

## Notes of the Month.

**T**HE history of the Jewish people is the most wonderful of all the nations of the world. Not only may this be said of that part of their history which we find recorded in the Bible, but also in reference to their later career. Since the destruction of Jerusalem, they have been a people without a country, scattered throughout all lands, yet never losing their nationality. They have been (and are now in some places) regarded with suspicion and hostility, but are by degrees overcoming the prejudices which have existed, and are taking the front rank, especially in Great Britain. They may be said to direct the finances of the world; and as proof of this, it is openly stated that Mr. Gladstone's policy in Egypt was largely controlled by Jewish financiers. The elevation of one of the Rothschilds to the peerage, and consequent admission to the House of Lords, shows that barriers are being broken down on both sides, and it is evident from other signs that the intense conservatism of the Jews is giving way to more liberal ideas. This is not only true politically and socially, but is also true in a religious sense. Signs are not wanting that the Jewish church is in the throes of mighty internal changes, which, although not breaking forth to the full light of day, are none the less pursuing their allotted course. Propositions have been made to transfer the Jewish Sabbath to the Christian Sunday, to abolish the Mosaic dietary

law, and to dispense with the necessity of the circumcisonal rite for proselytes from the Christian faith; and although it may be urged that these are only the views of extreme liberals, yet the mere fact that these matters are openly discussed, serves to show the tendency of Jewish thought of to-day. The greatest and most general change, however, is that in reference to the Messiah. According to a recent Jewish writer, "the Jews seem generally to have given up the idea of a personal Messiah, and substituted instead a consummation of the cherished hopes of another Palestine kingdom, with the temple service re-established, and the Jewish nation ruled by a scion of the house of David. Yet this scion is not the Messiah, but the accomplishment of the result stated will be the fulfilment of the messianic idea."

**D**R. MOORHOUSE, in his lectures on the Galatian Lapse, has taken the majority of his hearers and readers along with him up to a certain point. They admired the vivid picture he drew of the apostle Paul, fighting the battle of Christian liberty against the attacks of Judaizing teachers; they heard with satisfaction the keen and powerful arguments he used in demolishing the speculations of German philosophy by demonstrating that the will to love is higher than the will to live; but when he gave his theory of the Atonement, a great many parted company with him.

We do not agree with the Bishop in that part of his theory of the Atonement, in which he denies that, in Christ suffering death, there is anything of the nature of an actual expiation. To use his own words, "Now, what gave this decisive importance to the death of Christ? It has commonly

been said, Christ's vicarious suffering, in which He bore the punishment due to the sins of all the world. This is commonly said and taught, but I am unable to find anything about it in the Holy Scriptures." We do not profess to be able to give a theory of the Atonement that will in all points meet the views of other people, we do not even pretend to be able to do so to our own satisfaction, for there are things connected with this subject that seem to transcend human thought; yet for all that it seems impossible to escape the conclusion that on one point at least, we may be certain, viz., that the death of Christ has the idea of expiation in it. If the words of Scripture mean anything, we do not see how this conclusion can be avoided. We conclude our remarks on this subject with the following extract from *Southern Cross* :—

Now, no one can wish to raise a needless debate with a teacher so generally admirable as Dr. Moorhouse; but just because Dr. Moorhouse has an influence so wide and general, any doctrinal aberration on his part is unspeakably perilous. And his theory of Atonement, as he himself admits, does not coincide with that held historically by all the evangelical churches. And it does not, we think, satisfy the whole sense of Scripture. All attempts, indeed, to pack the Atonement within the tiny capsule of a philosophical system, or even within the sweep of human language itself—fails, if only by imperfection. Amongst all schools of theology to-day, there is a growing sense that it is wise to grasp the fact of the Atonement without attempting to expound its "philosophy." Any philosophy that is attempted, however, must be tried by the touchstone of Scripture; it must find room for all that the Scriptures teach. Tried by this test Bishop Moorhouse's theory, which leaves out all notion of an actual expiation, we think, utterly fails . . .

We are not anxious, however, to exaggerate the interval which, at this point, separates the Bishop of Melbourne from the great mass of evangelical Christians. We are glad to quote the words in which he emphasizes the points of agreement with us all. "I have nowhere in this lecture, you will perceive," he says, "either questioned the truth of the Atonement, or thrown doubt on any of those ideas which naturally

and necessarily grow out of it. I believe in a real atonement—in a real reconciliation of man to God in the body of Christ. I believe that this atonement was vicariously made—that we could never have attained to it unless Christ had prepared for us that union with God which I have called the new religious synthesis. I believe, further, that in preparing this atonement, Christ offered satisfaction to God by presenting to Him a humanity in which He could be well pleased; and that, in fine, He became a propitiation by giving the answer of a perfectly approving and submissive will to that Divine indignation which must ever be excited by the spectacle of defiant wickedness. . . . But whether you adopt my explanation of the blessed truths which we have been considering here, or some other, let us never forget that those truths themselves are not dependent upon our explanations of them. "They do not change even with the greater revolutions of things. They are eternity, and the image of them on earth is not the movement on the surface of the waters, but the depths of the silent sea."

**T**WO notable utterances, says the *Christian at Work*, as to faith are declared and emphasized by the Word of God. The one is that it is "the gift of God," therefore not attainable by the ordinary process of intellectual achievement or by inheritance. It is a gift, a free gift, a beneficence, and it is bestowed as a gratuity at the hands of God. The other declaration as to faith relates to its essence;—it is declared to be "the substance of things hoped for, the evidence of things not seen." And this affirmation at once takes faith out of the realm of mere belief, or credulity, or confidence, and places it in that of definite assurance and positive knowledge. Regarded in this light—the only true light in which to view it—nothing could be more at variance with the truth, nor could anything more directly contravene the explicit utterances of Scripture than to confound faith with credulity or confidence, as if it were a matter of mere belief and not of positive assurance. In this view we cannot but regret that so comprehensive a term as faith should be debased from its rightful position and applied to conclusions requiring only tacit assent and conviction. And just this is done when such phrases as "faith healing" and "faith cures" are applied by ignorant writers to designate cures effected not by faith in God, but by belief in the efficiency of certain psychological methods.

A band of people, having representatives and faith "institutions" in this city, in Boston, Philadelphia, and other cities, has arisen, who claim for their work the authority of Scripture as declared in James 5:15,—"The prayer of faith shall save the sick, and

the Lord shall raise him up, and if he have committed sins they shall be forgiven him." Instead of rightfully regarding this as a special gift conferred upon the Apostles, our faith healing friends at once lay claim to the letter of the text, declaring that it furnishes a catholicon for all disease. But being Protestants, they cut off the last half of the verse, and are wisely silent about the forgiveness of sins.

What then of these so-called "faith" cures and the cases of cure which are vouched for beyond all question? Just this, that there is no faith in the cures at all. That is to say, God does not cure them in fulfilment of James 5:15,—but they are simply cures wrought in a realm recognised and thoroughly comprehended by the ordinary medical practitioner. They are not then the result of faith at all,—for whether the invalid has faith in God or not is of no consequence, as it is the belief in the efficacy of the means and its ministrant, and not religious faith, that often, not always, effects a cure. To consider the subject scientifically, and as it is regarded by physicians, the brain is not simply the organ of the mind, it is also the chief centre, or series of centres, of the nervous system, by which the whole body is energized, and its component parts with their several functions are governed and regulated. There is no miracle in healing by "faith," miscalled such, whereas it would be a miracle if the organism, being constituted as it is, and the laws of life such as they are, healing did not under these conditions occur. The fallacy of those who proclaim "faith" healing as a religious function, lies in the fact that they misunderstand and misinterpret their own formula. It is, then, not faith in God—the intuitional insight vouchsafed the believing soul by God—that heals, but it is belief, confidence, in the practitioner and his methods,—and this is illustrated in the efficacy of the bread pill and the harmless powder of "pulvis creta" or prepared chalk. And here we would not say that God never answers prayer in arresting disease, but simply that neither James 5:15, nor any other passage of Scripture, is to be cited as a warrant for any specific cure, without resort to medicine; assuredly it furnishes no warrant for faith or confidence cures at all.

We all recall the old trick of making a man sick by persistently telling him he is ill until he believes it. The contrary of this is making a man well by inducing him to believe himself to be so. The number of the "miracles"

performed will be the precise number of the persons who are capable of being thrown into a state of mind and body in which supreme confidence or "faith" dominates the organic state. Regarded in this light it is easy to see why the area of this process is limited to functional diseases. Hence in obedience to this patent "faith" or confidence cure no lost arm or limb has been restored—no seared eyeballs have ever been re-blessed with vision. So it is, an exercise of "faith," or to drop the misleading term and substitute the proper one of confidence instead—an exercise of confidence suspends, as a rule, the operation of adverse influences, and appeals strongly through the consciousness to the inner and underlying faculty of vital force. There are many intractable cases in every practice which might be cured by confidence. It is well that these poor persons should be benefitted by some means, it matters little what, and if they can be "healed by confidence" we ought to be very glad, and thankful too, for the mistaken zeal of those who, being weak-minded themselves, make dupes of other weak-minded folk to their advantage and lasting pathological benefit. This is indeed a blind leading of the blind in which neither falls into the ditch, but where one reaps lasting benefit to his own advantage and the profit of his physician, who confounds faith with confidence, and serenely imagines his pathological system to have instantaneous communication with the alchemy of heaven.

**A**T the annual meeting of the British and Foreign Unitarian Association held in London, a discussion took place upon the advisability or otherwise of selecting the "Lessons" for Sunday services from other books besides the Bible. The "Rev." R. A. Armstrong (let us notice in passing that while they are willing to set aside the Bible they still cling to the "Rev.") said, "that in his experience, it was very difficult to make congregations pay attention to Isaiah or to Paul." The question naturally arises, as to whether this was the fault of Isaiah and Paul or Armstrong? Discerning critics will say perhaps, that the man who places the Bible on the same level with the works of Burns and Dickens could not be expected to make his congregation pay attention to Isaiah or Paul, for the very good and sufficient reason, that no preacher can succeed in securing the attention of an audience in a subject he does not understand and appreciate.

## Hymn for the Month.

Christian! walk *carefully*—danger is near,  
Work out thy journey with trembling and  
fear; [within,

Snares from without, and temptations  
Seek to entice thee again into sin.

Christian! walk *humbly*—exult not in  
pride,

All that thou hast is by Jesus supplied;  
He holdeth thee up, he directeth thy ways,  
To Him be the glory—to Him be the praise.

Christian! walk *cheerfully*—though the  
dark storm

Fill the bright sky with clouds of alarm;  
Soon will the clouds and the tempests be  
past, [past,

And thou shalt dwell with thy Saviour at

Christian! walk *steadfastly* while it is light,  
Swift are approaching the shades of the  
night;

All that thy Master hath bidden thee do,  
Haste to perform, for the moments are few.

Christian! walk *prayerfully*—oft wilt thou  
fall,

If thou forget on thy Saviour to call;  
Safe shalt thou walk through each trial  
and care,

If thou art clad in the armour of prayer.

Christian! walk *joyfully*—trouble and pain  
Cease when the haven of rest thou dost gain;  
This thy bright glory, and this thy reward,  
"Enter thou into the joy of thy Lord."

HARRINGER, 1872.

## 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.

October 4th.

God is our refuge and strength, a very present  
help in trouble.—Psalm 46: 1.

**R**EFUGE implies danger and  
pursuit. How often does the  
Christian feel the need of a  
refuge. Pressed on every  
hand, foes within and fears without,  
he is ready to cry, I shall surely  
fall before my enemies. Certain  
indeed would be his fall if human  
aid alone were his. But God is our  
refuge and strength. The figure  
doubtless comes from the cities of  
refuge which God provided, to which  
he who had accidentally slain another  
might flee for protection from the  
hand of the avenger of blood. The

roads to these cities were kept in good  
repair, and finger posts marked each  
turning, upon which were written the  
one word, REFUGE. They were called  
cities—strongholds; here the man-  
slayer (not a wilful murderer) was  
safe. But these cities were not always  
near enough; the avenger oft reached  
the fugitive ere he could enter the  
gate of the city of his refuge. Not so  
with us. Our refuge is ever at hand.  
Our God is our refuge—He is our  
strength, He is a very present help in  
trouble. Other friends may leave us  
when the clouds hover over our path-  
way. The friends of our brighter  
days may forget us and flee away  
when sickness, sorrow, and distress  
come upon us. Not so with our God.  
He draws nearer; we feel his hand,  
hear his voice, and rejoice in his faith-  
fulness. Let us ever avail ourselves  
of our privilege of casting all our care  
upon Him, knowing that "he careth  
for us."

October 11th.

The Lord thinketh upon me.—Psalm 40: 17.

WHEN sorrow comes into our homes,  
we are apt to feel that we are forgotten.  
Even our truest earthly friends seem  
to fail us, and our hearts grow lonely  
and sad. How sweet, then, to medi-  
tate upon the wondrous truth "The  
Lord thinketh upon me." He never  
forgets. The deepest need is the  
season for his greatest blessing; hence  
the Psalmist wrote—"I am poor and  
needy, yet the Lord thinketh upon  
me." He never loses sight of his  
sorrowing ones. Just as sickness and  
suffering draws the hearts of earthly  
parents closer to their loved ones, so  
it is with us. The Man of Sorrows  
often passes the gilded halls of festi-  
vity and mirth in order to visit the  
desolate home of some suffering child  
of frail humanity. There he reveals  
his lovely face. But do we always  
think of Him? Is it not sometimes  
true of us, "In our prosperity we  
forget God." But he never forgets;  
still he often waits for the darkness to  
settle over us before he makes himself  
known. Then are we led to exclaim  
with the Psalmist, "Before I was  
afflicted, I went astray; but now will  
I keep thy law."

October 18th.

The Lord God is a sun and shield.—  
Psalm 84: 11.

LIGHT, protection, reward. Light in  
darkness—a glorious guide from earth  
to heaven. But there are dangers.  
Enemies surround us; we are strangers  
in a strange land; spiritual foes fire  
their darts at us. The flesh often  
proves an enemy, and brings us into  
subjection. The prince of darkness  
waylays and seeks to make us captives;  
but our Lord is both sun and shield.  
Walking in his light, no foe can harm  
us. The lions may roar, but cannot  
destroy us. The poison darts may fly  
around us, but they injure not, for is  
not God our shield. Omnipotence is  
on our side. The Almighty is for us,  
who can prevail against us? Let us then  
ever walk in his light, and keep within  
the protecting influence of our Shield.  
Thus shall we ever be able to sing—

"In darkest shades if thou appear  
My dawning is begun;  
Thou art my soul's bright morning star,  
And thou my rising sun."

October 25th.

The Lord will give grace and glory.—  
Psalm 84: 11.

YES, grace and glory. Not of works,  
but a free gift. Grace here means  
gracefulness. We are not graceful  
now; we are not what we ought to be;  
nor are we what we might be. These  
thoughts bring sadness. But there is  
yet another, we are not what we shall  
be. The day is coming when we shall  
be graceful and glorious. John tells  
us that "We know not what we shall  
be," save only this, and this is enough,  
"We shall be like Him." He is the  
altogether lovely. God (He who is  
our sun and our shield) will give us  
grace and glory. When the Lord  
returns, we shall see him. Then shall  
we be made like him, because we see  
him as he is—not as he was, a man of  
sorrows, but as the Sun of Righteous-  
ness. One look at his glory will make  
us "beautiful for ever." With what  
earnest longings then should we wait  
for his coming. How glad to us  
should be this sacred day which, while  
it commemorates his resurrection, tells  
also of his return. May we ever be  
found amongst his saints, obeying his  
latest command, "This do until I  
come." When he comes, he will give  
grace and glory.

# The Australian Christian Standard.

MELBOURNE, OCTOBER 1ST, 1885.

## 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.

As explained in the two previous issues, all subscribers to the *Witness* will be supplied with the "STANDARD" up to the end of the year, without any extra charge. The price for the "STANDARD" is Four Shillings per annum (post free). Subscriptions should be paid in advance. All remittances and business communications to be addressed to

M. McLELLAN,


Manager and Publisher,

180 Russell st., Melbourne.

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.

## UNITY VERSUS UNIFORMITY.

 N speaking and writing of the great union movement with which we stand identified, there is often a pessimist kind of language used, which is exceedingly depressing. This, we believe, arises from a want of clearness in apprehending what unity really is. If by unity it is meant that all men shall be brought to see alike, that every member of the body of Christ shall hold the same opinions regarding the thoughts presented to us in the range of the sacred scriptures, then we say unity is a dream; but as a state of things like this does not constitute unity, but something very different, viz., uniformity, it may be possible to have unity without requir-

ing that in all things men shall see alike. That this is possible we will endeavor to prove.

In reference to ourselves, and our plea for the unity of all God's people upon the Bible and the Bible alone, it is alleged by some that this is a failure, from the fact that there exists amongst us differences of opinion in reference to church order and the like, and that we do not all see the same on such questions as the millennial reign, the present state of the dead, and the final destiny of the wicked; but in this they make a mistake, because uniformity of opinion on these matters is not essential to unity.

Having proceeded thus far, two questions present themselves for consideration—1st. What is essential to unity? 2nd. Is it possible to have unity with diversity?

1. What is essential to unity, that is, what are the principles which should form a bond of union among Christians? In answering this question, we desire to use the words of inspiration, so that none may charge us with formulating a creed of our own. The Apostle Paul tells us what these essentials are—"Endeavoring to keep the unity of the Spirit in the bond of peace. There is one body, and one spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all"—Eph. 4:3-6. Here we have seven essential points, the recognition of which is necessary in order to "keep the unity of the Spirit." These present the ground, the only true ground of union for all followers of the Lord Jesus; and each of them is necessary to the maintenance of the integrity of the Divine constitution. Here there is no room for diversity of opinion; here we must be of the same mind, and speak the same thing; and here, we venture to assert, we as a people stand united. This has been the battle-ground of the restoration. Here we have taken our position, and have presented a united front to a divided and distracted christendom. We are therefore entitled to say that our plea is not a failure; that having stood and continuing to stand on the only divine basis of union, we demon-

strate the possibility of the fulfilment of the Saviour's prayer that all his people may be one.

2. Is it possible to have union with diversity? We answer, Yes, but not diversity in matters that form the basis of union. The advances of science have shown to us the remarkable unity which prevails throughout nature, that underlying the almost infinite diversity that meets the eye, there is a grand and simple unity. "What do we see under this variety but one principle of life, the same in the flower as in the cedar, the same in the rose as in the oak, and in all the variety of the vegetable kingdom there is one common principle of life. It is a remarkable fact, which the anatomist knows very well, that in all animal organisations, both strong and weak, with their immense variety of form, there is but one leading idea, and that every animal in the world is built upon a modification of the same idea as every other animal—the same plan, the same idea, only infinitely varied, so that there again you have an illustration of this law of unity in variety."

But here let us observe, that this law or basis of unity which is found in nature admits of no variation; and that the almost endless variety of natural phenomena are true to the underlying principles of unity. As in the natural, so also in the spiritual world. In the spiritual world there are a few laws or principles which form the basis of unity, and which admit of no variation. The diversity which is permissible must be true to these underlying principles of unity. With this latter thought then firmly fixed in our minds, we proceed to assert that diversity of opinion outside the basis of union is not only permissible, but that in the very nature of things uniformity appears to be impossible. Hence, we do not regard differences of opinion in reference to church order and work as evidences of the absence of unity, and consequently of the failure of our plea.

That our plea has not been a failure is evident when we take a glance at the history of the Restoration movement. Thirty years ago, a brother

in this colony inserted an advertisement in the *Argus* in order to discover whether he was alone on these shores. The largest number that could then be brought together upon the foundation of "union upon the Bible alone" was ten souls. To-day, seven thousand are openly bound together in church fellowship; while the principles we are advocating are permeating the religious bodies around us, and surely though silently working changes and modifications, all of which tend to union by the breaking down of creed-barriers and the banishment of human expedients. It must be remembered also that the large majority of the churches which exist to-day in Australia have been planted by individual effort, without the aid of any organisation. There has been no ecclesiastical court, no synod, no presbytery, and no systematic mission work until late years; no book of common prayer, no articles of faith, no catechism. There has been but one book, and that book the Bible. Believers in Christ, weary of sectarian strife, have been drawn together by a common feeling of love to God and love to each other, and a determination to make God's holy book their guide. And through all this there has been unity on the only true ground of union. And not only have we union in matters of faith, but we also have the product of it—viz., union of heart and sympathy. A letter of commendation from our churches not only ensures a hearty welcome in any of the meetings of the seven thousand brethren in Australia, but will secure as hearty a welcome amongst the thousands in Great Britain, or amongst the six hundred thousand in America; aye, and just as hearty in the smaller numbers in France, Denmark, Turkey, Asia Minor, India and Japan.

It is true that there have been differences of opinion, where differences were permissible; it is also true that through mistaking these opinions for basic principles, some difficulties have arisen, but considering all the circumstances of the case, these were of no great magnitude, and were inseparable from the pioneer state of the churches, and the possibility of their

frequent recurrence grows less and less as the process of education goes on. But to say that our plea is a failure because we do not all sing, or pray, or break the loaf at the same particular point in our meeting, or that there is in existence what is called the open and closed platform, or because some churches have appointed elders and others have not, or because we have not some organised system of evangelisation, and so on, is to mistake uniformity for unity, and to insist on being bound where freedom or diversity is permissible. We yield to none in our estimate of the importance of adopting the very best methods in which these things shall be carried out, and adopted as generally as our varied circumstances will permit. Still our union is not dependent on these things, nor are we prepared to admit that complete uniformity in any or all of these matters would make us any more united than we are to-day.

We therefore rejoice that we are "endeavoring to keep the unity of the Spirit in the bond of peace," that our federal head is the Lord Jesus Christ. We owe no allegiance to any ecclesiastical power, for "one is our Master even Christ, and all we are brethren;" we are children of one family, "heirs of God, and joint heirs with Christ." Jehovah being the God and Father of us all, we are not yet all full-grown men; many of us are babes, but still children. Let us, then, brethren, remember this, and while we daily seek to grow in grace and in the knowledge of our Father's will, seeking to provoke one another to love and good works; also seek and adopt the best methods for extending the Redeemer's kingdom, and to worship our God in the way most in harmony with his will. Let us remember that we are now one in Christ, and earnestly strive to bring all around us into that glorious liberty wherewith Christ has made us free.

CHRYSTOM advised to keep an offering-box in the place where one usually prays, and to begin every act of devotion with a gift. I am sure we should all pray better for it. I know the Lord will add his blessing to such gifts.—*Presbyterian Home Missionary*.

## Editorial Notes.

We have to crave the indulgence of several of our contributors for the non-appearance of their articles. We do not offer any apology, as the fault is not ours. It is simply a case of being crowded out. If our friends will exercise a little patience, we will do them justice in due time.

THE first 50,000 of Bro. Maston's tract, "The Bridge over the River of Sin," having been sold, he has issued another large edition, printed on superior paper and gotten up in the best style, which he will sell as follows: 100, 1s.; 500, 4s.; 1000, 6s. Brethren living in districts where they think the circulation of some good tracts will do good, but who are unable to buy, are asked to send to Bro. Maston, stating the number they can use to advantage. If you can send 6d. or a 1s. to help pay postage, all the better.

WARRAGUL.—Brethren have postponed their tea meeting until Tuesday, October 22nd, in the hope of having fine weather and better roads. A number of visiting brethren from Melbourne are expected. We trust our brethren will have a pleasant and profitable season.

WEDDERBURN.—Bro. Little's visit has been a great success, sixteen have been added to the Lord, and the brethren are greatly refreshed. Bro. Yates followed up the work, and was present at the children's anniversary tea-meeting, on 19th September, a report of which will appear in our next.

W. T. MOORE, of London, has startled his American brethren by proposing in the Commonwealth a new basis of Christian union. The disputed question of baptism is to be settled by insisting for all future that immersion shall be the baptism of the "New Union Church;" but all who now consider that they have been baptised (no matter how) shall be admitted to fellowship. Even if this understanding were arrived at, would there be union? Verily, nay. What the world needs as a basis of Christian union is not a miserable subterfuge like this, but a genuine loyal recognition of the Bible as the revealed will of God, and a loving obedience to Jesus as Lord.

SEVENTH ADVENT MEN.—An evangelist from the people bearing this name has arrived in Victoria, and set up a meeting in Richmond, and has made some converts, who are full of zeal. Holding to the one baptism, and purporting to be with us on

some other points, they are stealing in upon our churches, and are circulating their literature. They have already caused not a little unrest in one of our churches, and it is well that brethren should be made aware of their tactics. They claim that the law of Moses is still in force, and that Christians are bound by it to keep holy the seventh day (Saturday). Hence they meet on Saturday morning. From their American paper (*The Signs of the Times*) we clip the following, from which it will be seen that, in addition to Mr. Carliss, who is now here, Elder M. C. Israel is coming. A brother who knows these people well, and has had extensive knowledge of them in America, which is their stronghold, says—"They are the secret enemies of the Church of Christ." Brethren, beware. Let us rejoice in that liberty whereby Christ has made us free,

"As Elder M. C. Israel is soon to sail for Australia, his resignation as director of districts Nos. 3 and 4, was presented. At a subsequent meeting of the directors, Elder A. T. Jones was appointed to fill this vacancy. A map of the world was presented, showing the relation that Australia and the surrounding islands sustain to other parts of the civilised world. The extent of the influence of our established missions was represented by this map, and it was seen that Australia and the adjoining islands are the only civilised portions of the earth where the influence of our missions is not felt. Therefore, when the truth shall have become established in Australia, and the influence be felt in New Zealand, the Island of Tasmania, and on the coast of India, where there are large settlements of English people, then the truth will have encircled the civilised world."

We understand that Bro. E. Lewis has renewed his engagement with the church at Prahran. We are very glad to hear this, as Bro. Lewis is too good a man to lose.

BRO. H. EXLEY has gone to San Francisco. The Hobart Church sent him an invitation just too late.

BRO. GREENWELL's lecture on "God and the Universe" was so great a success that he has been asked to re-deliver it in the Alfred Hall, Ballarat. We would be glad if Bro. Greenwell could be induced to deliver it somewhere in Melbourne before he leaves Victoria for Adelaide.

CASTLEMAINE.—In response to the special request of the officers, Bro. Greenwell kindly consented to spend a month with the brethren at Castlemaine. He has therefore spent the month of September with the brethren there.

We are pleased to hear that Bro. C. A. Moore is now in the enjoyment of good health, and we sincerely hope that he will

continue for a long time in the enjoyment of that blessing. He is doing good work in connection with the church at Dunedin, and reports several additions, with a continuance of good meetings at the preaching services.

THE conference of the Evangelistic Union of the Churches of Christ in South Australia was held in Adelaide on September 1st. Twenty-two out of the twenty-three churches in that colony were represented, and unanimously agreed to the articles of association submitted for their consideration. At this meeting, Dr. Verco read a paper on "Individual Evangelisation," which, together with a full report of the proceedings of the meetings held on the 1st and 18th, will appear in our next issue.

THE church in Newtown, Sydney, meeting in King Street, has sold the chapel in which it has worshipped for many years, for the sum of £2,200 and intends to build a more suitable place for its meetings, and make provisions for its school in the form of school rooms. This is a step in the right direction as the chapel was not only small and unsuitable, but was not in a very desirable location being situated close to the steam tram line. We have not learned as to the location of the new buildings.

THE church in Hobart, Tasmania, having sold their chapel some time ago on account of its being so out of the way, have now bought a piece of ground in Collins Street, near Harrington Street, for which they have paid £700 in cash, on which they propose to erect a new chapel in the near future. The situation is one of the most desirable positions in Hobart, and if the church does not succeed there, it will not in any place.

DENMARK.—O. C. Mikkelsen has been appointed to assist A. Holck in Copenhagen. Bro. Mikkelsen has been at the College of the Bible for the past two years. His teachers speak of him as a diligent student, a young man of stainless reputation and unquestioned piety. He is a Dane, and can enter upon his work at once.

TURKEY.—G. N. Shishmanian has recently visited Smyrna. He regards this a very much more important point than he had thought before. Agreeably to his request, the committee granted \$150 for the rent of a suitable room in which to worship.

INDIA.—M. D. Adams is in Bilaspur. The prospect of war between Russia and England has somewhat interfered with his work. He has a Sunday school of 140 children. He has the promise of a native preacher to assist him in his work.

JAPAN.—Dr. Macklin arrived safely in Akita, and has entered with diligence and enthusiasm upon the study of the language. The Japan missionaries earnestly ask that a man and wife be sent to reinforce them. On Mrs. Garst double cares have come, and without a lady friend, she will be yet more lonely.

## The Church.

### THE HOPE OF THE GOSPEL.

BY G. GREENWELL.

INTRODUCTION.



HILE one of the Caesars was reigning with iron force over the world, a distinguished Syrian nobleman was called to Rome to receive a vassal kingdom. Before he departed to the seat of imperial honour and glory, he gathered his friends and dependents, and put his immense estate into their hands, allotting to each his work, and promising great reward for faithful service and continual remembrance. In the midst of much weeping, and many vows and benedictions, the nobleman started on his long journey. For a short time there was great labour on the estate, and many earnest prayers for the return of the master. In fact it became marked that those who were most distinguished by conscientiousness, honesty, and manliness had their deep life nourished by the prospect of his return. The brightness of his eye was upon them, the gladness of his countenance kindled them into power and animation.

It came to pass that while he tarried many long days some began to say that he never would return—and some bolder ones, that he had never been here. Some said that he had forsaken the estate, and it belonged to them in absolute possession—and others, that he only dreamed of a kingdom, and could give no rewards. Hence, they concluded to seek power, splendour, and privilege in the present, leaving the future, of which they knew nothing, to soothsayers and Chaldeans. In the long-run they began to revile and beat each other, and had alternate seasons of revelry and violence, passions of evil were let loose, and blood ran freely as rain in winter. The parable is not obscure.

In the fulness of the time there appeared one who had all the moral and supernatural grandeur of a King, and he claimed the right and the power to

establish the kingdom of prophecy. The unsullied sanctity of his character, the wondrous majesty of his works, the profound wisdom of his teaching, the open recognition of the Father from heaven, all combined in declaring him to be the Son of God, and the Prince of life. His ambassadors— forbidden to enter into any Samaritan or Gentile city—went through all the coasts of Israel with one cry, That the kingdom of God was at hand. Nigh it must have been, when the King himself was present, and the powers of the world to come were revealed in such affluence. The kingdom had descended upon them, and the King was seeking, by all the charming attractions of heaven, to gather the people under the sheltering wings of his love and his life. No one will deny a manifest change in his final aspect towards them when it became manifest that he was rejected by the nation. He taught them that they would die in their sins, that their house would be left to them desolate, and that they would never see him again until they could say, "Blessed is he that cometh in the name of the Lord." Nor did he leave the early teaching without distinct and explicit correction. For, when in the midst of the triumphal procession, some began to think that the kingdom of God would immediately appear; he taught them that the nobleman must go into a far country to receive for himself a kingdom, and to return. Whatever differences there may be among us as to the nature of that moral dominion which he did establish, it is beyond controversy that the kingdom which he went to receive in the far country cannot come into manifestation until his return.

The apostles and their fellow-labourers all lived and taught as if the day of the Lord and the kingdom of glory were at hand, and their most forcible and impassioned appeals have their spring and roots in such ground. It will not be denied by any one grounded in Church history that the great leading men of the early Church made the coming of our Lord and the kingdom of prophecy, as the gospel hope, exceedingly prominent, though the interval was wide, and the descent very great from the sobriety and dignity of Paul, Peter, and John, to that presentation of the truth which may be found in Irenæus, Justin Martyr, and Lactantius. Such allegorists as Dionysius did mischief in confounding some simple people; but the chief ruin came when Constantine avowed himself a Christian, and took the Church under his imperial wings of darkness. The divinest realities which had lived

through storm and bloodshed perished in court favour, only lingering in a few solitary hearts which were not debauched by political influences. When the bishops became companions and councillors of royalty, and persecuting rage was not only arrested, but succeeded by great benefaction in the power, honour, and glory, of this world, they seemed to think that the sublime kingdom of prophecy had become a reality, and they lived and intrigued and caballed in accordance with the growing darkness and degradation. How rapid and how appalling the corruption which followed! The constellations disappeared. One star after another went out. Sacerdotalism became intense and arrogant. Idolatry followed hard with worship of rags, relics, images, and, overshadowing all, the worship of a woman. It was the morning star which was blotted out when saintly mediators and Mary substantially displaced the *One Mediator*. Then came transubstantiation, purgatory, indulgences, priestly celibacy, and all the malformed falsehoods which gradually darkened into the glooms of the middle ages. The Lutheran trumpet blast was to a large extent political, though not without gracious spiritual consequences. But the Reformation of the sixteenth century was a very partial work, and the fogs and miasma of the Pontine marshes are still heavy upon us. The Lutheran theology mainly dealt with a present salvation, the justification of the sinner before God. One half of the Lord's work, his redemption of nature, was almost entirely ignored. The great adoption, the manifestation of the sons of God in their immortal beauty and sovereign power never received any earnest treatment, and that exceeding glory towards which the whole creation moves, and for which every creature sighs, was scarcely in the field of contemplation. The old papal concept still seemed to rule and reign, of getting into glory one by one and enjoying in ghost condition the vision of God and the blessedness.

The volcanic storm of the French Revolution was not long in following the Lutheran revolt, and the hard black frost of German rationalism was close upon the French eruption.

Such periods of death and convulsion did not seem likely periods for the revival of any ancient hope. Yet it was really in the midst of such dread moral scenery that many devout souls began to say, as they did in Israel, "Why speak ye no word about bringing back the King?" After long bad ages of blasphemy, sin, and rebuke, after a terrible night of evil dreams

and evil deeds, tremendous periods of superstition and moral darkness, a cry began to arise—"Behold the bridegroom cometh. The nobleman has received the kingdom and is coming for its manifestation." When this cry went forth old passages in the document of life, which had seemed without meaning, began to glow with wonderful significance. They speak of waiting, watching, fasting, praying, looking, and desiring; and those who began to read and understand began to rise on tiptoe with loins girded and lamps burning.

A man of some mark as a scientist takes in hand occasionally to mock us and our hope; but alas! he has nothing to offer. He says we are all melting away into the infinite azure; hence, the professor is nothing better than the gas he plays with in the laboratory.

Cry from the human—Oh blessed Lord we don't want to melt away into the azure. Voice from the unseen—Because I live ye shall live also!

We do not admire the melting process, nor the result. We would rather see all the orient crimsoned and glorified by the splendour of his appearing, who hath life in himself, and likewise the power of giving it freely as eternal possession.

(To be continued).

## CHURCH ORDER.

FROM THE CHRISTIAN ADVOCATE.

BY A. CAMPBELL.

(Continued from Sept. No., page 10.)

ORDER—AS RESPECTS THE LABOURS OF AN EVANGELIST.



VERY man that works rationally, works by rule. The evangelist, like the bishop, ought to be a workman: a workman, too, according to rule, "rightly divides the word of truth." If the office of a bishop be "a good work," the office of an evangelist is no less so.

He first chooses a field of labour, and then begins to "labour in the word." The choice of a field requires as much judgment spiritual, as the choice of a farm requires judgment carnal. In choosing a field he has to consider the soil, and then his own resources. This is, indeed, a difficult task. The apostles and first evangelists sometimes pitched upon the wrong soil; but "the Spirit suffered them not" to lose their energies on it. He

is a wise man that knows his own weakness, and presumes not beyond his strength.

But when a suitable field of labour is selected, either by himself or by others for him, he then goes to work, and fully tests the soil. "Cultivate a small farm, and praise a large one," is a maxim as old as the Roman poet. The wise and prudent evangelist cultivates a small farm, and cultivates it faithfully. He goes from house to house, as well as from meeting to meeting, and takes the people as he finds them. He is courteous to all; rude to none. Humble, affable, communicative: he dogmatizes not. He takes no side in politics, in neighbourhood broils or brickerings, in party feuds, or in family rivalries. He makes known nothing but Christ, and Christ crucified. He gives no occasion to rich or poor to despise him. He thus permits no man "to despise his youth," his manhood, or old age.

Into whatever house he enters, it is for peace, and not for war. He prays for peace on every dwelling. He is not censorious, pharisaic, nor disgustingly familiar. Firm, mild, and conciliatory, he persuades by manners, as well as by words. He can sacrifice every thing to human prejudice but truth, honour, and righteousness. True to his Lord, and faithful to men, "he speaks the truth in love." He sees; he knows the world is full of darkness, ignorance, superstition, and error. He removes the darkness, not by inveighing against it, but by presenting the light, and seeks to reform the world more by persuasion than denunciation.

He works not only by general rules; he preaches not to every man, as if all the world were Jews, Samaritans, or infidels. Is the Bible acknowledged: is Christ regarded as the Son of God? Then he presses not so much the truth of these undisputed matters, as he enforces their certainty and authority on the proper evidence. If Jesus be acknowledged as the Messiah, he develops the meaning and value of the proposition; but if not so acknowledged, he proves, as did the apostles, that *Jesus is the Christ*.

When this fundamental point is established and fully proved by the law, by the prophets, by the apostles and candidly acknowledged; then and not till then, does he press obedience upon his audience. The motives to obedience are urged with scriptural clearness, certainty, and authority. The gospel treasury is opened, and its gold, frankincense, and myrrh are presented. It is not the fire of hell, but the love of God on which he delights to dwell. It is not the uncertainty of life, and the certainty of

death, so much as the certainty of eternal life and eternal death, from which he deduces his appeals.

But more important still, in preaching Christ, he indulges not in the humour of wit, the spirit of sarcasm, or levity, or pride. He knows that his temper and doctrine must agree; and that Christ can be successfully preached only when preached according to the spirit and temper of Christ.

He preaches Christ, the hope of glory; and not the theory of Calvin, Luther, Wesley, or the Pope. He preaches Christ and not the Spirit, nor any theory of spiritual operations. He makes, or seeks to make, converts to Jesus Christ, and not to a theory of redemption. It is the person and the office of Emanuel, and not the speculative philosophy of the schools, to which he invites the attention of his audience.

When Christ is thus preached, and God's testimony concerning him believed, he enforces that reformation of life; that obedience which the Lord expects and demands. He answers the penitent inquiry, "*What shall I do?*" in the very words of the apostles, and and with their own explanations. As the gospel was first fully preached in Jerusalem, *he begins at Jerusalem*, where the Lord commanded his apostles to begin.

The Acts of the Apostles are his guide, and he makes them the guide of those who are disposed cordially to obey the gospel. Finally he calls upon all that believe in Jesus as "made Lord and Christ," to repent of their sins, and separate themselves from the world, by dying to sin, by being buried with the Lord, and rising to walk in a new life. Labouring to convert men to Jesus Christ, and not to a human system or to a sect, he declares "only the testimony of God." If he find men sceptical of that testimony, he proves it to be the testimony not of men, but of God; and this he does always in reference to the peculiar objections or doubts that may come in his way. He always remembers that the miracles and attestations recorded, 'were written that men might believe that Jesus is the Messiah; and that believing, they might have life through his name.' To prove the testimony, explain the testimony when necessary, and to enforce it, is all that falls legitimately in his way until it is received. He that seeks to build up a party, delights to dwell upon its peculiarities; for to these he seeks to make converts. Such converts need no baptism; for it is into a *theory*, and not a *person*, they are sought to be initiated. He dwells upon the peculiarities of a person, and not a doctrine,

and therefore he requires his converts to be immersed; for immersion has primary respect to a *person* and not an *opinion*.

#### ORDER—AS RESPECTS BAPTISM.

It was "into Moses" the Jews were immersed (1 Cor. 10: 1, 2); but it is "into Christ" that all believers, whether Jews or Gentiles, are to be baptised. Of course those that are persuaded that Jesus is the only Saviour of the world, are willing to confess Him, and to submit to Him as the commander of the people.

When, then, the believers are led to the water, the preacher demands of them a confession of their faith, in the person and mission of Jesus the Nazarene. Immediately before their burial, they confess Him to be the Son of God, *as to his person*; and the Messiah, *as to his office*. The question proposed is always in substance, "Do you believe that Jesus of Nazareth is the Son of God, the Messiah?" Each individual believer, to whom personally, and not in the aggregate, the question is tendered, answers distinctly in the affirmative. True it is, that "with the heart a man believes to righteousness," and "with his mouth he confesses to salvation."

The immerser then taking him into the water, or bath, says, "By the authority of the Lord, you are immersed into the name of the Father, and of the Son, and of the Holy Spirit." So saying, he buries him in the water, and raises him up again. He does not plunge him precipitately, but gently lays him down, and as gently raises him up.

There is no ambiguity or falsehood in saying "By the authority of the Lord you are immersed;" but there may be, and no doubt often is, in saying, "I immerse you." The Romanists make the authority of the Lord apply emphatically to *I*; we, in this case, make it apply to *you*. It is certain that every one that confesses that Jesus is the Son of God and the Messiah, is immersed by the authority, or "in the name of the Lord;" but it is not equally certain that A B does it by the authority of the Lord as respects his call and mission. This may be regarded as hypercritical; be it so, if any one pleases. It is, however, *true*. And if we be zealous for all that is comely and true, why not practise all that is true and comely? Very often, indeed, it is true of the baptiser and the baptised, that the baptism is, as respects both, by the authority of the Lord. But it is *always* true that he who confesses the faith of the Gospel and his determination to obey the Lord, is immersed by the authority of the Lord, whoever may immerse him.



It is in good order that thanks be offered to the Lord, and his favour implored on the new converts after they are born of water. And certainly those who are glad may always sing. Prayer and praise are therefore always comely on such joyful occasions. For, if on all occasions, and for all favours received, we are to offer our thanks to the Father of mercies, it is neither inexpedient nor improper on a baptismal occasion to raise our thankofferings to the heavens.

ORDER—AS RESPECTS THE LABOURS OF AN EVANGELIST AMONG THE BAPTISED.\*

He is a worthless shepherd who marks his lambs and turns them out into the forest to shift for themselves. As worthless he who gathers a few disciples, immerses them, and sets them adrift in the wilderness of sin. Such were not the apostles, the evangelists, and first preachers of Christ. When they made disciples, they "separated them," and taught them Christ's religion. They "ceased not to preach, and then to teach Jesus Christ." The new converts needed teaching and exhortation after they had received the preaching. The commandments of the Lord are all to be laid before them, and the skilful and faithful evangelist will labour among them till they can take care of themselves. So did the primitive evangelists.

Much as the apostles and the first preachers had to do in the way of itineracy, unless driven away by persecution, they never left the new converts till they were able to take care of themselves. But if constrained to leave them before things were fully set in order, they soon visited them again. Paul spent years in some of the cities in which he gathered many disciples; such as Antioch, Corinth, Ephesus, &c., and even then was induced to write letters to some of them.

Some who call themselves evangelists in this our day, more strikingly resemble the ostrich than the first preachers. The ostrich drops its egg in the sand, and leaves it to the sun and the sand—to heaven and earth, to take care of it; and then itinerates the desert. Their character as evangelists is skilfully depicted in the book of Job: "The ostrich leaveth her eggs in the earth, and warmeth them in the dust; and forgetteth that the foot may

crush them, or that the wild beast may break them. She is hardened against her young ones, as though they were not hers; her labour is in vain, because God hath deprived her of wisdom, neither hath He imparted to her understanding." Behold the picture! You galloping itinerants, see your prototype, and reform!

He assists by his counsel, when it is expedient, even to the selection of proper persons to have the presidency over them; and from his superior knowledge of men and things, and of the oracles of God, it is generally to be presumed, that his counsels will be worthy of regard in one of the most difficult duties which the church owes to herself, her Lord, and the world.

The difficulties of making a judicious selection, explain to us the reason why the apostles so often assisted the churches in constituting to themselves elders. This, moreover, suggests to the churches the necessity of exercising all their wisdom and discretion in the selection of those whom they appoint to the work of an evangelist. We learn from the Epistle, that even in the days of the apostles, sometimes injudicious selections were made; so that all bishops did not "rule well;" and some there were, who, in their teaching, gave too much heed to debates, and questions, and doctrines, which were not according to godliness.

When an evangelist has set up a church in one city or neighbourhood, and got things so far in order as to leave them without risk, he then proceeds to another, and so on; not forgetting that in the absence of other aids, it is his duty to revisit the churches he has planted, and see how they do. So did the first preachers of the Word.

From the apostolic records, as well as from our own experience, we learn that two are always better than one. Jesus sent out the first seventy, two by two. This fact is full of meaning, and ought to be regarded as a good precedent, if not of the obligation of a positive institution.

(Conclusion.)

CONVICTION of sin is the first step in the return to God.

LET me give you the history of pride in three small chapters. I. The beginning of pride was in heaven. II. The continuance of pride is on earth. III. The end of pride is in hell. This history shows how unprofitable it is.—DR. NEWTON.

I AM not tired of my work, neither am I tired of the world, yet when Christ calls me home, I shall go with the gladness of a boy bounding away from school. Death will never take me by surprise; do not be afraid of that. I feel so strong in Christ.—DR. JUDSON.

## Poetry.

### REWARD OF DUTY.

Why this longing, thus for ever sighing,  
For the far-off unattained and dim  
While the beautiful all round thee lying  
Offers up its low perpetual hymn?  
Wouldst thou listen to its gentle teaching,  
All thy restless yearnings it would still;  
Leaf and flower and laden bee are preaching  
Thine own sphere, though humble, first to fill.

Poor indeed thou must be, if around thee  
Thou no ray of light and joy canst throw—  
If no silken cord of love hath bound thee  
To some little world through weal and woe;  
If no dear eyes thy fond love can brighten—  
No fond voices answer to thine own;  
If no brother's sorrow thou canst lighten,  
By daily sympathy and gentle tone,  
Not by deeds that win the crowd's applauses,  
Not by deeds that give the world renown,  
Not by martyrdom or vaunted crosses,  
Canst thou win and wear immortal crown.

HARRIET WINSLOW.

### A BROOK SONG.

I'm hastening from the distant hills  
With swift and noisy flowing,  
Nursed by a thousand tiny rills,  
I'm ever onward going.  
The willows cannot stay my course,  
With all their pliant wooing;  
I sing and sing till I am hoarse,  
My prattling way pursuing.  
I kiss the pebbles as I pass,  
And hear them say they love me,  
I make obeisance to the grass  
That kindly bends above me.  
So onward through the meads and dells  
I hasten, never knowing  
The secret motive that impels,  
Or whither I am going.

A little child comes often here  
To watch my quaint commotion,  
As I go tumbling, swift and clear,  
Down to the distant ocean;  
And as he plays upon my brink,  
So thoughtless and so merry,  
So full of noisy song, I think  
The child is like me, very.  
Through all the years of youthful play,  
With ne'er a thought of sorrow,  
We, prattling, speed upon our way,  
Unmindful of the morrow;  
Aye, through these sunny meads and dells  
We gambol, never knowing  
The solemn motive that impels,  
Or whither we are going.

And men come here to say to me:  
"Like you with weird commotion,  
O little singing brooklet, we  
Are hastening to an ocean;  
Down to a vast and misty deep,  
With fleeting tears and laughter,  
We go, nor rest until we sleep  
In that profound Hereafter.  
What tides may bear our souls along,  
What monsters rise appalling,  
What distant shores may hear our song  
And answer to our calling,  
Ah, who can say! Through meads and dells  
We wander, never knowing  
The awful motive that impels,  
Or whither we are going!"

EUGENE FIELD.

\*The number of evangelists, or proclaimers of the Word, mentioned in the New Testament, is greater than generally imagined. Amongst this class, we rank the following: John Mark, Luke, Phillip, Timothy, Silas, Titus, Apollos, Erastus, Gaius, Aristarchus Secundus, Tychicus, Trophimus, Stephanas, Fortunatus, Achaicus, Aquila, Jason, Sosipater, Epaphras, Archippus, Crescens, and Zenas, with others of less conspicuity.

## Light on Biblical Facts.

### THE EXCAVATIONS AT EPHEBUS.

THE interest taken by the Bishop of Durham, the greatest of living commentators of the New Testament, in archaeological research, is well known. He read a very able paper on the subject at the Carlisle Church Congress in 1884, and afterwards revised and enlarged it for the first number of the new series of *The Expositor*. A few days ago he presided at a meeting of subscribers to the fund for the completion of the excavations at Ephesus, and delivered an important address. The inscriptions discovered by Mr. Wood were, he said, nothing but a running commentary on the records of the New Testament, and mentioned the following among other instances:—

"They found the town clerk to be a very prominent person. Then, again, the city of Ephesus was called worshipper of the great goddess Artemis (Diana). It was well known that the original word meant temple sweeper, or temple-cleaner. Now, this word no doubt had been found before in other connections again and again, but as applied to the city in relation to the goddess Artemis, the patron goddess of the city, it had appeared for the first time in one of the inscriptions exhumed by Mr. Wood. In the same way, the question of the plurality of officers bearing the name of chiefs of Asia, and the distinction between the regular assemblies as opposed to the extraordinary assemblies, which were summoned on special occasions and for special purposes, were likewise very much illustrated by these recent discoveries. But before all and above all was the predominance of the worship of the great goddess Artemis. One could read in the inscriptions how that the goddess had a month of her own, and how that this month bore her name, not only in Ephesus, but elsewhere far and wide. Very full information was given with regard to the images in the temple, and mention was even made in the inscriptions of the plate-powder which was used in cleansing the images."

In his article in *The Expositor*, the Bishop mentions one illustration to show how an accidental discovery, trivial in itself and apparently alien to all the interests of the ecclesiastical historian, may lead to results of the highest moment. "Among the stones disinterred a few years ago by Mr. Wood, at Ephesus, was one containing the name and date of a certain obscure proconsul Julianus. Now this proconsul happens to be mentioned in the heathen rhetorician Aristides. Thus M. Waddington was enabled to correct and revise the chronology of Aristides' life. But it so happens that Aristides elsewhere refers to another proconsul Quadratus—the same who presided at the martyrdom of Polycarp. With these data M. Waddington fixed the time of Polycarp's death some twelve years before the received date, and the inferential consequences as affecting Polycarp's relations with St. John, and thus bearing on the continuity of Church doctrine and practice, have the highest value." We agree with Dr.

Lightfoot in thinking that if the extreme importance of a thorough investigation of this region were recognised, there would be no lack of funds to sustain such explorations as those of Mr. Wood at Ephesus and Mr. Ramsay in Phrygia.

### NEBUCHADNEZZAR'S IMAGE OF GOLD.

THE current issue of the London *Expositor* contains an article on "The Book of Daniel in the Light of recent Research," which has interest for our readers, and especially for those who have given attention to a recent discussion as to Zoan. In the article in question, there is a remarkable reference to the image of gold set up by Nebuchadnezzar on the Plain of Dara. The objection felt to the narrative on account of the gigantic size of this image has been made much of by rationalists and sceptics, and is dwelt upon by the writer, who notes the fact that recent excavations at San (Tanis-Zoan), in Egypt, have disinterred a stupendous colossal image of Rameses II., which weighed 1,200 tons. The statue, including the pedestal, was 115 feet high, and must have towered sixty-five feet above surrounding obelisks. The golden image of Nebuchadnezzar was about 100 feet high, and evidence is adduced that the Babylonian monarch erected it after his Egyptian victories, and after he had seen that of Rameses.

## The Querist.

### QUESTION.

Will you kindly answer the following queries through your paper:—

1.—Is not the unfermented wine an innovation of our temperance friends, and gaining ground because they increase?

2.—How long has it been in use?

3.—Is not the use of it looked upon as a matter of expediency only?

4.—In what way has a church, using fermented wine, to set itself right?

5.—I maintain that it is not the duty of a church to remove all temptations, but to assist in overcoming them, otherwise where is the beauty of those words "Blessed are they that endureth temptation," &c., and many other kindred passages?

6.—We must not lose sight of the great fact that, expediency overcoming truth, has been the great barrier for the progress of truth, and the mother of sectarianism and division. From this fact let us take a warning.

HERBERT LANGFORD.—N.Z.

### ANSWER.

We do not think it would be satisfactory to Bro. Langford to reply to his questions exactly as he puts them.

If we did, we should say in reply to his first—We do not think so. In reply to the second, we do not know; we have used it over thirty years. To his third, No, not entirely. To his fourth, give it up.

But if we are asked the question, was the wine used by our Saviour at the initiation of the memorial feast, fermented or unfermented, we candidly admit our inability to say which. We have carefully read well-written and able articles on both sides of this question, in which the writers have proved to their own satisfaction views directly opposite to each other. The evidence submitted on both sides has, in our opinion, been so strong as to leave the question virtually unsettled. The prohibition of leaven during the passover season was regarded by many as settling the whole question, and so it would if it could be proved that the Jews did rigidly during the passover abstain from the use of fermented wine; but such is not only incapable of proof, but it is placed beyond doubt that some did, and some did not. D. King, in discussing this subject, remarks—"Of course, if the law required the exclusion from the passover of all fluids that had fermented, then the Saviour could not have used a cup containing the fermented fruit of the vine. That may be taken as certain, for He would not have broken the divine law. But if it were granted that fermented wine was excluded from the passover as well as leavened bread, and that the Saviour used neither the one nor the other, it would by no means follow that his intention was to limit his disciples in after years to unleavened bread and unfermented wine. A loaf or cake and the fruit of the vine He pleased to employ as representative of his body and blood. Had He wished to determine the shape, size, or quality of the bread, He could easily and no doubt would have so expressed it. And what holds of the bread applies also to the cup. It is not for us to introduce restrictive law where He has left an open way. Consequently, if it were proved that fermented wine was not lawful to the Passover, and that He did not use it, we dare not impose limitation where he has left liberty."

These views fully accord with our own, and we have no hesitation in saying we are left at liberty to use either kind of wine; but we well know that there are some liberties we possess that are much better left unused. Nay, we are compelled to go even further than this, and to say that under some circumstances we are in duty bound to forego our liberties for the good of others. "Overthrow not for meat sake

the work of God. All things indeed are clean; howbeit, it is evil for that man who eateth with offence. *It is good not to eat flesh, nor to drink wine, nor do anything* whereby thy brother stumbleth. Take heed lest by any means this liberty of yours become a stumbling block to the weak. To our minds, this last quotation should settle the whole question. For the last thirty years, we have been in Christian fellowship, and have had many opportunities of seeing the ravages that drink has wrought in the church. We are going to draw no fancy pictures, but give from life a few sad realities. Twenty five years ago, we often held sweet fellowship with a brother who stood high in our esteem; he was a man of a fine genial disposition, and a good preacher. He planted a vineyard, he made wine, and contracted a liking for it. Insanity and suicide are all the words we need write to complete his sad history. Another brother whose kindness and hospitality endeared him to us all, was tempted to taste, and that taste proved his ruin. All our entreaties and efforts to stay his downward course were futile. He told us that when he had once tasted it, he had no power to resist. He fills a drunkard's grave, and a broken-hearted wife sleeps by his side. It was our painful lot recently to have to visit a member of the church we are connected with. He has been for many years a consistent member. Before he joined us, he had contracted a liking for drink, but seemed to have quite mastered it. In an evil hour, a so-called friend prevailed upon him to take *just a taste*. With tears in his eyes he told me, *whenever I taste I am done*. It was a sad sight to see that poor old man bent with age and wrung by agonies of despair, declaring that he was bound by fetters that none could free him from.

Will you, brethren who insist upon your right to place upon the Lord's table the intoxicating cup, kindly consider some of the terrible possibilities that may accrue. Take heed lest by any means this liberty of yours become a stumbling block to the weak. Some of you say this unfermented grape juice is unpalatable, would you risk another's soul to please your palate? Brother Langford maintains that it is not the duty of a church to remove all temptation. We hold that it is the duty of every church, and the duty of every member in every church to remove every temptation possible. When Jesus taught his disciples to pray, one of the blessings they were to ask for was not to be led into temptation. If this be a blessing worth God's giving, it is surely worth man's bestowing. Paul exhorts us to care

lest we put a stumbling block or occasion of falling in a brother's way. If expediency be kept in its right place it will not overcome truth, but help it. It ceases to be expedient when it fails to do this.

## Selections.

### THE BIBLE OR VEDAS?

**T**HE Hindu Vedas are in fashion just now. These four Vedas—the sacred books or Bible of the Brahmins—have been written up by Professor Max Muller during the past few years with much ardor, and at the same time Edwin Arnold, in his wonderful poem, called "The Light of Asia," sings of the beauty, the self-sacrificing nature, and glory of Buddhism until many in our own land have come to think that the Eastern religions are about as good as Christianity, that there is little difference, if any, between Buddha and Christ, or again between the Vedas and our Bible, and finally—for these views always lead to disastrous practical results—that the missionary, though well-meaning, is a very useless and impertinent individual, endeavoring to teach morality and truth to those who have already enough of such teachings, and who, if opportunity offered, might give to our Western humanity a few lessons in deep philosophy and ethics.

All this would indeed be amusing to one who knows India—not through such literary channels as Muller and Arnold, but by actual contact with the daily life of her people—if the case did not involve such serious and momentous issues. Professor Muller himself is forced to acknowledge that the Vedas have a mountain of chaff to a kernel of wheat, and that while there are gems of thought and exquisite images scattered here and there through their pages yet that they are over-loaded with trivial phrases and with a mass of senseless directions in regard to a burdensome ritual. But the all-critical and vital test of the Vedas lies in the question: What have they done and what are they doing for the moral character, the regeneration of life, and the happiness of their votaries? India has been under the influence of the Vedas for centuries—and with what results? Why, India is a moral leper from the crown of her head to the sole of her foot. Every traveller who has been there long enough to know what he is talking about, testifies that lying is there con-

sidered a fine art, that theft is a common practice, that dishonesty and overreaching in trade is regarded as entirely justifiable, that lust is frightful in its open, unblushing and universal manifestations, that the impure disease rankles in the blood of every household almost without exception, and in short as compared not with some ideal and impossible standard, but with the moral practices and character of America and England the East Indians are in a fearful condition of vice, crime, depravity and all the manifold miseries entailed by a violation of the laws of both God and man.

Nor is there any help for these things in the Vedas, and this by the confession of the Brahminic followers of the Vedas themselves. Dr. Chamberlain, the admirable missionary of the Reformed Church, says, that one day a Brahmin came to him with this question: "Sir, pray tell what there is in your Scriptures which has such a marvellous power over their believers' thoughts and conduct? It is not so with our Vedas. We may learn them by heart and admire them greatly, but they do not affect our lives at all. The man that lied, or that stole, or that cheated, or that was guilty of lust before he studied the Vedas is exactly the same after he has committed our Vedic hymns to memory; whereas I notice that the disciples of your Vedas (meaning our Bible) change their conduct, strangely enough becoming truthful, and honest, and chaste, and lovely—please, sir, explain what magic there is in your book to bring about such wonderful results?"

Here precisely is the difference. It is not a question of poetry and of philosophy, but of LIFE. "The words that I speak unto you," said Jesus, "they are SPIRIT, and they are LIFE." The Holy Ghost breathes through Christ's word upon the soul, and the hearer becomes a new man! This is the secret of Christianity, this the power that is conquering the world.

**ARCHDEACON FARRAR ON DRINK.**—Archdeacon Farrar in a recent temperance sermon, made the following startling statement:—Through one single low lodging-house there had recently passed, on account of drink, a paymaster in the Royal Navy, a Cambridge scholar, a master of the hounds (who had once inherited a fortune), a physician's son, himself a doctor, a Sunday-school superintendent, a member of the Stock Exchange, a clergyman who had taken high honours, the brother of the vicar of a large London parish, and the brother of a scholar of European reputation, whose wife also was drinking herself to death, and whose three beautiful children were rescued from a miserable den in the neighbourhood.

## Gleanings.

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

**A SAILOR'S FAITH.**—It was the touching answer of a Christian sailor, when asked why he remained so calm in a fearful storm, when the sea seemed ready to devour the ship. He was not sure that he could swim, but he said, "Though I sink, I shall only drop into the hollow of my Father's hand; for He holds all these waters there."—*Arnot.*

"Some persons' happiness has no present tense. They are always full of dark forebodings; their sky is always clouded."

EVERY duty we omit obscures some truth we should have known.—*Ruskin.*

THE line of life is a ragged diagonal between duty and desire.—*W. R. Alger.*

WHEN any calamity has been suffered the first thing to be remembered is how much has been escaped.—*Johnson.*

A LOVING heart and a pleasant countenance are commodities which a man should never fail to take home with him.

EVERY lie, great or small, is the brink of a precipice, the depth of which nothing but Omniscience can fathom.—*Reade.*

**THREE LIVES.**—All really good, great, and honest men may be said to live three lives. There is one life that is seen and accepted by the world at large—a man's outward life; there is a second life, which is seen by a man's most intimate friends—his household life; and there is a third life, seen only by the man himself and by him who seeth the heart, which may be called the inner or heavenly life.—*MAC MULLER.*

THE only way to regenerate the world is to do the duty which is nearest us, and not to hunt after far-fetched ones for ourselves.—*CHARLES KINGLEY.*

THINGS should not be done by halves; if it be right, do it completely and thoroughly well; if wrong, leave it alone.

HE who waits for an opportunity to do much at once, may breathe out his life in idle wishes, and regret, in his last hour, his useless intentions and barren zeal.

LET every dawn of morning be to you as the beginning of life, and every setting sun be to you as its close. Then let every one of these short lives leave its record of some kindly thing done for others' good, some goodly strength or knowledge gained for thyself.—*RUSKIN.*

WE MUST lend an attentive ear, for God's voice is soft and still, and is only heard of those who hear nothing else.—*FENELON.*

A MAN whom I call deserving the name, is one whose thoughts and exertions are for others rather than himself; whose high purpose is adopted on right principles and never abandoned while heaven or earth gives the means of accomplishing it. He is one who will never seek an indirect advantage by a specious road, nor take an evil path to gain a good purpose.—*SIR WALTER SCOTT.*

THINGS that never could have made a man happy develop the power to make him strong. Strength, and not happiness, or rather only that happiness that comes by strength, is the end of human living; and with that test and standard the best order of beauty have reappeared.—*PHILLIPS BROOKE.*

THOSE who are quite satisfied sit and do nothing; those who are not quite satisfied are the benefactors of the world.

IT is the greatest of all mistakes to do nothing because you can only do little; but there are men who are always clamoring for immediate and vast effect, and think that virtue and knowledge are to be increased as a tower or temple are to be increased, where the growth of its magnitude can be measured from day to day, and you cannot approach it without seeing a fresh pillar or admiring an added pinnacle.—*SYDNEY SMITH.*

NO MAN is so foolish but may give another good counsel sometimes; and no man is so wise but may easily err if he will take no other counsel but his own. Very few men are wise by their own counsel, or learned from their own teaching. He who was only taught by himself had a fool for his master.

A BOY was asked which was the greatest evil—hurting another's feelings or his finger? "The feelings," said he. "Right, my child," said the gratified questioner, "But why is it worse to hurt the feelings?" "Because you cannot tie a rag round them," exclaimed the child. Alas, no.

"Mamma," asked little Carrie one day, "can you tell me what part of heaven people will live in who are good but not agreeable?"

AN Irish traveller, expressing how cheering and comforting the roads are made by mile-stones, suggested that it would be a great improvement if they were nearer each other.

**ADMIRAL HAWKE.**—It is recorded of this gallant Admiral, that when he parted with his father on first going to sea, his father exhorted him to behave well, adding that he hoped to live to see him a captain. "A captain!" replied the boy, "Sir, if I did not think I should come to be an admiral I would not go at all." Aim high boys in a moral sense, as well as in a social one. Let your standard be an exalted one, for if you never attain to it fully, yet the mere struggling, striving, and trying will make your life higher and nobler than it would otherwise be.

**BLAME YOURSELF.**—As to serving the Lord with cold hearts and drowsy souls there has been too much of it, and it causes religion to wither. Men ride stags when they hunt for gain, and snails when they are on the road to heaven. Preachers go on see sawing, droning, and prosing, and the people fall to yawning, folding their arms, and then say that God is withholding his blessing. Every sluggard when he finds himself enlisted in the ragged regiment, blames his luck, and some churches have learned the same wicked trick. I believe that when Apollos waters God gives the increase; and I have no patience with those who throw the blame on God, when it belongs to themselves.—*G. H. Spurgeon.*

SATAN always rocks the cradle when we sleep at our devotions.—*Bishop Hall.*

DIVINE confidence can swim upon those seas which feeble reason can not fathom.—*W. Seeker.*

Our Lord God doeth work like a printer, who setteth the letters backward; we see and feel well His setting, but we shall see the print yonder—in the life to come.—*Martin Luther.*

If sorrow could enter heaven, if a sigh could be heard there, or a tear roll down the cheek of a saint in light, it would be for lost opportunities, for time spent in neglect of God which might have been spent for his glory.—*Payson.*

THE maelstrom attracts more notice than the quiet fountain; a comet draws more attention than the quiet star. But it is better to be the fountain than the maelstrom, the star than comet, following out the sphere and orbit of quiet usefulness in which God places us.—*DR. JOHN HALL.*

**THANKFULNESS.**—It has always appeared to me that gratitude for past mercies is not only the best state of heart before God, but is also the best security for further favors. Indeed the whole of religion, properly understood, seems to consist in being grateful; grateful to the Giver of all good in the first place, and grateful to our fellow creatures in the second. But what purity of heart and of life doth such gratitude imply; what a sacrifice of self love, what a devotedness to God, and charity towards our neighbors. At the same time what a multitude of blessings does it involve, since to be truly grateful is to keep open continual communication between God and our own mind, by virtue of which there is a perpetual circulation of divine life and love, with all its graces and virtues, descending first from God to us, and then reascending with devoted thankfulness from us to God.—*Transcribed from the Shorthand Magazine.*

## WAR.

What a fine looking thing is war? Yet dress it as we may and feather it, daub it with gold, huzza it, and sing songs about it, what is it nine times out of ten but murder in uniform.—*DOUGLASS JERROLD.*

A trade of barbarians—the whole art of which consists in being the strongest on a given point.—*NAPOLEON I.*

In these confines, with a monarch's voice, cry "Havoc" and let slip the dogs of war.—*SHAKESPEARE.*

War is a game in which princes seldom win—the people never.—*COLTON.*

War is that miserable desolation that finds a land before it an Eden and leaves it behind like Sodom and Gomorrah—a desolate and forsaken wilderness.—*ADAMS.*

Take my word for it, if you had seen but one day of war you would pray to Almighty God that you might never see such a thing again.—*THE DUKE OF WELINGTON.*

War, though it may be undertaken according to popular opinions and popular language with justice and prosecuted with success, is a most awful calamity.—*ARVING.*

Wherever there is war there must be injustice on one side or the other or on both.—*RUSKIN.*

## The Biographer.

MEMOIR OF STEPHEN CHEEK.

CHAPTER. XII.

(Continued from our last.)

By G. B. M.

THE effect of the publication of "Casting down Imaginations," was to intensify the interest felt in the "fellowship question," and the controversy continued to increase with unabated vigor. Some of his less advanced, and more timid and conservative friends, felt alarmed at the bold and uncompromising stand he had taken, especially his doctrine on John 3:5; whilst his erstwhile friends, but now opponents, of the Assembly Hall, Melbourne, deplored that their most doleful predictions were being fulfilled, and their worst fears realised, inasmuch as it was apparent that Cheek was fast and hopelessly drifting into what some of them designated the horrid vortex of "Campbellism." On the other hand, the majority of his brethren gathered new courage from his growing boldness, received new light from his clear instructions, and, in the arguments of the pamphlet itself, found weapons with which they easily discomfited their controversial opponents. This question of fellowship with the immersed was the burning theme of the hour, among the churches in Tasmania and Victoria, with whom Cheek had been associated, and the amount of his correspondence relating to it was enormous. Controverting opponents, enlightening the ignorant, confirming the doubtful, and encouraging the faint, his pen was incessantly busy. His enemies, moreover, were able Scriptureans, alert, watchful, and insidious, and it often required all his tact and industry to maintain the hold of truth on some wavering disciple. Of the many epistles written during (or perhaps a little subsequent to) this exciting time, the following to Mr. Brown, an evangelist, with whom he had formerly labored, will be read with interest. It was written from Taradale on July 1st, 1880:—

Dear Bro. Brown,—Yours written at Netherfield duly received. Referring to Mark 16:16 you say you would press on me the same point, "Does it read 'he that believes and is baptised shall have fellowship?' I would let any jury return the verdict." In reply, dear brother, I would say we have no need of juries, the word of the Lord is sufficient; and it does not read, "He that believes and is baptised

shall have fellowship," but "He that believes and is baptised shall be saved." And I would ask, will you accept it as it stands? or will you undertake to tamper with that royal word, and read it, "He that believes and is saved shall be baptised?" You allude to the signs in Mark 16:17, 18, which "shall follow them that believe," and ask can I do these things, and then answer your own question "You know you cannot." I do not apprehend the drift of your argument here. The New Testament does record these signs as actually following in the apostles days, and if you mean that because I cannot do them I have no right to observe the faith and baptism of verse 16, then your argument cuts both ways, applies to you as well as to me; and if your meaning is that baptism is of less importance now than then, because those five things cannot be done now, then if such an argument proves anything (which it does not) it would prove too much even for you, since it would do away with baptism completely; and more, with believing also, which is a deduction you are not prepared to accept. But where you appear to have strayed in reading the chapter, dear brother, is in failing to observe that the Lord does not say, "He that believes and casts out devils shall be saved," nor "He that believes and speaks with tongues shall be saved," nor even "He that believeth and has fellowship shall be saved;" but he does say "He that believes and is baptised shall be saved" (and I believe it). Nowhere do you find the apostles commanding their converts to do those five things, but they always command them to be baptised. Hence the mistake of your putting baptism on a level with those five things, if that was your meaning. You further say that I care nothing about their desire to break bread, though they do not believe in immersion, but I "cut them off," &c. What chapter and verse do I find that knife in? No, brother, it is no question of a "knife" or "putting out." Rather ask where is the chapter and verse which authorises you or me to receive the unbaptised to the Lord's table. Refusal is no act; accepting is the act. It is altogether out of the question to say "it is not forbidden." That is the ritualist's argument. The question is, is it taught? If so, where? You have not yet shown one verse which teaches it even indirectly. Next, you say you wish to bring me back to Rom. 15:7. "Receive one another as Christ also received us, to the glory of God." It is a strange thing that you should dislodge Rom. 15:7 from the connection in which God placed it. In your letter to Bro. Park, you give the passage as follows:—"Wherefore, take to yourselves each other as also the Anointed took to himself us for glory of God." Had you given the most approved rendering, you would have found it:—"Wherefore, be giving help to one another, according as the Christ also gave help to you, unto glory." Granting, merely for the moment, that the passage has any reference to baptism (which it has not), how is it that you fail to perceive that the adverb "as" is related to the adverbial phrase "to the glory of God,"

and it is just there that the exhortation hinges. You proceed to say "Are we to do as the Master says? Your answer, please." Yes! certainly we are, and hence we are not to exclude any on account of scruples of conscience as to meats and days. I, as firmly as you, believe in Christian toleration in all matters in reference to which we have no inspired instructions, contained either in particular injunctions, or involved in general principles, and which are therefore indifferent: such as eating different kinds of food, or the keeping or not keeping of certain days. In such matters every man has a right to act without restraint, as he may be "fully persuaded in his own mind." But when it comes to a subversion of the law of Christ, such as the admission to the church of the sprinkled, or otherwise unbaptised, the argument based upon the apostolic rule regarding Jewish peculiarities, is wholly inapplicable. The using of certain kinds of meat was not binding upon the Gentile, because uncommanded; nor was a scrupulous abstinence necessary for the same reason. Prove this to be true of baptism, and we will confess that in reference to church fellowship it is a matter of no consequence. But will you admit that a popish ceremony, such as sprinkling, may be admitted in place of an ordinance of God? or will you venture to assert that baptism is not enjoined on all believers? Until it can be proved that infant sprinkling is allowable, and Christ's baptism indifferent, the Apostle's law, referred to in Rom. 14 and 15 can have no application whatever to the question under consideration. We have a Head, and we call him Master, and we say well, for so He is. Shall we then dare suppose that by his general enactments (as to things indifferent) he sets aside the authority and obligation of his special statutes, or, that he will allow us to patch the words of his commission, as though he had said too much or too little? Further, with reference to Rom. 15:7, you lay much stress on the "as," and proceed to lay down as premises 1. Christ received us without baptism, 2. that we are to receive "as" he received. The conclusion which you are forced to logically, is that unbaptised is the proper state in which to receive persons: you must therefore receive only the unbaptised, or run away from your own conclusion! You say that you have proof that neither I nor "any other man has a right to preach Mark 16:16 for fellowship, or even salvation." Now, dear brother, I would ask you, are you prepared to stand up before an audience and take the Master's commission, and, having read the text, say, "My friends, although Jesus has placed baptism in his commission, as you see, in connection with, and between faith and salvation, yet I must say plainly to you that it has neither share nor part in the way of salvation." Your answer to this please. Referring to 1 Cor. 12:13, you say you have the Greek before you, and "there is no 'en hudati' (in water) in the verse, nor in any verse." Granting this, then I ask you, Do you find "en hudati" in the commission? Is it in Matt. 28:19, or Mark 16:16? Is it in Acts 2:38-41, 8:12, 9:18, 16:18-33, 18:

8, Rom. 6:3, 4, &c? Look at your Greek again, and see if it is in any of those verses. No. Then why do you baptise "en hudati" at all? Why not take your stand with the "Friends," whose mode of argument precisely you have been adopting? You will reply that "en hudati" is implied though not expressed in the commission and all those verses. I say so too, and you and I are perfectly right to understand it to exist there, though not directly stated. Then why do you attack me for teaching that "in water" is implied in 1 Cor. 12:13, when you yourself treat all the other above-named verses in the same way? We believe there is ONE BAPTISM as really as one Lord and one faith. You say the "verse 1 Cor. 12:13 is speaking of the element in which members of the new creation have been immersed, and there is no water in it." Do you mean to deny the personality of the Holy Spirit, and reduce him to an element? In writing to Bro. Park, you say, "I told you the contention I had with Carr (O. A.) in Hobart Town on Acts 2:38, which they hold consistently; but you don't, and Cheek don't, and I don't. Concerning this, Bro. Park and I would desire to utterly deny your charge. We do hold it, and hold it consistently, and as your letter confesses you do not, we as young brethren speaking to an elder, would say with respectful love, Bro. Brown, it is time you did. You speak of our taking what suits us out of a verse, and refusing the rest. No brother, our desire is to take the whole word, we do not profess to have become wiser than the inspired apostle of Acts 2. And now I would ask you: suppose you have been preaching, and at the close some came up to you saying, "Mr. Brown, we have listened to your preaching and are pricked to the heart, what shall we do?" What would you say? In your letter to me, you say "It is this faith and this alone that brings us in and gives us the right and privilege in everything God requires. So that baptism is worse than useless for any ground. It rules nothing. It is not the door of admittance to the Table. Israel feasted on the lamb before they were baptised. The blood saved them first." This sentence which I have quoted in full leads me to ask a few questions. 1. When was Israel's deliverance complete? Before the passing through the Red Sea (baptising) or after? 2. Did they keep a commemorative pass-over before their baptism or after? 3. Where do you read that it is faith and faith alone that gives us the right to fellowship? In quoting Gal. 3:26, why did you sever it from verse 27. Do you see any force in the "for" of verse 27? Perhaps you will reply, there are numbers of verses which speak of whosoever believeth &c. But I affirm that in every one, baptism is implied or involved. Why do you not treat those passages as fairly as you do others. For example—what authority have you for taking the loaf and the cup on the first day of the week. You would reply, the disciples came together on the first day of the week, Acts 20:7. True, but to "break bread"—not a word about the "cup." Then it is without divine authority to take the cup on the

first day? You would reply, No, it is not necessary for "cup" to be mentioned in every verse. "Bread" and "cup" are conjoined elsewhere, and if we refused to imply cup in Acts 20:7, though it is not expressed we should deny the divine order of things as in Matt. 26, 1 Cor. 11. Quite true! We are to take the whole word. The Lord never crosses his own path. And so I repeat the question, will you affirm that when the initial term believer is used, it does not involve baptism, confession with the mouth, &c.? How strange my dear brother that any one should have to contend with you on this point! You should know that faith *always* implies action, *always* contemplates results. God has not given a loose law book. It is a perfect one and it is a unit, and we are not to omit any one of its parts. I have never yet discovered that when he said "Believeth and is baptised," he meant it to be understood that one was of less weight than the other. Every word of God is pure. He tells us of a burial. Buried once. When? Of "putting on Christ." How? When? Married once. When? Surely the book says when. Some will say baptism is only a mere ceremony, and therefore unimportant. Granted it is a ceremony—and so is marriage, a mere ceremony, but it is an indispensable requirement. Let a pretended wife say that the ceremony is of no force, but that love, confidence &c., are the main things, and that she will have no ceremony. You will call her an *adulteress*. Quite right too. We became dead to the law that we should be married to another. Because dead, therefore we are buried. You say you never read of Paul excluding any child of God, because not baptised. Very true. Nor do you read of Paul excluding any child of God because not a believer. Paul was not acquainted with such a phenomenon as an unbaptised child of God. You also remind me that I have refused some, because of giving baptism too important a place. So I would still if it was evident that they were looking only to the baptism and not to the blood. We require to be satisfied that the confession of faith is both sincerely and *intelligently* made before baptising. I will come to a close quoting from your own epistle as follows: "when once a step is taken, or some doctrine (supposed to be correct) is taught, we naturally don't want to yield, or unlearn, or retrace our steps." I would, in all respect submit for your consideration, dear brother, whether these words may not possibly apply as forcibly to you as to us.

Fraternally, S. CHEEK.

"JABEZ," said his wife sharply, "that new man you hired last week is down with the lock-jaw. Now, I want to know if that's anything ketchin'?" And Jabez looked at her with tears in his eyes and said, in mournful tones; "Oh, no. No. No. Alas, no; 'tain't ketchin'."

CHRISTIAN morality can no more be separated from Christian faith than the body from the soul. They are not so much two things as two aspects of the same thing. Morality is faith in energy. Faith is action in possibility.

## Christian Evidences.

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

### THE BIBLE AND SCIENCE IN THEIR MUTUAL RELATIONS.

(Extract from a lecture on the above subject, given by Rev. Dr. Steel, of Sydney.)

Some of the very highest names in all departments of physical science fail to see any real opposition between the results of their inquiries and the Biblical records. Galileo did not, as may be seen in his third dialogue on the Copernicon system. Copernicus regarded the great good God as "the best and most regular artificer of the universe." Kepler was so full of the idea of a Creator that, as he traced his great laws in the heavens, he said: "O Lord, I think Thy thoughts after Thee." Sir Isaac Newton said: "This beautiful system of sun, planets, and comets could have its origin in no other way than by the purpose and command of an intelligent and powerful Being." Linnæus had over his study door the words: "Live innocently, God is present." Sir William Thomson, the eminent professor of natural philosophy in the University of Glasgow, said in his address to the British Association that "overpowering proof of intelligence and benevolent design lies all around us. . . . showing to us, through nature, the influence of a free will, and teaching us that all living beings depend upon one ever-acting Creator and Ruler." Last year he said: "The inference is inevitable that the source of all living things is that eternal life which gives existence to universal being. Not only do earth and man, but the silent spaces of the air cry out for the living God." He regarded Paley's argument from design—solid and irrefragable. Kant, the great German philosopher, though preferring another, said that the argument, from design, was "the oldest, the clearest, and the most suited to the ordinary understanding. It animates the study of nature, because it owes its existence to thought, and ever receives from it fresh force. It brings out reality and purpose where our observation would not of itself have discovered them, and extends our knowledge of nature by exhibiting indications of special unity whose principle is beyond nature. This knowledge, moreover, directs us to its cause, namely, the inducing idea, and increases our faith in a supreme originator to an almost irresistible conviction." At the tercentenary of the University of Edinburgh in 1884, when a galaxy of the most illustrious men of science from the continent of Europe, America, and British colonies were present, it was remarked how theistic and biblical were their voluntary testimonies. Professor Virchow, of Germany, pointed out strongly the failure of evidence in relation to the pre-Adamic man. Count Staff from Italy, Pasteur from France, and others spoke of the relations between science and revelation as true, and therefore credible and ennobling. Max Müller, the distinguished professor at Oxford, finds comparative philology to afford scientific evidence of original belief in one God, and language itself to be the greatest

gift of God to man. Comparative philologists declare that language presents an insuperable barrier to development by evolution. Sir Charles Lyell, in his "Principles of Geology," says that in whatever direction we pursue our researches, whether in time or space, we discover everywhere the clear proofs of a creative intelligence, and of its foresight, wisdom, and power. Professor Tyndall, though opposing Scripture, does not profess to deny God. "I have," he said, "not sometimes, but often, in the spring observed the general joy of opening life in nature; and I have asked myself this question, 'Can it be that there is no Being in nature that knows more about these things than I do? Do I in my ignorance represent the highest knowledge of these things existing in the universe? Ladies and gentlemen, the man that puts this question fairly to himself, if he be not a shallow man—if he be a man capable of being penetrated by profound thought, will never answer the question by professing the creed of Atheism, which has been so lightly attributed to me.'" Professor Huxley in his "Physical Basis of Life," has stated that the materialistic position, that there is nothing in the world but matter and force and necessity, is as utterly devoid of justification as the most baseless of theological dogmas. "I, individually," he added, "am no materialist." He has stated in the *Contemporary Review* that he has been seriously perplexed to know by what practical measures the religious feeling which is the essential basis of conduct was to be kept up in the present day without the use of the Bible. Sir John W. Dawson, the learned scientist of Canada, says:—"The so-called conflict between science and religion depends on ignorance of one or the other, or on a dishonest and partial representation of the testimony of nature, or that of revelation, or both. In those branches of natural science in which I myself work, it is the growing testimony of discovery to corroborate and elucidate the references to natural things in the Bible." Professor Stokes, who now fills the chair held by Sir Isaac Newton, says that—"To those who believe that the order of nature is in accordance with the will of a Supreme Being, it must be axiomatic that there can be no real opposition between what we learn from the study of nature, and what we are taught by a direct revelation from that Being." Dr. W. D. Wilson, of the Cornell University in America, a purely scientific institution, says: "After thirty years' study in this field, and after what I am disposed to regard as a pretty thorough and impartial exploration of the field in all its parts, I desire to put on record my belief that while some changes may have been necessary in the details and unessential particulars of our faith, nothing has been discovered in any department of research that ought in the slightest degree to shake our faith in the doctrines of the creed or the practice of religion that have grown up, and can be fairly justified by an appeal to the Holy Scriptures."

**ETHIOPIAN JEWS.**—One of the strangest peoples with whom missionary enterprise has to do are the Falashas, of Ethiopia. They are black Jews, about two hundred thousand in number, living west of Jordan, who have as their holy writings the Old Testament in an Ethiopic version, and who still rigidly adhere to the Mosaic ceremonies and laws. Undoubtedly they are

not of pure Jewish descent, although to some extent they are the children of Jewish immigrants, who, in the time of the great Dispersion, settled in Abyssinia and married wives of that nation—something not strange, as the Ethiopians are Semitic in nationality and language. A prominent German writer thinks that they are mostly the descendants of early Abyssinian proselytes—i.e. people who early, and before the introduction of Christianity, accepted the Mosaic system of religion, and who did not, like the majority of the Abyssinian people in the third century, adopt Christianity, but clung to their old faith. Their religious literature does not seem to be very extensive. Halevy, the French Orientalist, published, a few years ago, a collection of their liturgical formulas in Hebrew translation, entitled *Les prieres des Falashas*. Missionary attempts were made among these peculiar people by the Jesuits as early as the seventeenth century, but with little success, and the recent endeavours of the Basle Evangelical Society have always been without tangible results. Twenty-five years ago, when Dr. Stern first visited the highlands of East Africa, there was scarcely a Falasha who did not look upon Christianity as a superstition, and upon Christians as idolaters; but today there are between eight and nine hundred converts to Christianity in connection with the Mission of the London Society for Promoting Christianity amongst the Jews.

## 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 all the opinions expressed.—Ed.]

### ESSENTIALS AND NON-ESSENTIALS.

**I**N whatever points God has revealed his will to us by express commands, it is undoubtedly the highest presumption on man's part to attempt to classify the things commanded into essentials and non-essentials. We cannot contend too strongly against such a course. Commands which God has expressly given are too sacred—too awful, to be touched by human hands, and divided into classes to suit man's convenience. Uzzah's sin in touching the ark, against which God's displeasure was so instantly and so signally manifested, was not of so deep a dye (if we may venture to make a comparison between the enormity of different sins) as that committed by those who venture to lay their hands on God's revealed will, and classify his commands into essential, and non-essential.

But while this is so, it is well to determine what is essential and what is not essential. For want of this being done, there is a great amount of bondage in the Church of Christ, where there ought to be glorious liberty. As before said, the commands of God are altogether too sacred to be touched, but there are many things recorded in Scripture which are not commands; and, concerning these, we are at liberty to discuss whether they are binding upon us or not—in other words, whether they are essentials or non-essentials. The order of our meeting for worship is one of the things thus open for discussion. There is no direct command as to how this meeting is to be conducted, or the items arranged, except the general one—Let all things be done decently and in order; and the special one, This do in remembrance of me. If there is one particular order revealed and commanded by God, then there are at least nine—perhaps I should be within the truth in saying ninety and nine—in use among us which are contrary to the revealed will of God, and this would be a very serious matter. But is it at all probable that God would reveal any particular order? It is the glory of the present dispensation that it is the ministration of spirit, and not of letter; and the Saviour, when talking with the woman of Samaria, gave utterance to the great truth that the time had gone by when acceptable worship could only be performed at certain specified places, thus expressing the freedom from bondage of the new dispensation. God is a spirit, and they that worship him must worship him in spirit and in truth. There is the express command, This do in remembrance of me; and we have in 1 Cor. 11 the revelations of the Lord to Paul on the subject. Here is a distinct command to be obeyed, but in all the exercises surrounding it, we are only bound by the universal law of "love." (The idea that Acts 2:42 describes a meeting is too absurd to have time occupied in refuting it). This liberty and this restriction—the law of love—are in every way in harmony with the genius of the gospel of the grace of God, which aims at cultivating the heart and repressing formalism. How will "love" use this liberty as regards the meeting held weekly in remembrance of Jesus? It will use it in making the best arrangements possible for the upbuilding and extension of the church—arrangements which will make the members proud of "our order," and not at all ashamed to bring their friends to see it. Love will avoid all peculiarities which repel strangers, and worry members. Love

will use good taste in the exercise of its liberty, so as to gain as many as possible, and have the blood of none on its skirts. Love will cleave closely to the commands of God, but will reject those traditions and false interpretations of men which have kept the church in bondage in the past, which have kept it a very little flock indeed, and which, unless resolutely attacked and discarded by love, will still prevent the church from fulfilling her glorious destiny. In our meeting for worship, it is essential that we should remember Jesus in the breaking of bread. It is essential that all things should be done decently, and according to arrangement; and we are bound by the law of love to make the arrangements best calculated to upbuild and extend the Redeemer's kingdom. Notwithstanding the importance of a good arrangement, however, it must be remembered that good taste in this matter is not an essential. Where the heart is right, God does not condemn for the want of good taste. Hence it becomes a grievous sin for divisions to take place over something, which is merely a matter of taste. If a church, as a whole, in deciding the order of the meeting, chooses to invest each individual member with the liberty which naturally belongs to the body, though some may object to the course adopted, we cannot for a moment charge that church with unsoundness. All that we can say is, that in our opinion it is not using its liberty to the best advantage. Whether there should be singing or silence during the distribution of the elements is another question, which is merely a matter of taste. In these and all other non-essential points, the majority must rule, and if their decision should not be in accordance with good taste, it is the part of the minority quietly to acquiesce, but at the same time quietly to set to work to educate the taste and judgment of the majority.

If it were clearly understood what things are essentials and what are non-essentials, I believe a stop would be put to much wrangling, and many divisions would be averted. Realising fully and using aright the glorious liberty of the dispensation of spirit, it is surprising how much unity there might be amidst a great deal of diversity. But the diversity would be likely to diminish, for Christians would ponder over different methods with a view to selecting the best, and the best would gradually commend itself to all those whose minds were freed from the bondage of custom and tradition.

J. E. L.

Bro. J. E. L.'s statement, viz:—"that there are at least nine—perhaps I should be within the truth in saying ninety and nine—in use among us which are contrary to the revealed will of God" is certainly incorrect. We might safely challenge him to produce one case to which his remarks would apply.

The question of "silence or singing during the distribution of the elements" is something more than a matter of taste. It is one of those cases in which we have a clear statement of what was done. We have a clear description of the memorial feast as instituted by our Lord, and if love did not prompt us to follow that as closely as possible, another reason should, viz., that it is not safe to add to or take from anything that our Lord has said or done. Eps.

#### THE ONE MAN SYSTEM.



**HETHER** or not the writer of the article under this head in the August issue of the *A. C. S.* intends it or not, is not clear from the article itself; but it certainly seems calculated to cast discredit on the apostolic system of plurality of elders in each local congregation, and might lead some to think that the attempt to follow out Paul's plan in these days could only end in failure.

T. Wright's reasoning is not very clear, but his idea seems to be, after admitting that the one-man system is *unscriptural* and the plurality of elders is *scriptural*, yet, because the apostolic churches were numerically large, while modern churches are in many cases small, therefore the scriptural plan was good for the former, but quite impracticable for the latter.

Fear to trespass too much on your space prevents further analysis of the article; but, so far as stated, exception ought to be taken to such reasoning by all who desire to return to the old paths.

The system given by the Holy Spirit through the apostles for the perfecting of the church and the upbuilding of the saints, was given irrespective of the numerical size of any congregation, not a word can be found in the book limiting the application in this respect. Had such a thing been necessary is it not reasonable to expect that provision would have been made to meet the case, rather than that the church should have been left to struggle in her attempts to carry out the perfect

system, until in the 19th century it be discovered that after all it was only intended for large congregations?

But, as a matter of fact, all the apostolic churches were not large; some were no doubt, but others met in houses, and they could not "number their thousands." Our Lord himself speaks of the "twos" and "threes" gathered in his name. Even in Paul's days churches did not, like mushroom, spring up in a night perfectly organised, they had to be taught the "all things" necessary for their growth. It was comparatively late on when Paul gave instructions to Timothy to "ordain elders in every city."

Until this was done, the churches were not fully organised, but had doubtless had their small beginnings, with provisional officers doing their best, and learning until fit men were to be found in each church. We cannot expect anything better than this now.

It may be admitted at once that brethren and churches in many instances are not doing their duty in this respect, and are satisfied with *quantity* while not sufficiently careful about the *quality* of the church officers; but this, though to be deplored, does not constitute an argument against the *system*, but against the carrying out of it only. Shall we give up all attempts to do the Lord's work because we cannot do it perfectly at once? Surely not. Rather let us set to with greater vigour, and go on earnestly striving to reach a greater degree of fitness for the work before us.

If in apostolic days, with inspired teachers to help them, churches had to learn and grow before being maturely organised, it cannot be wondered at that in these days young churches are found without much—perhaps any—ability of the kind that would make elders and deacons. At the same time it may be said that if one half of the earnest perseverance that is needed to learn any trade or business was exercised in the endeavor to attain to the fitness for the work of elder set forth by Paul, there need be few that fail. Too often is it expected that something very like a miracle should be wrought, and men be endowed with the qualifications without any of the trying and "proving" that was needed in Paul's days. We cannot for a moment suppose that the apostles, divinely guided, would impose upon the churches an unattainable system, virtually excluding, in the case of small churches, the very office he speaks of so emphatically as necessary to their wellbeing.

What is there so very difficult of attainment to an earnest, humble Christian, desirous of working for God,



even in the elder's qualifications? Nothing whatever so impossible as to be unreachable in almost any congregation of Christians of even so small a number as that mentioned by T. W. Look at the items named by Paul, and what is there to daunt? "Blameless," is not that attainable? If one is trying to live out the royal law, "Whatsoever ye would that men should do to you do ye even so to them," there will be no charge that can stand against them. Are not we all trying to do this, and surely some will be in the forefront. But this word, according to some good authorities, should be taken as covering only the items which follow it. To be the "husband of one wife" is no impossible or rare position. "Vigilant," "sober," "of good behaviour," "hospitable," "not given to wine," and so on. Are these so very far beyond what every child of God ought to be? "Apt to teach" is a qualification that might raise most difficulty, but what is it? Ability to tell in a simple, clear and truthful way those things that have been learnt of Christ and his teachings, to take of the things of Christ and show them to others. Cannot this be acquired by earnest prayerful endeavor? Yes, and the ability to discourse correctly and eloquently if need be, is not beyond the reach of most ordinary Christians if they will earnestly try.

By no means would we say that anything may be considered good enough to pass for teaching in the Church, and for the work of church officers. It is clearly the duty of each to do what we have to do in the very best manner we can, and not to rest satisfied with present attainments, but be constantly and prayerfully endeavoring to prepare ourselves as vessels fit for the Master's use. A duty, it is to be feared, very much neglected, and on account of which great responsibility rests on those servants who are not faithful in these things, but this neglect is rather encouraged than remedied, when we begin to talk of the uselessness of trying to follow out the divine plan because in many cases it is being very imperfectly done.

Perhaps a hint to evangelists and those who plant churches might be allowed here in concluding. Would it not be spiritually profitable if more attention was given to teaching those whom they have gathered into the fold the "All things" of Christ, and to fitting them for church work, guiding and developing their talents with a view to leaving them properly organised and self-supporting, able to build each other up in their most holy faith; even if by so doing less opportunity were had to preach the gospel, and smaller

numbers could be shown as the result of their labors. The work done might not look so large, but it would be of a solid and lasting character.

Auckland.

W.H.E.

## New Books.

"Next to acquiring good friends, the best acquisition is that of good books."—COLTON.

THE CHRISTIAN QUARTERLY FOR JULY is to hand, and as usual, contains a number of thoughtful articles. Bro. Thomas Munnell has lost himself in his article on "The Synagogue Elder not Scriptural." This paper is really upon what is known in Australia as the "One church in one city" theory. Bro. Munnell is generally reliable in his expositions; but this time, his paper is, to say the least, of doubtful interpretation. The paper by Bro. H. Christopher on "Ecclesiasticism" is a complete answer to Bro. Munnell. From this article we extract the following:—

"THE power and possibilities of germs are not known, until we have the effects of their matured organisms. Small sources may swell to immense streams, and a cloud no larger than the hand may bring on night and tempest. The evil and sin of the clerical or ministerial order, are seen in its perfected fruit, the papacy; and the order must perish, if the "little stone" is ever to fill the whole earth, and the religion which Christ and his apostles taught and ordained, is ever to be represented in the world as he intended it to be. That the clerical order subverts the purposes and ordinances of Christ, is shown by its fruit, and its inception and establishment have led to disasters, the history of the church, in its struggles against all forms of corruption, has most fully shown. The order and distinction once established, it was not long before the clergy were in full bloom, and the people subservient; and to crystallise their power and influence, numerous offices were conceived and established and filled with pliant tools. They held themselves as a consecrated class, and by their consecration removed from the people and placed above them. Their subsequent history assures us what crimes a consecrated class can commit. Among them we look in vain for one with the spirit of his master; in vain for one who esteemed God's ordinances sufficient and best. Even the best of them never lost sight of the assumption that they belonged to a consecrated class, and invested with rights and privileges of which the scriptures know nothing. A hierarchy was fully established, and has continued from that day to the present, and to-day is seen in all its power and compass in Romanism, somewhat modified under episcopacy, and thence shading off in various denominations, but disappearing in none. . . . Ecclesiasticism is the deadly poison of the church, crippling its powers and marring its beauty, even in the smallest doses, and the poisonous plant will never cease to produce its deadly fruit until torn up by the root. The stream must be stopped at its fountain. This has not yet been done. . . . Though much has been done in the way of enlightening and liberating the enslaved people or laity, the clergy still continue, and are the

main obstacles in the way of the people getting back to the simplicity and freedom of the apostolic church."

The editor (Dr. Herndon) has a sledge hammer article on "our position." B. U. Watkins gives "Hermetical criticisms," which are excellent. L. Y. Bailey on "The Atonement;" G. T. Carpenter on "Our Colleges"—a doubtful paper; Jacob Creath on "The New Testament, the book of God;" W. M. Roe on "The Certainty of God's Existence;" B. F. Masire on "The Unity of the Church as the body of Christ;" Book Notices, etc. This quarterly should be in the hands of all thinking brethren; F. Illingworth, 24 Wilson Street, South Yarra, is agent for Australia. The price, post free, is 10s. per annum.

## Correspondence.

To the Editors of the *A. C. Standard*.

Dear Brethren,—I was pleased with your suggestion that we should make an effort to have preaching in one or other of the Theatres in the city, and with a view to the same being done, I would suggest that you propose some scheme by which the same may be carried out, or do you think the following would meet with approval, viz.:—That a list be opened of brethren who are willing to give the sum of one shilling per week, towards the above object.

I will pledge myself for that amount for at least one year, and if one hundred or more were to do the same, I think there would be no difficulty about paying the rent of the place. Hoping that the matter will not be allowed to drop. What say you, brethren, shall it be?

I am yours in the one hope,

H. B. GILMOUR.

## Sunday School.

PRACTICAL THOUGHTS ON THE INTERNATIONAL SUNDAY SCHOOL LESSONS.

(*Vincent's Lesson Commentary*.)

October 11th.—2 Kings 7: 1-17.

GOD'S HELP IN TROUBLE.

1. When every other help fails, and men's hearts fail for fear, then God comes to the help of his people. Ver. 1.
2. The man of God, secure under the divine omnipotence, is calm and self-possessed when others are in terror. Ver. 1.
3. He who has communion with God is stronger than a king without it. Ver. 1.

4. God's plans seem impossible to worldly eyes; and are often ridiculed by those whose confidence is in the arm of flesh. Ver. 2.

5. The mightiest enemies turn to flight when God interposes his arm in behalf of his people. Vers. 6, 7.

6. Those who scorn and disbelieve God's word are covered with shame and destroyed in the day of his power.

October 18.—2 Kings 10: 15-31.  
LESSONS FROM JEHU.

1. Jehu's career shows us that God's word is sure of fulfilment, though it may seem to sleep. Both his warnings and his promises will come to pass.

2. Jehu's career shows us that God often makes use of imperfect or corrupt instrumentalities to accomplish his holy purposes, punishing the crimes of one man by the ambition of another.

3. Jehu's career shows us that there may be a zeal for God which is sincere, but selfish, and aiming for self more than for God.

4. Jehu's career shows us that the zeal which proceeds from selfish motives will cool as soon as the interests of self are in danger. Many who destroy Baal will yet cling to the calves.

5. Jehu's career shows us that God deals with men justly, rewarding them for righteousness, but punishing them for their sins.

October 25.—2 Kings 12: 1-15.  
THE FINANCES OF THE CHURCH.

1. The financial administration of the Lord's house is important, and has much to do with the spiritual power and progress of the Lord's kingdom.

2. The people who contribute the money for God's cause should be in close relation with the cause to which they give. Ver. 9.

3. The treasury is not out of place in the house of the Lord, even though it stand close by the altar. Ver. 9.

4. The people will give willingly to the needs of God's cause when they are sure that their gifts will be faithfully administered. Vers. 9, 10.

5. Those who administer the finances of God's house should be men of integrity, in whom the people have confidence. Ver. 15.

November 1st.—2 Kings 13: 14-25.  
THE DEATH OF A MAN OF GOD.

1. Death comes to all men, and even the man of God must die. Goodness and greatness are no bar against the arrows of the destroyer. Ver. 14.

2. The man of God, who has been neglected while living, is mourned over when dying, for man realises his worth when he is about to be removed. Ver. 14.

3. The best defence of a land against enemies are its good men, the servants of God. Ver. 14.

4. The man of God while dying shows the same love for the cause and people of God that he had manifested when living,

and forgets himself in encouraging others. Vers. 15-19.

5. The dying man of God exhibits faith, and thereby strengthens the faith of others. Vers. 15-19.

6. The influence of the man of God does not cease with his life; but after death he still has power. Ver. 21.

## SUNDAY SCHOOL UNION

OF THE CHURCHES OF CHRIST IN VICTORIA.

THE third of the present series of Lectures was delivered in the Christian Chapel, Swanston Street, Melbourne, on Tuesday evening, the 8th July, the president (Bro. M. McLellan) occupying the chair; the lecturer being Bro. E. T. C. Bennett, and the subject "School Organisation."

Bro. Bennett, after making some explanatory remarks in reference to the title of his lecture, stated—1st. That a Bible school is a part of the church work,—a church filter.

2. Organisation is power concentrated. Power is lost by diffusiveness. Strength is in the proper division of labor embracing (1) officers and teachers, (2) classification, (3) course of study.

3. Parts of the organisation—Superintendent, secretary, librarian, teachers, chorister. Each part should harmonise like departments in a government or part of a watch, as our Governor is the connecting link between the Queen and the colony, so the executive or superintendent is the link between the church and school, and should be appointed by the officers of the church.

4. Division of labor—Superintendent should not teach, but have oversight, select new teachers to be approved by fellow-teachers, review every lesson and conduct teachers' meetings. Secretary should be a school-encyclopaedia, ready to give statistics at any moment. Chorister, to select appropriate songs, to be truthful, cheerful, and soulful.

Bro. Bennett then followed with some practical hints as to the classification of the scholars. At the close of the lecture, a vote of thanks was heartily accorded to Bro. Bennett, on the motion of Brethren Bates and Lawson.

The next lecture will be given in the same place, on Tuesday evening, the 13th October, by Bro. T. H. Bates, subject, "The necessity of divine revelation to the progress and salvation of man." Brethren are cordially invited to attend these lectures, and bring some friends with them.

A. L. CRICHTON, Sec.

It is not hasty reading, but seriously meditating upon holy and heavenly truths, that makes them prove sweet and profitable to the soul. It is not the bee's touching on the flowers that gathers honey, but her abiding for a time upon them and drawing out the sweet. It is not he that reads most, but he that meditates most on divine truth that will prove the choicest, wisest, strongest Christian.

## Hearty and Home.

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

## THERE WILL BE ROOM IN HEAVEN.



HE was a little old woman, very plainly dressed in black bombazine that had seen much careful wear, and her bonnet was very old-fashioned, and people stared at her tottering up the aisle of the grand church, evidently bent on securing one of the best seats; for a great man

preached on that day, and the house was filled with splendidly-dressed people who had heard of the fame of the preacher, his learning, his intellect and goodness, and they wondered at the presumption of the poor old woman. She must have been in her dotage, for she went into the pew of the richest member of the church and took a seat. The three ladies who were seated there beckoned to the sexton, who bent over the intruder and whispered something; but she was hard of hearing, and smiled a little withered smile, as she said, gently:

"Oh, I'm quite comfortable—quite comfortable."

"But you are not wanted here," said the sexton pompously; "there is not room. Come with me, my good woman; I'll see that you have a seat."

"Not room," said the old woman, looking at her shrunken proportions, and then at the fine ladies. "Why, I'm not crowded a bit. I rode ten miles to hear the sermon to-day, because—"

But here the sexton took her by the arm and shook her roughly in a polite, underhand way, and then she took the hint. Her faded old eyes filled with tears, her chin quivered; but she arose meekly and left the pew. Turning quietly to the ladies, who were spreading their rich dresses over the space she left vacant, she said, gently—

"I hope, my dears, there'll be room in heaven for us all."

Then she followed the pompous sexton to the rear of the church, where, in the last pew, she was seated between a threadbare girl and a shabby old man.

"She must be crazy," said one of the ladies in the pew which she had at first occupied. "What can an ignorant old woman like her want to hear Dr.—preach for? She would not be able to understand a word he said."

"Those people are so persistent! The idea of her forcing herself into our pew! Isn't that voluntary lovely. There's Dr.—coming out of the vestry. Is not he grand?"

"Splendid! What a stately man! You know he promised to dine with us while he is here."

He is a commanding-looking man, and as the organ voluntary stopped, and he looked over the great crowd of worshippers

gathered in the vast church, he seemed to scan every face. His hand was on the Bible, when suddenly, leaning over the reading-desk, he beckoned to the sexton, who obsequiously mounted the steps to receive the mysterious message. And then the three ladies in the grand pew were electrified to see him take his way the whole length of the church to return with the old woman, whom he placed in the front pew of all, its other occupants making room for her. The great preacher looked at her with a smile of recognition; and then the service proceeded, and he preached a sermon that struck fire from every heart.

"Who was she?" asked the ladies who could not make room for her, as they passed the sexton at the door.

"The preacher's mother," answered that functionary in an injured tone.

ANON.

### HE MADE A MISTAKE.

"Yes, he may be a fraud—probably is one," replied the man under the white plug hat as he replaced his change, "but I made a mistake on the wrong side of the ledger once, and I don't want to get caught that way again."

"How was it?"

"Well, I'm neither a Christian nor a philanthropist. Fact is, I'm a pretty hard-hearted man on the average, but I used to be a little worse than I am now. One evening, five or six years ago, right in front of this very store, a boy about 12 years of age hit me for a dime. He had tears in his eyes, a drawl to his voice, and I spotted him at once for an impostor. He went on to say that his father was sick and unable to work, and that he himself had been down with a fever and had no strength to look for a job, and I laughed in derision, and told him to clear out or I'd give him in charge."

"It's an old dodge," observed the man, who was smoking a corn-cob pipe.

"Exactly, but it may not always be a dodge. I had a pocket full of silver, and I was too onery mean to hand over a dime. Suppose the boy was lying? Suppose he wanted the money for himself? How contemptible in me to begrudge that trifling sum to a little chap who was certainly all skin and bone, and evidently needed a square meal!"

"But it would have been encouraging vice," said the man with the check shirt front.

"Boeh! There are men in this city who are looked upon as shining examples, who cheat and swindle the people out of 1000 dols. where vice gets a shilling. This little incident I have been relating went out of my mind in an hour, but next day, as I was looking over an old tenement with the owner, who wanted me to figure on repairs, who should I come across but the boy of the night before. He was in bed and raving with fever. In bed! Well, he was tossing around on a heap of rags. In the same room was the mother, trying to earn a few cents at the wash-tub, but not having the strength to work for more than five minutes at a time. Also, the father—just alive with consump-

tion, and occupying a bed no better than the boy's."

"Same boy, eh?" queried the corn-cob-pipe man, as the hard lines in his face began to melt.

"The very same. There was a quaver in his voice no one could forget in a day. He was raving away of this or that, but the father was quiet and inclined to be cheerful. As I sat down beside him for a moment, after leaving a 5-dol. bill in his skeleton hand, he said:

"God bless you for a good man! When little Ben started out last night we hadn't either light, fuel, or food in the house. He met some kind-hearted man who gave him a dollar. It might have been you. But for that money God knows how we must have suffered."

"Might have been me! When I remembered how I had repulsed that boy the thought stabbed me like a knife! I was trying to say something to cheer the dying man, when that fever-stricken lad sprang up, evidently recognising my voice, and cried out:

"Please, mister, don't have me arrested! Don't let 'em lock me up! I'm telling the truth—I ain't lying!"

"He came right over and got hold of me, and I tell you if ever a man was broken down it was this very individual. I left 25 dols. there when I went away, and I sent a doctor around, but inside of a week father and son were dead. One died blessing me, and the last words of the other were an entreaty to me not to call him a fraud and have him locked up. That's why my hand goes down for the chink when man or boy strikes me for change. I'd rather give 1000 dols. to frauds than to have another honest boy die with my refusal grinding into his soul."—*Detroit Free Press.*

### "NAGGING" AS AN ART.

The female nagger is the exact counterpart of the male bully. The household bully of the ordinary variety may be described as one who is maniacally intolerant of household defects in small things, who has a ludicrously inflated notion of what is due to him as the bread-winner and central pillar of the establishment, and who has never seriously attempted the discipline of controlling his more disagreeable humors. Mean and contemptible as, from the point of view of the social moralist, this creature is, he is not probably the cause of as much positive discomfort, and even misery, as his equivalent, or superior, in petticoats. Men worry and fidget, occasionally rap out violent words with ill-conditioned vehemence, and, in the judgment of feminine critics, generally demean themselves as brutes. But if nagging, as a fine art, is to be studied, women alone can illustrate it in its perfection. The first thing to be said about this delightful little feminine idiosyncrasy is that it is not so much a momentary failing of temper as an inborn trait of disposition. The lady who nags in the most accomplished and the most aggressive fashion never gives way to violence, and is famous for the ease and evenness of her spirit. She is tranquility and dignity

personified. If her manner is ever criticised she remarks with perfect truth that she has done nothing, said nothing, and that she only wishes to be left alone. But articulate speech is quite unnecessary for the most trying attacks which the nagger can make. A certain little laugh, the slightest of noises which accompanies the process of clearing the throat, a look, or persistent silence, may be quite enough. To nag effectually there must be a distinct kind of "raw" established, and when this has been done it will depend almost exclusively upon the artistic aptitude of the nagger whether enough cayenne pepper is rubbed into the sensitive part. Nagging, in other words, must be relative. The lady who nags must know when and whether she can render the existence of her victim a temporary burden by speech or silence.—*Harper's Bazaar.*

### HOW TO GET A HUSBAND.

The *New York Journal* having offered a prize to the lady reader writing the best poem on "How to Get a Husband," all the poems sent in to be published in the paper, and the one receiving the most votes of the readers to be awarded the prize, the author of the following, A. C. Dodge, was the successful competitor:

Helping, cheering tired mother,  
Loving words to sister, brother;  
Doing patiently thy duty—  
These attract far more than beauty.  
Modest dress and gentle bearing,  
Kindly actions never sparing;  
Making cloudy places sunny—  
These win true hearts more than money.  
Aiding those who are not comely,  
Brightening homes however homely;  
Striving for a noble life—  
Crowned at last—a happy wife!

## Our Sisters' Column.

### ADDRESS

Delivered at the Sisters' "Bee Tea," Wellington, New Zealand.

BY SISTER WRIGHT.

**B**E BELIEVE it is customary on occasions like this for the person occupying the chair to make an opening speech, but as I think women quite out of place on a public platform, I shall make my remarks very brief, for indeed "brevity is the soul of wit." The object for which we have met, as most of you are aware, is to bring the ladies' working bee more prominently before the members of the church. This little society, as its name would suggest, was formed by a few of the sisters banding themselves together for the purpose of making useful articles of clothing for sale, the primary object being to assist the funds of the Sunday school, and ultimately the church. We have endeavored to carry into practice the example of this industrious little insect, whose name we have adopted, and whose indefatigable

energy must force itself upon the most careless student of nature. Like it, we have a hive, a queen bee, and all other appliances necessary for the manufacture of honey; and although our stock of that sweet commodity is not so large as we could wish, yet when we remember that the time of year is unfavorable to the growth of those flowers from which honey is made, we are by no means discouraged. In two respects, however, our artificial beehive differs from the natural. In the first place, we have no drones, for we realized that "Satan finds some mischief still for idle hands to do." In the second place, we have no stings, although "the unruly member the tongue" has been compared to the sting of a bee, and often causes more trouble in the world than the combined stings of the whole creation of bees. But I am thankful to say this has not been the case with us, for during our short association together we have endeavored to sting no one. Cynical people have said that women could not carry out any practical object, because as soon as they meet together they begin to talk about their neighbors. But it has also been said that others who, from their talents and eloquence, could not possibly be mistaken for women, indulge in this amiable weakness as well. And although we do not think that women should usurp the position and privileges of men, yet they can, if they are willing, do some little towards that cause which we all have at heart. It is, however, the intention of the bees this evening to lay aside their needles and thread, and have a little recreation in the hive, and we hope all present will join us, and that we shall spend a pleasant evening together.

## 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.

ENTWISTLE.—Our brother, James Carruther Entwistle, who had removed from Fitzroy some two years ago to Walbundore, N.S.W., visited the church at North Fitzroy on Lord's day morning, July 18th ult. As we were not aware that our brother was in Victoria, it was an agreeable surprise to find him with us on that occasion. His genial and kindly disposition making him a favorite with us all. A short three weeks passed, and we were filled with dismay by the announcement in the newspapers that our brother had been called away at the early age of 34. It was almost impossible to realize that he, the very embodiment of vigor and activity, had been smitten down by death. When in Melbourne he was suffering from a cold, and this, no doubt, led up to congestion of the lungs, from which he died on Friday, August 7th. Bro. Entwistle joined the church during the early part of Bro. Surber's ministry in Lygon Street. About three years after (1870) he with about a dozen more brethren started the cause of Christ in Emerald Hill (now South Melbourne). Although so young, he was chosen as a deacon, which office he

filled for 8 years. He was also the leader of the singing for 4 years, and acted as treasurer to the church for 5 years. The brethren showed their confidence in him by electing him one of the trustees of the chapel, which office he held at the time of his death. Always willing to be useful; when occasion required, he would preach the gospel and have a word of exhortation for his brethren. In January, 1880, he came to live in Fitzroy North, and in the letter of commendation he was described as being a "constant worker in the cause at Emerald Hill from its foundation." Although he had transferred his membership from Emerald Hill, he for some time after took part in the work there, being anxious for its prosperity and having a desire to see the church firmly established. Bro. Entwistle took a great interest in the North Fitzroy Mutual Improvement Society. It is pleasing to know that although removed from fellowship with those of like faith and practice, our brother did not forget that God was to be worshipped and served in the country as well as in the town, and he therefore continued to work for the Master by having a Sunday school in the afternoon, and a Bible class in the evening of the Lord's day; and he with his wife and mother broke the bread in remembrance of Him who forgets not those who show forth his death till he come. Life is dear to us all, and more particularly to the robust and vigorous. It shows the depth of our brother's conviction and confidence, that he could say in reply to questions from his mother, "that he was sorry to have to leave his wife and little ones, but that he was on the Rock whiter than snow." When asked whether he had made peace with God, he said, "Ah mother, I have not put that off till to-day, that was made long ago." Bro. Entwistle was remarkable for the energy and animation he threw into anything he engaged in, whether work or recreation. He was the delight of the young folks at our pic-nics. The hearty and thorough manner in which he entered into their sports and enjoyments made them look forward to his presence with pleasant anticipation. This love of the young people was a most pleasing feature in our departed friend's character. A friend remarked that he supposed time hung heavily on his hands in the bush. The answer was characteristic, "I have never found a day long enough yet." Notwithstanding the short notice a very large number of the brethren and other friends assembled at the grave in the Melbourne to pay their last tribute of respect to a worthy Christian and an amiable and thoroughly upright man. Our sister Entwistle we know has the sympathy and prayers of the brethren in her great and touching affliction, and she has the consoling thought that he who has been so suddenly taken from her had a place in the affections and esteem of those who knew him. Our prayer is that He who has permitted this great calamity to fall upon her, will out of his full mercy bestow upon her the consolations of His tender grace and love.

W. F.  
HENDERSON.—It is with regret we have to record the death of Eliz. Henderson, on 11th July, aged 20, daughter of Brother and Sister Henderson, Kenepuru, Picton, N.Z. For the last few weeks of her life, she was a great sufferer, but bore it all with Christian fortitude. She died full of confidence in the blessed Saviour. She leaves 11

brothers and sisters besides her father and mother to mourn her loss.

REDMAN.—On the 21st of March, Bro. Robert Redman fell asleep at Norwood, S.A., aged 62 years, and on the 2nd August, sister Jane Redman (his widow), after a few months' terribly painful illness, passed away, aged 55. Bro. and Sister Redman were well known to many disciples in South Australia, and were much loved for their works' sake. "Given to hospitality," they thus became intimate with most of the preaching brethren, visiting Norwood in years gone by. Bro. Redman, was at one time on the Evangelist Committee, and used to do a little preaching occasionally. They leave behind four sons and one daughter, the wife of Bro. Ewers of Queensland. We expect to meet them again, where "there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain."

WALLACE.—Sister Eliza Wallace, of Wellington, N.Z., departed this life on 7th August, aged 44, after a short but painful illness. Sister Wallace was baptised into Christ on the 18th September, 1881, and during her Christian career, lived a consistent life. Quiet and unassuming in her demeanor, regular in her attendance at the Lord's house, and faithful in all her relations in life. She leaves six children and a husband to mourn her loss, but what is their loss will be her gain. Our sister was at both services on Lord's-day, 2nd August, and on the Friday following, her spirit left its earthly tenement, and passed peacefully into the presence of Him who gave it. "Blessed are the dead who die in the Lord." We shall miss her kind and genial face, but we sorrow not as those who have no hope. May the God of all consolation comfort the bereaved ones, and lead them to prepare to meet the affectionate wife and loving mother in the home beyond the grave.—G.G.

## The Harbest Field.

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

Summary of additions reported in last month's Standard:—New South Wales, 37; Victoria, 31; New Zealand, 8; South Australia, 6. Total, 81.

A. B. MASTON.  
Molesworth Street, Hotham.

## VICTORIA.

HOTHAM.—Since last month's report, four have been baptised and five added by letter. Our morning meetings are increasing in numbers and interest.

T. K. MINAHAN, Sec.

CHELLENHAM.—Last Sunday Mr. John Strang held farewell services in the Christian Meeting-house at Cheltenham, where he has been laboring with much acceptance for the last two years. In the morning he addressed the church on "Dealing justly, loving mercy, and walking humbly before God," and drew illustrations from every day life, enforcing those great principles and urging his hearers to reduce them to practice in common life. A short meeting was held by the officers at the close of the service, and Mr. D. Willder informed Mr. Strang that the

church was sorry he was leaving, and he was sure he was speaking the mind of all the brethren when he said that they had all worked well together, and there had not been an unpleasant word between them. Mr. W. Penny and Mr. J. Organ fully supported all that had been said. Mr. Strang replied in a few feeling words, saying he had spent the happiest two years of his life at Cheltenham. He then took his formal farewell of the brethren assembled. In the evening a large representative audience, composed of persons from almost all parties, including the temperance organizations, crowded the Meeting-house to hear Mr. Strang's last sermon. The service was well maintained, and most impressive, as the preacher discoursed on "Head Lights and Danger Signals." A number waited to say farewell, and on Monday Mr. Strang left for Sydney for a holiday, before commencing work at the Lygon Street Meeting-house. The church at Cheltenham has lost an able worker, but the church at Melbourne will be richer. A new evangelist is to be engaged for the Cheltenham church.

Aug. 22. Brighton Southern Cross.

**CASLEMAINE DISTRICT.**—A most enjoyable meeting was held at Barker's Creek on Wednesday evening, August 19th, by the members of the Church of Christ, the object of the meeting being the celebration of the (90) birthday of Sister Bindon. An excellent tea was provided by the sisters' at which about seventy members sat down. After doing full justice to the good things provided, Bro. Normington was voted to the chair, who stated the object of the meeting in a very feeling speech. He said the present meeting should be one of rejoicing to Almighty God for sparing the life of our dear sister so long, she is indeed a mother in Israel. God may permit some of us to live to the age of our sister, but very few reach that age. He said where he came from in the old country they used to call them lads and lasses until they were about 60 years of age. He concluded by wishing our sister many happy returns of her birthday—just as many as our blessed Lord sees fit to grant her, and he hoped she would have a happy and glorious time of it to the end of her journey. Bros. Leversha, Newman, Spicer, and McKindley also gave addresses in a similar strain to that of the chairman. After singing the doxology, all went home well pleased with the birthday party of our very much esteemed and aged sister. G. S.

**PRAHRAN.**—I have much pleasure in reporting that the work here is moving on nicely. During the last seven weeks, we have had twelve added to our numbers: five by the obedience of the gospel, four by letter, and three restored. Both our Sunday morning and evening meetings are well attended, while our week night meetings are fairly so. Bro. Lewis has consented to remain with us another twelve months, his family coming over from N.Z. We have decided to build a school room, at the back of the chapel. The following brethren have been appointed as collectors: Bros. Pallot, D. A. Lewis, Davis, Evered, and Brown. If any of the sister churches receive a visit from them, please receive them kindly and give them what assistance you can. On Wednesday, October 21st, we propose holding a tea in connection with the Sunday school.—J. SEMKEN.

17 Macquarrie-st., Prahran, Sept. 1.

**SOUTH MELBOURNE.**—The truth prevails, notwithstanding opposition from a quarter where it was least expected, but as the unexpected always happens, we should be prepared for these things. Since our report in August Standard, six have been added, we trust to walk in newness of life, one of these had been previously immersed, the other five were by obedience, of these latter, three are from the Lord's Day School. Brethren, help forward the noble work our school is doing. Bro. Illingworth still conducts our preaching meetings which have taken up again, and are well attended, several of the hearers, are we believe, not far from the kingdom. That these, and many others may speedily be of us, as well as with us, is our prayer.

T.S.

**WEDDERBURN.**—With gratitude to the Lord, our helper, we report the additions during the past month, in all seventeen, namely—by baptism fourteen, restored two, and one formerly immersed. Bro. W. D. Little was with us for one month, preaching most of the time. ROBERT TWIDDY.

September 13.

**BRICKWICK.**—Though we have no additions to report from here, we are glad to state that the brethren are living in peace and unity. From Pakenham we hear that one has been immersed. There have also been two additions at Gembrook, by the obedience of faith, one of these was a most interesting case of a young Frenchman, who being unable to read, a brother desirous of his conversion, read and explained to him our Saviour's commands; which as soon as he had comprehended, desired to be immersed. We are very glad to hear that Bro. Little is getting on so well at Wedderburn.—F. H.

**NORTH FITZROY.**—The result of the month's labors has been two by faith and baptism. We have during the same time had the pleasure of receiving seven by letter.—W. F.

14th September, 1885.

**LYGON STREET, CARLTON.**—The church at Carlton, has been struggling on, since Bro. Haley's departure. The preaching has been done until lately by some of our "lay" brethren to whom the church feels thankful. During the last few weeks, we have had Bro. Bates preaching for us, and not without result, as two came forward during the last two Sundays, and made the good confession. One of our best meetings however has been the Thursday evening meeting, conducted by Bro. Maston. This was never better attended than since he took it in hand, and those who have attended have profited much. The officers feel especially grateful to Bro. Maston for the noble assistance he has rendered to the church during the last few months. Numerically speaking, we have to report an increase of three members during the last nine months. Our additions have been, by immersion, five; letter eleven; from the baptists two, total 18; removals by death two, by letter to other churches 13, total 15. Bro. Strang commenced his labors at Lygon Street, on September 20th, and we pray that the Lord may bless him and the "household of faith" everywhere.—D. M. W., Sec.

#### NOTES AND NEWS FROM BALLARAT.

Ballarat is fast crowning herself with spring beauty; may the churches likewise be crowned with many stars—souls sought and saved.

Peel Street rejoices in five immersed and two received.

Bro. Greenwell has gone to visit the Castlemaine churches, and will lecture at same time.

The cottage meetings at Buninyong are now removed to the chapel, they have been the means of much fireside good.

The best church choir, when the whole congregation is praising God with uprightness of heart—Ps. 119: 7.

The Endeavor Young Ladies' Society now bring flowers on Friday nights for distribution at the hospital on Saturdays. May they remember,

"Your voiceless lips, O flowers!  
Are living preachers,  
Each cup a pulpit;  
Every leaf a book."

Two made the good confession last Lord's day night at Dawson Street.

The Smyrna Church of Christ, Asia Minor, has recently sent through my colleague mate, Bro. Shismanian, their portraits in group to the Sisters' Home and Foreign Missionary Society, at Geelong. Sister Kitty Christopher is secretary.

Bro. Kempster of Ballarat West, after suffering acutely for over five years, has passed away to his long, long desired rest, having fallen asleep in Jesus, on the 9th September. When acute pains came upon him, his spirit rose superior as he said, "Bless the Lord, oh my soul, and forget not all his benefits."

Bro. George Reid is now occupying the platform at Ballarat East.

Sisters' Church Aid Society, at Dawson Street, met on the 7th, and found the "Constitution" as suggested in September Standard by Sister Thurgood, to be splendid help.

Peel Street, brethren have been doing a splendid work, 6 miles from here, at Springs, near Bungaree. May the Father's blessing be to give still further increase and redoubled Christ-like energy.

Bro. C. L. Thurgood is still open to receive names of brethren who are wishing to equip themselves for evangelistic work. Send your names on brethren.—ALTHEA.

#### GENERAL EVANGELIST'S REPORT

Agreeable to instructions from the Missionary Committee, I terminated my labors at Lancefield and Romsey, on September 6th. The missionary committee and myself deeply regret the apparent necessity of withdrawing my labors from this important field of labor at the present time, especially after having maintained a very good interest, and large meetings throughout an exceptionally severe winter season. Our last meeting at Romsey, was the largest we have ever had in the district. While we have no additions to report from Romsey, I am persuaded that the foundation has been laid for a good harvest, if the labor expended can be followed up. The detailed account of the peculiar circumstances attending the work at Romsey must be deferred, God willing, till our report for the conference; suffice it to say, that such has been the impression made on the people of Romsey, that they, i.e. a portion of the congregation signed a petition, as a representation of the whole, asking the missionary committee to continue my labors among them. But on

account of the demand on my labors in other districts, and the fact that no additions had been made in Romsey, the missionary committee could not see their way to accede to the request. I cannot close this portion of my report, without stating that great credit is due to the officers and a number of the members of the church at Lancefield, for the very generous, and untiring, cheerful assistance rendered in every way, in carrying on the work at Romsey and Lancefield. Out of 12 Lord's days in succession, we only had two dry days; but it mattered not what the weather was—many wet, severely cold, and pitch dark nights—our brethren and sisters, without a murmur, bravely faced the storm. I have strongly urged the brethren at Lancefield to endeavor to carry on the work at Romsey, if at all possible, promising to assist them as far as I can, and I would here appeal to any of the brethren, who have a little means to spare, to assist the brethren to obtain a firm footing in that large and healthy district. During my labor at Romsey, I could have got more money than was needed to carry on the work, and pay the whole of the attendant expenses, from the public, but I could not take a cent of it. Since my last report, I immersed one at Lancefield; a highly respectable and influential man, who for many years has been honorably connected with the Wesleyan body. I commenced my labors at Wedderburn on Lord's day, the 13th instant. I addressed the church in the morning, and preached to small audiences in the afternoon and evening. The brethren attribute the small meetings to the strong prejudice aroused among the people, by the labors of Bro. Little, in his defence of the old Jerusalem gospel; and the fact that a great deal of sickness prevails in the district. I purpose to visit Fernhurst and Wychetella, as soon as I can, trusting the Lord of hosts may go with us, in our defence of the truth as it is in Christ.—J. N. YATES.

#### TASMANIA.

LAUNCESTON.—The first annual meeting was held on the 13th ult. The secretary read report, in which he gave a short account of the planting of the church. From the visit of Bro. Troy in March, 1884, to August of same year, when the first meeting was held for the breaking of bread. During the year the church has been refreshed and cheered by visits from Bro. J. Park (Shepparton), A. B. Maston (Hobart), J. Kingsbury (Sydney), D. Grant (Shepparton). During the year we have lost 7 by removal, and gained 9 by letter, leaving our present membership at eleven.

M. T. CREEK, Sec.

Sep. 11, 1885.

#### SOUTH AUSTRALIA.

GROTE STREET, ADELAIDE.—Eight additions recently; more anticipated. Bro. Gore is about leaving us for America, and is desirous that his last few Lord's days shall be marked by increased zeal in the united service for Christ. He will go hence direct to Sydney and Frisco. Bro. M. W. Green has come to do the work of an evangelist amongst us. D. G.

THE UNLEY TOTAL ABSTINENCE ASSOCIATION was formed on March 16th, 1885, in the chapel, Park Street, Unley, with the object of stimulating total abstinence throughout the district. The following

officers were elected:—President, Mr. Geo. McGowan; Vice-presidents, Messrs. Geo. Thomas and Robt. Drummond; Secretary, Mr. T. G. Storer, junr.; Treasurer, Mrs. T. Storer, senr. On Wednesday, August 12th, we gave our monthly entertainment, and at the close, six signed the pledge, making our total 94. These meetings are much appreciated by the people living in the neighborhood, and we feel assured that God is blessing this work, and we are also pleased to state that the majority of the members of the church take a lively interest in this cause. We have already reason to thank God and take courage, and we trust our future labors by the blessing of God and our united efforts, that greater good may be accomplished, not only by inducing men to give up the intoxicating cup, but to give their hearts to the Lord.

T. G. STORER, Sec.

NORTH ADELAIDE.—The readers of the Standard will notice that we have dropped out Kermode Street from our address, and adopted that of North Adelaide simply, as the two churches are now one. We are all rejoicing in our coming together, and our full meetings are quite strengthening and refreshing. Our "little chapel" does not seem any the less "little" than it did. Last Lord's day evening we were encouraged by seeing one come forward to make "the good confession," who will be immersed next week. Others have decided for the Saviour during the month. On Tuesday, Sept. 1st, there was held the annual meeting of the Evangelistic Union of the Churches of Christ in South Australia. Operations were begun at eleven o'clock in the chapel. There were delegates from nearly all the churches in the association, and brethren from a considerable number of the churches not hitherto connected with it. We will not enter into any detail as to the business transacted, this will be furnished by the secretary to the union. Suffice it to say that the spirit of the meeting was excellent; that the desire was towards a hearty co-operation of all the churches of the restoration in the colony, and that the probability is that this will be the result arrived at. But though deliberations were continued till 6 o'clock, except for a short interval for refreshment, an adjournment had to be resolved on until the 18th instant, when we anticipate that almost all, if not quite all, the congregations in S. A. will communicate their decision to form one association. So certain has this been considered, that in expectation of it, it was determined to have a "big tea" meeting on the 18th in the Institute Hall, North Adelaide, to which we are looking forward with delight. On the evening of the 1st Sept. we held a sort of social, when Bro. W. J. Verco took the chair, and Dr. Verco read a short paper on "Individual Evangelisation." This was followed by three excellent addresses from Brethren Geo. Pearce, P. Santo, and M. W. Green upon different phases of Christian work, and the scriptural incentives to labour for the Lord as an incumbent duty and a glorious unspeakable privilege.

J. C. V.

GROTE STREET, ADELAIDE.—"Mr. T. J. Gore, M.A., who for eighteen years past has been filling the office of evangelist and pastor in connection with the Church of Christ, Grote Street, in this city, has resigned that position in order to revisit his early home in the United States. Mr. Gore came to South Australia under en-

agement with the above church in 1867, and during all the years since enjoyed the confidence, esteem, and support of the officers and members of the church, very many of the latter having been brought into it during his ministry. His earnest efforts in preaching the gospel have not been confined to the city church, but have been often availed of by churches in the suburbs and country, some of which he has greatly aided in establishing. In preparing young men for the work of the Christian ministry, Mr. Gore has been eminently successful, and his willingly-rendered services in that direction will no doubt bear good fruit in the future in Australia, also in America, where two of his former pupils are now actively engaged in the work. In leaving South Australia, Mr. Gore takes with him the respect and esteem not only of the churches with which he has been immediately connected, but also of other ministers of the gospel and Christian friends who have known him and with whom he has been associated in Christian work. As a member of the committee of the Bible in Schools Society, of the Strangers' Friend and Benevolent Society, and other philanthropic organisations, and also as for some years editor of the S.A. Christian Pioneer, he has rendered useful service. While firm and uncompromising in his own views of religious truth, he ever manifested a spirit of courteous generosity towards those who might differ from him, and so has earned the character of being a quiet, earnest, and useful Christian. Should Mr. Gore decide at some future time to return to Australia there is no doubt that he will be heartily welcomed." Bro. M. W. Green having accepted the invitation to succeed Bro. Gore as an evangelist, joint tea and public meetings were held on the 31st August, to bid farewell to the one and to welcome the other. A large muster, including many brethren from city, suburban, and country churches, attended. Bro. A. T. Magarey presided. Several speakers testified to the esteem and regard in which Bro. Gore was held, and expressed the hope that he might eventually return to Australia, if not to Adelaide. Tangible expression was given to these sentiments by the presentation to him of a beautifully illuminated address, with an accompanying purse of sovereigns. The Bible Class presented their portraits in a pretty album; and a handsome present was given to Sister Gore by the ladies of the church. Bro. Gore had intended to take his wife and family with him, but as altered circumstances render his stay in Kentucky somewhat uncertain, they stay with her parents, Bro. and Sister Santo, for the present. Bro. Gore was much moved by the great tokens of Christian love and kindness, and responded in touching terms, bespeaking like consideration for Bro. Green, whom he regarded as a faithful servant of our Lord and Master. Bro. Green asked the help of the church unitedly and individually. The meetings were most cordial throughout; it is not too much to say they were the best we ever had, and they promise to increased energy in future. Bro. Gore left by Orient s.s. on September 7th. D. G., Hon. Sec.

TEXT OF TESTIMONIAL.—The address read as follows:—"To T. Jefferson Gore, M.A. Dear Brother—On the eve of your return to your old home in Kentucky, the brethren connected with the Church of Christ in South Australia desire to express their sincere affection for yourself, and their

appreciation of your long and earnest labor in their midst for eighteen years. Many of us have been workers for the Master, sharing each other's joys and sympathising with each other's sorrows. Our hearts are therefore knit together by an interchange of Christian love. During that period you have been the honored means of inducing a number of brethren to enter actively upon the ministry of the gospel, and have zealously striven to fit them for their work. As a citizen many friends bear testimony to the courtesy you have ever manifested towards others, ever speaking the truth in love, and manifesting the spirit of a Christian gentleman. Your services in connection with the Bible in State Schools Society and other philanthropic organisations have been highly esteemed. In years to come it may be we shall welcome you again to our shores. Should such not be the Father's will, we look confidently forward to that glad reunion when the redeemed shall gather homewards and stay for ever with the Lord. On behalf of the various churches in the colony, we beg your acceptance of this testimonial with an accompanying purse of sovereigns, as a practical expression of their Christian regard." Attached to the address, were the signatures of a number of the officers of the church and friends. The address, which was in book form, with a case, was an elegant piece of work executed by Messrs. Frearson Bros., of Grenfell-street. The borders consisted of an allegorical device, showing a dove bearing the tidings of peace from Australia to America, and illustrations of Australian scenery, with the flags of Australia and America. Dr. Magarey, on behalf of the ladies of the church, presented Mrs. Gore through her husband with a beautiful biscuit basket; and Mr. Batchelor, acting for the Bible class in connection with the church, handed Mr. Gore a handsome album containing the portraits of the members. Mr. P. Santo said he had been desired to say a few words on behalf of the church officers. They were exceedingly sorry to have to lose Mr. Gore, but they sincerely trusted that he would return from Kentucky to finish his work in South Australia. To Mr. Green he had been asked to utter a word of welcome, and in doing so he remarked that that gentleman would find the church a perfectly peaceful and united one. Mr. Green, in a short address, thanked them for their kind welcome, and trusted that he would be as successful in his ministrations as Mr. Gore had been. He also suggested that Mr. Gore should be provided with letters empowering him to collect money whilst away for the endowment of a college for the purpose of training the young men of the church for the ministry. Mr. Gore said after listening to all the things that had been uttered about himself he felt that he ought not to go away at all. He wished to return thanks for the presents that had been made to him. He sincerely thanked Mr. Gall and Dr. Magarey for the kindly manner in which they had expressed themselves in handing the gifts to him. It was with great pleasure that he received a gift from the Bible class, as he had always experienced a deal of love in teaching them. It was some eighteen years since he arrived in South Australia, and although he would always look back on the time he had spent in the colony, yet he had a wish to visit Kentucky again. He would state that he might stay there and he might not, but taking all things into consideration it was more probable that his American visit

might satisfy his longings, and he would then return to the colony and make his home here. The latter was the more likely of the two. He wished to state, however, that his return would not in any way affect Mr. Green's position, but he could assure them that he and Mr. Green could work together with one common interest. He had faithfully tried to fulfil his mission among them, and their kindness to him showed that he had not labored in vain.

### NEW SOUTH WALES.

**ELIZABETH STREET, SYDNEY.**—Since last month's report *sic* have been added by faith and obedience. Four came forward at the close of the gospel meeting last evening and confessed their faith in Christ as the Son of God, and will, D.V., be immersed on Thursday evening. The work in general moving on nicely. C. WOOLLAMS.

September 14th.

**WAGGA WAGGA.**—The first public preaching in connection with the church commenced on Sunday evening, the 23rd August, when our Bro. Goode delivered the first of a series of lectures on the Bible, entitled "Science and Genesis," to a very large audience, who listened throughout with the most rapt attention, and it is to be hoped that good seed has been sown. The brethren at Downside meet regularly every Lord's day afternoon for the breaking of bread; also the brethren in Wagga meet in Bro. Goode's house on Lord's day morning for a similar purpose. Bro. Goode is present at both of these meetings. Since last report *sic* has been added by commendation. H. J. WILKINS.

September 9th.

### NOTES AND NEWS FROM QUEENSLAND.

Bro. Goodacre tells me by letter of one baptism in Brisbane. Bro. Bagley has been having some fine meetings in the School of Arts, Marburg. One has decided to obey the Lord, and several others are interested. Unfortunately he had to leave there to attend to the calls of other churches. Bro. Goodacre and self will assist him in a protracted effort there if possible in October. In Toowoomba three have recently been restored, one has been added by letter, and one formerly identified with the people known as Brethren has united with us. Bro. Black has done some visiting and preaching at White Swamp and Killarney lately. Bro. Goodacre has paid a couple of visits to Zillman's Waterholes this month, proclaiming the truth and publicly answering questions. Religious matters in the colony are unusually dull. In the last issue of their monthly paper, the Baptists refer despondingly to the low spiritual life of their churches, and the few baptisms reported.

R. T. Booth, of "gospel temperance" and blue ribbon renown, is in Queensland. He took Brisbane by storm. Over 5,000 signed the pledge as the result of his fortnight's mission there. The Exhibition building, holding 3,000, was packed night after night, hundreds being unable to gain admission. He has been presented with a cheque for £200 there, and is to lecture in some of the provincial towns.

The new Licensing Bill introduced by our Government is attracting much attention. It gives a two-thirds majority in any district power to close all the hotels. I don't go in for politics much, but I heartily

hope this will become law. The "trade" of course oppose it.

I was in Brisbane on a Lord's-day recently. From 40 to 45 brethren broke the loaf. This was the largest meeting I have seen at the Lord's table. From 50 to 60 were present at night. I have seen better gospel meetings. The prospects continue fairly good, and Bro. Goodacre has reason to be encouraged.

I also spent a Sunday at Marburg; this was my first visit, and the brethren made me very welcome. They are warm hearted and earnest, and, as an inevitable result, are liberal. Bro. Bagley is held in much esteem by these German saints. The hymns, prayers and reading were in German, but of course I spoke in English, which they understood pretty well.

After Marburg, I spent a few days at Ma Ma Creek with Bro. Black, who had just immersed a man there. We had the privilege of hearing a lecture by the Rev. Mr. Vosper, of the Church of England, on "Infant Baptism," delivered in the public school house. At the close, I invited him to a friendly discussion, but he declined. I reviewed his lecture on the following Friday night. There is strong sectarian feeling in this district. The Presbyterian minister has delivered two lectures on Baptism; another Episcopalian minister has preached upon it, and a Congregational minister has circulated small pamphlets in the neighborhood on the same subject.

We had the use of the Congregational chapel at Blackfellow's Creek, a few miles from Ma Ma, and preached in it twice. A good impression made, and we were warmly invited to go again.

Bro. Bagley is working away at Rosewood, Marburg, Bremer River, and Vernors. I understand he is making arrangements for special meetings to be held at Marburg shortly.

Sunday schools have recently been started at Vernors and Marburg.

I was in Toowoomba on Sunday, the 9th, and had a fair meeting. Two have recently been restored to fellowship there, and the morning meetings are much better attended of late.

Allora has been cheered by the addition of one recently immersed by Bro. Black.

So far as I have ascertained, the brethren in this colony are pleased with the Standard. May it long continue to flourish.

E.

### NEW ZEALAND.

**AUCKLAND.**—Mr. Henry Exley, evangelist, was entertained at a public tea last Friday evening, August 14th, at the Christians' meeting house, New North Road, on account of his intended departure to San Francisco in the mail boat. There was a good attendance to bid adieu and wish him God speed. After all had partaken of tea, &c., the tables were cleared. Mr. Downey occupied the chair, and stated briefly how sorry all were at the departure of Mr. Exley, as his abilities were of a high order. Dr. and Mrs. Bodle, of Papakura Valley, both delivered neat and effective speeches as to the valuable and earnest work of Mr. Exley in their district, and were present to express their deep regret at his leaving this colony. Brothers Riggs, Harrison, and Davies also delivered appropriate speeches, showing how much they valued the talents of Mr. Exley. Letters from friends who could not be present were received, while from the Port Albert settlers there was a

testimonial containing about thirty signatures, and a microscope of 84,000 power, as a lasting memento of their esteem and affection. Mr. Runciman made the presentation of the microscope in their name, and also handed a purse of sovereigns to Mr. Exley as a tribute of the love of many hearts in the Auckland district, and hoped that Mr. Exley would be long spared to proclaim the glad tidings. Mr. Exley, who was suffering from a very bad cold, made a feeling and loving response. [Bro. Exley sailed on August 18th for the United States, where he has an engagement to preach at Red Bluff, California.—Ed. Church News.]

**HAMPDEN.**—The church in this place held a tea-meeting on the 22nd ult., which was in every way a decided success. The chapel was tastefully decorated with evergreens for the occasion. Over the platform were the words "Christ our Rock," and at the other end of the chapel "Heaven our Home." The building was crowded, and every one seemed pleased. After the tea, a public meeting was held, our esteemed Bro. H. Powell ably filling the chair. The other speakers were—Brethren J. Cunningham, from Ormaru, and C. A. Moore, R. Fergus, and F. Laursenon, from Dunedin. The choir rendered some sacred pieces from the American Songster in a very creditable manner. At the conclusion of the meeting, Bro. Moore was presented with a handsome illuminated address from the brethren for his defence of the truth on his former visits to us, and the good he has done the church. We have large audiences to listen to the proclamation of the gospel, and Bro. Powell's labors, we trust, will be productive of much genuine fruit. The attendance at the breaking of bread is exceedingly creditable, and as the church is living in peace and harmony we hope to do better in the future. Since last report, one made the good confession, and obeyed the Master in His own appointed way, and another has re-united with the church.

August 10th. J. D. HAMILTON, Sec.

**CHRISTCHURCH.**—During Bro. M. W. Green's stay with us of about six months thirteen were added to the church here by primary obedience. The church is now in good working order and our prospects are good. H. OAKLEY.

**WELLINGTON.**—The church here held a protracted meeting, lasting for three weeks from 28th June. During the first week the interest taken was not so great as expected, but after that, it gradually increased, and some grand meetings were held. No doubt there would have been larger audiences had the weather been less inclement; as it was, there was only one fine evening during the period. Bro. Floyd occupied the platform, and delivered a series of lectures, well calculated to bring our plea for the restoration of primitive Christianity prominently before the public. The number of questions which were put in a box placed at the door, showed that many intelligent and thinking persons were attending the meetings. As a direct result of the effort, *deces* have, upon the confession of their faith in Christ, been immersed into his name. Some of the lectures were delivered for the express purpose of refuting the attacks of the leading infidel writers upon Christianity. On these occasions there was always a strong muster from the "Free-thought Association," and it is observed that some of its members still come to our meetings. Taking all things into consideration, our protracted meeting was a

success. Bro. Greenwood from Christchurch, passed through on his way to Kentucky University, we wish him every success in the noble work, for which he is about to prepare himself. The Sewing Bee held their ten on the 23rd July, it was a great success. The secretary, Sister Blake, read an interesting report, which showed that although the society had only been in existence about four months, much good had been accomplished. At the commencement, each member had presented the Bee with a small article, and from the sale of these, funds were raised, with which to make a start. The prosperous condition of the Bee was attributed to the good feeling existing between its members. A number of rules had been drawn up, which provided among other things, that the meetings should open and close with prayer; that members should contribute threepence per week; that each sister in her turn should read a portion of scripture, or any religious reading, not lasting longer than twelve minutes; that there be no reading or conversation which is not edifying to the members. We believe that about £20 has already been raised by our sisters. Money has not been taken or solicited from the world, the bazaar element being carefully avoided, and the articles sold both at the tea, and otherwise have been disposed of in a quiet and proper manner. The church is enjoying peace, but not rest. The efforts to convert the world are not in the least abated. Bro. Floyd and his wife are much liked, and we do not think we could have got a better successor to Bro. Maston. Since last report, there have been *fifteen* additions by faith and obedience, including the eleven mentioned above. Every Sunday evening for this last seven or eight weeks, our meeting-house has been so crowded that we have had to place forms along the aisle.—H. A. R. H.

#### NOTES FROM NEW ZEALAND.

First of all, let me congratulate the editors on the amalgamation of the two old papers and the appearance and make-up of the new one. "In union there is strength," and it is to be hoped that the new papers, combining all the strength of the old ones with additional features of interest, is now in a condition to do more than ever for the cause of Christ throughout the colonies. Success to the enterprise.

My course of lectures and sermons in the chapel continued for three weeks, with increasing interest to the close. The three leading daily papers gave summary reports of them most of the time, and, on the whole, considerable interest was created. I received an official invitation from the Freethinkers to deliver them a lecture in their Lyceum on the "Supernatural Character of Christ." If I think them worth our powder, I shall probably burn a few rounds for their benefit. The church has appointed a committee of five brethren to arrange a plan for bringing our work and principles more prominently before the general public. We hope to be able to report on it by next month.

When Mr. R. T. Booth was in this city, the Church of England held itself aloof from the temperance work, in which he was engaged. When pressed by the public for a reason for their conduct, Archdeacon Stock explained that it was because Mr. Booth stated during his lectures that the wine the Saviour made at the marriage feast was not intoxicating, and that moderate drinkers were as bad as drunkards.

The Archdeacon has been reminded that Mr. Booth did not make these opinions of his tests of fellowship in his temperance work, and that the temperance question of the day is not whether the wine at Cana was fermented or unfermented, but simply, shall all temperance and Christian people unite their efforts in crushing out the great evil of intemperance from our midst. Some of the English church people have since, I learn, organised a temperance society, with moderate drinking as one of the planks in its platform.

Bro. H. Exley writes that he will leave Auckland for San Francisco on this month's steamship, the City of Sydney. We regret to lose Bro. Exley from New Zealand, but we hope he will find in the States a useful and pleasant field of labor. We wish him and his companion a safe and pleasant voyage.

I learn through Bro. C. A. Moore, of Dunedin, that the work in that city is prospering, and souls are being saved. A letter from there states that Bro. O. A. Carr has written to the church that in all probability Bro. D. W. Pritchett will leave America for Dunedin in July or August. I know Bro. Pritchett, having spent some time with him in the College of the Bible.

Wellington. J. F. FLOREN.

#### VICTORIAN MISSION FUND.

##### RECEIPTS FOR SEPTEMBER.

Oliver Trust Fund	...	£50	0	0
Church at Lancefield	...	11	0	0
Do. Warragul	...	1	5	0
Do. Toolamba	...	0	9	0
Do. Hotham	...	2	0	0
Do. Swanston St.	...	5	6	0
Do. Dunolly	...	1	16	6
Do. Castlemaine	...	2	0	0
Do. Sale	...	0	16	6
Bro. B., 5s.; Bro. Hill, 20s.		1	5	0
Brother at Berwick 5s.				
Sister do. 2s. 6d.		0	7	6
Bro. Watt, Ringwood	...	1	0	0

£77 5 6

W. C. THURGOOD, Treasurer.  
209 Swanston Street, Melbourne.

#### QUEENSLAND FUND.

Country Brother, 10s.; Armadale, 5s.; Bro. Hill, 20s.; Bro. Manning, S.A., 17s.; Bro. Froggatt, N.Z., 15s.; Bro. L.J.H., 10s.; Church at Fernhurst, £5 15s. Total £10 2s. W.C. THURGOOD, Treasurer.

#### SUBSCRIPTIONS RECEIVED.

4s. from each of the following—McDonald, Gilmour, Miss Porter, J. Fisher, Behrens, Mrs. Taylor, Tully, McLean, Morris, Mrs. Proctor, Mrs. Murray, Radnell, Brough, Christopher, Aitchison, Froggatt, Pety, H. W. Smith, Mrs. D. Williamson, W. Hunter, Miss Kelly, Welch, Furlonger, McKinley, Rodgers, Geddes, W. Wilson, Cambridge, Coah, Stevenson, Morrison, 3s. 6d. from Proser and Miss Moyses; 3s. from Burt, W. Smith, Miss Maghorn, Belcher; 30s. per favor of F. Illingworth; 11s. Duckett; 7s. 6d., Pearl; 2s., Jellett; 8s. 6d., T. Wood; 9s. 6d., Jordan; 4s. 6d., Gemmill; 5s., Browne; 17s., Carr; 68s. 9d., G. Smith; 8s., Duncan; 7s. 6d., Oliver; 57s., McMillan; 90s., G. Newby; 6s., Rossell; 88s., Russ; 12s., Archer.

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