

THE AUSTRALIAN
CHRISTIAN
STANDARD

"PROVE ALL THINGS; HOLD FAST THAT WHICH IS GOOD."—1 THESS. 5:21.

VOL. I.—No. 2.]

MELBOURNE, SEPTEMBER 1, 1885.

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Notes of the Month.

IT may be taken as a sign of the times that a congress of American churches has been held with the view of "beginning a movement, which should eventuate in a catholic union, and thus find some more excellent way than that of our competitive denominationalism." This step may be regarded as an evidence of the growing desire of the people of God to draw more closely together and even to break down some creed-barriers which divide and distract Christendom in the present day. But while regarding this congress and its object with some degree of pleasure, we cannot disguise the fact that the methods suggested by the various speakers do not commend themselves to our judgment as likely to bring about the unity desired. To ignore differences, is not the way to settle them. Disease cannot be cured by merely throwing a cloak over it, nor can the evil and division breeding results of confessions of faiths, creeds, and the like, be obliterated by a few words of sentiment. No union can be lasting, which ignores a basis of agreement, and as there is only one basis which is authoritative, viz., the Bible, and as all speakers, except one (Bro. Power, of the church at Washington), were not prepared to accept this, without qualification, it follows that the time for union is not yet ripe, and will only be so, when the voice of God is heard above the voice of man,

and ecclesiasticism makes room for the simplicity of the gospel of Christ.

THE Baptist Missionary Society (England) during the May meetings, gave a public breakfast in honour of Mr. Stanley, the celebrated African Explorer, on account of the kindly interest he has taken in the Baptist missionaries in the new state on the Congo, which he has done so much to found. In the course of a speech Mr. Stanley delivered, he said that "he confessed that he had ill-understood missionaries and their work, until he saw Livingstone, then he recognised what a type of noble manhood, both physical and spiritual, a fine missionary and a good man could be." We wish that some of those people who speak sneeringly of missionaries, could have heard the splendid tribute that "the uncrowned king of the Congo," as Mr. Stanley is called, paid to the men who, at an immense sacrifice, carry the gospel with its spiritual and civilising influences into the heart of that vast region, if after hearing they could say aught but praise, or feel aught but respect, then of them it may be said that nobility of heart and life count for nothing.

VICTOR HUGO, the French poet, prophesied that the day would come when war would be impossible, when bullets and bomb-shells would be replaced by votes, and when the two immense groups, the United States of America and the *United States of Europe*, would be seen placed in presence of each other, extending the hand of fellowship across the ocean,

exchanging their produce, their industry, their arts, their genius, clearing the earth, peopling the deserts, improving creation under the eye of the Creator, and uniting, for the good of all, the power of God and the fraternity of men. Surely, Victor Hugo, when he made this prediction, must have risen fresh from the study of the prophecies of Isaiah? for it breathes the very spirit of the great seer. But, alas! what fearful revolutions must convulse the earth ere that bright vision can be realised; and even then not realised, unless through the blood and smoke of battle, and the din of overturning empires, be seen the cross of Christ as the sign and hope of the people's freedom.

THE lectures of Bishop Moorhouse on the "Galatian Lapse," form the subject of favorable comment in a leading article of the *Age*. It is remarked that lecturers as a rule are not a success in Melbourne—a fact that makes the annual success of the Bishop all the more remarkable. The deduction drawn from this is—"that religion, in the highest and only real sense of the word, is as strong in interest now, as it has ever been." Coming as this does from a paper which is anything but a partisan of Christianity, it ought to put to silence those croakers who are perpetually deploring the decadence of religion, and who seem to think that atheism, with its attendant evils, will ultimately prevail. Such Cassandra-like wailings are rebuked by the secular press, when it says "the more our conception of the universe is widened, the more worlds

we count, and the more ages we assign to the gradual evolution of life, the more impossible does atheism become, and the more mysterious does our own place in the order of nature appear."

WM. LLOYD GARRISON, son of the noted abolitionist (says the *Christian Standard*), a short time ago read a paper before an infidel organisation in Boston, called the Liberal Union Club, on the question, "What religion can Liberals give their children?" After repudiating the creed of the evangelical churches, he admitted his inability to find a satisfactory substitute in any of the teachings of infidelity. The following report was given of him:—

He sorrowfully confessed that his churchless children have lost "the noble, uplifting hymns" by which "martyrs and saints have been sustained." They have lost, also, "familiarity with the Bible, which, interpreted aright, is, after all, the book of books for the inspiration and comfort of humanity." He had been to hear Ingersoll, and was not sorry that he left his little ones at home. Materialism fills no void and brings with it animalism. He had rather have his children Calvinists than drunkards. The transcendental worship of humanity he pronounced absurd.

NEXT in importance to the association of churches for organised work, is the association of Sunday schools. In connection with Churches of Christ in the colonies, there is only one colony, viz., Victoria, that has what is called a Sunday School Union; and the good work that it has done is sufficient proof that there ought to be one in each of the colonies. In these days, when the Bible is banished from the state school, it is evident that a greater responsibility rests upon the church to provide means for the dissemination of biblical truth among the young people. This can best be done by the association of Sunday school officers and teachers in a given district for the purpose of combined effort, not only in the ordinary Sunday school work, but in bringing the gospel to the waifs and strays to be found in the back streets of all cities. We have long felt that Sunday school work

was too restricted in its operations, and that but little if any response was made to the urgent need of the poor children who wander through our streets, and who instead of growing up with a knowledge of the truth, are serving an apprenticeship to vice in almost every form. It is, therefore, with considerable satisfaction that we learn that the Sunday School Union of Victoria has decided to open up a Lord's-day Ragged School in some suitable locality in the city of Melbourne. In this work they will have the assistance of Bro. Groom, whose name is well known in connection with the "Try Excelsior Classes." We wish them God speed in their noble work; and are of opinion that in this movement they have taken a step in the right direction; and if their work is carried on to a successful issue, that it alone justifies their existence as an organised body.

ACCORDING to the advocates of the British-Israel theory, war between Britain and Russia is not only very probable, but is absolutely certain; fortunately for our peace of mind they are equally certain that Britain will be victorious. They identify Gog mentioned in Ezekiel 38 as modern Russia, and without committing ourselves to any of their theories, we may say they make out a very fair case. The literal translation of Ezekiel 38: 2 and 39: 1 is as follows:—"Son of man, set thy face against Gog, the land of Magog, the Prince of Rosh, Meshech, and Tubal." "Thus saith the Lord God, Behold I am against thee, O Gog, Prince of Rosh, Meshech, and Tubal." Other commentators, not of their ilk, declare Gog to be Russia. The Anglo-Israel comment on these verses is as follows:—"Rosh was an ancient tribe to the north of the Taurus, from which the Russian name is derived; Meshech, the home of the Moschi, now called Muscovites; and Tubal, a northern Scythian tribe, now incorporated with the Russian and Muscovite in the great Russian province of Tobolsk. Thus, 2,400 years ago, Ezekiel named these three names, full 700 years be-

fore there was a Russian or Muscovite, or a Tobolsk province, or man existing."

THE past month will probably be known in future as the temperance month of the year 1885. Our temperance friends have had quite a carnival time of it. First came the introduction of the new Licensing Bill into the Lower House, then the annual meeting of the Victorian Alliance, with its breakfast and demonstration in the Town Hall, and then the celebration of the Rechabite Jubilee. Surely no previous month can show such gatherings of temperance advocates? We would like our friends to know that we are one with them in their efforts to restrict the liquor trade, and that we wish them every success in their enterprise, believing with them that the drink traffic is a foe alike to the church and to the state.

TRACES of the bigotry which existed in the "dark ages" are still to be found in the ranks of the clergy of the episcopal church. We are thankful to say however that it only breaks out now and then, and does not make itself manifest to any considerable extent. The following, which appeared in an English paper, is worthy of a place in the records of the most intolerant acts of the Roman Catholic Church:—

The Bishop of Lichfield supports the action of the Rev. G. B. Vaux, the clergyman who withheld from certain Sunday-school children prizes which they had rightfully won, because they were not baptized. Dr. Maclagan says: "Strictly speaking, no unbaptized child should be admitted to a church Sunday-school except in the immediate prospect of baptism . . . It would, therefore, be perfectly legitimate to exclude such children from a church school until such time as they were baptized." The Bishop suggests that unbaptized children might be permitted to attend; "but" he says, "I think you may fairly separate them in some way or other from the rest of the children in the school."

Get holy principles, and thou shalt get the pinions of an angel, which shall bear thee above the clouds and storms of earth, into the sunshine and the calm of eternity.

Hymn for the Month.

IS IT FOR ME?

CANT. 1 : 7.—"O Thou whom my soul loveth."

Is it for me, dear Saviour,
Thy glory and thy rest?
For me, so weak and sinful,
Oh shall I thus be blessed?
Is it for me to see Thee
In all thy glorious grace,
And gaze in endless rapture
On thy beloved face?

Is it for me to listen
To thy beloved voice,
And hear its sweetest music
Bid even me rejoice?
Is it for me, thy welcome,
Thy gracious "Enter in?"
For me, thy "Come, ye blessed!"
For me, so full of sin?

O Saviour, precious Saviour,
My heart is at thy feet,
I bless Thee and I love Thee,
And thee I long to meet.
A thrill of solemn gladness
Has hushed my very heart,
To think that I shall really
Behold Thee as Thou art.

Behold Thee in thy beauty,
Behold Thee face to face;
Behold Thee in thy glory,
And reap thy smile of grace;
And be with Thee for ever,
And never grieve Thee more!
Dear Saviour, I must praise Thee,
And lovingly adore.

FRANCIS RIDLEY HAVERGAL.

Lord's Day Meditations.

I will meditate in thy precepts, and have respect unto thy ways. I will delight myself in thy statutes: I will not forget thy word.
—PSALM 119 : 15.

Make me to understand the way of thy precepts: so shall I talk of thy wondrous works.—PSALM 119 : 27.

September 6th.

Serve the Lord with gladness.—Pa, 100 : 7.

GOD IS LOVE. Perfect love casts out fear. The worship of a God whose essential essence and nature is love must be a joyous service. This day is specially set apart for the worship of him who loved us, and gave himself for us. How fitting the exhortation of the psalmist—

"Serve the Lord with gladness: come before his presence with singing.

"Know ye that the Lord he is God; it is he that hath made us and not we ourselves, we are his people and the sheep of his pasture.

"Enter into his gates with thanksgiving, and into his courts with praise; be thankful unto him, and bless his name."

Is this the sentiment of our hearts this morning? Is the service of the Lord a delight to us, and his worship a joy? Do we sing in our hearts, as the hallowed morn returns—

The joyful morn, my God is come,
Which calls me to thy honored dome
Thy presence to adore;
My feet the summons shall attend,
With willing steps thy courts ascend,
And tread the hallowed floor.

Oh, may our hearts ever thus sing, that we may secure ourselves the blessing of those who count the "Sabbath a delight and the worship of the Lord honorable."

September 13th.

I was glad when they said unto me, let us go into the house of the Lord.—Psalm 122 : 1.

ARE YOU glad, my brother, my sister, when this sacred day returns, and when the joyful opportunity presents itself of going up "into the house of the Lord"? Our dear Lord fills all space, and is ever near to bless. But in his house he displays his wondrous presence in a brighter effulgence of sacred light and love. When the week of toil, anxiety, temptation and turmoil is over, how sweet to enter into his courts, to join our brethren in holy song and prayer, to meditate on his goodness, and show forth his dying love. If these things have lost their sweetness for us,—if the service of God is becoming a burden, instead of a delight,—then it is not well with us. If little things hinder us from going up into the house of the Lord, it is not well with us, and we need to visit the great Physician. We need to remember the dying love of Jesus our Lord, and to count over once again the cost of our redemption. Thus doing, our hearts will burn, our spirits will revive, and the service of our Lord and King will be a delight. Then shall we sing—

"Sweet day of rest, for thee I wait—
Emblem and earnest of a state
Where saints are fully blest;
For thee I look, for thee I sigh,
I count the days till thou art nigh,
Sweet day of sacred rest!"

September 20th.

Oh come, let us sing unto the Lord . . . Let us make a joyful noise unto him with psalms.—Psalm 95 : 1, 2.

SONG is the natural outlet of joy, as tears are of sorrow. On no day of the week is holy song so fitting as upon this joyous morn, for

"Again the Lord of life and light
Awakes the kindling ray,
Unscals the eyelids of the morn,
And pours celestial day."

Happy the soul whose spiritual eye can discern the sacred light. To such an one, the Sun of Righteousness arises with healing in his wings. The week of toil is over. The struggle for the bread that perisheth is stayed for a little, and the spiritual man feasts on heavenly bread: not in some dark corner, but in the radiant light which flows from the throne of God and of the Lamb. Why, then, should we not sing, and make a joyful noise to the rock of our salvation? Let us, then, beloved, on this sacred morn, hasten with joyful feet into the house of the Lord. Let us unitedly raise our songs of praise in harmony with the blest. Let us make a joyful noise unto the rock of our salvation. "For the Lord is a great God, and a great king above all gods."

September 27th.

I will sing of mercy and judgment. Unto thee, O Lord, will I sing.—Ps. 101 : 1.

Mercy and judgment! what a theme for praise! Mercy new every morning—never failing. But upon this day of rest, what a view of mercy and judgment is presented for our meditation. Judgment, holy and true; mercy, boundless as the eternity of God. Christ, our Redeemer, dying in our room and stead; Christ, the risen one, conquering death and bringing life and liberty to light by his glorious resurrection. Well, may we sing—

"This day be grateful homage paid,
And loud hosannas sung;
Let gladness dwell in every heart,
And praise on every tongue."

Oh, may our hearts ever rejoice on this happy day; and with holy rapture may we wend our cheerful steps to the house of God. May our service be one of gladness and joy ever increasing until we join the grand chorus of praise to the Lamb on the eternal hills of peace and rest,—

"Where we, in high seraphic strains,
Shall all our powers employ;
Delighted range the ethereal plains,
And take our fill of joy."

God has not only a crown and welcome for the man that comes up laden with the trophies of contest, but also for the man who honestly fought but failed to win.

The Australian Christian Standard.

MELBOURNE, SEPTEMBER 1ST, 1885.

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PURITY, PEACE, UNITY, LOVE, POWER.

The wisdom that is from above is first pure, then peaceable, gentle, easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy.—JAMES 3 : 17.

A Reason for our Existence.

IT is a fact that we, as a religious body of people, not only have an organized existence, but that in some respects we also stand out in bold contrast to the religious denominations by which we are surrounded. But in what respect do we differ from other organized bodies? What are our aims and purposes as a people, and how is our work to be distinguished from that of our neighbors? These are legitimate questions, and questions that shall engage my attention for the time being. We think it can be safely assumed that if we are simply a denomination among the rest, our aims are no higher than theirs and our work of substantially the same nature; then no good reason can be assigned for our existence, for it is quite evident that there are already too many denominations. It is further evident for the same reason that so long as a body of people can, with all due freedom, worship God conscientiously, and according to the scriptures within the bosom of another body, it

is not necessary for them to go out, and it would possibly be wrong for them to do so under such circumstances. Now it is a fact about which there is but little controversy that every man should be left perfectly free to search the scriptures for himself, and to follow to the best of his ability, what he conscientiously believes the word of God to enjoin upon him. To think or to act otherwise, is to contradict the fundamental principle of all true liberty, and to undermine the very foundation on which Christianity is established. That the scriptures enjoin upon every man is to do what he knows to be right in the sight of God, what ever may be the opinion of others, there can be no question. If we are not at perfect liberty, under all circumstances, to obey what God commands, then our liberty ceases to be liberty at all. Now it is an evident fact that we, as an organized body of believers with our knowledge of the Bible, and our present aims, purposes and practices to be carried into effect, could not worship God acceptably within the borders of any religious organization on earth, without being either disturbed ourselves or disturbing some one else. Then applying these principles to the question in hand, there was left but one of two things for the people who wished to be known simply as disciples of Christ or Christians to do, namely, either to be cast out from among the people with whom they were first identified, or to go out voluntarily, and organize themselves for aggressive work, and thus exercise their Christian rights in worshipping God in *all things* according to the scriptures. Seeing that these things are true, who can justly ostracize us for our present attitude to Christendom and to the world? If we are now engaged in a work of restoration peculiar to ourselves, who is to blame for it?

If we maintain a separate existence and present a bold front to the denominations, who is the cause of it? We did not wish to go out, and only claimed our liberties within, but this was not granted, and we are now willing, and have so proclaimed it from the first day of our separate

existence, to unite with any and all of the denominations upon the only possible and true basis of Christian union to be found under the broad heavens, but *they will not*. Hence we are compelled, like the apostles of old, to pursue the course we believe to be right in the sight of God regardless of the opinions of men. If this course is not satisfactory, then we have no hope of ever being able to please them.

In the days of the apostles there were no denominations such as now exist. This fact no Bible reader will think of calling in question. There was the Church of God and the local churches of Christ, and so far as Christianity was concerned these contained all the essential parts of it. It is also true that there were no creeds then such as we now have. The primitive churches received the word of God as it was given to them by the inspired apostles, and this word of God alone constituted their rule of faith and practice in all things pertaining to life and godliness. But it was not long till the leaven of iniquity began to work. The man of sin took his seat in the temple of God; superstition and the traditions of men occupied high places in the worship, the churches began falling away from the steadfastness and simplicity of the faith, the Bible was soon wrested from the people and placed in the hands of the priests; then Rome proclaimed herself master of the situation while the people were left in spiritual darkness and without much hope in the world. But God did not forget the people. Hence in due time such men as Luther, Zwingle and Calvin were raised up to do a great and much needed work, and it was not long till the smoke of battle ascended before God and the clash of arms was heard on all sides. The result of all this spiritual fight, which was long and fierce, was the grand reformation of the sixteenth century, the story of which is too familiar to our readers to need repetition in these columns. Thus was laid a foundation on which to commence building. The work of Luther and his coadjutors was therefore a work of necessity. But because the work of Luther and others of his

time was indispensable to the progress of Christianity is no good reason why we should be satisfied to remain where they left off work. That should be rather our starting point from which we should press on towards perfection, for while the work of Luther, Calvin, and others was all right in the main, it did not go far enough. John Wesley soon came along and took up the work of reformation, but like those of his predecessors, it was a reformation of erroneous doctrines and practices then in existence rather than a pulling down of the human forms of church government and a building up from the very foundation with primitive Christianity. But these men could not accomplish the whole work, something must be left to others, nor did God allow the well begun work to close with their death. So in the providence of God and in the fullness of time other good men were brought to the front to carry forward the work of saving men, and prominent among these stood the Campbells, whose names and deeds have become household words with us all. But when they came to survey the field with the Bible, the only safe rule, in hand they soon saw that all Christendom was still more or less in the mists of Babylon and under the spiritual bondage of Rome. Now the question arose as to what was best to be done under these circumstances. With the New Testament as their guide, their minds very naturally ran back to the days of the apostles and to the churches that were established under their preaching. It was an easy matter to be seen that those churches which continued steadfastly in the simplicity of the faith, were worshipping God in all things acceptably. It was also plain that if the churches of the present century should worship God after the same manner, they would equally meet his unqualified approval. Hence, from that day to the present the people known as Christians or Disciples of Christ have been faithfully laboring to this end. Their work then is pre-eminently a work of restoration rather than of reformation. They propose to take the word of God, and that alone, as their guide; and as being sufficient to furnish them unto all

good works. They propose to go back of all ecclesiasticisms, denominationalisms, human creeds, and party names and plant themselves among the primitive churches and adopt their faith in all its purity and approved practices without change. In other words, they propose to hold the same creed the first Christians held, to wear the names that they wore, to believe the same proposition and doctrine that they believed, to make the same good confession that they made, to practice the same baptism that they practiced, and in short to do whatever they did in order to become Christians, and then follow them as closely as possible in all points of Christian duty and in all forms of church polity. This in brief constitute our aims and purposes as a religious people. This we regard as a work of necessity laid upon us, and we are fully determined that nothing shall deter us from this high and holy work of restoring to the world apostolic Christianity in all its fullness. J. F. FLOYD.

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PUBLISHER'S NOTICES.

Articles for publication (which should be as brief as possible) to be addressed "the Editors of the A. C. STANDARD," care of M. McLellan, 180 Russell Street, Melbourne, and should be to hand not later than the 10th of each month. All church news to be addressed A. B. MASTON, Molesworth Street, Hotham, and should reach him by the 16th of each month to ensure insertion; earlier when convenient.

This being the second number of the "STANDARD," with which is amalgamated the *Watchman and Witness*; the full 12 months of the *Witness* for 1885 not having been completed, all subscribers to that paper will be supplied with the "STANDARD" up to the end of the year, without any extra charge, and subscribers to the *Watchman* are hereby informed that the new paper will be sent to them as usual, and they are requested to remit their subscriptions for the present volume. There are a large number of arrears for both papers, which ought to be paid, and remittances for which are requested to be sent to the undersigned as soon as possible. The price for the "STANDARD" is Four Shillings per annum (post free). Subscriptions should be paid in advance. New subscribers will please send their orders as soon as possible. All monies and business communications to be addressed to
M. McLELLAN,
Manager and Publisher,
180 Russell-st., Melbourne.

Editorial Notes.

THE *Evening Herald*, in its Saturday's issue, has a column which always interests us. It is headed "What the Churches are Doing." Under this head, concise accounts of special work in all departments of religious effort are given. From the issue of August 8th, we clip the following kindly paragraph concerning ourselves. We shall only be too glad to adopt the suggestion of a weekly issue as soon as practicable, but for the present we will try and make our monthly a live paper:—

The denomination known generally as "The Church of Christ," or "The Disciples," seems to be making very considerable progress in this and the other colonies. Churches are organized in many places, and evangelists are doing good work. The denomination in Victoria had for some time two well-edited monthly periodicals, the *Witness* and the *Watchman*. Recently both have been discontinued, and this month a new paper has been issued, named the *Standard*. It contains twenty-four large pages, enclosed in a neat wrapper, is well printed, the contents exceedingly varied, and generally interesting, and the price very moderate. As a whole, it is to say the least equal to any religious monthly in the colony. The *Standard* is edited by Messrs. F. Dunn and F. Illingworth, and several assistants, and if they hold on as they have begun, their journal will do more good work than any half dozen of the ablest evangelists. Why rest satisfied with less than a penny weekly journal? The children of this world are wiser in this matter than the children of light.

We fully anticipated that our first issue would be freely and closely criticised, and in this respect we are in no way disappointed. But in order that some of our friends, who may have a notion that they know exactly the kind of paper that is wanted, may more fully realise the variety of tastes that have to be catered for, we append a few of the opinions that have reached us verbally and by letter. All the criticisms offered have been made in the kindest spirit. One says, "The paper is too large; it is unwieldy." Another, "It is very neatly gotten up, and a nice size." "Very good in the main, but too scrappy; I want to see thoughtful articles that one can read and learn something from." One of our Baptist friends says, "Send me the *Standard*, the story of How to raise a church debt is worth the 4s." Another brother tells us "the paper is excellent, such nice short pieces that one can read and enjoy even when you have not much time." "I don't like the Notes of the Month," says one, "they are too secular." Another says, "The first thing I read is the Notes of the Month; I find them very interesting." "I like the paper much, and our young folks like it." (We are glad to hear the young folks like it, and hope they always will). "The paper is splendid, but I don't think you will be able to give us as good a one every month." We do not expect all our readers to be pleased with every page, but it is our intention so to conduct the paper, that all but the most fastidious may derive both pleasure and profit from its contents.

FROM our "exchanges," we learn that Bro. J. J. Haley is fully at work, and is making for himself a name in San Francisco. The following clipping will show one form of his activity:—

Yesterday afternoon, Mr. J. J. Haley, late of Australia, delivered an address before the Young Men's Christian Association, upon the rather novel theme: "What Must I Do to be Lost." Throughout the address was vigorous, and it was listened to with earnest attention by the large number present (300 men), who had been attracted by the speaker's fame.

It appears that the church at Dunedin have entrusted Brethren J. J. Haley and O. A. Carr with the task of selecting an evangelist. Bro. Haley informs us that the work is "being rapidly pushed towards completion, and that he expects to have a man on his way soon."

THE CHRISTIAN BUDGET, containing Errett's "What the Disciples Believe and Practice," Haley's "The Faith," Strang's "The Fundamental Plea of the Disciples," Cheek's "Unity of the Spirit," Moyses's "The Blank Bible." 84 pages, price 6d. Now ready. Send orders to Dunn and Collins, Melbourne.

FROM the *Christian Standard*, we learn that Bro. Shishmanian, of Constantinople, paid a visit to Smyrna, where he spent two Lord's days, and where he had the pleasure of adding four precious souls to the church, making in all a membership of twenty-four in that place.

BRO. M. KER, the writer of the article on "the Greek word *Upestatia*," which appeared in our last issue, has recently arrived from England, and now resides in Sydney. He has been for some years a valued contributor to our home papers, and therefore we are glad to have secured his assistance for the *Standard*.

BRETHREN Macgowan and Dunn have agreed to take the preaching services at Cheltenham for a month.

BRETHREN are requested to keep in mind the wants of the Missionary Committee. Expenses amount to about £10 per week. Give promptly and liberally, so that the work of the Lord may go on.

HAIRNSDALE.—Bro. Hillier has returned to this field, and is working hard amid many discouragements; good seed is being sown, the reaping time will come by and bye.

SALE.—Bro. Watt is still contending with the infidel school. Joseph Syme and *The Liberator* have been doing some little harm. Bro. Watt is, however, charging the enemy. Some pleasing victories have been won.

WARRAGUL.—Brethren here are in good heart. Bro. Watt's visit has helped them, and the tea meeting which is to be held in September, will, it is expected, give a further impetus to the good work. Melbourne brethren are expected to muster in good force on the occasion.

A SISTER in Tasmania writes—"I see you have been discussing the subject of marriage with unbelievers, and of Christians dancing. I feel deeply interested; please let us have more on these subjects. As far as I can see, the Scriptures permit believers to marry "only in the Lord;" and as to dancing, I believe it to be of the evil one. I used to dance before I was saved, but my experience teaches me that Christians should shun it like they would a serpent: it is the stepping-stone to untold evils. Oh, that Christians would obey the teaching of the apostle (1 John 2:15)."

OUR Queensland evangelists write cheerfully of the prospects of the work there. Brethren, don't forget Queensland when you are disposing of that tenth of your income which you devote to the Lord's cause.

BRO. AND SISTER THURGOOD are pushing on the work at Ballarat West. Bro. Thurgood has been delivering some diagram discourses, which have proved both interesting and instructive.

SISTERS' COLUMN.—This was unavoidably crowded out of our last. We were sorry, but could not help it. We again call special attention to Sister Thurgood's excellent suggestions, which will be found in that column.

In another column will be found the prize essay "Reasons why a Christian should be a total abstainer." It is well written, and the arguments are well set forth, and are worthy of careful attention. The giver of this prize is Bro. B. J. Kemp. Will any other brother follow his example? The prize is books to the value of one guinea. Will Bro. Wright please tell us what books he would like, or will he leave the selection to us?

BRO. G. GREENWELL has completed his engagement at Ballarat, closing with a philosophical lecture, entitled "God and the Universe." It was expected that Bro. Greenwell would take up the work at Castlemaine, but the negotiations have fallen through. He will return to South Australia this month, unless some church secures him for Victoria immediately.

NORTH ADELAIDE.—The churches in Archer Street and Kermodie Street have amalgamated.

BRO. J. STRANG begins his work at Lygon Street on Lord's-day, September 20th. Bro. Strang has done good work at Cheltenham. Hearty wishes are expressed for his success in his new field of labor.

SYDNEY.—A brother writes—"The Sydney church has made considerable headway since Bro. Troy arrived; as many as nine have made the good confession on one evening. Bro. Troy has an intelligent and masterly way of placing the gospel before the people, and has the ability of fitting illustrations into his discourses, which are characterised with earnestness and candour." We pray that our brother may be abundantly blessed in this new field of labor. Sydney needs many such men.

AT the request of the Missionary Committee, Bro. Little, with the consent of the church at Berwick, has placed his services at the disposal of the committee for the period of four weeks. The committee have arranged with Bro. Little to spend the time in the Wedderburn district.

A GENEROUS brother, by name Robert Anderson, presented the Dunfermline church (Scotland) with a chapel; it is a comfortable commodious house, capable of seating 400 to 500 people. We could do with a few brother Andersons out here.

WE call especial attention to *Tracts for the Million* in another column. "The Bridge over the River of Sin" is now published, and 30,000 of them have been sent out on their mission.

WE are glad to see that Bro. Floyd is getting on so nicely in Wellington, N.Z., and that he feels so much at home in his new field. From a letter to Bro. Carr, published in the *Christian Evangelist*, we take the following extract:—

"The voyage was pleasant from San Francisco to Auckland, Mrs. Floyd and I enjoyed it very much. At Auckland the brethren were awaiting our arrival, and gave us a welcome tea-meeting; and when we reached Wellington nearly the whole church was on the wharf to greet us. They soon got up a tea-meeting, which we enjoyed very much. We never had such a welcome, and never felt so much at home among strangers. We have not been the least homesick since we arrived. The people here are full of life, both old and young, and know how to make us feel at home among them. They have big hearts and big pockets too. It would make some of our big American churches ashamed of themselves to see these people take hold of church work. What would some of the American brethren think to see the large house nearly full at a prayer-meeting? There are 40 brethren here, young and old, who take part in the meetings, and some of these are better preachers than some I know in U.S. who are preaching regularly

for churches. And then the singing! An organ would be so ashamed in the presence of the congregational singing here, that it would be glad to get out at the back door on any terms. The chapel here will compare favorably with many of your American city churches, and is well located. I am preaching to crowded houses on Lord's day evenings, and the people are intelligent and attentive hearers.

In our next issue will appear the first of a series of articles, from the pen of Bro. George Greenwell, on the "Hope of the Gospel."

The second lecture of the series, in connection with the Sunday School Union, was given by Bro. Edward Lewis in the Christian chapel, Swanston Street, the subject being "How to give a Bible Class Lesson." The subject of the lecture was not of such a character as to command a large audience, and in our opinion was more suited to the class-room than to the lecture-hall; this of course was not Bro. Lewis' fault, he having no option in the matter. We think the committee would act wisely by choosing subjects not only instructive to teachers, but also to the brotherhood generally.

The Church.

CHURCH ORDER.

FROM THE CHRISTIAN ADVOCATE.

By A. CAMPBELL.

(Continued from page 10.)

ORDER—AS RESPECTS VOTING IN THE CHURCH.

SOME Christians are opposed to voting in the church. They only vote against voting! They will give their voice; but say they will not vote. Now, upon a little reflection, it may, perhaps appear to them, that to vote, and to give their voice, is identically one and the same thing. To express their mind or their wish on any question, is certainly to vote; whatever form of expression may be chosen, whether standing up, stretching forth the hand, or simply saying yes or no, aye or nay.

Wherever there is an election, or choice of persons or measures, there must be voting or a casting of the lot. To cast the lot is an appeal to heaven; and very extraordinary indeed must be the incident or the occasion that will justify such a solemn appeal, or such an irrevocable decision.

We need not labor to show that the Christians under the very eye, and with the approbation of the apostles, voted; for the apostles commanded them to vote, to choose out persons for certain works, and with reference to certain measures (Acts 6:3; 2 Cor. 8:19).

But a question arises of some consequence—nay, of great consequence—*On what occasions, and for what purposes, are Christians authorized to vote?*

They are not to vote on questions of faith, piety, or morality. Truth is not to be settled by a vote, nor is any divine institution, respecting the worship or morality of the Christian Church, to be decided by majority. These are matters of revelation, of divine authority, and to be regulated by a "Thus saith the Lord," and not by a *thus saith the majority!* But in all matters not of faith, piety, or morality; in all matters of expediency, and sometimes in questions of fact pertaining to cases of discipline, there is no other way of deciding but by vote of the brotherhood. There is no revelation that A, B, or C shall be chosen elders or deacons; that D, E, or F shall be sent on any special message; that the church shall meet at any given place, at any given hour, or that this or that measure is to be adopted in reference to any particular duty arising out of the internal or external relations of the church. Such matters are to be decided by the vote of the whole community, or not at all.

How that vote shall be given—whether by stretching out the hand, as the Greek word found in Acts 14:23 and 2 Cor. 8:19, literally indicates; or whether by standing up, or saying *aye* or *no*, may itself be a question of expediency, to be decided by the vote of the community. And certainly it matters not in this instance what the form be, provided only the mind of the church be clearly ascertained.

A matter of greater importance occurs: *Must the church be always unanimous before it acts upon any question of fact or expediency?* While it is possible to be of one faith and of one hope, however desirable it may be, it is not to be expected that a congregation will always be of one mind in all questions of discipline or expediency which may occur in their earthly pilgrimage. Some, however, will insist not only upon one opinion in matters of abstract speculation, but upon one mind in all matters of expediency.

In the New Testament, we have the word which the Greeks used for *majority*, sometimes translated "the greater part." 1 Cor. 15:6. "The more part." Acts 19:32; 27:11.

And "the many." 2 Cor. 2:6. Where the censure inflicted upon a certain individual is spoken of, rendered by Macknight "*the majority.*" "Sufficient for such a one is the censure inflicted by the majority;" plainly intimating that not every individual, but that a decided majority of the church had concurred in the sentence pronounced.

True, indeed, that where there is much love and great devotion to the will of the Lord, there will be the greatest approaches to unanimity, in all matters of great importance. The wisdom which comes from above is first pure, then peaceable, gentle, and *easy to be persuaded.* Self-willfulness is no ornament of Christian character, and when each esteems his brother as better than himself, there will not be much earnestness displayed in striving to carry out views of expediency over the judgment of others.

Besides, it is sometimes inexpedient for the majority to carry all in its power. There may be occasions when it is better for the majority to waive its privilege, than to carry its point. These, however, are matters which discretion and good sense must and will decide, according to the bearing of all measures upon the good order, peace, harmony, and prosperity of the brotherhood.

All warmth and impassioned feeling in the house of God is disorderly; and no church, acting under the guidance of the good Spirit, will ever attempt hastily to decide a matter in the midst of the least excitement.

Still, however, neither reason, nor experience, nor revelation itself, suggests any other method of procedure in all questions of expediency respecting men or measures, than that the voice of the majority, when clearly and fully expressed, should be cordially and conscientiously acquiesced in by the minority.

Indeed some churches make it a rule that no measure shall be adopted but upon an expressed unanimity. This, without intending it, necessarily subjects the congregation to an oligarchy or monarchy—to the dictation or to the weakness of not merely a minority, but often of a single individual. On this scheme a minority, often an individual, governs the whole church. In nine times out of ten, it is more likely to happen that there will be a dissident or two, who cannot think with the majority on such matters, than that there will be a perfect unanimity. What is to be done in such cases—act or not? If the church does not act, then she is governed by a minority, and the majority yield. If she act, then is the principle of unanimity abandoned.

The only question, then, is, whether it is most expedient and comely, that the minority submit to the majority, or the majority to the minority; for one of them must yield. Unanimity we have seen very generally gives to the smallest minority the absolute control of the whole community. There can be no debate. The minority will, in the spirit of love, and in the spirit of Christian modesty, agree to submit to a clear and decided majority. Having, indeed, agreed when no question is before the church that such shall be its custom, the minority feels itself always justified in submitting to the judgment of the greater part.

It is scarcely necessary to be observed, that before the voice of a community can be called for, the proposition ought to be clearly stated and fully explained; so that all who vote may vote understandingly. The question, therefore, ought never to be put until the congregation shall have had time maturely to consider the matter. Good order, indeed, being the same thing in all deliberative bodies, those rules which have universally obtained, in other assemblies of the people, in this country, may very suitably and safely be adopted on such occasions as call for an expression of the mind of the church on any of those questions of fact or expediency which demand its decision; with this proviso only, that more courtesy, good feeling, and good spirit should always be displayed in the house of God than usually appear in the moral, literary, or political assemblies of the people.

SYSTEMATIC BENEFICENCE.

HLL who have had experience in church management, especially in the department of finance, know that there is a sad lack of faithfulness in regard to systematic contributing manifested amongst those who have named the name of Christ. Some few are faithful, but *the many* seem to be ignorant of their duty (as Christians) in this matter; or else are neglectful to a degree which amounts to positive transgression.

The following thoughtful papers we take from the Presbyterian *Monthly Messenger*. They are well written, and contain truth which many of our brethren sadly need to learn. We commend them to the careful attention of our readers:—

SYSTEMATIC BENEFICENCE.

In our brief examination of the apostolic plan of church finance, contained in 1 Cor. 16: 1, 2, two of its provisions have been already noticed. The general principle of the plan is weekly storing, and the time for storing should be the first day of the week, and the place in private. The next point to be considered is the persons who should lay by them in store. About this there can be no manner of doubt. The language of the apostle is clear and precise. He says, "Let every one of you lay by him in store." Light is thrown upon these words in the beginning of the epistle. By referring to the inscription we find it addressed, "Unto the Church of God which is at Corinth, even them that are sanctified in Christ Jesus called to be saints," and not only to all Christians in Corinth, but unto "all that call upon the name of our Lord Jesus Christ in every place." The information in the epistle is for the guidance of Christians in every place; and there is no straining of the apostles' words in the 16th Chapter, but a legitimate application of them when they are used at present for the purpose of elucidating the vexed question of church finance. It was clearly the intention of the apostle that every Christian in Corinth should contribute something to the collection that was being then made throughout the provinces for the poor saints in Jerusalem. Is not the inference that a similar practice should now prevail when funds are being raised for religious or charitable purposes a legitimate one. If the command of the apostle is binding at all, or in any respect—if we feel justified in adopting his plan in some of its provisions, we are bound to adopt it in its entirety, unless good reason can be shown to the contrary. If we approve of the time specified for weekly storing and also the place, why should we not accept his teaching in regard to the persons who should contribute?

"Let everyone of you." In laying the injunction to give upon all, the apostle did not initiate anything new. The thing enjoined had been customary. There is not a single instance of giving to the cause of God in the Old Testament Scriptures in which the same practice does not appear. All were commanded and expected to give, so that the apostle was merely acting in accordance with the usual practice when he enjoined everyone to lay by him in store. When money and materials were required for erecting a tabernacle in the wilderness, who were asked to contribute? The words of the Lord to Moses were:—"Speak unto the children of Israel that they bring me an offering: of every man that giveth it willingly with his heart ye shall take my offering." This message was delivered to all the congregation in public assembly. How was it received? The people went away for their gifts, and then returned with "a willing offering unto the Lord, every man and woman whose heart made them willing to bring for all manner of work which the Lord had commanded to be made by the hand of Moses" (Exodus 25 and 35). So it was then the temple was built in Jerusalem. At the three great national festivals, none was to appear before the Lord empty; every man was to give as he was able" (Deut. 16: 16, 17.) At the commencement of the Christian dispensation, when divine love was shed abroad in every heart by the Holy Ghost, "all that believed had all common things,

and sold their possessions and goods and parted them to all, according as any man had need." And who contributed to the first charity collection of which we have any record? The rich members in the Gentile Church of Antioch? Yes, but others as well. When the prophecy of Agabus came to pass in the days of Claudius Caesar, "The disciples, every man according to his ability, determined to send relief unto the brethren which dwell in Judaea" (Acts 2: 29). Is it not evident that it was the practice all along for rich and poor alike to contribute to religious and charitable objects, and that the apostle was merely following a well-known practice in giving when he enjoined each one of the Christians in Corinth to contribute to the collection for the poor saints in Jerusalem.

The command, that every one should give, is not without reason. It may be objected that the poor should be exempt, as also persons with a small fixed salary; but the same reasons for giving hold good in these cases as in the case of those who are better able. The service required of a Christian is a reasonable service; and that department of service in which he is required to honor the Lord with his substance can be justified in the court of reason. There are, at least, two reasons which are universally applicable; the one is *stewardship*, and the other is *religion*. In regard to the *first*, it may be asserted with the utmost confidence that man, in his lost estate, is nothing more than a steward. There is only one real proprietor in the universe, and that is Jehovah himself. The creator of all is the owner of all. We sometimes speak of large or small proprietors, and the language is permissible here upon earth and among men; but when we look upward, and prolong the vision backward till we stand face to face with the Creator, no man can say that what he possesses is his own. The Creator has never given up his right or his claim to his creatures. "All the earth is mine," He says. To each of those things most prized by men, He asserts his right. "Sanctify unto me all the first-born among the children of Israel, both of man and beast, it is mine" (Exod. 13: 2). Of the land of Canaan, he said—"It shall not be sold forever, for the land is mine" (Lev. 25: 23). In regard to the beasts of the field—"Every beast of the forest is mine and the cattle upon a thousand hills" (Ps. 50: 10). "The silver is mine and the gold is mine, saith the Lord of hosts" (Ezek. 18: 4). And once more—"All souls are mine" (Hag. 2: 8). Our position in this respect is accurately depicted in the parable of the talents in the 25th chapter of Matthew's gospel. To every servant was given according to his several ability, and from each, in the day of reckoning, an account was required. The Lord of the servants, although absent for a long time, had forgotten neither the servants nor their talents. To some was given more than to others, but all were in the position of stewards and under a grave responsibility for the way in which they used their Master's goods. Riches, it is quite true, are not the only talents entrusted to men or referred to in the parables; but they are assuredly among them and not the least important of them. Observe again, that God not only asserts his right and claim to all his creatures, but vindicates both by taking away what he had previously given. There is not a single gift of God to man which he does not withdraw at pleasure. The fact is self evident and needs no

proof. Those who demand proof, need not go to the inspired word. They have only to look around them, and they will easily discover the Divine hand in the works of providence. Now, when this position is rightly understood—when it is clearly seen that God alone is proprietor, and that man is his steward, entrusted with his goods, and responsible for the use which he makes of them—the command of the apostle, that every one should lay by him in store, will commend itself to right reason. In doing so he was simply making known to the steward the will of the Master. It is required of the steward that he be found faithful. Once his Master's will is known, it is his duty to carry it out. To neglect to do so will be at his peril. The question with the steward should be, "Lord, what wilt thou have me to do?"—to do with myself and with thy goods entrusted to me? To this question he will receive answers, in demands for personal service and for contributions to charitable or religious objects.

The second reason why every one should lay by him in store is religion. The word itself is objectionable, but is used for want of a better. To be religious is to be rebound. The original bond was broken through transgression, but it is renewed when the transgressor, through faith in Jesus Christ, becomes one of the sons of God. Then he is not only made free from sin, but becomes a servant of God. He delights to run in the way of his commandments. The only reliable evidence that he has become a new creature in Christ Jesus is a godly life. Religion, if anything, is a power. It may be the product of faith resting upon the sure word of promise or of mere sentiment. In either case, it is a power for good or evil. It exerts a mighty influence over thoughts, words and actions. Viewed in this light, religion justifies the command that every Christian should honor the Lord with his substance, and with the first fruits of all his increase. Every person who makes a profession of the Christian faith thereby declares that he has given up his sins—returned from his wanderings, entered the service of his rightful Master, and that he is prepared to yield Him a hearty obedience. The act implies the renewal of the mind, a change of heart; and such radical changes cannot take place without a change of conduct. There is a reality in genuine religion: a deep sense of personal dependence upon our Father in heaven, of unspeakable indebtedness to his incarnate Son, of earnest longing for, and for the continued presence of his Spirit in the heart. Given this state of mind—these feelings, these vital changes, every Christian will joyfully honor the Lord with his substance, as a matter of course. The poorest member in the household of faith will feel constrained to give as he is able; whilst the rich will cast into the Lord's treasury of their abundance, the poor widow will cast in her two mites. If a professing Christian gives nothing to the cause of God, how can he be religious? Where, in that case, can be his love of God? his love of the Saviour? his love of his Spirit? Where can be his interest in the gospel—in the kingdom, in the people of the Most High? Where can be his love of his neighbors? This is the love of God, that we keep his commandments. This is the love of our neighbor, that we do him good as we have opportunity. Faith, if it hath not works, is dead, being alone. "For as the body without the spirit is dead, so

faith without works is dead also." Giving to the cause of God, and for the good of our neighbor, is one of the best tests of the genuineness and strength of our religion. "Let every one of you lay by him in store as God hath prospered him."
(To be continued).

Poetry.

I will praise Thy name with a song, and will magnify Him with thanksgivings—Ps. 69:30.

THE OLD PASTOR.

"Yes; Deacon Jones had told the truth, I'm getting old 'tis clear, And I've been thinking for some time, I am not wanted here; The young folks are dissatisfied, And doing all they can To have me leave and in my place They want a younger man. I have offended some, I'm told, Who came to church last year, Because I spoke of certain sins, Not pleasing to their ear; Sins that are common in the church, It cannot be denied; And other kindred sins among, I named the sin of pride. For pride and fashion seem to me Are walking hand in hand, Doing their utmost to destroy The churches in our land. Satan's twin children, they delight His bidding to obey, For him they're working in the world, And in the church to-day. I touched on lying, stealing too, And sins some dare not name, But they are in the church to-day Bringing reproach and shame. When I spoke 'gainst intemperance, It all was very good; But there are other sins as bad If rightly understood; Else why did God's own finger write So plainly upon stone, Certain commandments, which some wish Entirely let alone? If I can't preach as God directs, Then I must go away. For when He speaks, how can I dare, Like Jonah, disobey? I've been here nearly fifty years, Here first I brought my bride, 'Twas here my children all were born, And here poor Lucy died. 'Tis well she did not live till now, My pain and grief to share, Her tender heart could ill have borne The sorrow I must bear. How often by the river's side, Upon the Sabbath day, We've gathered, following our Lord In his appointed way. Many who've cheered us on our way, Are laid beneath the sod; We miss their counsel and their prayers, But they are safe with God. Sometimes I'm thinking that my toil Is nearly done below; I only wait for God to call, Most gladly will I go."

They found him in his study, when The twilight shadows fell,

God's holy book upon his knee,
That book he loved so well,
They called him, but he answered not
Nor raised his hoary head,
He has responded to God's call,
The righteous man was dead.
To him, so faithful unto death,
A crown of life was given;
God took him from his toil on earth
To rest with him in heaven.
Sayest thou 'twas trouble of the heart
That caused him thus to die?
The heart has many troubles, friend,
Unseen by mortal eye.
And unkind words and deeds may oft
Make wounds which none can heal,
Save him, who, knowing all our hearts,
Knows every pain we feel.

Selected.

Light on Biblical Facts.

ASSYRIAN ANTIQUITIES.

BABYLONIA had always been a land of mixed races and tongues. From time immemorial, as shown by the passage, "Be it known unto all people, nations and languages," the population of Chaldea had been heterogeneous. The geographical position of the land had much to do with this. The great valley formed an oasis in the desert and mountain table-land. The myriad streams and fertile fields of the Chaldean plain powerfully attracted the pastoral nomad tribes of the Syro-Arabian desert. One of the earliest migratory movements carried from the valleys of the Altai the first settlers to the plains of the Tigro-Euphrates Valley. Few spots were better calculated to become the cradle land of civilisation. Herodotus recorded that corn here yielded two and sometimes three hundred per cent. increase. Wanderers from the far East called this fertile land the "Garden of the Gods."

In the Hebrew account of the early kingdoms of Chaldea, we had a very valuable fragment of most ancient history preserved: "And it came to pass, as they journeyed from the East they found a plain in the land of Shinar; and they dwelt there." (Gen. 11:2).

The Assyrian inscriptions emphatically endorsed this. In the mythological tablets and hymns, including the Deluge Tablet, a number of traditions centred round the "Mountain of the World," the Akkadian Olympus, and the mountain on which the Chaldean Noah rested. The astronomical tablet thus spoke of the cardinal points:—

The north is Akkad;
The south is Elam;
The east is Su-Edin and Guti;
The west is Martu.

This extract was very important, the geographical position of the places mentioned being known from the inscriptions. Akkad was the province of North Babylonia. Elam was the district of Khuzistan, the Ulai of Daniel, of which Susa was capital. Guti, Cutuim, or Kuti, lay north-east of Babylonia, corresponding to the Modern Kurdistan. Su-Edina, the "border

of the plain," was the fertile plain between Guti and the Tigris. The land of Martu was the "land of the setting sun," as the name means, and is to be identified with the Syro-Arabian desert. In the early pictorial style of cuneiform character the signs for "mountain" and "country" were synonymous, showing the mountain origin of the emigrants to Chaldea. In these pre-historic sketches the lion, tiger, and jackal were unknown, but the bear and the wolf were common animals. In the flora was found the pine, but not the palm or vine, while the house or dwelling was a cave.

In the earliest brick legends were found kings of Chaldea, like those of Egypt, claiming a dual empire. Just as the Pharaohs were "kings of the upper and lower land," and "lords of the double crown," so did the ancient monarchs of Chaldea claim to be rulers of the dual provinces of Sumir and Akkad. Sumir was the Hebrew Shinar. The Akkad of Gen. 10:10 meant the "high place," from the root *aka*, "to raise," or "heap up." The general sense of the word was clearly the "high land" or "mountain."

The Elamite kingdoms attained a powerful position at a very early period, and were constant and often successful rivals of the kings of Chaldea. As early as B.C. 3,750 we found Sargon I. and his son, Naram-Sim warring against Elam. The languages of these nations were found to be of the same genus, as the races were cognate from evidence derived from the monuments, especially the fine early Babylonian head, found by M. de Sarcie during his excavation at Tel-Lo, on the Shat-el-Hie, in South Chaldea. This is of the Ugro-Finnic or Mongolian type, the same as that of the valuable series of sculptures illustrative of the Elamite orders of Assurbani-Pal. The high cheek bones, small eyes and short nose, marked a people of the same race.—*Christian Commonwealth*.

The Expositor.

They gave the sense and caused them to understand the reading.—NEH. 8:8.

PAUL AND JAMES ON JUSTIFICATION.



HE reconciliation of Paul and James in respect of their teaching as to the subject of justification has caused orthodox theologians no end of trouble and perplexity, and the results of their efforts in this direction have not always been wholly satisfactory, even to themselves, while by unsympathetic critics they have been regarded as failures complete. Taking it for granted as a self-evident and incontrovertible truth that Paul taught

the doctrine of "justification by *faith alone*," their embarrassment, when James meets them with his unhesitating affirmation, "you see that by *works* a man is justified and *not* by faith only," is easily understood. Says Albert Barnes, "A difficulty has always been felt to exist on the subject, and there are, perhaps, no readers of the New Testament who are not perplexed with it. Infidels, and particularly Voltaire, have seized the occasion which they supposed they found here to sneer against the scriptures, and to pronounce them contradictory. Luther felt the difficulty to be so great that in the early part of his career he regarded as insuperable and denied the inspiration of James, though he afterwards changed his opinion; and one of Luther's followers was so displeased with the statement of James, as to charge him with wilful falsehood." When we are reminded that Luther, in his German translation of Rom. 3:28 made the Apostle Paul expressly affirm, "A man is justified by *faith only*," the desire of the impetuous reformer to summarily expel James with his irritating contradiction that a man is justified "not by faith only" from the college of apostles, and degrade him to the level of a mischievous heretic is not to be wondered at.

What complicates the seeming difficulty between the two apostles is the fact that not only does James in terms flatly contradict Paul, but both writers appeal to the *same case* as illustration and proof of their apparently antagonistic positions. To prove that even Abraham was justified "by faith without the deeds of the law" Paul quotes the words from Gen. 15—"Abraham believed God, and it was counted to him for righteousness or justification," and James quotes the *very same* words as finding their fulfilment in Abraham's justification "by works," when he offered up Isaac upon the altar. Following a track already marked out by an abler pen, we will place two statements, one from each of the apostles side by side; and by thus bringing their conflicting terms into *bold* contrast, the seeming discrepancy between their respective sentiment will be seen at a glance:—

Paul says (Rom. 3:28)—"We reckon therefore that a man is justified by *faith*, apart from the works of the law."

James says (Jas. 2:24)—"You see that by *works* a man is justified, and not only by *faith*."

On looking closely at the statement of James, it will be seen that it contains no denial, even in appearance, of Paul's affirmation—"a man is justified

by *faith*." When the former says "a man is justified by works and not only by *faith*," he concedes that men are justified by *faith*, but denies that we are justified by *faith only*, affirming that they are justified by works also. This being so, the propositions of the apostles can be placed in still sharper contrast with each other thus:—

Paul—"A man is justified by *faith without works*."

James—"A man is justified by *faith, but not without works*."

The contradiction between these two statements is unmistakably apparent, and must be most certainly real unless there is some ambiguity in the principal words, or, in other words, unless Paul uses the leading terms in one sense and James in another. These leading terms are "justified," "faith," "works." Let us examine them in order. 1. *Is the ambiguity in the term "justify?"* The term is used in two senses at least by the Apostle Paul. In the *first* place he uses it in what is called the *legal* sense, in which case the individual justified is acquitted when accused on the *ground of innocence*. For example, if a man is accused of stealing a horse, he would be justified in this sense before a court of law by proving that he had a legal right to the animal. Absolute innocence is the ground of this justification. Of all the sons of men, none save the Sinless One (he who was holy, harmless, undefiled, and separate from sinners) were justified in this import of the term. This is the ordinary usage of the term in our courts of law, and Paul gives it this application when he says, "for not the hearers of the law are just before God, but the *doers of the law shall be justified*" (Rom. 2:13.) It is not claimed by any that either Paul or James use the term in this sense in the texts before us. In the *second* place Paul uses the term justify most frequently in the sense of to *release from sin and to account or treat as just*. This is the "justification of faith" he so often speaks of—that is, the justification arising from faith as its principal condition, and stands in antithesis to "justification by law," that is, the justification that arises from absolute obedience to the divine law. It is not denied by any that Paul, in the statement under consideration, uses the term "justify" in this secondary sense of pardon and consequent treatment as righteous or just. When James uses the same term, does he use it in any other sense? and, if so, what? Some eminent writers have affirmed that while Paul uses the term justify in the sense of pardon, James uses it in the

sense that his works *manifested or proved* that he was justified. But if James had intended to say that by works it is manifested that a man is justified, it is an extraordinary thing that he did not use terms that in their ordinary sense would express that idea, instead of using a term which in every other place expresses something entirely different. Moreover, justifying a man, and proving the thing has been done, are entirely different things; and while only God can do the former, anyone who has complied with the conditions of justification can do the latter. Again, it has been said that James uses the term justify in the sense of *approval*—men are justified by works, *i.e.* they are approved by their works. But this, again, is to attach to the word a meaning it never has in any other part of the New Testament, and seems to have been adopted merely to avoid a difficulty. As shown above, to justify is to declare just. This can be done on but one of two grounds, innocence or pardon. Angels are justified on the first ground, and sinful men on the second. To say that James' phrase "justified by works" means *approved by works* is to depart utterly from this established usage. Moreover, one of the examples adduced by James absolutely shuts out the idea of approval. The first of these examples (that of Abraham) would agree, if the usage of the word permitted, with the idea of approval; but the second, that of Rahab, positively forbids it. If Abraham was a saint at the time of the incident alluded to by James, Rahab certainly was not, for up to the time of the works spoken of, by which she was justified, she had been a harlot! Her justification was surely not an approval of previous character. Others again, whilst admitting that both apostles use "justify" in the same sense, have supposed they had discovered the key to unlock the difficulty in the application of the term to *two distinct classes*—that Paul treats of the justification of the *alien sinner*, while James writes of the justification of the *erring saint*. This theory would agree very well with the fact in the case of Abraham, who had been justified as an alien transgressor many years prior to the period and event referred to by James; but in the case of Rahab and her justification, it breaks down utterly, for up to the time of its occurrence she had been a "sinful woman laden with iniquity." Moreover, it is quite incorrect to suppose that the alien sinner is justified on the condition of *faith alone*, while the erring saint is justified on the grounds of *faith and works*. The

principle of justification in the case of both saint and sinner is the same, as is clearly proved by the fact that James establishes his position that we are "justified by faith not without works" by adducing as examples instances of the justification of both saint and sinner. Having then thus examined the assumption that Paul and James use the term "justify" in different senses, and found it as we conceive untenable, we pass on to examine the next leading term and enquire,

2. *Is the ambiguity in the term faith?* Does James speak of a kind of faith different from that of Paul? and will the kind spoken of by the latter justify *without works*, while that spoken of by the former will only justify *with works*? So, many seem to think, and we sometimes find in our own literature the statement that there are at all events *two kinds* of faith—a dead faith and a living faith. But is faith when dead of a different *kind* from faith when living? Is a man dead a different *kind* of a man from a man living? Is it not rather the *same kind* of man only in a different condition? and is not faith dead the same kind of faith as faith alive, only in a different state or condition? But why is this faith of James "dead?" Because it is "alone;" because it is "faith *alone*." The dead faith of James is by no means a sham or pretended faith; it is real, and may produce powerful and painful emotions, for the "demons believed and shuddered." What then was necessary to make this dead faith alive, and give it justifying efficacy? Why, simply to add to it the appointed "works," to let it produce its intended fruit in obedience. However many kinds of faith there may have been spun from the minds of the old-fashioned "doctors of divinity," it is certain that Paul and James are speaking of the same kind of faith, for they both speak of *justifying faith* as shown above, the difference being that Paul's faith justifies without the *deeds of the law*, while James' faith will not justify unless accompanied by a certain class of works, and it is quite possible that the "deeds of the law" of Paul are different from the "works" of James. The commentator Barnes thinks the reconciliation of the two apostles is to be found in the fact that while Paul tells us how the sinner may be justified, that is by "faith alone," James tells us the *kind* of "faith alone" which justifies—a kind of "faith alone" which must never be "alone;" for if it is found "alone" it is not "saving faith." He says: "Paul looks at the question *before* a man is converted with reference to the question how a sinner may be justified

before God; James *after* a man is converted with reference to the question how he may show that he has the genuine faith which justifies." We have already shown that the "faith only" of James is as real, as "genuine," as the faith spoken of by Paul, and it is not the reality of the faith or its genuineness that constitute it justifying, but (as James says) its being accompanied by works. When Mr. Barnes makes the Apostle James say: "No matter what pretended faith a man has, if it is not a faith that is adapted to produce good works, it is of no value in the matter of justification," he makes him speak the truth, but not *the truth* taught when he says: "You see that a man is justified by works and not by faith only." James does not raise the question of real versus pretended faith, but faith with works versus faith without, and faith without works may be real enough, or otherwise there could be no real faith at all; for faith, from the nature of the case, must antedate works, and moreover the demon's faith was real, though it produced no works. We conclude, therefore, that the apparent difficulty between the two apostles is not to be removed by any ambiguity in the term "faith." In Pollok's truthful lines, we still believe

All faith is one. In object,
Not in kind, the difference lies.

Having failed to find the double sense in either of the terms, "justify" or "faith," there remains but another for consideration, *viz.*, "works," and here we expect to find a solution of our difficulty. But this will furnish a study for next month. G. B. M.

The Querist.

MIXED MARRIAGES.

QUESTION.

Kindly inform your readers whether it is in accordance with the spirit of Christianity for our evangelists to celebrate marriages when one of the parties to the marriage is a Christian and the other not. If Christians should "*only marry in the Lord*," as Paul tells us, is not the evangelist who celebrates such a marriage a partaker in the wrong? Many have been lost to the church by such marriages. I would like your calm judgment upon the matter.

J. CROUCH, Doncaster.

ANSWER.

An evangelist licensed to celebrate marriages is an agent acting on the

behalf of the Government; it is, so far as he is officially concerned, a legal contract, having certain regulations which he is bound to see carried out. As to whether he, as a Christian, can administer the law in reference to a mixed marriage, is a question which he must decide for himself, it is certainly one on which we cannot speak authoritatively.

The following from the *E. O.*, page 76, expresses our view of the question of mixed marriages, and evangelists as well as members would do well to give it careful attention:—

IS MARRIAGE ONE OF THOSE MATTERS IN WHICH WE ARE LEFT TO PLEASE OURSELVES?—A simple yea or nay, in reply to this question, might be misunderstood. A few sentences may be more serviceable. It may be answered that within certain limits we are at liberty in the matter of marriage. Paul gives the liberty and names the restriction in one verse, 'She is at liberty to be married to whom she will; only in the Lord.' (1 Cor. 7:39.) To whom she will speaks of freedom, choice, selection. Only in the Lord is a restriction, a limitation. Those in the Lord may choose for life-partners any of those who are in the Lord; but they are not at liberty to select beyond the circle covered by the words, in the Lord.

ONLY IN THE LORD: WHAT DOES IT MEAN?—What persons are so described? It will generally be conceded that Christians are in view. A Christian should only marry a Christian. A Christian marrying one who is not a Christian is a violation of Paul's teaching already quoted from 1 Cor. 7. The whole chapter should be read. It deals with little else than the subject of marriage. One part specially deserves notice.

'LET NOT THE WIFE DEPART FROM HER HUSBAND,' AND 'LET NOT THE HUSBAND PUT AWAY HIS WIFE.'—There is here a case of the wife being likely to leave her husband, and there is a case of the husband being likely to put away his wife (verses 10-13); and Paul is prohibiting the separation. Why should such a prohibition have been required? Why should there have been a thought of departure or of putting away? For the simple reason that the Christian law of marriage was becoming clearly understood, viz., that believers and unbelievers should not be united in marriage. The apostolic law was explicit that a believer ought not to marry an unbeliever. But what must be done where, after marriage, one becomes a Christian and the other remains an unbeliever? Should they not then part? was the natural question with those who saw that it was wrong for a believer and an unbeliever to be united in marriage. It was to solve that difficulty that this part of the chapter was written. The marriage contract, when once made, must not be annulled by one of the parties becoming a Christian. Marriage must be held sacred. But the very raising of the question of separation implies how utterly wrong it was for a believer to form an alliance with an unbeliever. Christians should only enter into matrimony with Christians.

To the same effect speak the following Scriptures:—2 Cor. 6:14-18—Believers were not to enter into an unequal yoke such as is involved in being united with

unbelievers. 1 Peter 3:7—Why speak of husband and wife as being heirs together unless that both are thought of as Christians? And why speak of their prayers, unless on the supposition that both prayed? Again, in relation to family duty, children are to be trained in the fear of the Lord, which cannot be if the Lord's law of marriage is disregarded (Eph. 6:4.)

The expressed will of the Lord by his authorised apostle should be an end of all dispute. Nay, it will be an end both of gainsaying and wrong-doing with all who strive more to please the Saviour than to please themselves. But when to the will of the Lord is added the experience of man, the wisdom of the law becomes vividly apparent.

QUESTION.

The question asked and answered in August *Standard*, regarding the action of a brother in a church using intoxicating wine at the Lord's table, suggests to me another. We have a brother in our fellowship who refuses to listen to any public teacher or preacher whom he knows to use intoxicants in the most moderate degree. Hence, whenever such a brother is announced to preach, he absents himself. Or if such an one arises to address the church, this brother immediately rises and leaves the meeting. I know of another brother who, I am informed, takes the same course whenever any brother rises to speak whom he knows to use tobacco. Are these brethren right in leaving the meeting thus? If not, what action should churches take in reference to the disorder thus caused? Your answer will oblige

A LOVER OF ORDER.

ANSWER.

Without entering into the question of whether it is right for a brother who is in the habit of preaching to use intoxicants or tobacco, we will express our opinion on the question more generally.

1st. If a brother (whether a speaker or not) does anything which is regarded as wrong, there is only one way of dealing with him, and that is according to the law laid down in Matthew 18th.

2nd. If this law is carried out to the extent of being dealt with by the church, and the church should consider that the alleged offence was not of such a character as to bring the brother under its discipline, then the person who brought the charge should submit to its decision, and refrain from manifesting his disapproval in the meetings of the church.

3rd. The brother who manifests his disapprobation of the conduct of another by leaving the meeting, *takes the law into his own hands*, and is, in

our opinion, guilty of disorderly conduct; and if, after being warned by the officers of the church to desist from such a practice, he still continues in it, he should be brought under discipline.

If we once admit that a brother has the right to make himself "prosecutor, judge, jury and executioner," then evidently the church's claim to exercise discipline does not amount to much, and we practically usher in a reign of chaos. We trust the churches will pay attention to this matter, and not permit individual brethren to usurp a function which is the prerogative of the church.

The Evangelist.

Do the work of an evangelist.—2 Tim. 4:5.

How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things.—Rom. 10:15.

CONFESSION.

(A discourse delivered by Dr. Verco in Kermode St. Chapel, N. Adelaide.)

With the heart man believeth unto righteousness, and with the mouth confession is made unto salvation.—Rom. 10:10.



HE apostle in this chapter is contrasting justification by the law and justification by the gospel. He shows that according to Moses himself, who instituted the law, "the man who did those things should live by them," i.e., if any man sought to be justified by the works of the law, and so escape death, the punishment of sin, and obtain life, he must keep the whole law in every point. Therefore, if he should offend in one single particular, commit one sin, he could not be justified by the works of the law. But this perfect obedience was so difficult, that in fact it never was known. No man ever yielded it—ever perfectly kept the law—except Christ. Therefore, none but he was ever justified by it. Whosoever, then, enjoyed this blessing under the Mosaic dispensation, obtained it, not by the works of the law, but in some other way.

Then the apostle proceeds to show how different is justification under the Christian dispensation. Now people are saved, not by their own good works, not by keeping perfectly the law of the Jews; but by faith in Christ—a living, loving, obedient faith. Moreover, he enumerates

several of the conditions of justification by faith—the prayer of faith, the obedience of faith, the confession of faith.

Now, to-night I propose to study the subject of "confession," and learn what the Bible has to teach us about it.

It is evidently a matter of moment to us, for the apostle here couples it with salvation. He says, "with the mouth confession is made unto salvation:" in order to it, which is equivalent to saying, the reason why we confess is that we may be saved. If we desire this blessing, we must make the confession. Its importance, then, is measured by the importance of salvation. Just as we realise the need for a perfect assurance of our safety, we shall realise the need for a definite confession. Has this been made by us all? It ought to be, for it is one of the express terms of our salvation.

Now notice, in the next place. It is a confession "with the mouth." It is not a mere mental assent; it is not faith in the heart, nor all the morals and graces in the life: it is not some open act in which we *silently* make confession, but it is "with the mouth," a distinct speaking out of something. Have you ever stood up, and *with your mouth* made confession in order to salvation? Certain it is, you should.

But what is it we have to confess? We find this in the preceding verse (the 9th), "if thou shalt confess with thy mouth *the Lord Jesus*." He is the subject. Hence, in Heb. 3:1 we read, "consider the apostle and high-priest of our profession, Christ Jesus;" or, as the Revised Version gives it, "our confession." The ancient Christians recognised Jesus as the person whom they had confessed. And so further on it is written, in Heb. 13:15, "through him, then," viz., Christ, "let us offer up a sacrifice of praise continually, that is, the fruit of our lips, which make confession to his name." They recognised in their own case that they all had made, and still made confession of the Saviour's name, with those very lips with which they now offered praises to God.

That it was a public audible witness to the Lord is evident also from Paul's words to Timothy (1 Tim. 6:12), "lay hold on eternal life, whereunto thou wast also called, and didst confess the good confession in the sight of many witnesses." Timothy had made it. It was well known to Paul. It had taken place in the presence of numbers. It would seem too that it was known among the primitive Christians as "the good confession." And was it not a good one. The subject of it was good—the Lord Jesus. The

source of it was good—faith in the Lord Jesus. The object of it was good—salvation through our Lord Jesus. Friends, can we say as much of you, that you have confessed the good confession? When was it, where was it, who were the witnesses?

But it may reasonably be asked, how can we confess a person? We can say something about him, acknowledge certain truths respecting him, avow our confidence in him, but how confess the person? Look into the New Version, and you may read, "If thou shalt confess with thy mouth *Jesus as Lord*;" or, as it is put even more plainly still in the margin, "that Jesus is Lord. This then is what is asked of us: to affirm the lordship of the Saviour: that he is the one whom the Father hath anointed to be our Lord, to lay down the conditions of our salvation, the rules of our life; to say publicly we accept him as such; we are ready to comply with those conditions, and to mould our behaviour according to those rules. Jesus "before Pontius Pilate witnessed the good confession," and in his case it was the affirmation of his royalty, his divine kingship.

Now, it is well, if we can, always to illustrate our doctrine, and support our precept by example. It gives us additional confidence. Have we any instance among the many recorded conversions in the Acts of Apostles where such a confession was made? We have. In Acts 8:36, we read "And as they went on their way, they came unto a certain water; and the Eunuch said, 'See, here is water, what doth hinder me to be baptised?' And Philip said, 'If thou believest with all thine heart thou mayest.' And he answered and said, 'I believe that Jesus Christ is the Son of God.'" Did this nobleman confess the Lord Jesus? Yes! With his mouth? Yes! How? By acknowledging the great truth concerning him, that he was the Christ, the Son of God! And here we have in its fulness the substance of the good confession, viz., the divine nature of Jesus, as Son, and the divine anointing, as Prophet, Priest, and King, or Lord. It is the same truth that Peter confessed at Cæsarea, "Thou art the Christ, the Son of the Living God;" the same truth in proof of which John wrote his gospel, "These are written that ye might believe that Jesus is the Christ, the Son of God, and that believing ye might have life through his name."

And what is the proper place or time for the confession? Has this been arranged? Yes! The apostle in our text connects it with faith. "With the heart man believeth unto

righteousness, and with the mouth confession is made unto salvation." And with faith it must ever stand united. It is really the confession of our faith. We are not merely to stand up before "a cloud of witnesses" and repeat a formula, recite a stereotyped phrase, which we do not understand, which we do not believe, the logical consequences of which we are not prepared to accept. It must be the expression of our faith. If it be not, we are guilty either of lying or trifling, and either of these in a matter so solemn is wicked beyond the telling. "I believe that Jesus Christ is the Son of God," said the Ethiopian. It was the outcome of an intelligent and hearty faith. It must then of necessity follow faith, and it should precede baptism. It did in this nobleman's case. Directly he had testified his acceptance of this grand creed truth, Philip had no option but to step down into the water with him, and immerse him into the three blessed names.

But someone may say, "Do you wish me to understand, sir, that confessing the Saviour as spoken of in the Scriptures, consists in just standing up once, and affirming faith in a certain truth, and this is all the confession required." *The confession does consist of that; confession does not consist solely of that. Because it should begin there, it does not of necessity end there. Must we not believe in the Lord before we can be saved? But directly we know we are saved, can we drop our faith and go back again to infidelity or indifference? Certainly not! We must hold fast our faith even to the end. Faith must abide. So is it with our confession. We must hold fast—not our faith only—by the confession of our faith without wavering. Because there is a confession with our mouth, it does not follow that there is no other or subsequent method. While we do not neglect to begin properly, we must be careful ever after to continue. Speak for him whenever opportunity may offer, openly avow our submission to him in all things, and manifest by our life (both our business life and our church life) that his will is law to us; that we have sanctified him in our hearts as Lord, and are more ready than ever to exalt and glorify his name.*

But perhaps someone may be thinking, if the confession is only an expression of our faith, then faith is really the spring and root of the affair: this is the essential requisite; and surely if this be present, the simple utterance with the lips is a very small matter. The Bible does not say much about small matters and great in rela-

tion to our salvation. There is no doubt that faith is the fountainhead, and must come first. There is not the slightest doubt that confession ought to follow. It is not for us to estimate how insignificant it may be, but to tread the path where it is marked out. Is it such a small matter? Then so much the more easily is it attended to; and the less excuse is there for its neglect.

"But surely if a man believes in Christ, he will confess him!" Will he? How long have you believed? When did you stand up and publicly acknowledge him? When did you do it plainly and unequivocally so that your trust in Christ became known? The Bible teaches us that though faith is the root, it does not always bear the fruit it should. Did you never read of those persons in the Saviour's time (John 12:42), "Even of the rulers many believed on him; but because of the Pharisees, they did not confess it, lest they should be put out of the synagogue; for they loved the glory of men more than the glory of God." What shall we say of these men? Did they believe? Yes! Was this all that was required of them? No!! Common honesty of heart, common justice to the Saviour called upon them to speak out. But no. They were afraid of the Pharisees, afraid lest they should be put out of the synagogue, afraid lest they should lose the respect and glory which men could give. And there it is written to their eternal shame—"They did not confess him." We cannot help feeling a sort of contempt for them; our hearts naturally and fairly despise them, for being so double-faced, so worldly, and so foolish. You see, faith does not always lead to confession. It ought. It prompts to it. But we may resist its promptings from improper motives. Mr.—, our employer, or a certain well-to-do friend is our pharisee. We dare not follow the honest convictions of our heart, for fear of what he will think, or say, or do. And perhaps our situation in the synagogue, out of which we fear we may be put; or our religious associations. Let us beware how we stifle the pleadings of conscience, when with its still small voice it urges us to confess the Lord anywhere, anytime, anyhow. Let us beware how we try to quiet it with the assurance that we *do believe*. With the heart man believeth, and with the mouth confession is made.

There is surely something unmanly in failure to confess the Lord; and not only unmanly, but ungodly. The word of the Lord comes to us in trumpet-tones, telling us to add to

our faith courage, if we want an abundant entrance into the everlasting kingdom.

Nothing could be more explicit than the teaching of the Book, with reference to the matter of confessing Christ; nothing more terrible than the threats pronounced upon those who will not do it; nothing more glad or more glorious than the promises made to those who will.

The apostle, writing to Timothy, says, "It is a faithful saying, if we deny him, he also will deny us." It would seem that among the early Christians, this saying was floating about as a proverb. Then, when persecution was bitter, when confession of the Saviour meant loss of property, loss of friends, loss of life; when it required the heart of a martyr to stand by the Lord, they had this for a goad, "If we deny him, he also will deny us." Paul certifies it as true. And if denial in those terrible days incurred such penalty, of how much sorer punishment suppose ye shall he be counted worthy who denies the Saviour to-day, when the worst that can happen is the enmity of a few unchristian friends, or the coldness and sneers of unfaithful or uninformed believers.

"Whosoever therefore shall be ashamed of me and of my words in this adulterous and sinful generation, of him also shall the Son of man be ashamed when he cometh in the glory of his Father, with the holy angels." (Matt. 8:38). The Saviour makes no exception. The "whosoever" here is as wide as anywhere else in the word of God; aye, even in the passage "that whosoever believeth should not perish," &c. Whoever is ashamed of Jesus and his words—ashamed to own them, ashamed to speak them, ashamed to obey them for fear of what a wicked world may think or say or do. When we remember what he has done for us, endured the cross, despising the shame; is it not mean? When we remember who he is, the Lord of life and glory, the great eternal one, the allwise, the allgood, is it not childish folly—our shame? What a strange and solemn expression, "Of him shall the Son of man be ashamed." Yes, when Jesus shall come in the brightness of his Father's glory, in the splendor of his majesty, the folly of that man shall appear so miserable, his cowardice so despicable, that Jesus shall be ashamed to own him as one of his. When in the presence of the angels of God, that man shall appear who was ashamed to confess the Lord of all those angels, his folly shall be so glaring, his ingratitude shall be so base, his sinfulness shall be so real in

contrast with their unsullied purity, his moral deformity so hideous in comparison with the beauty of their holiness, that the Saviour shall fairly shrink from acknowledging him as a brother. Son of man though the Saviour is, Son of man though he shall be, when he comes again, remembering even then the weakness of our frame, he will be unable so to lower himself, so to bemean himself as to confess such a base and contemptible creature in such company as this, "Depart from me I never knew you."

In Rev. 7:1 the Saviour proclaims, "He that overcometh shall inherit all things, and I will be his God, and he shall be my son. But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone, which is the second death." When we read this roll of sinners, our involuntary sentiment is, that they surely deserve even this baptism of fire, this immersion in the infernal lake. With the exception perhaps of one class, and that is "the fearful." It does seem hard. But there God has written it; and woe to the man who would take away anything from the words of the prophecy of this book: God will take away his name out of the Book of Life. The fearful shall endure that fearful penalty. And when we come to analyse the matter, are not "the fearful" those who love but little, if at all. Is it not written "many waters cannot quench love, the fire cannot destroy it, the floods of water cannot overflow it;" and when people are so afraid of this and of that, and cannot therefore confess Jesus, is it not irrefragable evidence of their lack of love. Shall we be fearful: fearful of confession, either with the mouth, or by the baptism of water? Take heed lest it involve us in a "baptism of fire."

"Wherefore, God also hath highly exalted him, and given him a name that is above every name, that at the name of Jesus every knee should bow, of things in heaven, and things on earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." (Phil. 2:10). It was for this very purpose God raised him to his own right hand, that every tongue should confess Jesus as Lord. He not only forms purposes, but he carries them out. What he wills he also performs. Now he asks us to confess his Son. The wise and good do it, and though it may be a self-denial, do it with pleasure. But

we need not unless we choose. Nevertheless the day is coming when we must, whether we choose or not. Then the Son shall sit upon the throne of his Father, and before him shall be gathered the intelligencies of the universe. "Things that are in heaven" shall bow the knee: cherubim, seraphim, angels, archangels, the thrones, dominions, principalities and powers shall confess him. And "things under the earth:" the demons from the lower world, Satan and his angels, chained in fire under darkness, "shall bow the knee and confess the Son." "And shall man alone be dumb, when that glorious kingdom comes?" No, "things on earth:" all his saints shall shout with gladness, and sing together like the morning stars their anthems of praise. And every sinner, fearful or presumptuous, wilful or indifferent, shall for once frame his lips to confess his Christhood and his divinity, before being driven from his presence for ever. Oh, who would not rather do it with joy than with grief, from choice than from compulsion. If there be one hardened sinner here, be persuaded; for all your hardness will vanish in that day, like the dew before the rising sun; your heart shall be like wax in the midst of you, and shall fail you for very fear.

But let us look at the other side of the picture. "Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God." (1 John 4:15.) The great Eternal One that pervades the universe shall take up his abode in us. The Holy Ghost shall be our holy guest. Jesus shall be our familiar spirit. Jesus, in all the power of his Father, for our strength and protection; in all his wisdom for our guidance, in all his sympathetic love for our comfort, and our every good. And we shall "dwell in God." It is an incomprehensible union, but we know that it is full of blessing. All the "spiritual blessings in heavenly places in Christ" are ours if we are *in Christ*. Our life shall be hid with Christ in God. We shall live in the Spirit, and walk in the Spirit. We shall fall asleep in Jesus. We shall rise in the Lord. We shall live through everlasting ages in God; in his ways, in his love, in his blessing, and in his glory.

And now, just one more promise, "Everyone therefore who shall confess me before men, him will I also confess before my Father which is in heaven," (Matt. 10:32), "and before the angels of God" (Luke 12:8.) Language fails to paint the splendor of the spectacle. All the creation of God summoned into the halls of heaven. Small and great standing

before God, millions upon millions: saints whose justified spirits have been made perfect, and their bodies glorified; sinners who have risen to shame and everlasting contempt, the glittering battalions of angelic warriors in unnumbered hosts surrounding the throne; and above all Jesus crowned with glory, and robed in majesty. Oh the surprise, the rapture, when our name is pronounced with blessing on our head; and the Saviour confesses us before angels and before men. That moment will be more than full compensation for a whole life of contumely, contempt, and persecution

Then will he own my worthless name
Before his Father's face!
And in the New Jerusalem,
Appoint for me a place!

Friend, will it be thus with you?

Short Reading.

THE GERMAN SUNDAY.

We are often pointed to the "German Sunday" as a specimen of a happy and joyous day, where there are no "Sunday laws," and where there is no restriction upon the sale of liquor. This day is held up for the admiration of Americans, and its introduction to this country is demanded. But statistics are dangerous things. These establish the fact that thirty-two per cent. of the murders and crimes of violence in Germany are committed on this same "German Sunday," and that fifty-three per cent. of them take place between the time of quitting work on Saturday and Monday morning. Is this the kind of a Sabbath the people of this country desire? Unfortunately, many of the crimes of this land are committed between Saturday evening and Monday morning, but not anything like the proportion that is found in Germany, the land of the free Sunday and free liquor.—*Presbyterian Banner*.

MR. SPURGEON ON CHOIRS.

SOME have thought it necessary, in order to have power among the masses (that is the cant phrase), that there should be fine music. An organ is now-a-days thought to be the power of God, and a choir is a fine substitute for the Holy Ghost. They have tried that kind of thing in America, where solos and quartettes enable singing men and singing women to divide their services between the church and the theatre. Some churches have paid more attention to the choir than to the preaching—I do not believe in it. If God had meant people to be converted in that way He would have sent them a command to attend the music halls and operas, for there they will get far better music than we can hope to give them.

GOD'S LOVE.

ONE of the most common objections to the Christian revelation is still founded on the improbability of the incarnation of the Deity for the benefit of so minute a planetary world. The objection is founded on the grossest vulgarity of conception, the principle being taken for granted that only big things can be beloved by God. The imagination seems to be that as people of this century love big exhibitions, big tabernacles, big steam-ships, so God, who is greatest, can love only what is enormously large. But how large must anything be to be worthy of divine affection? At what point in the scale of size, from meteoric asteroids up to solar orbs, does a globe of matter become worthy of divine attention? At what point in the scale of living creatures, from animalcules to archangels, does a being become big enough to be noticed by the Almighty? Graduation of attention and affection in proportion to size is the mark of barbarism. The Burmese and Karens estimate landscape paintings by their superficial magnitude, and pay for them at the rate of a rupee per square foot. But in wiser countries size has little to do with the estimated value of a work of art. Thus also it is in the empire of the Great King. This earth is but a village in His vast dominions; but the villages of the universe have their history as well as great cities. "Thou Bethlehem Ephratah, though thou be little among the thousands of Judah, out of thee shall come the Governor who shall rule My people Israel."

FORGIVENESS OF SINS.

THE great power for the conquest of sin is its forgiveness. God therefore offers absolute, immediate, complete forgiveness to all, through Jesus Christ, in order that we may "serve him without fear," and love Him, and in loving Him, love that which He is. If this fail, the case is irremediable; the moral disease is mortal, and there remains nothing but a "certain fearful looking for of judgment and fiery indignation, which shall devour the adversary."

THE APOSTLE PAUL AS A WORKER.

THE APOSTLE PAUL was not a clergyman. The chiefest of the apostles was wholly unlike the modern priest or bishop. He was simply a good man, touching society on every side, not separating himself from the "laity" in the church, or the people of the world, by any artificial pretension or appearances. He was educated for a literary man, but, like all the Jews, had also learned a useful trade, the art of tent-making. At Corinth Paul wrought at this occupation with Aquila, because he was anxious to compel the Corinthians to believe in the truth of Christianity through the disinterestedness of its messengers. If you had entered the workshop you would have seen Paul and Aquila busy at the fashioning of poles and pegs, and Priscilla sitting on the ground stitching at the canvass, with as much skill and sense as other work people, and making

their calculations for sale, so as to "minister" a profit for "their necessities." But Paul, although a manufacturer, was an example in this, that he had an object in life beyond his tent-making—a world beyond the world. Tent making occupied his hand, but a mansion in the heavens occupied his mind. He made tents in order that he might build temples. Here is the test of a man—"What ideas has he beyond his daily industry?" There are many of whom you never think except in the character of their earthly functions. You mention their profession or trade—they are lawyers, doctors, grocers tailors—and that is all. No part of their life is devoted to the advancement of the heavenly plan—to the destruction of evil—to the relief of misery—to the diffusion of truth. They are like salt without savour, and "good for nothings" is the epitaph which God writes upon their foreheads when they are dead. But who thinks of Paul as a tent-maker now? Thus let us also strive to do everlasting work amidst the transient occupations of time.

Prize Essay.

REASONS WHY A CHRISTIAN SHOULD BE A TOTAL ABSTAINER FROM INTOXICATING LIQUORS.

IN giving reasons why a Christian should be a total abstainer from intoxicants, our attention is first turned to the Bible, for it, to a large extent, must be the judge to decide this matter. A difficulty arises, however, at the outset, seeing that when it is asserted that the scriptures directly teach total abstinence, a debatable question is at once raised; and one, moreover, which has not yet been settled to the satisfaction of all parties. On the one hand, the Christian who favors abstinence vigorously and earnestly contends that the Bible is perfectly plain upon the matter; while on the other hand, the moderate-drinking Christian just as conscientiously maintains that the word of God, although condemning drunkenness, does not enjoin abstinence.

It is the intention of this essay to avoid, as far as possible, introducing opinions which may fairly be called in question by those who are opposed to its views; but, at the same time, an endeavor will be made to bring forward reasons, both from the Scriptures and nature, to prove that Christians should, under all circumstances, abstain from intoxicating liquors.

When Jesus was asked which was the great commandment in the law, he replied, "Thou shalt love the Lord thy God, with all thy heart, and with all thy soul, and with all thy mind. . . . And the second is like unto it:—Thou shalt love thy neighbor as thyself, on these two commandments hang the law and the prophets."

Here the Christian is taught that he is expected to love God first, and then his neighbor as himself. From this portion of Scripture, it is proposed to build up three important reasons why a Christian should observe total abstinence.

Firstly—Love to God.

Secondly—Love to his neighbor.

Thirdly—Duty to himself.

A Christian who elects to cast aside the natural beverages which have been given for the purpose of satisfying thirst, preferring the compounds which men make up to those God has given, is to say the least of it, not manifesting the love, or placing the confidence in God which is required of him. God has not yet deemed it necessary to ask our advice in determining what fluids should be created for us; neither does his handiwork require any improving. Certain natural drinks have been provided, and if we are not satisfied with them, but must seek others, it shows but a poor appreciation, on our part, of the providence and wisdom of God. It is a fact that no human stomach can tolerate alcohol unless by a course of training; all experience has verified this. When the habit of using intoxicating liquor is first commenced, there is a positive dislike to it. Nature objects again and again, continually warning us to desist from polluting our bodies by swallowing that which is admitted to be a poison; yet the admonitions are rejected, and after a time, as use becomes second nature, a morbid craving—it cannot be called a liking—is created for intoxicants; just as the taste for smoking is cultivated. Now, this may take the form of absolute drunkenness, as it has done with many, or it may show itself in the shape of moderate drinking, as indulged in by those who know that no drunkard can enter the kingdom of heaven, and who, by a strong effort of will prevent themselves drinking to any great degree. But whether it be moderate or excessive drinking, the principle involved is the same, viz., that in the first instance the fruit of the earth is turned to a wrong use, and, in the second place, the body of the Christian, which is a temple of the Holy Spirit, has forced upon it that which it was not made to receive, and is thereby defiled and injured. It may be said, however, that God has caused the earth to bring forth grapes and barley, which are used in the manufacture of drink; that, therefore, wine, spirits, &c., are good creatures of God, and, if used and not abused, are perfectly wholesome. This, on the surface, seems fair reasoning, but it will not bear close scrutiny. If a drink is made from the grape alone, or any other fruit for that matter, and consumed at once, no possible harm can come from it, but it is when allowed to stand for a considerable time, till fermentation has taken place; or, in other words, until it has decayed, that it becomes positively unfit for use. Eggs, fish, meat, and many other articles which might be named, are all good creatures of God; but if allowed to stand long enough, they will putrify, and are thus rendered useless. So it is with liquids; therefore, if wine is allowed to stand until it ferments, it should be condemned as unfit for human consumption, just as anything else would be which had commenced to decay. Again, in most vegetables, there is a certain amount of poison, which if abstracted and made into a drink would destroy life. Still, vegetables are given for use, and the poison contained in them is beneficial because it is there in proper quantities. But if we were to extract from plants that which is injurious, and make it up into a drink, it would be certain death to all who partook thereof; and yet God has placed it there.

It is no argument, then, to say that because drink is made from natural products, it is intended for our use. If so, it can be urged with equal truth that everything poisonous to be found in the vegetable kingdom might be taken and made use of in the form of food or

drink; but which, instead of preserving life, as intended by God, would only injure it.

Therefore, all Christians who claim to love God should take his gifts, just as they take the Bible, without in any way trying to improve upon them, for in themselves they are beneficial, but when tampered with by man become injurious.

There is also overwhelming evidence on all sides that those who drink to excess are simply slaves to their unnatural appetites, loving it with all their hearts and souls, and mind, instead of God. If this is true of the heavy drinker, it may, to a certain extent, be true of the moderate drinker as well, for unconsciously he is building up an idol upon which he bestows some affection, and which in time may be the means of weaning him from the loving God.

In the second place, a Christian should be an abstainer for the sake of his neighbor. Example is better than precept, and if Christians do not set the world the example of total abstinence, who is to do it? Of what use is it to preach to your neighbor about drunkenness being a sin, while you yourself, by drinking moderately, are showing him the way? No one starts drinking with the intention of ever becoming a drunkard, but alas! the fact remains that many do become drunkards. The number of people that pass away without becoming Christians is fearful to contemplate; and in many cases drink is the cause. Blighted lives and blasted hopes are frequently to be met with, and when traced back to their origin are generally found to have been brought about by a small glass of wine, taken perhaps from the hands of a Christian friend. Seeing all this, and knowing that there is no cure for the disease but total abstinence, who but Christians should lead the way? Although the world is continually watching Christians to try and find their weak points, they are always ready to imitate them. If this is so, and if Christians are to be living epistles known and read of all men, should not everything be avoided about which there lurks the least suspicion? The moderate drinker, too, is always possessed with a strong mind which enables him to hold in check the unhealthy appetite; but this power also gives him an influence over others who are naturally weaker than himself; and they, following in his footsteps, of course never intending to go to excess, but are not strong enough to resist the temptation probably die drunkards. Christians should look at the matter from this standpoint; if there was no other reason, abstinence for the sake of others should be sufficient to cause all those who love their neighbors as themselves to forever turn their backs on the liquor traffic. The apostle Paul says—"Wherefore, if meat maketh my brother to stumble, I will eat no flesh while the world standeth, lest I make my brother stumble." This applies with just as much force to drink; therefore, if drink should cause our neighbor to stumble, we should give it up for ever. And that many have stumbled through it is an established fact. Christianity is not a survival of the fittest. All its teaching is to educate the strong to bear the infirmities of the weak, and not to remain wholly indifferent to the welfare of others. If Christians love their neighbors as themselves, they will for their sakes abstain, and so lead their erring brethren or neighbors to follow their example; thus advancing the cause of Christ.

In the third place, a Christian should be a total abstainer because of the duty he owes to himself and those who are related to him. It has been proved conclusively that men can do everything better without the aid of drink than they can with it. Even as a medicine,

it is being rejected by many physicians as valueless; and no one can deny that it is a luxury and not a necessity. Why, then, if it can be done without, is the money not turned into more useful channels? Surely every Christian can find plenty of useful purposes in which his surplus capital can be invested, where moth doth not corrupt, neither do thieves break through and steal. Indeed, there are many good and deserving charitable institutions, which are suffering for want of funds. Let all the spare cash flow into their coffers, rather than be spent in that which does not satisfy, but only creates greater thirst.

Moreover, there is a great deal of drinking carried on by Christians who positively cannot afford it; in fact, no one can afford to spend their money in such a manner. They could find plenty of ways of spending it on their own families. Others, again, deprive themselves of the necessities of life in order that drink may be procured. This is neither behaving properly to themselves, nor anybody else. Let every Christian buckle on the armor of total abstinence, contributing his mite to try and overthrow that which is the principal source of all crime and misery. Look at the gaols and asylums filled with unfortunate inmates, many of whom are there through drink. And not only are people ruined, but these institutions have to be maintained, the Christian, of course, contributing his share of cost. How unreasonable it is then, to encourage this traffic, which has proved such a curse to the human family, by even taking the smallest quantity of the inebriating liquid.

The Christian has a duty to perform to himself. He has to abstain from every appearance of evil. This cannot be done as long as he enjoys even a glass of wine, because it has about it an appearance of evil, seeing that it has produced such disastrous results. Everything seems to say that the time has arrived for its overthrow, and Christians should not let others lead this reform; they should be to the fore in every good work that will in any way redound to the glory of God, and extend his kingdom. But drink has, in the past, prevented many becoming children of God. So, then, let it be exterminated, and to this all Christians must rise up and condemn its use as being entirely wrong, and the most successful agent Satan has for destroying the souls of men.

PILGRIM.

(R. A. WRIGHT, WELLINGTON, N. Z.)

Our Sisters' Column.

DEAR SISTERS,—Now that we have the consideration of the Conference, the counsel of the editors, and the columns of their papers, it only needs the co-operation of the sisterhood to win the approval of the Master this year by hearing Him say to each of us, "She hath done what she could."

Let me tell you of a plan that we have just begun in our work here; although it is in its infancy, we trust time will develop it into a Sisters' Church Aid Society, embracing the following departments, which are earnestly submitted for your consideration, and, if adopted, will form a basis for suggesting work to the sisters who are willing to take it up.

There are naturally two fields of operation—first, that which is closely connected

with "the household of faith," and, second, which pertains to the world at large about us.

In connection with the "household of faith."—1. See that those sisters who are capable of teaching in the Sunday school are so doing. 2. Let some one be appointed to make a systematic and weekly gathering of "pence" or more, for the now very needy missionary fund. 3. Let no sister who is behind in her work, by sickness or struggling position, lack sewing, or cutting, or other help proffered. 4. See that our aged brethren and sisters are visited regularly, and supplied with our periodicals and comforting papers. 5. Determine to have a real, live, sisters' prayer-meeting, say, half an hour before the mid-week meeting. 6. See that it is some sister's special duty to look after the candidates and garments for baptism; also the internal comforts of the building, the carpets, cleanliness, &c. 7. The Girls' Friendly Society of the Church of England has within it girls from the different denominations. Take the hint, and see that our young sisters and girls are similarly provided for. 8. The immediate making known of the full name and address of new members, so that they may be called upon at once, and their acquaintance strengthened.

The second field for consideration is the world about us:—1. Visiting children of the Sunday school, and inviting other children to come. 2. Calling upon, and inviting new neighbors in the district to the meetings. 3. Visiting, as well as seeing, that the poor and sick are cared for. 4. Calling upon, and giving kindly welcome to any visitors or strangers that attend the services. 5. The weekly or monthly distribution of our papers and tracts in our own neighborhood.

There are many sisters in our midst, sisters that have the time and leisure, who would only be too happy to meet together, say at 3 o'clock on the first Monday in the month, to talk over these matters thus detailed, and see how far they have provided for the above needs, within and without the church.

A few helpful hints:—Lay the above scheme of ideas before your officers (if they are not ahead of you by submitting them to you), if they deem it wise and give their sympathy. 1. Let the officers call a meeting for you, and one of them preside *pro tem*. 2. Let the sisters then appoint a president and secretary. 3. Let each be provided with a note book and pencil, in which to record visits made, etc. 4. If possible, get a map or plan of your district, and mark out the blocks for visitation. 5. Let the officers of the church be kept well apprised of all your doings. 6. Let reports of your meetings be sent time and again to the papers. 7. Keep all items, reports, etc., in good order, in view of the approaching sisters' conference, 1886. 8. When you come together in your monthly meeting, after the opening exercises, call for reports in the following manner:—Who are the sick? What sisters are needing help? What aged brethren and sisters were visited? How are the missionary subscriptions being paid in? What new arrivals in

your neighborhood? etc. etc. The sisters having these matters in hand will then report as the questions are asked by the president.

If this plan meets your approval, dear sisters, the working it out among yourselves will develop its strength and its weakness, and will furnish material for discussion, consultation, prayer, and thanksgiving at our sisters' conference next Easter.

Yours in the loving service,

MRS. C. L. THURGOOD.

Ballarat, 1885.

P.S.—I would respectfully request that the sympathy and attention of the officers of the churches be given to this work, that no "woman's movement" may be started without being thoroughly endorsed and sanctioned by them.—A.K.T.

Sunday School.

PRACTICAL THOUGHTS ON THE INTERNATIONAL SUNDAY SCHOOL LESSONS.

(*Vincent's Lesson Commentary.*)

September 6th.—2 Kings 2: 1-15.

THE TRIUMPH OF A SAINT.

1. When the worker for God has finished his task in the Lord's good time, and when it will best serve his cause, God takes him home to heaven. Elijah ascended when the work on earth needed the hand of Elisha rather than his own. Ver. 1.

2. It is a rare privilege to enjoy the last communings with saints who are on the wing for heaven, and have their spiritual insight quickened. Vers. 2-6.

3. There is often a mighty power in the prayers of departing saints, who are near heaven and can reach within the veil. Ver. 9.

4. The best legacy of the departing saint is not his money or his lands, but the spirit which has actuated him. Ver. 9.

5. We see the worth and importance of God's saints to the Church and the world when they are taken from us. Ver. 12.

6. Though the leaders in Israel are removed, the power of God which they possessed still remains. Vers. 13-15.

September 13th.—2 Kings 4: 18-37.

THE LESSONS OF THE MIRACLE.

1. God sometimes takes to himself the children whom he has given us, when their departure may become a means of grace to us and of glory to himself. Vers. 18-20.

2. In time of trouble we turn toward "the man of God," who can bring us into relation with divine power and love. Vers. 21-25.

3. They are truly well who are at home in the heavenly mansions. Ver. 26.

4. Spiritual power is personal, and cannot be transmitted to another who has not the insight and the sympathy of faith. Ver. 31.

5. God hears prayer, sometimes answering in one way and sometimes in another, but never disregarding the cry of his children.

September 20.—2 Kings 5: 1-16.

THE LEPROSY OF SIN.

1. Every sinner is a leper in God's sight, with a disease which is inherited, loathsome, polluting, and incurable by any human power. Ver. 1.

2. The sinner, like the leper, may hear of an opportunity for salvation through a very humble messenger. Vers. 2-4.

3. The sinner, like the leper, finds that earthly endeavors are of no avail to remove his malady. Vers. 5-7.

4. The sinner, like the leper, finds that when earthly endeavors fail, divine power is revealed for his salvation. Ver. 8.

5. The sinner, like the leper, must accept salvation in God's way, and in a humble, believing, and submissive spirit. Vers. 9-14.

6. The sinner, like the leper, finds his old nature taken away, and a new creation taking its place. Ver. 14.

7. The sinner, like the leper, finds that grace is free, and no man can earn his salvation. Vers. 15, 16.

September 27th.

REVIEW OF THE QUARTER'S LESSONS.

October 4th.—2 Kings 6: 8-23.

GOD'S PROTECTION OF HIS PEOPLE.

1. God knows all the plans of his enemies against his people, and knows, too, how to provide against them. Vers. 8-10.

2. The counsels of those who live in constant communion with God, and enjoy the insight of faith, are never to be despised, but should be held in high regard. Ver. 10.

3. God's intervention in behalf of his people cannot be explained upon the theories of natural law, and he who undertakes so to explain it will be led to wrong conclusions. Vers. 11, 12.

4. Men who imagine that they have power to oppose the divine plans are sure to meet with defeat and humiliation. Vers. 13-15.

5. God's side is always stronger than his adversaries', though his powers are seen only by the eyes of faith. Ver. 17.

6. God hears and answers the prayers of his people, and delivers them from danger. Vers. 18-20.

7. The best way to conquer enemies is to overcome them with kindness. Vers. 21, 22.

SUNDAY SCHOOL UNION

OF THE CHURCHES OF CHRIST IN VICTORIA.

THE second of the present series of lectures was held in the Christian Chapel, Swanston Street, on Tuesday evening, Aug. 11th; Bro. M. M'Lellan occupied the chair. The meeting having been opened with singing and prayer, the chairman announced the subject, "How to give an attractive Bible Class Lesson," after which he called on Bro. Lewis to give his lecture. On rising he was received with great applause. In commencing, he stated that the subject demanded a simple and not a profound treatment.

INTRODUCTION, THE TEACHER.

1st division. He must have a thorough acquaintance with the facts, or with the leading points of his lesson.

2nd. He must be thoroughly animated by the spirit of his lesson.

3rd. He must possess the noblest traits of heart and mind, the large loving heart especially being indispensable.

CHOICE OF LESSONS.

He condemned the Universal Lesson System. Many lessons are more suitable for boys than girls, and vice versa. Examples for boys—The Herodian history of the New Testament, the massacre of the children of Bethlehem, Paul before Agrippa, Paul's shipwreck, our Lord's indignation against the Pharisees, &c. For Girls—The narratives of Dorcas, the woman of Samaria, the women at the cross and the sepulchre, bringing children to Jesus, Elizabeth and Mary, and the births of Jesus and John. And now for the method of teaching. You cannot very well teach doctrinal matter apart from facts; the teaching of abstract reasoning finds little favor with young people, and Bible class lessons should last for two occasions at least; the first to start them thinking, and when summarising the leading features of the lesson, misquote as much as possible, and ask your scholars for the corrections.

THE MANNER OF THE TEACHER.

Never expose a child's bad behaviour, never find fault with listlessness, never crush a smile, never look demure; give an indirect never a direct reproof; in correcting the reading, do not correct each child, but bundle all the mistakes together; never cause a child to blush with shame. In a word, be like Christ, meek and gentle, then you will build for the future.

A vote of thanks to the lecturer was proposed by Bro. Strang, seconded by Bro. Bennett, and carried with much applause, after which the meeting was brought to a close with the benediction.

We trust that all will do their best to secure a large attendance at our next lecture, to be given by Bro. Bennett, on Sept. 8th, in the Swanston Street chapel. Subject—"School Organisation."

A. L. CRICHTON, Hon. Sec.

Gleanings.

Gather up the fragments that remain, that nothing be lost.—[JOHN 6: 12.]

WHAT we wish to do for the world, is to lift up before it the cross, because we find that, when we see the cross, it is no cross to bear it. Beholding God as a redeemer, makes us glad to take him as Lord, and thus Christianity provides for our deliverance from the guilt of sin and the love of it.—J. COOK.

A RELIGION which cheers you in prosperity is better than no religion; and faith in God while the sky is blue, is better than no faith; but, after all, taking men as they are, the religion which they need is a religion which is brought into play more in the day of trial than in the day of prosperity. What matters it what is the texture of your raiment in summer? It is winter that needs thick raiment. What matters it what your experiences are in prosperity. It is ADVERSITY that is to test the nature of your experiences. An anchor is not bad when it lies upon the deck; it is convenient when we use it in a tranquil harbour; but when the stars are hidden and the storm is on the deep, and you are driving in upon the coast,—then it is salvation. We need a hope, a faith, which, while it will be a convenience in fair weather, will be our mainstay on foul and stormy days.—BEECHER.

WHEN God built this world, He did not build a palace complete with appointments. This is a drill world, men were not dropped down upon it like manna, fit to be gathered and used as it fell; but like seeds, to whom the plough is father, the furrow mother, and in which iron and stone, sickle, flail, and mill must act before they come to the loaf.—BEECHER.

WE CAN recommend so persuasively the cheerful drinking of the cup of sorrow when in the hands of others; but what wry faces we make when put into our own!—A. T. MORRIS.

THE HARP holds in its wires the possibilities of noblest chords; yet, if they be not struck, they must hang dull and useless. So the mind is vested with a hundred powers, that must be smitten by a heavy hand to prove themselves the offspring of divinity.

THE way to heaven lies not over a toll-bridge, but over a free bridge, even the unmerited grace of God in Christ Jesus. Grace finds us beggars, and always leaves us debtors.—TOPLADY.

MEN do not avail themselves of the riches of God's grace. They love to nurse their cares, and seem as uneasy without some fret as an old friar would be without his hair girdle. They are commanded to cast their cares upon the Lord; but even when they attempt it, they do not fail to catch them up again, and think it meritorious to walk burdened. They take God's ticket to heaven, and then put their baggage on their shoulders, and tramp-tramp the whole way on foot.—BEECHER.

The childhood of time will determine the manhood of eternity. The passing moments of the present will colour the infinite future. Life in this world is the cartoon—the dim shadowy outline—which will be filled up and embodied in the life hereafter.—MACDUFF.

WILLIAM the Conqueror established the ringing of the Curfew bells. The meaning of that curfew bell, sounded at eventime, was that all the fires should be put out, or covered with ashes. Soon for us the curfew will sound. The fires of our life will be banked up in ashes, and we shall go into the sleep, the long sleep, the cool sleep, I hope the blessed sleep, but there is no gloom in that if we are ready.—TALMAGE.

I HAVE been driven many times to my knees by the overwhelming conviction that I had nowhere else to go. My own wisdom, and that of all about me, seemed insufficient for that day.—A. LINCOLN.

THERE is a sublimity in patience. In its highest forms it makes you think of God. To do a thing, and, when needed, to keep doing it, to wait for the desired end, not sluggishly, but diligently, if necessary, not despondingly, but ever with a brave hope—this is grand character. Imitate your heavenly Father, in whom is grandest character. Some things can not be done in a day. God does not make a sunset glory in a moment, but for days He may be massing the mist out of which He builds his palaces beautiful in the west. Labor patiently, looking to God for the highest success.—*American Messenger*.

ONE earnest gaze upon Christ is worth a thousand scrutinies of self. The man who beholds the cross, and beholding it weeps, can not be really blind nor perilously self-ignorant.—DEAN VAUGHAN.

At the close of a brief article on "Whence Victor Hugo's Scepticism?" the *Christian of Work* has this moral:—"Literary accomplishments, poetic sensibilities, rhetorical impulses and power, may have no more influence in making a man a Christian than gold-digging or cabbage raising; while the loftiest genius, by turning its attention wholly to earthly things may forget the heavens and the Almighty who inhabits them. The eye that is always downward bent will fail to see the stars,—but that furnishes no evidence whatever that the stars do not exist and shine with resplendent brightness."

A MINISTER, in a country kirk in Scotland, stopped in the course of his sermon to ask a member who was deaf, "Are ye hearing, John?" "Oh, aye," was the response, "I am hearing, but to very little purpose."

A CAMEL will work seven or eight days without drinking. In this he differs from some men, who drink seven or eight days without working.

WHEN the late Bishop of London revisited the University Chapel at Cambridge, after a long absence, he found the same verger there whom he remembered in his college days, and said to him: "You have much to be grateful for." "I have, indeed, my lord, replied the old man, "for I have heard every sermon that has been preached in the chapel for years, and bless the Lord, I am a Christian still."

"Oh! Mr. S." said a young lady at a church fair, "I want your help for a moment. I have just sold a tidy for £3, that cost half-a-crown, and I want you to tell me what percentage that is." "A transaction of that kind, my dear Miss B.," said Mr. S. who is a lawyer, "gets out of percentage and into larceny."

THERE lived in Southern Ohio, in the early days of that State, one Judge G——, eminent in his profession as a lawyer, and well known for his suavity of manner and courtly bearing. The judge having been nominated for the office of county judge, thought to surprise an eccentric genius by the name of Sam, who was mauling rails on the judge's farm, and took occasion to mention it on his first visit to the "Hills," as he called his place, when the following conversation ensued:—"Well, Sam, what do you think?" "Sometimes one thing, Judge, an' sometimes 'nother." "But, Sam, they have nominated me as county judge." "They might 'a done wuss, judge. How-some-ever, don't holler till yer outen the woods." The judge was duly elected, and on his next visit to the Hills thereafter announced the fact unctuously to Sam, who was in the woods, maul in hand. "Well, Sam, I am elected by a large majority. What do you think of that?" "Well, Judge, down in our parts where I was raised, when we wanted a stopper 'n hadn't any cork, we ginnerally took a corn cob." The judge passed on; Sam resumed his mauling.—*Harper's Magazine*.

A HARD HIT.

ONE of the Baptist pastors preached not long ago a very pithy and pungent sermon from the text, "Will a man rob God?" The question was answered in the affirmative—as regards some men, judging both by past history and present examples. This was illustrated by an anecdote, very felicitously told. We shall aim only to give the point. It was so sharp it could not well escape the listener. A man asks another, "Are you a believer in the Christian religion?" "Oh certainly." "You are a member of some church, then, I suppose?" "Member of a church? No, indeed. Why should I be a member of a church? It is quite unnecessary. The dying thief wasn't a member of a church, and he went to heaven." "But of course you've been baptised? You know the command"—"Been baptised? Oh, no. That's another needless ceremony. I'm as safe as the dying thief was, and he never was baptised." "But surely, since you will not join a church or be baptised, you do something in acknowledgement of your faith? You give of your means—you help the cause in some way?"

"No, sir. I do nothing of the kind. The dying thief"—"Let me remark, my friend, before you go any farther, that you seem to be on pretty intimate terms with the dying thief. You seem to derive a great deal of consolation from his career; but, mind you, there is one important difference between you and him. He was a dying thief—and you are a living one."—*Michigan Herald*.

Heartly and Home.

Home is where affection binds,
Loving hearts in union;
Where the voices all are kind,
Held in sweet communion.

DON'T YOU BELIEVE IT.

BY MRS. HARRIET A. CHEEVER.



WHEN Mr. Fred. Fennimore informed his wife, Alice, that his only sister, Mrs. Beatrice Price, was coming to visit them, Mrs. Alice replied pleasantly that she should be very happy to see her; but inwardly she experienced a slight feeling of disquietude, accompanied by the reflection that it would undoubtedly be a great relief when the lady had been and gone.

Not that Mrs. Fennimore had ever so much as seen Mrs. Price, but her neighbor, Mrs. Golding, knew her well, as she often visited a sister who lived next door to Mrs. Price in a distant city; and Mrs. Golding said she was a very reserved, haughty person, not affectionate in her manner, but she thought rather cold and critical.

And although Mr. Fennimore was unmistakably very fond of "sister Beatrice," he remarked himself once that Beatrice was a very discerning person, not likely to commit herself too readily, and his wife had not forgotten it.

Their father had been an invalid for a long time, so during the five years of her married life Mrs. Fred. Fennimore had never met this widowed sister, who about devoted her life to the care of the father, whose mind was steadily failing.

But now, her own health was suffering from long confinement, and a competent nurse having been secured to watch and tend the invalid, Mrs. Price was to spend a week at her brother's house nearly three hundred miles from her own home.

Mrs. Fennimore made careful preparation, determined to show every possible courtesy to her kind husband's sister.

Mrs. Price arrived at night, and although tired with the long journey, seemed an unusually bright, intelligent lady.

The brother and sister greeted each other very affectionately, but it must be confessed, Mrs. Price's manner was somewhat constrained when she turned for introduction to her sister-in-law. Yet the ladies got on very pleasantly, and each formed kindly, flattering opinions of the other as time went on—only mental opinions, however.

The fourth morning of Mrs. Price's visit, a little waif strayed into the kitchen while the family was at breakfast, and cook put her head in at the dining-room door to ask "could she give a bit to a little bone o' a child as looked starved through and through."

"I'll see her myself," said Mrs. Fenni-

more, and asking especial pardon for leaving the table, she went to the kitchen. When she returned there were traces of tears on her face, and do her best to check them her eyes would keep filling:

"Oh, come, wife," said Mr. Fennimore, after a while, "you mustn't take so to heart the case of every poor little child. Why, the city's full of them."

"I know it," said his wife, sadly, "but I never shall get used to seeing a little child wasted to nothing for want of food; and the stories they tell are too piteous; they are, indeed!"

"What a kind heart this fair sister-in-law of mine has," thought Mrs. Price. "If it only wasn't for that singular way she has of slyly studying me, and kind of holding herself aloof, I should love her dearly, dearly!"

But the next and fifth morning of Mrs. Price's visit, brought another early visitor, and a surprise which seemed incredible.

They were again seated at the breakfast table, when a tottering footstep came around the yard, and upon turning her head slightly to glance out, Mrs. Price exclaimed, with undisguised distress:

"Why, Fred, here's father!"

And true enough, the old man was not so dazed but he knew his daughter had gone away—gone to see Fred, his only son. He would go too. So, eluding the vigilance of the nurse, he adroitly availed himself of some money, took passage on the night boat, and easily inquired his way to his son's house.

Mrs. Price gave an anxious, searching look at her sister-in-law, but saw only kindly concern on her sympathising face.

Ah, but with what rare sweetness of voice and manner the daughter met and tended that poor, unfortunate father! He called her his "little girl," said she was naughty to run away to Fred's house and leave him all alone.

She didn't dispute it, only said in a soothing way, "Yes; it was naughty," then throughout the day she deferred to him in every matter that came up, exactly as if his opinion was worth its weight, could it have been weighed, in gold.

With astonishing tact she yielded to all his little vagaries, and although he followed her with more than childish persistence, no look or movement of annoyance, but only daughterly fidelity and motherlike tenderness were evinced towards the frail parent, with whom she seemed almost to have changed places.

Mrs. Price told her brother she should return home almost immediately, as she could not let his wife be troubled with "dear pa," of course it must be trying to a stranger, as he never was different from what they had seen.

Fred Fennimore would gladly have detained them longer, but thought perhaps the ladies had best settle it among themselves. But at supper table that night old Mr. Fennimore finished his meal first, then in a manner which slightly disturbed his son Fred, and disconcerted his "little girl," he began a deliberate study of Mrs. Fennimore's kind, handsome face. Then, in a perplexed way, he leaned forward, and said confidentially, but perfectly audibly, to Beatrice:

"Hasn't she treated you well, little girl? Because, if she hasn't, you just tell pa, and he'll tell Fred. She looks good and kind, and I guess Fred loves her; he says she's a beautiful girl, but you know what Mrs. Golding told us about her. Still, she don't look proud and set up a bit," and the worn face bestowed another puzzled look at Mrs. Fennimore's suddenly enlightened countenance. For Mrs. Alice was bright and shrewd, and understood the situation at once.

"Why, Pa Fennimore!" she said, laughing, with the tears in her eyes. "Don't you know I'm another of your little girls, myself? I guess Fred's wife is your daughter and Beatrice's sister, isn't she? You'd have been here long ago, only I thought the journey would be too long; but now you're here, you're going to stay a long, long time, and you certainly must like your new daughter. I'm sure she likes you."

The old man rubbed his hands in childish glee.

"Why, yes, yes," he said. "I'm sure you're a beautiful little girl, only Mrs. Golding said—"

"Oh, never mind, pa," Mrs. Price broke in. "Mrs. Golding didn't know sister Alice very well, I guess; but we won't mind that, we'll just appreciate and enjoy each other, won't we?"

During the evening a sisterly bond of friendship and understanding was cemented between the two ladies destined to result in great satisfaction to each.

Mrs. Fennimore had said the truth, for she had always supposed the father's mental weakness had impaired his physical condition to an extent which rendered absence from home impossible.

The visit lengthened into weeks, Mrs. Fennimore gladly sharing Beatrice's care for the sake of her charming company, but at last the father grew home-sick, and so was humored in being allowed to go.

Shortly before the sisters parted, Mrs. Price remarked feelingly:

"Only think how unfortunately we were prejudiced against each other. Mrs. Golding is rather a kind-hearted person, and probably never dreamed of the influence her words carried—although poor pa has a childish antipathy for her—but one thing I have resolutely resolved, no matter what may be said to me in the future of an unfavorable nature about any one, especially any one I do not know, I not only will give a cold shoulder to the report, but I will whisper disdainfully to myself, 'Don't you believe it.'"—Selected.

CHARMING GIRLS.

The most charming woman in Queen Victoria's court, a few years ago, was one whose features were homely, and whose eyes were crossed. The secret of her attraction lay in a certain perpetual bright freshness, in her dress, the turn of her mind and her temper.

Jane Welsh Carlyle, when an old, sickly, ugly woman, could so charm men, that a stranger meeting her accidentally in a stage coach followed her for miles, post-haste, to return a parasol which she had dropped. The charm lay in her bright viva-

city of manner, and the keen sympathy which shone through her features.

Margaret Fuller also possessed this magnetic sympathy, in spite of her enormous egotism. Men and women, the poor and the rich, felt themselves drawn to open their hearts and pour out their troubles to her. Yet Margaret was an exceptionally homely woman.

The popular belief among young girls is that it is only a pretty face which will bring to them the admiration and love which they naturally crave. No books, it is said, have a larger sale than those written that give rules for beauty, receipts to destroy fat or freckles, and to improve the skin or the figure.

Now, no recipe will change the shape of a nose, or the color of an eye. But any girl, by daily baths, and wholesome food, and by breathing pure air, can render her complexion clear and soft. Her hair, nails and teeth can be daintily kept. Her clothes, however cheap, can be fresh and becoming in color. She can train her mind, even if of ordinary capacity, to be alert and earnest; and if she adds to these a sincere, kindly, sunny-temper, she will win friends and love as surely as if all the fairies had brought her gifts at her birth.

But it is of no use for a woman whose person is soiled and untidy, and whose temper is selfish and irritable at home, to hope to cheat anybody by putting on fine clothes and a smile for company. The thick, muddy skin and soured expression will betray her.

"John," said an artist the other day, to a Chinaman who was unwillingly acting as model, "smile. If you don't look pleasant, I'll not pay you."

"No use," grumbled the washman. "If Chinaman feelee ugly all the time, he lookee ugly," which is true of every other man and woman in the world as well as of John Chinaman.

Hawthorne's weird fancy that our secret weakness or sin should hang like a black veil over our faces between us and other men, is true in fact.

Every hidden propensity of vice, every noble trait or feeling, leaves its mark on the features, the expression, the eyes. Day by day and hour by hour, line after line, here a little and there a little, it is recorded on the face, as on a tablet, and when we reach middle age, there is the story of our lives plainly written, so that he who runs may read. It is not cosmetics, nor rouge, nor depillatories, girls, that will make your faces as you grow older; but the thoughts and words and deeds that have given you the ugliness of Hecate, or "the lineaments of gospel books."—*Youth's Companion*.

TRACTS FOR THE MILLION.

In a newspaper article the other day on "Soul winning," I read this story and application: A drowning man seized the side of a passing boat in which a number of persons were escaping from a wreck. The frail craft was already too full, one of the party recognising the danger of the moment, raised an axe—it fell, and off went the hand. The drowning man seized the boat with his other hand. Again the axe rose and fell. With a frantic effort, the poor wretch seized the boat with his teeth. For very pity the

could not thrust him back into the water, but dragged him in at the peril of all on board. If mere existence in this life could be so precious, what ought we not to be prepared to do, to dare or to suffer in order to secure the highest well-being here, as well as the eternal safety and happiness of precious souls. An old divine used to say, "Surely heaven will be two heavens to us, if, when we get there, we find others there through our instrumentality." My Brother, there are thousands of these perishing ones, at our very doors. What are we doing to rescue and save them? If ever men are saved, it must be by the preaching of the gospel, so we must have preachers. I propose to ask the brethren to help me to send out 500,000 of these messengers during the next six months, in the form of as many gospel tracts. I have the first contingent of 50,000 ready for dispatch, in the form of as many four page tracts, of my own writing entitled, "The Bridge over the River of Sin." The first page is occupied with a nice picture illustrating the truths spoken of in the tract. But these messengers of life, like the ordinary living article, won't go unless they are "sent," and in order to send them I must have money. "Well, what do you want?" I have just told you, my brother, I want money. "But how much do you want?" Just as much as you can spare in endeavoring to save the world from sin and death. If you want to buy the tracts and distribute or have them distributed, I will send them to you postage paid, as follows: 100, 1s. 6d., 500, 5s., 1000, 7s. 6d. If you don't want to buy them, I ask you to send me a donation towards my "Tract Fund." All I can promise you is this, that every penny that you send shall be carefully expended in the circulation of good gospel tracts over these colonies. At the end of the year I will issue a printed statement of money received and work done. It is no use to begin with a few thousands, as they cost almost as much as if getting twice the number; and then if we sow sparingly, we can only expect a lean harvest. I have had the tract of which I speak stereotyped, and the next edition I expect to be able to sell much cheaper. I intend to put 100,000 of this one tract alone at work in the next few months. But you ask, "how can you speak so confidently?" Because I expect to do it help or no help, from my own resources and from the sale of tracts. Of course in that event I, and those buying the tracts, will receive the reward. But I would like to share this honor with every one of the 7,000 Disciples in these colonies. If you can't send me £5, send £1; or if you can't send that much send any other amount, however small. Contributions in stamps of any of the colonies, thankfully received. In giving my report I shall mention no names or separate amounts, but simply the sum total. All donations above 5s. will be acknowledged by post. All tracts are to be sold at cost, so there will be no profits, consequently no dividends, till we come to the great day above, when no doubt there will be large dividends, in the joy of seeing those there whom the tracts, in their silent way, have won to Christ. What do you say, brethren, are you willing that these 500,000 messengers shall go forth? I am sure that it will bring an abundant harvest in the end. For a long time I have been working along quietly in this matter, but after being urgently requested to do so by many good brethren, I have consented to ask, or rather allow, if they please do so, the brethren everywhere to help in the work. As fast as

money is received it will be used in this way. I have now, my brother, tried to lay before you my plans for carrying out this important branch of the Lord's work, and most earnestly commend it to your serious consideration. With me this is no experiment, but an established fact, which I have demonstrated by experience. Address me at Molesworth Street, Hotham, Melbourne.

A. B. MASTON.

Christian Evidences.

Science ever has been, and ever must be, the safeguard of religion.—SIR D. BREWSTER.

WHILE Victoria is afflicted with an infidel judge, New South Wales is happy in the possession of a pious and reverent chief justice. On Tuesday evening, August 11th, Sir James Martin occupied the chair, when in connection with the Christian Evidence Society, Principal Kinross delivered a lecture entitled "A comparison of Three religions"—to wit, Agnosticism, Positivism, and Christianity. The chief justice took advantage of the opportunity to deliver a long and vigorous address on behalf of Christianity. His allusion to Messrs. Higinbotham and Williams under the euphemism of "Christian (?) judges" is unmistakeable. His attitude towards the Christian faith is in refreshing contrast with theirs. In his opening remarks he said:—"When the honor was done me of asking me to take the chair at this meeting, I at once thought that I could be in no way better employed, as the chief administrator in this colony of laws based upon Christianity, than in thus publicly joining with those who wish again to call to mind the proofs of its truth. Elsewhere, Christian judges, led doubtless by a wish to do what in their eyes was right and good, have gone somewhat out of their way to denounce as superstitious certain dogmas which form an essential part of Christianity. That those learned gentlemen should, after such inquiry as their well-trained minds had enabled them to make, have come to the conclusions which they have laid before the world, is a thing of which no one ought to complain. But that, holding as they do the high position of Judges in the Supreme Court of a Christian community, and daily charged with the interpretation and application of laws which at so many points recognise Christian truth and which throughout are so saturated with Christian precepts, they should publicly throw discredit upon Christianity itself, is a course which many men will feel themselves called upon to disapprove. Respecting, as I do, their sincerity, I with all humility crave leave (I hope without offence) to say that in my opinion they have in so acting fallen into error." The chief justice, with a master hand, outlines in bold relief the "benign influence" of Christianity on the one side, with natural effects of the doctrines of the "apostles of disorder" on the other. "Under the benign influence of the Christian religion, art and science have

advanced, freedom and equality have been established, and the brotherhood of man has passed from a dream into a reality. It is not the least of the cherished duties of the Christian ministry, in obedience to Christian precepts, to carry sympathy and solace and encouragement to the hearts of the afflicted and the destitute. A host of good and cultured men and women are at all times engaged in this labor of love, and the blessings they are daily and hourly conferring are known only to the Master whom they serve. Ministrations such as these have never at any time found a place outside the pale of Christianity. Yet this is the state of things, and these are the messengers of peace and mercy which the emissaries of "Freethought" would in their amazing and presumptuous intolerance suppress. Apostles of disorder, there are none of the institutions which for ages have helped to preserve peace in families, to strengthen domestic ties, to secure faith and trustfulness among men, to keep alive a belief in and a reliance upon God, which they have not endeavored to overturn." G. B. M.

Open Column.

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

[This column is placed at the disposal of all brethren who desire to discuss questions about which there is a difference of opinion. The Editors wish it to be distinctly understood that they do not endorse the opinions expressed.—ED.]

UNGUARDED ASSERTIONS.

IT seems to me that some of our teachers, also some of our preachers, are not quite so careful as they should be in their affirmations. I am led to make these remarks, from reading Bro. Wright's article on "The One Man System," in this month's magazine. He says (while finding fault with others about their logic) that the churches in the apostles' days in some instances numbered tens of thousands, and in many instances, thousands of members. Can he prove this? It is possible that the church in Jerusalem may have numbered twenty thousand members; but we have no proof. But for our brother's argument, he must be prepared to prove that many of the churches in Crete numbered at least two thousand, for there, in every city, Titus was to appoint elders. Of course, all must admit that it is wrong to appoint unqualified persons to office in any church, large or small.

Again, it is commonly asserted, without any qualification, that Cornelius was the first Gentile convert; but I do not find this stated in my Bible. But I do find this, that long before Cornelius' conversion, there was at

least one Gentile (there may have been more), who was not only a member of the church in Jerusalem, but a very prominent one, being one of the "seven." His name was Nicolaus, a proselyte of Antioch. Being a proselyte, he must have been a Gentile. And I find that there were Gentiles present among the Jews on the day of Pentecost, listening to Peter's memorable discourse, for it says, among others there were proselytes. And at the close of his discourse, we find Peter including them in his offers of salvation; for he says, the promise is unto you (Jews), and to your children, and to all that are afar off. That certainly must embrace at least the proselytes, the *circumcised* Gentiles. The fault found with Peter was not that he had intercourse with Gentiles, but that he went in to men uncircumcised, and did eat with them. P. M.

Loved Ones Gone Before.

I am the resurrection and the life; he that believeth in me, though he were dead, yet shall he live; and whosoever liveth, and believeth in me, shall never die.—JOHN 11:25, 26.

CLAPHAM.—Our Bro. and Sister Clapham have again been bereaved of a little one. On the 14th of last month their infant daughter was called away, after a brief life on this earth of three months. The consolation our brother and sister have is that Christ has called a little child unto himself, and that it is released from pain and suffering, and is in that glorious place where only such innocent babes and the redeemed can enter.

MUGGRIDGE.—On May 10th, Bro. George Muggridge, who had reached the age of 73 years, passed away to the Fatherland. He was one of the oldest members of the Church of Christ, Robert Street, Hindmarsh, having joined the church there in or about the year 1859. He proved himself a most consistent stable disciple of the Lord Jesus Christ. During the past 10 years he suffered much, and for some considerable time before his death he was unable to attend the meetings of the church, but the blessed words of the Master that had been so long the guide of his life, became his strength and his comfort in the hour of death. His faith had grown with his growth, matured with his maturity, and crystallised in his declining years, till, like an autumnal sun that grows larger and grander as it disappears, he sank to rest in a glorious confidence in his Saviour on the evening of the above date, thus finishing the Lord's-day on earth to begin the eternal Sabbath above. He leaves behind him a loving wife and affectionate grown-up children. May they with him be found bound up in the bundle of life. "Then shall I know even as also I am known" (1 Cor. 13:12).—J.C.

PHILP (George), fell asleep in Jesus at his late residence, 92 Chapel Street, Prahran, aged 33 years, manifesting the sustaining power of the gospel of Christ, singing with his sister wife and others the beautiful, appropriate Hymn, "Jesus Lover of my Soul." He united with the Church of Christ, Swanston Street, Melbourne, in November, 1882. He has left a sister widow and one child behind.

C. G. L.

GEDDES.—At her residence, Armadale, near Prahran, passed away on the 3th July to her Saviour, our dear Sister Geddes, the beloved partner of our dear Bro. Geddes, so well known to the brotherhood generally. Sister Geddes had many times, apparently, been near the gates of her heavenly home, but at last, with a very short notice, left her beloved husband, three daughters and one son to follow after.

BROWN (Sister), full of years, also of the Prahran church, not so well known to the brotherhood generally, fell asleep in Jesus upon the same day. Her lot was one of "great tribulation."

WALSH (Bro. John), too, aged only 24, and the son of our much-esteemed Sister Walsh, and a member of the Prahran church, departed this life upon the same date. Our young brother, upon his death bed, fully realised the love of his Saviour and his God, and often expressed himself, "if God should spare him, he would devote his all to him who loved him, and gave himself a ransom for his sins."

These three disciples fell asleep within the space of three hours. We mourn, but not as those without hope.

Prahran.

EDWARD LEWIS.

SHORTUS (Sarah C.S.).—Our dear young Sister Sarah C.S. Shortus fell asleep in Jesus at her mother's residence, Enmore Road, Newtown, on April 24th, 1885, aged 18 years. Thus in the dawning of womanhood, with the breath of the violets and the sunshine of life's spring filling the air, "death marked her for his own." She was a Sunday school pupil for some years, and gave herself to Christ about three years and a half ago, being one of the first two baptised on my arrival in Newtown. She anticipated departure with peaceful resignation, and died in the faith of our Lord Jesus. Her illness was brief, though painful, and even after death her body retained the robustness of form, which might seem to defy disease.

STRAHL (William).—It is with deep regret that we have to announce the death of our young brother Willie Strahl, which took place on August 14th. He had been ailing for some months, during which time he endured great suffering, which he bore with Christian fortitude. He was one of the nineteen who went forward to make the good confession the last night but one of Bro. Haley's ministry in Melbourne, and since that time he was a consistent follower of his master, Jesus. During the last days of his illness he expressed his readiness to go and meet his Saviour, whom he had learned to love. He has left to his fellow scholars in the Sunday school an example which we trust they will not be slow to imitate. D. M. W.

The obituary notice of our Bro. J. Entwistle will appear in our next.

The Harbest Field.

In due season we shall reap, if we faint not.—
GALATIANS 6:9.

VICTORIA.

Summary of additions reported in last month's Standard:—New Zealand, 30; Victoria, 16; South Australia, 10; Queensland, 8; Tasmania, 4; New South Wales, 3. Total, 71. These are all by primary obedience. We are convinced that there are many additions which are never reported at all to any of our papers. This ought not to be so. From what we know of the churches, this is one of the most interesting departments of the paper, and the brethren could make it more interesting if they would only report their meetings regularly. Notices must be short and to the point; but I ask the brethren everywhere to send their reports to me before the sixteenth of each month. You will have the satisfaction of knowing that you have added an item of interest to the best paper in the southern hemisphere!!

A. B. MASTON.

Molesworth Street, Hotham.

HOTHAM.—The work here is moving quietly on. The meetings are all well attended. During the month four have been baptised, one received by letter, and one by commendation, making six in all.

T. K. MINAHAN, Sec.

CHELTENHAM.—During the month, one has been added by faith and obedience; one formerly immersed.—J. STRANG.

FOOTSCRAY.—Happy to report that we have received one by the good confession and obedience during this month, also two letters of commendation from South Melbourne.—E. B. WARNE.

FITZROY.—Owing to the alteration in the arrangements in connection with the publishing of the Watchman, my report for last month was not published. The result of the labors of the church here from June 21st to August 9th has been eighteen by faith and baptism, and in addition to these, four have been received by letter from the sister churches, making a total of 22 since last report. The brethren are united, and strangers are attracted by preaching Christ and Him crucified. W. F.

CAMPERDOWN, Aug. 5.—I am happy to inform you that the little church here is on the increase. Last Lord's-day, my son immersed a sister into the ever-blessed name of our Lord. We now number five members, and though many obstacles hinder our more rapid progress, we look forward hopefully to the time when we shall be enabled to have a place where we can assemble together for public worship.

JAMES L. STONE.

SALE.—During the month, seven have been added—six by faith and obedience, and one restored, who had been a backslider for many years. Two of the six were brought up surrounded by atheistical circumstances, but having attended our meetings for some time, were convinced that "Jesus is the Christ," the Saviour of the world, and were "buried with him in baptism." C. W.

DONCASTER, July 20th.—On the first Lord's-day in the present month, three were added to the church here. Two of these had been members before, but for years past had not broken bread with the brethren. We all rejoiced at their restoration to our fellowship; the other was the wife of one of the above who put on Christ in baptism. Lord's-day the 12th, we were cheered by a visit from Bro. McGowan, of South Melbourne, who, with his sister wife and child, had driven out to see us. Bro. McGowan addressed the church in the morning on "The Fellowship of Christians." T. H. BATES.

NOTES AND NEWS FROM BALLARAT.

Bro. Brockway, of Geelong, paid Dawson Street a pleasant visit on the 15th inst. 29 present at the Young Ladies' Endeavor Society last Friday evening.

Taking a hint from South Melbourne, Dawson Street held their half-yearly business meeting in connection with a "coffee social," which was served at 9 o'clock. The sisters furnished home-made sandwiches, and the brethren made the coffee. Some 32 sat down. There was a pleasant blending of old and young.

The Adelpian Society, composed of members from the East and West, has agreed to take Herndon's Christian Quarterly. Solid cream, 10s. a year.

Bro. Greenwell intends (D.V.) to deliver a lecture on the 19th. It will be on some phase of philosophy.

In addition to the three mentioned in the Dawson Street secretary's report, there have been seven additions by faith and obedience—one at Mount Clear, one at Dawson Street, and five at Buninyong. These are rifts of sunshine through the dark clouds of winter work.

The Methodists in the States are being urged to raise this year "a million dollars" for missionary purposes. Why cannot we have a "thousand pounds to work up for this conference year," and a thousand souls as well?

Perententes translated go in Matt. 23: 19 means "take a journey." We want not only some American "go," but a thorough understanding of our Lord's go. If we cannot "go," let our "gold" send somebody else.

Bro. C. L. Thurgood would like to hear from young men wishing to equip themselves for evangelistic work, and who are unable by reason of expense to go to England or America for that purpose. Should there be a sufficient number, it will afford a basis for an intercolonial college movement. ALTHENON.

THE FOLLOWING is taken from the evangelist's report for the half-yearly meeting on Wednesday, July 22nd, 1885. Dawson Street, Ballarat:—"Now, overlooking the past six months, in what way have the churches (Ballarat West, Mt. Clear, and Buninyong) been upbuilt and extended? There is not a brother or sister that can complain of their spiritual wants not being attended to, seeing that we have in Dawson Street nine services and meetings each week, suitable for the old, middle aged, and young. We, as co-laborers in the district, are engaged in 17 services and meetings each week. There have been five additions in town, and five in the country, for which increase we have

thanked God and taken courage. (Since the reading of this report six have been added by faith and obedience.) By reason of the field being so much scattered, there has been a difficulty in visiting strangers in the city, yet there have been 352 visits to members, and 107 visits to strangers in the whole district. We wish to reverse these numbers in the next half-year. There have been over 500 miles travelled in cab and on foot, just in going and returning from the country appointments. Over 4000 tracts and circulars have been personally distributed, and in regard to the "Golden Circle" over 150 have been left from door to door. This kind of sowing is what you may call "the bread upon the waters," which shall return after many days. We daily look to the brethren to water with their prayers and private life the ploughing and sowing that is going on in their midst. The reaping time is sure to come, and we must remember that while ploughing, not to be so impatient as to look back in the furrows to see what is springing up at our heels. On the whole, brethren, taking a general view of the field, and having surveyed its difficulties, we go forward with good reason for encouragement, pleading with each brother and sister to always remember us in their prayers, that the Word of God may find abundant entrance into the hearts of both saint and sinner. The absence of our beloved Bro. C. Morris is much felt, for who can be spared from our ranks now that we are making determined and persistent efforts for the forwarding of Christ's cause in this city. Every shoulder to the wheel, every hand to an ear, should be the words passed along our ranks when we miss such a strong arm as his. But we should be thankful for his angel visits—few and far between—and be sure to entertain him whilst he is here. By the falling asleep in Jesus of Bro. Furmedge, the church lost a valuable officer and godly member, the Sunday school an excellent and hearty superintendent, and we all miss the quiet, gentle ways of one, whom to know was a Christian pleasure and a pride. Let us work, as one has said, as if we were going to live for ever; let us live as if we were going to die [to-day]. Thus worked, thus lived our brother, and he now waits to greet us all on the other side of the river. We have all mourned; we have all felt for our bereaved sister; it was a shared sorrow. May it be a crowning joy to meet in the grand re-union above.

C. L. THURGOOD.

TASMANIA.

LATROBE.—A birthday social gathering took place at Bro. Fairlam's, Latrobe, on the 6th inst., when nearly all the members of the church were present to congratulate him on having attained his 55th year. A very pleasant evening was spent in singing the songs of Zion, conversation, &c., not forgetting a very sumptuous spread of the good things of this life, got up by our loved and esteemed Sister Finch, of which we all freely partook. We all wished our brother many happy returns of the day, and expressed our joy at the united and happy state of the church, which gives so much encouragement to all. The church (through one of the brethren) expressed the hope that our Bro. Fairlam may be long spared to labor among us, and that the church may continue in its present prosperous condition. JAMES BELLION.

SOUTH AUSTRALIA.

MILlicENT, August 11th.—I have just concluded four weeks' services at Millicent. We have buried in baptism four believers, and trust that others who have heard will not long resist the truth. We have had very unfavorable weather while here. What with the dark, wet nights and sectarian prejudice, and opposition in various ways, we do not feel like saying the prospects are the brightest. I go to Beachport (D.V.) to-morrow to hold a few services, and to try and gather together the scattered brethren. WM. JUDD.

NORTH ADELAIDE.—It is with a great degree of pleasure that we pen our report for this month, not that we have any large number of conversions to record, but what is perhaps even better—the two churches in North Adelaide have united as one. That in Archer Street (as may be known) has existed for about two years, being an offshoot from Grote Street; that in Kermoda Street removed about eighteen months ago from Franklyn Street. The former had attained a membership of more than 40, and the latter about 110. When our Bro. Illingworth was here on his late visit, he used his endeavors to further the expressed desire of several brethren, to secure an amalgamation. His was the honor of presiding over our preliminary meeting. By successive conferences of representative brethren, all difficulties were removed out of the way, all matters of detail satisfactorily arranged, and it was unanimously decided by both churches that they should come together into one place, as one body in Christ, all their bishops and deacons retaining their respective positions in the new congregation. This consummation took place on Sunday, Aug. 2nd. Heaven favored us with a bright day. Kermoda Street chapel, seated to its utmost capacity, was filled, platform and all. Before the breaking of the bread, Bro. Verco, senr., on behalf of the Kermoda Street church, and Bro. John. Anderson, on behalf of the Archer Street brethren, expressed their pleasure at the union, and their hope that it would be to the joy and strength of the saints, and to the salvation of sinners. The whole brotherhood, during this ceremony, stood up to signify their approval and participation; and as the two representatives gave each other the right hand of fellowship, all sang together "Praise ye the Lord," and then sat down to eat of the one loaf. On Wednesday, August 12th, we had a union tea meeting, for members only, for the purpose of bringing us all together in a social way, and helping us to a fuller knowledge of one another. About 120 sat down to the tables. Afterwards we had a public meeting. Bro. Anderson was in the chair, and short addresses were delivered by Brethren Chas. Clark, A. T. Magarey, from Stirling, W. H. Burford, senr., John. Verco, Wm. Lyle-Wm. Matthews, J. Colbourne, from Unley, and Dr. Verco. The keynote for the evening was found in the motto over the platform, "Unity is Strength," and the speeches were all expressive of satisfaction at the amalgamation, and urged to an untiring and undeviating labor for Christ, to a recognition and cultivation of the family feeling, of a sense of co-operation in our work, and of fellowship and sympathy with God. We are anticipating happy seasons of refreshing and prosperous times as the result of this movement. May the good Lord bless us abundantly, and may we, walking

in the fear of the Lord, and in the comfort of the Holy Spirit, be multiplied.—J.C.V.

UNLEY.—The cause of Christ is prospering here. Since last report, several have cast in their lots with us—(principally by letter). Last Lord's-day evening, two came nobly forward at the close of the discourse and made the good confession. Our congregations are good, and prospects encouraging. Others have decided.

J. COLBOURNE.

NEW SOUTH WALES.

SYDNEY (Elizabeth Street).—Sorry our last two communications were late. Will try and do better in the future. I reported on the 19th June Bro. Troy's arrival, &c.; also that he had just reaped the first fruits of his labors in Sydney by immersing three the previous evening. We are glad to be able to say, also, that each succeeding Thursday evening it has been our privilege and pleasure to see some go down into the waters of baptism, rising, we trust, to walk in the newness of life. The following numbers have been baptized by Bro. Troy each Thursday evening, beginning June 18th, ending yesterday evening:—3, 5, 7, 9, 1, 4, 3, 3, 2; total, 37. Nine have also been added by commendation, our esteemed Bro. Kerr being one of those who has thus cast in his lot with us, and two that were formerly immersed—making in all 46. Our preaching services are also well attended, and on the whole the outlook is promising. The Lord's-day school is also in good working order, and it has been the joy of the workers therein of late to see quite a number of the senior and ex-scholars come forward and confess their faith in Christ before many witnesses. A Bible class for the brethren has also been started in connection with the school, and is attended by about 18 each Lord's-day, the class being under the leadership of Brethren Kerr and Picton, the latter, in conjunction with Bro. Overton, having conducted the preaching services for some time previous to Bro. Troy's arrival. Hope to be able to send word of more coming out on the Lord's side next month.

Aug. 14th.

C. WOOLLAMS.

NOTES AND NEWS FROM N.S.W.

THE PETERSHAM chapel is being rapidly pushed on. The walls are almost complete, and will soon be ready for the roof. The building when finished, will be a neat and commodious little place.

Great prosperity has attended Bro. Troy's labors in Elizabeth Street, Sydney. Between thirty and forty (possibly more) have been added by the obedience of faith since his arrival. We all rejoice the more, because such a measure of success was quite unexpected, may it ever increasingly continue. Sister Troy and family have arrived, and Bro. Troy has settled himself satisfactorily in Paddington.

On Monday evening, June 22nd, a most pleasing entertainment was given in the chapel, Newtown, on the occasion of the "Golden Wedding" of our worthy brother and sister John Standen. Great pains had been taken to decorate the chapel, which presented a most beautiful appearance. After an admirable tea, a little genial speechifying was indulged in by a few of the friends of the venerable bride and bride-

groom, in all of which was borne unstinted testimony to the high Christian character of Bro. and Sister Standen, especially the long and faithful service of the former to the church in Newtown. At the close of the addresses, the chairman, on behalf of their many brethren in Christ and other friends, presented Bro. Standen with a purse of sovereigns, as a substantial token of respect and goodwill. As the gift was quite unexpected, the recipient, though an experienced speaker, was considerably disconcerted. Bro. Standen briefly reviewed his life for the last fifty years, and having given some good advice to all young persons contemplating matrimony, declared that for all the joy of the past half century, for the troops of friends he saw around him, their affection and love, he must give his thanks, and acknowledge his indebtedness to Christ and his gospel—affirmed his ever increasing faith in the truth of the ancient gospel and its power to bless. In connection with the speeches by Bros. Kingsbury sen. and Sarby, a number of vocal and elocutionary exercises were rendered, when the meeting resolved itself into an immense parlour party, and amused itself in various games, till the hour of departure. Despite the incessant rain, one hundred and fifty persons were present. The entire expense of the entertainment was borne by our Bro. and Sister Bardsley, in whose generous and fraternal forethought the pleasing idea first originated. Our aged brother and sister have failed in health much, during the last two years, but we hope and pray that the day may be far distant when we shall miss our brother's genial face and kindly smile, at the door, as he welcomes the stranger to a seat in the house of prayer and praise.

G. B. M.

NEW ZEALAND.

ALBERTLAND (NORTH AUCKLAND).—We have been favored with another visit from Bro. H. Exley, which extended over some seven weeks. Although the weather was bad, our brother labored night after night sowing the good seed, and his labor of love was not barren of results, but full result will only be known at the great harvest. In response to his many invitations to come to Jesus in his own appointed way, six responded, and were buried with Christ in the water of baptism. Our brother did good work in building up the brethren, and has won the sympathy and loving respect of all. The general expressed opinion is that this and adjoining districts presents a grand field for usefulness for our brother; and, were it possible for him to be placed and kept in the field for a year, a most glorious harvest of precious souls would be the result. Bro. Exley returned to Auckland via Warkworth, where there is a noble little band of Christians. He there immersed two others into Christ. We are living in peace, love and good-will prevailing. Can it be otherwise with those who are alive in Christ Jesus? B. A.

ACKNOWLEDGEMENT.—The following list of subscriptions in aid of a new building and buggy for Sale has been held over until the returns all came to hand, but think it advisable to publish it as under:—A brother, £2 2s.; Lyell, £1; Parker, £10; McGowan, £2 2s.; Raitton, £1; Sinclair, 10s.; Blair, 10s.; Wilder, £1; Kemp (B. J.), £5; Kemp, (F. A.), £2; Thurgood, £8; A. B. C., £5; Fisher, £1;

Pye, £1; Dunn, £1; Shaw, £2; Smith, 10s.; Lelland, 2s. 6d.; Lawson, 12s. 6d.; Penny (E. T.), £1; Kemp, 10s.; Mitchell, 5s.; Judd (Robt.), £1; Sister Dunn, 10s.; Wilson, £1; Keith, 10s.; Le Hury, £1; Edwards, £2; Moles, 10s.; Edwards, £1; Spurr, £1 10s.; Millis, £2; Craigie, £1; Shaw, junr., £2; Shaw (E.), £1 1s.; Stevens, £1; friend, 10s.; Zelius, 5s.; Lawson (C.), £1; Mitchell, £1; Mitchell, 10s.; McGregor, £1. The undermentioned have kindly promised the following donations:—Bro. Bevett, £5; Newham, £1; Clapham, £1; Grant (A.), 7s. 6d. Also several others who did not specify the amount, but whom I am bearing in kindly remembrance.

C. W.

VICTORIAN MISSION FUND.

RECEIPTS TO AUGUST 20TH.

Church at Berwick ...	£4 0 0
Do. Fernihurst ...	1 10 0
Do. Collingwood ...	1 12 0
Do. Sale ...	1 13 0
Do. Brighton ...	1 5 0
Do. South Melbourne ...	4 0 0
Do. Buninyong ...	1 0 0
Do. Shepparton ...	2 0 0
An Isolated Brother ...	1 0 0
Bro. Behrens ...	0 10 0
Do. Dicker ...	1 0 0
Do. A. Boak ...	0 10 0
Sister Mephram ...	0 10 0

£20 10 0

W. C. THURGOOD, Treasurer.

209 Swanston Street, Melbourne.

QUEENSLAND MISSION FUND.

RECEIPTS FOR JULY AND AUGUST.

Church at Fernihurst ...	£1 10 0
Bro. Le Hurey ...	1 0 0
Do. J. Jones ...	1 0 0
Do. H. W. Crouch ...	2 0 0
Do. A. Boak ...	0 10 0
Do. W. C. Thurgood ...	2 0 0
Do. L. S. ...	1 0 0
Do. H. ...	0 10 0

£9 10 0

W. C. THURGOOD, Treasurer.

SUBSCRIPTIONS RECEIVED.

4s. each.—From Hewitt, Scott, Bruce, Walker, Bromner, McKenzie, Raitton, Ashton, Holland, Weiss, Harvey, Luxford, R. Hunter, Smedley Sr., Miss Williamson, W. Smedley, Jas. Manning, Park, J. Rogers, Wiltshire, D. A. Lewis, Miss Rennie, Adamson, F. G. White, Hedde, D. Primmall, T. Phillips, C. Phillips, and Winter; 8s. each, Scurrah and J. L. Stone. 10s. J. Verco. Adelaide; 3s. 6d., W. Graves, Smyth, Ball and Gray; 2s. 6d., Evans; 5s. 9d., H. Tunc; 12s., J. Barton; 15s., Purvis; 20s., Lawrie; 45s., Hinton; 12s., Pryde, Perkins, Hanson, and Smyth, Queensland. 68s., T. William; 30s., F. J.; 11s. 6d., T. Mann; 6s., E. Good; £6 19s., Crawford; 3s., Stutherd, Rogers, and Newman; 25s., Barnacle.