

THE AUSTRALIAN
CHRISTIAN
STANDARD

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

VOL. I.—No. 5.]

MELBOURNE, DECEMBER 1, 1885.

[FOUR SHILLINGS
per annum.]

Notes of the Month.

THE two-hundredth anniversary of the revocation of the Edict of Nantes has been marked, so far as the Australian Colonies are concerned, by the advent of a Cardinal, who will, we suppose, exercise sovereign sway over the liege subjects of "his holiness the Pope" in this jurisdiction. It is well that we should be reminded, at every step taken by the papacy towards consolidating its influence, of the lurid lights that glare across its history. The bicentenary of that fatal and atrocious act revives the memory of the heroic struggle of the Huguenots, in their efforts to preserve religious liberty, and the fearful price that thousands of them paid for it, as victims in the massacre of St. Bartholomew's day. Should any of our readers deprecate the revival of incidents that belong to the distant past, we would urge, that if the fact that the papacy does not change, but merely submits for the time being to superior power, was of itself not sufficient to justify our turning over the dusty shelves of history, then gratitude to the noble men and women who fought so valiantly and well the fight of faith and freedom should. No one can read the record of those fearful days, without being filled with horror at the unscrupulous tyranny of the most powerful hierarchy the world has known, and admiration at the sublime courage, faith and endurance which characterised the actions of the Huguenots in resisting it. France lost its best and noblest

citizens on that fateful day, but the world gained a splendid example of how liberty may be fought for and eventually gained.

MR. G. A. SALA has written a graphic letter to the *Daily Telegraph* (England), entitled "Four hours in New Zealand." These four hours were spent at Auckland, N.Z., and the chief point in the description given of the town is one full of suggestions to ponder over. "It being Sunday, all the shops were rigorously closed; the strictest observance of the Sabbath is the righteous rule throughout the length and breadth of Australasia. The slightest violation of the Sunday closing laws is inflexibly punished by the magistracy, to the great enhancement, I need scarcely say, of the national purity and morality." This is very valuable testimony coming from the source it does. Mr. Sala is a great traveller and has witnessed the observance or non-observance of Sunday, in many lands, and his verdict is, that its strict observance leads to "national purity and morality." In giving this opinion, he simply corroborates the testimony of those who contend against the insidious attempts of those who seek to destroy the "Day of Rest" by opening up places of public amusement and the like. In San Francisco and Paris, Sunday is like any other day, so far as business and amusement is concerned, a fact which seems to be merely an index of another fact, viz., that these two cities are the most ungodly in the world. The moral of all this is evident, viz., guard the Day of Rest as one of the brightest

gems in the diadem of the commonwealth.

AT a meeting held in the Temperance Hall, for the purpose of forming the new church, which is to be called the "Australian Church," and of which Mr. Strong is to be the pastor, we find the chairman of the meeting stating to an intelligent audience "that some years ago he had wandered from church to church, in search of a preacher who could give some spiritual comfort;" and only found it when he discovered Mr Strong. We are afraid that the position of the gentleman referred to is one that is only too common, and that spiritual dyspepsia is a complaint with which many professing Christians are afflicted. It is a complaint that arises from a misconception as to where "spiritual comfort" should come from. The persons so afflicted expect every thing from the preacher, and do not seem to realize that Christ ever said—"Come unto Me, all ye that are weary and heavy laden, and I will give you rest." They develop a religion of the parisi-tical kind—which has no sturdy independent growth, but which stands or falls with the preacher. It seems to us a pitiable confession for a man of intelligence to make, that he should thus be dependent on the ministrations of some weak mortal, like himself. No doubt it is very pleasant to hear good preaching, but if our spiritual life is to be dependent on that, then alas the days of an effeminate Christianity have set in, and comfort and ease in Zion take the place of a vigorous life in Christ. If the world is ever

to be made better than it is, it will not be made so by our going about from church to church, seeking "spiritual comfort," but by striking the roots of our life deep into the heart of Christ.

QUESTIONS that are still agitating the minds of the people of the old world, but which have been settled and put to rest by those of the new, form a most interesting study to the latter. We, of the new world can look upon the strife still waging round questions of this kind with a curiosity that is largely tinged with impatience at the slower movements of our more conservative brethren. When we hear men like Lord Salisbury speak of the disestablishment of the Church of England as the most disastrous calamity likely to befall the English nation, we cannot feel the slightest sympathy with his fears, because we know, from experience that the world goes on just as well, if not better, without a national church than with one. It is only a matter of time, when disestablishment must take place. Dissenters of every kind cannot regard with equanimity the existence of a religious organisation which they have to help to support against their will, nor can they be expected to tolerate the assumptions of an institution which looks down upon other religious bodies as things of an inferior grade in the ecclesiastical world. The union of state and church was a mistake to start with, even supposing that the state religion fairly represented the views of the great mass of the people, but when it is found that the majority or even a large section of the people repudiate it, then it becomes a tyranny that liberty-loving people must sooner or later throw off. We have no hesitation in saying that the disestablishment of the Church of England will not only be a blessing to all the people of Great Britain, but the best thing that could happen to the church itself.

IN view of the recent victory in the West Melbourne election of Mr. G. D. Carter, the champion of the Licensed Victuallers, and the previous defeat of the Hon. James Munro,

president of the Victorian Alliance, the question may be fairly asked, are the people of this colony as much in favor of local option as is generally supposed by the friends of that measure. Not forgetting certain secondary causes which may have influenced the elections referred to, we are disposed to think that there remains much to be done in the way of educating public opinion before local option can become the law of the land, and we venture to assert that the educational process will have to be carried on amongst the Christian people of this colony, to a very much greater extent than has obtained heretofore before the drink traffic can be materially crippled. This is a question that we, as Christians, cannot allow to pass by without notice or effort, it is a question that is largely connected with the success or otherwise of all Christian effort. The promotion of temperance means greater facilities for the spread of the gospel, the increase of intemperance means additional obstacles in the way of its triumph. In view of these facts we cordially commend to our readers the resolution passed at the Temperance Conference in connection with the annual meeting held in Great Britain. The resolution referred to will be found among the "Editorial Notes."

IT appears from statistical reports lately published, that the United States leads all countries in the commission of crime. From the figures quoted, it would seem that four times as many murders are committed among the same number of people in the States as in England. The *Christian at Work* asks, what is the cause of this awful record of murder and suicide? and replies, [that the answer is threefold, viz., infidel doctrines, cheap and bad literature, and the decadence of family training.

THE Secularists have held their Annual Conference, and have decided to make strenuous efforts to propagate their gospel of atheism. To this end they propose inviting Mr. Bradlaugh to visit the colonies on a

lecturing tour. Mr. Bradlaugh had previously intimated his willingness to visit these shores, providing he was returned to the British Parliament at the next elections. We sincerely hope for the credit of Great Britain and the interests of her colonies, that the champion of infidelity will not have the honour of taking his seat in the House of Commons.

WE have long held the opinion, that all the religious bodies might federate on one question at any rate, viz., in adopting measures to oppose the inroads of infidelity. Every colony, in our opinion, should have its Christian Evidence Society, which should receive the support of all sections of the religious community. We do not mean that these societies should fight hand to hand with the secularist representatives, but that they should circulate broadcast tracts and pamphlets bearing on the Christian Evidences. There are so many grand facts and arguments shut up in books that are inaccessible to the general public that it seems to us almost criminal that they should be kept hidden in obscurity. Many persons become secularists out of pure ignorance—an ignorance that would be dissipated if they were able to get and read some well-written pamphlets on the other side of the question.

A SUNSHINY WOMAN.—What a blessing to a household is a merry, cheerful woman—one whose spirits are not affected by wet days, or little disappointments, or whose ceaseless kindness does not sour in the sunshine of prosperity. Such a woman in the darkest hours brightens the house like a piece of sunshiny weather. The magnetism of her smiles and the electrical brightness of her looks and movements infect every one. The children go to school with a sense of something great to be achieved; her husband goes into the world in a conqueror's spirit. No matter how people annoy and worry him all day, far off her presence shines, and he whispers to himself, "At home I shall find rest." So day by day she literally renews his strength and energy; and if you know a man with a beaming face, a kind heart and a prosperous business, in nine cases out of ten you will find he has a wife of this kind.—*Pascagoul Star.*

Hymn for the Month.

RESURRECTION AND LIFE.

The Lord is risen, the heavens supreme
Shed glory down to earth;
Beyond our richest hope or dream,
The resurrection birth.

Unbroken was the funeral tramp
Of ages to the tomb;
Until the splendour of His lamp
Came flashing through the gloom.

But now the hope of glory reigns,
The anchor of the soul;
Through the black river and its pains,
We reach the shining goal.

And there we find the Lord of love,
So royal and divine;
And like His angel hosts above,
Our faces ever shine.

(Harbinger, 1875).

Lords' 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.

December 6th.

"We spend our years as a tale that is told."—
Psalm 90: 9.



WE are entering upon the last month of the year. 1885 has come and now it has almost gone. Soon it will be gone for ever. Busy days, weeks, and months steal away our years; how true is it, "We spend our years as a tale that is told." The Hebrew gives it—"We consume our years like a sigh." We begin our life in weakness, pursue it in weariness and toil, and end it with a sigh, just as when under the spell of some absorbing tale, our breathing is held in check till the narrator finishes the story, then the tension being loosened, we end with a sigh; so our life is a struggle, be it long or short, and we pass away. Question what is our life effort expended in? Is it alone for this world, or are we striving to win the crown of life. Is it for an incorruptible crown that we are running, or are we seeking only for the good things of this passing scene? Eleven months have gone. How? Are we nearer the city of God? Are we better fitted for the inheritance of the

saints in light? Or if other years be in store for us, are we better prepared to live and labor for Him who died for us? Shall our life end in a sigh of regret, or shall we end it in triumph like one of old, saying—"I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give to me, and not to me only, but to all those who love his appearing."

December 13th.

"Thy years are throughout all generations."
Psalm 102: 24.

WHAT a contrast—our life passing away like a sigh; the life of Jehovah enduring throughout all generations; our life, a struggle, a journey often in darkness and sorrow, His life, glorious, resplendent, everlasting. But this Jehovah is our God; not only so, He is our Father. What though the years pass, and we journey to the grave, one generation passeth away, and another cometh, but our Father endureth, He is the God of Abraham, of Isaac, of Jacob, He is our God and Father in Christ. The rolling ages waste him not, He changeth never, and we are journeying to His everlasting rest. Why then should we fear. True, the sands are running fast and the changing year reminds us of our pilgrimage; but home is before us, let our chief concern be to see that we miss not the way, and that we reach it not with empty hands. Let us fill up the years with faithful labor, let us toil only the more earnestly, because the shadows are lengthening around us. Soon the eternal day shall dawn, and we shall be at home with Him "whose" years are throughout all generations.

December 20th.

"Thy years shall not fail."—Heb. 1: 12.

"THE fool hath said in his heart, there is no God." In this is manifest his folly, His wish is father to his thought, but he does not stay to enquire what would be the consequence, if his wish was realized. God means "the good." Do we, beloved, realize how much is involved in the great truth, that the years of Jehovah ("the good ruler") cannot fail. The world has in it enough of sadness even now, but what would it be if God should fail? Iniquity abounds, evil passions run riot, men ride rough shod over their fellows despite the revealed will of God. But what would they do if God should fail. Storm and tempest, earthquake and flood, raging fires and wild devastating hurricanes sweep the earth now, but what would happen if the

ruler of the universe should fail. Men vainly think that if they could get rid of God all would be well, but we know, beloved, that all would be ill. We know "That one above in perfect wisdom, perfect love, is working for the best." We know that no power can stay and no death can arrest him in his benevolent purposes, and that all things shall work together for good to those that love Him. We can afford to wait, victory is certain. Our years are failing fast, "but His years fail not."

December 27th.

"Jesus Christ the same yesterday, to-day, and for ever."—Heb. 13: 8.

WE have come to the last Lord's day of the year. What has Jesus been to us, beloved, all this year, and in all the days of the past? What was Jesus "Yesterday"? Faithful and true, gentle and kind, full of compassion, wonderful in love and tenderness, all the way thus far he has led us. What is he to-day? Still the same. We have changed, we have wandered, we have been unfaithful, forgetful, and sometimes perhaps even ungrateful, but Jesus, our Lord, has not changed, He is to-day what he was yesterday. The years are slipping away from us, another has almost gone.

"Our years are failing fast, and few
The sands that in our glass remain."

When we grow frail and old, when life fails, when the flesh sinks into the grave, and corruption does its awful work, when the fairest form becomes vile—what then? Will He love us still? Yes; He will be the same then, and for ever. He will change this body of our humiliation, and make it like unto His own glorious body. He will give to us an eternal inheritance in the city of God. Then shall we see Him, and then shall we know how unchangeable He has been. "Jesus Christ the same yesterday, to-day, and for ever."

DON'T live your life alone without forming friendships and love; your nature needs love, you were made for it, and other natures need you. You are robbing yourself, you are robbing others, if you live like a hermit. Therefore, go out into God's world, and live your life for others.

LIKE most garments, everything in life has a right and a wrong side. You can take any joy, and by turning it around, find trouble on the other side; or you may take the greatest trouble, and by turning it around, find joys on the other side. The gloomiest mountain never casts a shadow on both sides at once.

The Australian Christian Standard.

MELBOURNE, DECEMBER 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.

This number completes the supply to Subscribers who have been receiving the STANDARD in lieu of the A. C. Witness. All present Subscribers will continue to be supplied as heretofore unless notification is received to the contrary.

AGENTS will please notify before the 21st inst., if they desire any alterations in the number of copies to be sent. In the absence of any such information, it will be assumed that the same number are required, and will therefore be sent. Intending new subscribers will please send in their orders also before the 21st inst., if possible. Price 4s. per annum, *paid in advance*, 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.

OUR HOME MISSION.



The last Victorian annual meeting, a motion was carried, having for its object the establishment of an annual contribution to the home mission fund. The time suggested was the New Year, and an earnest request was made that the representatives should do their best to have arrangements made whereby a contribution should be taken up in all our churches on the first Lord's-day, or at least on one of the Lord's-days in January.

As this is our last issue for 1885, we take the opportunity of reminding the brethren of the resolution, and also of urging them to take the matter up in such a way as to secure success.

Brethren are well aware that during the year two evangelists have been sustained by this fund, and that while the labors of these two brethren have been very materially augmented by assistance from other sources, yet it has been quite impossible for the committee to respond to many urgent appeals for help. Our churches are rapidly increasing in number, and every year will make the necessity for more laborers only the more urgent. To meet these present and prospective demands upon our resources, a wider and more systematic means of contribution needs to be established.

Hitherto (with the exception of the sum allotted from the Oliver bequest) nearly the whole sum for this, as well as our kindred Queensland mission, has been raised by special donations sent to the treasurer. Some few churches have tried a systematic weekly subscription, and some few others have voted special sums, but in the main direct donations from individual brethren constituted the main stay of the funds.

It is pleasing to notice the liberal manner in which appeals have been responded to, and those brethren who have contributed deserve our hearty thanks. There is, however, reason to believe that these appeals reach only a limited number, and it becomes a question whether in this matter (as in some others) some are not being overburdened; while others are losing their opportunities of uniting in the good work. Possibly in some cases brethren feel a delicacy in sending on small sums to the treasurer; this, no doubt, was one thing which led to the motion for an annual contribution being tabled. It was felt that brethren who could not give *pounds* might gladly give *shillings*. If then the whole brotherhood fixed upon a day for a special contribution there is little doubt that united action would beget united enthusiasm, and that the result would be a large addition to the funds at the disposal of the committee for evangelistic work. We shall still need the valuable help hitherto given, but if the highest possible results are to be obtained, it will be by the united smaller contributions of the *many*

rather than by the larger donations of the *few*.

The Missionary Committee's work is one which should receive the heartiest support of every brother and sister in our fellowship. If we have been redeemed, if we know Christ, if we have proved the value of the gospel, a duty rests upon us to spread the glad tidings far and wide. We may not be able to preach (that is, proclaim publicly) the gospel ourselves, but we can be joint partakers with those that do. When every brother and sister gives something, be it only once a year, to the missionary fund, they will feel that the preachers sent out by the committee are doing a work in which they share, and their interest will increase accordingly. Especially should weak churches and isolated brethren help in this matter. It is to reach these and give them the assistance needed that this mission exists. We have power enough if we can only bring it into action. God gives his children blessings, and he expects them to be good stewards. If we are faithful in little he may entrust us with more. We have no desire to entrench upon the duties of the executive or missionary committee, but we would suggest that a circular be sent to all the churches reminding them of the resolution, and requesting them to appoint one Lord's day in January for this purpose. And now, brethren, permit us to remind you that the year has been one of blessing. Our heavenly Father has given most of us much cause for thankfulness. Is it then not fitting that we should acknowledge his goodness. One way of doing this would be for every one of us to look back upon the year now fast drifting out into the broad ocean of the past, and to determine that we will give as God has prospered us a donation to the missionary fund as a thank offering, a NEW YEAR'S GIFT to the Lord to spread the knowledge of Christ far abroad. Thus shall we cheer the hearts of our brethren engaged in this work, encourage those whom we have appointed to represent us on the Missionary Committee, and help on the cause of our dear Redeemer. BRETHREN, SHALL IT BE DONE?

Editorial Notes.

We have received the following original poems, viz., "The kingdom of God's dear Son," "Praise," "Thoughts suggested on visiting the grave of my mother." We regret that we are not able to find room for them in our columns, for while some of the stanzas are really good, others again are scarcely up to the requirements of our paper.

HOLIDAY TIME is drawing on; we hope our readers, young and old, will have a joyous season. Let us not however forget our calling, let us not run with the giddy multitude to do evil. Christianity is for holidays as well as work days, "Holiness to the Lord" should be written on all our banners.

READ "The Expositor" by Bro. Ker; it will do you good. Study carefully "The Hope of the Church" by Bro. Greenwell.

We are glad to notice that the churches in the South Island of New Zealand are taking such advanced ground in the work of evangelisation. The church in Dunedin seems to be the moving power in this work. By the incoming San Francisco mail they expect two evangelists from America, Bros. Pritchard and Honchings. One of the new arrivals will remain in Dunedin to carry on the work there, while Bros. Moore and Powell, with the other evangelist from America, will go out into the field, visiting and helping the churches in all the country districts, and towns and cities of the South Island. We are rejoiced to hear this good news, as we think it a step in the right direction. In anticipation, we bid the evangelists from across the sea a hearty welcome to these southern climes.

BRO. BAGLEY from Queensland has accepted an invitation from the church at Petersham, Sydney, to labor for them as evangelist. The brethren of Sydney are taking some rapid strides just now in the right direction. Any movement that has for its main object the saving of the lost, will meet with the approval and blessing of God.

BRO. BATES has been with our Maryborough brethren for nearly a month. Besides speaking Lord's day, and preaching three or four times during the week, he has delivered two lectures. Some fruit has been gathered, and much good seed sown.

BRO. AND SIS. THURGOOD have paid Melbourne a visit. We heard of them at South Melbourne, where Bro. Thurgood addressed

the church on the morning of the 15th, and also at Lygon Street in the afternoon, and Brighton in the evening.

BRO. WATT has paid Warragul a visit of two or three weeks. He has opened up a preaching station at Yarragon. This district would richly repay 6 or 12 months' continuous labor if Bro. Watt could be spared from Sale.

PEAHRAN.—Bro. Lewis is still holding forth the word of life with cheering tokens of the Master's presence and blessing.

BRO. STRANG has begun to reap already at Lygon Street. May the harvest be rich and abundant.

HAWTHORN brethren have secured a piece of land for a chapel. We shall rejoice to see that building up and opened.

GEELONG.—Bro. Brockway has been preaching for some months; the time of his engagement is drawing to a close; we have not heard where he intends next to labor.

HOBART brethren have given Bro. Moore an invitation to take up the work there. Bro. Moore has however decided to remain in New Zealand, where (we rejoice to say) he is rapidly gaining strength, and is doing good work.

BRO. LITTLE has been doing some hard work at Lancefield and Romsey. The people in these parts while swift to hear are slow to act. We trust that they are imitating the noble Bereans, and are searching the scriptures to see if these things are so. Bye-and-by we shall expect similar results to those which happened when Paul preached the glorious gospel in olden times.

BRO. MASTON has completed his series of lectures upon "Christ" in the tabernacle. These lectures have been illustrated with some beautiful paintings, and have proved most interesting to those who have been privileged to hear them; those who have not, will probably yet have an opportunity of doing so, as Bro. Maston intends re-delivering them in some other of the city and suburban churches.

A PROBLEM which many churches should endeavour to solve in an earnest practical manner—"Is it right to ask a brother to preach the gospel on your behalf, and in your meeting-house, and then stop at home or to go to hear some other preacher?" Will some of our wise brethren answer this query.

SOUTH MELBOURNE brethren are doing their best to persuade Bro. Illingworth to continue there for at least another year.

He is however firm in his determination to help some other church, South Melbourne proposes to help, send a preacher to the work that Bro. Illingworth wishes to have done. He has not yet given an answer.

SINCE writing the above, we have been informed that Bro. Illingworth has definitely decided to bring his present effort at South Melbourne to a close on the last Lord's-day in February; and to commence labor in some more needy field on the first Lord's-day in March. He has several urgent applications for help already; which of the many needy fields he will select we cannot at present say.

SANDHURST brethren celebrated their Sunday school anniversary, on Friday, 22nd October, with a tea meeting. Bro. W. W. Davey in the chair. Bro. E. T. C. Bennett, J. Dickens and Thos. Porter (Baptist) were present on the occasion, and delivered earnest practical addresses.

WARRAGUL brethren had a most successful tea meeting on the 22nd October. Our brethren adopted the plan of having just four speakers, giving them subjects and full time to discuss them. Bro. R. Judd was in the chair. Bros. J. Strang, A. B. Maston, F. Illingworth, and Chas. Watt were the speakers. This plan is worthy of imitation.

BERWICK brethren also held their usual picnic and tea meeting on Cup day. Bro. Little was in the chair, and addresses were delivered by Brethren F. G. Dunn, C. G. Lawson, W. Cragie, F. Illingworth, and the veteran H. Hillier. The gathering was a great success.

MARYBOROUGH.—A welcome tea meeting to Bro. Bates was held in the chapel on Wednesday, October 20. Addresses were delivered by Brethren C. L. Thurgood, T. H. Bates, and F. Illingworth.

AT THE request of the committee of the Sunday School Union, we intend to publish in our columns the lectures delivered under its auspices by Brethren Bates and Illingworth. That of Bro. Bates will be found in this issue, and Bro. Illingworth's, on "The sources and uses of illustrations," will appear in the next number of the *Standard*. Both these lectures will repay perusal, and we are glad to be able to give them a larger audience than can be obtained in a lecture room.

NORTH FITZROY.—Brethren still are pushing on the work, and preaching the word with considerable success. Bro. Joiner and Bro. Phillips have been helping during the month of November.

OUR American correspondent, we are pleased to say, has sent us an interesting account of a visit he paid to Salt Lake City. He promises to send us next month an account of his visit to Kentucky.

WE have a letter from Bro. J. J. Haley dated October 23rd. He and Sister Haley and family are in good health, and have had a very pleasant time in "Old Kentuck." From what we can gather, Bro. Haley's prospects for usefulness in the States are looking very bright—so bright indeed, that we fear that the hope entertained by many that he would soon return to these colonies will not be realised.

BRO. HALEY will only remain in San Francisco for two or three months more, after which he will go to Midway, Kentucky, having accepted an engagement in connection with the church there. This we believe is the largest church in the State, and must be a very pleasant place for an evangelist to be in, as they provide a very nice "parsonage" with a large garden, &c.

THE Annual Meeting of the Churches of Christ in Great Britain and Ireland was held during the month of August, at Wortley, near Leeds. The conference paper was read by Bro. A. Brown, the subject being "The Region of Expediency in Relation to the Worship and Service of the Lord."

THE returns show that there are 121 churches in connection with the Conference, with a total membership of 7,654.

A SISTERS' Conference was also held, at which 90 were present. A paper was read by Sister E. Hutchinson, on "The Rights and Privileges of Christian Women."

FOR the first time in connection with the Conference, a public temperance meeting was held. The speeches were earnest and eloquent, and the meeting highly enthusiastic. At the Temperance Conference held subsequently, the following resolution was carried—"That this Conference recommend the Committee to forward to each church co-operating, a circular advising pastors, teachers, and others to use their influence and opportunities in educating the brotherhood, so that in the coming general election their vote may be secured for the suppression of the unholy and desolating traffic in strong drink."

BRO. MASTON has had a debate with Mr. Pickering, Baptist minister at Shepparton, on the "Design of Baptism." The debate occupied two evenings. We believe that

Bro. Maston acquitted himself very well, but as usual both sides claim the victory.

BRO. GEORGE GREENWELL has been requested by the church at Ballarat East to prolong his stay for a month.

THE Sunday School Union pic-nic held at Northcote on Nov. 9th passed off very pleasantly. These gatherings give an excellent opportunity for brethren to meet together and become better acquainted.

★ THE returns published in the daily newspapers of churches contributing to the Hospital Fund are very satisfactory, showing an increase over previous years. We regret to notice, however, that our churches do not seem to know what name properly belongs to them. Outsiders would never dream that Church of Christ, Disciples of Christ Church, and Christian Chapel were meant to represent the same people. Those whose business it is to hand in the return sheets should see to it, that the name "Church of Christ" is written on them, and that any other name which may be found upon them is erased.

BRO. MARK COLLIS has given up evangelistic work, in order to accept a professorship in the Lexington University.

BRO. C. T. FORSCUTT, another of our "Australian boys," has been holding some very successful meetings at a place called Indian Creek. More than *thirty* additions are reported.

IN our American exchanges, we frequently come across the names of Bro. and Sister O. A. Carr, and find that they are actively engaged in the work of the Lord. Bro. Carr has contributed some excellent papers to the *Christian Quarterly*.

BRO. TROY is still pushing on the work in Sydney. He writes under date November 9th—"Gospel meetings still improving, we have much to be thankful for. I immersed *five* on Thursday evening; this makes 86 additions from all sources, since I came here." To our great Redeemer be all the glory. From another source we learn that Bro. Troy's health is not very good, and that he is doing more than his strength warrants, his visitation figures have already passed 1,000. Could not Sydney brethren take up some of this work; united individual effort is what is needed. Don't kill your preacher with overwork, and mourn over his grave. An ounce of help is worth a ton of such useless lamentings.

BRO. JONES, one of the deacons of the church in connection with which Bro. Troy

is laboring, has paid Melbourne a visit. We have had sweet fellowship with him, and we trust that his visit to our city will refresh him, body, soul and spirit.

The Church.

THE HOPE OF THE GOSPEL.

BY G. GREENWELL.

(Continued from November No., page 78.)

CHAPTER I.



HERE is a kind of practical atheism dominating among intellectual men of our day. Perhaps the bulk of them would still shrink from the terrible *nay*—the direct denial of the eternal One. But that which is not yet in the creed is in the heart, and comes out in many forms. The great One is away in the immeasurable spaces and cometh not near to us. Let Him loom on the desolate shores of immensity and eternity as a gigantic shadow, but not come near to disturb or scare us in the business of life. Men will admit any kind of force or law, providing the Lawgiver will only keep outside the circle, but they cannot abide the presence or immediate working of the living God. It is a kindred feeling which leads many who admit the authority of Holy Scripture to gloss away the solemn passages which refer to the advent of the Son of God. Passages of majesty and brightness, apparently so direct and pungent, which describe his revelation, were fulfilled in the destruction of Jerusalem, or in the French revolution, or in some other catastrophe. Such heartless and vapid talk has often led me to wish and pray either that a purer spirit might be awakened in the souls of the people, or at least that the science of exegesis which is cultivated with such success by our Teutonic brethren might travel in another direction. Perhaps the former would kindle the latter, the spiritual quickening set fire to the intellect, and make us earnest, resolute, and painstaking in the interpretation of the Word. But how shall we accomplish this? Are not the masses of those who profess Christianity fiercely striving for the riches, power, and glory of this world? And in such a state of things how can there be any welcome for the prospect of an everlasting kingdom, heavenly and divine in origin and nature? If

there were any spiritual royalty in the heart or bosom, men would yearn for the King and the kingdom. But as it is, the thought when intruded has a disturbing influence. What! the Son of God be revealed in our own day—in the midst of all our schemes of pleasure and ambition! Absurd in the highest degree! Besides our personal plans for family honors, we have a thousand schemes to try yet for the advancement of the human race, and He would never be so cruel as to break in upon our experimental work. Let Him give us a hundred thousand or a million years longer, and we will make nature and society ready for his reception.

Among the words employed by the Holy Spirit to describe the second coming of our Lord, *Erchomai* seems to have the most special reference to the mere processual action. It is found in the following passages: "Hereafter ye shall see the Son of Man sitting on the right hand of power, and coming in the clouds of heaven."—Matt. 26:64. "Behold He cometh with clouds, and every eye shall see him, and they also which pierced him, and all kindreds of the earth shall wail because of him, even so, Amen."—Rev. 1:7. "Behold the Lord cometh with ten thousand of his saints."—Jude.

If it were a mere man, whose coming we had to calculate upon from some distant country, we would have to estimate all the difficulties of time and space which he would have to surmount and overcome. But in regard to the God-man the processual act, though surely a reality, seems to belong rather to the ideal than to the actual world. More swiftly than the lightning volleys from east to west will the Lord of the lightning travel, though not like his minister to leave us again in darkness. It only behoves to withdraw the black veiling cloud, and lo! the supreme sunrise! The dark curtain is lifted, the radiance of the orient streams forth, the landscape of eternity is revealed in golden splendour. *Epiphaneia*, rendered by our translators *appearing*, is found in the following passages: "That thou keep this commandment without spot, unrebukeable until the appearing of our Lord Jesus Christ."—1 Tim. 6:14. "I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom." "Henceforth there is laid up for me a crown of righteousness which the Lord the righteous judge will give unto me at that day, and not to me only but unto all them also who love his appearing."—2 Tim. 4. "Looking for that

blessed hope and the glorious appearing of our great God and Saviour Jesus Christ."—Titus 2:18.

Schlensner employs these words in his explication "*Apparitio rei corpora et lucide*," and he informs us that the word was specially used by the Greeks to denote the appearance of their gods with circumstances of external glory.

Apocalypsis is found in the following passages: "At the revelation of Christ with his mighty angels."—2 Thess. 1:7. "Might be found unto praise and honor and glory at the revelation of Jesus Christ." "Hope for the grace that is to be brought unto you at the revelation of Jesus Christ."—1 Peter 1:7-18. "Waiting for the coming of our Lord Jesus Christ."—1 Cor. 1:7. This word clearly enough points to the manifestation of that which has been hidden, the Lord coming from the pavilion where He has been concealed, into open revelation. The glory to be revealed in his appearance is beyond all language, we cannot utter it by any adequate speech. But those who stand in the grace of sonship can say: "It doth not yet appear what we shall be, but we know that when He shall appear we shall be like Him, for we shall see Him as He is"—John 3:2. "When Christ who is our life shall appear, then shall ye also appear with him in glory."—Col. 3:2-4. The things of pure materialism show their lustre now. Without anointed eyes we can discover the grace and purity of the lily, the rich beauty of the rose, the clearness of the crystal, the flashing of the diamond, the brightness of the morning star; the silvery sheen of the moon, and the yellow splendour shaken from the wings of the lord of day. But there is a *hidden* glory which all these things—so bright and fair—dimly, faintly show forth. The purity which cannot be sullied, the glory which cannot be obscured must have spiritual roots. By the secret fountains of the regeneration, the life in God, we discover that holiness which is glory concealed, and the essential glory will be holiness made visible. Of course, as this veiled splendour is not an abstraction, we cannot separate it from persons, or from personal manifestation. What a morning that will be, and what a day, when the hidden life shines out in supreme, victorious revelation! The King of kings in his time comes forth from the unseen, and with grace-opening, life-inspiring voice, calls his associate princes into life eternal, into beauty and power, crowned with immortality and incorruption. The last word to be noted in reference to the

advent is *Parousia*. Our version has coming, but, as all great scholars declare, *presence* would have been better. In the bulk of the seventeen passages in which the word *parousia* is employed, there is another English word which I would prefer to presence, as a fair translation. I quote a few of the passages, supply the word, and give a reason for the preference. "For as the lightning cometh out of the east, and shineth even unto the west, so shall also the arrival of the Son of Man be."—Matt. 24:27. "But as the days of Noe were, so shall also the arrival of the Son of Man be."—37:29. "Christ the first fruits, afterwards they that are Christ's, at his arrival."—1 Cor. 15:23. "Unblameable before God, even our Father at the arrival of our Lord Jesus Christ with all his saints."—1 Thess. 3:18. "That when He shall appear we may have confidence, and not be ashamed before him at his arrival."—1 John 2:28. "Looking forward, hasting the arrival of the day of God."—2 Peter 3:12. I promised to assign a reason for the preference. The things done in us or for us by the *parousia* or presence of the Lord, might be done ten thousand or a million years after his manifestation. But as we look for the principal glories without delay, the word *arrival* is distinct and definite, it fixes the mind on that precise point when the processual action terminates, and gives immediateness to our conception of the glory to be revealed. Having this advantage, it is likewise faithful to that idea of personal presence which *parousia* certainly conveys. It deserves notice that wherever we find *parousia* or presence, it is always the glorious presence, the arrival in majestic power. It might perhaps be remarked in reply to this that the word is used by Peter in connection with the transfiguration. But this confirms rather than overthrows our conception. On the mountain these exhibited on a small scale the elements of the sublime age, the glory, majesty, and excellency of the kingdom. The divine One was seen, not as He walked the shores of Galilee, but as He will be revealed when He takes to Him his great power, and reigns. There was the pure white splendour of Him who is fairer than the children of men, and it was a momentary yet blessed glimpse of the glory in which He is finally to be revealed.

(To be continued).

I WOULD sooner walk in the dark, and hold hard to a promise of my God, than trust in the light of the brightest day that ever dawned.—SPURGEON.

Poetry.

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

PRESENT ACTION.

Heart gazing mournfully
Back through past years,
Bringing sad memories
Laden with tears—
Life's hours wasted,
Talents abused,
Bright opportunities
Blindly refused.
Close up the record
Fraught with such pain,
Years that have vanished
Return not again ;
Grasp thou the present,
Be earnest and bold—
Fleeting its moments
More precious than gold.
Watch and fight bravely
Against sloth and sin,
Pray for the spirit
The victory to win.
Cometh the future
Veiled and slow ?
Go forth to meet her,
For weal or for woe.
Bringeth she gladness ?
Praise thou the Lord ;
Bringeth she sadness ?
Bow to his word.
O'er past and o'er future
Dim shadows recline,
Heart, be thou mindful,
The present is thine.

DEATH.

They tell me a solemn story, but it is not sad to me,
For in its sweet unfolding my Saviour's love I see ;
They say that at any moment the Lord of life may come,
To lift me from this cloud-land into the light of home.
They say I may have no warning ; I may not even hear
The rustling of his garments, as he softly draweth near.
Suddenly, in a moment, upon my ear may fall
The summons to leave our homestead, to answer the Master's call.
Perhaps He will come in the noontide of some bright and sunny day,
When, with dear ones all around me, my life seems bright and gay.
Pleasant must be the pathway, easy the shining road,
Up from this dimmer sunlight into the light of God.
Perhaps He will come in the stillness of the mild and quiet night,
When the earth is calmly sleeping 'neath the moonbeam's silvery light,
When the stars are softly shining over slumbering land and sea,
Perhaps in the holy stillness the Master will come for me.
I think I would rather hear it, that voice so low and sweet,
Calling me out of the shadows my blessed Lord to meet,
Up through the glowing splendours of a starry, earthly night,
To see the King in his beauty in a land of purer light.

The Expositor.

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

EPHESIANS, CHAP. 1ST, 1-14.



THE Epistle to the Ephesians has always presented to the writer some features of strange and surpassing interest. Whether a stronger light of stricter criticism can be cast on it to modify his views, he must leave to those who can throw it to accomplish. To him the following appears at present in harmony with the apostle's mind. Paul entertained such an exalted estimate of his office, that he magnified it to the utmost extent of his power, that which he magnified was not his apostleship, by itself. If it be not heresy to say so ; he would not have cared very much for it if it had not been linked to some mission specially great and important in his eyes. For himself, he longed to be with his Lord, he was ready to lay down what honours belonged specially to it without regret ; indeed, he longed for the time when the authority of the apostolic office would not be required to support the church. As long as miracles were required to sustain it, it was as a child, its eyes weak ; what ought to have been clear, was like an obscured object as seen in a brazen mirror. He longed for the time when faith, hope, and love would take his place as the abiding and supreme ruling powers, (Cor. 13 : 12). While the object of his mission remained, however, but partially accomplished, its magnitude and grandeur so impressed him that he at times was stopped in his argument, and impelled, as it were, to burst out into language bordering on the extatic. Now exulting as he thought of its glory, anon despairing almost, as he remembered his own weakness. In view of this mission, he defended his apostleship with jealous care when it was assailed. If that had faulty credentials, his mission would have been abortive ; false, in fact, in its objects. It must be remembered that it was one thing for a Peter by the special interference of God to command so noble a Gentile as Cornelius to be immersed ; and the enthusiastic exile Jewish Christians of Cyprus and Cyrene, on their own responsibility, without apostolic sanction or knowledge, to preach the gospel to the

Greeks (Gentiles, be it noted) at Antioch, and another for Jesus, Himself, to stop in his career a persecutor of the Christians of his own nation, and tell him He was going to send him to preach what he had hitherto opposed to mankind generally ; and imbue him with such a spirit that he would plead from his heart for a runaway Gentile slave with his master, and make a proud Roman governor tremble on his throne. Wonder of wonders, marvel of marvels, it was no wonder Paul wrote "an apostle of nations I am, I magnify my diaconate" (Rom. 11 : 13). It is notable here, and nobly characteristic of the man, that, when here magnifying his office, he is in the middle of a heart-inspired argument on behalf of his own nation ; half-fierce, half-threatening, all-beseeking, on behalf of those who though they had crucified Him who had died for the salvation of the whole world, was still truly loved by Him ; and whom the Gentile Christian, on their poor conceit were like to despise, but whom Paul, like his Master, still loved and yearned after far beyond our power to conceive.

Paul's idea of his mission, therefore, was, that it was to aid in gathering all nations into Christ, and make thus one brotherhood of mankind. He was as it were saturated with this idea. It was never absent one moment from his mind ; for this he magnified and sank his apostleship, defended and condemned the Jews, almost pampered and threatened the Gentiles, and as the writer thinks, lifted the veil for a moment from the councils of eternity.

In endeavouring to understand some of Paul's most obscure expressions, this idea will help the student of his writings more than anything else to grasp their meaning. The broadest, most comprehensive interpretation must be placed on his language. Apostleship, Jews, and Gentiles must all be lost sight of when he is arguing or discoursing on the spirit of his gospel.

Such, the writer thinks, must be borne in mind, in studying the epistle to the Ephesians. Favours should be given to the more comprehensive interpretation, rather than to the restricted. If *us* and *we* are found in connections with statements referring to the choicest blessings of God ; it is more in harmony with Paul's spirit to understand that the many are meant rather than the few. It would require overwhelming evidence to prove the contrary.

His introduction is simple—in fact a mere authoritative declaration that what he is about to write must be true, " Paul an apostle of Jesus Christ

by the will of God," what follows is not less in dignity. May it not be said that the titles of *saints* and *faithful* in Christ Jesus are as high and dignified as that of apostle? seeing those relate to the end, and this to the means only. Those titles are eternal, this only temporary, "To the saints who are in Ephesus and to the faithful in Christ Jesus." These he greets with "grace and peace from God our Father, and the Lord Jesus Christ," the highest greeting from man to his fellow. Grace suggests something that can be seen, and when seen is pleasing, attracting, winsome. It relates to conduct, is eminently a social virtue. The word is much used; graceful figure, graceful action, graceful conduct and manner, it is a virtue of Christian culture, and has for its object all within reach; the poor and wretched equally with the rich and happy. It is not cultivated so much as it ought. It is one of the virtues of God (1 Peter 2: 9). Peace is largely subjective. It is true it takes two to make a quarrel. This is objective certainly in its results sometimes, but subjective as to its cause. But there is also a peace which a man possesses when his conscience is clear before God. All kinds of passions and remorse can cause a terrible turmoil in a man when to all appearance he is at peace. Grace and peace from God and our Lord cover the whole of man's happiness here. It is certain Paul had all this in his mind when writing these words, and perhaps more, which only the fully spiritual Christian can discern.

This introduction suggests the thought that Paul is going to tell some great truths in harmony with its comprehensiveness. Indeed he seems to burst into a rhapsody at once through it. He weaves one beautiful word through a long compound sentence. If he now can invoke *Grace* and *Peace* from God on men, it seems like a restoration, an arrival at that condition which was purposed in the beginning. "Blessed be the God and Father of our Lord Jesus Christ who hath blessed us with all spiritual blessings in the heavens in Christ." This may seem a very common-places and inadequate reason for such an outburst of praise. But if a man's life has the grace referred to, and his mind that peace, it is enough, the world may be challenged to produce a greater reason. The application up to this point is general enough. Apostles, Jews, and Gentiles are all equally embraced, not as such, but as *saints* and *faithful*, privileged to be greeted with and enjoy God's grace and peace. The following words seem to carry the mind back to contemplate

the original design. "Even as he chose us in him before a world's founding to be us holy (*saints*) and without blame (*having the peace of God*) before him in love, *fore-limited us* into sonship through Jesus Christ, according to the *good-pleasure* of his will." This is a clear and definite statement of the design of God in regard to man. It cannot be restricted to any class, office, or individuals. The original determination of God was to choose man in Christ, *limit* him to Christ in regard to the glorious honour of sonship. There was no possibility of man ever becoming a son of God but through Christ. *Predestinated* does not convey the meaning of *proorisas*, which we have here rendered *pre-limited*. *Destiny* refers to events, *limitation* to the sphere in which certain events contained in the context only can occur. When Paul says God fore-limited us, as man, to adoption through Christ, He meant what Paul states in regard to salvation in another place, "there is no other name given under heaven whereby we can be saved, but Jesus." Salvation was *pre-limited* or *bound* to that name. To say we are *predestinated* to be saved by that name, is to assert the certainty of our salvation. This idea is not contained in the word *proorisas*. The word *eklego* (to choose, pick out, *elect*) is a stronger word, and certainly conveys the idea of a definite, and it might be even arbitrary and restricted selection. Several considerations guide us to the correct conclusion. The comprehensiveness of the—*He chose us in Him*: God on the one hand, Christ on the other, "us" between. This was before all things. When three of the greatest thoughts which can be contemplated by the mind are brought together, that which is predicated in connection with them must be great also. Before proceeding further, note the conclusion of the fifth verse, "According to the *good-pleasure* of his will." The word *eudokia*, translated *good-pleasure*, is one which is *essentially good, generous, even consoling*, in the thoughts it suggests. It implies here unquestionably, that God in *electing* and *limiting* as he has done, could be spoken of, and referred to by Paul as displaying a good, generous, consoling even characteristic. The idea of arbitrariness *i.e.* choosing in consequence of his power only, is obnoxious; but to strain the words to mean, that if he chose, he could arbitrarily limit his selection, is to make the word *eudokia* entirely inapplicable. The force and value lies in its comprehensiveness alone.

Taking all these points into consideration, the conclusions appears irre-

sistable that the *us* which stands between God and Christ in this passage refers to Paul, Jews and Gentiles as Christians, and representative of what the divine election was in the beginning.

Paul now bursts forth (verse 6th) into another exclamation of praise, as a fitting conclusion to this section, in which he has lifted the veil for a moment and revealed the mind of God in regard to man in a sinless state. Although seemingly a contemplated sequel, the language is that of one who has grasped and appreciated the plan of God, "into the praise of the glory of his grace, in which he has made us accepted in the beloved," or as it may be paraphrased, "His glorious grace is worthy of honoured applause, seeing how graciously he has dealt with man in the beloved."

The idea which Paul is endeavoring to enforce, is the fact that God *originally* designed to place man under the care of his beloved Son, so that through him man might *become* worthy of, and enjoy the position of sons. The graciousness of the design was glorious. Had there been a trace of partial election or predestinarianism, as it is called, in this sinless state, neither glory nor praise would have been associated with it by the large-hearted Paul.

The non-accomplishment of this plan in its original form, and the causes, Paul passes over, and turns abruptly to show how the grace of God was not only *glorious* when designing the elevating of the creature man into the dignity of sons through the beloved, but that it was so *rich* (see chap. 2: 4-5) also, that when man needed redemption his resources were sufficient for the accomplishment of this redemption also, and the forgiveness of sins. Paul is here dealing with a different state of things and class of circumstances, but equally comprehensive as regards man. "In whom *we* have redemption through his blood, the forgiveness of sins, according to the riches of his grace." This is of universal application. In this redeeming grace he has abounded to, or fully supplied us with all wisdom and thoughtfulness in it; made known to us the mystery of his will according to his good, generous pleasure (*eudokia*, see 5th verse) which he purposed in himself. This purpose, this good, generous pleasure, this "mystery," appears never to have been fully revealed or made known—it might be said, capable of being understood or appreciated by man, till the mission of the beloved on earth among men was completed. This seems somewhat strange. To us now it seems most reasonable, and thought-

ful, and wise that *all* should be gathered into one in Christ. But history, both general and of the Jews, teaches us most surely that it is the greatest of all mysteries, a mystery still to the greater part of mankind. Yet there it stands now revealed, in the full career on earth, in the grave, and into heaven of the beloved of God. "In the dispensation (or it might be paraphrased in accordance with the word used, *economical juncture or management*) of the fulness of the times, he might gather together in one the all in Christ, both in the heavens and upon the earth in him." It would be difficult to find a statement more comprehensive, wonderful, and even now, mysterious somewhat. That is to say, the difficulties in the way seem so great that the heart is inclined to sink and the spirit despair when it contemplates them. Now, it must be admitted that the "all" embraces Jew and Gentile as well as apostle, and if Paul can show that some, such as himself and the Ephesians, were trusting in the fulfilment of this grand design, he shows that the ways of God with man are justified, and his plan a success. His words tend directly to this end (ver. 11), "in whom we obtained an inheritance, pre-limited (see ver. 5), according to the pre-determination or purpose of him who worketh all things, according to the counsel of his own will." The language could hardly be made more emphatic to express the fixed, unchanging, absolute, originally existing will of God. There are no stronger words to be found in the whole of Paul's writings. What can be the adequate reason for such strong and almost redundant language? It cannot be less than to enforce the truth that men, irrespective of nationality, can obtain sonship. This inheritance is Paul's theme, not for himself or his nation, but for humanity (see Acts 20:32, 26:18.) His nation was opposed to this, hence the strength of his language to defend it. Those who had this inheritance, were those who fore-hoped in Christ. All Christians now are fore-hoping in Christ. This does not mean hoping in Christ before he came to earth, but before the redemption of the purchased possession (ver. 14.) It is this hoping that redounds to the praise of the glory of God. The *we* of the 12th verse is that *we* which is the consummation of Paul's mission. "That *we* should be to the praise of his glory (ver. 6) who fore-hoped in Christ." In proof of the participation on the part of the Ephesians in this glory, Paul reminds them that after they had heard and believed the gospel, "they also were

sealed with the holy spirit of promise, the earnest," says he, "of our inheritance until the redemption of the purchased possession," and again the strange outburst of praise, "into the praise of his glory."

"It is singular that a passage so full of the universal gospel should have been thought the stronghold of a doctrine of selection on the one hand, and on the other to be restricted in its application to Paul and his fellow apostles. M. KER.

The Querist.

QUERY.

Please to answer in your *Christian Standard* if there is any need to offer up prayer for the sinner before the gospel is preached. They don't do it here, it is doing a great deal of injury.

I remain,

Your brother in Christ,
WEDDERBURN.

ANSWER.

If our brother in the above query wishes to know if it is needful at all times and under all circumstances to associate prayer with the preaching of the gospel, we answer *No*. If he wishes to know if it be right under some circumstances to associate prayer with the preaching of the gospel, *Yes*. We have no notion that when Paul delivered his address on Mars Hill that he preceded it by an audible prayer. The audience the apostle had was not one that he was likely to invite to pray until they had first learnt more respecting that God whom they ignorantly worshipped. In the 16th of the Acts we read, "and on the Sabbath day we went forth without the gate by a river side, where we supposed there was a place of prayer." Now we are not told that Paul prayed on this occasion, he may have done so, he may not, but it is very clear that he preached the gospel. The injury done to the unconverted by improper prayers it is impossible to calculate. But there is another side to this question. We have often heard prayers offered that have produced a vastly different effect. But let it be distinctly understood that we are among those who believe that prayer is the Christian's privilege, the cry of the child to the father. We have received a commission to preach the gospel to every creature. Do not let us fall into the mistake that some of the sects have done, and attempt to pray the gospel into any creature. It is a sad mistake that some make when

they forget that prayer is for the ear of God and *preaching* for the ear of man. But some may ask the question, Do you believe it wrong to pray in the presence of unbelievers? Certainly not. Christ prayed in the presence of unbelievers, prayed for his murderers. Stephen, following his noble example, breathed his last exclaiming "Lord, lay not this sin to their charge." Paul, writing to Timothy, says, "I desire therefore that the men pray in every place, lifting up holy hands, without wrath and disputing;" and when in danger of shipwreck, besought those with him to partake of food, giving thanks; "and when he had said this, and had taken the bread, he gave thanks to God in the presence of them all" (Acts 27:35). Christ taught his disciples "pray ye, therefore, the Lord of the harvest to send laborers into his harvest." Paul writes to the Thessalonians, "pray for us that the word of the Lord may run and be glorified." And he exhorts Timothy, "first of all that supplication, prayers, intercessions, thanksgivings be made for all men." When is it right that we should offer such prayers? Just whenever we feel that we need such blessings. But let us be careful that we do not mislead those who have not surrendered themselves to God into the belief that their prayers and praises are acceptable to him.

Not being satisfied with the commonly received opinion, viz., "that the people addressed in all the epistles were Christians, or brethren, or professedly so," in answering, or giving your opinions on the following you will oblige,

QUEENSLANDER.

October 10th, 1885.

1. Under the words "twelve tribes" (James 1:1) are the ten tribes included?—Answer, Yes. The ten tribes were not lost then.

2. Is the Epistle addressed to the twelve tribes generally, or to that portion of them which were Christians—brethren, or professedly so?—Answer, To that portion which had accepted Christ and obeyed his gospel.

3. Were the parties addressed in James 4:1-5 in the Church of Christ at that time?—Answer, Yes.

4. Were those addressed in James 5:1-6 in the Church of Christ at that time?—Answer, No. The apostle apostrophises, and by showing the doom of the persecutors seeks to comfort the persecuted.

Is it not possible, and in the aforesaid cases probable, that an epistle—a letter—may be written to a church, and parties addressed in that epistle

who were not members of that church, or any other Christian church at that time?—Answer, Directly, no. Indirectly, yes.

WINE AT THE LORD'S TABLE.

Bro. Langford's to hand, but the time and space at our disposal forbids our giving it in full, or replying to all it contains. We will, however, reply to one remark he makes. He says he cannot understand why the fourth query should be such a poser. We do not know who it has been a poser to. Certainly not to us. His fourth query was "In what way is a church using fermented wine to set itself right." Our reply was, give it up. Now, if the church in question gives up the use of the fermented wine and substitutes the unfermented fruit of the vine, they do exactly what we advised in our August and October numbers. Bro. L. is not satisfied with our remarks on temptation, and refers us to James 1st and 12th. He likes James; why did not Bro. L. read the next verse? Now, if God tempts no man it cannot be a good thing for men to tempt one another.

The Exhorter.

Exhort with all long-suffering and doctrine.—
2 TIMOTHY 4 : 2.

But exhort one another daily, while it is called to-day; lest any of you be hardened through the deceitfulness of sin.—HEBREWS 3 : 13.

He that exhorteth on exhortation.—ROM. 12 : 8.

GROWING IN KNOWLEDGE.

GROWTH is an important operation of nature with which we are all familiar. We use our eyes and look around us, and it confronts us everywhere; the plant, the animal, ourselves exhibit it, everywhere without and within we see it, and we know what it represents. It is the fact of life, vigorous life, life in action before us which we cannot dispute. To life it is what hands are to the clock in marking time—its external indicator.

But life is various. We have vegetable life, animal life, and life that is neither—the life of mind, of spirit, of sentality. The growth we are speaking of now is connected with this latter life, and is the index hand to our progress in spirituality. Knowledge, though in a sense secondary, must be the first thing acquired. "If ye know these things,

happy are ye if ye do them." There are two important "ifs" there, but the second is primary in importance, while the first is primary in order of occurrence. We must know in order to do, so the first is last, and the last is first. Unlike the life we now live in the flesh, it has no cessation of growth, there is no other limit to the treasures of knowledge it is our privilege and duty to amass except our capacity to receive it. Revelation is so wondrously vast and comprehensive, that all our endeavours to acquire the knowledge it contains will leave us far behind, very far short of reaching the height of the most soaring ambition. Our puny efforts in acquiring the knowledge set forth in God's word, even when most successful, may be with truth compared to a drop of water and the mighty ocean; or to a child gathering a pebble here and there on the beach as compared with the earth itself. And yet one of the injunctions of holy writ is to grow in knowledge. To what extent are we fulfilling that injunction? If we are, what have we to show for it? There should be fruit, and where fruit is produced, it is always visible, and that without any straining of vision to see it. Paul saw the necessity of rebuking the Hebrews because when for the time they ought to have been teachers, they stood in need of being taught the first principles of the oracles of Christ. When they should have been Christians strong in life and limb, and running alone, they were like infants sucking at the breast! Stalwart Christian life is not perpetual babydom. College lessons are not the only, are not the first, are not the chief ones to qualify for Christian teaching; nor are the leaders in the Christian assembly the only ones who should qualify for teaching. All are to grow in knowledge; all have gifts, and are required to use them. First principles are good and in their place indispensable; but it is a standing rebuke to any Christian, not to have advanced beyond first principles.

It may be asked, what is there to learn? We answer, the masterful principles of the higher life, or, how to live soberly, righteously, and godly in this present evil world. To do this, we must drink deep at the fountain of life, that stream of love which flows from the throne of God, and which blazes forth in all its splendour and sublimity in the precious blood of Christ. To do it, we must learn what is embraced, and set before us, in the glorious hope, our future final reward. To do it, we must learn what the word of God really teaches in the midst of the jargon and confusion that everywhere prevails. What

have we to learn? Why, to leave the things which are behind, and to press forward to those which are before; and among other things, we have to learn how to unlearn. Strange things are true, and things true are often strange; and it is actually true, that in this nineteenth century of the Christian era, we require to know how we may quickest and best forget much that has been taught us in the name of God and religion, and to learn to take nothing for granted which comes before us religiously or otherwise, unless it is clearly and unmistakably upheld by teachings that cannot be gainsayed. "If the light that is in us be darkness, how great is that darkness." Our capacity for receiving knowledge is very limited, and we cannot exceed it; but if our knowledge within that limit is mainly error, what then? Why, we cannot receive truth without disgorging, for we are already full to our utmost capacity. If what we have acquired as knowledge is erroneous, it is worse than nothing, it is misleading; or to quote our Saviour's words again, "if the light that is in us be darkness, how great is that darkness," for "light" read truth; for "darkness," error, and then to get the exact thought we must put it thus, if what we have received for truth be error, how great, how dangerous, how terribly misleading is that error. To take a homely illustration. Some one is perishing in the bush yonder for want of water. We hear of it, and where we are there is plenty of water, but nothing to put it in, except a bottle full of some vile compound. We cannot within a reasonable time get anything else, and we cannot put water into that bottle until we have emptied it of its contents. Seeing the necessity, we adopt the only alternative, empty the bottle, clean it, and hasten with the water to the starving one. Unfortunately error is just as filling as truth, and before it is known to be error just as satisfying. But such will not always be the case; the scales will fall from all eyes sooner or later, and then truth will assert itself, and stand by its advocates and defenders. Where will then be those who have fed on ashes, who have been deluded by error, and being so, have been unable to deliver their souls, and could not say "is there not a lie in my right hand?" These words are from the more sure word of prophecy, and to them, we would do well to take heed as unto a light shining in a dark place, for they speak of danger. Our only safeguard is to "prove all things; and hold fast that which is good." All is not gold that glitters; on the other hand all is not despicable that is de-

spised. Glitter catches the eyes of weak minds; but that which is rough and despised may be the precious treasure in the estimation of God after all. Truth is oftener than not in some rough covering, hidden thereby as it were by its want of glitter and display. In such case, the strong probability is that it will be counted by the many as dross with contempt and scorn. On the other hand, error may be brilliant and dazzling in appearance, and its garb may be so specious that the mighty ones of earth blessed with wealth, power and intellect may be taken with it, and do it reverence as though a gift from heaven. "I thank thee, O Father, Lord of heaven and earth, for thou hast hid these things from the wise and prudent and hast revealed them unto babes. Even so, Father; for so it seemed good in thy sight." Such words from the great heart of Jesus are fraught with power and meaning. They teach us to beware of glitter of speech, of the ornamentation of oratory, of the speciousness and attractiveness of tinsel and display in all teaching. God's ways are not as man's ways, nor his thoughts as our thoughts. Glitter and sound go for nothing with Him; reality is everything. What is truth? Keep that thought ever uppermost. Never mind the finely rounded sentences, the full-mouthed eloquence, the pleasing comparisons, the almost overwhelming power of oratory employed to hold you spell-bound. There are plenty of itching ears for these things and nothing else will satisfy them. Never mind them. Buy the truth and sell it not. It may be where you little dream of. The poor, the despised, the unlettered and unlearned may have it, and you may be seeking it in the opposite direction. Be careful. Sell all that you hold dear to possess it if necessity demands it. It is cheap at any sacrifice. Yes: even if you must sacrifice your dearest earthly relatives, your most beloved spiritual ties; even if you have to resign your most fondly cherished hopes, and everything the world calls good and great; sacrifice them all willingly and unreservedly to secure as your own the truth of God. That—and that only is knowledge, and such knowledge is power. It is the power with which the gates of heaven may be opened; the power with which the hearts of all who are good and honest can be reached; that with which we shall pass the valley of the shadow of death, fearing no evil, and that which if we wear it in our hearts and lives will bring forth from the lips of the righteous Judge at last the "Well done, good and faithful servant." This is what we have been

called to, brethren—growth in grace and knowledge, and individually let us see to it that we are not lacking.
T. W.

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.]

SANCTIFICATION.



IN my last, I showed that the primary signification of this word had no necessary connection with moral character. Not by any hard and fast etymological induction, but by a simple examination of its surroundings in Old Testament use. While etymologically it admits of no other construction—the verb being compounded from the Latin roots *sanctus* and *facio*, and literally means "to make sacred;" and anything, animate or inanimate, may be made sacred by being devoted to a sacred purpose—I nevertheless hold myself prepared to accept a deviation from this rule, where, either the tenor and spirit of scripture teaching, or a candid criticism of the contextual bearings demand it. While, therefore, I readily admit that the word, like most other words, has both a primary and a secondary meaning, I entirely dissent from the notion that it means strictly, properly, and only "holiness."

In modern parlance, the man who prays for "entire sanctification," looks for sin being "entirely eradicated from the heart," and he becomes "perfectly holy." So at least he affirms, but we conclude that he thus deceives himself, or worse, seeks to deceive others.

As one fruitful cause of the deception is to be found in the meaning of the word "perfect" being misconceived, a brief examination of an instance of its occurrence will materially assist our present inquiry.

The apostle Paul, who was about as "entirely sanctified" as most men we meet now-a-days, writes, (Phil 3:12), "Not that I have already obtained or am already made perfect" etc. And then (15th v.) "Let us therefore, as many as be perfect" etc.

Now, while this paradoxical deliverance may or may not be susceptible of an easy explanation, it still remains that Paul contemplated himself as in one sense imperfect, and in another as perfect.

Doubtless, however, the contradiction is more apparent than real, and is susceptible of an easy and scriptural explanation.

(1) The first allusion is to the evil bias in his sin-cursed nature, the veritable "original sin" implanted there through the transgression of our first parents. And when I say "evil bias" and "original sin" I mean, of course, simply the universal tendency to evil—that which the glorious champion of the cross experienced when he wrote "Oh! wretched man that I am, who shall deliver me out of the body of this death." (Rom. 7:24.) Thus were the apostles ever looking forward to a "full salvation" which they knew, on earth, they never could enjoy.

"Now is our salvation nearer than when we believed." (Rom. 13:11.) "Work out your own salvation with fear and trembling." (Phil. 2:12.)

(2) The second allusion referred to his standing in Christ Jesus, in which sense all Christians are perfect as a perfect Saviour can make them. (A) Salvation from past sin—its guilt and punishment—being free and full, the Christian is in this respect, perfect. (B) He is moreover perfect in love. "If we love one another, God abideth in us and his love is perfect in us. God is love, and he that abideth in love, abideth in God, and God abideth in him. Herein is love made perfect with us that we may have boldness in the day of judgment. There is no fear in love, but perfect love casteth out fear, because fear hath punishment, and he that feareth is not made perfect in love." (1st John 4:12, 16, 17, 18.)

Nor is this "perfection of love" a question of degree, but of kind; some being, from the peculiarities of a physical or mental constitution, capable of a much more intense affection than others. But shall we therefore argue that the mild, gentle, and loving John was more "perfect" (I use the word conventionally, as properly it is an adjective admitting no degrees of comparison), more devoted to the Master's work than were his more rugged fellow apostles, Peter and Paul? I trow not.

The way is now clear for a further prosecution of our inquiry, but as my limited space prevents its elaboration fully, I choose out two passages of scripture, the one referring to the primary, the other to the secondary import of the word. The latter, being taken from the gospels, is first in order.

(1) "Sanctify them through thy truth, thy word is truth." (John 17:17.) Here the verb evidently partakes more of its secondary than its primary import; but, mark, this is seen not in

the meaning of the word, but solely because of the connection in which it is used. Because,

(A) It speaks of something to be done for those who already were Christ's disciples. "They are not of the world," etc.

(B) It expresses a relationship between an All-wise and Holy God, and moral, intelligent, responsible agents. A relationship which differs entirely from that expressed in Rom. 15: 16, where *money* is said to be "sanctified by the Holy Spirit." In the one case, it is declared of responsible, accountable beings, and in the other, of irresponsible, inanimate matter.

But going a step further in our examination, we find in this petition of our Lord, not only the *wish* that His people may be sanctified, but an intimation of the *means* to be employed: "through thy truth." This contains the very seed germ of my contention, and stands a withering comment on the "holiness table" theorist.

These words tell us that the sanctification of man, even where it relates to holiness, or, in other words, moral character, is brought about by an appeal to his affections, *through his reason*.

And, further, that it is a gradual process—a development—and that ere he can be "wholly sanctified," he must make himself thoroughly acquainted with the glorious "truth."

Is not this reasonable—scriptural—God-like? "Ye shall know the truth, and the truth shall make you free," said Jesus, and just in proportion as we know and *practice* this truth shall we be sanctified.

But alas! so far are men departing from God's teaching in this, as in other matters, that we hear of "holiness meetings" of those who not only manifest the most lamentable ignorance of, and the most sublime indifference to, but even the most daring contempt of, God's word; and there, kneeling around a table or bench, the poor deluded beings cry aloud to God to "take away all sin from the heart, and make them perfectly holy!" And this, say they, will be done, if they "only believe."

And yet, this is what God has never done since the world was! We have not either an Old or New Testament saint who was morally, absolutely sinless.

Noah was so good, that God spared him amidst the surrounding death. Abraham had a faith in and love for God that was sublime. A light that remains undimmed after 4,000 years of shining. David was a man after God's own heart. And yet these were all—but we draw the veil.

Coming to the New Testament, we have Peter, Paul and John. The two last gave clear and unmistakable testimony to the presence of sin in the flesh; and the former needs not his admission to classify him amongst the imperfect.

(2) "That He might sanctify and cleanse it (the church) with the washing of water by the word." Eph. 5: 26. The verb here doubtless partakes more of its primary than its secondary meaning; my reasons for so thinking being briefly as follows—

(A) The verse seems an exact counterpart of John 3: 5 and Titus 3: 5, viz. in the two agencies of washing of water (immersion) and operation of the Holy Spirit in and through the written word.

(B) The sanctifying and cleansing are evidently the direct result of a joyful acceptance of the converting truth, and immersion in water. And if so,

(C) It contemplates those who were not yet Christ's disciples. And thus we have the exact *primary* significance of the word, viz. "set apart to a sacred purpose," *at once*, and without respect to growth; except perhaps in a very restricted sense.

(D) It is in strict accord with 1st Cor. 6: 11, "and such were some of you, ye were [R. v.] washed, but ye were sanctified, but ye were justified." The aorist tense pointing to a definite period in their past experience, when this change was realized.

As my space is being rapidly utilized, I will conclude with the following brief compendium of the two papers.

(1) Sanctification has in sacred style a primary and secondary meaning.

The primary is simply "set apart to a sacred purpose," and in this sense *all Christians* are sanctified at baptism; provided the *heart* be previously changed by faith, and the *life* by repentance.

The secondary meaning is "holiness" and is—(A) incidental, because only applicable to an intelligent, moral agent; as, while the temple was sanctified, it never could be holy. And (B) progressive, because full and complete sinlessness can never be postulated of mortal bodies.

(2) Sanctification is *not* a favor to be miraculously bestowed, but a *conditional* blessing, as in salvation. Because (A) we are informed of the means to be used; God never does this in any miraculous interference.

(B) It is altogether contrary to the Divine Government under which we live to enforce moral requirements. In truth, it might with safety, while with becoming reverence, be asserted

that God *cannot*, by an almighty effort, make men holy, and leave them responsible. You, my brother, have sinned, body and soul, and have thereby been chained to a "body of death," you are destined to carry with you even to the very shadow of the tomb. But just as the garden, when not a weed is seen, contains, hidden away, the germs which carelessness only is wanted to develop; so the heart and life may be kept comparatively pure by a prayerful and diligent watchfulness.

Then pray not less but work more. (Rom. 2: 7.) Use the means God hath himself enjoined. Study, diligently his sacred, soul-saving truth. Not only write it in your heart, but reflect it in your life. Let it season your conversation, and shape and direct your conduct; till the devil will allow you in fear; your brethren cherish you in love, and at death, God's messengers will bear your freed spirit to the realms of everlasting day, as one who, in life, was wholly dedicated—wholly consecrated—wholly sanctified to the Master's service.

CHARLES WATT.

UNGUARDED ASSERTIONS.

To the Editors,—I think that Bro. T. Wright will find a genuine case of *kata polin* in the Septuagint. He asks for a case from the New Testament, but I think if he looks up this and consults the grammatical uses of "*kata*," he will not find much difficulty in translating "*kata*" by "every." In Esther 8: 17 *kata polin* is translated "every city," but there is also a Greek translation of the same in same chapter, 11th verse, where "every city" is "*pasa polei*."
ALETHENON.

DIVINE REVELATION NECESSARY TO PROGRESS AND SALVATION.

A lecture by Thos. H. Bates, under the auspices of the Sunday School Union of the Churches of Christ in Victoria.



ME of to-day are the inheritors of rich legacies of moral and spiritual wealth such as no people enjoyed, and like many a fortunate or unfortunate son, whose father has bequeathed to him the results of a long life of industrious toil and suffering, and we too often forget the cost, the sacrifice and the sorrow, which were incurred in providing for us the inestimable blessings of the nineteenth century. Bibles and hymn books are like the sands on the sea shore, innumerable. Sunday schools, churches, chapels and gospel preachers are so common everywhere in Christendom that many alas! have ceased to, if they ever did, esteem them. We have got used to these things, and take them as matters of

course. And they are matters of course, if by that expression is meant the natural outcome of centuries of struggle for political, moral and spiritual improvement. Noble heroes of the past, aided by Almighty God and the gospel of His Son have accomplished these splendid results. But it was not always so, and it will increase our gratitude—a virtue none too common now-a-days, if we occasionally reflect on those words of Jesus—"For I tell you, that many prophets and kings have desired to see those things which ye see, and have not seen them, and to hear those things which ye hear, and have not heard them." It is only by comparing the present with the past, that we see how far we have progressed, or fallen back. Look at England only 150 years ago. A recent writer in the *New York Christian Advocate* says that, "Death was the punishment for nearly every offence. To attend public executions was one of the recreations of the fashionable. To torture men and women in the stocks was a popular amusement. The prisons were hells of frightful crimes and hopeless sufferings. For a gentleman to beat his wife was a very proper thing to do. Now, the prisons are reformed, and reformation the object of confinement. The wounded, the sick, the helpless, the insane, the aged, and the orphans are nursed, tenderly cared for, cured, and befriended in numberless hospitals, homes and asylums. Every one of these grand charities has sprung directly from the church as it is both here and in England. The disciples of science and freethought, in the absorbing effort to find what they term their "liberty," have never had time or thought for the relief or elevation of their fellow-men. A grand work is done daily by self-sacrificing and modest people (who seek no other reward than the approval of their conscience) among the poor, in the tenement houses, the mission and the industrial schools. Women of the most delicate nurture and luxurious surroundings brave everything in these labors. They are invariably the disciples of the churches. "No free thinkers are to be found among them." But we must go back much farther than 150 years if we would get a fair grasp on our subject and prove that divine revelation is necessary to the progress and salvation of men. My first duty however is to define my terms and show what is meant by "Divine Revelation," "Progress" and "Salvation," and inasmuch as I have no hobbies to ride to-night, the task of definition will be a comparatively easy one. By "divine revelation," I mean those communications which God has had with men, in which He told them what otherwise they would never have known. Such as His relations to them, and theirs to Him; His character, and their future destiny; which communications, or rather some of them, we have treasured up in what are called the Old and New Testaments. By "progress," I mean moral advancement, the development of a state of society in which all the powers of body and of mind shall find, with only proper restrictions, ample scope and ready exercise. And by "Salvation," I mean what is usually understood by that term, redemption from the guilt, the power and the penalty of sin. These definitions agreed to, let us start out in quest of facts and reasoning that shall illustrate and prove them true. Assuming, for the moment, that they are true, we are immediately brought into opposition with atheism and materialism and scepticism in every form, for these theories deny my

affirmation. If however, I can show, as I hope to do, that where these theories prevail, where divine revelation is not, or where it is contemned, there is no real progress and promise of salvation, and on the other hand, where it is, and where it is received, there is progress, and the hope of salvation is a present enjoyment, I shall have established a strong presumption that divine revelation is necessary to the progress and salvation of man. It requires but a simple glance at the outside world to see which are, and which are not, progressive nations. Age and numbers go for nothing, or if they count at all, it will be against opposing views. We should no more think of calling China with her 2,000 years of history and their 300,000,000 of people a progressive nation, than we should any one of the many little republics of South America, whose citizens are only few in number and their birth as a people only of yesterday. As Bishop Moorhouse remarked in one of his recent lectures, "the Chinaman remains what he has been for thousands of years, a patient laborer, an utter materialist, the backward product of flagrant civilization." And I may say that had it not been for Great Britain who, by force of arms, compelled that old effete nation to open her ports to our commerce, we should have had no trade with China, and there would have been no Chinamen in Little Bourke Street to-night. Much less can we speak of the still more ancient kingdom of Egypt in this category, for it is well known, that had it not been for France and England, she would long ago have tottered to her fall. Age had only weakened her in both number and strength. She is but one of the Turkish dependencies. Persia is also a very ancient empire, but she is far weaker now than in the days of Cyrus, and her voice in the council of nations is seldom or never heard. But when we speak of those nations whose progress is indisputable, we have to name America, Germany, Russia, France, Italy and Great Britain. There are other nations I know included in what are called "the Great Powers," but undoubtedly these are the greatest, and if we enquire what has made them so, we shall find it in the fact that all these nations are to a greater or less degree under the influence of Christian principles, and in proportion as they are so, is their progress manifest. Of the six powers named, America, Germany and Great Britain are Protestant, France and Italy, Catholic, Russia, Greek as to their religion; but from a progressive point of view, who would hesitate to affirm that America, Germany and Great Britain are in the van of France, Russia and Italy? And if this difference is not owing to the fact that Protestantism supplies more truth and purer than either the Roman or Greek catholic systems, it is unaccountable why it should be so. Can any one account for the marvellous strides that modern Italy has made, except upon the hypothesis that the papacy has been losing the affections of her people while Protestantism has been gaining them? Would Garibaldi have dared to storm the gates of the eternal city in defiance of the pope had he not been a protestant at heart? Most certainly not, for the infallibility of his holiness whose bull of excommunication he knew was certain to be hurled against him, would have terrified him into submission at the very sign of hostile intention. But travellers tell us there are other, and still more decisive proofs of the superior vigor with which Protestantism is charged as compared

with its venerable antagonist. Says one, "various states of Germany contain a mixed population, some Protestant, some Papal inhabitants. Now just in proportion to the Protestant element, does moral progress and civil liberty exist. Take Belgium as the starting point. Travel up the Rhine and through the German states towards Rome, and the amount of progress can be gauged accurately by the amount of Bible knowledge among the people. As you approach Rome, the seat of Papal power and superstition, the darkness can be felt; there, the Bible is totally withheld from the masses, and the despotism of the rulers, and the degradation of the people, and the superstition of the whole, are almost equal to that of Central Asia; while vice and crime are more prevalent than they are in Central Africa. Pass with me, now, through Scotland and Ireland. In the cities of Edinburgh and Glasgow, there is a degree of poverty, and vice in some of the poorer streets, as in High and Cowgate Streets, Edinburgh, which is revolting. I saw nothing like it in Aberdeen. On inquiring of an intelligent gentleman the reasons of the phenomenon, he said most of the mass of depravity accumulated in these pens was made up of Irish Catholics and similar elements, and that scarcely any of it originated with the bible reading population of the country. Pass from Glasgow to Belfast, in Ireland; and from Belfast to Dublin, to the south of the island. In this journey, as you leave the bible-reading north, and pass to the catholic south, you pass from light and morals into the heart of one of the most degraded and superstitious regions that there is in Europe. Perhaps after the masses of Rome and Naples there is none more so in christendom. Thus testified an intelligent traveller only a few years ago, and the same fact is apparent in Switzerland, some of whose cantons are wholly protestant, and others wholly catholic. The protestant cantons are marked by a life, vigor and progress which make them a perfect contrast to the cantons which are catholic. Now how will you account for this remarkable difference among the same people, in the same country, and under the same government, except upon the ground that Divine Revelation is a motive power in human progress, and that where that Revelation is withheld from the people, or is obscured by false doctrine and practices, those incentives to action which Protestant Christians feel cannot operate. Now take an epitome of instances and illustrations. In my early days in South Australia, I remember seeing a map which gave us an apprehension of the degree of civilization existing in different countries of the globe. Those regions were the most advanced in civil and moral culture were light; the utterly pagan regions were black; those regions which were partially civilised were partially radiated. Now upon that map, the degree of national enlightenment corresponds precisely with the amount of Bible knowledge prevalent among the people. There is no exception to this. It is universal all over the world. The Bible is the light and life of the moral world, just as distinctly as the sun is the light and life of the physical world. No wonder then, that when an Indian prince, visited Her Majesty Queen Victoria, and asked her to explain to him the secret of England's greatness, she took up a bible and holding it before him replied "This is the secret of England's greatness." Look at the question from another point of view. There have been,

in the history of our world, kingdoms and empires so glorious and powerful, that nothing apparently would ever cause them to decline, but they have declined, and the place that knew them once knows them no more. The Assyrian, Medo-Persian, Greek, and Roman Empires which once held universal sway over the world are all numbered with the past. And why? Paul in the first chapter of Romans gives the reason, "when they knew God, they glorified Him not as God, neither were thankful, but became vain in their imaginations, and their foolish heart was darkened. Professing themselves to be wise, they became fools, and changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds and four-footed beasts, and creeping things . . . And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind to do those things which are not convenient. Being filled with all unrighteousness, fornication wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity, whisperers, back-biters, haters of God, spiteful, proud, boasters, inventors of evil things, disobedient to parents. Without understand, covenant breakers, without natural affection, implacable, unmerciful. Who knowing the judgment of God, that they which commit such things are worthy of death, and not only do the same, but have pleasure in them that do them." Such vices in the body politic, are like an internal cancer in the human body, there is no cure. Destruction is inevitable, but can any one point to, is there a single instance in the whole world's history, where a people had the knowledge of God, and were careful to preserve that knowledge in its purity, and yet declined and perished? There is no such case. Is it suggested that the Jews furnish such an instance? Nay, but the very contrary, their own scriptures in scores of places attribute their want of progress, their captivity, and final removal as a nation to the fact that they had corrupted themselves and did not serve God, or obey the law which He had given them by Moses. And when after their frequent relapses into idolatry, they were restored to the favor of God and prosperity as a nation, was this result not accomplished in every case by the discovery of, and obedience to God's word. We all know that it was. Moral progress, and material prosperity as well as salvation are the sure results of receiving and obeying divine revelation, while disaster and destruction are as certainly the fatal result of ignorance. What was it that awoke the giant Germany, now regarded as the arbiter of Europe, but the discovery of a Bible by a monk named Luther? The Bible enlightened Luther, and when he translated it into the vernacular of his country, it enlightened the people. Every shaft that the reformers hurled at the papal demon was drawn from the Bible. Nine-tenths of the literature of the Reformation was biblical. That the Bible made the Reformers is as true as that the Reformers produced the Reformation by the same means. About the facts in the case, there can be no controversy. The dark ages were dissipated, and the Reformation accomplished by the light and power of revealed religion. A couple of years ago, Bro. Dunn made us familiar with Motley's history of the Dutch Republic, in which, some of you will remember, there is a detailed account of the struggle between the Bible loving people of the Netherlands and the papacy, the issue of which placed

Holland in the forefront of the civilization of the age, furnished an asylum for the persecuted in other nations, and developed a degree of moral progress greatly in advance of the times. That the Bible power achieved this moral victory for humanity, freedom and religion cannot be questioned. It is conceded that the basis for the reformation in England was laid by Tindall's translation. Besides this, during the struggle in the Netherlands, multitudes of the persecuted fled to England, carrying the seeds of truth with them across the channel, and thus was begun the progress that was rendered permanent by the translation under King James. Another stage of progress in civil and religious freedom was initiated by the Puritans. To them it is conceded, even by Macaulay, that England owes all that places her in advance of other nations of Europe, and in a book in my library, I find a statement by an American author, that "to the Puritans, Quakers and Baptists is owing all the religious liberty they possess in America. Now, who can deny that all these stages of progress were gained by the power of divine revelation? The questions of those ages of progress were Bible questions, the conscience that strengthened true moral heroes was a Bible-made conscience. The issues between them and their opponents were Bible issues. Luther's moving issue was justification by faith, against the papist error of justification by penance and indulgencies. The Dutch fought against the powers of darkness, and triumphed under the same. The Puritans inscribed on theirs, "Bible, faith, and practice, against forms." "The pure Bible" was their watchword. Wesley's Reformation was purely religious, and like preceding advances was founded on Bible principle, experience against profession, so the principle of Penn the quaker, was non-conformity to the world, against a worldly church. It was Bible faith which gave strength of heart, of conscience and of will to all these reformers; so that they braved dangers, suffered persecutions, subdued the wilderness of error, and achieved the civil and religious liberty which the world possesses to-day. II.—*Divine Revelation necessary to salvation.* But now, my subject takes a deeper tone when I affirm that Divine Revelation is necessary to human salvation, and fairness requires, if inclination does not prompt us to grapple with those fierce adversaries to human welfare who deny that divine revelation is necessary. What then has infidelity to say in opposition to the Christian view. She denies the inspiration of the scriptures, scoffs at miracles, pooh poohs the supernatural character of Christ, and goes so far as to speak of Him, "as the omniscient ignoramus of Galilee." Yes, such shocking blasphemy has actually appeared in print during this year of grace 1885. And it required all the forbearance which Christians possess, through the Spirit of Christ, to let such language pass without visiting the offender with condign punishment. But they know our Teacher tells us to return good for evil, and hence their audacity. But before infidelity can claim a right to be heard, we are justified in asking her if she has, or if she thinks she has, anything better than Christianity to offer us. Can she soothe our sorrows, impart strength in time of trouble, and hold out to the dying the hope of immortality. Can she tell us anything as to the other side of the grave? Not one word. "Without God" is naturally followed by "without hope" both in the scriptures and actual life. Hence it is Christianity or nothing which

the alternative assumes when the question at stake is the soul's salvation. Infidelity can pull down, but she cannot build up a man's hopes of the future. Our enemies themselves being judges, the grave bounds their view on every side, and is utterly impassable; while the Christian, on the pinions of faith and hope, soars into the unseen and alights amid the glories of eternity. If we apply to scepticism or to positive atheism and materialism, the criterion of soundness which we are perfectly willing to allow to decide the fate of Christianity, that is "By their fruits ye shall know them," their boasted strength will vanish as soon as touched. What then, let us briefly inquire, are some of the natural effects of infidelity? The highest result that reason could attain, unaided by revelation, and aided by all the light and experience of past ages, was wrought out fairly in France. It was a complete triumph of scepticism. Everything concerning God, and man, and the future, was involved in utter doubt. Reason triumphed and ultimated in the worship of herself, in the form of a profligate woman. Reason even doubted her own affirmations; and only enough of light was left to see the darkness into which she had plunged. This the best minds of the age stated, in words full of true and solemn import—words which should teach others to recede from the abyss into which these sceptical philosophers looked before they fell. It is said that, "Diderot, dying after a life of doubt and disappointment, said to friends that stood by his couch to close his eyes in the last sleep, "I am about to take a leap in the dark." And the justly celebrated Rousseau uttered a striking description of the results of scepticism, and the moral character and aim of sceptics. He said:—"I have consulted our philosophers, I have perused their books, I have examined their several opinions. I have found them all proud, positive, and dogmatizing, even in their pretended scepticism; knowing everything, proving nothing, and ridiculing one another, and this is the only point in which they concur, and in which they are right. Daring when they attack, they defend themselves without vigour. If you consider their arguments, they have none but for destruction; if you count their numbers, each one is reduced to himself, they never unite but to dispute; to listen to them was not the way to relieve myself from doubt." Again he says, "shun, shun then those who, under pretence of explaining nature, sow in the hearts of men the most dispiriting doctrines, whose scepticism is far more affirmative and dogmatical than the decided tone of their adversaries. Under pretence of being the only people enlightened, they imperiously subject us to their magisterial decisions, and would fain palm upon us for the true causes of things, the unintelligible systems they have erected in their own heads; while they overturn, destroy and trample under foot all that mankind reveres, snatch from the afflicted the only comfort left them in their misery; from the rich and great the curb that can restrain their passions; tear from the heart all remorse of vice, all hopes of virtue, and still boast themselves the benefactors of mankind. 'Truth,' they say, 'is never hurtful to man,' I believe that as well as they, and the same, in my opinion, is a proof that what they teach is not 'truth.' With this testimony against scepticism from sceptics themselves, we should feel justified if we refused to listen to her objections against Christianity, but let us look for our

selves at some of the well-known results of the infidel system. It claims to be without fear, it is certainty without hope. When Robert Owen visited Alexander Campbell at Bethany to make arrangements for their discussion on the Evidences of Christianity, on one of their excursions about the farm, they came to Bro. Campbell's burying ground, when Mr. Owen stopped, and addressing himself to Mr. Campbell, said, "there is one advantage I have over the Christian, I am not afraid to die, most Christians have fear in death; but if some few items of my business were settled, I should be perfectly willing to die at any moment." Well," answered Mr. Campbell, "you have no fear in death; have you any hope in death?" After a solemn pause—"No," said Mr. Owen. "Then," rejoined Mr. Campbell, pointing to an ox standing near, "you are on a level with that brute. He has fed until he is satisfied, and stands in the shade whisking off the flies, and has neither hope nor fear in death." Such is Infidelity, it degrades man to the level of the brutes. And in the debate which followed, he showed conclusively that, "when scepticism triumphs in any heart, the hope of immortality is banished, it crowns the tyrant-death forever on his throne, and seals the conquests of the grave over the whole human race; it wraps the tomb in eternal darkness, and suffers not one particle of the remains of the great, the wise, and the good of all ages, to see the light of eternity, but consigns by an irreversible doom, all that was admired, loved, and revered in man to perpetual annihilation. It identifies human existence with the vilest reptile, and levels man to the grade of the meanest weed, whose utility is yet undiscovered. Man's origin and destiny are to its ken, alike fortuitous, unimportant, and uninteresting, having robbed him of everything which could make him dear to himself and proud of his existence; it murders all his hopes of future being and future bliss, it cuts the cable and casts away the golden anchor; it sets man adrift on the mighty, unfathomable, and unexplored ocean of uncertainty, to become the sport of the wind and waves of animal passion and appetite; until at last in some tremendous gust, he sinks to everlasting ruin." In that great sermon of Robert Hall's on Modern Infidelity, he affirms and proves that it—lets saps the whole foundation of morals and is prolific in crime, while it is altogether barren of the great and sublime virtues. 2. That the exclusion of a Supreme Being is necessarily destructive of the moral taste, and that the French Revolution had been prepared by writers like Voltaire, Diderot and Rousseau. It promotes unbridled sensuality. Indeed look at France at the present day, when she emerged from the burning fiery furnace of the Franco-German war, after the catastrophe of Sedan. Men like Renan and Alexandre Dumas proclaimed in clear tones, that her collapse was due to moral failure bred of Atheism, and yet the same Renan openly argues that "nature is indifferent to chastity, and drunkenness is perhaps sometimes commendable." But with his more illustrious predecessor, let us say, "shun, shun such men, and such doctrine, for it destroys the soul." In this indirect, but nevertheless I trust, conclusive argument, we see that Reason with all her triumphs is still imperfect, and we are compelled to fall back upon Divine Revelation as the only satisfactory basis of hope for the future.

But before closing my remarks on the

opposition of septicism to Christianity, I ought, perhaps, to say a few words concerning that modern school of thought known by the name of "Agnosticism." You often see the word in print, even if you do not understand the theory. True, our subject does not absolutely require that we should combat its pretensions, since it candidly admits that it has nothing to say about God, heaven or immortality; it is wholly a negative philosophy. But then it is very positive in affirming its cold negations, and the result on the mind is as chilling and destructive as atheism itself. Indeed it is atheism under another name. It affirms that we have not, and cannot have any knowledge of God, and of the unseen state. Mr. Herbert Spencer is its leading representative in England, and in an article in the *Nineteenth Century* for September of 1884, he maintains that the proper object of religion is a something, which can never be known, or conceived, or understood; to which we cannot apply the terms "emotion" "will," intelligence; of which we cannot affirm or deny that it is either a person, or being, or mind, or matter, indeed, anything else. (2) All that we can say of it, is, that it is an inscrutable existence, or an unknowable cause; we can neither know, nor conceive what it is, nor how it came about, nor how it operates. It is notwithstanding the ultimate cause, the "All-Being, the Creative Power." These positive statements of a negative philosophy are the fundamental principles of what is known as Agnosticism, a presumptuous, paralyzing and pernicious theory advocated to-day in the mother-country by great names like Herbert Spencer and Mathew Arnold. I do not deem it expedient, or necessary to attempt a formal refutation of the error, but in the words of another will say,—

We know! we know!

Others may balance in the scales of doubt
The hidden future; slowly reason out,
Gleaning up ear by ear, like patient Ruth,—
Their half proved probabilities of truth.

We fill our arms and bind the golden sheaves,
Along the track one Master Reaper leaves,
Whose gleanings sickle, severing as it sweeps.
Real from seeming truth's rich harvest reaps

His footsteps are before us as we go.

Therefore we know! we know!

We know! we know!

Let others, with dim eyes and bated breath,
Linger before the shadowy gate of death
Question of the stars, the earth the winds
to say

If man be more than animated clay.

We follow One who passed the gate, and
then,

Re-clad in flesh, came back and talked with
men.

Through the once silent darkness voices
clear

Ring out—"The Lord is risen; He is not
here;"

But where He passed the heavens are
still aglow

Therefore, we know! we know!

We know! we know!

"We know in part," but not uncertainly,
We do not doubt, or reason, for we see,
The clouds around us cannot make it night,
For with His eyes we see, who lives in light,
"Whither I go, ye know," we heard Him say,
So as some patient watcher for the day—
While earth, with veiled face and dew cold
breast

Steals thro' the starlight toward the bridal
east,

Beholds the silver dawn on peaks of snow,
Even thus, we know! we know!

Yes, "we know that if the earthly house of this our tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens." Christ is "the way, the truth, and the life." No man comes unto the Father, but by Him. "He that hath the Son hath life, but he that hath not the Son, shall not see life, but the wrath of God abideth on Him." And we say again—

"In vain would boasting reason find.

The way to happiness and God.

Her weak directions leave the

Bewildered in a dubious road."

While

"Jesus, the spring of joys divine,

Whence all our hopes and comforts flow,

Jesus, no other name but thine,

Can save us from eternal woe.

And hence dear fellow-workers, it becomes us to prosecute our work in the Sunday school with vigor, let us go to the children with the Bible in our hands and hearts. Let us carry with us the consciousness (and help our scholars to the same blessedness) that we are in possession of the secret of eternal life, for the secret of the Lord is with them that fear Him, and no one else. You know that although we call ourselves a Protestant people, we are not so exclusively. There are thousands of Romanists, infidels, or Secularists as they prefer to name themselves, among us, through whose influence the Bible has been excluded from the public schools so that were it not for the churches and the Sunday schools our children might (for all the state cared), grow up to be little better than educated heathens. It may be that the law will be altered before long, but I foresee many difficulties. Romanism, though not omnipotent, is still very powerful, and there is so much denominational jealousy, which, added to the influence of secularism, may prevent the restoration of the sacred classic to our offsprings. Be that as it may, our work, our blessed work is before us, and we must get the "seed of the word" into the soil of our children's hearts somehow. In the Sunday school, there is, fortunately, no hindrance but every facility. The children come there prepared to be taught, and if we believe, as I trust we all do, that the gospel is God's moral and spiritual lever by which He lifts men from the degradation of sin, that it is the motive power in human progress, and the only source of an enlightenment with reference to immortality, we shall be eager to accomplish the work God has given us to do. But we must be careful to let example precede, accompany and follow precept on our part, else we cannot be like the Master, whose disciples we profess to be. Children like others interpret the Bible by the actions of those who say they are guided by it, and when discrepancies are seen, the truth is sure to suffer, although unjustly, for they do not know that human nature is always below Revelation—a fact, which of itself is sufficient to prove its divine origin. It is ours to cultivate these rising plants of human nature, until they become "trees of righteousness" in the garden of the heavenly husbandman. You know that everything which man cultivates, whether herbs or animals, is *below* himself in nature, and hence he can improve them. It is the same with mankind. The teacher must *know* and be more than the taught, as the apostles knew more than their converts as Christ knew more than the apostles. It is an invariable law of true spiritual husbandry. Hence too, the wisdom of insisting, as I believe the disciples everywhere do insist,

that none but the converted are suitable teachers for the unconverted. Let corrupt churches do the other thing, for that is in harmony with other corrupt practices, but as we have pure doctrine, let us guard against any departure from the rule of right. No one can teach another what he does not know himself. He may act the teacher, that is he may play the hypocrite; but inasmuch as we don't desire to encourage hypocrisy, let us continue our present practice. Let us take Christ for an example, and then we shall be sure to be an example to others.

"Possessing Christ, I all possess,
Wisdom, and strength, and righteousness
And holiness complete;
Bold in His name, I may draw nigh
Before the Ruler of the sky,
And all His justice meet.

"As He above for ever lives,
And life to dying sinners gives,
Eternal and divine;
Oh may His spirit in we dwell, [hell;
Then, saved from sin, and death, and
Eternal life is mine."

Doncaster, October 12th, 1885.

Our Sisters' Column.

DEAR sisters in Victoria,—We have been much cheered by receiving a letter from dear Sister Tickle, senr., of Liverpool (who kindly entertained us when we visited England three years ago.) She takes great interest in our work, and has also sent an account of the annual conference held at Wortley, near Leeds. The report of the sisters' conference demands our special attention, and furnishes a model we would do well to imitate. It was held on an afternoon during the annual session "from 5-15 to 7-15, about 100 persons present." After the opening song, two earnest prayers, and a stirring address from the president, Sister David King, of Birmingham, was read (she being absent on account of ill health.) A conference paper was also prepared on "The Duties, Rights and Privileges of Christian Women," by Sister R. Hutchison, of London. This essay could be read at our meeting with much profit. The secretary notices our movement as follows:—"An interesting account of preparation for a similar conference to our own is given in our Australian magazines by our young Sister Thurgood, who passed through England three years ago, and whom the report of our conference, amongst other motives, has stirred up to institute a similar one at the antipodes. She has already established a useful work amongst the young sisters, who meet on consecutive Friday evenings for "*Dorcas*" work, *temperance*, *home interests* and *comforts*, and *mission work* respectively. She says (and here she quotes the suggestions from my letter, concluding), "With such sentiments as these filling the hearts of our sisters, those of every church should respond." . . . Let us not disappoint our sisters in England, but let each church have its representative sister ready with a

report of what the sisters have been doing this year, 1885, for the Master, to be handed in at the conference at Easter, so that our glad song of rejoicing may be wafted over the seas, caught up on the other side, and the chorus ascend to the pearly gates!

"Oh! blessed work for Jesus!
Oh! rest at Jesus feet,
Then toil seems pleasure, my wants are
treasure,
And pain for him is sweet.
Lord, if I may, I'll serve another day."
Yours in the loving service,
MRS. C. L. THURGOOD.

Ballarat.

SISTERS! SISTERS!

It has been suggested that Sister Thurgood spend a week or two in Melbourne and suburbs, some time in the last of January, so that she may meet with the sisters of each church, as they desire, to inaugurate some phases of woman's work, in preparation for the Conference at Easter. Would the sisters of each church desirous of "ministering to the Lord" (Luke 8:3) notify the same to their officers, so that Sister Chas. Thurgood may be notified and thus be able to arrange a plan of visiting the churches one by one on consecutive evenings, if possible. Address, 31 Webster Street, Royal Terrace, Ballarat West.

Gleanings.

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

THE BIBLE as a revelation from God, was not designed to give us all the information we might desire, nor to solve all the questions about which the human soul is perplexed, but to impart enough to be a safe guide to the haven of eternal rest.—BARNES.

YOU WILL want a book which contains not man's thoughts but God's, not a book that may amuse you, but a book that can save you, not even a book that can instruct you, but a book on which you can venture an eternity—not only a book which can give relief to your spirit, but redemption to your soul—a book which contains salvation, and conveys it to you—one, which shall at once be the Saviour's book and the sinner's.—JOHN SHELDON.

The Bible has been my guide in perplexity, and my comfort in trouble; it has roused me when declining, and animated me in languor. Other writings may be good, but they want certainty and force. The Bible carries its own credentials along with it, and proves spirit and life to the soul. In other writings I hear the words of a stranger or a servant. In the Bible I hear the language of my father and my friend. Other books contain only the picture of bread. The Bible presents me with real manna, and feeds me with the bread of life.

THE BIBLE is not only the revealer of the unknown God to man, but His grand interpreter as the God of nature. In

revealing God, it has given us the key that unlocks the profound mysteries of creation, the clew by which to thread the labyrinth of the universe, the glass through which to look from nature up to nature's God.—L. I. HALSEY.

If you are ever tempted to speak lightly, or think lightly of it, just sit down and imagine what this world would be without it. No Bible! A wound and no cure, a storm and no covert, a condemnation with no shrift, a lost eternity and no ransom! Alas, for us if this were all; alas, for us if the ladder of science was the only stair to lead us up to God.—R. R. MEREDITH.

IF GOD is a reality, and the soul is a reality, and you are an immortal being, what are you doing with your Bible shut? —HERRICK JOHNSON.

Do you know a book that you are willing to put under your head for a pillow, when you lie dying? Very well, that is the book you want to study while you are living. There is but one such book in the world.—JOSEPH COOK.

HE THAT will believe only what he can fully comprehend must have a very long head, or a very short creed.—C. C. COLTON.

WHAT is meant by believing in Christ, but just going with trusting and loving hearts, and committing to his love and power ourselves, our souls, and all that concerns us for time and eternity?—A. H. BOYD.

CHRIST is the chief object proposed to the sinner in the New Testament. The eye that sweeps round the whole circle of divine truth must rest in Him as the centre.—JOHN ANGEL JAMES.

YOU MUST make your choice whether to hold on to something which cannot save you, or let go, and fall into the hands of the Lord.—SPENCER.

I ENTREAT you to devote one solemn hour of thought to a crucified Saviour—a Saviour expiring in the bitterest agony. Think of the cross, the nails, the open wounds, the anguish of His soul. Think how the Son of God became a man of sorrow, and acquainted with grief, that you might live for ever. Think as you lie down upon your bed to rest, how your Saviour was lifted up from the earth to die. Think amid your plans and anticipations of future gaiety, what the redemption of your soul has cost, and how the dying Saviour would wish you to act. His wounds plead that you will live for better things.—ALBERT BARNES.

ALL WE want in Christ, we shall find in Christ; if we want little, we shall find little, if we want much, we shall find much; but if in utter helplessness we cast our all on Christ, He will be to us the whole treasury of God.—BISHOP WHIPPLE.

He is wisdom for your ignorance, strength for your weakness, righteousness for your guilt, sanctification for your corruption, redemption for all the thralldom of your apostasy. It is when we unbosom ourselves to Him, and confide to Him all our cares and sorrows, and temptations, that He walks with us, and abides with us, and opens to us the scriptures concerning Himself, His dignity, His suitability, His loveliness, His truth, His tenderness, His faithfulness, revealing Himself in us, causing our hearts to burn

within us—to burn with love, gratitude, devotion, courage, joy—to burn with a celestial fire, which consumes all selfishness and sin, and glows, a pure perennial flame, upon pure, living altars.—R. ZULLER.

I COME to Thee, O Christ, faint and perishing, defenceless and needy, with many a sin and many a fear; to Thee I turn, for Thou hast died for me, and for me Thou dost live, be Thou my shelter and strong tower. Give me to drink of living water. Let me rest in Thee while in this weary land; and let thy sweet love, my Brother and my Lord, be mine all on earth and the heaven of heavens.—MACLAREN.

“LET ME say, once for all, that I value not, and will never plead for, anything under the name of religion, which does not influence the head, the heart, the tongue, the lips, the hands, the feet—the whole body, soul and spirit. The blessed gospel is not believed, is not received, is not obeyed when the heart is not purified, the understanding enlightened, the conscience purged from dead works to serve the living God. The end, object, and consummation of the gospel is *love* from a *pure heart*, from a *good conscience*, and from *faith unfeigned*.—A. CAMPBELL.

Sunday School.

PRACTICAL THOUGHTS ON THE INTERNATIONAL SUNDAY SCHOOL LESSONS.

(*Vincent's Lesson Commentary.*)

December 6th.—Isa. 1: 1-18.

SIN.

1. Sin is ingratitude to One who is a loving parent, having “nourished and brought up” the sinner as his child. Ver. 2.
2. Sin is the deepest folly and stupidity, not considering the relation which the sinner holds to God, and his dependence upon him. Ver. 3.
3. Sin justly incurs the wrath of God, whose passion is stirred by crime and transgression of his righteous law. Ver. 4.
4. Sin brings wretchedness upon a people, both individually and as a nation, infesting the body politic with disease. Vers. 5, 6.
5. Sin makes a land desolate, and has swept away nations from Sodom to Rome. Vers. 7, 9.
6. Sin among a people may be accomplished with formal worship, which it makes unacceptable to God. Vers. 10, 15.
7. Sin should be repented of, and then may be forgiven and cleansed away. Vers. 16, 18.

December 13th.—Isa. 53: 1-12.

THE REDEEMER FORESEEN IN PROPHECY.

1. The prophet foresaw and foretold a *rejected Saviour*, one whom the leaders and the people would refuse to recognise. Ver. 1.

2. He foresaw a *despised Saviour*, one who was without beauty to worldly eyes, and seemed unworthy to human ambition. Vers. 2, 3.

3. He foresaw a *sorrowing and suffering Saviour*, who passed through trouble and agony, and seemed to be deserted by God as well as by men. Vers. 3, 4.

4. He foresaw a *sin-bearing Saviour*, suffering not only innocently, but as a sacrifice for others, the Lamb of God bearing the guilt of the world. Vers. 4, 6.

5. He foresaw a *meek and patient Saviour*, suffering in silence, silent under wrongs, enduring affliction without a murmur. Ver. 7.

6. He foresaw a *dying Saviour*, cut off out of the land of the living, and dying for the transgressions of men. Vers. 8, 9.

7. He foresaw a *victorious Saviour*, living though dead, and beholding the triumph of his cause. Ver. 10.

8. He foresaw a *justifying and interceding Saviour*, pleading for transgression and bringing to them pardon. Vers. 11, 12.

December 20th.—Isa. 58: 1-11.

SALVATION.

1. God offers to men an *abundant salvation*, enough for all mankind, so that none need lose its benefits. Ver. 1.
2. God offers a *free salvation* without money and without price, for none could buy it at its full value. Ver. 1.
3. God offers a *satisfying salvation*, one that will supply the needs of the human nature, which naught but salvation can satisfy. Ver. 2.
4. God offers an *eternal salvation*, an everlasting covenant, which shall never pass away. Ver. 3.
5. God offers a *universal salvation*, for all nations and people. Ver. 5.
6. God offers a *present salvation*, and offers it *now*, but does not promise to offer it always. Ver. 6.
7. God offers a *conditional salvation*; its requirement being the forsaking of sin and turning to God. Vers. 7, 11.

Dec. 27th.—Review of the Quarter's Lessons.

Heartly and Home.

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

JOHN CARTER'S INFLUENCE.

BY KATE SUMNER GATES.

It began with John Carter, day laborer, in a quiet little village so far removed from the noise and bustle of the busy world that the simple inhabitants were almost sceptical when an occasional visitor from this outer world tried to enlighten them as to what was happening.

They lived their quiet lives, enjoyed their simple pleasure, with only a vague idea of the rushing, whirling activity going on out in the world, and with but little conception of the misery, wretchedness and sin that existed there also. Yet they too had their sorrows, their joys, and also their aspirations. Who could help a lifting up of the spirit in the sight of the grand old hills! John Carter could not, though there was but little chance in his busy life for him to indulge himself in them.

“I should have liked to have made something of my life,” he said one morning, stopping in the doorway and thinking of yesterday's sermon. “I should like to feel, when I come to die, that the world is just a little better for my having lived.”

“How do you know that it won't be, John?” asked his wife, as she put his simple breakfast on the table. “It don't appear natural to me that God should let anything run to waste, and so far as my experience goes in the world, he don't.”

“I don't see what good we are doing, but I reckon that he had a purpose in creating us, and as long as we don't really see what it is, we will do whatever comes to hand just the best we know how. There's no mistaking the fact that it's our duty to earn our living; probably it is just as well to show how faithful and honest and true we can be about it. Everybody knows that you are that, John; so don't worry; you may be doing more than you think for. Now come in to breakfast.”

That being over, John went out to his work just as he had time and again, but somehow it seemed a little different to him this morning. If by any means this life, spent in ploughing, sowing and reaping, could be and was divinely intended to be used to the glory of God, it would be worth living for; and the honest laborer seemed to have been glorified by the thought.

At noon, on his way up from the field, he met two strangers.

“Could you direct me to some place where we could get a dinner?” asked one. “We have wandered farther than we intended, and the inner man strongly objects to subsisting any longer upon the beauties of nature, and the fish—we hope to catch.”

“If your ‘inner man’ will put up with farmers' fare, you are welcome to a dinner at my house, just over yonder,” responded John.

It was a long time since John had heard so much about the busy world as these two young strangers told him, while they refreshed themselves with bountiful bowls of bread and milk. In spite of himself, the longings of the morning came back to him; if only he had their chances! Why must he spend his life plodding among the hills, when out in the world there was such different work and grander opportunities! Would these young fellows improve their chances, as he would if he had them?”

“How much is it for our dinner?” they asked, as they rose to go.

“Nothing; we are glad to have entertained you; it is not often that we see a

strange face—you are welcome to all that you have had."

"Don't you find it rather lonesome?" asked one, looking dolefully in all directions for a glimpse of another habitation.

"Well—perhaps," replied John, smiling. "But mostly we are too busy to think much about it. Still, I must say I can't help envying you a little, though, please God, if I had your chances I'd try to have the world a little better for my being in it."

The young stranger's merry face grew unwontedly grave.

"I'm afraid, sir, that we, that I, at least, have not thought about anything but to enjoy myself."

"Then let me ask you, as a friend, to remember that a life which the Lord Jesus Christ died to save is much too precious to spend merely in having a good time. It's a sad thing to waste a life; and it seems to me the grandest thing in the world is to live a useful, helpful, Christ-like life."

"Well?" said Ralph Lane, a trifle quizzically, as he and his friend retraced their steps.

"It isn't well at all," replied Tom Weston, "and you know that it isn't. That man, plain and comparatively uneducated, is as much ahead of us as can be. Do you happen to remember a verse something to this effect: 'To whom much is given, of him will much be required'? I tell you Ralph, I don't like to think of it."

"Then what makes you?"

"Because it is there whether I think of it or not, and if I am to be held accountable, the best thing that I can do is to think about it. I've been sound asleep all my life, but I believe that man has waked me up. I am in earnest, Ralph. I don't know anything what to do, but I'm going to find out, and as that good man said: 'Please God, the world shall be better for my living in it.' Ralph, old boy, we have been together in everything all our lives. Shall we go separate ways now?"

"I don't believe we will," replied Ralph, as he stretched out his hand.

"It is time we both thought of something besides enjoying ourselves."

The people of Plymouth church, in Gotham, came slowly and thoughtfully out of church one pleasant Sunday. The sermon they had listened to that morning had touched them deeply.

"I really think," said Professor Park to Dr. Grey, "that this was the best sermon I ever heard Dr. Weston preach. I know that is saying a good deal, but it seems so to me. It made me wish myself a young man again, with my life before me. However, I suppose that Dr. Weston would tell me that my truest way of repenting for negligence of duty is by striving more earnestly in the future. It does not seem possible that he can ever have cause to mourn wasted opportunities; if ever a man was instant in season, it seems to me he is."

"Haven't I heard somewhere that as a young fellow he was as utterly devoid of

serious impulse as it is possible for any one to be?" asked Dr. Grey.

"Yes, I suppose so. He was expecting to be a lawyer, but was led to change his purpose by a chance word—if there be such a thing as a chance word. I always think of Spencer's: 'It chanced; eternal God that chance did guide.'

"Certainly this casual remark of a plain farmer, at whose house Dr. Weston and his chum took dinner when off on a tramp, seemed divinely guided and blessed, for it was the means, under God, of changing both their lives completely.

"I know Dr. Weston is splendid, but somehow, after all, Mr. Lane does me more good," said Will Denham to his friend Ed Palmer, as they walked home from church together that same Sunday.

"You expect a minister to be good and earnest and all that, but when you see a man of the world, like Mr. Lane, living a real earnest, Christian life, and being true blue in everything, it seems more real, somehow, and makes you believe in it in spite of yourself.

"You know Mr. Lane began as clerk for Mr. Everett, and father says that he has heard him say that when he gave Mr. Lane anything to do he was sure that it would be done well, even if it was only sweeping out the little, dark, back store."

"I know it," replied Ed. "My father says amongst business men now there isn't one whose word in every respect is so absolutely trusted as Mr. Lane's. I should like to be just such a man. It seems grand, I think."

"I told Mr. Weston so once, and he said it was the grandest thing in all the world to live a Christ-like, helpful life, and that every one could.

"He said, too, that we had no idea how much power we hold in our hands—how much any one of us could do by just being true right through. Every act of one's life, he says, is like a pebble thrown into the water. You know how that is; and so every act, he says, instead of ending with the doing, reaches out and out, away beyond us. It half frightens me, after all."

"I know. He told me once that the influence of a few words from a man in a little bit of a country place led to his becoming a Christian and minister. Then a sermon of his influenced a friend of his to become a missionary to some foreign country," said Will. "And the missionary has done lots of good, doubtless, and those that he has helped have in their turn helped others, and all started with that farmer. Why, you can't begin to follow it all, can you? I'm glad that I'm alive, though I don't suppose that any act of mine will ever create any such ripple."

"You can't tell," replied Will, sagely. "I don't suppose that farmer ever dreamed that any word of his ever reached clear to Africa, and yet it had."

In the little church yard of D. stands a simple white cross with this inscription:

"No man liveth to himself."

JOHN CARTER,
Aged 55.

It is regarded with much pride by the villagers. "One of the greatest preachers in the country put it up," they will tell

you, "because through John Carter's influence he became converted." And so, as I said, it began with John Carter, day laborer; it ended, but no, it has not ended, "it goes on and on forever." It will not end until the last day, before the great white throne. "And they that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars forever and ever."—*Selected.*

THE FLOWER AND THE VINE.

"What beautiful fruit you bear!" said a little flower to the vine with purple grapes in the same conservatory.

"I am very truly thankful for it," answered the vine modestly.

"It is so ornamental; and besides makes you so much more profitable?" observed the little flower.

"And yet, notwithstanding, I rebelled against the only means which could render me really fruitful," replied the vine.

"Then it is not natural to vines to yield fruits?" asked the little flower with some wonder.

"I confess for myself," said the vine humbly, "that though I produced abundance of green leaves, there was found very little fruit of any good quality.—Vines are apt to degenerate."

"What is necessary, then?" enquired the flower.

"With proper training, careful pruning," said the vine.

"What is pruning?" asked the little flower.

"Shortening the branches, cutting off and taking away all that would run to waste," replied the vine. "Ah! it was against that use of the sharp knife that my nature shrank and rebelled! It greatly humbled me too; I looked so shorn and short afterwards."

"And what then?" asked the little flower deeply interested.

"Then, after awhile, new shoots appeared, which are those branches now bearing; but still the knife is often required, in order to keep down a running disposition, and to strengthen the formed fruit."

"Very wonderful" said the little flower in admiration. "But who would have thought that such severe wounding could have such results, and become such a blessing!"

BOWDEN.

AFFLICTION.

"There are bitter mercies and sweet mercies; some mercies God gives in wine, some in wornwood. Now we must praise God for the bitter mercies, as well as the sweet; thus, "Job,—the Lord gave and the Lord hath taken away, blessed be the name of the Lord." Too many are prone to think nothing is a mercy that is not sweet in the going down, and leaves not a pleasant farewell in their palate; but this is the childishness of our spirit, which, as grace grows more manly, and the Christian more judicious, will wear off. Who that understands himself, will value a book by the gilt on the cover? Truly none of our temporals (whether crosses or enjoyments) considered in themselves abstractly, are

either a curse or mercy. They are only as the covering to the book; it is what is writ in them that must resolve us whether they be a mercy or not. Is it an affliction that lies on thee? If thou canst find it comes from love, and ends in grace and holiness, it is a mercy though it be bitter to thy taste. Is it an enjoyment? If love doth not send it, and grace end it, (which appears when thou growest worse by it), it is a curse though sweet to thy sense. There are sweet poisons as well as bitter cordials.—GURNALL. "By these things, likewise we are made more willing to leave the present world, to which we are prone to cleave too closely, when our path is smooth. Had Israel enjoyed their former peace and prosperity in Egypt, when Moses came to invite them to Canaan, I think they would hardly have listened to him. But the Lord suffered them to be brought into great trouble and bondage, and then the news of deliverance was more welcome, yet still they were but half willing, and they carried a love to the flesh pots of Egypt with them into the wilderness. We are like them; though we say this world is vain and sinful, we are too fond of it; and though we hope for true happiness only in heaven, we are often well content to stay longer here. But the Lord send afflictions one after another to quicken our desires, and to convince us that this cannot be our rest. Sometimes, if you drive a bird from one branch of a tree, he will hop to another a little higher, and from thence to a third; but if you continue to disturb him, he will at last take wing and fly quite away. Thus we, when forced from one creature-comfort, perch upon another, and so on; but the Lord mercifully follows us with trials, and will not let us rest upon any. By degrees our desires take a nobler flight, and can be satisfied with nothing short of Himself; and we say, to depart and be with Jesus is best of all.—NEWTON. "I have often seen young and unskilful persons, sitting in a little boat, when every little wave sporting about the sides of the vessel, and every motion and dancing of the barge, seemed a danger, and made them cling fast upon their fellows, and yet all the while they were as safe as if they sat under a tree, while a gentle wind shook the boughs into a refreshing and cooling shade. And the unskilful, inexperienced Christian shrieks out whenever his vessel shakes, thinking it always a danger that the watery pavement is not stable and resistant as a rock; and yet all his danger is in himself, none at all from without, for he is indeed moving upon the waters, but fastened to a rock; faith is his foundation, and hope his anchor, and death his harbour, and Christ his pilot, and heaven his country; and all the evils of poverty, or affronts of tribunals and evil judges, of fears and sudden apprehensions, are but like the loud wind blowing from the right point; they make a noise, and drive faster to the harbour; and if we do not leave the ship, and leap into sea, quit the interest of religion, and run to the securities of the world, cut our cables, and dissolve our hopes, grow impatient and hug a wave, which dies in its embraces, we are as safe at sea, safer in the storm

that God sends us, than in a calm when befriended by the world.—JEREMY TAYLOR.

A NOBLE REPLY.

One evening in a parlor at a Summer watering place; the young people were dancing. One young lady was not taking any part in the exercise.

"Does not your daughter dance?"

"No," was the reply.

"Why, how will she get on in the world?"

"I am not bringing her up for the world," was the quiet answer.

That young lady is now a woman, and the influence of her consecrated life is felt in many of the Christian interests of a great city.

But for what are you bringing up your daughters, dear mothers of other young girls? What aim have you for them?

Are you bringing them up for the Lord or for the world? What are your dreams and ambitions for them? What do you want to see them become? Do you want them to shine in society, to "marry well," and to live in wealth? Is that the vision that fills your soul when you think of them? Look on a little further. Life is short. Suppose your dream is fulfilled—is it anything more than a dream.

What lies beyond? The curtain is drawn and there is the hushed chamber of death. What do you want for your child then? The curtain is drawn again and eternity opens. What would your fond affections choose for her then? It is better to think matters of this kind through to the end.

Selections.

PRIMITIVE CHRISTIANS.

"By their fruits ye shall know them." Men who had been converted, who had been born again, however poor, however weak, however unlearned, could not fail. I might show you in a hundred ways what these Christians did. Look how they purified domestic life, in an age infamous for divorce and uncleanness. On an ancient Christian ornament the wedded pair join hands over a nuptial altar, and the priest utters the words, *Vivatus in Deo*—May ye live in God! "How can I paint," says Tertullian, "the happiness of a marriage which the church ratifies, the sacrament confirms, the blessing seals, angels announce, and the Lord approves? What a union of two believers!—one hope, one vow, one discipline, one worship! They go together to the church of God, to the table of the Lord. They share each others' persecution and revival. They delight to visit the sick, to supply the needy. They sing, they pray together. Christ rejoices to hear them. He gives them his peace. Where two

are together in his name, there is He, and where He is, there the evil one cannot come." "Behold," says Tertullian in another place, "the heathen say, 'How these Christians love one another!' Yea verily this must strike them, for they hate each other. 'And how ready these Christians are to die for one another!' Yea, verily; for they are rather ready to kill one another." When he witnessed the virtues of Anthusa, the mother of Chrysostom, the Pagan Sophist, Libanius, exclaimed with envy, Heavens! how excellent are the Christian women!

Once more, the Christians of that day were poor—yet how they helped each other! When the deacon Lawrence was asked, in the Decian persecution, to show the Prefect the most precious treasures of the Church at Rome, he showed him the sick, the lame, the blind.

"It is incredible," said Lucian, the Pagan jeerer and sceptic, "to see the ardour with which those Christians help each other in their wants. They spare nothing. Their first legislator has put it into their heads that they are all brothers." "These Galileans," said Julian the Apostate, "nourish not only their own poor, but ours as well." Such, my brethren, were the testimonies which were won even from the heathen in that first age.

In the year 252 a plague raged in Carthage. The heathens threw out their dead and sick upon the streets, and ran away from them for fear of the contagion, and cursed the Christians. Cyprian, on the contrary, assembled his congregation, told them to love those who cursed them; and the rich working with their money, the poor with their hands, never rested till the dead were buried, the sick cared for, and the city saved from destruction.

Again, in the year 263, there was a plague in Alexandria. "All things," wrote the Bishop of Alexandria, the great Dionysius, "are filled with tears and groans for the multitude of the dying and dead. There is not a house in which there is not one dead. But we rejoice in the peace of Christ. Most of our brethren by their exceeding love, not sparing themselves and adhering to one another, were constantly ministering to the sick without fear and cessation, and healing them in Christ."

CONSCIENCE is your magnetic needle. Reason is your chart. But I would rather have a crew willing to follow the indications of the needle, and giving themselves no great trouble as to the chart, than a crew that had ever so great a chart and no needle at all.—JOSEPH COOK

THE SUPERNATURAL SINLESSNESS OF CHRIST.



OLY, holy, and seventy times holy, is the holiness contained in the New Testament. It contains an idea of man at his climax. If it were only an idea it would burn before the race forever, as a light to guide it on to higher ideals. Cicero said, in his time, that there was no ideal of perfect manhood that was generally agreed upon. Could this be said now? Cato, in his day, was regarded as a nearly perfect man. And yet there was little about the stern old Roman to suggest the Beatitudes. Christ's picture is now in the world. It was not always in the world. With its new age has come. It was not possible for man to live a faultless life. It was only possible for him to strive after such a life. Pliny wrote to the Emperor Trajan that the early Christians worshipped Christ as God. This is good proof that in that early time Christ was regarded as supernaturally pure and worthy of worship. Such a picture as that of Christ exists nowhere else. Men talked of the Asiatic conception of life, as manifest in Christ, and that used to trouble him some, but since he had been to Asia it had not troubled him. He knew of nothing so un-Asiatic or anti-Asiatic as the picture of Christ contained in the New Testament. That picture has been 1800 years without a rival. It existed in the first three gospels shortly after the destruction of Jerusalem. In reference to the argument from the gospels he thought it best to begin with Luke. It was easy to show that Acts of Apostles and the third gospel were written by the same hand. Their genuineness is shown by the fact that they are full of distinctly medical terms, such as a physician would use. That established the others follow. The main thing is to prove that the outline of the gospel existed in the middle of the first century. The gospels, beginning with Luke and the four undisputed epistles—these were the two gates of the enemy where his force was weakest, and where no successful resistance could be made to the advocates of a supernatural Christ. This same picture of Christ existed in the Pauline epistles before the year 60. It existed even earlier than this in the churches. It takes a long time for myths to form. Therefore it did not originate in myths. It must therefore have been invented or drawn from the original. But the picture exists in the writings of eight different persons. There are not eight

Christs, but one Christ. It had been truly said that it would take a Christ to invent a Christ. Were there eight men equal to Christ—able to invent such a life! If the picture was retouched, who retouched it?

Again, if the picture was invented how came the early church to receive it as genuine? How came there to be such agreement among the churches in receiving the epistles? How did it happen that everybody was deceived? And that, too, within twenty-five years of the time when the events occurred? Other pictures have come and gone, but this one remains. Will not the law of the survival of the fittest apply here?

Again, Christ taught the necessity of repentance and the new birth, but He never repented, nor was He born again. Are we to receive Jesus' testimony concerning himself? "Who of you convinceth me of sin?" Before Christ was born He was spoken of as "that holy thing." Enemies of Christ testified to His sinlessness. A sinless life is a supernatural life. In that fleeting moment of His earth life He gave an imperishable conception of life and character which will continue to the latest time and the remotest nation, which when revived and realised always produces results similar to those seen in Christ.—*From Report of Lecture by J. Cook.*

OUR American Correspondent.

A SUNDAY WITH THE MORMONS.



DURING the return journey on my recent visit to Kentucky I had an opportunity to spend a Sunday in the Mormon capital, of which, as a matter of course, I gladly availed myself. I had the good fortune to fall in with a respectable party of emigrants from Minnesota, who were able on account of their number to make special arrangements with the rail road authorities to run them down from Ogden to Salt Lake City and back. The distance to Zion from the main line at Ogden is 34 miles, and the country lying between is the fertile Utah basin, the great Salt Lake valley, bounded by the lake on one side and the Wasache mountains on the other. Salt Lake City, like ancient Zion, in this one particular at all events, is beautiful for situation.

It lies on the start of this extensive plain, hard against the eastern base of the Wasache range of mountains, which sweep round in a vast circle and appear to enclose the whole valley, lake and all. We arrived in the city on Saturday, and having only one day to stop we launched forth early on Sunday morning in a band waggon drawn by four horses, under the direction of a guide, intent on seeing what was to be seen. We visited the Endowment House, the Lion House, the Assembly Hall, the Tabernacle, the unfinished Temple, the Co-operative Store, "Amelia's Palace," Brigham's tomb, the palatial residences of the leaders of the church, the hot sulphur springs, gardens, orchards, and many other places of less importance. The unanimous verdict of the party was that Mormon Jerusalem was one of the prettiest cities in the United States. A gentleman on the way out gave us some very interesting reminiscences of Brigham Young's early days in New England. He said that Brigham when quite a young man worked for his father on the farm at one dollar and fifty cents per day, and to all outward appearances was an ordinary clodhopper excelling the other hands in only one thing. He could make a better axe handle than any man on the place. Give Brigham a piece of hickory timber and a good sharp knife and he could whittle out an axe handle fit for a king. Our party came to the conclusion that there was one or two other things in which Brigham had learned to excel after he ceased to make axe handles. He knew how to build a city after the most approved modern plan, and to govern it after it was built. Salt Lake City is admirably planned and splendidly appointed. Its streets are exceedingly broad and straight—broader and straighter than the streets of Melbourne—and running more uniformly at right angles. On both sides of the streets are long rows of lovely shade trees, giving the embowered city a cool refreshing and comfortable aspect. Instead of filthy sewers and gutters for surface drainage there is a network of beautiful streams and fountains of clear mountain water everywhere to be seen. These are used for ordinary purposes and for irrigation in dry weather, and hence the abundant foliage of the city is always fresh and green. The public buildings, especially the structures ecclesiastic, are massive and substantial, and the business houses are quite as creditable in appearance as in any other city of its size in the United States. In the back ground of this wilderness in a city—this garden

in a desert—gleams the long line of blue mountains underneath its eternal crown of snow. In the other direction the river Jordan winds through the plains, and great Salt Lake is distinctly visible twenty miles away.

During the time of our short sojourn in the city there was great excitement among the saints on account of the federal prosecutions of their much married brethren. Uncle Sam had at last made up his mind to make Jordan a hard road to travel for these canting hypocrits, who deem it their special privilege to have as many wives "sealed" to them as their pious amativeness may chance to dictate. John Taylor, the president of the church, and several of the apostles, have decamped, and find themselves conveniently out of the way, waiting in hope that Uncle Sam will relent and relax his grip on the hypocritical throats of these saintly bigamists, who are so much in love with their plural wives that it would break their dear hearts to have to give any of them up. The effective work of the federal court was several times indicated by the remarks of our guide as we passed about through the city. He would say, pointing to a house, "The man who owns that is boarding at the expense of the government for the luxury of having more wives than the law allows." He would direct our attention to another and remark: "The man who lives there, when he is at home, was fined 400dol. and sent to prison for twelve months for being too much married." He would point out a third with the observation: "The man who resides in that house has taken the underground railway, and his poor wives are inconsolable!" There was a special outburst of popular feeling just at the time of our arrival caused by the action of a Bishop Sharp in giving away the church by pleading guilty to the charge of "unlawful co-habitation;" and, promising not to do so any more, he thus escaped with a fine of 300dol. and a "caution." The orthodox saints were furious, the church organ was delirious, the Gentile papers and Gentiles generally were jubilant. The Mormon editor raved and swore, declared that the bishop was a traitor, and had proved recreant to the most sacred and solemn vows, and was no longer worthy of being recognised as a bishop in the holy church of the latter day saints of Jesus Christ—all forsooth because the bishop swore the truth! He had more wives than one and he said so, and for this infamous crime of truth telling under oath he was a covenant breaker, a trifier with holy vows and sacred institutions, and

no longer worthy of recognition in his high office by these *Simon pures* of polygamous fame. In the estimation of the saints these licentious doctrines of Mormonism are of more value than veracity, and hence the latter must be sacrificed to maintain the former. May Uncle Sam hold on till he effectually strangles this unclean monster, and wipes off from the national escutcheon this foul blot on the civilisation of the 19th century.

The most interesting feature of our visit, and the one to which we looked forward with pleasing anticipations of gratified curiosity, was attendance on the great service in the tabernacle at two o'clock in the afternoon. This is the service of the day, and is attended by Mormons from all parts of the city and surrounding country. Your readers are perhaps aware that this tabernacle has the largest ecclesiastical auditorium in the United States, and one of the largest in the world. It seats 13,000 people, allowing 18 inches to the person. It is estimated that there were 15,000 present in it on the occasion of Brigham Young's funeral. The roof is oval in shape, like the back of a tortoise, and is said to be the largest self-supporting roof in existence. It does not rest on walls like an ordinary roof, but is supported by piers like a bridge. All the space between these huge oblong pillars is occupied by immense sliding doors, so that people can come in and go out in all directions. This building can be cleared of an audience of 10,000 people in one minute. It is lighted by 500 lamps and has 18,000 panes of glass. Its acoustic properties are absolutely perfect. A whisper, if the words are distinctly articulated, can be heard from one end of the building to the other. It seems strange to be sitting so far from a speaker that his eyes look like two little dark holes, and his mouth like a horizontal crack or a black streak without movement or expression, and yet every word can be distinctly heard, even when he drops his voice to a whisper. The large pipe organ, which has 3,000 pipes and 52 stops, was designed and constructed by a Mormon, and is undoubtedly an instrument of great sweetness and power. The tabernacle itself was the conception of Brigham, which is another proof that he had learned other accomplishments besides making axe handles, building cities, and marrying wives. Here are some of my notes taken on the service while it was going on:

"1. Organ voluntary, good. 2. Anthem by the choir, very fine. Choir consists of about 200 singers, male and female singers sit apart—don't

mix up like Gentiles. They occupy an immense raised platform below the organ. Little lower, elders, priests, and counsellors of Israel sit round in great profusion; judging from heads and faces, no brains. Near centre of this platform are four or five long pulpits rising one above the other. Highest one for the presidents of the church, empty, underground railway. John Taylor *non est*. Seven apostles grace the second tier of seats behind long plush stand raised in the middle—where are the other five? In prison perhaps for marrying too much! 3. Prayer. Long lean Mormon with iron grey beard and bullet head comes forward and begins to pray—very few, not even the bishops and elders sitting around seem to be engaged in worship—the congregation looking at the suppliant as though he were addressing the people, or gazing around at each other as though nothing were going on. [Query: Is this peculiar to Mormons?] A few near the front assume a devotional attitude but very few. Prayer extemporaneous, but rattled off as though read by an indifferent reader who did not care a fig whether anybody else cared. 4. Hymn announced by an apostle and sung by the choir alone—no congregational singing—choir monopolizes this part of this service. The eight men behind the long communion table stand breaking the bread into small pieces while this hymn is being rendered. The middle man behind the table begins without a single preparatory remark or any sign of what is coming to give thanks for the bread. This ceremony, perfunctory and singularly unimpressive, a parody of the Lord's supper. The eight men begin to distribute emblems. 5. Preaching. As the bishops start out with the bread, a clean shaved young elder, priestly in aspect, and glib of tongue, stands up from midst of the apostles and begins to preach; said he had a testimony to bear; said it was an impossibility for any man of himself to edify the latter day saints without the aid of the Holy Ghost; said the inhabitants of the earth had the idea that the gospel had not been taken from the earth since given by Christ and his apostles, but he would show that it had been every vestige of it till restored by Joseph the Lord's prophet and Brigham his servant. Propounds the idea of a continuously progressive revelation through the ages, said people willing to believe that God had spoken in the *past*, and would speak again in the *future*, but wont believe God's word when He speaks in the *present*. Illustrates by the attitude of the Jews toward Christ and the apostles. They believed that God *had* spoken to their

fathers by the prophets, and that He would speak to them in the future through the Messiah, but they would not believe that God was speaking to them *then* through Christ and the apostles; so with the world now in respect to the revelations of these latter times through Joseph and Brigham. The elder here plunges into the prophecies. The "restitution of all things" spoken of by Peter refers to the Mormon church Babylon the great and the Scarlet Lady of Revelation symbolize modern Christendom. The angel that flew through the heavens having the everlasting gospel to preach to men that dwell on the face of the earth, was the angel that appeared to Joseph Smith in Missouri, and showed him the metal plates from which the Mormon Bible was translated. The little stone cut out without hands that smote the image on the feet and scattered its elements as the chaff of the summer's thrashing floor, is the church of the latter day saints of Jesus Christ which shall break in pieces all other kingdoms and it shall stand forever. [At this point I interjected an observation: Poor elder! you say that Mormonism shall smite the nations of the earth on the feet and scatter them, but *one* of the nations of the earth has smitten Mormonism on the head and scattered him! Look behind thee and see the significant vacancy of the presidential chair of the church! Where is John Taylor and several of the leading apostles, underground railway, eh!] In the midst of his exposition of Daniel's prophecy the officiating bishops having passed the bread to the people returned to the table, the preacher passed and ducked his head for a moment, and one of the bishops proceeded to give thanks for the water. The latter day saints in their tabernacle service substitute water for wine. The later is too expensive to enable them to afford it for ten or twelve thousand communicants every Sunday—so our Ferguson has just informed me. When the preacher had finished up Daniel and his prophecy of the little stone he said that Isaiah had predicted a gathering together of the people in one place in the latter days before the coming of Christ. This gathering did not take place in the days of Christ—that was a time of scattering. No other fulfillment but the coming of God's people in Salt Lake City in these last days, thus gathering a striking proof of the divinity of Mormonism. Joseph Smith as a man had no power to cause people from all parts of the earth to leave their homes and come forth to the place appointed." But enough of this stuff. The speaker went on and my notes go on, but the

rubbish if possible gets more rubbishy, and I have no desire to inflict your readers with any more of it. If men grow on what they feed on, and the latter-day saints feed on this kind of stuff, what kind of growth must latter-day saintism be? At the end of my notes I find this one in conclusion: "Long dreary harangue ended, choir sings, an apostle prays, benediction pronounced, audience dispersing—Amen.

J. J. HALEY.

Items of Interest.

CONNECTED with the Burmese Mission of the Baptist Missionary Union of the United States there are 103 missionaries, 522 native preachers, 485 churches, and 27,607 church members.

THIS sentence is one of Mr. Gladstone's most recent utterances, and was made before a Brewers' Commission in London at the time he proposed the additional tax on beer: "Gentlemen, I cannot permit a question of mere revenue to be considered alongside of a question of morals; but give me a sober population, not wasting their earnings on strong drink, and I will know where to get my revenue."

THE British and Foreign Bible Society circulated last year, in France 176,854 copies of the Bible, Testaments, and portions of the Scriptures. Fifty-five active men are now distributed throughout the country, constantly on the move, selling the Scriptures. They have little faith in the usefulness of books given away, finding that they are little valued, and easily surrendered to the priest to be torn up and burned.

DURING the past 14 years about 700 Protestant churches have been built in Madagascar, and all free of debt. There are 1,200 churches and 80,000 Protestant communicants. These churches are self supporting, and last year gave 20,000 dol. for missions. The London Missionary Society's latest reports announce that many new chapels were built last year, and that the recent war with the French has rather tended to deepen the spiritual life of the people by bringing them to more prayer and to a fuller reliance upon God.

WHAT would be thought if the Metropolitan Opera House of New York were seen filled with people assembled to hear the simple preaching of the gospel by any—the most eloquent—preacher in the country? Yet, not as a supposition, but as a fact, the largest theatre in Japan has been packed, on two successive days, by attentive listeners to plain sermons by native preachers. Only fifteen years ago there was not a Christian church in Japan, and probably there were not a half-dozen native Christians in the Empire.

Short Readings.

STRONG MEN.—Strength of character consists of two things: power of will, and power of self-restraint. It requires two things, therefore, for its existence, and a strong command over them. Now we all very often mistake strong feelings for strong character. A man who bears all before him, before whose wild bursts of fury the children of the household quake, because he has his own way in all things, we call him a strong man. The truth is, he is a weak man; it is his passions that are strong; he, mastered by them, is weak. You must measure the strength of a man by the power of those that subdue him. And hence composure is often the highest result of strength. Did we ever see a man receive a flagrant injury and then reply calmly? That man is morally strong. Or did we ever see a man in anguish stand as if carved out of solid rock, mastering himself? Or one bearing a hopeless daily trial remain silent, and never tell the world what cankered his home? That is strength. He who, with strong passions, remains chaste; he who, indignation within him, can be provoked and yet restrain himself and forgive, those are strong men, the moral heroes.

A DIVINE INMATE.—"We will come to him and make our abode with him." Such are the words of Christ referring to himself and the Father. They will dwell with him who love Christ and follow his teaching. It is the privilege of every Christian to have such a nearness to God as is indicated by the figurative language of taking up his abode with him. Does God dwell in this house? is a most important question. The householder arranges matters according to the character of its guests. The same principle should be applied when God dwells in the house. His will should be its supreme law. Christ's bodily presence would have an influence on the conduct of his hosts and that of all the inmates. Would there be exhibitions of pride and vanity in the presence of Christ? Would there be expressions of anger and envy and uncharitableness? Would the calls of charity be unheeded? Would sinful amusements find a place in that dwelling. What a happy home would that be which should have the Saviour for an inmate! There would be the constant presence of one whose love is stronger than death, who sympathises with every joy and sorrow, and watches for the welfare of his friends with an eye that never slumbers. Incredible as it may be to the natural man, every family may have their divine inmate. The condition is love for him who died for us "If any man love me, my Father will love him, and we will come to him and make our abode with him." We need never have occasion to mourn an absent Saviour. "Lo, I am with you always."—*N. Y. Observer.*

THE backslider in heart shall be filled with his own ways, and a good man shall be satisfied from himself.

EVANGELISTIC UNION.

The annual meeting was held on the 9th November in the Mount Clear chapel. Bro. Felton Griggs (president) in the chair. Each of the churches in the Union was duly represented, and Brethren Geo. Greenwell, T. H. Bates, Wm. Long, and others, as visitors.

The annual report and statement of receipt and expenditure for the year were presented and adopted.

Bro. Wm. Long expressed his desire to see the Ballarat East church again in the union. The statement was received by the meeting with great pleasure, each representative in turn reciprocating the wish that the eastern church would unite with the union for evangelistic work. It was resolved to write a letter inviting the Ballarat East church to join the union; also to address the present Union churches, soliciting increased contributions.

Bro. Felton Griggs was re-elected president; Bro. G. Scurrah, vice-president; Bro. A. Davey, treasurer; Bro. C. Morris, secretary.

In the evening, a very pleasant tea meeting was held; over 100 sat down to tea. The chapel was very tastefully decorated, the motto, "That they all may be one," nicely worked in laurel leaves, and a profusion of flowers on the tables, made the place look quite gay. Addresses were delivered by brethren W. Long, C. L. Thurgood, Geo. Greenwell, T. H. Bates, and C. Morris. During the meeting the chairman presented Brethren Wm. Long and Alfred Davey with a copy of the Revised Bible each, in acknowledgment of valued services of these brethren in conducting the Sunday services at Mount Clear.

EVANGELIST REPORT

During nine months ending October 31st, 1885—No. of miles travelled to and fro to appointments, 900; No. of discourses, 180; No. of services and meetings each week, 17; No. of visits made—members, 450; strangers, 152; No. of tracts and notices, 7,000; believers baptized, 20; two morning and one afternoon schools have been revived. A week's help has been given to Geelong, and also visits made to Melbourne during conference, and to Maryborough. I am sure that our heavenly Father will bless his children in the churches for their faithful and continuous attendance at the meetings for the proclamation of the gospel, and have during a very stormy winter upheld the hands of their fellow-

laborers in the field. Our Bro. Alfred Davey is one to be noticed in such a report as this, faithfully doing his duty and plodding many a mile while others take their afternoon rest. The labors of Bro. Morris in many ways, publicly and privately, have been of much help to your humble servant and also to the churches at large, as it was his very kind invitation to Ballarat that brought us to see you all, and thus to love you for the work's sake. Bro. Scurrah of Buninyong has done a yeoman's part nobly, and his public help in sustaining the meetings and having the brethren each week enthused by prayer for the proclamation of the gospel in their midst. The brethren of Mount Clear by reason of the distance and discomfort will long be remembered for their steady attendance during the winter; nor must we fail to mention the assistance, though local, of Bro. Liburne in the singing for Dawson Street. The spiritual tone of the churches in the Union to our minds is very healthy and hearty. There seems to be no falling off in any way, rather indications of a steady forward movement Christward and heavenward.

C. L. THURGOOD Evangelist.

A. K. THURGOOD, co-laborer.

ANNUAL REPORT—1885.

Dear Brethren,—The whirligig of time has brought again another anniversary of our union for evangelistic work. We have cause to be thankful for the many mercies of the past year. Though some have gone to their rest, with whom we labored, and others removed to distant parts, we can still rejoice that our numbers have been well maintained, and peace and goodwill reigns through the churches. Bro. and Sister Thurgood took up the work on the 1st February, according to arrangement made at our last annual meeting, and their labors have been indefatigable. The care of the three churches entails a deal of anxiety and much travelling to and fro, which must prove very wearisome to our brother and sister as well as necessitating a large expenditure for cab hire. This seems inevitable as no better scheme has been suggested. The general work done is detailed in the evangelistic report, and also those of the various church secretaries. The matter funds will need the close attention of this meeting, as our balance is gradually melting away at the rate of 36s. per week, under the present arrangement, so that 20 weeks will see us at the end of our tether unless the churches agree to supplement in some way their present contributions. Judging

by our membership, the three churches should be able to keep an evangelist constantly in the field, and unless this is done, it is hard to see how the work can be effectually carried on, while if allowed to drop much of the good done will be lost. A paid evangelist is an absolute necessity to continue the work. The expenditure has been £108 7s. 6d. for the year, leaving a credit balance of £37 6s. 11d. as against £98 7s. 4d. held this time last year. The books have been audited by brethren Thurgood and Lilburne whose report you will hear. The officers all retire at this meeting and you are invited to appoint their successor. Praying for the guidance of the spirit of God in our future work, we are yours in the faith,

F. GRIGGS, President.

C. MORRIS, Hon. Sec.

ANNUAL BALANCE SHEET.

NOVEMBER 9TH, 1885.

1884.

Oct. 31—To Balance ... £98 7 4

1885.

Oct. 31—To Contributions—
Dawson St. Church 24 8 0
Buninyong ... 9 0 0
Mount Clear .. 9 12 0
Sister La Bene ... 1 0 0
Interest ... 2 9 10
Bal. tea meeting, 1884 0 17 3

£145 14 5

1885.

Oct. 31—By Stipends ... £97 10 0
" Cab hire ... 10 11 6
" Sundries ... 0 6 0
" Cash in hand 0 17 3
" Cash in Savings Bank 22 18 3
" Cash in Banking Co. 13 11 5

£145 14 5

Audited and found correct,

A. E. LILBURNE.

C. L. THURGOOD.

Nov. 7th, 1885.

I WANT MY MAMMA.

[Tom Addis.]

The red October sun had disappeared behind the distant hills in the midst of glories indescribable, and deep-brooding night hung over the quiet valley.

Toward the north, the thick clustering lights of a town sent up by a puny challenge to the radiant stars massed overhead.

Toward the south, stretching down the valley like the tail of a little comet, the lights in hundreds of suburban villas peered like curious eyes into the outer darkness.

The entire scene was one of peace and repose. In one of the villas the updrawn curtains reveals a pretty sight. A beautiful lady sat in a chair in the centre of the drawing-room, and from opposite corners two manly little fellows were making repeated onslaughts upon her, their apparent object being to see

who should gain the chair first and] be rewarded for his prowess with a kiss from its fair, sweet occupant.

A gentleman seated at one end of the room glanced up now and then with a sort of frowning smile as peal after peal of boyish laughter disturbed his calm communion with his favorite evening paper; but he had not the heart to put a stop to the improvised game, so it went merrily on.

Meanwhile outside a wee figure was toiling up the road from an adjacent house. She was evidently a fugitive, for she was hatless, and her stockings had fallen down from her knees and were rolled about her diminutive shoes, leaving the little white legs exposed to the chill autumn air. A mass of tangled golden curls floated back in the breeze and the sweet violet eyes were welling over in great tears, which rolled down the ruddy cheeks and splashed upon the little hands holding tight to her breast a ragged doll.

Great sobs convulsed the tiny creature as she half ran along the dusty road.

"O Dod, tell me where my mamma is," the baby voice implored. And ever and again that plaintive little cry broke forth—"Oh, Dod, tell me where my mamma is."

No one had yet missed her from home, so there was no pursuit.

Presently she arrived at the house with the upturned curtains. It was only a few rods from her own home, but to the weary little feet the distance had been tremendous.

She paused at the gateway, and hearing the sound of laughter within, and attracted by the brightly lighted windows, she toiled up the steps to the piazza and approaching the nearest window sat down and looked in.

Something in the merry scene within seemed to bring a fresh sense of desolation to the little heart without. The golden head leaned heavily against the bright pane, and a wail—"O Dod, I want my mamma, too"—burst from the quivering, rosebud mouth.

"O Dod, I want my mamma too." The game ceased suddenly, for the words seemed to cut through the clear glass to the ears within.

One of the boys ran to the window, but drew back, quickly, and with amazement and pity in his voice cried out:

"Oh, mamma, come quickly. There's a poor little girl outside."

The beautiful lady came swiftly to the window. For one moment she gazed, motionless with pity, on the tiny creature lying huddled up against the pane; then quickly raising the broad sash, she put out her arms and gathered the little girl lovingly into them.

"It is the little Grace Meredith," she exclaimed, in wonder. "Why, darling, how did you come here all alone?"

The lady pressed the child to her warm mother breast, and seating herself in a chair wiped away the tears from the sweet eyes.

"I want my mamma," was all little Grace could say.

The tears sprang suddenly to the lady's own sweet eyes.

"John," she whispered to her husband, who had left his paper and was regarding the group with curious emotion. "John, go over, please, and tell Mr. Meredith his little girl is with us, safe and sound. And," she added, as the gentleman was about to leave, "ask him, please, to let her stay with us to-night. It will do her good to be with the children, poor motherless little darling."

The child looked from the gentleman to the lady with grave, questioning eyes, but said nothing. Her mother had been buried the day before and her little heart was filled with longing for the dear caresses she had lived and

thrived upon.

"I want my mamma," she said again, in tones that seemed to imply they could give her what she so much desired.

"Yes, dear," said the lady soothingly, tears dropping from her eyes upon the golden head. "Yes, dear, you shall have mamma one of these days, one of the beautiful distant days when God in his goodness shall give the child back to its mother, and the mother to her child. Hush, darling, hush. Mamma is waiting for you way, way up beyond the shining stars, and you shall go to her, dear, when God has made you ready for the change."

And so they soothed little Grace, and sang to her, and the boys brought out their playthings for her, and all were so good and gentle to her that for a time she forgot the soreness in her little bosom and was happy.

But that night after the golden head had sunk wearily to rest and the tiny white-robed form lay still in the crib that had been found for it, the beautiful lady's eyes again overflowed as a tremulous sob reached her ear, and in her sleep little Grace again murmured her baby petition:

"O Dod, I want my mamma too."

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.

BUSSELL.—Our beloved Sister Bussell, departed this life on September 11, at the age of 53 years. Our sister was always to be found at her place at the Lord's table (when her health permitted), ever since she was adopted into the family of our Lord and Saviour Jesus Christ. But the place that once knew her will know her no more in this life. Let us take a lesson from those who are being taken away, so that we may ever be found attending to the ordinances of the Lord's house, and not neglecting our opportunities. May we stand steadfast in the faith until our blessed Lord shall call us away. Bro. Bussell was very ill at the time of his wife's death, but we are happy to say that the Lord has spared him a while longer, he is nearly well again, though weak after his illness. He and his family will deeply feel their loss, but they have the comfort of knowing they can go to her, and if they stand fast in the Lord, he will give them a crown of glory that shall never fade away.

J. P. A. SALTER.

BINDON.—On the 1st October, at the residence of Bro. Leversha, Sister Bindon, beloved mother of Sister Leversha, aged 90 years. Our sister was immersed by Bro. Yates in 1877, and joined the church at Barker's Creek. Although over eighty years of age, she was never willingly absent from the Lord's table. Her remains were followed to the grave by fully 200 persons. Bro. W. W. Davey, of Sandhurst, gave a very impressive address to those standing around the open grave.

H. L.

LOCK.—On Friday morning, October 30, Bro. James Lock passed away to be with Christ. He had reached a good age, being in his seventy-first year. For years past he had been a frequent sufferer. Again and again it seemed as though his last illness had come, but the vitality that was

latent in his apparently frail tabernacle was amazing, for he repeatedly rallied from what seemed to be a bed of death, and went forth, as from the very borders of the grave, to resume his daily calling; every return of disease, however, left him weaker, till at last he succumbed. Bro. Lock was a follower of Jesus for over 40 years. Twenty and odd years he was a sincere and zealous Wesleyan, serving the Lord according to the light he had. Over twenty years ago, having heard the brethren in Sydney proclaiming the ancient gospel in its facts, commands, and promises, he was taught the way of the Lord more perfectly, and was subsequently buried with his Lord in baptism, by our venerable brother, Elder Joseph Kingsbury, of Newtown. Latterly Bro. Lock migrated with his family to Melbourne, taking up membership in Lygon Street, Carlton. He was of a most amiable spirit, led a life that was beautiful in its simplicity, its consistency, and absolute trust in God. In the workshop his light shone serene and radiant as a star. And in the church all who knew him respected and loved the good old man. During his last illness, as the powers of nature were gradually breaking up, his sufferings were painful to contemplate, but through all, his faith never faltered, and his last words, feeble and broken, as the breath was departing, were—"I am safe on the rock." "Blessed are the dead who die in the Lord from henceforth: yea, saith the Spirit, that they may rest from their labours; for their works do follow them." Carlton, Nov. 16. JOHN STRANG.

LE PAGE.—We are very sorry to have to record the death of Bro. Nicholas Le Page, who fell asleep in Jesus on the 28th Oct. Our brother was for a long time connected with the church at Cheltenham, but who of late had resided at Prahran. Our brother was a great sufferer, but his sufferings were borne with Christian fortitude, and when it pleased the Lord to call him from this world of pain and anguish, it was with joy that he left this earth to be with his dear Saviour. He leaves a wife and family, also a large circle of friends to mourn his loss, but they mourn not as those without hope, knowing that if they keep faithful unto death they shall meet never to part again in that home which Christ hath gone to prepare for all those that love him. Prahran. J. SEMKEN.

METZENTHIN (Mrs. Elizabeth).—This sister took her departure for home on the 7th day of this month, at the age of 40 years. Her patience and complete resignation to the will of her Heavenly Father, with childlike trust, leaving the issue whether of life or death in His hands completely disarmed death of its supposed terrors and fears, and her spirit passed into dark portals full of peace and light. Her husband and family of seven still remain with us. JOHN GRIFFITH.

Spring Grove, Oct. 21, 1885.

STUBBINGS.—Bro. and Sister Stubbings, of Taradale, have sustained a severe loss in the death of their eldest boy Freddie, aged 4 years, who died on the 6th of Nov., of diphtheria and bronchitis. The Lord giveth and the Lord taketh away, blessed be the name of the Lord; may the God of all comfort and consolation be with them in their bereavement.

He is not dead, the boy of our affection,
But gone into that school
Where he no longer needs our poor protection,
And Christ himself doth rule.

W. S.

PRIZE ESSAY.

With a view to encourage and cultivate the art of essay-writing, especially in the younger members of our church, we offer a prize in books to the value of £1 is. for the best essay on "Reasons why a Christian should be an Abstainer from Tobacco," the said essay not to occupy more than three columns of the *Standard*, and to be in our hands not later than Jan. 10th. The essay taking the prize will be published in the February number. Competition open to all members of the Church of Christ. Intending essayists are requested to adopt a *nom-de-plume*, and to send their names in sealed envelopes. All communications to be addressed to the Editors of this paper.

The Harvest Field.

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

VICTORIA.

Summary of additions, by baptism, reported in November *Standard*:—Victoria, 23; New South Wales, 18; New Zealand, 12; Queensland, 12; South Australia, 5. Total, 70—a decrease of 21 from last month. Don't forget to send in your reports for "The Harvest Field" department of the *Standard*, before the 16th of the month. They may get in after that time, but only a mere chance.

A. B. MASTON.

Molesworth Street, Hotham.

HOTHAM.—During the month, we have had the joy of receiving five persons into our fellowship by the obedience of faith. Our meetings at the Town Hall still continue good.

Nov. 14th.

A. B. MASTON.

WEDDERBURN.—Since last report (a month ago), three have been added to our number by the obedience of faith.

R. TWIDDY.

BARKEE'S CREEK.—As Christmas is drawing very near, perhaps some of our brethren from Melbourne will be visiting the country; if so, we will be pleased to see them with us on any Lord's-day to fill the platform. Since last report, two having made the good confession, were immersed by Bro. Silvester, in the Christian Chapel, Castlemaine, where I think another will next Lord's-day follow. Thanks to our brethren for the great help they have given us in preaching and teaching. Be not weary, brethren; in due time ye shall reap your reward. I like that word *shall*.

H. L.

PAKENHAM.—We intend holding a picnic on Christmas day, and as we have seen in former years a complaint made by Melbourne brethren of having no place to go to, we give them an invitation. If we knew there were any coming, we would meet them with traps at the early train. They can get away at six o'clock.

GEO. RITCHIE.

LYGON-ST., CARLTON.—Since last report, four have been added to the church here, two by obedience, and two by letter.

D. M. W., Sec.

CHELTHENHAM.—In church matters we are progressing favorably. The vacancy caused by the retirement from us of our beloved Bro. Strang is being satisfactorily filled by Brethren Dunn and McGowan, also Bros. Spurr and Clapham, who are

now holding special services for one month. The interest in the meetings is well sustained, and great earnestness is manifested by the speakers. The Sunday school held the usual collection for the Brighton Orphanage, which yielded about £2, and if all Sunday schools had a yearly collection for the orphans it would be well. Bros. Ruse and Willder leave for Adelaide at the end of the month on a visit to the sister churches, as well as to see the fair city which they have not yet beheld. No doubt the brethren will accord them a hearty welcome. At a church meeting these two brothers were deputed to look out for a suitable evangelist for the Cheltenham church.

WARRAGUL.—The Disciples of Christ, worshipping in the Athenæum, held their first annual social tea in the above hall on the evening of Friday, 23rd inst., when a large company surrounded the tables, and appeared to thoroughly appreciate the excellent catering of Mr. Haysom, who had the responsibility of providing this portion of the entertainment, the various relays of the tables occupying from six to eight o'clock. At that hour the hall was cleared for the public meeting, when what proved to be a most enjoyable and instructive programme was commenced. After two verses of the 100th Psalm by the audience, followed with prayer by Mr. Illingworth, the chairman, Mr. E. W. Judd, in a few well-chosen remarks, referred to the rise and progress of the cause in Warragul, saying that since it commenced 12 months ago 23 had been added to the church. The choir, with the assistance of some good voices from Sale and Cheltenham, did good service by their excellent rendering of several beautiful pieces from "Anniversary Gems." The organ accompaniment by Mr. Robert Stephenson was capital, and contributed largely to the success which attended the gathering. The speaking was of a high order, both interesting and instructive. Mr. John Strang, Evangelist of the Church, Lygon Street, Carlton, led off in an excellent speech on "Personal Responsibility." Then followed Mr. A. B. Maston, Evangelist of the church at Hotham, with a stirring address on "The Light of the Gospel." Mr. F. Illingworth, evangelist of the church at South Melbourne, came next, with a clear and forcible address on "The Church, its peculiar characteristics." Mr. Charles Watt, evangelist of the church at Sale, then followed, but as the time was so far advanced, and the people would have an opportunity of hearing him on several Sundays as well as Tuesday evening, he said he would not give the speech he had prepared on "The church, its work and prospects," but made a few general remarks, which, however, were highly interesting and thoroughly appreciated. A vote of thanks to the friends who had come a distance was followed with prayer by Mr. Strang, and the Benediction by the chairman brought one of the most successful gatherings ever held in Warragul to a close. A notable feature of this meeting was that the orthodox collection was dispensed with.—*Warragul Guardian*.

LYGON STREET.—The annual services of the Sunday School meeting in the chapel, Lygon Street, Carlton, took place on Lord's-day, October 4th. Addresses were delivered by Brethren Ward and Clapham, and Bro. Strang distributed the junior scholars' prizes, with a word of encouragement to each. The scholars added greatly to the success of the meeting by rendering

some excellent pieces specially selected for the occasion. On Wednesday evening, October 7th, we held our annual tea and entertainment. About 300 scholars and friends sat down to tea. The tables were laid out in excellent style with choice dainties by our superintendent, Bro. W. C. Thurgood. After the cravings of the inner man were satisfied, the chapel was cleared and the programme of the evening was commenced, which consisted of singing, recitations, dialogues by the scholars, and the distribution of senior prizes by Bro. Strang. The secretary's report shows the school not so strong numerically as the previous year, owing to a number of families leaving the district, coupled with a great deal of sickness, and the weather for some time past on Lord's-days has been anything but encouraging for the children to leave their homes. The finance of the school is satisfactory, having a cash balance of £10 to our credit. The teachers' hearts have been greatly encouraged by seeing no less than 22 scholars confess the name of Jesus, and been received into the church. The chapel was artistically decorated for the occasion with evergreens, mottos, and flowers, by the committee and others. The sight was indeed a beautiful one, and was worth going a long way to see. A hearty vote of thanks was passed to those who assisted in preparing the chapel, after which a very profitable and interesting meeting was brought to a close with the benediction.—A. L. CRICHTON, Hon. Sec.

Dear Bro. Maston,—I desire to inform you that the half dozen brethren meeting at Dimboola are dispersed. Bro. Harry Nash, who came from Geelong, is residing in Richmond; Bro. Oscar Lindroth removed to Warrnambool, Bro. and Sister Barelli are living at Croydon with their daughter; myself and wife are living in Richmond.—I remain, &c., R. J. SOMERVILLE, Type Street, Bridge Road, Richmond.

APPEAL TO THE BRETHREN.—We thank all those that have assisted so liberally in the past, and herewith ask all that can render further assistance to help us to reduce the debt on our building to do so in this our time of need. We are few in number, and poor in this world's goods. Help us, brethren, and God, the giver of every good and perfect gift, will reward you for it. All communications and donations to be addressed to F. W. Stubbings, secretary, Church of Christ, Taradale. We thankfully acknowledge the receipt of the following donations to building fund:—Bro. Blevin, Sutton Grange, £1; Bro. Ewers, Queensland, 10s.—W.S.

MARYBOROUGH.—On the 18th of last month, the church here, received a visit from Bro. T. H. Bates, who, with the kindly permission of the church at Doncaster responded to our call for help. The brethren from sister churches having been duly notified, also came forward to assist. On the 21st, the annual tea meeting was held. 120 met to give the evangelist hearty greeting, and wish him success in his good work. The interior of the building presented quite a gay appearance by the beautiful and varied decorations. Above the platform, in form of an arch, was the text, "Thou art the Christ," centered by a basket of roses and lillies, worked in leaves by Mrs. Saunders. Over the porch, the words "The Evangelist's Welcome" surrounding a St. George's cross, were very tastefully worked in everlasting flowers, on

a dark blue ground, by Miss Dorothy Jenkins, and the words "Come to Jesus," artistically worked in leaves by Miss Banks, intertwined with wreathes and garlands of flowers, completed the decorations. The tables were loaded with Mr. J. Lamb's choicest dainties. After tea, a public meeting was held, over which Mr. Crossland very ably presided. His remarks pointed to the necessity of federation and unity amongst the church members in forwarding the cause of Christianity. Mr. Thurgood, of Ballarat, followed with a very eloquent and impressive address on the responsibilities of the Church, from the text "Give ye them to eat," showing how Christ looked to the disciples to feed the multitude. Mr. T. H. Bates then spoke from the motto, "Thou art the Christ," pointing out, in the course of an able and stirring speech, the fact that the motto was the common ground upon which all classes of Christians could unite to forward the good cause. The last speaker was Mr. Illingworth, who pointed out the necessity of the members of the churches seconding in every way the efforts of their evangelists, remarking that no doubt if their support and sympathies were accorded to Mr. Bates, his stay amongst them might be still further prolonged. After the usual votes of thanks the meeting closed with prayer by Mr. Jenkins.—On the 29th, Bro. Bates also gave an interesting lecture in the Golden Age Hall, on "Garfield," combined with which our brother's preaching and teaching have been so effective that we have had the pleasure of seeing five added to the church, and also the knowledge that more are on the eve of deciding for Christ. Thus a strong interest has been aroused and although there was opposition, the people are coming to hear the truth when presented to them in our Bro. Bates' masterly and kindly manner. The church here, will not forget the three weeks' good work done and hope to be enabled to continue the same for the honour and glory of Him who loved us and gave Himself for us.

W. E. S., Sec.

BRO. GEO. BROCKWAY of Geelong has closed his engagement with the church there, and is now open to invitations from other churches.

NOTES AND NEWS FROM BALLARAT.

Twenty additions to the Church of Christ, Peel Street, during past six months. Now for "additional" spiritual growth.

Peel Street began a Sisters' Church Aid Society on the fourth Monday afternoon in October.

Should any of the brethren reading these notes have any friends in Ballarat upon whom they would like brother and sister Thurgood to call, please send name and address to 21 Webster Street, Ballarat West.

Ballarat Evangelistic Union hold its annual tea meeting, at Mount Clear, 9th November.

Bro. C. Morris is back with us. He is entitled to be numbered among our pioneer preachers, having unfurled the standard of the cross at Apollo Bay.

Bro. G. Greenwell has very kindly consented to remain a few more weeks at Ballarat. He and his sister wife are enjoying good health. We had the pleasure of Brethren Greenwell and Bates' company at the evangelistic union tea.

There was an excellent gathering of all the Ballarat and district churches at this tea, which was one of harmony and heartiness.

The brethren at Mount Clear, as a slight memento of the self-denying labors of Brethren Long and A. Davey for years past, presented each with a beautiful copy of the Revised Bible. Coming as a surprise, it added joy to our meeting.

The grandmother of our Bro. Pitts (blind) was recently "buried with her Lord." She is over 80 years of age.

Peel Street has been receiving some excellent additions lately that should "tell" for the Lord.

Look out for some solid, stirring news next month. We are thinking of taking Ballarat up on our shoulders, it has been lying at our feet for some time past. Strengthen your backs, brethren, make broad your shoulders, and heave oh! for Heaven oh! Ballarat for the Lord.

ALETHENON.

SOUTH AUSTRALIA.

The anniversary services of the Wild Horse Plains Sunday School were held on Sunday, 11th October. Bro. Colbourne, from Unley, preached afternoon and evening in the Institute Hall to large audiences. On Tuesday, 13th October, the tea and public meetings were held. The tea was served in the chapel, wherein over 200 were by continuous relays regaled with those comestibles usual on such festive occasions. The public meeting was held in the recently erected Institute Hall, which, besides being a commodious building, is a credit to the architect who designed it, both as regards internal and external appearance. A crowded meeting of about 300 of all ages was ably presided over by Bro. D. Wilson, of Mallala. The superintendent, Bro. Robert Barr, gave a very satisfactory account of the present condition of the school, which had an average attendance of five teachers and 55 scholars. The finances also were in a flourishing condition. Brethren Denham, of Wallala, J. Colbourne, of Unley, and John Vercoe, of North Adelaide, delivered stirring addresses, as also did Mr. Parkinson, of Mallala. Assisted by several Mallala brethren and sisters, the choir rendered in a most efficient and enjoyable manner six beautiful choruses. Bro. R. Woolcock, in proposing the usual votes of thanks (having waived his privilege of addressing the meeting in favor of brethren from Adelaide), referred briefly to his anticipated departure from the district, and expressed the satisfaction and pleasure he had experienced in past intercourse with the church.

GROTE ST., ADELAIDE.—Additions during September, October, to November 15—By baptism, 5; by letter, 3; restored, 2.

GROTE STREET, ADELAIDE.—Bro. Green has preached a series of discourses, which were announced by handbills and advertisements. Attendances both at morning and evening meetings are on the increase. Brethren Wilder and Ruse, from Cheltenham, Victoria, gladdened us by their presence on November 15. Bro. Wilder speaking to the church and also to the school. Bro. Gore arrived in England safely, and will by this time have reached his destination in Kentucky. D.G., Sec.

ALMA.—The annual tea meeting was well attended. Brethren Colbourne, Green and Gall represented the Unley and Adelaide

churches, and gave addresses on "The Christian at home, the Christian in the church, and the Christian in the world." This alliance of subjects was felt to be an advantage as compared with random addresses. That aged Bro. John Lawrie, spoke a little. Bro. Judd, who contrives to squeeze a lot of scripture into a small compass also addressed the meeting, over which Bro. Robt. Harkness presided. The tea was bountifully provisioned. The choir sang heartily. Bro. Greenshields' kindly face and noble form were lacking, he is nearing the end of life, but though weak in body is strong in the good hope.

NORTH ADELAIDE.—We have been cheered by the submission of another young disciple to the requirement of the Saviour: thus by ones and twos is the Lord gathering out a people for his own possession. God grant they may be every one purified, and zealous of good works. In times past when there were two papers we used to feel free to write our reports at any length, but now there is only one, we have a sort of idea that we must condense, and even omit matters of but very local interest. [Anything of interest, my brother either long or short will find a place in *Standard*.—MASTON.] But we shall scarce be forgiven if we do not notice our school treat. For the first time in our history, and with some misgivings we decided to have a picnic. On the 9th November, about 120 went by train to Enfield, and spent the whole day, weather perfection, place just the thing, plenty shade, plenty games, plenty good temper, children delighted, even those over sixty years of age. Plenty red noses "tip-tilted like the petals of the rose." Those who staid away lost a treat. They will know better next time.

NOTES FROM SOUTH AUSTRALIA.

At the beginning of the month, the church at Hindmarsh held its anniversary meetings. On Sunday, October 4th, Bro. Santo was present with the brethren there in the morning; and Bro. Colbourne preached the gospel in the evening. On the 6th, they had their annual tea and then a public meeting. Dr. Vercoe was in the chair. Bro. H. D. Smith read a very interesting report for the year; showing that the church which thirty years ago, numbered 13, had now 330 names on its roll, inclusive of 29 members at York, and 22 at Fulham. The membership at the commencement of the year was 339; but there had been 25 removals, 2 deaths, and 15 transferences to other churches. On the other hand, 11 had been received from sister-churches, 1 restored, 8 additions by faith and baptism at Hindmarsh, 3 at Fulham, and 10 at York, making up the 330. It was further explained that some 70 members were unable to attend the meetings of the church, owing to age, distance, and domestic ties. There is a good band of earnest workers, among whom some twelve or thirteen speakers can be counted. The church had been liberal, in spite of the financial depression in the colony; having raised for the Sunday school library, floral and industrial, building, and organ funds, the Dorcas society, the town mission and the general church fund, the sum of £470. Addresses were delivered by the chairman; by Mr. W. F. Turton, a congregationalist; by O. Lake, Bible Christian; by J. Colbourne; and M. W. Green. The meeting altogether was interesting and instructive, and was enlivened by

several hymns from the Songs and Solos. At a meeting of the evangelistic committee, a scheme was propounded whereby, during the ensuing year, several of the country and suburban churches may receive very substantial evangelistic assistance, for a month or longer at a time. The special effort at Stirling is now being carried on, and we hear that the prospects of success are good. Bro. Colbourne has been invited to labor in connexion with the evangelistic union; and we are hoping that he may see his way to accede to the request. Grote Street has introduced the organ accompaniment into the worship at the gospel meetings on Sunday evening; hitherto the instrumental music has been confined to the Sunday school.

NEW SOUTH WALES.

MIDKIN STATION, MOREE.—I send the following, thinking it may be of interest and encouragement, especially to isolated brethren like ourselves. Last Lord's-day I had the pleasure of baptising into Christ a young man who had professed his faith in the Son of God. We had to go 10 miles to find sufficient water. He had attended our Lord's-day meetings a few times, and we had given him Bro. Maston's tract, "The Bridge," with others. He was a good while in making up his mind to obey the Saviour, maintaining that he was a changed and pardoned man. I told him I quite agreed that his heart was changed by faith, his life by repentance, and now it was his duty and privilege to change his state by being baptised "into Christ," thereby receiving full assurance from God's own word that the past was forgiven, and that he was accepted in the beloved.

Nov. 2nd. Wm. WINTER.

ELIZABETH STREET.—As my last notice was too late (I suppose it was as it did not appear), I will include it in the present one, I stated in it that we intended to hold a special meeting on the 21st ult., which we did, the primary object being to render our united praises and thanksgivings to our Heavenly Father for the measure of success that has attended the labours of Bro. Troy since he began to work with the church in Sydney. Secondly, that the brethren might be brought into a closer acquaintanceship with each other, especially those recently added to the church. After the praise and prayer meeting was over, the brethren proceeded to inspect a number of curios, works of art, fancy work, photos, models, and a variety of interesting objects gathered for the occasion, and arranged on tables round the chapel and the vestry, causing a general move and conversation among all present, a good supply of fruit aiding in the evening's enjoyment, some musical selections also being rendered by some of the sisters in an agreeable manner. The additions to that date was by immersion 54, previously immersed and by letter, 14. Since then ten others have been buried with Christ in baptism, and six received by letter and formerly baptized, making total up to date from all sources eighty-four, and we trust that there are others to follow. Our meetings are still well attended, and the interest well sustained, some one going down into the water every Thursday evening, our morning meetings in particular being much larger than we have ever had previously. The church is also in thorough peace within and without, Bro Troy keeping strictly to the work of evangelising, leaving

the working of the church in the hands of the deaconite, he not attending any meetings (business) of either church or deacons since being with us. Hoping to have the pleasure of rejoicing over others turning to the Lord before time for our next monthly report, yours in the one hope,

C. WOOLLAMS.

November 13.

SYDNEY (ELIZABETH STREET).—The annual and musical entertainment in connection with the Lord's Day school, Elizabeth Street, Sydney, was held in the chapel, on Tuesday evening, November 4th, the building being crowded, the decorations for the occasion reflected great credit on the teachers and received favorable comment from many in the audience, the programme was varied, having some interesting items, the whole being gone through in a very creditable manner. The children's choruses especially receiving much applause reflecting great credit on the conductor, Bro. C. Woollams, for the care and pains bestowed on them. The collection in aid of the annual Sunday school picnic amounted to £9 18. For the encouragement of Lord's day school teachers it gives me unqualified pleasure to announce that *twenty-one* scholars and ex-scholars have manifested the love to the Redeemer by obeying his commands during the last six months, our school attendance last Lord's day numbered 130.

A. H.

NOTES AND NEWS FROM QUEENSLAND.

The weather over here is hot and dry.

Bro. Bagley has arranged to go to Peter-sham, N.S.W. I am sorry he is going.

Bro. Goodacre is working away in Brisbane, one was immersed there the other day, and there have been two or three additions by letter.

One addition in Warwick, one in Toowoomba, and two in Allora since last report, all by faith and baptism. May they grow in grace and in knowledge.

Sunday school picnics in Warwick and Toowoomba on the 9th. Have not heard how Toowoomba passed off, but we had a grand day here, about 120 children and friends assembled for the day's outing. The school is larger and in a more efficient condition than it was before.

Our special evangelistic effort at Marburg last month was very enjoyable; we had the School of Arts, and good audiences. The work was so far successful as to result in ten being added to the church, eight by belief and immersion, and two from the Baptists. Others are interested and appear wavering.

We find these united preaching efforts are very refreshing to both churches and preacher. "Two are better far than one, for counsel or for fight," and it requires no great effort to realize the wisdom of Christ in sending out the disciples "two and two." The success attending this "extraordinary use of ordinary means" also demonstrates its practical utility.

E.

Warwick, November 10th.

TASMANIA.

LATROBE.—We have had one addition on the 8th by faith and obedience to our Lord, and have been to see Bro. Taylor at Sulphur Creek 30 miles down the N.W. Coast. Sister Taylor who is on a visit here is a daughter of Bro. Lyall, one of the pioneer disciples of Prahran.

C. FAIRLAM.

NEW ZEALAND.

THE TABERNACLE, DUNEDIN.—Since last report (Sept. 7th) *forty six* have been added to the church—seventeen by faith and obedience, one previously baptized, two by letters of commendation, and twenty six who were for some time meeting in MacLaggan Street, but have now decided upon uniting with us in our endeavour to carry on the Master's work in this city. Our meetings both morning and evening were never better attended, and the interest is unabated. We have decided to hold a conference of the churches of Christ in the South Island, on November 9th, at Dunedin, with a view of engaging more actively in evangelistic work, and making known our plea for a complete return to Christianity as it was in the days of the apostles. We are expecting two evangelists (Bros. Pritchard and Houtchings) by the incoming San Francisco mail. On their arrival, protracted meetings will be held here for a few weeks, after which Bro. Moore with one of the new arrivals, and Bro. Powell will go out into the field visiting and helping the churches in all the cities of this island. As a number of delegates from the churches have already signified their intention of being present to take part in the conference, we hope to have a successful meeting, and trust that the outcome of it may be that much good will be done in the name and power of Christ, not only in Dunedin, but throughout the whole of New Zealand.

A. F. TURNER, Sec.

VICTORIAN MISSION FUND.

RECEIPTS FOR NOVEMBER.

Church at South Melbourne	...	£5 15 0
Do. Sale	...	1 14 0
Do. Lancefield	...	5 0 0
Do. Toolamba	...	0 13 6
A Brother, per Bro. Maston	...	5 0 0
H. W. S.	...	1 1 0
Bro. Scott, Chintin	...	4 10 0
Bro. J. Keir	...	0 10 0
Bro. W. C. Thurgood	...	5 0 0
A Country Sister	...	0 10 0
Alpha	...	0 5 0

Total ... £29 18 6

W. C. THURGOOD, Treasurer.

209 Swanston Street, Melbourne.

The churches will please bear in mind the resolution passed at last Conference to the effect that on the first Lord's-day in January, a special collection should be taken up in aid of the Missionary fund.

QUEENSLAND FUND.

RECEIPTS FOR OCTOBER AND NOVEMBER.

By W. C. THURGOOD.

G. J. Penell	...	£5 5 0
C. L.	...	2 0 0
Bro. Smith, Goulburn Valley	...	0 10 0
A Country Sister	...	0 10 0
		£8 5 0

SUBSCRIPTIONS RECEIVED.

4s. from each of the following—B. Anderson, T. Lewis, Miss Reid, Miss Prosser, P. Phillips, Butchers, Crain, Martin. 2s. from Cotton and Massey, 5s. Redman, 32s. Funston, 10s. Dewar, 3s. 8d. Marfleet, 6s. 6d. Laing, 55s. Bell, 20s. Denford and T. Williams, 54s. Vickory, 16s. Crouch, 64s. Heron.

Printed by THOS. SMITH, 55 & 57 Russell-street, Melbourne; and published by MALCOLM McLELLAN, 180 Russell-street, Melbourne, for the "Australian Christian Watchman Newspaper Company, Limited."