel to a nicely filled hall. Thus ended another enjoyable day.

R. H., Secretary.

NEW SOUTH WALES.

SYDNEY.—It affords us much pleasure to report steady progress under the faithful and able ministry of the word by our Bro. P. A. Dickson.

Our esteemed Bro. William Walker has been for some time laid aside with a serious illness; but, while so laid aside, unable to go about, he has not failed to declare the whole counsel of God to those of his household, or whoever visited him. In that way he has been the means in God's hands of convincing this week his father (who has reached his three score and ten), his brother and his wife, also his own son William, who have been buried with their Lord in baptism. Thus, when we are weak we are strongest. Sown in weakness, to gather in strength gems of glittering brightness in the crown that he shall wear whenever it shall please the Lord to call him home. F.M.

VICTORIA.

FITZROY.—Two more (intelligent Methodists), man and wife, learning the way of the Lord more perfectly, confessed his name last night and were buried with Him in baptism the same hour. Praise the Lord.
Dec. 14. T. H. PARKES.

Home Missions.

REPORTS OF EVANGELISTS' REPORTS.

BRO LITTLE had been labouring in his usual circuit. Considerable interest especially manifest at North Yancoo, where there were three additions by faith and baptism.

BRO BEASLEY had been preaching at Galapal and Bries during the month. Five additions by faith and baptism.

BRO HANCOCK had also to report his visiting most of the churches in his large circuit. Two additions by faith and baptism.

Our Budget.

As the date of our next issue would be between the Christmas and New Year holidays it would be very inconvenient to have the paper issued at that time. We have given eight pages extra this issue and our

next will be published on Thursday, Jan. 7. For the convenience of those subscribers who intend binding the STANDARD we will with next number publish a supplement containing an index of contents for the past two years.

HOME MISSION SUNDAY!

VICTORIAN CHURCHES!!

ANNUAL COLLECTIONS!!!

LORD'S DAY, JAN. 3RD!!!!

One confession at North Fitzroy.

BRO A. B. MASTON preached to a large audience at Doncaster last Sunday evening. Two confessions, both ladies from the Sunday School.

If you have not sent for a supply of the Almanac for 1897, now is the time to order them. A copy should be in the house of every member of the church in these colonies.

BRO B. HUNTSMAN in a private letter writes that Bro. and Sister C. L. Thurgood, being on a visit to Sister Thurgood's parents in the vicinity of the college, invited some of "our boys" to tea. Among these were Brien Campbell, Bagley, Edmonds, Davey, McClellan and Huntsman. This must have been a very pleasant reunion.

Of course, the conditions would be easier for everyone if the people would only come to the doors of the church to be converted. The art of fishing generally would be far simpler if the fish would but swim up of their own accord and offer to be caught in the net. As it is, the expert angler must stand in the middle of the stream and fish. So of the successful gospel worker. He must go where men are, if he would save their souls.—*New York Observer.*

Even papal Italy, lying, as we suppose, prone beneath the heel of the Bishop of Rome, can give birth to a prophet preaching righteousness and reformation. Four centuries ago Savonarola defied the Pope, without rejecting the Papacy, and had Jesus Christ elected King of Florence. Another bold reformer has recently arisen in Italy, whose work bears a certain resemblance to the career of Savonarola. The *Observer* gives the following brief account of him.

He is Don Paolo Miraglia Gallanti. He is preaching reform in Piacenza, Italy. His movement seems to be not only religious but civic. He is in open revolt against the Pope, and is attended by vast audiences, whom he sways with his own contagious enthusiasm. He believes that the moment is propitious, and that the place in which the movement has started is presidential. He declares that the greater part of the lower clergy think as he does, and that the only reason they do not act is because they are afraid of losing their pitiful stipends and starving to death.

He recently received and distributed five hundred copies of the New Testament. He writes in a tone of great confidence and enthusiasm. It is not yet possible to predict whether his movement will have large influence, but it is certainly in the line of many recent predictions concerning what would occur in Italy. Zola, in his book on Rome, it will be remembered, anticipated such revivals.

WHAT TO DO FOR THE UNSAVED.—There are those who are without God, and without Christ, and strangers to the commonwealth of Israel. Christians are asking, "What can we do for them?" My brother, I do not know that you can do more for a sinner than simply *live the Gospel*, so that he may see it in your life, and after you have done this, the next best thing you can do is to *pray for him*. Ask God to save your fellow-tonsions, your fellow-men, your own dear relatives, who are still without God. I cannot understand a careless Christian, one who knows not how to weep over poor sinners; he is not like his Master, who wept over Jerusalem. I beseech you, pray for the ungodly, with tearful earnestness pleading with the Lord for their salvation.

If any desire to know what they must do to be saved, tell them Christ's own declaration, recorded in Mark's Gospel 16: 16 -- "He that believeth and is baptised shall be saved; but he that believeth not shall be damned." If any want to know what it is to believe, you cannot give them a better illustration than the one which a negro once gave.—"Mama, this is how I believe. I fall down flat on the premises, and when I is down I think I can fall no lower." That is a good definition of faith, just falling down flat down on the promises of Christ. Let no one stand upright before God, trusting in ceremonies, to morality, to either church-going or chapel-going; but let the convicted sinner say—

A guilty, weak, and helpless worm,

On Thy kind arms I fall,

Be Thou my strength and righteousness,

My Jesus, and my all.

If any sinner will do that, though he should be the greatest sinner in the whole world, he shall be fully and freely forgiven.

C. H. STEWART.

TWO ROOMS.

A beautiful room with tinted walls.

A best where the coloured sunlight falls,

A lace-hung bed with a satin fall—

A lovely room all blue and gold—

And weariness.

A quiet old room with rafters bare,

A low, white bed, a rocking chair,

A book, a stalk where a flower had been,

An open door—and all within.

Peace and content.

—*Anna Year Grants*

Mrs. Henry Mahon of Queensland will succeed Bro. Ewers at Doncaster for three months.

Bro. Ewers intends commencing his labours in his new field on Lord's Day, January 3rd.

Mark Collis gives the statistics of the Churches of Christ in America as follows: 9507 churches; 1,629,672 members; 3,657 Sunday schools; 699,531 scholars; 5360 preachers; 13,809,411 dollars worth of property.

Brothers and sisters are reminded of the farewell tea and public meeting to Bro. and Sister Ewers to be held at Doncaster on Christmas day. The meeting will be conducted after noon and evening in the open air if weather permits.

A meeting in advocacy of Home Missions was held in the Fitzroy Tabernacle on Thursday, Dec. 3rd. Bro. Moysie and McLellan were the speakers. The following also assisted in making the meeting a success by contributing various items:—Sisters Townsend, F. Williams, E. Weak, J. Jennings, C. Williams, N. Brown, and Bro. T. J. Cook and Ferguson.

The scholars in the Chinese Mission Class under Bro. McClean's superintendence gave a social evening on Tuesday last at the Lygon-st. chapel. After a nice tea a lengthy programme of songs and recitations was given by scholars. Sister Zosky, the secretary, was presented with a handsome work-box by Sam Ah Wong on behalf of the class. Bro. Moysie also delivered an address.

The new chapel at Perth, W.A., will be opened on January 3, 1897. A. B. Maston leaves by Adelaide express next Monday en route for Perth, to be present at the opening. He will remain in Perth a few weeks preaching. While he is absent from Melbourne M. McLellan will be in charge at the Austral office, where all business entrusted to that establishment will receive prompt attention.

TWO LAIL FOR CLASSIFICATION.—*Foreign Mission Fund.*—Mrs. F. M. Ludbrook, 10; Mr. Fred Pittman, 13; Collingwood members, per Sister Hoalson, £1 5s; Mrs. Darroby, 2/6; Mr. D. Lewis, 10; Sisters' Executive, Vic., 13; Mr. W. Winter, Money, N.S.W., 11; "Famine," S.C.F., Boshite, 11; Per J. Collins, N.S.W.—Chatham church, 14; Mr. H. Edwards, 11; Other brethren, 4; "Famine," Master Collins, 6d. W. WILSON, Treas.

The American Christian Standard says:—William Burford, from Adelaide, South Australia, a business man and manufacturer, is visiting in America, and was the guest last week of S. M. Cooper, Walnut Hills, Cincinnati. Bro. Burford is prominent in church work among the brethren in his own land. He came specially to attend the

General Missionary Convention. He will visit many points in this country, and, with his family, now in London, will spend two years in Europe. Bro. Burford sustains a missionary in Japan and one in China. The Standard is glad to welcome him to America, and assures him that the brethren throughout the country will give him a hearty welcome.

MISER OF SCIENCE ON EVOLUTION.—Lord Kelvin, from a study of solar phenomena, utterly denies the possibility of that infinite series of geological ages which is the first demand of the evolutionist.

Professor Max Muller points out that the crowning faculty of articulate speech constitutes an impassable barrier between man and beast.

Dr. Caruthers, of the British Museum, states that the whole testimony of the vegetable kingdom entirely contradicts the hypothesis of evolution.

Professor Owen says: "No instance of change of one species into another has ever been recorded by man." And, again: "Man is the only species of his genus."

Professor Virchow, of Berlin, acknowledged to be the most eminent naturalist living, affirms that all the facts go to show that "man has not descended from the ape, or from any other animal whatever."

RESURRECTION PLANTS.—Enterprising florists are now attracting the attention of the public by displaying new and surprising specimens of the resurrection plant. What is generally known as the rose of Jericho is, perhaps, the most widely known of these curiosities in plant life, and other varieties have recently been added to the list of resurrection oddities.

The rose of Jericho is said to be imported from the valley of the River Jordan, and many authorities entertain the opinion that it is a direct relation of Aaron's rod that budded. The plant, when received from its native home is simply a bunch of leafless and seemingly lifeless sticks or branches, clustered tightly together. When placed in a glass of water, however, the branches expand, seed-buds unfold, and soon the green foliage starts out, and the plant really grows.

The Mexican resurrection plant is the dainty, fertile variety often noticed in the florist's window. This delights the children, as the plant is so quickly resurrected from a dry, hard ball to a green, living plant. When it is dormant, it is a shrunken, round ball of tightly-folded leaflets, dry and dead. It is dropped into a bowl of tepid water, and soon one frond-like tip curls slowly outward, then another and another, and in a short time there is floating in the dish a beautiful metallic green plant—a great loose expanded rosette of fine fern-like leaves, odd and beautiful.

AN APPEAL TO THE VICTORIAN BRETHREN.—Dear Brethren,—I have no doubt many regard the state of the Home Mission Fund—one hundred pounds behind. The hearty and enthusiastic co-operation of such and of all who desire the progress of New Testament Christianity is invited to carry out a suggestion for a simultaneous and united action, should the Lord spare us. Each member of the church to present to the Lord a New Year's gift of ONE SHILLING, in addition to all we are doing at present, and ordinary giving to this work. A shilling is easily spent in frivolity, and may be saved, and by a little self-denial each member of the body of Christ throughout the congregations might do this. Let the collectors for this fund receive this New Year's gift. Officers in the several churches, will you kindly throw your influence in making this a success. Yours in Christ,

C. G. LAWSON.

The final meeting of the Sale of Gifts Committee was held on Saturday evening, December 12, Mr. Morris in the chair. The hon. sec., Mr. M. W. Green, junr., presented the trading account, which showed total receipts to the amount of £3213/2. Of this £1514/4 was paid in purchases, and £977/8—expense, leaving net receipts of £2441/10. A cheque for this amount was handed to Bro. Pittman by the chairman, who expressed his satisfaction and pleasure in doing so, and trusted that it would be sufficient to relieve Bro. and Sister Pittman of all financial difficulty for some time to come. On receiving the cheque Bro. Pittman expressed gratification on behalf of Mrs. Pittman and himself, and explained that the proceeds of the sale would clear off the deficit of £153 and leave about £90 for future work. The deficit had rapidly increased since the idea of the sale commenced, owing no doubt to the liberality of the friends of the Rescue Home largely going in that direction. But it was hoped that the ordinary fund would not suffer further shrinkage, so that the sale of gifts might prove of lasting benefit. Bro. Pittman then moved the following resolutions, seconded by Mrs. Pittman, which were carried with applause:—That this meeting records its high appreciation, 1st, Of the very liberal response from brethren and friends in all the colonies to the appeal for gifts, thereby ensuring the success of the undertaking; and, Also of the willing help rendered by the stall holders, the Lygon-street Choral Society, Dr. Clendenen and Mrs. Chick, &c. And also of the indefatigable energy and business tact of the hon. sec., M. W. Green, junr., whose untiring interest contributed in no small measure to the success of the sale. After some further remarks from members of the committee on the very satisfactory results of the effort, the meeting was closed with the benediction. J. F.

Two baptisms last Lord's day evening at Fitzroy Tabernacle.

Two additions by baptism at Campbell-st., Sydney, last Lord's day, being brother and son of our esteemed Bro. William Walker, who, we regret to say, is seriously ill.

We are pleased to hear that Sister Nellie McClelland is again engaged this year to take the principal soprano part in Handel's great Oratorio "The Messiah," to be given on Christmas night by the Melbourne Philharmonic Society in the Melbourne Town Hall.

"JESUS AND JONAH."—By J. W. McGarvey, President of the College of the Bible, Lexington, Ky. This is a neat, well-bound book of 72 pages, dealing with a matter of great interest to all students of Scripture. Prof. McGarvey has charge of the Biblical Criticism department of the American *Christian Standard*, in which the contents of the volume first appeared. They were so highly appreciated that the author has been induced to place them in permanent form, and we have no doubt the book will have the wide circulation its merits deserve. The writer takes the conservative position on the Higher Criticism, and his pungent reviews of the theories of eminent writers on the subject of Jonah make the volume anything but dry. Those who are familiar with the writings of the author need not be informed that he is a man of profound faith in the Word of God and a clear thinker and luminous writer. He is quick to detect the weak points in his opponents' reasoning and to puncture their sophistries. We regard his chapter on the three days and three nights as the most able treatise we have read on that subject. The book can be obtained at the Austral Co's office. Price, 3s. by post, 3s. Only a few copies in stock.

A CAMPBELL.—Mr. Campbell wrote no line nor word of his own that was meant to be, or that has ever been accepted as being, authoritative. He composed no confession of faith, he dictated no creed, he presented no rules, he founded no church; but he lives, notwithstanding, in the hearts of a free, consecrated and mighty people. They honour him for his exalted character, his spotless life, his dauntless courage, his masterful power, and above all, they honour and revere him as the chosen messenger of One who came "to proclaim release to the captive, and recovery of sight to the blind." They think of him as a great warrior, victor on many a hard-fought battlefield; they think of him as a great author, whose numerous works embalm his mind and perpetuate his thought; but they love better to think of him—as he seems nearer and dearer to them and more their very own—as the great preacher, unfolding the divine message, and leading the divine Saviour. In spirit

they gather to-day—the older generation leading the younger—into a vast congregation, where listening multitudes were wont to hang enraptured upon his lips and drink inspiration from his words—and there he stands before them, calm in the assurance of his faith, radiant from the brightness of his hope—a peerless man, majestic in pose and attitude—silent now forever, but eloquent still, as with one hand he points to an open Bible and with the other to an open heaven.—*J. S. Lewis in the New Christian Quarterly*.

AMERICA.

NOTES FROM P. E. ISLAND.—The C. E. Convention of the Maritime Provinces, to which reference was made in my last, was held in the First Methodist Church. The main auditorium, which has a seating capacity of 1,300 was more than filled during several of the meetings. There were nearly 400 delegates present, the Presbyterians heading the list at one end, and the Disciples of Christ the other. However, in the Western States this state of affairs is reversed, for there the "Christian Church" is on top, while the great denominations that look down on us so loftily in the East have the smaller place. It is a significant fact that at this Convention the motto chosen for the coming year was John 17: 21: "That they all may be one; as thou, Father, art in me, and I in thee; that they also may be one in us; that the world may believe that thou hast sent me." In the open parliament conducted by the Rev. H. H. Grace, the witty Baptist preacher from Boston, the writer sent the two following questions, which the chairman answered together—"Does loyalty to one's church mean loyalty to the differences that keep Christians from being one in faith and doctrine?" "Is Christian union possible among Independents, who are pledged to be loyal each to his own denomination?" In answering, H. H. Grace said, "Christian union is possible, and, thank God, is fast approaching, that the barriers or differences between the different churches were not of divine origin, but the result of the demon that was in man, that the bars ought to be let down, yet not altogether, but just low enough so that we all could look over." I gave a very good Methodist Amen when he made the admission about the "demon in man," and thought that he was quite sound on the subject of Christian union; but the last qualifying statement fairly took the wind out of my sails, and revealed to me and to others that the renowned gentleman for one was still unwilling to embrace his group of the "demon." In the rally held in the Church of Christ, 25 of our ministers were present. The necessity of indoctrinating the young people of the

church with our literature, of being faithful to our message and mission, of realising that upon us as a people depended in a very great measure of bringing about the most desired union of God's people, was emphasised again and again.

On account of the Convention of our Brotherhood of Nova Scotia and New Brunswick in West Gore, Nova Scotia, several of us had to miss the last day of the C. E. Convention. We left Charlottetown at 7 a.m. and reached West Gore at 9 p.m. The gathering was indeed a rich feast of good things. There were 123 delegates from the two provinces. There were 12 preachers, all with the exception of myself being located in N. S. and N. B. Seven preachers were the most that our brotherhood here had working at one time, and now that four more were added the prospects for the coming year are bright. This Convention was the best ever held, and I can truly say, that while there have been many larger ones, yet for the quantity of business transacted, for the spirit of love and harmony shown, this meeting would rank among the first. The business was done mainly through the various committees, thus avoiding discussions to no purpose and the sheer waste of precious time. Twenty-five sessions were held, including two women's meetings, three business meetings, seven missionary addresses and eight sermons. Quite a new feature on the programme were four lectures on the Epistle to the Galatians by Bro. M. B. Ryan. No part of the meeting was as helpful to the writer as these studies. They were excellent not only for the insight they gave into Galatians, but because they showed the proper method of Bible study. In Bro. Ryan we have a second "McGarvey." For Foreign and Home Missions the sum of \$277 was raised. The reports showed 27 churches with a membership of 2,208, and in the Sunday School 1,100 teachers and scholars.

It is almost settled that I shall stay for a year at least with the church in Charlottetown. I began work here the last week in June, and the audiences have steadily increased from fifty to one hundred and fifty. Strange to say, the Baptists, who are nearest to us in preaching the truth as it is in Jesus, vie with the Presbyterians in being our worst enemies. Things are done in the name of religion which make one wonder whether he was not living during the Middle Ages instead of the free and enlightened nineteenth century. The Baptist preacher publicly exhorted his congregation to boycott us every opportunity, to cut us off root and branch. However, we are here to stay, and to teach them in word and to lead the way of the Lord more perfectly. Yours is the Gospel.

GEO. MANFIELD

LOVED ONES GONE BEFORE.

DAWSON—On the 24th November Bro Alexander Dawson passed away to be with Christ after a long life. He was born in June, 1805, in the village of Aika, Sutherlandshire. He came to Tasmania in April, 1837, and resided at New Ground 36 years. He was one of the first members of the church that was formed there, under the preaching of Wm Moffat, by whom he was baptised. He was a man that was well respected by all who knew him, being a kind and obliging neighbor always ready to do a good turn to anyone who needed it. He highly enjoyed the morning meetings, and was present on Lord's day, November 22nd. On the Tuesday following he had a stroke, and was unable to speak afterwards. He passed quietly away on Friday following. He leaves two sons and one daughter to mourn their loss. One brother, Andrew, with his wife, is with us in the church. May they not sorrow as others who have no hope, being assured that "they who sleep in Jesus will God bring with him."

Tasmania, Dec. 10.

J. R. D.

HORTON—Our Sister Alice Horton, widow of Bro J. S. Horton, fell peacefully asleep on the morning of the 30th inst., at the age of 71 years. Since her husband's death, five years ago, her health has gradually failed. Although feeble she rarely complained, and was not confined to bed. Whenever possible she attended the morning service. The Lord's day previous to her death she was with us—we little knew for the last time.

Our sister joined the N Melbourne Church 30 years ago, but for 15 years has worshipped at St. Kilda. On a quiet and retiring disposition, she took no active part in church work, but was always anxious and willing to aid in any good cause. Those who knew her best loved her most. B. H.

FULMER—Our dear Sister Fulmer has responded to the call to "go up higher," thereby leaving a place vacant in our midst which it will be hard to fill. Our sister was born in the year 1830, and was therefore within four years of completing that period which the Psalmist says is "the days of a man."

About six years ago Sister Fulmer was induced to join the church of Christ through the able preaching of Bro. Walden, and has from that time to the hour of her death been a disciple of Christ in deed as in name. About twelve months ago she came to reside at Dunmunkle, and during her sojourn among us she has helped them much which had believed through grace," and by her cheerful enthusiasm has done much to help on the work of her Saviour.

Our sister has also been tried in the fiery furnace of affliction, having in her time

experienced many of the ups and downs of life. During the last three years she has lost her husband and a daughter, but has now entered the presence of Him who will wipe away all tears.

"Not now but in the coming years.

It may be in the better land,

We'll read the meaning of our tears,

And then sometime we'll understand."

A. R. H.

MORRIS—Bro and Sister A. D. Morris of Croydon (Vic) have suffered a severe loss through the accidental death of their only daughter Mary, on the 8th inst. A dray that she (with her brother) was in, upset. Mary was killed instantaneously, and her brother escaped uninjured. We deeply sympathise with the bereaved father and mother, who feel the loss very keenly. The deceased was 103 years of age.

13/12/96.

M. McL.

ACKNOWLEDGMENTS.

RESCUE HOME

Thankfully received: Mrs. Verco, N Adelaide, 8/-; Mrs. Henshaw, North Adelaide, £1; Miss Horsfall, W.C.T.U., 3/-; Mrs. Roberts, Yarrawalla, 5/-; Bible Class, Mission Room, N. Adelaide, £1 12s; Col. card, Miss Kerr, Sydney, N.S.W., £1 7s; 5/-; Sunday School, Sydney (Campbell-street), 25/-; Wanganui, N.Z., £1 15s; 5/-; Armadale, Vic. JOE PETHMAN.

QUEENSLAND HOME MISSION FUND

Thankfully received since last report—Bundamba, £2; Gympie, £1 5s; 9d; Wallloon, 10s; Doonah, 15/-; Marburg, 10s; Millbank, £2; Bro. Keeble, Mt Walker, 10s; J. C. Killarney, £2. W. BURLIN, Treas.

VICTORIAN MISSION FUND

Bro. Quilliam, Prahran, £10; Bro. J. Flood, Mornington, £1; Bro. J. T. Paul, Granville, £1 15s; Bro. Chapman, Gordon, 10s; Bro. Theo. Jellett, Green's Creek, 10s; Church, Fitzroy (Special Collection), 13 7d; Buninyong, 10s; do., Ballanlalla, per Bro. Heleman, £5; do., Malvern, per sisters, 15s; do., Fitzroy, per Sister E. McGregor, 12/-; Bro. and Sis. Lee, Shepparton, £1. Total, £21 10s 1d. "Millford," J. A. DAVIS, Treasurer.

Church St. Hawthorn

FOREIGN MISSION FUND

Church at Brim (per G. H. Brown), £4 15s; Bro. F. Dixon, Collingwood, 10s; Bro. J. Flood, Mornington, £1; E. M. Mungy, £1; Bro. G. Goudie, Inverch, 10s; A Sister to Christ for India, 5/-; Thank offering from Two Sisters, 25/-; Surrey Hills, W. WILSON, Treas.

SUBSCRIPTIONS RECEIVED

F. E. Jellett, S. Rake, P. J. Latier, Miss McLeone, Fallon, W. Chapman, Zeltus, J. Martin, 5/-; Mrs. Henton (per E. Timmins), 2/6; Mrs. Reid, 6/-; J. Cooper, Overton, B. J. Lawrence, R. W. Judd, A. Wilson, 10/-; Cedarman, Siorer, 15/-; C. A. Hall, J. Rhades, 20/-; F. H. Kemp, 22/6; C. D. Collier, £5 7/6. S. Ahern, £6.

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Advertisements.

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Christian Chapel, Djinda Street, North Carlton. GO AND HEAR Bro. Cooke deliver a Lecture on "LIFE AMONG THE MASSES and How to Reach Them." The Lecture will be given on Monday, Dec. 22nd. Admission—Silver Coin.

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