

Communications.

The Seat of Indifference.

BY S. H. HEDDICK.

NUMBER III.

Since the world sat down in this seat they are quite as willing to hear the Gospel as anything else; and unless aroused by the Gospel—they are just about as well off as they otherwise could be. Our duty is to sow the seed. No matter whether the world is sitting in the indifferent seat waiting for the direct aid promised by the old school; or deluded with the "no hell" ideas of the new schools; nor whether they are attracted by the theatrical revivals of "the coming man," or endeavoring to feast on the Underwood or Ingersall theories. Let us remember to sow the seed in the morning and withhold not our hand at envying, trusting in the merits of the cause we love. "We shall come rejoicing bringing in the sheaves."

Again, let us all remember that duplicity in either theory or practice cannot long subserve the interest of the cause, or benefit the world. It is always best to speak plainly. Nothing is to be well served by calling things by the wrong names. Better be understood and have done with the trouble which always comes of disguised purposes.

When we preach the word we are rarely misunderstood. We shall always succeed best with no secret purposes. We need no mask, for the Gospel needs to be known; and any disguise is a badge of suspicion. A case half-stated is more than half lost in the statement, while a case well stated is more than half argued. A belief which is uttered in company with an apology had better be reserved till courage can grow. Good intentions and cowardice are incompatible companions; they are sure to fall out by the way; but good intentions and true courage win victories. To all this you may add discretion. Perhaps the saying of Fletcher may help you to retain it. He says, "Discretion and hard valor are twins of honor, and nursed together they make a conquerer, divided but a talker."

It all comes to this, "Other foundation can no man lay than that which is laid, which is Jesus Christ." It is vain to expect any other, and the world may be aroused from the seat of indifference every decade, and in many different ways, but it is only the "precious stones," "silver and gold" builded on this foundation that will abide the trial day. Upon this sure foundation the church was builded, beginning at Jerusalem over eighteen hundred years ago. And to this day there is no other, of divine authority. The pattern how to build also remains unchanged. The apostles did no unnecessary work; all they taught and required is vital. We cannot proclaim it too often, nor understand it too well. We can afford to be in many places, few in numbers, poor in this world's goods, misrepresented and slandered; but we cannot afford to compromise, or conform to the world, by withholding or in any way evading the requirements of the Gospel.

If the editors and readers of the MESSENGER are satisfied with these essays we will close them now. If any one thinks we should continue three or four more, we hope a second reading will be sufficient (?) If that fails, all you who are of age can write a few yourselves. In the mean time we shall be out in the field sowing the seed.

Brethren, pray for us and strive to help us, practice what we preach, for all rivers do not more surely run down the declivities of the earth to the sea, than that there is a home of rest and crown of rejoicing for the faithful in Christ Jesus our Lord.

Fairfield, Iowa, Sept. 18, 1878.

A Year in Tasmania.

BY D. A. CARR.

NUMBER V.

A man of fine girth, intelligent, blessed with a happy home and wealth, devoted to what he held as the truth of God and exceedingly zealous of it was my firm Baptist friend, Mr. Hinsby, of Hobart Town, Tasmania. He was the leading spirit in first endorsing and then condemning any preaching. I love to think of him as a true man—true to his own convictions, which were in religion very strong and decided.

After the uproar, and the trial for heresy, and the astonishing success of the Gospel in the Odd Fellow's Hall, a good brother from Adelaide, South Australia, the Hon. Philip Santo, father-in-law of Bro. T. J. Gore, visited Hobart Town. He is a member of the legislative assembly of South Australia, and elder in the church at Adelaide. He is gifted as a speaker and is one of the few politicians who fills his place as a speaker and in the hearts of the people in the political world and in the church. He is one of God's noblemen. He is a merchant in Adelaide, and is blessed with wealth, and uses it to the glory of God. His praise is in all the churches there. His generosity is proverbial. He brought his daughter to school to Mrs. Carr, at Melbourne, and remained with the brethren there a fortnight. He had an eye to business and made a thousand dollars in a trade. He insisted that I visit him and Bro. Gore, my old school-mate, at Adelaide, which I did, and spent a most delightful season. He sent us to the seaside to recuperate, and on leaving he would have me take \$50 to pay my way, remarking that he did not allow these poor preachers to visit him at their own expense. When leaving Hobart Town he said I might need some pocket change and handed me \$50. Those nice little things that show a man's heart are not forgotten by Bro. Santo. While in Hobart Town he engaged in traffic, and my friend, Mr. Hinsby, hearing he was a Baptist, sent for him, desiring an acquaintance and received him cordially. Bro. Santo soon found himself in the midst of a religious talk, for Mr. Hinsby loved to express himself on religious subjects. To his honor be it said his whole soul seemed to be enlisted in what he conceived to be his Master's cause. Bro. Santo asked how the church was succeeding. "Ah!" said he, "We were going on quietly till a few months ago a man from Melbourne named Carr came and began to preach Campbellite doctrine. (By the way the people in the colonies do not, except in rare instances, stigmatize us Campbellites. I will tell after a while how Mr. Hinsby got hold of it.) "What?" said Bro. Santo, "Campbellite doctrine! Are you sure? What is that doctrine?" "Well, I don't know what it is, but that is what I heard." And then he began and went through the first two chapters of the Ephesian letter in a Calvinistic way. Upon making a pause Bro. Santo asked, "Do you think that a man of ordinary sense could understand what you have been saying?" This was stunning, and a little righteous indignation followed, but soon cooled down.

Saturday's daily paper announced that the Hon. Philip Santo, of Adelaide, will preach in the Christian chapel Lord's day (we had secured a house of worship by this time). Mr. Hinsby was surprised. He had let the cat out of the wallet, and he supposed that Bro. Santo would tell me what he had said.

Ever after he avoided me even when I sought opportunity to meet him in the street. In his lecture in the chapel he spoke of

VISIBLE AND INVISIBLE CHURCHES.
I subjoin the review of it as it came out in the *Tasmanian Tribune*:

[If we use terms not found in the Holy Scriptures we are apt to have ideas that are foreign to the Bible; ideas that the Holy Spirit does not give. The Bible gives names to all its own things, and when a person has an idea not found in the Bible he has to go out of the Bible to get a name for it. For this reason we object to the name "visible church," and "invisible church."

In Mr. Hinsby's lecture, on which we wish to comment, he gave the following in justification of the above titles: "If we do not find the word *visible* in the Scriptures, we do find such a condition of the church or kingdom of God on earth, as declared by the Lord himself, as may well be represented by the name *visible*, as consisting of that which is cognizable by human sight and sense—being simply profession—comprehending both tares and wheat." Matt. xiii. 24. Yes, and it is clear that both the tares and the wheat make up the church or kingdom, and they are to grow together till the harvest, which is the end of the world. The church will then be judged and the reward given to every man according to his works. What we may think tares the Lord may receive as wheat and *vice versa*.

Mr. H. says: "The condition of the 'visible church' is manifest in 1 Cor. x." There is just the same condition that Jesus spoke of in the parable, and neither in the parables nor in the epistles is it taught that there are two churches, the one composed of tares and wheat, and called the "visible church," the other of wheat, and called the "invisible church." No! the apostle addresses the church at Corinth which had its failings, and was strikingly at fault, both in doctrine and practice; some of them not believing in the resurrection, and all of them abusing the Lord's supper; yet the apostle makes no distinction of visible and invisible churches, but calls them "the church of God which is at Corinth," "My dearly beloved," &c. They were all at fault, yet he does not say "Yours is simply a profession, without the reality." He corrected, rebuked their sins, and they repented. It is very clear that the apostle did not entertain the idea that some of them were hypocrites, and that only a few of them were predestined to be saved. He addresses them all as having begun aright, as having accepted Jesus as their righteousness, sanctification and redemption, and praises them as having kept the ordinances as he delivered them (xi. 2,) and concludes by saying, "The grace of our Lord Jesus Christ be with you."

Although some were erring, he encourages them to forsake their faults, and those who did so, he commends, while he orders that the incorrigible be ordered to be put away from among them, but never did he express or imply such an idea as a visible and invisible church.

When, in the language of Ashdod, the expression "visible church" is used, it implies that there is an "invisible church," but then the Scriptures give no directions to such a thing as an "invisible church."

There are no teachings as to how to enter or to be a member of said "invisible church," no laws, no government, no worship, prescribed for an invisible church. The Scriptures give no countenance to such an idea, but they do teach that those who continue faithful to the end shall be saved. If all would speak of the church as the Scriptures speak, and make no distinctions where the Scriptures make none, all confusion would be avoided.

We will now see how Mr. H.'s theology suits John iii. 5-8. He says: "The visible condition of the church is that referred to in our Lord's explanation to Nicodemus by 'born of water' as distinguished from the invisible 'born of the spirit,' and derivable only from the invisible source

taught in verse 8. This is the foundation of God that standeth sure amid all the corruption and evil of the 'visible church.' The Lord knoweth them that are his." Any one who reads Jno. iii. 5-8 carefully will see that the two phrases "of water" and "of the spirit" are inseparably connected, and both necessary to entering the kingdom of God. Mr. Hinsby himself will not allow that a man who is born of the spirit and not born of water is in the kingdom, and in harmony with this he will not countenance such an one coming to the Lord's table. Then, by his own actions, he admits that the born of water and of the spirit go together.

But take it the other way, as Mr. H. says, "Born of water designates the 'visible Christian.'" Does it? Is a man a Christian who is born of water and not of the spirit? Is a man in the kingdom of God who has been baptized and who doesn't believe and repent? No! we are quite sure Mr. H. doesn't believe such a thing. No one can enter the kingdom of God without being born of water and of the spirit.

Then why does he separate the two conditions and have those born of water "visible Christians," whereas they are no Christians at all unless they are born of the spirit also? Mr. H. would have two kinds of "invisible Christians." 1st. Those born of the spirit, but not born of water; and 2nd. Those born of water and of the spirit; and the latter would be both visible and invisible, according to his distinctions, for they have been born of water, the condition of being a visible Christian according to Mr. H., and they are born of the spirit, the condition of being an invisible Christian. Then a man who has been born of water and of the spirit is both a visible and an invisible Christian. Well, enough of this. Certainly the apostles understood this matter, and since they simply baptized those who believed and repented, and called them citizens of the kingdom; the belief, repentance and baptism must have been the birth of water and of the spirit, for without this birth said Jesus, a man can not enter the kingdom.]

The above may give the reader some idea of what we had to encounter in our work in Tasmania.

Newspaper Knitting-Work.

BY J. B. T. MARSH.

There has been a wonderful advance in the circulation and influence of American newspapers in the last twenty-five years. All the lectures delivered on lyceum platform, all the speeches sent home to their sovereign constituents by congressmen, all the sermons preached on Sunday, probably do less in molding public sentiment on popular questions, now-a-days, than the newspapers. It is only the smaller half of our people who go to church even once a week. But the newspapers are read by everybody, every day in the week, and the sermons of our great preachers reach more people through the press than at first hand from the pulpit.

The newspapers have fairly earned their influence. The great dailies eclipse the enterprise of governments and geographical societies in the explorations of untraveled land. They outrun detective agencies in tracking crime. They flash the latest discoveries in all fields of knowledge into every shop and farmhouse. We should owe them a greater debt if they did not turn into their columns so much of this social sewerage that ought to run underground. The religious weeklies, too, have made for themselves a notable and influential place. In their various departments they command the services of the best minds in the land. The thought that was formerly sent under twenty-five cent postage to the quarterly is packed into telegraphic form for the weekly newspaper. Each

number of The Sunday Times, for instance, surpasses in quality and amount of reading, the average of the dollar and a half volumes that come from the presses of our best publishers, and four cents pays for it!

The local press of the smaller cities and towns shared somewhat in the prosperity of the flush years that followed the war. But its affairs have taken an odd turn in late years. Editing newspapers is one of the last things we should expect to see done by machinery and at wholesale. Yet that is about what we have come to in these days of "patent outsiders." Two or three men handy with shears and pen—especially with shears—make up half the matter for the hundred, or a thousand papers, published in as many different towns. They come out of this editorial oven in batches, seasoned with such political flavoring as is desired. Two or three columns of advertisements meet all the cost of the work, and the local publisher buys his weekly edition, with one side of the sheet ready printed, as cheap as or cheaper than the first cost of the white paper. The result of this labor-saving device is that every four-corners village which is large enough to have a drug-store, or livery-stable, or photograph gallery, rejoices in its local paper, and the field and patronage which one paper formerly monopolized is divided among half a dozen rivals. It is a scramble for dear life with most of them—in such times as these. The local merchant's flickering inclination to advertise is kept aflame by steady "puffing." The community is scaped in every corner for trivial news items and personal gossip. It is faithfully recorded that this man has a new lightning rod on his barn, and that one a felon on his finger. Appreciative mention is made of each generous friend who leaves a can of oysters, a box of collars, a loaf of wedding-cake, or a peck of apples, "on the editor's table." The editor is so busy, as the man-of-all work in his office, that he welcomes anything original in the way of communications for his columns.

It is this opportunity of reaching the community through the local paper to which I wish to call attention. I'm sure it is not improved as it ought to be by those who are used to handling a pen,—women of leisure and culture; educated, professional men generally; and ministers and Sunday-school workers especially. It may seem like talking to a small audience compared with the hearing one has whose articles are admitted into the metropolitan papers. But these papers cannot find place for a tithe of the contributions that are offered them. And even it is a larger audience, usually, than ever gather at a church service or public meeting in its own locality. It offers the best possible method of reaching all classes of the community in behalf of scheme and sentiments that should be brought before them. Any village paper will gladly put a column a week at the disposal of a minister who will edit it in a way to make it readable and profitable. And not the village papers alone, but most of the weeklies in the larger towns and smaller cities, will give the same opportunity to the men who has the knack for such work. He must not make partisan use of it; he must not fill it with dry preachments or political speeches. It must take up topics of present general interest; its paragraphs must be brief, and hit the nail right on the head.

A minister of my acquaintance furnishes copy every week for a column in one of the papers of his city. He copies for it the best tid-bits he comes across in his week's reading; points the meaning and lesson of current events; deals good-humored truths at local follies; pushes new projects that promise to be a public benefit; explains recent discoveries and advances in sciences,—makes in short, the most readable column in that paper. Some-