

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

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Notes of the Month.

THE appearance of the completed Revised Bible, marks another era in the history of Christianity. It is another proof that the interest of the public is not on the wane in reference to the Sacred Scriptures, and shows that the prophets of infidelity had mistaken their calling when they posed as seers and ventured to predict the time when the Bible should be relegated to oblivion. The date they fixed when the funeral obsequies of the Book of Books should take place has passed; and instead of a burial, we have a resurrection. The Bible springs forth again endowed with new life, power, and beauty, to carry on its glorious work of giving health and peace and purity to the nations. It is of interest to note that while the printing presses of Great Britain are printing off by the thousand those sheets, which are to be scattered throughout its own domain and to the uttermost parts of the earth, thus spreading abroad the knowledge and glory of God; that the nation on the other side of the "silver streak" is doing its best to stamp out the name of God from its literature. Queen Victoria said "the Bible is the secret of England's greatness." If this is so, and we believe it is, France has some hard lessons to learn before her career is ended.

The work of the revisers of the Old Testament will no doubt have to pass through the usual ordeal of criticism; though we do not think they will be

so hardly dealt with as the revisers of the New Testament were, owing to the fact that they have shown a more conservative spirit than the New Testament revisers. We welcome the version as giving us a more perfect rendering of the Hebrew text than we have in the Authorised Version, and feel certain that light will be cast on many a hitherto difficult passage; at the same time we think there has been too much talk about preserving the classic English of the Bible; and this appears to have been done at the expense of clearer renderings. The fact seems to have been forgotten that the Authorised Version is still in our possession and will ever remain with us as a book, precious from its associations. This being so, we think that the instructions given to the revisers should have been, to give us the clearest and most intelligent rendering possible, irrespective of the scholar's taste for good old Saxon words. Most readers of the revised Old Testament will feel disappointed at the few important changes that have been made in the rendering; the reason being that no old MSS. had come to light as in the case of the New Testament—they simply had to take the same text that was used by the translators of the Authorised Version. To the student, the marginal readings will no doubt prove to be most interesting and helpful, as he will find there readings of ancient versions and a great many literal renderings of the Hebrew.

"Turning over the leaves and reading a paragraph here and there at random," says the Baptist, "one is glad to feel (if feel is

the right word) that in the paragraphs read the revisers have succeeded in maintaining the simple and noble diction of the Authorised Version. It is no small merit to have shown such mastery of good English, and skill in the use of its idioms. Only in rare cases (judging from a necessarily imperfect examination) will a reader miss some fine familiar phrase and find one less happy, if more accurate, substituted for it. For the most part the cadence of the sentences not merely pleases but satisfies the ear. A very good example is the miner's chapter, Job 28. The first instruction given to the revisers required them 'to introduce as few alterations as possible into the text of the Authorised Version consistently with faithfulness.' Probably they have laid greater stress on this instruction than will be quite satisfactory to critics. Certainly a first reading suggests that, in altering the Common Version, they have been cautious (or, say, reverent) rather than overbold. They were instructed farther, 'to revise the headings of chapters and pages, paragraphs, italics, and punctuation.' As to the headings of chapters and pages, they are revised out of existence—and with advantage—for they were essentially of the nature of commentary, and not seldom were misleading. The division into paragraphs instead of chapters and verses will be very helpful to readers; particularly by enabling them to follow out lines of thought. The printing of poetical passages so as to distinguish them from prose might have been carried still farther with advantage. Attention to italics and punctuation has led to a good many small but by no means unimportant changes."

THE "Annual Muster" of the Salvation Army was held in Exeter Hall, London, in the month of June, on which occasion the "General" reviewed the progress made by the army, and maintained that the army had justified, by its achievements, the

money that had been given to them; and that it was their intention to start the Salvation Navy, and to show that they were in earnest this time, a gentleman had given them a fine steam yacht, which was to be the first of the coming "fleet of soul-saving ships." He also stated that Mr. Ballington Booth had had an interview with the Prime Minister of Victoria, who was so gratified with the results of the work of the Army there, that he was going to ask the Government to make a grant of £1,000 to fit up their new Homes, for the rescue of fallen women. The Prime Minister went further, and said that, if he could not persuade the Government to give £1,000, he would be one of ten to give the sum out of their own pockets." We are very glad to hear of this manifestation of generosity on the part of the Premier of Victoria, and trust that it is only an earnest of good things to come. With him we heartily approve of the practical work done by the members of the Salvation Army; and until orthodox churches take up the same class of work, it will become them not to display too much hostility to the mode in which that work is done.

IN these days when unbelievers scoff at the efficacy of prayer, and when even many believers do not realise its full power, it is refreshing to come across those who not only believe in "effectual fervent prayer," but are ready to produce facts and figures to prove that their belief is not in vain. We find in the person of Mr. George Muller, one who has done great things through prayer, and who started his "Orphanage Work" for the avowed object of manifesting "the glory of God in strengthening the faith of weak believers, by showing that God answers prayers," beside of course for the purpose of helping the orphans. To show what has been thus accomplished, we give the following extracts from Mr. Muller's last report, from May 1883, to May 1884:—Amount received, solely in answer to prayer to the living God, from March 5, 1834, to May 26, 1884, over 50 years, for the following objects, £1,012,770, viz.:—Orphans—in the 50

years, 6895 orphans cared for, taught the way of salvation, 1894 orphans now in, 110 helpers, buildings cost £115,000. Schools—in the 50 years, 95,143 scholars taught the Word of God in the 84 day and Sunday schools, wholly supported by the institution, besides tens of thousands in schools assisted by its funds. Missions, Home and Foreign—in the 50 years, £196,633 have been expended, of this sum £4,784 17s. 7d., has been spent last financial year in assisting 132 laborers. Bibles, Tracts, etc.—In the 50 years, 189,359 Bibles, 647,775 Testaments, 20,275 Psalms, 206,084 portions and 80,219,334 books, pamphlets and tracts distributed.

DURING the execution of repairs to their chapel, our Baptist friends of Collins Street have held services in the Theatre Royal, the pastor (Mr. Samuel Chapman) being the preacher. We are informed that Mr. Chapman has received quite a number of letters expressing gratitude for spiritual good received during these services. As the repairs to the Collins Street Chapel are about completed, we presume Mr. Chapman and his people will return thither shortly. Could not our brethren, by a united effort, arrange to take up and carry on this good work? We would like to see one or more of our city theatres or large public halls constantly open on Sunday evenings, so that an effort could be made to reach the masses with the gospel of our Lord and Saviour Jesus Christ. Such services have always been well attended. It behoves us to consider whether we could not maintain continuous evangelistic services in all our large cities, and whether a solemn responsibility does not rest upon us to do so.

SINCE the time that Victoria became an independent colony, and was able to boast of the presence of a representative of the Queen, she has had a fair number who filled the gubernatorial chair with ease and comfort to themselves and without disturbing anyone else. Perhaps our late Governor was the best specimen

of this class, and the severest thing we can say about him is that when he left these shores we were scarcely conscious of it. It is therefore with great pleasure that we notice the continuous activity of our present Governor Sir Henry Brougham Loch. He is what our American Cousins would call a "real live man;" and we predict that if he continues in the path he has begun, he will find that the people of Victoria know how to appreciate one who makes their interests somewhat identical with his own. We have noticed his interest in the Try Excelsior Classes, in the Young Men's Christian Association, in the Salvation Army, and in kindred institutions; and we think it but right in the columns of this paper to testify our appreciation of the fact that the man holding the highest position in this colony has given his influence in the direction of associations that have for their object the well being of mankind.

LORD BRAMWELL has caused some stir in the ranks of the temperance advocates in the old country, by declaring that because drink gives pleasure to the great majority of people, it has therefore done an "immense deal more good than harm." The proposition is new and rather startling, and would suit the "Heathen Chinese" as a first-class argument in favor of opium smoking. It is rather surprising that a man occupying the position his Lordship does, should venture to put in print a statement so palpably at variance with the experience and utterances of those who have made the drink question a special study. If the evils arising from the use of intoxicating liquors were few and far between, there might be some truth in the statement made by Lord Bramwell; but as this is not the case, and as unfortunately it is too true that drink has brought sorrow and shame into almost every home of English-speaking people, and as almost every judge and police magistrate has expressed the opinion that drink directly or indirectly is the main cause of two-thirds of the crime that is committed, it follows that we have no

alternative but to characterise the utterance of his Lordship as entirely worthless, and if acted upon would have a disastrous effect upon the social and moral life of the community.

WE are glad to notice that the authorities are in earnest in respect to putting down with a firm hand any erosion of the law in reference to lotteries in the shape of Race Sweeps. The postal officials have decided, that in future no letter, packet, newspaper or parcel bearing the address of the notorious sweep promoter Mr. J. J. Miller, York Hotel, Sydney, shall be registered at any post-office in Victoria, or transmitted to his address; any letter so sent will be opened, and the contents returned to the sender. It will be seen from this that Mr. Miller has been trying to carry on his old work by changing his address from Melbourne to Sydney, a design that is almost certain to be frustrated by the vigilance of our post-office authorities. Our readers will remember the enormous business done in sweeps a short time back, and how, when the law officers went vigorously to work, they suddenly collapsed. This fact may serve as a short and concise argument, tending to prove that it is possible to help people to become "moral by Act of Parliament." And while we are on this subject of gambling, we may as well state that we have heard, that a certain candidate for Parliamentary honors, in another colony, well known to us as a Christian gentleman, has so far forgotten himself as to publicly express his approval of legalising the totalisator. We trust that he will change his mind on this question, as it is not safe for a man to sacrifice principle for expediency. Parliamentary honours thus bought, are bought at too high a price.

THE new Licensing Bill is now fairly before the Legislature. What they will do with it remains to be seen. We shall watch the discussion with considerable interest. We are prepared to say that the measure is perfect; but we hail it as a fair and honest effort to grapple with the giant

evil of our age. We regret that the single bottle trade is not to be abolished, as we deem this one of the most fruitful sources of that phase of intemperance which is rapidly though insidiously making its way into the homes of our nation; still the reforms proposed are salutary, and cannot fail to be of immense value. We have a suggestion to make, it is this—that a clause be inserted, compelling all licensed victuallers to have on sale, tea, coffee, and beef tea. Many are compelled to use hotels; but they ought not to be compelled to take intoxicants. The presence of these harmless beverages on the bar counter would work a silent revolution in the drinking customs of our day.

IT will be very pleasing to those brethren who have taken an interest in the spread of the gospel in Queensland, to know that the progress made still continues to be of a really substantial kind, the net increase during the last nine months being one hundred and seventeen, and we are glad to add further that the prospects still continue good. We know of no field at present occupied by the brethren that promises better results for a small outlay. But good as the results are and promise to be, we regret to say that some of the laborers will shortly have to be withdrawn from the field if the brethren in the other colonies do not respond to this appeal for assistance. We are quite conscious of the fact that the brethren have many claims upon them; and that some may feel tempted to ask the question, If such good progress has been made in Queensland, why cannot they support their evangelists. We would remind such brethren that the circumstances under which the churches in Queensland have been called into existence are entirely different from those under which the early churches in Victoria and South Australia were formed. In the two latter colonies many talented brethren were able to take the field as preachers and labored for years without receiving any pecuniary reward, thus enabling the brethren to spend their funds on buildings

and other enterprises. The Queensland brethren, so far, have not been so highly favored, and we know that the average circumstances of the members of the Queensland churches is not equal to the churches in the other colonies. So that when we say they expect this year to raise something like £300 to expend on evangelisation, in addition to paying the rents of the halls they hire, and all other church expenses, we must say we think they are doing fairly well. We gather from letters to hand that if the three evangelists now in the field are still to continue their labors, not less than £130 will need to be contributed by the other colonies. We are quite sure that it only needs an effort on the part of the churches to relieve the three brethren who are now laboring in Queensland from any anxiety as to how they shall pay their baker. They are doing good work, and doing it at a price that we are almost ashamed to name. Under these circumstances, we offer no apology for urging the brethren to send on their subscriptions without delay. If you cannot send pounds, send shillings; if you cannot send shillings, send pence—the widow's mite is too often overlooked. Bro. Thurgood, of Swanston Street, is treasurer for Victoria, and will send on all he can collect. We do not know the treasurer in Queensland, but if sent to D. Evers, Warwick, Queensland, it will be forwarded to him.

ACTIONS speak louder than words! God sent not His Son as a writer but as a worker. The "Word made flesh" was more remarkable for the number of His works than for the number of His discourses. The principal speeches of Jesus are recorded in four short volumes. But "the many things that Jesus did" would require a world full of books, thought His humble friend, fully to describe them. Action is the body of which thought or speech are the soul and spirit. A life of mere words is no life. "What do ye more than others?" One action makes more impression than a hundred discourses. To offer silver or gold to a good cause is a more effectual aid than a thousand platform orations. To refuse or resist an unjust tax or ungodly rate enlightens the public mind more than ten thousand tracts dispersed throughout a neighbourhood. "They shall be judged every man according to his works."

Hymn for the Month.

Through all the various shifting scenes
Of life's mistaken ill or good;
Thy hand, O God! conducts unseen
The beautiful vicissitude.

Thou givest with paternal care,
Howe'er unjustly we complain,
To each his necessary share
Of joy and sorrow, health and pain.

When lowest sunk with grief and shame,
Filled with affliction's bitter cup,
Lost to relations, friends, or fame,
Thy powerful hand can raise us up.

All things on earth, and all in heaven,
On thy eternal power depend;
And all for greater good were given,
And all shall in thy glory end.

COLLECT.

Lord's Day Meditations.

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

August 2nd.

OUR DIVINE STANDARD.

"When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him."—ISA. 59: 19.



PRECIOUS promise! Oh, how sweet; how cheering! How often in our experience does the enemy come in like a flood. Our hopes, our joys, yea our very confidence in God being alike in danger of being swept away. How blessed

the truth that we shall not be overwhelmed. The figure is a military one, the mighty hosts of spiritual foes which surround us threaten to devastate and destroy. The promise is—the Spirit of the Lord shall lift up a standard against him. The standard is the symbol of national power. Soldiers will die rather than lower it; and in the nation's battles the conflict ever rages fiercest where the standard is in danger: around it all the forces gather; to it every soldier looks for guidance. While it waves aloft, he knows that victory is yet possible, no matter how terribly the enemy may seem to prevail. So in our spiritual warfare, omnipotence raises the standard for our defence; the spirit of the Eternal

Jehovah upholds it. Unless our foes can unseat the Eternal, and cast his throne to the ground, we are safe, and victory is secure. Greater is He that is with us, than all that the enemy can bring against us. Let us then in confidence gather beneath the standard. Let us trust and not be afraid. The Lord God omnipotent reigneth.

August 9th.

JEHOVAH NISSEI.

"The Lord my banner"—EX. 17: 15.

THE standard is raised in the time of war; the banner waves in the hour of triumph, and amid the festivities of peace. Though we are in an enemy's land, we are not always fighting. There are seasons of holy rest and quiet, when the king brings us into his banqueting-house, and the banner which he spreads over us is love. Especially is it so upon this *first day* of the week. On this day, we are privileged to enter into the sacred courts of the Lord of hosts our king, and feast with Him upon heavenly things. Oh, that we may ever enjoy this holy fellowship! May our hearts ever long after God—for the living God; so that, with the Psalmist, we may cry out—"when shall I come and appear before God?" May the fruit which the King provides in his banqueting-house ever be sweet to our taste; so that, when the joyful morn returns, we may go up to the Lord's house—not from custom, nor from a sense of duty—but from pure and holy love, so shall we sit beneath His banner with great delight. Reader, is the Lord your banner. Do you love to sit beneath the shadow of the Almighty? Safe resting-place. Who shall harm us if we are followers of that which is good?

August 16th.

JEHOVAH SHAMMAH.

"The Lord is there."—JER. 48: 25

BUT there is another reason why we should love the courts of the Lord's house, and never neglect the assembling of ourselves together there: it is expressed in those words—Jehovah Shammah "The Lord is there." Long ago the Psalmist wrote—"The Lord loveth the gates of Zion more than all the dwellings of Jacob." It is true that, in times of distress, when the enemy comes in like a flood, our God will not fail us, but the Spirit of the Lord will lift up a standard against him and deliver us. But there is a place where we can get nearer to our God—a special place

"Where He travels his lovely face."

Over the entrance to the banqueting-

hall, where the banner of love waves, there is this inscription—"Jehovah Shammah—the Lord is there." Yea, there in plenteitude of power—there with mercy to forgive, blood to cleanse, promises to cheer, hope to revive, faith to strengthen, spiritual power to uphold—there He feeds his loved ones with the choicest of the wheat, and makes their cup run over with joy. Beloved, are you always there? Or is it true that the King looks around and mourns to see your seat empty? If it has been so, let it be so no more. The Lord waits to be gracious; and certain it is that you need his grace. Seek out then, this day, that place concerning which it is written—"Jehovah Shammah—the Lord is there."

August 23rd.

JEHOVAH JIREH.

"The Lord will provide."—GEN. 22: 14.

YES, He is able and He is willing to supply all our need. Paul wrote—"My God shall supply all your need out of his abundant storehouse." Our Lord is rich; His treasure-house is ever full. Giving does not impoverish, and withholding does not enrich him. Moreover, He has the heart to give. Many in this world are rich, but have no heart to bestow their wealth on any but themselves. But Jehovah is rich, and loves to bestow his gifts on all who will receive. Why, then, should we be poor? why should we be careful and anxious about many things? The battle is the Lord's. We go not a warfare at our own charge. Unbounded wealth is his, and may be ours for the asking; no matter what our need, "Jehovah Jireh"—the Lord will provide.

August 30th.

JEHOVAH TIDKENU.

"The Lord our righteousness."—JER. 23: 6.

YES, ours! How cheering to know that, notwithstanding our sin and our weakness, it is possible—yea it is a glorious reality—that we can, and we do, stand complete in Him whose very name is "Jehovah Tidkenu"—the Lord our righteousness. While we mourn over our own imperfections, we can rejoice in his righteousness. But this is not all, for "He is made unto us righteousness, sanctification, and redemption. Perfect we are not, but He is able to make us perfect, he is appointed for that purpose. In the flesh we are subject to its frailty, and under its dominion; but it will not always be so, for He is made unto us, not only righteousness and sanctification, but redemption also. The day is

coming when our Lord shall return, without a sin-offering, to complete the work by redeeming our bodies from the grave. Then shall we see Him, and we shall be like Him, because we shall "see Him as He is." And this is the name which our Deliverer shall then bear—"Jehovah Tsidkenu"—the Lord our righteousness.

The Australian Christian Standard.

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EDITORS :

F. G. DUNN AND F. ILLINGWORTH.

EDITORIAL CONTRIBUTORS :

JOHN STRANG,	DR. VESCO,
T. H. BATES,	D. A. EWERS,
G. B. MOYSEY,	J. F. FLOYD,
	GEORGE SMITH.

CHURCH NEWS DEPARTMENT :

A. B. MASTON.

AMERICAN CORRESPONDENT :

J. J. HALEY.

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 1:3, 7.

OURSELVES.

WE GREET our readers this month under a new name, and with an altered exterior. THE STANDARD takes the place of *The Watchman* and *The Wit*, *new*, and is expected to do the work of both. In order that these expectations may be realised, we have combined forces as well as resources, and propose doing our best to make the united paper worthy of our rapidly-increasing brotherhood in the Australian colonies. Our sympathies will be broad as humanity, and our principles as liberal as the word of God will permit. All narrowness, bitterness, and self-seeking will be excluded, while freedom of thought

and full discussion (within proper limits) will be given to all matters pertaining to the kingdom of God.

Our readers are well acquainted with the circumstances which have led to this amalgamation; hence we need not refer to them, other than to say, that we rejoice in the spirit which has brought about united action, not only in reference to our periodicals, but also in many other departments of Christian work. We are pleased to see that the fact is being realised, that not merely is unity of heart desirable, but that unity of forces is necessary, if the greatest possible good is to be obtained. Our plea is making itself felt, the cause with which we are identified is a rapidly increasing one; therefore it behoves us to consolidate our forces, that we may attain the end for which we are striving, viz: the unity of all God's people on the basis of the Bible alone, in order that the world may believe that Jesus is "the Christ, the Son of the living God."

Our monthly, coming out as it does under the auspices and control of representative brethren in all the colonies, circulating, it may be said, wherever there is a Church of Christ, and being open to all our brethren who may desire to exchange thoughts on religious subjects, will, we feel sure, be largely helpful in bringing about a closer union in thought and action. Some may say, has not this been done in the past? We answer, yes, but not so effectually as it might have been. The difference now will be, that all shades of opinion, and matters of interest to the brethren at large will be discussed in one paper instead of two. Readers will thus be able to see both sides, and with the Bible in hand can judge for themselves wherein the truth of the matter lies. The comparatively few difficulties which have arisen in the past were largely consequent upon our isolated position as churches and the limited knowledge which brethren had of each other. The existence and wide circulation of a paper such as we intend the STANDARD to be cannot fail to break down this isolation, and bring the brethren closer together. This can be done by one

paper better than two; hence we hail with considerable satisfaction this union: our forces can now be concentrated as well as our expenditure economised, and so a greater measure of success, we trust, will be achieved.

We accept our position hopefully and will endeavour to do our duty faithfully. We do not expect, nor shall we try to please all. Our chief concern will be to please the heavenly Father, by standing firmly to revealed truth and seeking to be helpful to his church. In our work, we shall be assisted by a strong staff of experienced brethren, whose names are well known to our readers, viz: Brethren STRANG, BATES, MOYSEY, VESCO (Dr.), EWERS, FLOYD, SMITH (Geo.), MASTON, J. HALEY, besides brethren YATER, H. EXLEY, and others who have promised to help us.

We understand our work to be varied in its character, and we shall endeavor to give each part due prominence and careful attention.

1st. We intend the STANDARD to be a new paper, that is so far as our churches are concerned. Bro. A. B. Maston has kindly consented to take charge of this department, which is in itself sufficient guarantee that the work will be well done.

2nd. Under the heading "Notes of the Month" we propose to deal with all matters social and political which have a bearing upon the moral and religious life of the age in which we live. We shall not hesitate to denounce wrong in the body politic as well as ecclesiastic. We hope also to gather items of interest which will help to encourage us in our great work.

3rd. Thoughtful leading articles on important themes will appear in our columns. These will not only be from our own pen, but also from those brethren whose experience as writers and thinkers render their services of value to our readers.

4th. Under the heading of "Evangelist," we propose to present the ancient gospel in a way which will be attractive to those out of Christ; and will, we trust, be the means of leading them to accept Him as their Saviour.

5th. There will always be at the disposal of the brethren an "Open Column," in which they may discuss questions which they desire to have ventilated, the only restrictions being those that are dictated by courtesy and sound judgment.

6th. Special attention will be given to render the paper of such a character as to be of interest both to old and young. Under the heading of "Hearths and Homes" we intend to give short tales and selections, which we hope will not only "point a moral" but be a source of pleasure also.

7th. We cannot now indicate all the lines on which we intend to run our paper; but in addition to those already mentioned we may state that room will be found from time to time for such headings as these—"The Sunday School," "The Expositor," "Light on Biblical Facts," "The Exhorter," "Temperance," "Christian Evidences." In short, we will seek to "bring out of our treasury things new and old," so that all may find something suited to their needs.

Finally, we ask our readers to help us in our work, by securing subscribers and passing the paper round to their friends. We also invite all our brethren to use our pages freely—they are open to all. We do not promise to publish all that comes to us, but we promise to do our best to find space for all papers which we deem worthy of a place in our columns. We will try to do our duty faithfully; we ask you to try and do yours. We have no personal interests to serve, nor individual ends to gain; we live, and purpose to live, in this and in all else.

"For the God that is above us,
And the good that we may do."

ORDER OF WORSHIP.

WE have received a communication from an esteemed brother in Queensland, from which we gather that certain churches in that colony observe the Lord's supper at the close of the meeting, instead of (as is generally the case with us as a people) prior to the exhortation or teaching. We are of opinion that he is in error in reference to some of the positions he takes, especially when he

seeks to prove that the New Testament teaches any arbitrary order of worship. We can easily find out what were the various parts of that worship, but as to their precise order, there is no definite instruction. For many reasons, we consider that the Lord's Supper should not be observed at the *close* of a meeting, the chief reason being that, if the exercises preceding it are unduly lengthy, the observance of the supper is almost sure to be characterised by haste and carelessness not at all in keeping with its importance. The danger is, that too much stress may be placed upon the address (or sermon as some call it); and while we do not wish to detract from the importance of good teaching, we think it is dearly bought at the neglect of the memorial feast. The tendency—we may say, the common practice—of the other religious bodies is to make the sermon the prominent part of the Lord's day morning service; and to this end the speaker is advertised in the daily papers—a mistake we sincerely trust that we shall not fall into. Praise, prayer, and reading naturally prepare the mind and heart for the proper observance of the feast instituted by our Lord, which is the chief object of our assembling together; and if perchance these should take up more time than usual, then it will be well for the speaker to use the time allowed him, in cultivating the art of condensation—an art, we may say in passing, that is very little cultivated by public speakers of the present day. But in a well-organised church, there is ample time in the hour and half usually devoted to the morning service, for all the parts of the worship to receive proper attention. Our contention is, that the order of the service should be so arranged that, if from any cause some part of the service should be in danger of being neglected, it should not be the supper of our Lord. Further, we may say, that as in the precise order there is no question of principle, would it not be well for us, and especially for young churches, to adopt that order which many years of experience teaches us is the safest and the best; and that order we need scarcely say does not leave the supper until the last. This,

however, is not a matter for contention, but for mutual agreement.

A FEW PLAIN BUT SERIOUS QUESTIONS TO PROTESTANTS.

WHY did Jesus pray that all who believe on Him should be one, if it is right for Protestants with their sects to split up the one Body of Christ into antagonistic factions?

If the Spirit of God in the Scriptures has condemned all divisions as offensive to God, and destructive to the unity of the Body of Christ.—Why is there such "An interminable array of sects?"

Is not the spirit of sectarianism, by the confession of all missionary workers, the greatest obstacle to successful christian work in our land, and to missionary work abroad?

If the "Bible, the whole Bible, and nothing but the Bible," is the religion of Protestants, why do not Protestants believe it? Why trample its statements under foot, whenever the needs of the sect require it?

If the "Unity of the Spirit, in the bond of peace," together with one body, one spirit, one hope, one Lord, one faith, one baptism, and one God and Father, are supreme requisites for the welfare of the church and the world,—why is it there are now scores of bodies, and without any unity of spirit, with several different kinds of something called baptism, according to the demands of sectism?

If Jesus Christ alone died for men, why do all the sects dishonor his name by calling themselves after men, who did not die for them, or even after an ordinance or a form of church government?

If the Spirit of God has condemned all sectism, partyism, and divisions, which says "I am of Paul, and I of Apollos, and I of Cephas," does it now approve of men saying, "I am a Roman Catholic, Episcopalian, Presbyterian, Methodist, or Baptist?" Does the Spirit of God now approve of men glorifying in men, and saying, "I am of Luther, or Calvin, or Wesley, or others?" If it does, to whom, and when, and where has it so approved this Christ-dishonoring work?

If Jesus Christ alone is the head, and sun, and centre, and circumference of all authority and of all doctrine, by what right does each sect have any other head and source of all authority and doctrine than Christ himself? Is

not Luther the founder of Lutheranism; Calvin, of Calvinism; and Wesley, of Wesleyan Methodism? Did Jesus Christ make himself the founder of any one of this "interminable array of sects?" If so, when? where? to whom?

Was Jesus Christ the founder of anything but his church and kingdom? Was He the builder of anything but the spiritual temple; or the organizer of anything but his own mystic One Body? Is the church, as now broken and divided, anything more than "an interminable array of sects?" Do not the sects, one and all, whilst proclaiming with vehemence that "The Bible, the whole Bible, and nothing but the Bible is the religion of Protestants," set the plainest directions, admonitions, and commandments aside, as of no authority.

Are they not in creed and practice, not only different, but "irreconcilably antagonistic?" Has God ordained one of them all? If so, which? Has He given one set of directions to one sect, and a different one to another? Are there many Christs?

Could Protestant Christendom, even if it had tried—could it have hit upon a more successful way of separating men from each other, wasting the resources of the church, and not doing the work of Christ? Is it not a fact that some years ago the Italian Protestants appealed to the Protestant world not to attempt to build up denominationalism in Italy, right in the presence of Rome; but rather to unite together in an effort to build up the Free Christian Church; but the request was despised, and now a half-dozen different sects are each struggling in Rome itself?

Has not Christ condemned all such reading of the Body of Christ? Has not the prediction received its fulfilment in a most marked manner, "For the time will come when they will not endure sound doctrine, but having itching ears will heap to themselves teachers after their own lusts, and will turn away their ears from the truth, and turn aside to fables?"

Do you not in your sectarian rivalries build up churches and chapels, whose creeds and practice are antagonistic to each other, and in close proximity to each other? Look and see. Is it not a fact that in order to maintain all this work, and to increase it, "the church, which ought to be the most independent institution on earth, has become a constitutional, habitual beggar," and taking such methods to raise money in "Church fairs," "bazaars," "lotteries," "raffles,"—

"gold ring in the cake," &c., the like of which, if a man in business had to take, he would be branded as dishonest and a gambler? Quite recently an eminent clergyman denounced all this and much more of the same kind of work, crying from the pulpit, "Shame! shame! shame! on the church; shame on the ministry, and pity the people."

Is it not time for all who fear God and love His Son Jesus Christ, to join with Christ himself and pray "that all who believe on Him may be one, that the world may believe that God has sent Him."

A last question for this time.—In spite of all your professed "Spiritual oneness," do you not rejoice when you can win recruits the one from the other? Is it not high time that all professed ministers of Christ shall instantly cease trying to perpetuate this unholy work, and trying to justify it by perverting the Scriptures, in order to compel them to support that which they everywhere condemn? Is it not time that an end was put to the talk that the "sects are but so many regiments in one grand army, but the army is one?" Regiments of the same army don't constantly fight each other and get in each other's way, only through crime and blunder, which would "court martial" their officers! No one "forbids your casting out devils in the name of Christ;" go on and do it on a larger scale, and "cast out" the devil of sectarianism which divides the church, weakens her power, wastes her resources, and is the great hindrance to the conversion of the world. Go on, but be sure you are following Christ, and not the spirit of division, and seek to accomplish the great need of the church, and of the world, by "gathering together into one the children of God which are scattered abroad." H. K.

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, and should reach him by the 14th of each month to ensure insertion; earlier when convenient.

This being the first number of the "STANDARD" with which is amalgamated the "Watchman" and "Witness," the full 12 months of the

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

M. McLELLAN,
Manager and Publisher,
180 Russell-st., Melbourne.

SPECIAL NOTICE TO AGENTS.

AGENTS will, in this month's parcel, find a few posters enclosed, which they are requested to place in prominent positions at the entrance doors of the church with a view to increase the number of subscribers. There is a blank space left to fill in the Agents name, and it is hoped that by this means a number of New Subscribers will be obtained. If Agents will kindly co-operate in this matter, the committee will feel obliged.

On behalf of the Committee,
M. McLELLAN.

Our Book Table.

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

THE CHRISTIAN BUDGET, containing Brett's "What the Disciples believe and practice," Haley's "The Faith," Strong's "The Fundamental Principles of the Disciples," Choak's "Unity of the Spirit," and Moysey's "The Blank Bible." 84 pages, price 6d. DUFF & COLLINS, Melbourne.

We can cordially recommend "The Christian Budget" to our readers. A glance at the list of articles which have been gathered together, and bound in a neat pamphlet, is sufficient guarantee of the worth of the production. Brothers are often making for a small work setting forth our principles and practice, which they can lend or give to strangers. "The Christian Budget" is just the very thing. The price is very moderate, seeing that 84 pages are given for 6d.

Editorial Notes.

THE EDITORIAL WORKS WE NOW—that is we have two editorial chairs. Our readers should get the benefit of this arrangement. In addition to this, we have quite a host of able corresponding editors and contributors, so many, in fact, that it will be impossible to do all of them full justice in our limited space. We hope, however, to receive such a large addition to our subscribers' list as will soon enable us to increase our space. Business brethren could help us by sending us an advertisement; all our readers can help us by passing the paper round, and recommending it to their friends. Brethren when the Lord has made stewards of some of his funds, can help us by sending us contributions to our Free Distribution Fund. We want to place a copy of *The Standard* on the table of every mechanic's institute, public library, and free reading room in all our colonies. We would also like to make up parcels monthly for all our hospitals, benevolent asylums, orphanages, and public institutions in all our colonies. But this, of course, cannot be done without considerable expense. Will our rich brethren help us to do this? And so

“Softer words of kindness
For the ringing by-and-by.”

BRO YATES will continue laboring for a short time longer at Lansdown and Economy. The brethren there, though few in number, are very zealous for the truth, and have agreed to contribute two pounds per week to the Missionary Fund during Bro. Yates' stay with them.

THE HOYMAN BROTHERS have taken the local Town Hall for their preaching services. So far it has proved a great success. On the opening night (June 29th) the building was packed—some were unable to get into the building. Bro. A. B. Mason is delivering special discourses, illustrated with diagrams.

IT HAS OFTEN occurred to us that our Lygon Street brethren are not located in the best position for usefulness in Carlton. If we are to effect the greatest good we must take the gospel to the people. Now, the great bulk of the people in Carlton live a good distance north of Lygon Street chapel. We notice that the Trades Hall committee complain of want of room. Our suggestion then is to our Lygon Street brethren—sell your chapel to the Trades Hall committee, and erect a new chapel in the centre of Carlton. Shelves are gathered quickest where the grass grows thickest.

THE Missionary Committee propose doing what they can in sending Bro. Yates (the general evangelist) to visit as many of the country churches as possible before the meeting of the next conference.

OUR GARDENBRO BROTHERS, availing themselves of the presence of Bro. and Sister Thurgood at their Sunday School anniversary tea, have held special evangelistic services, conducted by Brothers Stockway and Thurgood.

IN the meanwhile, the Missionary Committee, with the sanction of the brethren at Shepparton, will ask Bro. Park to labor for a short time in the Marston district; and with the consent of the brethren at Doncaster, Bro. Bates has promised to place his services at the disposal of the committee during the month of September. The Maryborough district will probably be his field of labor.

WE believe the Missionary Committee is doing its best to meet the wants of the churches. Last year's work was good, let this year be better. Brethren, open your purse, and let the treasurer hear from you.

THE *Apostolic Times* and the *Old Path Guide* have amalgamated. The new paper now appears as the *Apostolic Guide*. The name, which is evidently a compromise, does not strike us as being adapted to the present century, but perhaps we are over critical. We wish the *Guide* a prosperous career.

THE North Fitzroy brethren have started building their new chapel. Having several members of the building trade in the congregation, who have generously given their services free in superintending the erection of the chapel, they will be able to effect a considerable saving in the cost.

WE understand that Bro. Bates has declined the invitation extended to him by the church at Cheltenham; the reason being that the brethren at Doncaster wish to retain his services.

BRO. BATHESMAN seems to be doing a good work at Doncaster. The hand of hope, which he was the means of starting, and in which he takes a special interest, is very successful, and we have no doubt but that it will be the means of doing much good in the neighborhood.

WE have received a number of essays competing for the prize offered for the best article on "Reasons why a Christian should be a Total Abstainer." We have

awarded the prize to "Pilgrim," who turns out to be Bro. R. A. Wright, of Wellington, N.Z. Strange to say, a brother belonging to the same place won the previous prize offered for the best essay—Wall done, Wellington! We regret to say that want of space prevents our publishing the successful essay in this issue of the *Standard*, but we will find a place for it in the next.

OUR sisters would do well to read carefully, and put into practice, the suggestions contained in Sister Thurgood's letter, which will be found in "Our Sisters' Column."

THE Bairnsdale brethren have suffered much by removals, and are at present in need of help to keep a preacher; about one pound per month for six months would enable them to do so. The little band are working hard amidst many difficulties from within as well as without. They are deserving of help. We commend them to the attention of those brethren to whom the Lord has committed some of his treasures. There is an excellent field, and the district presents many openings for future usefulness.

BRO. WARR is hopeful; good seed has been sown; we expect to hear of an encouraging ingathering soon.

QUEENSLAND brethren write:—There is more all along the line—several have yielded, and others are almost persuaded.

FROM another source, we learn that the Queensland brethren are sadly in want of funds. Faithful laborers, fields ripe for the harvest, and shortness of funds is not consistent with the hymn we so often sing—

"Were the whole realm of nature mine,
That were a present far too small;
Love so amazing, so divine,
Demands my soul, my life, my all!"

Ring away, brethren, but send along some more money for Queensland.

CIVICUS OXON.—Read this article carefully, brethren, and reduce it to practice. It will be to the glory of God and your own edification, if you do so.

BRO. MASON is preparing a course of lectures on "Christ in the Tabernacle," to be illustrated by two large oil paintings, 16 feet 6 inches x 8 feet. They are intended to illustrate the gospel as fore-shadowed in the tabernacle. These lectures are being prepared with great care and cost, and Bro. Mason desires to deliver them in every church of the colonies, not only that he may help the churches, but

that he may get some assistance in paying for the expenses in preparing the lectures. The paintings are being prepared by a first class artist in the city, and in themselves will be worth seeing. Write to Bro. Mauston, and he will tell you what he proposes to do.

The spirit of revival seems to be abroad in the churches, as from almost all quarters news is coming in that additions are being made to the churches. But that is not the best of it, the churches seem to be rousing themselves up and going to work in a way that has not been for some years. We hope that the heaven which is now at work may go on, till the entire brotherhood are stirred up to the necessity of more earnest effort in the work of the Master.

BRETHREN CLAFMAN and **STRAY** completed their series of discourses at Lygon Street on Lord's Day, July 12th.

BRO. T. H. BATES has been engaged to preach for the Lygon Street brethren until Bro. Stray can enter upon the work. This is in addition to carrying on the work at Halden, where the gospel service is held in the afternoon.

BRO. STRAY proposes taking a few weeks holiday before entering upon his new field at Carlton. He will close his labors at Cheltenham in the middle of August, and begin the work in Carlton about the middle of September.

BRO. H. GOODRICH writes hopefully from Brisbane regarding the prospects of the work there.

BRO. LEWIS (South Melbourne) has consented to conduct the preaching services in Swanston Street during the present month.

BRO. JONES reports increasing interest at Warrigal; some five or six have yielded to the truth, others are enquiring. The church has been established nearly a year, and it is proposed to celebrate the anniversary with a public tea-meeting shortly. Melbourne brethren are expected to lend a hand in making this meeting a success.

GENERAL GORDON'S FOUR GREAT PRINCIPLES—The four principles of General Gordon's life, as he himself once said, were these:—1. Entire self-forgetfulness. 2. The absence of all pretension. 3. The refusal to accept as a motive the world's praise or disapproval. 4. To follow in all things the will of God, and to stay the soul on Him. These noble principles he not only adopted, but labored to embody them in his daily life.

THE DAMNED fallers into the dirt is not the less precious, and the dust raised by high winds to heaven is not the less vile.—**PERLUS PRAYERS.**

Sunday School.

PRACTICAL THOUGHTS ON THE INTERNATIONAL SUNDAY SCHOOL LESSONS.

(Petersen's Lesson Commentary).

August 9th.—1 Kings 18 : 19-29.

TRUTH AND ERROR.

1. The test of truth is not popularity nor social position. Neither their numbers nor their seats at Jacob's table made the votaries of Baal and Asherah right. Ver. 19.

2. In moral and religious positions both sides cannot be true. If Baal is right, then Jehovah must be wrong. Ver. 21.

3. Every man must make his own choice on great questions of religion. No man can hide behind the crowd and be safe. Ver. 21.

4. One man who has God on his side is mightier than four hundred who have only Baal. Ver. 22.

5. God's power is revealed in his works, which are a perpetual miracle. God answers by fire still, whenever a soul is purged of sin and saved. Ver. 23, 24.

6. Those who disbelieve in God are more superstitious and foolish than those who accept him; for instance, notice the follies and dupes of modern spiritualism.

August 16th.—1 Kings 18 : 30-46.

THOUGHTS ON PRAYER.

1. Prayer recognizes the fact of atonement and intercession in the altar and its offering. Ver. 30.

2. Prayer trusts not in natural law, but in the divine omnipotence, which overcomes even seeming impossibilities. Ver. 32, 33.

3. Prayer rests upon the covenant made with the fathers of the faithful, and looks for its fulfilment to their sons. Ver. 36.

4. Prayer is earnest and humble, expressed by attitude of body and utterance of the lips. Ver. 42.

5. Prayer is persevering until its answer comes. Ver. 43, 44.

August 23rd.—1 Kings 19 : 1-18.

SPIRITUAL DEPRESSION.

1. Even the greatest saints and heroes have seasons of deep spiritual depression; hence let not ordinary Christians be surprised at passing through them. Ver. 3-3.

2. Spiritual depression often comes as the reaction from lofty heights of spiritual power and inspiration. Ver. 1-3.

3. Some of the causes of spiritual depression are, physical exhaustion, mental strain, sudden danger, apparent failure, and loneliness of heart. Ver. 4-10.

4. God judges his servants in such time not severely, but kindly, not answering their foolish prayers, but restoring their mental balance by rest and sleep. Ver. 5-8.

5. God's remedy for spiritual depression is work for his cause. Ver. 15, 16.

6. God gives encouragement to his servants in spiritual depression, by showing them that they are not left utterly alone. Ver. 18.

August 30th.—1 Kings 21 : 4-19.

COVETOUSNESS.

1. The root sin of covetousness is selfishness, or the love of self, and desire to please self at the expense of another's right. Ver. 4.

2. The covetous heart, is an unhappy heart, discontented with its lot, and looking ever upon its dark side. Ahab, though having an ivory palace, is yet miserable. Ver. 4.

3. The covetous heart is unreasonable and unjust, not willing to see the right, but determined only to consider its own desires. Ver. 4.

4. The covetous heart is open to other crimes, (for so it stands alone,) and the covetous man becomes a murderer. Ver. 7-14.

5. The covetous heart is blinded and deluded to its own condition, and rejoices in its wicked gains. Ver. 15, 16.

6. The covetous heart is seen by God in its true condition, and is seen of penalty from his hand. Ver. 17, 19.

SUNDAY SCHOOL UNION

OF THE CHURCHES OF CHRIST IN VICTORIA.

The first of the present series of lectures was held in the Christian Chapel, Swanston Street, on Tuesday evening, 14th July, Bro. H. W. Fisher in the chair. Bro. Stray's subject was "The Fulfillment of Prophecy" (a report of which will be found in another page). There was a large gathering of Lord's Day school teachers and friends present. A vote of thanks to the lecturer was proposed by Bro. Bennett, and seconded by Bro. H. J. Kemp, and carried with much applause. We trust that the committee and the lecturers will be encouraged by similar large congregations at the lectures that are to come. The next will be given by Bro. Lewis, of Melbourne, on August 11th, the subject being, "How to give an attractive Bible lesson."

ADVERTISING borrows its sharpest sting from our impatience.

AGE is not all decay; it is the ripening, the swelling of fresh life within, that widens and bursts the husk.

Church Order.

FROM THE CHRISTIAN ADVOCATE.

By A. CAMPBELL.

(Continued from *Witness*, page 207.)

WORSHIP AND SERVICE IN THE LORD'S HOUSE.



It need not repeat what is so clearly written in all the addresses to the churches, that there are certain ordinances delivered to the church by her exalted Redeemer, which she is constantly to observe in all her meetings to worship Him; that songs of praise, that prayers, supplications, and thanksgivings are to be presented before the throne of grace, in the name of our great High Priest; that the Scriptures are to be read; that the word is to be incalculated, and exhortations tendered; that the Lord's death is to be commemorated; that the poor saints are to be remembered; and that discipline, when necessary, is to be attended to, are so fully and authoritatively delivered to us in the apostolic epistles, as to leave no doubt on the mind of any devoted and diligent disciple, concerning the duties incumbent on every church.

But at what hour of the day, and in what sort of a house, and how often on the Lord's Day the church should assemble; and whether she should first pray, sing, or read the Living Oracles; and at what period of her worship she should do this or that, are matters left to the discretion of the brotherhood, and to that expediency which a thousand contingencies in human lot and circumstances must suggest, and for which no unchangeable ritual or formula could possibly have been instituted. The Jews' religion was given and adapted to one nation, whose temple was fixed in Jerusalem; but Christianity is designed for all nations, and is adapted to all the varieties of human circumstances, from east to west, and from pole to pole.

Whether, then, the church shall meet once, twice, or thrice on the Lord's Day; and at what hours, and how long she shall continue each meeting; whether she shall sing first, or pray first, whether she shall commemorate the Lord's death in the morning, at noon, or in the evening, etc., etc., must be decided by the voice of the brethren. But that all the ordinances shall be solemnly attended to, and that perfect order shall be preserved in all her worship, are

matters clearly and positively propounded and enjoined.

The members of a church, when strangers are present, should always, if possible, sit together during their meetings for worship. It is impossible to preserve good order through the day, if they are dispersed among strangers or occasional visitors.

In attending upon the supper, which is the great ordinance of the day of the resurrection, every previous arrangement to avoid distraction to those who minister to the brethren, should be made. The disciples, in this our day, are very generally culpably deficient in this essential point of order. Sometimes they are so scattered over the house, as to occasion great embarrassment to wait upon them; and, indeed, on this account, are sometimes passed by. At no other eating or social repast is there so much disorder as we often witness in the Lord's house. Who, on any other occasion of social eating, would place himself at a distance from the guests, as if to give trouble to those who minister?

Kneeling in prayer is always to be preferred, if it can be made convenient. Standing up in the celebration of praise is more rational and scriptural than sitting, especially in the solemn and social hymns and songs which are sung by all the congregations.

The Scriptures should always be read with all possible accuracy, distinctness, emphasis, and solemnity. Every disciple should carry his book to the school of Christ, and use it in all the readings and references.

Every one that addresses another, whether in salutation, in the way of inquiry, or exhortation, should do it in the most affectionate manner. No indication of levity, of passion, or bad feeling is to be tolerated in the house of God. Laughing in the church is most disorderly. Jests, witicisms, and tart replies are not to be endured. No person in discouraging is authorized to impugn the motives of another. Debates, whether on doctrine, or discipline, or decorum, are not admissible in a worshipping assembly. Gravity, sincerity, and profound reverence for the divine name are to be conspicuous in every disciple. Speaking fast in the Church is most uncomely; so is muttering and low speaking. Some speak so loud as if they regarded loud sound as great sense; always on the top of their voice, regardless of the number or distance of their auditors. But there are others who mutter and whisper, especially their prayers, as if they were ashamed to be heard. Even in giving thanks at table, they speak so low, and so fast, as if resolved that

their next neighbour should not know when to say *amen*. This is most uncomely and uncomely. The names, attributes, and words of God are not to be spoken or pronounced as the common expletives of language.

No business pertaining to this life, however connected with the church, is to be attended to at the hours for worship. Special meetings, either on the Lord's Day or on other days, ought to be called for matters purely temporal, however intimately allied to the prosperity of the church. "There is a time for every purpose and for every work;" and every thing is beautiful and orderly at that time, but at no other. So common sense, and all the fundamental principles of Christianity, in our judgment, decree.

The edification and comfort of the brotherhood, their growth in the knowledge of God, and of Jesus Christ our Lord; their increase in knowledge of things divine, spiritual joy, are the points to be kept supremely in view in all the business of the Lord's Day in the Lord's house. There are some very small matters, and even some of these already noted are so small as to be almost beneath the dignity of our subject, yet, as much of the comfort and improvement of the brotherhood depends upon them, we must, however undignified they may by some be regarded, condescend to notice them.

To be habitually late in attending the appointments of the brethren is most indecorous; and, except in cases of sickness, to withdraw from any meeting before the final *amen*, is a violation of the most obvious rules of good order. Next to those who permit barking and fighting dogs and screaming children to torment the auditor, I know of none more obnoxious to censure than those disturbers of the peace, who are ever and anon on foot, going out and coming in, as if to arrest attention, or disturb the speaker and the audience. These, and they who whisper and mutter to their companions while one is addressing the audience, except on some paramount occasion, belong to the first class of transgressors of the plainest principles of good education and good order. Such persons have as little respect for the credit of their parents and tutors as they have for their own reputation, and ought to be publicly rebuked by every good bishop. For ourselves, in twenty-five years we have had but one to reprove so unfriendly alien for rudeness in a public assembly! but we have witnessed many occasions, not only amongst aliens, but friends, and, with shame be it recorded, sometimes amongst brethren, which called for

the sharpest rebukes which Christian love authorises.

At the close of all social prayers, the whole congregation that unites in the petitions, should, like the primitive Christians, say, with an audible and clear voice, *Amen*. This is of more importance to the animation and devotion of the social worship than most Christians seem to think. Among the Jews, on all great occasions of public and solemn petition or thanksgiving, the whole congregation said, with a loud voice, *Amen!* Paul intimates that every *private person* in the primitive Church was to say *Amen* at the end of all petitions and thanksgivings expressed in the public assembly (1 Cor. 16: 16, 17.)

Every one feels the value of the signs of sympathy and fellow-feeling, of union, harmony, and love, at some time of his life; and in the Christian Church, every one feels the power of all the signs of fellowship and accord which indicate that unity of spirit, of desire, and aim—the very essence of social worship, without which, all the forms of Christian communion are a dead letter.

(To be continued.)

The Querist.

QUERY.

X. Y. Z. writes:—We have a brother in our membership who refuses to partake of the cup because the wine used is fermented. Is he right in doing so? If not, what action ought the church to take in regard to him?

ANSWER.

1.—We think the brother is right in protesting against its use, but not to the extent of refusing to partake, unless he knows that it would be dangerous for him to do so.

2.—In our opinion, the church is not in a position to deal with this case, except by first putting itself right. The position the church ought to assume we consider to be as follows:—No one can have any conscientious objections to the use of unfermented wine, but there are many (and the number is daily increasing) who have strong conscientious objections to the use of fermented wine; therefore it is the duty of the church to use unfermented wine at the Lord's table, so that no occasion of stumbling be put in a brother's way. Those who object that the unfermented article is not wine, even supposing their objection was valid,

are put out of court by the fact that our Lord does not use the word wine, but the "fruit of the vine."

Bro. Editors,—Will you kindly explain the apostle's meaning in 1 Tim. 5: 24, 25; and oblige yours in Christ,
J. PAIOR.

ANSWER.

The Revised Version (which is substantially correct) reads thus:—

V. 24. "Some men's sins are evident, going before unto judgment; and some men also they (the sins) follow after."

V. 25. "In like manner also there are good works that are evident; and such as are otherwise cannot be hid."

To understand these verses, we must turn back to verse 19; bearing also in mind that Timothy is acting under direct apostolic authority; the letter itself being written to instruct him as to how he was to behave or conduct himself in the church of God. He was not to rebuke an elder (chap. 5: 1). But more than this, he was not to receive an accusation against an elder except at the mouth of two or three witnesses. In all matters of church discipline, he was to be impartial; but he was not to be hasty in receiving accusations against any. He was to "lay hands suddenly on no man," nor was he to mix up with every quarrel, or seek to discipline every offender, lest he made himself a partaker of other men's sins.

In other words, he was to remember that there would always be tares amongst the wheat, and he was to use no hasty means of removing them. Nevertheless there must be discipline in all cases that could be clearly proved. The apostle indicates the cases thus:—"Some men's sins are evident; the transgression is plain, and action can at once be taken. Some men's sins are not so evident, and must be left for the decision of the last great day. Just as some men's good works are evident now, while the good works of others will only be revealed at the judgment. This, we think, is the apostle's meaning. There is in our judgment, no hidden mystery in the passage.

"MADE IN THE IMAGE OF GOD." We can not tell what it means. It is one of those vast thoughts of God we catch the trailing fringes of. It is one of those luminous heights of God's thought up toward which we gaze, and they are inaccessible to us. But we are to think up toward them, and every day stretch in that direction.—H. W. WARREN.

The Expositor.

They gave the sense and caused them to understand the reading.—Matt. 8: 3.

THE GREEK WORD "UPOSTASIS."



HIS word *upostasis* occurs five times in the Greek of the New Testament, and is translated as follows:—

2nd Cor. 9: 4.—If Paul came to Corinth, and found them unprepared with their contribution, having boarded of them to the Macedonian brethren, he says, "we (not to say you) should be ashamed in this same confident boasting."

2 Cor. 11: 17.—"That which I speak, I speak not after the Lord, but as I were foolishly in this confidence of boasting."

Eph. 1: 3.—"Who, being the brightness of his glory, and the express image of his person."

Heb. 3: 14.—"For we are made partakers of Christ, if we hold fast the beginning of our confidence steadfast to the end."

Heb. 11: 1.—"Now, faith is the substance of things hoped for."

It is many years since the writer's attention was directed to this word, and the study of it in its various connections became deeply interesting. It must be apparent to everyone who reads carefully these passages, that there is something in it more than meets the eye at first sight. It is used to express Paul's confidence, the Christian's confidence, the person of God, the substance of things hoped for.

Now, no one would say at once that these various translations present no difficulty to the mind, or are easily reconciled with each other; at the same time, the passages where the word occurs are so important that to know the full meaning cannot but be valuable, and no excuse need be made for directing attention to it. Whether or not the writer has succeeded in making the meaning of these passages any clearer than they were before, he feels their importance justifies the attempt, if made and considered in a true and humble spirit of enquiry.

The word is a noun, and is derived from the verb to stand, set, or place, and the preposition under. It means, therefore, that which stands under, either as a support, a base, ground, foundation, and even sometimes that which settles at the bottom, as solid matter previously held in suspension. Keeping this distinctly in view, let the first passage be carefully read with its context. Paul had been boasting of or lauding the Corinthians to the

Macedonians for their zeal and promptitude in regard to the distressed brethren in Judæa. If, when he and the Macedonian brethren came to Corinth, the Corinthians were found to be unprepared, his boasting would be turned to shame, and the *ground or foundation* for that shame would be their unpreparedness. The passage is clearer and more forcible to the mind of the writer when read thus, "Lest haply if they of Macedonia come with me and find you unprepared, we (that we say not you) should be ashamed on this ground," viz., the ground of their unpreparedness. Their unpreparedness, after he had been leading them, would become a substantial cause for their being ashamed. It will be observed that Paul links the Corinthians with himself in feeling shame; but it need not be inferred that they had been themselves boasting that they were ready a year ago. Paul inferred that from his knowledge of their general promptitude. Still there would be a good ground for shame had they not been ready, as they would have destroyed the *foundation* on which Paul based his isolation. It is seen, then, that this word refers here to the *cause for shame*, and not to Paul's confidence, when he was boasting of the Corinthians. The *ground* of his praise was his knowledge of their promptitude, the ground of his shame would have been the fact that they had not justified his former knowledge of them. It will be seen that the whole point hinges, not on Paul's confidence, but on the conduct of the Corinthians, which might be a *cause or foundation* for praise or shame.

2 Cor. 11: 17.—Paul, in consequence apparently of some comparisons having been made to his disadvantage, or of some boasting by others of their lineage and labors, says he will boast himself a little, if it will prove anything to the Corinthians, but he thinks it very stupid, and by no means according to the spirit of the Lord. Then our version reads,—"but as it were foolishly in this confidence of boasting." What Paul intends to do, however, is to tell them of his birth, his service for Christ, his sufferings, his sympathies, his infirmities, his cares, his visions even. But withal he thinks it is foolish. He has not much confidence in the propriety of what he is going to say. Now, it would be appropriate for him to say—"but as it were foolishly on this ground for boasting." That is, he did not regard even all these grounds for boasting to which he was about to refer sufficient to clear him from the charge, in the

mind of all truly spiritual men, of boasting foolishly. So that confidence was not the idea most prominent in his great mind, but rather doubt as to the propriety of his recounting the fact of his noble birth from the Jewish point of view, his sufferings and cares from the apostolic point of view, and his visions from a point of view which was apparently purely personal.

From these considerations we can hardly fail to see that confidence in this 17th verse does not express his idea, but that he considered he had, in the things he was about to relate, a *ground or foundation* for feeling that he was able to meet his opponents on their own ground of boasting, low though he felt in his heart of hearts that ground was.

We know that the great apostle did glory; but it was not in his birth, his sufferings, or his visions; in these he had no confidence; but he gloried in the fact that his Lord had so loved him as to suffer death for him on the shameful cross. This was why he gloried in the cross.

In harmony, therefore, both with the spirit and letter, the passage seems to convey its meaning more fully and clearly if it is read, "that which I speak, I speak not according to the Lord, but as it were in foolishness, in this as a ground of boasting."

Turn now to Heb. 3: 14—"For we are made partakers of Christ if we hold the beginning of our confidence steadfast unto the end." Note, first, that the pronoun "our" is not in the Greek at all. It should read, even if confidence is used, "the beginning of the confidence." This of itself suggests some obscurity as to the meaning of this word. It at least suggests that its meaning is objective rather than subjective, as in our translation. With the translation confidence, the sentence is redundant. Confidence means a *holding steadfast* as well as *belief and trust*; and it might then read, "if we are faithful from the beginning to the end of our confidence." It may at least be said, certainly, that there is no confidence where there is no *steadfast holding*. The ordinary reading seems reasonable, and probably recommends itself as in harmony with the idea of our confidence being understood, seeing that it points to the necessity of maintaining unchanged to the end our first confidence. We must, however, remember that the meaning of the word is "the ground, base, or foundation, and hence cause of confidence, and not confidence itself. Our mind is therefore, directed from ourselves to

something out of ourselves to lay hold of and hold fast. In this passage, the context suggests continued obedience to Christ as that which we are constantly to maintain. Continued obedience is the theme. Thus, in the 18th verse, the writer says—"And to whom aware—He that they should not enter into his rest, but to them that believed not," (Greek—*non credentes*). The next verse shows that obedience is the test or proof of faith, "So we see they could not enter in because of unbelief." In the 6th verse, confidence occurs again; but the original word is here different again, and would read better, "if we hold fast the boldness or *own-spokenness* and boasting or glorying of the hope, steadfast to the end." Both of these words denote something that can be seen and heard by others than the possession of confidence and joy, which are subjective. Faith, however, is the moving cause of action, hence the warning (12th verse)—"Take heed, brethren, lest there be in any of you an evil heart of unbelief in apostatising from the living God. Having therefore begun in obedience, let us see to it that we continue obedient to the end." This obedience is that which constitutes us partakers with Christ. It is the ground or foundation which we are to hold fast.

Heb. 11: 1—"Now, faith is the substance (margin—ground or confidence) of things hoped for." The mind cannot avoid being somewhat confused with these varied translations. It may be observed, that in giving definitions, the word being defined should not occur in the definition. Confidence, therefore, being but another form of faith, would, if used, render no assistance in defining faith, it would be equivalent to saying "Faith is faith in things hoped for." Into such an error we should not expect the learned writer of the epistle to fall. Faith is here regarded in relation to two things—the future, and the unseen, whether in the past or present. Its existence is considered as depending on some basis or ground in regard to the future, and some proof in regard to the unseen. Hope cannot exist without some ground. One may wish, and desire without a basis; but he cannot hope. Hope does not depend on or spring from confidence, it must have a foundation external to our feelings. When, therefore, this ground or basis is obtained which justifies us accepting any statement in regard to the future, faith springs into existence. Not before. Now, our confidence is not sufficient to give birth to hope, and therefore cannot justify the exist-

ence of faith. Faith is, or becomes, only when statements presented to us in regard to the future are rendered worthy or possible of being hoped in by being supported on some basis. This basis produces faith. Thus the Christian hopes for the resurrection, because God, who has spoken of it, has raised up Christ. The resurrection of Christ is, therefore, the ground of our hope, and the whole takes the generic name of faith as far as the future is concerned. It may be said, therefore, that faith is, objectively, a statement in regard to the future which rests for its acceptance on some basis or ground. We do not produce either the statement or the ground for its acceptance. Unless the ground is substantial, instead of faith existing, a mere fancy, or desire, or wish takes its place. When we say we have faith, therefore, we mean that we have a solid basis or ground for believing the statements of God respecting the future. Hence, to believe in the hope of the resurrection, we must see to it that the resurrection of our Lord is duly appreciated by us as the ground of our hope and the cause of our faith.

In conclusion, the meaning of the passage is—that which is the ground or basis of our hopes, and which are the proof of the existence of the unseen, is faith to us; and by these is our spiritual life sustained. Both are the gifts of God.

Heb. 1:3.—“Who, being the brightness of his glory, and the express image of his person.” This is by far the most solemn and important passage in which this interesting word occurs, and brings before the mind the dignity of our Lord. The person or substance of God, speaking from a materialistic point of view, as it were, is no subject for our investigation; yet we have here a statement, and, indeed, a revelation we may call it, which belongs to us and to our children, and we are justified, and, in fact, called upon to seek to understand it. Our Lord is called the express image (Greek character) of that which forms the basis of, or that which stands under, God. The word character is used to express the impress of, say, a seal, by means of which an exact image of it is obtained and produced. That which forms the basis of God as man can alone know Him, is seen in Christ. As physically, He appeared to us only as a man, therefore we must look in some other direction to get a knowledge of the basis of God of which He is the impress. That which we can know of God are his wisdom, goodness, and power; his

truth, justice, and holiness; his love, mercy, and condescension. These have been called his attributes. The list is complete when we add his omniscience, omnipotence, and omnipresence. Now, these are those which stand under God, absolute, ultimate, and eternal. We look then to Jesus to see if He, in these respects, is the impress of God. If He is so, then the writer of the epistle has given us the most wonderful description of our Lord that human language is capable of; a glorious statement of the most comprehensive nature in the fewest possible words. Christians believe this of Christ, and the thoughtful intelligent student of his life could illustrate every one of these great verities from it. We see here, then, no incomprehensible mystery beguiling him to rush in where angels cannot tread, and speculate on the essence of the Almighty, but a statement which it is a loving and profitable task to prove and rejoice in.

While, therefore, we see in what varied connection this word occurs we have been considering, we see also that it is one admirably adapted to express the thought in the writer's mind. It expresses the basis for the feeling of shame, when Paul would have to feel shame if the Corinthians proved unworthy of his boasting of them. When he speaks of the ground upon which he can boast above those who disparaged him, he can see it. The writer to the Hebrews can use it when he wants to tell them that their continued obedience is the ground on which they are partakers of Christ. When also he expounds the nature of their faith, it is appropriate to express the God-given basis of their hope. And last, and greatest of all, it is appropriate for him to use when he wishes to tell them that their Lord is the embodiment of the very basis of the Eternal. Let us see, then, that we stand on a sure ground in all that we think, say, and do.

M. KER.

Items of Interest.

RUSSIA.—The population of Russia according to the census of 1882, is given at 77,879,221 in European Russia, of whom 38,651,977 were males and 39,227,244 females. The total population of the entire empire including Finland, was a little over 102,000,000 or about one-twelfth of the population of the globe.

MORRONS.—The Morron missionaries who are proselyting in Great Britain held

a meeting in London recently, and reported that their greatest success had been in Scotland and Wales. In London their mission had been an entire failure, for which they adopted a resolution invoking the cause of God on that city.

Jews in Syria.—The prohibition against the Jews settling in Syria has been revoked and the Holy Land is open to them once more. They are fleeing from the countries in Europe where they are persecuted, and an association in London is helping them to go to the land of their fathers.

CHRISTIAN ISRAELITES.—Only thirty-five Christian Israelites were known to be in all England at the beginning of this century. Since then more than one hundred Jews have been ordained clergymen of the Church of England, and there are estimated to be 2,000 Christian Israelites in England. In one way or another it is thought that 1,500 Jews leave the synagogues for the Christian church every year.

BOSTON'S OLD CHURCH.—Dr. Cook in his “Story of the Baptists,” states that Boston's old Church began years ago the practice of open communion. This finally led to the receiving of Pædo-baptists into membership. In course of time the Pædo-baptist element became the strongest, and they called a Pædo-baptist preacher to preach for them; and for thirty years or more the pulpit has been constantly filled by men who preach and practice infant baptism. This is a striking illustration of the ultimate consequences of a failure to adhere strictly to the word.

THE SOUDAN AND BIBLE HISTORY.—We are not sure, remarks the *Sunday-school Chronicle*, that all our fellow-laborers have noticed the Biblical associations of that country in which our soldiers have been fighting. The “Soudan” is the territory known in the Bible as “Cush,” or “Ethiopia,” but a clear distinction must be drawn between the African Cush and the Chaldean Cush. Teachers will observe the distinction marked in maps of the Ancient World. The one incident more especially connecting the Soudan with Canaan is not a very familiar one to Bible readers. It is the invasion of the wild tribes of the Soudan in the time of Aah, King of Judah, and under the leadership of one Zerah, who is called an Ethiopian. 2 Chronicles 14:9-15.

GAIN OF SABBATH KEEPING.—The London Road Car Company has once more proved that Sabbatarianism is sound economic policy. Last year they determined to discontinue Sunday traffic, and the chairman states that there has been a very remarkable improvement in the value of their property. The traffic receipts have gone up nearly a thousand pounds over those of the previous year, although they ran six days as against seven, and the value of their stock of horses had increased 20 per cent., owing to the discontinuance of Sunday traffic, to improved feeding,

and the wending out of useless horses. Whatever may be said concerning Sunday keeping, the fact that neither horse nor man should work more than six days in seven is a great economical truth, which can never be violated without incurring in the long run financial loss.—P.M. Gazette.

The Exhorter.

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

But exhort one another daily, while it is called to-day; lest any of you be hindered through the deceivableness of sin.—HEBREWS 3: 13.
He that exhorteth on exhortation.—ROM. 12: 8.

THE GOOD WARFARE.*

WARLIKE preparations have been recently going on in different parts of the world. Numbers in the colonies, and elsewhere, have been affected with the so-called war-scare. The topic of conversation in almost all parts of the habitable globe has been the signs of approaching war between England and Russia. A wonderful amount of interest has been manifested with regard to these matters; the telegrams have been anxiously looked for, and eagerly read, and the different editions of the papers quickly disposed of, and their columns earnestly scanned. But while preparations have been going on to meet a foe who might possibly come and invade our shores, there is an invasion already; there is war declared and carried on, and to this warfare we are all called to arms. Paul, in his charge to Timothy (1st Epistle 1: 18), says, "War a good warfare, and in 6: 12 of same epistle, says, "Fight the good fight of faith, lay hold on eternal life." Would to God that all were as interested in this warfare as in the wars among the nations, as ready to give themselves to this as to the defence of their country; as much interested in the defeat of the enemy of souls as in the defeat of the Arabs, or any earthly foe. While the exhortation was given by the veteran soldier of the cross to a young officer in the army, it is at the same time applicable to all who have put on the armour of righteousness. The christian life itself is a great battle, we have a mighty warfare to wage. Having left the ranks of the enemy, we have declared war against the foe, and Satan now tries to get re-possession—condemners to take us prisoners, "For we

wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." The battle, then, that we have to engage in is no mean affair. Talk about the battle of Waterloo, or Sebastopol, or battles more recently fought, they are insignificant compared with this. Ours is a continuous warfare, always in the battlefield surrounded with foes. There are two great armies. One under the command of the great Captain of our salvation, the other under the generalship of the Prince of darkness. We have a powerful enemy, but we rejoice that our general is all-powerful, and we know that King Emmanuel's army is a multitude which no man can number, and fighting under his banner we are sure of victory—"will come off more than conquerors through Him who hath loved us, and given Himself for us." It is a good warfare. Some contend that war among the nations are good and needful. Dr. Johnson laughed at Lord Kames, who gave it as his opinion that war was a good thing occasionally, as so much valour and virtue were exhibited in it. "A fee," said the doctor, "might as well be considered a good thing, there are the bravery and address of the firemen in extinguishing it, there is much humanity exerted in saving the lives and property of the poor sufferers, yet, after all, who could say it was a good thing?" And so I believe, whatever good may arise from earthly wars, yet war is one of the greatest evils which afflict humanity. But the Christian warfare is good, as the one great object of its warriors is to overthrow evil, and to advance and maintain only what is good. Evil is generally at the root of all wars among the nations of the earth, hence the language of James 4: 1, "From whence come wars and fightings among you? come they not hence, even of your lusts, that war in your members?" This is true, not only of wrangling among professed followers of Christ, but all wars among men. But ours is a good warfare, because our aim is that of the Master's—to destroy the works of the devil. It is good also because we have good weapons and excellent uniform. The nations of the earth are continually getting impeded implements of war. We hear of revolving cannons, gitting guns, torpedoes, &c. It is of the utmost importance to have good weapons. Such we have; look into the armoury in Ephesians 6th chap., there we have armour that cannot be improved. See

that we use it, and go forth strong in the Lord of Hosts. Then we have the best of all commanders, and this is very important in any warfare. The result of many a battle has been decided through this. Our glorious Captain never lost a battle. Think of his skill, his wisdom, his power, his qualifications—incomparable. He never had to say, with a great general, "the battle is fought, but the victory is lost." He breaks in pieces the girdles of brass, and cuts asunder the bars of iron, and has the keys of death and hades, and we know that fighting under his command our warfare will end in eternal good. He says, "To him that overcometh will I grant to sit with me on my throne, even as I also overcame and am set down with my Father in his throne." We are soldiers of the Overcomer, and His will is that we should conquer, and He cheers, assists, and guards, and in the midst of fiercest conflicts, says, "Fear not, I am with thee." Be faithful unto death, and I will give you the crown of life." Then let us be encouraged in this holy war, knowing that victory is sure. Never give in or beat a retreat, never become deserters. "War the good warfare." Like the old Waterloo veterans, when, towards the close of that memorable day, the surviving remnant of the old imperial guards were summoned to lay down their arms, the scarred veterans of fifty victories cried out "The old guards can die, but they cannot surrender." So, fellow soldiers, fight on amidst all opposition. Keep the armour bright, use the shield of faith, wield the sword of the Spirit, and the weapon of "all prayer" never forget. "Put on the whole armour of God," (see Eph. 6: 10-19.) Never un-buckle your armour until you put off the earthly house of your tabernacle. Then with Paul you will be able to say, "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 at that day; and not to me only, but unto all them also that love His appearing." The great day of the grand review is approaching, when all troops will be mustered under the inspection of Him who sits on the great white throne. Then it will be known who are his and who are not. Christian, fight nobly, do bravely, live righteously. Sinner, leave the ranks of Satan, volunteer for Christ, enlist now, put on Christ, put the armour on, obey the heavenly commander in all things, and victory is yours.

* Abatement of an exhortation.

Temperance.

THE WINE USED AT JEWISH PASSOVERS.

SUPPER being ended, I said, amongst other things, to an intelligent and affable Rabbi, who sat next me "May I ask with what kind of wine you have celebrated the Passover this evening?" "With a non-intoxicating wine," he promptly replied. "Jews never use fermented wine in their synagogue services, and must not use it on the Passover either for synagogues or home purposes. Fermented liquor of any kind comes under the category of 'leaven,' which is proscribed in so many well known places in the Old Testament. The wine which is used by Jews during the week of Passover is supplied to the community by those licensed by the Chief Rabbi's Board, and by those only. Each bottle is sealed in the presence of a representative of the ecclesiastical authorities. The bottle standing yonder on the sideboard from which the wine used to-night was taken was thus sealed. I must also mention that poor Jews who cannot afford to buy this wine, make an unfermented wine of their own, which is nothing else but an infusion of Valencia or Muscatel raisins. I have recently read the passage in Matthew in which the Paschal Supper is described. There can be no doubt whatever that the wine used upon this occasion was unfermented. Jesus as an observant Jew would not only not have drunk fermented wine on the Passover but would not have celebrated the Passover in any house from which everything fermented had not been removed. I may mention that the wine I use in the service at the synagogue is an infusion of raisins. You will allow me, perhaps, to express my surprise that Christians who profess to be followers of Jesus of Nazareth can take what He could not possibly have taken as a Jew—intoxicating wine, at so sacred a service as the sacrament of the Lord's Supper."—*Methodist Times.*

Poetry.

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

THE SILVER LINING.

There's never a day so sunny
But a little cloud appears;
There's never a life so happy
But has had its time of tears;
Yet the sun shines out the brighter
When the stormy tempests cease.

There's never a garden growing
With roses in every plot;
There's never a heart so hardened
But has one tender spot;
We have only to press the border
To find the forget-me-not.

There's never a cup so pleasant
But has bitter with the sweet;
There's never a path so rugged
That bears not the prints of feet;
And we have a helper promised
For the trials we may meet.

There's never a sun that rises
But we know 't will set at night;
The tints that gladden in the morning
At evening are just as bright;
And the hour that is the sweetest
Is between the dark and light.

There's never a dream that's happy
But the waking makes us sad;
There's never a dream of sorrow
But the waking makes us glad;
We shall look some day with wonder
At the troubles we have had.

A WHISPER TO THE TEACHER.

"Go speak to Jesus first,
Then to the child. Go, let Him speak to thee,
Who taught on earth in Judah's waning days,
On mountain slopes, along the pebbly beach,
And on the Jewish billows of the sea.
Yes, in the closet hear His voice who speaks
As never man did speak. Ask for his mind
Whose patience bore the burdens of the world;
Ask trustfully, the promise is to thee;
Thou shalt receive. Then meet the child as one
For whom the Saviour died. That ransomed soul—
God knows it may be given thee to lift
The little longing to an angel's seat.
Oh, speak not heedlessly the words that thrill
To gladness or to woe! Lay gentle hands
On things that tell the tale in other words.
Go, speak to Jesus; wait his answering word;
Then tell the trusting child like one who comes
Transfigured from the mount of prayer."

THE FAULT OF THE AGE.

ELLA WHEELER.

The fault of the age is a mad endeavor
To leap to heights that were made to climb;
By a burst of strength or a thought that is clever
We plan to outwit and forestall time.

We seem to wait for the thing worth having;
We wait high noon at the day's dim dawn.
We find no pleasure in toiling and saving,
As our forefathers did in the good times gone.

We farm our roses before their season
To bloom and blossom, that we may wear;
And then we wonder and ask the reason
Why perfect buds are so few and rare.

We crave the gain, but despise the getting,
We want wealth, not as reward, but dower;
And the strength that is wasted in useless fretting
Would fell a forest or build a tower.

To covet the prize, yet shrink from the winning;
To thirst for glory, yet fear the fight—
Why, what can it lead to at last but sinning,
To mental languor and moral blight?

Better the old slow way of striving
And counting small gains when the year is done,
Than to use our forces all in contending,
And to grasp for pleasures we have not won.

The Biographer.

MEMOIR OF STEPHEN CHEEK. CHAPTER XI.

(Continued from the Watchman.)



HIS most important and interesting passage in his acute review is that in which he discusses the import of the famous text John 3:5 His view of the subject embraced in the passage is the more deeply interesting from the fact that he was just emerging from a people whose theological luminaries to a man believe—

"If water, Jesus said, 'I was word he meant
The literal words do not express his true intent."

He examines the question with much care, and discusses it with considerable fulness. We present his argument entire:—

Here we may anticipate the reader asking, "If baptism is called a 'burial,' and thus denotes death, how can it also be called a birth? We reply, it is so called by our Lord in John 3:5, when He speaks of entrance to the kingdom of God; and there is no contradiction, for whilst in baptism, the burial denotes the death of the old, the resurrection from the watery grave is also (representatively of course) the birth of the new." Thus, in the one ordinance, we declare the ending of one relationship, and the beginning of another. Read carefully our Lord's discourse with Nicodemus, John 3:1-21. Said one, "I thought 'water' in John 3:5, was mentioned, not literally, but as an emblem of the Spirit." And among the readers of these pages there may possibly be some who have fallen into the same supposition. But surely it does not, although many children of God think so; for who, upon reflection, could suppose our Lord to offer such an unmeaning repetition as "Except a man be born of the Spirit and of the Spirit, he cannot enter into the kingdom of God;" and further, in John 7:38, where water is thus mentioned, observe how carefully the possibility of misapprehension is

removed by the explanatory words which follow in verse 39—*But this speaks of the Spirit which they believe on Him should receive;* whilst in John 3 there is nothing whatever in the context to show that "water" does not mean water. Another Christian said, "Why, I thought the phrase 'born of water and of the Spirit' meant born of the word and of the Spirit. Should any reader have the same 'thought,' we would ask him calmly and seriously to consider whence came such a supposition. Was it derived from a personal study of the Divine Word? or received as a ready-made human construction? Whilst we seek to 'prove all things,' a question such as this demands our serious consideration. We are all prone to fall into a prepared groove, and adopt the ideas, and even the phrases of our fellow Christians, and hold them fast without having first proved them by the word of God. We are aware of several, otherwise excellent, publications in which, through denominational bias, or some other cause, the significant expression 'born of water' is explained away; and in pursuing such works, how much we need that grace and wisdom which shall enable us to choose the precious and refuse the vile. If, in his discourse with Nicodemus, our Lord meant him to understand that 'water' meant 'word,' can the reader conceive why He did not say 'word'? We find that in John 8:31, He says—'If ye continue in my word,' &c.; in chap. 8:37, 'My word hath abode in you'; in chap. 12:48, 'The word that I have spoken, are clean,' &c.; in chap. 15:3, 'Now ye are clean through the word which I have spoken unto you,' and so in numerous other passages. Is it not thus a marvellous 'imagination' that in this solitary instance He should mean 'word' and any something else, and the context furnish no explanation? No one doubts that when He said 'Spirit' He meant 'Spirit,' when He said 'Flesh' He meant flesh; when He said 'serpent' He meant serpent; and when 'wideness' He meant wideness; thus discoursing in plainest terms with the inquirer who had come to Him, and yet an exception to this plain mode of conversation is sought for in the word 'WATER.' It has been said that 'the washing of water by the word' (Eph. 5:26) explains 'born of water' to mean born of the Word; but we ask, how could these words of Eph. 5:26 convey our Lord's meaning to Nicodemus, seeing that the Epistle to the Ephesians was not written till more than thirty years later? and, again, if 'water' in John 3:5, means 'word,' the same would apply to Eph. 5:26, and would give us another unintelligible repetition. Moreover, to say in the one sentence, 'born of the word and of the Spirit,' would be as unmeaning a repetition as to say 'born of the Spirit and of the Spirit,' or, 'born of the word and of the word.' For a man cannot possibly be 'born of the Spirit' and not 'of the Word' (nor can he be 'born of the word' without being also 'born of the Spirit.' The one expression necessarily contains the other, and they may be used interchangeably. Hence, through John we have it 'born of the Spirit' (ch. 3:5), while through Peter the same vital change

is expressed 'born again . . . by the word of God' (1 Peter 1:23). Others have urged that Nicodemus, being a 'master of Israel,' would understand 'born of water' to mean born of the word; inasmuch as he knew of a laver, where under the law, the priests had to wash their hands and feet before entering the holy place; and was also conversant with the teaching of Ps. 119:9, 'Wherewithal shall a young man cleanse his way? By taking heed thereto according to thy word.' But the Bible student will not fail to see that, in speaking with Nicodemus, it is birth that our Lord treats of; and not a question of repeated cleansings in connexion with the worship and service of the priesthood. It was here a question of the mode of entrance into the kingdom, and not of the maintenance of clean ways or holy walk by those IN IT. Others, again, have objected that if baptism is meant by the birth 'of water,' then the water of baptism would share equally with the Spirit in the work and glory of the sinner's regeneration. We would refer such objectors to Mark 16:16, and ask if the same objection would not apply with equal force there? and yet, some will deny that baptism in literal water is meant there, as the accompaniment of belief of the word. But, it may be asked, would it not appear from the order of the words in John 3:5, that baptism precedes the work of the Spirit? We reply, No! for it will be seen in verse 3, that the Lord has already declared the necessity of being born anew; and in verse 5, He speaks more in detail, setting forth that the kingdom being twofold in its aspect—Godward and earthly—there must correspondingly be a twofold regeneration, in order to enter therein. By water, as the ordinance necessary for entrance to the kingdom in its earthly aspect, as well as by the Spirit, of which except a man be born he cannot enter into the heavenly, whatever his profession before men, or compliance with ordinances, may be.

Through failing to understand the earthly bearing of the word 'kingdom,' and mistaking it to mean heaven itself, some have reasoned that if baptism is included in 'Except a man be born of water, and of the Spirit, he cannot enter into the kingdom of God,' then no unbaptized person will enter heaven; and, recoiling from such an idea as that, have readily and thankfully accepted the plausible inference of men, that 'born of water' cannot mean baptism. But, then, what would be done with Mark 16:16? If we disregard the twofold aspect of the kingdom, and position of those in it, the same difficulty would still remain as in connexion with John 3:5. All is clear, however, when we remember that what the Lord would teach in each of these passages is,—that, whilst by 'believing,' or being 'born of the Spirit,' we enter the kingdom in its spiritual or Godward aspect, it is also indispensable that we 'be baptised,' or 'born of water,' as the ordained mode of entrance into the kingdom in its earthly aspect.

The new birth has a clear relation to the resurrection of Christ; so also has the ordinance of baptism, 'Buried with Him by baptism into death; that like as Christ

was raised up from the dead by the glory of the Father, even so we also should walk in newness of life' (Rom. 6:4; Col. 2:12). Keeping this in mind, the reader is now invited to notice several other texts in which it is made plain why the ordinance of baptism, expressive of burial and resurrection, should be called being 'born of water' (or 'born out of water,' see Rotherham's N. Test.). The question arises—when was Christ born again? His birth from the dead was foreshadowed, certainly, when at Jordan (Matt. 3:13-17). He rises from the watery grave, and receives the Divine acknowledgment of Sonship in the voice from heaven, 'This is my beloved Son,' &c. We have in Psalm 2:7, a clear prophetic testimony to Christ's regeneration, or being born again, in His resurrection; and see how the glorious actualization is commented upon by the Holy Spirit in Acts 13:29-33—'They laid Him in a sepulchre; but God raised Him from the dead.' * * * He hath raised up Jesus again; as it is also written in the second Psalm, 'Thou art my Son, THIS DAY HAVE I BEGOTTEN THEE.' He is therefore 'declared to be the Son of God, with power, according to the spirit of holiness,' by the resurrection from the dead,' (Rom. 1:4). Again in Col. 1:18, 'The firstborn from the dead,' and Rev. 1:5, 'Jesus Christ . . . the first begotten of the dead.' Thus the resurrection of Christ from the grave being called a birth, we see the harmonious beauty of the phrase 'born of water,' as applied to baptism—the ordinance expressive of resurrection.

As we glance once more at John 3, we find that Nicodemus was 'a man of the Pharisees,' and in Luke 7:29, 30, we find how these Pharisees, in the pride of their hearts, stood aloof from the immersion to which the common people readily submitted—'All the people that heard Him, and the publicans, justified God, being baptised with the baptism of John. But the Pharisees and lawyers rejected the counsel of God against themselves, being not baptised of him.' Therefore, in the emphatic declaration to this Pharisee, that 'Except a man be born of water, and of the Spirit, he cannot enter into the kingdom of God,' our Lord strikes a blow at the very point where the prejudice existed, and as most clearly indicates the lesson of Matt. 18:3, 'Except ye be converted, and become as little children,' &c. Teaching him, not only that 'the flesh profiteth nothing,' but also the necessity of a broken will, and child-like humility, which would manifest itself in submission to the very ordinance which the proud, unrepentant heart despised.

Thus, by the clearest analogy of scriptures are we taught that when the Lord uttered those emphatic words of John 3:5, to Nicodemus, He meant just what He said; and independent of the mass of evidence which other parts of the New Testament supply, that only such as 'get on Christ' (Gal. 3:27), received a recognition as being of Christ—we could well afford to let the whole weight of this disputed question rest upon, and be decided by the plain and unmistakable language of our glorious Head, as He declares in the comprehensive verse we

have been dealing with, that whilst the birth of the Spirit is an absolute necessity in order to a spiritual entrance into the kingdom; so likewise, submission to the ordained rite of profession, is equally necessary to a correct and scriptural entrance into the kingdom in its earthward or visible character; and, without which a man cannot, cannot have an acknowledged place in the kingdom. "Except a man be born of water and of the Spirit he cannot enter into the kingdom of God."
(To be continued).

Gleanings.

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

IF INSTEAD of a gem, or even a flower, we could cast the gift of a lovely thought into the heart of a friend, that would be giving as the angel must give.—GEORGE MACDONALD.

IF SOME of the time spent in crying over unhappy people in novels were spent in trying to relieve the miseries of people who actually exist, the world would be far better than it is.

DON'T FAIL to observe the feelings and rights of others, which more than all else marks the true gentleman—and makes you a novelty as beautiful as it is seldom.

"DON'T HAVE a black tongue, Jack?" Such was the reproof given by an old porter of Newgate Market to a young man who uttered an oath in his hearing. The reproof was most effectual. Boys, don't have black tongues!

HORACE GREELEY never said a more truthful thing than when he declared, that "the darkest hour in the history of any young man is when he sits down to study how to get money without honestly earning it."

A BAD BOY broke up a camp meeting down in Pennsylvania the other day by stirring up a hornets' nest which hung above the congregation. It was remarked afterward by a thoughtful deacon that if the saints and sinners had showed half the anxiety to escape perdition and reach heaven that they did to get away from the hornets and reach that boy there would soon be no further use for revival meetings.

We are all passing into the likeness of that in which we believe. There is no need that men should be labeled, very early the faith hangs out a label, and soon the whole man becomes a confession of his truth. You have but to look and you will see here a voluptuary, there a sluggard; here a miser, there a scholar; here a bigot, there a sceptic; here a thinker, there a fool; here a cruel, unjust man, there one kind, generous, true; here one base, there one radiant with purity. It is wonderful, this power of faith, first moulding then revealing. Character is determined by the central purpose, the inmost desire of the heart. If that be turned towards God and His righteousness, it must at last bring us thither.—MURDER.

We who have looked the last upon faces dear to us, and seen the life spark vanish from sight, can feel though we cannot measure the value of the faith which assures us that death is but the shadow of a coming greater life.—MURDER.

FILLED WITH THE SPIRIT.—We must not be content to be only cleansed from sin; we must be filled with the Spirit. Oh! what shall I say? All the sweetness of the drawings of the Father; all the love of the Son; all the rich effusions of peace and joy in the Holy Ghost, more than ever can be expressed are comprehended here! —FLETCHER.

SIN does not produce devils in us all at once, and more than grace begets angels. There is an infancy in evil as well as in good, and it is often hard to tell the imp from the cherub. But each surely matures. We must check or cherish it early or the demon will grow and the seraph perish.

ALL MEN love freedom. But the just man demands it for all; the unjust man for himself alone.

BE DEAF to the quarrelsome, blind to the scorners, and dumb to those who are mischievously inquisitive.

THERE is a power in the direct glance of a sincere and loving soul which will do more to dissipate prejudice and secure kindly charity than the most elaborate arguments.—GEORGE ELIOT.

BOTH WIT and understanding are trifles without integrity. The ignorant peasant without fault is greater than the philosopher with many. What is genius or courage without a heart?—GOLDSMITH.

IF ANY SPEAK ill of thee, see home to thine own conscience, and examine thine heart; if thou art guilty, it is a just correction; if not guilty, it is a fair instruction. Make use of both—so shalt thou distill honey out of gall, and out of an open enemy a secret friend.—QUAKER.

"I wish I could mind God as my little dog minds me," said a little boy, looking thoughtfully at his shaggy friend; "he always looks so pleased to mind, and I don't."

JOSE BILLINGS' PHILOSOPHY.

LAZINESS is a kind of natural fatigue; lazy people are always tired clear thru body and soul.

Virtue that never has been tempted is like wine that never has been tasted—very good wine, in bottles, no doubt.

Don't forget this, my beautiful friend: it is the last six inches that wins the race, and in a close thing it is the last inch that wins the six.

Grate men are too often a sore trial to the world; they are an expensive luxury; they are not always good, and gratefulness without goodness is just what ails the devil.

It is but a step from common sense to genius, but it is often a long stride from genius back to common sense.

Good taste is one of the attributes of genius. No art can acquire it, no learning

compass it, no more talent possess it. Without it, genius would lose one half of its power and beauty.

Man has all the vices of the animals, and sum of the virtues.

Competence is the half-way house between poverty and wealth, and is the most comfortable inn on the journey.

Mankind are always talking about good luck and bad luck, and not one in ten or them would know either if they should see it.

There is such a thing as speaking eyes, a listening tongue, and ears that really seem to see.

Reason, without faith, cheats a man or half his privileges and power.

A great reputation is a hard thing to sustain, for if a man dies his best, the world expects that or his eyebrow, and sumthing a little better besides.

Gravity is a good cover for dullness; there is nothing so ornamental for a fool.

My dear boy, when you hit the bulls-eye, stand your gun up in the corner and don't try to beat yourself.

Liberty is a beautiful theory, and exists only in theory. There is no man who lives but what is a slave in many ways.

Mediocrity is safe, if it ain't so stylish.

It ain't so much ignorance that worries the world, as it is knowing so much that ain't so.

Habits are second nature, and a very good index or karakter, for a man without any marked habits hasn't got karakter enough to be noticed.

The stone cutters have made more people famous than virtue or honesty ever has.

A reputation once broken, may possibly be repaired, but the world will always keep their eyes on the spot where the crack was.

Human knowledge is very short, and don't reach but a little way, and even that little way in twilight; but faith lengthens out the road and makes it light, so that we kin see how read the letterings on the mile stone.

Brevity is the child of silence, and is a great credit tew the old man.

A thing said is hard tew recall, but us-said it can be spoken any time.

"Do you think it would be wrong for me to learn the noble art of self-defence?" a religiously inclined Somerville youth inquired of his pastor.

"Certainly not," answered the minister; "I learned it in my youth myself, and I have found it of great value during my life."

"Indeed, sir! Did you learn the old English system, or Sullivan's system?"

"Neither. I learned Solomon's system."

"Solomon's system?"

"Yes. You will find it laid down in the first verse of the fifteenth chapter of Proverbs: 'A soft answer turneth away wrath.' It is the best system of self-defence of which I have any knowledge."

THE LITTLE BUILDERS.

John Brown and Jemmy Atkins were great friends. At school, at play—everywhere—they were together; and when one learned anything new, it was not long before the other knew it also. Now they were watching the masons, who were building a fine house.

"Did you know that we are builders, John?" said Jemmy, as he watched the men putting brick after brick upon the wall.

"No, we are not; we're only boys," said John.

"But we are; we are building a house which is to last for ever and ever," said Jemmy earnestly.

"Pooh! now you are not in earnest," said John. "Nothing in the world lasts for ever and ever. That old Morgan house is a hundred years old, and it won't last a hundred more."

"I can't help that," said Jemmy. "Mother told me our souls would live for ever and we were building a house for, then to live in."

"How is that?" said John, soberly.

"Well, she said we build our characters day by day, brick by brick, just as that man is doing; and if we build well, we shall be glad for ever and ever; and if we build badly—if we use shaky bricks or rotten wood or stibble—we shall ever after be sorry."

"That is strange. We ought to be pretty careful," said John. "But your mother is such a good woman, she must know."

"I think it is nice to be builders—don't you?" said Jemmy.

"Yes, if we build right. But let's see—what kind of bricks had we better use?" "Always tell the truth—that's one; be honest—that's another," said Jemmy.

"Good!" cried John. "Mind your mother—there's another." "Yes, and father and teachers, too," said Jemmy. "There's a big beam of temperance in my building. Mother says that's a good beam, and keeps the frame steady."

"Be courteous—there's a brick," said John.

"And don't covet—there's another; and don't speak against anybody, and don't say any bad words," interrupted Jemmy. "And we shall go on building as long as we live, mother says, and every single day we add something to our house."

The gentleman who owned the new building stood close behind the boys, hidden from their sight by a high wall. He listened to their talk intently, and then he stepped round beside them and said, "Pretty good work, my boys; only build, on the sure foundation." They looked a little frightened, but he smiled so pleasantly upon them that they soon felt at ease, and listened while he said, "Believe on the Lord Jesus Christ. Give your young hearts to God, my boys. He is the great Master-builder. He will teach you to build so that he will say, 'Well done.' Seek first the kingdom of God, and all things else will be added unto you." Then he added, "I wish everybody would build as you plan, dear boys. May God help you to keep his commandments."—*Children's Friend.*

THE REVISED BIBLE.

SOME AMENDED PASSAGES.

OLD.

1. In the beginning God created the heaven and the earth.

2. And the earth was without form and void; and darkness was upon the face of the deep; and the spirit of God moved upon the face of the waters.

5. And the evening and the morning were the first day.—Gen. 1-5.

And the children of Israel did according to the word of Moses; and they borrowed of the Egyptians jewels of silver and jewels of gold and of raiment.—Ex. 12 and 35.

Had Zimri peace, who slew his master?—2 Kings ix. 31.

Let them curse it that curse the day, who are ready to raise up their morning.—Job iii. 8.

The king's daughter is all glorious within: her clothing is of wrought gold.—Psalm xiv. 13.

Who maketh his angels spirits; his ministers a flaming fire.—1b. civ. 4.

1. Nevertheless the dimness shall not be such as was in her vexation, when at the first he lightly afflicted the land of Naphtali, and afterwards did more grievously afflict her by the way of the sea, beyond Jordan, in Galilee of the nations.

2. The people that walk in darkness have seen a great light: they that dwell in the land of the shadow of death, upon them hath the light shined.

3. Then hast multiplied the nation, and not increased the joy: they joy before thee according to the joy in harvest, and as men rejoice when they divide the spoil.

4. For thou hast broken the yoke of his burden, and the staff of his shoulder, the rod of his oppressor, as in the day of Midian.

5. For every battle of the warrior is with confused noise, and garments rolled in blood; but this shall be with burning and fuel of fire.

6. For unto us a child is born, unto us a son is given; and the government shall be upon his shoulder; and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, the Prince of Peace.

7. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it and to establish it with judgment and with justice from henceforth even for ever. The zeal of the Lord of hosts will perform this.—Isaiah ix.

Trust ye in the Lord for ever; for in the Lord Jehovah is everlasting strength.—Isaiah xxvi. 4.

NEW.

In the beginning God created the heaven and the earth, and the earth was waste and void; and darkness was upon the face of the deep; and the spirit of God moved upon the face of the waters.

And there was evening and there was morning one day.

And the children of Israel did according to the word of Moses; and they asked of the Egyptians jewels of silver and jewels of gold, and of raiment.

Is it peace, thou Zimri, thy master's murderer?

Let them curse it that curse the day, who are ready to rouse up leviathan. [Alluding to the idea that the sun during an eclipse was devoured by a monster.]

The king's daughter within the palace is all glorious; her clothing is inwrought with gold.

Who maketh the winds his messengers; his ministers a flaming fire.

But there shall be no gloom to her that was in anguish. In the former time he brought into contempt the land of Zebulun and the land of Naphtali, but in the latter time hath he made it glorious, by the way of the sea, beyond Jordan, Galilee of the nations. The people that walked in darkness have seen a great light; they that dwell in the land of the shadow of death, upon them hath the light shined. Thou hast multiplied the nation, thou hast increased their joy; they joy before thee according to the joy in harvest, as men rejoice when they divide the spoil. For the yoke of his burden, and the staff of his shoulder, the rod of his oppressor, thou hast broken as in the day of Midian. For all the armour of the armed man in the tumult, and the garments rolled in blood, shall even be for burning, for fuel of fire. For unto us a child is born, unto us a son is given; and the government shall be upon his shoulder; and his name shall be called Wonderful, Counsellor, Mighty God, Everlasting Father, Prince of Peace. Of the increase of his government and of peace there shall be no end, upon the throne of David, and upon his kingdom, to establish it, and to uphold it with judgment and with righteousness from henceforth even for ever. The zeal of the Lord of hosts shall perform this.

Trust ye in the Lord for ever; for in the Lord Jehovah is an everlasting rock (or, a rock of ages).

For the Egyptians shall help in vain, and to no purpose; therefore have I cried concerning this. Their strength is to sit still.—Isaiah xxx. 7.

We held, as it were, our faces from him.

He was oppressed and he was afflicted, yet he opened not his mouth; he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he opened not his mouth.

He was taken from prison, and from judgment: and who shall declare his generation, for he was cut off out of the land of the living: for the transgression of my people was he stricken.—Isaiah liii.

Is there not an appointed time to man upon earth?—Job. vii. 1.

When shall I rise and the night be gone.—Job iv. 4.

Though He slay me yet will I trust in Him.—Job xlii. 15.

For love is strong as death; jealousy is cruel as the grave; the coals thereof are coals of fire, which has a most vehement flame.—Song of Solomon, viii. 6.

O Israel, thou hast destroyed thyself; but in me is thine help.

I will be thy king; where is any other that may save thee in all thy cities? and thy judges of whom thou saidst, Give me a king and princes?

I gave thee a king in mine anger, and took him away in my wrath.—Hosea xiii. 9-11.

And I will shake all nations, and the desire of all nations shall come.—Haggai ii. 7.

Heath and Home.

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

AUNT PARSON'S STORY; OR HOW TO RAISE A CHURCH DEBT.

BY DORA DENNIS.



TOLD Henkiah—that's my man. People mostly call him Deacon Parsons, but he never gets any deaconing from us. We were married—Henkiah and Amariah—that's going on forty years ago, and he's just Henkiah to me, and nothin' more.

Well, as I was saying, says I: "Henkiah, we aren't right. I am sure of it." And he said: "Of course not. We are poor sinners, Amy; I all poor sinners." And

... Therefore have I called her Rahab that steth still. (The Old Version follows the Jews in referring "this" to Jerusalem. But the rendering is not tenable; it is a name which the prophet gives to Egypt to symbolize its character—loud and boastful in making promises, it is useless when the moment for acting has come).

As one from whom men hide their faces. He was oppressed, yet he bumbled himself and opened not his mouth; as a lamb that is led to the slaughter, and as a sheep that before her shearers are dumb; yea, he opened not his mouth.

By oppression and judgment he was taken away; and as for his generation, who among them considered that he was cut out of the land of the living? for the transgression of my people was he stricken.

Is there not a warfare (margin, "time of service") to man upon earth?

When shall I arise? but the night is long.

Though He slay me, yet will I wait for Him.

For love is strong as death; jealousy is cruel as the grave; the flashes thereof are flashes of fire. A very flame of the Lord.

It is thy destruction, O Israel, that thou art against me, against thy help. Where now is thy king, that he may save thee in all thy cities? and thy judges, of whom thou saidst, Give me a king and princes? I have given thee a king in mine anger, and have taken him away in my wrath, (alluding not to a single king, but to the dynastic changes which characterized the history of the kingdom).

... and the desirable things of all nations shall come.

I said: "Henkiah, this 'poor sinner' talk has gone on long enough. I suppose we are poor sinners, but I don't see any use of being mean sinners; and there's one thing I think is real mean."

It was just after breakfast; and, as he felt poorly, he hadn't gone to the shop yet; and so I had this little talk with him to sort o' chirk him up. He new what I was comin' to, for we had had the subject up before. It was our little church. He always said: "The poor people, and what should we ever do?" And I always said: "We never shall do nothin' unless we try." And as I brought the matter up in this way, he jest begun bitin' his toothpick, and said: "What's up now? Who's mean? Amariah, we oughtn't to speak evil of one another." Henkiah always says "poor sinners" and doesn't seem to mind it, but when I occasionally say mean sinners he somehow gets uneasy. But I was started, and I meant to free my mind.

So I said, says I: "I was goin' to confess our sins. Don't confessed for all his people, and I was confessin' for all our little church."

"Truth is," says I, "ours is alius called

one of the 'feeble churches,' and I am tried about it. I've raised seven children, and at fourteen months old every boy and girl of 'em could run alone. And our church is fourteen years old," says I, "and it can't take a step yet without somebody to hold on by. The Board helps us, and General Jones, good man, he helps us—helps too much, I think—and so we live along, but we don't seem to get strong. Our people draw their rations every year as the Indians do up at the agency; and it doesn't seem sometimes as if they ever thought of doing anything else.

"They take it so easy," I said. "That's what worries me. I do not suppose we could pay all expenses, but we might act as if wanted to, and as if we meant to do all we can.

"I read," says I, "about the debt of the Board, and this week, as I understood, our application is going in for another year, and no particular effort to do any better, and it frets me. I can't sleep nights, and I can't take comfort Sundays. I've got to feelin' as if we were a kind of perpetual passers. And that was what I meant when I said, 'It is real mean.' I suppose I said it a little sharp," says I, "but I'd rather be sharp than flat any day, and if we don't begin to stir ourselves we shall be flat enough before long, and shall deserve to be. It has been 'Board,' 'Board,' for fourteen years, and I am tired of it. I never did like boardin'," says I, "and, even if we were poor, I believe we might do something toward setting up housekeepin' for ourselves.

"Well, there's not many of us; about a hundred, I believe, and some of these is women folks, and some jest girls and boys. And we all have to work hard and live close; but," says I, "let us show a disposition, if nothin' more. Henkiah, if there is any spirit left in us, let us show some sort of a disposition."

And Henkiah had his toothpick in his teeth, and looked down at his boots and rubbed his chin, as he always does when he's going to say somethin'. "I think there's some of us that shows a disposition."

Of course, I understood that hit, but I kep' still. I kep' right on with my argument, and I said: "Yes, and a peevy bad disposition it is. It's a disposition to let ourselves be helped when we ought to be helping ourselves. It's a disposition to lie still and let somebody carry us. And we are growin' up cripples—only we don't grow.

"Kiah," says I, "do you hear me?" Sometimes when I want to talk a little he jest shuts his eye, and begins to rock himself back and forth in the old armchair; and he was doin' that now. So I said: "Kiah, do you hear?" And he said: "Some" and then I went on. "I've got a proposition," says I, and he sort o' looked up and said, "Hav you? Well, between a disposition and a proposition, I guess the proposition might be better."

He's awful sarcastic, sometimes. But I wasn't goin' to get riled, nor throw off the track; so I jest said: "Yea! do you and I get two shillin's worth apiece a week out of that blessed little church of ours, do you think? 'Cos, if we do, I want to give two shillin's a week to keep it goin',

and I thought maybe you could do as much." So he said he guessed he could stand that, and I said: "That's my proposition; and I mean to see if we can't find somebody else that'll do the same. It'll show disposition, anyway."

"Well, I suppose you'll be your own way," says he; "you must allow do." And I said: "Isn't it most allow a good way?" Then I brought my subscription paper. I had it all ready. I didn't just know to shape it, but I knew it was something about "the same set opposite our names," so I drew it up, and took my chances. "You must head it," says I, "because you're the oldest deacon, and I must go on next, because I am the deacon's wife, and then I'll see some of the rest of the folks."

So Kiah got down, and put on his specs, and took his pen, but did not write. "What's the matter?" says I. And he said: "I'm sort o' ashamed to subscribe two shillin's. I never signed so little as that for anything. I used to give that to the circus, when I was nothin' but a boy, and I ought to do more than that to support the gospel. Two shillin's a week? Why, it's only a shillin' a sermon, and all the prayer-meetin's thrown in. I can't go less than fifty cents; I'm sure. So down he went for fifty cents; and then I agreed for a quarter, and then my subsonnet went onto my head pretty lively; and says I: "Hesekiah, there's some cold potato in the pantry, and you know where to find the salt; so, if I am not back by dinner-time don't be haphazard; help yourself." And I started.

I called on the Smith family first; I felt sure of them. And they were just as happy. Mr. Smith signed, and so did Mrs. Smith; and long John, he came in while we were talkin', and put his name down; and then old Grandma Smith, she didn't want to be left out, and so there was four of 'em. I've allers found it a great thing in any great enterprise to enlist the Smith family. There's a good many of 'em. Next I called on the Joslyn's, and next on the Chappins, and then on the Widdie Chadwick, and so I kept on. I met a little trouble once or twice, but not much. There was Fessy Farber, and he's trustee, he thought I was out of my spear, he said, and he wanted it understood that such work belonged to the trustees. "To be sure," says I, "I'm glad I've found out. I wish the trustees had discovered that a little sooner." Then there was Sister Puffy, that's got the asthma. She thought we ought to be lookin' after "the apoplexies." She said we must get down before the Lord. She didn't think churches could be run on money. But I told her I guessed we should be just as spiritual too look into our pocketbooks a little, and I said it was a shame to be tarally beggin' so of the Board. She looked dreadful solemn when I said that, and I almost felt as I'd been committin' profane language. But I hope the Lord will forgive me if I took anything in vain. I did not take my call to you, I tell you. Mrs. Puffy is good, only she allers wanted to talk pious; and she put down her two shillin's and then have a sigh. Then I found the boys at the copper shop, and

got seven names at a lick; and when the list began to grow, people seemed ashamed to say, no, and I kep' givin' 'em I had just as even hundred, and then I went home.

Well, it was pretty well toward candle light when I got back, and I was that tired I didn't know much of anything. I've washed, and I've scrubbed, and I've baked, and I've billed soap, and I've moved; and I low that almost any one of that sort of thing is a little exhaustin'. But put your bakin', and movin', and billin' soap, and all together, and it won't work out as much genuine tired soul and body as one day with a subscription paper to support the gospel. So when I sort o' dropped into a chair, and Hesekiah said, "Well?" I was past speakin', and I put my cheek upon up to my face as I hadn't done since I was a young foolish girl, and cried. I don't know what I felt so bad about, I don't know as I did feel bad. But I felt cry, and I cried, and Kiah, seein' how it was, felt kind o' sorry for me, and set some tea a steepin', and when I had had my tea and my cry, and so 'mongled my drink with weepin', I felt better.

I handed him the subscription paper, and he looked it over as if he didn't expect anything; but soon he began sayin', "I never! I never!" And I said: "Of course you didn't; you never tried. How much is it?" "Why, don't you know?" says he. "No," I said, "I ain't quick in figures, and I hadn't time to foot it up. I hope it will make us out this year three hundred dollars or so."

"Amy," says he, "you're a prodigy—a prodigy, I may say—and you don't know it. A hundred names at two shillin's each gives you \$20 a Sunday. Some of 'em may fall, but most of 'em is good; and there is ten, eleven, thirteen, that sign fifty cents. That'll make up what falls. That paper of yours'll give us thirteen hundred dollars a year!" I jumped up like I was shot. "Yes," he says, "we shan't need anything this year from the Board. This church, for this year at any rate, is self-supporting."

We both set down and kep' still a minute, when I said, kind o' softly: "Hesekiah, says I, 'isn't it about time for prayers?' I was just chokin', but as he took down the Bible he said, "I guess we'd better sing something." I nodded, like, and he jest struck in. We often sing at prayers in the morning; but now it seemed like the Scrip'ter that says: "He giveth songs in the night." Kiah generally likes the solemn tunes, too; and we sing "Show Pity, Lord," a great deal, and this mornin', we had song "Back, from the Tomb a Doct'ful Sound," 'cause Kiah was not feelin' very well, and he wanted to chiv' up a little. So I jest waited to see what metre he'd strike to-night; and would you believe it? I didn't know that he knew any such a tune. But off he started on "Joy is the World, the Lord is Come." I tried to catch on, but he went off, lickety-split, like a steam engine, and I couldn't keep up. I was partly laughin' to see Kiah go it, and partly cryin' again, my heart was so full; so I doubled up some of the notes and jumped over the others, and so we safely reached the end.

But I tell you, Hesekiah prayed. He allers prays well, but this was a brass new prayer, exactly suited to the occasion. And when Sunday came, and the minister got up and told what had been done, and said: "It is all the work of one good woman, and done in one day. I jest got scared and wanted to run. And when some of the folks shook heads with me after meetin', and said, with tears in their eyes, how I'd saved the church, and all that, I came awful high gittin' proud. But, as Hesekiah says, 'we're all poor sinners,' and so I chucked it back. But I am glad I did it; and I don't believe our church will ever go boardin' any more.—Selected.

VICTOR HUGO'S FAITH.

THE aged Victor Hugo, the revered poet of France, now past fourscore, knows nothing of the joyless gloom of Ingersoll and Bradlaugh as they look beyond death. His own words give but expression to his sense of immortality.

"I feel in myself the future life. I am like a forest which has been more than once cut down. The new shoots are stronger and livelier than ever. I am rising, I know, toward the sky. The sunshine is on my head. The earth gives me its generous sap, but heaven lights me with the reflection of unknown worlds.

"You say the soul is nothing but the resultant of bodily powers. Why then is my soul the more luminous when my bodily powers begin to fail? Winter is in my head and eternal spring is in my heart. Then I breathe, at this hour, the fragrance of the lilacs, the violets and the roses as at twenty years.

"The nearer I approach the end, the plainer I hear around me the immortal symphonies of the worlds which invite me. It is marvellous, yet simple. It is a fairy tale, and it is history. For half a century I have been writing my thoughts in prose, verse, history, philosophy, drama, romance, tradition, satire, ode, song—I have tried all. But I feel that I have not said the three-fourth part of what is in me.

"When I go down to the grave I can say, like so many others, 'I have finished my day's work'; but I cannot say, 'I have finished my life.' My day's work will begin again the next morning. The tomb is not a blind alley; it is a thoroughfare. It closes in the twilight to open with the dawn.

"I improve every hour because I love this world as my fatherland. My work is only a beginning. My monument is hardly above its foundation. I would be glad to see it mounting and mounting forever. The thimble for the infinite proves infinity."

[Since this was written, Victor Hugo has passed into the "infinito."—Etc.]

A VIEW THAT IS SUGGESTIVE.

DR. SMITH furnishes the following estimates: A view of the missionary growth of Christianity, at epochs widely separated from the accession of Christ and from each other, enables us to show the comparatively rapid progress made in the present century, and especially in the last

thirty years, which has given the Christ the first fruits of harvest:—

Three centuries after Christ, 5 millions.
Eight centuries after Christ, 30 millions.
Ten centuries after Christ, 50 millions.
Fifteen centuries after Christ, 100 millions.
Eighteen centuries after Christ, 174 millions.
Eighteen and a half centuries after Christ' ascension, 440 millions. These are Dr. Smith's statistics of the religious distribution of the population of the world: Christians, 440 millions—Reformed, 160 millions. Greek and Eastern 85. Romanist 195—280 millions. Non-Christians, 1000 millions. Jews, 8 millions. Mohammedans, 172 millions. Pagans and Heathens, 820 millions. The human race, 1440 millions.

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.

FERNES (Charles Woodrow), on the 17th June, at Eltham, near Melbourne, aged 30. A faithful soldier of Christ Jesus, baptised into Christ April 15th, 1883, by Bro. C. L. Thurgood, and both before and since that time devoted to the Master's work, holding with honor the post of deacon and superintendent of the Sunday School up to the time of leaving here (May 1st) for Queensland, whither our brother and his sister wife were journeying in the hope that change of climate would prove beneficial to his health. They had forwarded their personal property, and taken ticket for themselves, when overtaken by this last sudden attack. His illness was borne with calmness and resignation to the Divine will, unbroken by a shadow of doubt or fear as to the future, and drawing sweet comfort and joy from the precious promises of Him who said—"Whosoever liveth and believeth on me shall never die." While confined to his room, he and his dear partner did not forget the Lord, but as His day came round they, in their isolation, "woke bread together," and mingled their prayers and spirits with the general assembly of saints, who enjoy the sweet communion of the Master and worship the Lord of Hosts. With calmness he arranged his temporal affairs, and awaited the appointed time, passing hence in peace to the Father's house. The body was brought by rail here, and followed to the cemetery by a large number of friends; and now in one grave rest the father and husband of our young and sorrowing sister.—C. M.
Dawson St., Ballarat.

SEAY (George).—On June 28, at Adelaide, after many months of bodily weakness and suffering, Bro. Seay fell asleep in Christ, aged 60. He was at one time a member of the church at Lygon Street, Melbourne, but for some years past has been a good and useful member of that at Grote Street, Adelaide. He worked in the Sunday school, sometimes took part in reading and teaching in the church, and

well filled the office of president of the Young Men's Improvement Society. Bro. Seay was a pure-minded and sincere Christian; endured his long affliction with much patience, and was ready to depart when the call came.

The Hardest Field.

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

Several contributions have been unavoidably held over. "Our Sisters' Column," though in type, was crowded out at the last.

VICTORIA.

GEELONG.—The twelfth anniversary of the Church of Christ Sunday-school anniversary was held last evening, Tuesday, June 30, in the Temperance Hall, Little Malop Street. There was a good attendance, about 230 sitting down to an excellent tea, presided over by the ladies connected with the school. Over the platform was worked in paper flowers the words, "Jesus only, onward Christian soldier." The chair was taken by Mr. N. Oliver. The first piece on the programme was a pianoforte solo by Master A. Oliver, which was followed by a recitation by Master C. Halmshaw, which was given in a creditable manner. Master E. Murray then favored the audience with a recitation. Miss M. Christopher's song was well rendered, as was also a recitation by Master G. Brownell. Mr. Breasley (piano) and Miss Breasley (piano) then gave a duet, which was a great success. Masters J. P. Palmer, A. Oliver, and Miss Mabel Yandell, then gave recitations. Mr. C. L. Thurgood, from Ballarat, spoke a few words, after which Miss Jessie Carr favored the audience with a well rendered pianoforte solo, for which she was deservedly applauded. Master James Sayle gave a recitation, and Miss Yandell was made a great favorite for the excellent manner in which she rendered the recitation, "The Drunkard's Wife." Mr. James Halmshaw's recitation was well received. Mr. C. Hale amused the audience with his ventriloquial sketch, which evoked roars of laughter. Messrs. Griffin, Brownhill, Halmshaw, and Balfour, gave a dialogue entitled "The attractive young lady," after which the Misses Carr and Halmshaw gave a duet, entitled "Gathering Flowers," which was a treat. The Misses Yandell and McLean next favored the audience with a dialogue. Mr. Illingworth from Melbourne also spoke a few words. Prizes were distributed to those who assisted, and the meeting closed with benediction.—Evening Star.

BALLARAT (Dawson Street).—We have had three additions within the last month by faith and obedience. Gospel services are fairly well attended, also week-night prayer-meeting and lecture. Hope soon to report more fruit.—C. M.

WARRAGUL.—We have just had a glorious time. Under the auspices of the Missionary Committee, Bro. Watt, of Sale, has spent a fortnight here, speaking ten nights to large and interesting audiences. Bro. Watt opened the campaign by a lecture on "The Gospel, according to Judge Williams," attracting a good house. Bro. Watt continued his lectures on "Infidelity

and Freethought," and, notwithstanding the unfavorable season of the year in this part, we had the best gatherings we ever had in Warragul. While our brother had the ear of the people, he presented the good old gospel, and few decided to obey the Saviour. Since Bro. Watt returned to Sale, another decided for the Lord. The church has also been greatly cheered and strengthened by our brother's visit, and we hope he will soon be able to pay us another.—H. W. JUNE.

SALE.—During the month, we have received three additions—two from the Baptists and one by letter. Three interesting young people from S. S. have likewise intimated their desire to put on Christ. This is matter for great thankfulness; it is always gratifying to learn that the young have given their hearts to Jesus. And besides, there are several who have attended our preaching services who are just on the eve of casting in their lot with us; possibly we may have to report them next month. Had a fortnight's special services at Warragul, resulting in some little good; the church being blessed and sinners saved; for which thanks to our God whose the gospel is. One interesting case calls for special notice. A sneering infidel who scoffed and jeered for the first meeting or two, was, towards the close of the series, convicted of sin, and, being convinced that "Jesus was the Christ," was buried with him in baptism and added to the church. What makes the case specially interesting is, that the Salvation Army could make nothing of him, but where flags and fiddles failed the glorious gospel succeeded. "Thanks be to God who giveth us the victory." C. WATT.

SOUTH MELBOURNE.—The work here still keeps moving onwards. As a further result of our Bro. Illingworth's labors, assisted by Bro. Irwin, who is especially engaged in the work of house to house tract visitation, we have put on Christ by obedience. We have also received two by letter, and one by restoration, making total addition of eight for past five weeks. In our papers issued last April, we intimated that our esteemed Bro. Illingworth had promised that if certain attendant stipulations were agreed to, he would continue to stand by the church until the close of the present year. These conditions, which had reference simply to our financial position, in regard to future work in the eastern portion of our rapidly-increasing city, have, we are glad to say, been met, and the church has thus secured our brother's invaluable services for the term above stated. That this continuance of Bro. Illingworth's labors may be as productive of good as those that preceded is our prayer. We have had much success in the past, for which we thank our heavenly Father. We remember with gratitude all who have assisted in helping forward the noble work, but we have not a particle of encouragement for the drones, of whom we have a few at Dorcas Street. T. S.

HOTRAM.—The work here is moving quietly on. A desire has long been in the church to make some effort to reach a larger number and a different class of the community. So on June 28th we commenced preaching in the Town Hall. We are having large and attentive meetings, many of whom have never heard the ancient gospel. During the month, we have put on Christ and last night two more made the good con-

fusion." We expect a large harvest soon. The church is being strengthened and built up. Bro. Martin's preaching is not intended to excite, but to convince and edify. T. K. MURKIN, Sec.

July 20.

SERMONS.—Some time ago Bro. Park secured, and carefully distributed in this town and district, 600 copies of Bro. Martin's latest pamphlet, "The Golden Circle." It from the first caused considerable interest. Mr. Pickering, a Baptist preacher, got hold of a copy, and commenced to write it down in the papers; but instead of that we simply wrote it up, by bringing it more publicly before the people. The brethren took it up, and tried to arrange a discussion, asking Bro. Yates to take it up. For some reason, this was not arranged. We then asked Bro. Martin to come up and preach a week, taking up the points discussed in the pamphlet. He came, bringing his diagrams and drawings with him, preaching the first time on July 14. The pious turned out to hear him in force. The meetings were continually interrupted. The second night, Bro. Martin invited them to the platform. One of them, after giving Bro. Martin a good tongue-lashing, said, if the ladies would leave the hall, he would give his interpretation of John 1: 5. This caused a great commotion, but as a great many of our lady friends refused to go, he had to sit down in shame. The third night Bro. Martin was continually interrupted by the Baptist preachers and their friends. At the close, Bro. Martin said he would meet them in public discussion on the questions involved. Mr. Pickering replied by saying that a challenge had been sent to the public press. The next morning the following appeared:—

A CHALLENGE.

TO THE EDITOR OF THE AUSTRALIAN STANDARD.

Sir.—I understood Mr. Martin to affirm at the Public Hall, on Wednesday evening last, that "I believe in a confession of sin," and when I took exception to the affirmation, Mr. Martin, Mr. Park, Mr. Thompson, and Mr. Green, entered up statements. Now, sir, if either of these gentlemen will reaffirm the above proposition in public debate, I hereby undertake to deny it, provided that the Bible and the Bible alone be the standard of appeal, the conditions of debate to be decided by a committee of local gentlemen, half of whom shall be chosen by me and half by the opposing disputant.—Yours, &c.

CHARLES PICKERING.

The fourth and last meeting was still more largely attended, as well as more orderly. At the close of the meeting, Bro. Martin read and accepted the challenge. If it can be arranged, the debate will take place at an early date. It has caused a wide-spread interest, and we look for good.

July 18.

GENERAL EVANGELIST REPORT.—We are still laboring in the district of Lancelot and Koseway, while we are glad to find that at the former place there is an apparently improved feeling among the people towards the brethren, and the plea which they have to present, still, there is great apathy manifested, which seems impossible to surmount. I am glad also to be able to say that, having now laid before the people of Koseway the entire system of primitive Christianity, I find that it is growing in favor with the general public. But there is increasing strength in the denominational prejudice and opposition. The clergyman of the district were never known to be so busy as they are at the present time. But while the people readily admit the force and truth of our position, and seem deeply interested, yet they seem not to be willing

to embrace the truth practically, by obeying it. Many that have attended the meetings, say that they most either stay away altogether, or unite with us; as they cannot endure it, and not obey the truth as presented. We have had a long session of very wet weather, which greatly affects the meetings; the roads are very bad in the surrounding district, so that many that would come are prevented.

I spent 14 day's services in connection with the church at Taralake on the opening of their fine new meeting-house. A very deep interest was awakened there during the time; and all the brethren, as well as myself, were extremely sorry having to break off the work there. It is to be hoped that the brethren generally will lend a hand to help the brave and energetic little band at Taralake; they well deserve our support and sympathy.

I proceed to Shepparton on 21st instant to deliver a course of lectures there, in connection with a present agitation that is being raised against "our distinctive plea" in that district, by some of the emissaries of sectarianism.

I may say that I think that the work at Lancelot and Koseway will be of slow growth, but I am confident that once well established, it will be the foundation for an extensive field of labor in one of the richest, and wealthiest agricultural districts in the colony; embracing about twelve or fifteen towns and villages within a radius of about fifteen miles.

J. N. YATES.

NOTES AND NEWS FROM BALLARAT.

Bro. Greenwell's reply ought to be readily taken up.

Six of the brethren from the Springs walked in the other Lord's day morning, over five miles to the "table," at Peel-st.

Bro. George Reid is fairly well from his late accident.

Sisters' Church Aid Society begun in Ballarat West, last month. It was very much needed. Are we not on the whole as a people rather careless about systematic organization for good works? If there is a ladder from earth to heaven it is the slightest "massachusetts" of life. Matt. 25: 40.

Bro. Charles Woodrow Farmidge is absent from the body, to be present with the Lord. He passed away at 10 minutes past 5 Wednesday 17th June. He leaves a sister wife and infant to mourn the loss of a noble husband and father.

Bro. Geo. Gosley of Ararat is under a heavy cloud of affliction at present. He was nearly losing his wife a week ago.

Two births—spiritual—is the news from Beninyong this month.

Brethren, what are we doing for the Home Missionary Fund now? We won't know what giving is, until we see putting two new men into the field each year, as well as sending one a year to India, China, and New Guinea. Those must, by virtue of the command, go, come sector or later. Now's the time for proposing to give and giving for a glorious purpose. Why cannot we have a "thousand souls" for this year's increase? There is that member in our families yet unruled. To your tents, O Israel!

One paper weekly, one book, tract and S. S. paper depot, one hymn book, one with Christ, and one with another and all is won.

Young brother, stop, does't ever come to you—Woe is me, if I preach not the gospel! That puts me in mind of brother John Capp, Merdook, Geelong, C. T. Forest, and E. T. Edwards, who are in the States ready to come out to their homes and to fields. Who will send for and welcome home our "Australian contingent" in the States? ALBERTSON.

SOUTH AUSTRALIA.

KERROSS STREET.—During the past month, we has been added to our number by letter of commendation from a sister church, and two have been baptized into Christ on a confession of their faith. As they have received Christ Jesus the Lord, as many they walk in His, rooted and grounded up in His, and established in their faith, even as they have been taught, abounding in thanksgiving. On Friday, July 2nd, the Kerross Street Mutual Improvement Society held its first annual entertainment. About 90 members and friends, including not a few from Archer Street and Unley, sat down in tea; and at 7:30 a public meeting was held. Bro. John Verco, the V. P. being in the chair. The house was full. There was a varied programme, consisting of readings, recitations, songs, and addresses (two of each) by the young men belonging to the society. Several of our sisters delivered the proceedings by rendering two musical pieces, entitled "The Children's Hymn," and "Thy better on before." Two hymns, "Praise God from whom all blessings flow," and "Thy religion that can give," &c., heartily sung by the whole audience, a kindly, happy address from the chairman, an annual report by the secretary, and a petition for the divine blessing, filled up the list of proceedings, and all present seemed satisfied and pleased with the tone of the meeting, the subject matter of the exercises, and the manner in which they were given. We are trusting that it is the time to come the names of our one and twenty members may often appear in your columns, as those who are able and bold in the defence and proclamation of the glorious gospel of Christ.—J. C. V.

GRACE STREET, ADELAIDE.—67th quarterly meeting was held on July 8th. The report of the quarter showed six additions during the three months, four removals, and one death. The Deacons reported an improvement in the attendance on Lord's Day mornings, despite prevailing depression; contributions were also on the increase. The roll of members had been thoroughly revised. The treasurer's report was more favorable than of late. The Sunday School was 270 on the roll with an average attendance of 165. A service of song had been efficiently carried out by the children and teachers, and a band of hope has just been formed numbering 90. The Deacons Society had been of great assistance to many poor persons, members of the church and others. The Tract Society had been impressive, but a special donation of £5 would infer more life into it. A definite invitation was agreed to be sent to Bro. M. W. Green to labor as an evangelist in connection with the church and negotiations are pending. As Bro. Gore has decided to leave us at the end of August, the need of an active and efficient successor to carry on and extend the work is felt; and, with the greater unity of action among our city and suburban

churches which is being striven for, a wider field for usefulness will be opened up, and future development secured. D.G.

LOCKHILL.—The work of the Lord still continues to flourish in the regions of Lockhill. The attendance at the meetings is excellent. It must be unfavorable weather indeed, if the chapel is not filled on Sunday evenings. On the 6th July, we put on Christ in baptism—one, the husband of one of the sisters in the church, the other an intelligent young man. May they both prove themselves good soldiers of Jesus Christ. W. Juno.

NEW SOUTH WALES.

June 19th.

ELIZABETH STREET, SYDNEY.—It is now a little over two years, since our Bro. Strong took his departure from amongst us, and during that time we have been laboring as best we could with the help of various brethren to fill the teaching and preaching places, the meetings (especially the morning one) for the breaking of bread during that time), speaking well for the unity of the spirit in the brethren, but we now have a brother in our midst again laboring as evangelist. Bro. Troy, who arrived from Brisbane on Lord's day morning the 7th instant, and has since his arrival amongst us, thrown himself earnestly into the work, the first fruits of his labors being gathered in yesterday evening, when he immersed three in the name of the Father, Son, and Holy Spirit, and from indications, there are quite a number ready to follow. On Tuesday evening, the 9th instant, a welcome tea meeting was accorded to Bro. Troy, at which there was a large gathering of the brethren and friends. The usual after tea speeches were indulged in by representative brethren from the various churches in Sydney, who gave our Bro. Troy a most cordial welcome to this portion of the Master's vineyard. Bro. Moysay, who was amongst the speakers, caused considerable mirth at Bro. Troy's expense in describing some trials he had to undergo in his pioneer work in Queensland. Bro. Jones presided, and brought a pleasant and profitable meeting to a close at five minutes to ten by pronouncing the benediction.—C. W. (Too late for last month.—Ed.)

QUEENSLAND NOTES AND NEWS.

I wish the new paper every success, don't you, reader?

Well, if you do send along your subscriber's lists and cash, especially the latter, that's the way to make editors happy. I speak feelingly.

Nothing specially stirring in this colony. Toowoomba reports one baptism; Warwick, two; Brisbane, two or three; and Vernon one.

We had a few special meetings at Toowoomba, and got Brethren Goodacre and Bagley along; but the weather was so bitterly cold, that the attendance was not up to much.

Those who think Queensland the frying-pan of Australia should come to the Darling Downs,—never felt so cold in my life; too an inch thick, day after day. I have not been properly warm for about a month.

But our hearts are warm at least, in most instances, there are a few cold-blooded Christians; but, Queensland has so small a proportion as any of the colonies; still we have too many, and wish they would either thaw, or remove to another colony.

The Baptists here are moving in the matter of foreign missionary work, and in co-operation with other colonies are arranging to extend their cause in India. When will the 8,000 Disciples in Australasia move in this direction? It's time we did something.

Killarney has held its second annual business meeting, and has now 47 members. They are not all live members though. A management-committee was appointed for 12 months, and the year opens with fair prospects. We have a good start in that district. The Sunday-school picnic there, the other day, was a great success. I felt myself a boy again. The superintendent of the school is about starting a Band of Hope, he has my hearty sympathy.

We don't think of annexing Victoria just yet, Bro. Moysay; but it is within the bounds of possibility. It is likely however that Victoria will annex Bro. Ewers before then.

The Witnesses made a slight mistake last month about the Pioneer. I have no intention of doubling the size or increasing the price, I think of adding two leaves of advertisements and standing matter, which will give about a page and half more general reading. I mean the advertisements and enlarged subscription list to pay the extra cost; which will be over £20 a year. Of course I cannot do it unless assisted, by advertisements, and wider circulation. Take the hint, brethren. E.

NEW ZEALAND.

TRAMER.—Bro. Eley commenced laboring here on the first Lord's day in February, and continued until the end of March. The attendance at the meetings was not large, but considerable interest was evoked. Seven were immersed on a profession of their faith. Bro. Jones has been continuing the meetings since the latter end of April, and has immersed three. It is expected that Bro. Eley will return for a further term. The proposal for amalgamating the Witnesses and Witnesses is looked upon with favor by the brethren in these parts.—B.

June 8th, 1885.

AUCKLAND.—Bro. H. Eley has just returned from the Albertland district, after having preached to large and interesting audiences, and left a deep feeling as to the superiority of our position over all other possible positions. If he could only have remained another three or six months, large permanent good would have resulted. He immersed seven into the Holy Name. We have got the preachers plan into operation, and it works admirably. We have eight preachers, who visit the three town churches alternately.—Wm. M. RUSSELL.

AUCKLAND.—The report which you published in your last was submitted to the annual meeting of the churches of the Provincial district of Auckland, held at the Cook Street meeting house on Easter Monday, the 6th of April. The attendance was large, very much larger than at any previous meeting of a similar kind. Bro. Caleb Wallace, of Papakura, occupied the chair. The report was, after a brief discussion, adopted, and a committee appointed to carry on the work for the ensuing year. The committee consists of five members, elected by the annual meeting, and a representative elected by each of the churches in the Auckland district. Bro. L. J. Bagwell read a paper on "How we can best carry on the work." The writer reviewed

the past history of the cause in Auckland, advocating greater union amongst the brethren, and more earnest co-operation for the support of the preachers of the gospel. The paper was favorably received, and a vote of thanks passed to the writer. I must not omit to make some mention of the meetings on the Lord's day (Easter Sunday) which took the form of united meetings at Cook Street; the churches at New North Road, Arch Hill and Avondale closed their meeting-houses for the day and attended in force at Cook Street. The meetings were seasons of refreshing, and were thoroughly enjoyed by all who had the pleasure of being present. Bro. Eley preached to a large audience in the evening. A tea meeting was held on Monday evening, when the house was crowded. The singing and addresses were excellent, as were also the tea and the floral decorations of the meeting room. The meetings throughout were very successful, and I feel sure that good will result, and trust that our next meeting may be even more satisfactory.—B.

WELLINGTON.—Four more additions since last report—two restored, one by letter, and one by faith and obedience. The Sisters Bee purpose holding a tea shortly, they are doing a good work, and we wish them every success. Our protracted meetings are now on. The interest seems to be increasing; we will be able to report on these next month. H. A. R. H.

THE TABERNACLE, DUNEDIN, N.Z.—During the past month, it has been our pleasure and privilege to see seven persons come forward and confess their faith in Christ, as the Son of God, and put him on by immersion into the names of the Father, Son, and Holy Spirit. Our prayer is, that now they have entered the kingdom of Christ on earth, they may continue steadfast to the end, so that at last they may receive an abundant entrance into the everlasting kingdom of our Lord and Saviour Jesus Christ.

July 1st.

ALBERT F. TURNER.

WELLINGTON.—I began my work for the church in Wellington on the third Lord's day in March, and since that time, there have been thirteen accessions to the church,—nine by immersion, three restored, and one by letter. During this time, we have lost none. Our meetings are all reasonably well attended, and I am preaching to good audiences on every Lord's day evening. My object is to disciple and properly educate the people for the Church of Christ, and thus to be preserved well. I am now engaged in delivering a series of lectures and discourses in the chapel, one each evening, on subjects of interest, and hope to reap some good fruit from them before the close. J. F. FLORA.

MIDDLE BRIDGE, July 12.—Our Sunday school and bible class is still progressing and we hope to see good results from it by and by. The attendance is increasing in grown up young men and women, and some of them seem to be very diligent in searching out the truth. We have a Bible class and prayer meeting on Wednesday evenings in the moonlight nights in the State school, Middle Bridge. At first, they were not very well attended, and we resolved to hold the meetings in Bro. Salter's house, but the attendance grew so large that we were obliged to return to the school again. We had a very important lesson the last night on the 2nd Acts; and after a long discussion on repentance and baptism, dur-

ing which many questions were asked, and the powerful word of God testifying for itself led the inquirers to ask for the same lesson over again at the next meeting. The baptism being the stumbling block, they want to see more into it, like the people of old, when they asked for the same words to be spoken the next time. The Lord has his own ways of working perhaps for those that are left behind, for he has laid his hand on one of the young men that used to mock at the teachings, and instead of coming into the school on a Sunday he would ride round the school on his bicycle. He has been pleased with time after time to forsake his ways, but now he is laid in the cold, cold grave through a careless accident with his gun. "Man goeth forth in the morning, but he knoweth not whether he may return or not," so with this young man, he went away with his mate in the morning in health and vigour, but death found him before he returned. It is to be hoped that others will take warning, and yield themselves to the Lord and to the power of his will before it is too late. Let each one remember they are not their own, that their lives are not in their own hands; and may those who have put on Christ be "steadfast, unmovable, always abounding in the work of the Lord," that we may receive the crown that fadeth not away.

JAS. P. A. SALTER.

AUCKLAND.—A brief notice of work may not come amiss to you from me. I have just returned from a two months' evangelistic tour in Port Albert and surrounding region. Weather often bad, roads so advisable, as to be a capital substitute for ice! Clay and clay besides, and really very bad travelling. I spoke some 40 and more discourses in ten weeks, visited much, had much house to house conversation; and baptised 10, making 33 the past six months—some saved to the cause who would have been lost to it, and a wide-spread interest awakened. In the midst of all this, and prospects which gave promise of rich harvest, the Evangelistic Committee here feels itself unable to continue my engagement; and so I am laid aside. I need rest and so shall now take it. But it has long been a forced conviction with me, that "the children of this world are wiser in their generation than the children of light." I am now without any field of labour and since the hour when I first was called to the evangelistic field to this I have never sought one, so now at my time of life, I am too old to learn to go prospecting. H. ELLIST.

HAWKESBURY.—Although no report has appeared of late regarding our progress in the good cause, we have not been altogether idle. Our church troubles, which have been many, have now disappeared and we hope for ever.

Bro. C. A. Moore from Dunedin has visited us on two occasions, and preached to large and appreciative audiences, during his first visit, some remarks from Bro. Moore did not please some of our Presbyterian friends and their minister, the Rev. A. Todd, being present. After Bro. Moore had left, the Rev. A. Todd delivered two addresses on the mode and subjects of baptism, and we in turn announced that Bro. Moore would review the address. This he did in the Mechanic's Hall, and we earnestly pray that the word so faithfully spoken will bear abundant fruit to the honor and glory of God.

We have Bro. J. E. Powell from Oxford, near Christchurch, preaching for us at the

present time. This laborer has, but recently united with us, he having been preaching for the Baptists, for the last three years. We trust that as he has thrown in his lot with us, he may be more useful than ever in the great work of pointing sinners to Jesus.

Thankful to report we are working harmoniously with the Oamaru brethren. We will endeavor to keep Bro. Powell wholly engaged between the two places.

We propose holding a tea meeting on the 22nd instant, when we hope to see a good gathering. Will send a long report of same in time for next month's Standard.

Bro. Moore had the pleasure of seeing two precious souls obey the Lord in baptism, and one who had wandered return to the great Shepherd of the sheep.

July 7th. J. H. HAMILTON.

TASMANIA.

NOOK.—It is my pleasing duty to report that two were added to the church at this place, during last month, one by commendation, and the other by submitting to the requirements of the great King—F. W. June 8th, 1888.

LATROUSE.—We have had two additions during this month, by faith and obedience and there are other enquirers.—R. FAIRLAW.

TRACT COMMITTEE NOTICE.—

Dear Brethren.—Your Committee are now issuing a tract entitled "your need of salvation." The tract is a four page one. (9s. per thousand), and is a revision by Bro. Bennett, all rights being reserved. It is desirable that the brethren interest themselves in tract work and as far as lies in their power get their supplies from the committee, and thus further the good work for which the general brotherhood in conference appointed them. Circulars and samples of same have been forwarded to the Churches of Christ throughout the colonies. You have now the opportunity of securing 4000 pages for the low price of 2s. with room for written address of meeting-houses. Others in preparation, send your orders at once. Address Tract Committee, 13 Cambridge Street, Collingwood. P.O.O. payable Collingwood.

VICTORIAN MISSION FUND.

RECEIPTS FOR JULY.

Church at Broadmeadows ...	£3 3 10
Do. N. Fitzroy ...	1 0 0
Do. Midgin, per Bro. Winter ...	5 0 0
Do. Warragul ...	1 0 0
Do. Murrumbidgee ...	0 13 6
Do. Lancedale ...	4 0 0
Do. Wedderburn ...	3 0 0
Do. Lygon Street ...	4 9 4
Bro. at Dimboola ...	1 0 0
Do. Eastlake ...	0 6 0

£23 13 2

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

WIDOW WRIGHT'S FUND.—C. LAWSON, £4. C. A. MOORE, Latrobe, Taa., £10 12s 6d. F. ILLINGWORTH—G. Winter, S. Aus., £2 10s; J. B. Carr, Yastina, S. Aus., £1; Church at Fernhurst, £3; Jos. Varco, N. Adelaide, £2 2s; Dawson Street Church, Ballarat, £1 5s; Church at St. Germans, £1; Church at Geelong, £1 6s; a sister at

Geelong, 10s.; Mr. Grant, Springs, 2s. 6d.; G. Reed, Ballarat, 2s. 6d.; Bro. Maston—Church at Hobart, £7 13s.; Church at Broom Creek, £2 14s. 6d.; Church at Port Esperance, 15s.; S. Mc Innes, Nook, Taa., 5s.; Church at Hobart (2nd donation), £3; Church at Camperdown, 10s.; Bro. Dunn—Bro. Hill, St. Kilda, £1; Church at Sandhurst, £2 18s.; do. Maryborough, 10s.; J. Flood, £1. Bro. Minahan—Bro. Ingram, Beechworth, £1; Jas. Wylie, Hotham, 10s.; Bro. McLarnie, Hotham, 10s.; J. Stewart, Grantville, 10s.; Bro. T. K. M.—Sister Maxwell, Hotham, 5s.; a brother at Christchurch, N.Z., 10s.; Bro. Orange, Hotham, £1. Bro. Thurgood—Church at Broadmeadows, £2 1s.; Church at Warrnambool, £3 5s.; Bro. Smith—Church at south Melbourne, £10 7s.; Bro. Pearl—Church at Kensington, £2; sister Creighton, Dennybrook, 5s. 6d.; Bro. C. G. Lawson—brother at Sandhurst, £1; a friend, 10s.; Bro. Fisher—Church at Cheltenham, £3 4s. 6d.; Bro. W. C. Thurgood, £2; Bro. J. Kerr, Cheltenham, £1; Sister Louise, Hotham, 5s.; Sister Derham, Hotham, 10s.; Bro. Foster, Hotham, 5s.; Bro. Colleson, Hotham, 5s.; Bro. James Ames, sister, Hotham, 2s.; Bro. Dick—Church at Collingwood, £4 11s. 6d.; Sister Greenwood, Hotham, 2s. 6d.; Sister Meppan, Carlton, £1; Bro. Timmus, Hotham, £1; Bro. Lyall—a friend at Geelong, 10s.; Sister Bailey, Hotham, 2s. 6d.; Bro. McIlrose, Hotham, 10s.; Sister Roberts, Cheltenham, 5s.; an orphan, 2s. 6d.; Bro. E. Smith—Church at Ballarat East, £1 10s.; a sister, Langridge Street Church, 10s.; St. Kilda Church, £2 10s. 9d.; Bro. D. S.; Bro. R. Dubbo, £1; Bro. Newbury, Millicent, £1; Bro. Poole, Millicent, 10s.; Bro. Kent, Millicent, 5s.; Bro. Pratt, Millicent, 2s. 6d.; Bro. Campbell, £1; Bro. Horton, 10s.; a brother, Murrumbidgee, 10s.; Church at Doncaster, £4 11s. 6d.; Sister Hurrell, 10s.; Sister Bettridge, 4s. 6d.; a brother, Murrumbidgee, 2s.; Church at Drummond, £2 7s.; E. M., £1; Geo. Newby, 10s.; Church at Brunswick, £1 8s. 6d.; Mrs. Beak, 10s.; Mr. Cully, £1; A. Foyle, 4s.; Church at Sale, £2 2s. 6d.; Church at Footscray, £2 10s.; Church at North Fitzroy, £5; friend, Yongala, S.A., 5s.; Bro. Quilliam, Riverina, £3; A. L. Archer, £1; W. Clipston, £1 1s.; Church at East Charlton, 10s. Total, £232 2s. 3d.

SISTER WASHINGTON FUND.—Church at Drummond, £3 10s.; a friend, 8s.

SUBSCRIPTIONS RECEIVED.

Wooeter, 2s. 6d.; J. Wright, 11s. 6d.; Jas. Harris, 7s. 6d.; Miss Roberts, 7s. 6d.; Galbraith, 4s.; E. Gullock, 2s.; Miss McLelland, 4s.; Armour, 5s.; McMillan, 2s. 6d.; A. Taylor, 4s.; Weir, 3s.; Jones, 4s.; Meyers, 3s.; Wherry, 7s. 6d.; Jackson, 3s.; E. A. M., 4s.; Mrs. Cully, 5s.; Paterson, Gooden, Bailey, Eastlake, Mrs. Pritchard, Mrs. Dowd, Mrs. Small, Mrs. Butler, Mrs. Masters, and G. Gandy, 4s. each; McKenzie, Forber Sr., Miers, McGowan, C. Illingworth, J. Campbell, Barnes, McInnes and Howard, 3s. each; Carmichael, 11s. 6d.; Miss Montgomery, 3s. 6d.; J. Smith, 30s. 9d.; Harris, £2 10s.; W. Sims, 12s.; Curtis, 7s. 6d.; Challenger, 6s. Mrs. Illingworth, 6s.; Dawson, 21s.; Sweetman, 6s.; Barling, 11s.