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STANDARD

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

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Notes of the Month.

THE Australian Magazine, the first number of which made its appearance last month, contains an article on the "Pulpit of the Future," which, though containing many good thoughts, is marred by an under-current of contempt for the pulpit of the present. While it may be conceded that the pulpit of to-day is not what it ought to be, nor what it is capable of being, yet it is not clear that the proposed pulpit, which is to represent what is called "Development in Religion," will supply any largely-felt want or wield a power superior to the old-fashioned article. It would appear from the writer's statements, that while the present state of things may suit the general herd, there are a number of select individuals who seek, and seek in vain to satisfy their esthetic tastes in the orthodox churches of the present. We do not know that anyone objects to these gentlemen trying experiments; but on the contrary, presume that it would afford satisfaction generally, if they, instead of criticising others, would set to work to show the world how these things ought to be done. It would, at any rate, be a source of gratification, if the believers in "Development in Religion" gave us some idea of what they mean by these words. This, however, they are careful not to do, for doubtless they realise that definitions are somewhat difficult, especially when the mind is not seized of

ideas which are capable of clear analysis. It will be well for those who seek to erect this "Pulpit of the future" to remember that the mere jangling of words does not make the kind of bread that will satisfy the spiritual hunger of the people, nor do vague generalities help to meet the requirements of man's higher nature.

If by "Development in Religion" they mean that religion is self-evolved, why do they not say so, and stand squarely by the logical outcome of such a plain statement? But plain statement is the very last thing they resort to. We also believe in development in religion, but it is a development on well-known and clearly-understood lines. It is a development which begins in a knowledge of God and his revealed will. It is not something rising up from a "jelly bag," but the light of truth and love coming down from God, without which light man could never have been delivered from spiritual darkness.

IT appears, says the *Daily Telegraph* (London), that some persons interested in the building of a new Baptist Chapel, have written to Mr. John Ruskin, the author of the "Seven Lamps" and "Modern Painters," asking a contribution from him to help to extinguish the debt on the sacred edifice. They little knew, these thoughtless folk, what an avalanche they were going to bring down upon their own heads, for Mr. Ruskin, although lavish in his liberality towards objects of which he approves, does not give them any money which they particularly want, and does give them good

advice, which they never asked for, and probably will not profit by. He is "sorrowfully amused" at the receipt of this begging circular, and informs the senders of it, that they have happened to light upon the one person in the world "precisely the least likely to give them a farthing." But while he will not give them a farthing, he will give them and all the world what he considers to be good advice, viz.:—"Don't get into debt. Starve and go to heaven, but don't borrow." We have been accustomed to hear rather startling doctrines now and then enunciated by Professor Ruskin, but probably this is the strangest of them all. But he has something more to say, equally pointed and equally heterodox "of all manner of debtors," he writes "pious people building churches they can't pay for, are the most detestable nonsense to me."

There is, as usual, a great deal of rough and homely common sense about these essentially Ruskinite observations. They are, of course, too exaggerated to be quite true, but nevertheless there is truth at the bottom. What he says is like a parable and requires interpretation. There are too many chapels built on "spec," and as a consequence, too many church beggars, who with "brazen front" do not hesitate to ask "all and sundry" to contribute to matters in which they have but little, if any, interest in. Rather than resort to the miserable methods adopted by many "church beggars," we would in sober earnest say with Ruskin, "Can't you preach and pray behind hedges or in a sand pit, or (a still happier idea occurring to him) in a coal hole." Which, being roughly

interpreted, and in the sense meant by the great art critic, means—righteous thrift and independence in a coal hole, rather than a gorgeous chapel built with the aid of the devil.

FOR some time past a number of letters have been appearing in the *Century*, from representatives of the various religious denominations in America, on the subject of Christian Union. As usual, the Episcopal Church thinks that this union may be best consummated by the other denominations returning to her as the mother church. The hopelessness of this idea and of union generally may be gathered from the following statement on the part of the Presbyterian representative:—

“Any scheme of union among Christians which implies that the Presbyterian Church is to modify in the slightest degree her polity or constitution, with a view of approaching the platform of Episcopacy, is in the highest degree absurd. The Presbyterian Church is unalterably Presbyterian. She has not the least desire to unite herself in any outward way with the Episcopal communion. Whenever, let me hospitably say, the latter is sufficiently tired of her isolation to take Dr. Franklin’s advice, given her just a century ago, and “turn Presbyterian,” there is room enough for her in the ample bosom of the *Megale Ecclesia* (great assembly).

THE work performed by the British and Foreign Bible Society is a very fair index of the state of religious enterprise in the present day. The statistics of this society are always of an encouraging nature, showing as they do that the Bible still takes the most prominent place in the literature of the world. From the report, it appears that the total amount expended for the year was £238,391 18s. 6d., and that the society had circulated 4,000,000 copies of the Word of God, while the total issues from its commencement had been 108,320,869 copies. The adoption of the report was moved by Professor Monier-Williams, who spoke with the authority of larger knowledge on some points of great present interest. He urged that it was the duty of Christians to study carefully the sacred books of the East,

for the purpose of comparing the true and the false. Many of those books were being published by the University of Oxford; and he could say from a careful study of them, extending considerably over forty years, that the keynote of them all is salvation by works. They all said salvation must be bought with a price, and therein was their opportunity to contrast those books with the Gospel of Christ. The Bible ever said to man, “Put off the robe of self-righteousness,” but the sacred books of the East bade him put it on, even when about to appear in the presence of God. It had recently been asserted in a leading journal that the teaching of Buddha was second only to that of Christ, but, as showing how wide of the truth that claim was, he asked his audience to note an extract from the first sermon of Buddha and then contrast it with the first words of Christ in His ministry to man. This extract gave expression to the idea that all things which happened to man were suffering. In contrast Professor Monier-Williams quoted the words of Christ when He said, “The Spirit of the Lord is upon Me, because He hath anointed Me to preach the gospel to the poor; He hath sent Me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord.” The sermon of Buddha had no hope in it, but sounded like a death-knell in the heart of man, while the words of Christ brought peace and rest. The comparison at other points was equally impressive.

IT is satisfactory to learn that increasing respect and attachment to the name of Christ is being manifested by the people of India. The following statement uttered lately by a Christian Missionary, will be read with interest. He said:—

“One meeting I attended in India I never shall forget. It happened to be the anniversary of a society called the Brahmo Somaj. In that assembly there were eight hundred Hindoo gentlemen, and among them probably not three Christians. A Hindoo orator stood up and delivered an address, in

the English language, to eight hundred of his fellow-countrymen. The subject of the discourse was the Brahmo Somaj, but he referred to Mohammed to Buddha (the name commanding 425,000,000 of believers) and to Christ. He compared these three great historical personages: he held up Jesus as the loftiest of the teachers of earth, and his affirmation of the claim of Christ was followed by applause of the striking character seen in England when any sentence is uttered which is in accord with popular sympathy. Forthwith, the Hindoo orator poured out a eulogy on Christ, the materials of which he could only have gathered by a study of the New Testament. Here were men unknown to missionaries, but, practically, worshippers of the name which Christians revered. The New Testament was the book which they had studied; it is the most popular book in India, and the most popular name is the name of Jesus.”

THE same missionary, referring to Japan, also bears witness to the spread of Christianity in that, at one time, the most conservative of all nations. He says:—

“In Japan last May, I was permitted to see what it was worth living to witness. It was in Kioto, the great ecclesiastical stronghold and centre of Buddhism. A conference is held there every two years; it consists of native ministers—seventy-nine picked men—sent from all missionary churches throughout the empire. The Conference lasted a week, and the last two days were spent in preaching to the heathen. Ten years before my life would hardly have been worth much if I had wandered through Kioto as I did a few months since. I was present at the last service, which was attended by 1,300 persons, including 900 Buddhists, who met to listen to native Japanese preachers. As in India it is most popular, so in Japan the name of Jesus is the most powerful to-day. Ten years ago I ventured to predict that Christianity would be the nominal religion of the Japanese empire in a quarter of a century. When I was in Japan a short time ago, some friends said I was wrong in that prediction, because Christianity would be the nominal religion of the empire in a few years. A great thinker—perhaps the greatest thinker—in Japan to-day, not a Christian, but a Buddhist if anything, has insisted that the Government of Japan could not do a wiser thing in order to bring itself into the comity of nations than to make Christianity the nominal faith of the country.”

Hymn for the Month.

THE BLESSING OF SONG.

"What a friend we have in Jesus!"—
Sang a little child, one day;
And a weary woman listened
To the darling's happy lay.

All her life seemed dark and gloomy,
And her heart was sad with care;—
Sweetly rang out baby's treble—
"All our sins and griefs to bear."

She was pointing out the Saviour
Who could carry every woe;
And the one who sadly listened
Needed that dear Helper so!

Sin and grief were heavy burdens
For a fainting soul to bear—
But the baby, singing, bade her
"Take it to the Lord in prayer."

With a simple, trusting spirit,
Weak and worn, she turned to God,
Asking Christ to take her burden,
As he was the sinner's Lord.

Jesus was the only refuge,
He could take her sin and care,
And he blessed the weary woman
When she came to him in prayer.

And the happy child still singing,
Little knew she had a part
In God's wondrous work of bringing
Peace into a troubled heart.

Christian Observer.

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 1st.

"OUR FATHER'S STRENGTH."

"In Jehovah is everlasting strength."—Isaiah 26: 4.

EVERLASTING STRENGTH! Is it to be found? If so, where? Here is the answer: "In the Lord Jehovah." He is our Father, hence, as loving and obedient children we are heirs of that everlasting strength. "If children, then heirs; heirs of God and joint heirs with Jesus Christ," writes the apostle. We have infinite resources upon which to draw. Does duty seem impossible? Do difficulties rise up before us like mountains? Do dangers stand thick around us? To every such suggestion, in sight of human weakness, there is an all-sufficient answer: "In the Lord Jehovah there is everlasting strength." What light and comfort should this thought bring to us. What, then, is our duty amid

life's mutations? It is here given in a word—"Trust ye in the Lord for ever"—everlasting trust in everlasting strength. No ground for fear, no cause for unrest or distrust. There is a rock beneath our feet which cannot move, walls so high and so thick that no assailing forces can scale or break through. Trust, then, ye saints, in the Lord Jehovah—trust forever.

Guide

GEO. HUGHES.

August 8th.

"OUR FATHER'S WEALTH."

"The earth is the Lord's and the fullness thereof."—Psalm 24: 1.

Our Father is not only strong but wealthy. We are heirs to his wealth as well as to his strength. If the Lord's children are poor, it is not because the Lord is *unable* to supply all their need, be it temporal or spiritual. All fullness dwells in him; and he has treasured up this fullness in our Lord Jesus specially for us. If we are poor then it may be—

1st. Because we have not asked. James tells us this—"Ye have not because ye ask not;" or

2nd. "Because we ask amiss." That is, for ourselves, for our own gratification and pleasure alone; or

3rd. It may be because we have not put to good use that which he has already given us. Remember the unfaithful servant who "hid his Lord's money;" or

4th. It may be because greater prosperity would be dangerous. Our Father only *gives* good gifts to his children. One cry we may always send up to the throne of the eternal with full confidence, more grace, more love—"Give me a faithful heart-likeness to thee." Be this our prayer on this hallowed morn.

August 15th.

"OUR FATHER'S CARE."

"The very hairs of your head are numbered."—Matt.

Why? Because our Father cares for us. We are apt to forget this. We think God cares for great things, and we trust him in large matters. But we forget that all things that tend to the real well-being of his children must have the heavenly Father's care. We think God cares for the universe, but sometimes wonder whether he gives any special attention to our little world. Or we think he cares for our

race as a whole, but do not grasp the thought that he cares for individuals. Driven from this mistake, we think that he cares for our souls, but does not concern himself about our bodies. Has he not made us, are we not his children? Does he not feed the sparrows and notice when they fall? Ah, yes. And believer lay hold of this, hold it fast as an anchor in the storm—"The very hairs of your head are numbered." Trust him, love him, serve him. Bye and bye you shall see him and be like him, "for you shall see him as he is."

August 22nd.

"OUR FATHER'S WISDOM."

"If any of you lacketh wisdom, let him ask of God."—James 1: 5.

Perplexed and distressed, how often do we find our judgment at fault and our wisdom foolishness. What shall we do? Seek wisdom from on high. Notice the context—

1st. Our Father *has* wisdom;

2nd. He *gives* it. We have not to purchase it or toil for it; He *gives* it.

3rd. "He gives it *liberally*," without stint. Not in limited quantities too little to be of use; but in fullness and completeness *he gives* it.

4th. He gives to "*all his children*," that is, all who seek it. If we lack, then it is because we have not sought.

5th. "*He upbraids not*." No taunt, no complaint of our folly or our oft-forgotten and neglected lessons in the school of experience. "He gives liberally, and upbraids not," and his wisdom, like his strength, is everlasting and inexhaustible. Let us seek and trust his wisdom, and not lean upon our "own understanding."

August 29th.

"OUR FATHER'S LOVE."

"The Father himself loveth you."—John 16: 23

This is the grand secret. The Father loves us, not because we are strong, or wealthy, or wise; not even because we are loveable in ourselves, but because we are HIS CHILDREN. He gives us all things in Christ because He loves us; and he will give us "the kingdom" because it is "his good pleasure" to give it to us. We are apt to forget this; hence we wonder whether God cares for us, or whether we shall ever see his face in the heavenly home. Let us remember the Saviour's words to his sorrowing disciples—"The Father himself loveth you." If this be true, then we shall be blessed, for our Father is strong, wealthy, wise, loving; and all things are ours—truth greater than the poet uttered—

"This God is the God we adore,
Our faithful unchangeable Friend;
Whose love is as large as his power,
And neither knows measure nor end."

The Australian Christian Standard.

MELBOURNE, AUGUST 1ST, 1886.

PUBLISHER'S NOTICES—SPECIAL.

Previous to the amalgamation of the "Watchman" and the "Witness" the yearly volume of the former ended with the July number and the latter with the December number. It is now decided by the committee that, in order to bring all the subscriptions due at the one time, the current volume of the "Standard" be continued on till December next; and that the Second Volume be commenced on 1st January 1887. In order to enable us to do this, and introduce a uniform date for the payment of all subscriptions, all the "Watchman" subscribers are requested to pay up to December next. That is, *those who have not yet paid* will please pay for seventeen months—5s. 8d., which amount will settle from August 1885 to December, 1886. Those who have paid 4s. up to July 1886, will please remit 1s. 8d. for the five numbers from August to December, 1886.

AGENTS will please take notice of this, and get their clients to settle up to the end of the year.

SUBSCRIBERS will also please notice that *all subscriptions should be paid in advance*; but we regret to say there are a considerable number *in arrears*. From such we request an immediate remittance. We do not wish to adopt the objectionable system of sending *colored wrappers*, and hope our subscribers will see the necessity of sending on their subscriptions *without delay*.

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

Subscription 4s. per annum, payable in advance, to

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

PURITY, PEACE, UNITY, LOVE, POWER.

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

FAITH VERSUS OPINION.



BEWARE of the foxes, the little foxes that spoil the vines. Such was the advice of the preacher of Israel, few better proverbs have come down to us. Another of similar import comes from the same

source. "The beginnings of strife are as the letting out of water."

There are a few apparently small matters transpiring in our midst, which are causing us some little anxiety, not on account of their present importance, but on account of the possible evils that may grow out of them. We stay to instance only two of them. The first in connection with one of our large city churches, where recently an entertainment was given, the principal feature of which was the sacred cantata of "Under the Palms," the proceeds of this entertainment coming from all and sundry, that is, from those who chose to pay, such proceeds being applied to a distinctly religious purpose. The second case being that of a small country church where AN ORGAN has been introduced into the evening or gospel service, as additional attraction to induce sinners to come and hear the glorious gospel of our Lord and Saviour Jesus Christ.

Into the merits or demerits of one or the other of these cases we have no present intention of entering. But we desire to express our decided opinion upon an argument, or rather an excuse, for the action thus taken. Tersely put, it is this—"These things are not matters of faith, and therefore we are at liberty to do as we please." This is true, in the abstract. The application is the point of divergence, the question is, what ought we to please to do. It is assumed that because some think that such things are not divinely prohibited, therefore they have the liberty to introduce them without regard to the feelings or opinions of the brotherhood with whom they stand identified. Our judgment is, that, seeing that such things are not clearly commanded to be done, there can be no violation of principle in leaving them *undone*.

Where God has spoken, all must obey; no individual can justify disobedience because he happens to be outvoted. If those with whom he stands associated refuse to obey clearly revealed and undisputed divine commands, he is justified yea it is imperative that he should stand by truth and yield his own obedience, no matter what may be the consequences. But in matters of opinion, the case stands different.

If the thing desired by the individual or the local congregation be inside the range of matters of opinion, there is no imperative necessity that he or they should carry out their wish; there is no sacred duty demanding that they should do so if it is likely to hurt the feelings of individual brethren, even though those desiring to introduce the departure should feel that they violate no divine law in so doing.

In the cases we have cited, it is well known that many—probably nine out every ten—brethren in the colony have very strong adverse feelings to the slightest departure from the established practice of our churches, that neither directly nor indirectly shall money be taken from any but those who have first wholly given themselves to the Lord and to his people. That those only who come to the Lord's table should be invited to unite in the fellowship or contribution, is not only a principle for which we, as a people have long contended; but it is to nearly every disciple a matter of principle—that is, he believes that the Scriptures preclude the acceptance of monetary aid from all others. Now, if there be a few to whom this is not a matter of principle, that is, who do not recognise the conclusive nature of the teaching that prohibits, the matter may stand to them as a matter of opinion. Are they then at liberty to act in such a way as to violate the principles and wound the tender feelings of their brethren, if the Lord has commanded them so to act? If they can produce a thus saith the Lord for the thing in question,—if they can show that they will be disobeying the Lord if they neglect to take this money, or introduce that organ, then no matter who objects or who is hurt, they must obey the teaching of the Lord; but if they claim freedom under the plea that "it is a matter of opinion," then they are free *not to act*. And it may be more expedient and more consistent with the spirit of our holy religion that they should refrain from acting.

So far as our knowledge goes, no one has yet attempted to prove that there is a divine command, an apostolic example, or even a necessary infer-

ence for taking monetary aid from those not in fellowship at the Lord's table. Nor has anyone attempted to prove that there is any command, example, or inference for the introduction of instrumental music into the preaching or any other service connected with the church of the living God.

To take money directly or indirectly from unbelievers, or to introduce an organ into the gospel meeting, cannot be a matter of faith with anyone; it can only be a matter of opinion, and as such may be done or not done as may be deemed most expedient, always provided that no other divine law is violated by so doing. This is the highest and broadest ground that can be taken by the most liberal and "progressive" brother amongst us. We emphasise our point. If the thing proposed be "only a matter of opinion," there is no imperative necessity that it should be done at all; and if we have liberty to do, we also have the liberty *not to do*. The question in such a case is this—shall we exercise our liberty by doing this thing? or shall we exercise the same undisputed liberty by *not doing it*?

Just here we place a distinct divine command—"Give no offence to Jew nor Gentile, nor to the Church of God." This is a negative command prohibiting all things calculated to give offence. Alongside it we place the positive command—"Let all things be done to the use of edifying." Nothing is to be done that will not edify or build up. All things done must have, both in intention and in fitness, the quality calculated to edify.

For over thirty years, the united judgment of the brotherhood has declared that it is at least inexpedient, if not an absolute violation of principle, to take monetary aid even in the most indirect way from anyone whom we cannot cordially welcome to the Lord's table. Is it in order for a few brethren on their own responsibility and without consultation to openly violate this established principle, and bring the whole brotherhood under the stigma of inconsistency by an act of thoughtlessness? Is such calculated to edify? Is it obedience to the divine

and indisputable law "Give no offence?" etc.

Or take the other case. The combined wisdom of the brotherhood hitherto has decided that it is unwise, if not inconsistent for us to introduce instrumental music into our services. Is it in order (we again ask) for a single congregation to depart from this established practice? when they know that to do so will give offence to many, and lay the whole brotherhood open to the charge of inconsistency. But they say, It is a matter of opinion. Just so; therefore it is not imperative that you should give offence to "The Church of God." But you say it is "*a fad*," brethren have weak consciences. Well, have you not read the statement of Holy Writ—"When ye sin against the brethren by wounding their weak conscience, *you sin against Christ?*" Is it then a matter of opinion "to sin against Christ?" Is it a trifling matter that you offend the Church of God, in order to secure a temporary pleasure, or add a doubtful attraction to your "evening meeting?" It is time these brethren who are for ever pleading their right to do anything or everything not distinctly forbidden should take a serious view of the other side of the question; and we write this with the desire of inducing them to do so.

We have full confidence, however, in the general good sense of the brotherhood; and we are not very much afraid of their imitating a bad example. We would urge those brethren who are restless and impatient to consider the relationship which exists between themselves and brethren elsewhere. It is a prominent characteristic of the lawless spirit of our age that it tramples under feet the liberties of others while marching beneath the sacred banner of liberty. It is for us as Christians to guard against this spirit of our age, and to imitate Him who was meek and lowly in heart. Liberty is all very well; but liberty, like most other things, has two sides, and it is desirable that we depart from all one-sided judgments of men and things.

In the cases present to our minds we might take higher ground, did we

deem it necessary to do so. We hope it will never be necessary. The law of Christian love and kindness of mutual forbearance and consideration is quite sufficient for all who love our Lord Jesus Christ; and should these fail, we fear that the clearest argument and the most powerful logic will be of little avail.

This is not a day for us to pander to the weak methods of sectarianism. It is not a time for us to raise a flag of truce and go half way to meet the enemy, it is a time for us to stand fast. Trust in God and his truth. Sectarianism has exhausted all these kinds of attraction; and should we at this late hour enter for the race of popular applause, it would only end in our ignominious defeat. If the free will offerings of the brethren will not support *all* our church agencies, then let those that it will not support be at once abandoned. And if the preaching of the ancient gospel in simplicity and earnestness will not attract the lost and the ruined, let us not seek to substitute a semi-entertainment for attract them. When God's methods fail, there is little hope of human expedients succeeding. A word to the wise is enough.

REV. CHARLES STRONG "ON A CHAPTER OF RELIGIOUS DEVELOPMENT."



ETERODOXY of a certain kind is very popular with a limited section of the community, and is specially favored by some portion of the secular press. The people who favor this kind of thing like to have their pills sugar-coated. The Gamaliel at whose feet they sit must be careful that the nauseous character of the dose he administers is not perceived at once in other words, their spiritual purveyor has to perform a piece of sleight-of-hand business which requires very skilful manipulation. He as at one and the same time to convey the impression that, while holding to the fundamental facts of Christianity, he

is ready to break away from them if sufficient encouragement is offered. He may scatter broadcast statements which, if carried to their legitimate conclusion, would end in the repudiation of Christianity as a divine revelation; but he must be careful that he never reaches this conclusion, or states it in honest manly English, for if he does, many of his hearers will part company with him.

The process by which a heterodox preacher is turned out is very simple and easy. It requires no originality nor power of logic, but a certain amount of cleverness combined with the ability to absorb other people's ideas. These qualities, with a library well stocked with volumes selected from the Dutch school of theology, will equip any man with the necessary articles for posing before the world as one who believes, yet doubts—but does his doubting in the most gentlemanly manner possible. The utterances of men of this stamp are sure to find a place in the columns of our daily newspapers, while those of others in every way superior are unnoticed, for the simple reason that they are regarded as old-fashioned—honesty or ability does not count.

A lecture delivered by the "Rev." Charles Strong, and appearing in the *Age*, entitled "*A Chapter in Religious Development*," is a very fair specimen of the utterances of a heterodox preacher trained in the Dutch school of thought. In this lecture, after many careful approaches, we are told that we must regard Abraham as a mere legendary character, and that the story regarding him belongs to the mythological age of the religious development of Israel, at the same time we are told that "there may be more history in a legend of King Arthur's Knights than a page of Froude." In this way the "Reverend" gentleman endeavours to take the sting out of a statement, so lightly made, but if true, fraught with disastrous consequences to the entire structure of Christianity. The man who believes that Abraham is a legendary character, and classes the story in reference to him as being among the mythologies of the past, *has no right to wear the*

name Christian; for Christians hold that "the calling of Abraham marks an important era in the history of God's government among men. From it we date the beginning of that series of events which ended with the introduction of the Christian dispensation; and from it mark the beginning of that isolation and separation which culminated in the deliverance of the people of Israel from Egypt. From Abraham arises that stream of wonderful providences which distinguish the history of the Jews. He stands out as conspicuous in the history of the race as does Adam. He is also the beginning of a creation marked by as vivid a display of God's work as that which ended with the creation of Adam. Distinguished by a life of faith which staggered at nothing, he has lived through the ages, and will live, as the grandest specimen of faith the world has ever seen. He was the worthy sire of a new creation—of a twofold people, great and glorious, whose institutions have shaped, and civilised, and will ultimately Christianise the world." The name and history of Abraham is woven into the fibre of the scheme of redemption and the annals of the Jewish people, and cannot be taken out without destroying the entire fabric. The statement of Mr. Strong can only be regarded as an echo from a school of thought which is as surely dying out as the now dead and buried school which once owned Strauss as its master.

Mr. Strong has very great difficulty in believing that God would speak to man with the audible voice. He says: "The Eternal taking a human voice and speaking out of the sky is not to us intelligible, however deeply we may believe in God and in his presence in man." This statement belongs to quite another school of thought to that which we have already referred; it has an individuality of its own, and therefore is easily recognised as an echo from the Secularist platform.

To meet Mr. Strong on his own ground, let us discuss the question as to its "intelligibility." Would he be surprised to discover that the necessities of the science of language point

to the fact that, before man can speak he must hear speech, and that the first of our race must have heard an audible voice before he could utter words, and what voice could he hear but the voice of God. In witness to this, let us quote from Max Muller, who is the greatest authority on the origin of language, and who has traced up our present languages to three great stocks or root languages. He says: "Can we reconcile with these three great forms of language the common origin of speech? I answer, most decidedly, Yes. In these oldest languages there is the stamp of one strong mind, once impressed, never obliterated, and perpetuated as a law throughout all generations." Which being interpreted, means that God taught man speech, and therefore spoke to him, and if He spoke to him on one occasion, why not on others? Is there anything unintelligible in this?

But if the foregoing statement should be put on one side, what is there, let us ask, unintelligible in the idea, that He who gave man the capacity for speech, should Himself speak. It cannot be unintelligible on the ground of impossibility, for to suppose that, would be to suppose an absurdity. The only alternative then is, that God would not elect to do so. This of course is a mere assumption, and not worth a moment's consideration, in face of the overwhelming evidence found in the Bible, testifying that God has spoken to man. The only conclusion, therefore, that we can arrive at is, that the "unintelligibility" is to be found in the confused state of Mr. Strong's mind.

We should not have thought Mr. Strong's lecture worth noticing, but for the fact, that its appearance in a paper that has an immense circulation is likely to do harm, all the more harm on account of its subtlety. We no longer wonder that the Presbyterian Church cast Mr. Strong out of their midst; we can only wonder, that any man holding the views that Mr. Strong does, could have dared to seek to retain his place and pay in any Christian Church, and still regard himself as an honest man.

Editorial Notes.

ANDREW RANKIN—Received. Not good enough; try again. A Young Disciple—The theory of "Iota" is counting by Jewish time. His view, right or wrong, will appear plain to you as the discussion proceeds. W. W. D.—Received.

BRO. TROY, who was expected to begin his work as general evangelist on the first August, will not be able to enter upon it until the first of October.

BRO. LITTLE is doing good work in the Wimmera district.

BRO. PARK is laboring in the Maryborough district.

MELBOURNE has kept up its evening preaching during the month with the aid of its own young men. We are glad to see these young men coming forward to do the work which so much needs to be done. Our cry still is "more laborers."

CARLTON brethren have closed their special effort. It has proved a great success, much good seed has been sown, and rich fruit already gathered in.

COLLINGWOOD purposes having a series of special meetings at the time of this writing, the dates are not fixed. Bro. Edwards is having large audiences, and is sowing good seed. On Tuesday 13th July, the anniversary of the school was celebrated. The chapel was full of children and friends. A cheering report was read. The choir and the children, under the baton of Bro. Tinkler, rendered some choice selections in a highly creditable manner; recitations, dialogues, and the distribution of prizes filled up a most pleasant and profitable evening. All the children did their work well. The chapel was decorated in a tasteful manner. Seed is being sown in this as in all Sunday schools, which will be found after many days.

NORTH FITZROY brethren are still having full meetings. Bro. Exley has conducted the services during the month of July. The chapel progresses slowly, some day we hope to announce its completion.

BULLEEN.—BRO. Fullwood has got fairly to work in this field.

CHELTENHAM.—BRO. Clapham is laboring in this field with much earnestness and some success.

PRAHRAN.—BRO. Lewis is still laboring energetically in this district. The church is being edified, and sinners led to the Saviour.

SOUTH MELBOURNE brethren having kindly lent their preacher, Bro. Moysey, to the Missionary Committee for two or three weeks, the committee sent him to Belfast to open the new chapel there; Bro. Macgowan conducting the services during his absence.

BELFAST brethren have now completed and opened their chapel. Bro. Moysey began the good work, preaching to crowded meetings. The work will be continued by Bro. Nevill, whose services have been secured as a laborer in that district. He will be sustained partly by the brethren in the Belfast district and partly by the Missionary Committee.

FOOTSCRAY reports large and increasing meetings. Twelve additions for the month, six by surrender to the King Jesus, five restored, and one from the Brethren.

BRUNSWICK brethren are holding forth the word of life, and are being encouraged by seeing some turn to the Lord.

KENSINGTON brethren are having good meetings, and some decisions for Christ.

HOTHAM.—BRO. Maston is hard at work in this field. Good meetings. The church is being edified, and souls won for Jesus.

SANDHURST brethren are pushing on the work amid many difficulties. Bro. Watt preaches at Eaglehawk as well as Sandhurst.

CASTLEMAINE brethren have secured Bro. Joiner's services for a further time. He is preaching to full meetings.

THE Hymn Book Committee is doing good and steady work. Fourteen hundred hymns have been got together, but these of course have to be thoroughly sifted and considerably reduced in number. Four or five hundred have been finally adopted, and the work of examination and revision is being pushed on as speedily as possible consistent with honest work. We may say that every available known Hymn Book has been laid under contribution, so that a good selection may be confidently expected. The size of the book has been fixed upon, and when completed will make a handy volume with very good readable type.

THE Hawthorn brethren expect to open their new chapel on the second Sunday in August. Bro. F. G. Dunn has agreed to undertake the Sunday evening services for five or six weeks, commencing with the day of opening.

WE notice with satisfaction the progress of our New Zealand churches. Bro. Moore assisted by Bro. Houchins, of Dunedin, has just closed a "big meeting" at Hampden, fifty-four miles from the latter city. Twenty were added to the church during the time.

These protracted efforts seem to becoming popular amongst our churches.

BRO. AHLESS, of the Murtoa district, left by the last San Francisco boat for America, where he intends to take a course of study at the University with a view to preparing himself for the Master's work. Bro. B. C. Black who has just returned to Victoria from Queensland, thinks of leaving for the same place in a few weeks.

WE are sorry to learn of the continued poor health of Bro. Houchins of Dunedin, N.Z. For a time he was unable to continue his work, but we believe that he has slightly improved, and that now the good work still goes on in that city.

BRO. A. B. MASTON has undertaken to deliver his lectures on "Christ in the Tabernacle" under the auspices of the Sunday School Union, in the Christian Chapel, Swanston Street, on the following dates:—August 2nd, August 16th, and September 13th. The lectures are divided as follows:—1st. Introduction, objects and divisions. 2nd. Service in the Outer Court. 3rd. Service of Holy Place—golden lamp stand, table of show-bread, altar of incense. All these lectures are of a highly instructive and interesting character. Those desirous of gaining further insight into the connection between the old and new dispensation, should make a point of attending these lectures.

WE would desire to remind all South Australian readers of the *Standard* of the approaching annual conference of Churches of Christ in that colony. According to a resolution of the last meeting, it will be held in the Grote Street chapel, Adelaide. The committee have decided that the date shall be that of the *first day* of the Agricultural Society's Show, in September; as this will probably suit the convenience of the country members better than any other. The hour, ten o'clock in the morning. Bro. Santo will preside, there will be a short devotional service, followed by the routine business, and the discussion of any new propositions. In the afternoon Bro. M. W. Green will read a paper, on a subject to be made known in the next issue of the *Standard*. The physical wants of the delegates will be provided for by the local brethren; and in the evening there will be a public tea to be followed by a social public meeting. Now, will all the churches see that we have a good gathering. We had a good one last year, the best for many a long year: but this one should be better still; much of its success depends upon the interest and presence of the country members. It is very largely on behalf of them that the work is carried on. Let them make a special effort to be in town, and in their


arrangements, see that there is a special provision for this work of the Lord, which lies so near their hearts. Those churches which have received material help during the year, let them send down their delegates with a thankoffering, and with a well supported request for more; and those who have received none, let them come and "know the reason why." There are many matters that would be better talked over; the Victorians are mooted a "Bible College;" they are moving on rapidly to the production of an "Australian Hymn Book," these things closely affect us; brethren are suggesting the desirability, and canvassing the possibility of a South Australian "periodical." Let all come and say their say, and whatever is done, let it be the resultant of the combined wisdom, and energy, and love of the whole brotherhood; and it will not then be far from right. Remember September!

The Evangelist.

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

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

SAVED BY CHRIST ALONE.



T is quite fashionable and popular to use the expression freely and frequently that salvation is by Christ alone; but it is nevertheless open to question whether the full force of the truth expressed in those words is realised. Christ will save His people from their sins, save them with an everlasting salvation, if only they will receive the kingdom of God as a little child. Everything hinges upon this. In no wise will anyone enter into the kingdom of heaven who does not humble himself as a little child. Here there is one great essential to salvation which deserves the very best attention of all. Shall we try and analyse it, try and find out what it involves, what it includes and what it excludes?

"He that hath the son of God hath life" says the apostle John. The two things then—receiving the kingdom of God as a little child, and "having the Son of God" are indetical; for things which are equal to the same things are equal to one another. Childlikeness implies helplessness, emptiness, and nakedness; and such weaknesses are necessary forerunners to receiving the kingdom, and

having Christ. Childlikeness carries with it the idea of absence of self-reliance, self-confidence, self-assertion and self-will; is in fact the nearest we can get to thorough emptiness of self. Methinks this is the very thought that inspired those words, the very idea that our Lord intended to give expression to, when He said "Except ye turn and become as little children, ye shall in no case enter into the kingdom of heaven." Is there a purpose based upon the very necessities of the case—think you—in this utterance? I verily believe there is. It is my conviction that unless man is so thoroughly emptied of self that Jesus can take possession, unreserved and undisputed possession, of body, soul and spirit in every case that salvation will not and cannot be. Christ is to do it unaided, but it has to be done in us, and the only thing that can hinder it is our own sweet (?) will; so unless there is at the very outset an unreserved surrender, our active perversity will effectually hinder the accomplishment of His great design. Nothing human—whether from ourselves or others—can be permitted for one moment to co-operate in this great work. Christ is able, is willing; yea: He desires to set up His throne in our hearts and lives, and if we will become as little children, that is His intention; and ruling from thence by an authority the devil himself dare not dispute, He cannot and will not fall short of His purpose. His life declares Him sufficient to overcome the world, the flesh, and the devil—this great triumvirate of deadly foes to our spiritual well-being; but that life has to be repeated in us to avail us anything, and therefore, unless we become as little children to let Him enter and dwell within us, there is no kingdom of God for us.

This rule must have a well defined starting point somewhere. There must be a turning point in every saved one's history where this start was made, and as a beginning, it will probably be as most beginnings are, feeble and small. Here then is the starting point, and mark it well—"Whosoever believes that Jesus is the Christ is begotten of God." That rock foundation laid in the heart of the childlike one is the turning-point in his history. To convert is to turn, and to become childlike in helplessness, emptiness and nakedness so as to make room for this mighty truth to enter and assert itself from that time hence forward in our history, is truly the turning-point or conversion. That truth allowed entrance into the heart then is the clearly defined starting point in Christian life. But the start is not the finish. There must be a start in order to a finish;

still there is all the distance to be traversed between them. And after the planting of that powerful germ of truth in our hearts, and the outburst of speech it provokes in its confession, what next is to be expected but the cry of childlikeness—"Lord! what wilt thou have me to do?" Query: Is that cry genuine? I will test it—says the King of kings—Arise and be baptised, and wash away thy sins, acknowledging my authority. This is a very simple, but a very crucial and sufficient test. If our childlikeness be there, but one response will be given. If that childlikeness be wanting, the command apparently in itself unessential—will be treated with lightness. Or mayhap a querulous spirit like that of Naaman the Syrian will show itself, and the would-be convert will exclaim, "I was baptised in my infancy and that command does not apply to me." Ah! here is Christ and Co. at work. Here is man to the rescue. Here is the old Adam and Eve story over again. "Yea, hath God said" &c., not much emptiness, helplessness, and nakedness apparent now. The childlikeness absolutely necessary to entering into the kingdom of heaven is not there; that great essential to the admittance of the loving Almighty King and Lord is wanting; and now for the sequel.

True it is that Christ alone saves, but He saves in His own way, by asserting His own undisputed authority over body, soul, and spirit entrusted to Him; and what is more, He will not undertake to save anyone without. He will be alone in the work, and the execution of it involves a willing surrender of our wills to His; and if we will to be saved and empty ourselves of self, to let Him do it, He can and will save us both from the consequences and the power of sin. But while He saves us, He does not undertake to save us without immersion into His death, and nothing besides want of childlikeness on our part will or can stand in the way of that. But want of childlikeness is the damning sin. Any reservation man may make proves him to be unchildlike, not sufficiently plastic or passive to be governed by the Saviour's sweet will; and only as he is thus governed by that wise, heavenly and perfect will is salvation a possibility. Oh that man were wise; that they understood this; and that they considered their latter end.

T. W.

PERHAPS your Master knows what a capital ploughman you are; and He never means to let you become a reaper because you do the ploughing so well.—SPURGEON.

Open Column.

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

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

WHEN DID CHRIST INSTITUTE THE SUPPER?

Dear Editor's,—In the last issue of the *Standard* I pointed out one fatal objection to the chronology of the crucifixion as given by *Iota*, viz., that by making the resurrection take place so late in the month, it made Christ ascend on the day preceding the Day of Pentecost, which of course does not allow a sufficient interval of time, several days being required to intervene between the Ascension and the Day of Pentecost, see Luke 24:50-53; Acts 1.

While there are difficulties attending the solution of this question, there are certain matters about which there is a general agreement, three of which I will now mention—1st. That Christ was crucified during one of the eight days of the Passover or Feast of Unleavened Bread (these terms were used indifferently by the Jewish people). 2nd. That Christ observed the usual Jewish Passover at the proper time. (It is only fair to state that some think that Christ anticipated the Passover by a day, but this opinion cannot be held in the face of the records contained in Matthew, Mark and Luke, I therefore regard this as a certainty, the *apparent* contradictions in John notwithstanding). 3rd. That Christ's resurrection took place (A) on the day following the weekly sabbath occurring during the eight days of the feast, (B) or on the day following the first weekly sabbath occurring *after* the close of the eight days of the feast.

The latter of these, viz., that Christ rose on the day immediately following the first weekly sabbath *after* the close of the eight days of the feast, is the theory adopted by *Iota*, which I have proved to be untenable, we are therefore left to the only other alternative view, viz., that Christ rose from the dead on the day immediately following the weekly sabbath, which occurred during the currency of the eight days of the feast, therefore it follows that the betrayal, arrest, trials, crucifixion and resurrection all took place between the evening on which the paschal lamb was eaten, and the day following the weekly sabbath first ensuing. In order to assist the reader, I submit the following chronological order.

Tuesday	6 p.m.	} 14th Nisan	Preparation Day.
to			
Wednesday	6 p.m.	} 14th Nisan	The Paschal Lamb Slain.
to			
Wednesday	6 p.m.	} 15th Nisan	The Passover observed about 6 p.m. on Wednesday.
to			
Thursday	6 p.m.	} 15th Nisan	Christ observed this Passover.
to			
Thursday	6 p.m.	} 15th Nisan	Instituted the Supper. Betrayed and arrested. The mock trials before Sanhedrim, Pilate, and Herod.
to			
Friday	6 p.m.	} 16th Nisan	Crucifixion.
to			
Thursday	6 p.m.	} 16th Nisan	Burial at about sunset. Preparation for the Weekly Sabbath see Matt. 27:42, Mark 15:42. Luke 23:54, John 19:42.
to			
Friday	6 p.m.	} 16th Nisan	Christ in the tomb. During the day the women prepared the spices and "rested on the Sabbath" (the day following) according to the commandment Luke 23:55.
to			
Friday	6 p.m.	} 17th Nisan	Weekly Sabbath.
to			
Saturday	6 p.m.	} 17th Nisan	Christ in the tomb.
to			
Saturday	6 p.m.	} 18th Nisan	First day of the week. Christ in the tomb.
to			
Sunday	6 p.m.	} 18th Nisan	Resurrection early in the morning of the first day of the week
to			
Sunday	6 p.m.	} 18th Nisan	"Raised on the <i>third</i> day according to the scriptures"—1 Cor. 15:4.
to			

The above chronology has been adopted after considerable research and independent study. I believe it will stand the test, but if not, so much worse for it. Those who study this question will find the road blocked by the semi-pagan Easter question, unless they resolutely thrust it out of the way. Commentators are, as a rule, to be watched on this question, as they make their theories square with idea of Good Friday.

I will now notice some of the difficulties raised by *Iota*.

1st. "Jesus breaks the Mosaic law by going out of the house before morning." This had reference only to the first passover observed in Egypt. It is evident that Christ did not regard it as binding upon Himself or his disciples.

2nd. "That the time between 6 p.m. and midnight was not sufficient for the lengthened conversations which took place between Christ and His disciples

on the night of the betrayal." I have read all that Jesus said, and did on that memorable occasion, and would ask *Iota* to read a report of one of Gladstone's three hour speeches, and he will find that his (Gladstone's) speech contains much more than Christ is said to have uttered on the occasion referred to. In fact all that He said, could have been easily said in less than an hour. This difficulty I regard as merely imaginary.

3rd. "The long struggle in the Garden of Gethsemane." We do not know that it was long (*Iota* merely assumes this), but have every reason to suppose that it was short. The fact of the disciples sleeping proves nothing as to length of time, as most people are sleepy just about midnight.

4th. The various trials. "Informal trial before Annas before daylight, at daylight, the trial before Caiaphas, *lasting all day and through the night.*" The statement in italics is another assumption, in fact, it may be said that the four days which *Iota* takes for the various trials, are used as mere padding to fill up a space, created by his theory. While admitting that the time allowed by the sacred narrative appears short for all the trials to be gone through, it is not too short when it is remembered, that, (A) speed was essential. (B) The trials were so many farces. (C) That Christ in the main answered but little—"answered nothing," we are told, and when he did break the silence, his answers were of the briefest kind. Conversation that is all on the one side cannot last very long. (D) The trials before the Jewish rulers were over about daybreak. (E) The palace of the High Priest, the Judgment Hall of Pilate, the supposed residence of Herod, where all within easy distance of each other, focussed to a point one might almost say. (F) The Jewish method of reckoning the hours of the day was not exact like ours. The "third hour" might mean 9, 10, or 11 o'clock, and three or four hours would give ample time for the solemn burlesque performed by Pilate and Herod.

Clark Braden (whose theory *Iota* tells us he has accepted) together with Herndon, make a mistake in trying to prove that Christ was in the tomb 72 hours, in doing so they prove too much, for if that was the case He could not have risen on the third day, but must have risen on the fraction of a fourth day. It is true that Christ said that "As Jonah was three days and three nights in the belly of the whale, so shall the Son of man be three days and three nights in the heart of the earth," but it is also true that he said more than once that he would rise

on the third day, and this statement is repeated by the apostle Paul. The fact of the matter is, that the Jews had no such definite and precise way of speaking of days, as Clark Braden and Herndon try to make out. To insist that the three days and nights alluded to must mean 72 hours, betrays some degree of ignorance of Jewish manners and customs. When it is understood that, "after three days" and on the "third day" are used in the Bible as equivalents, and that part of a day was reckoned by the Jews as a whole day, the force of my statements will be at once apprehended.

R. S. in replying to Iota makes some mistakes in reference to "preparation days." There was more than one preparation day during the passover, there were certainly two, viz.: the preparation when the Lamb was slain, and the preparation for the weekly sabbath. The preparation spoken of in Matt. 27: 62, 64 was the preparation for the weekly sabbath.

Also in reference to John 18: 28, I believe he is wrong. The word Passover was often used as signifying the entire eight days. The word Feast or Days of Unleavened Bread were used as including the Paschal Feast. R. S. will excuse me if I prefer taking the best authorities as my guide in this matter. That eating the Paschal Lamb was not meant in John 18: 28, is gathered from the words "that they might not defile themselves." Defilement would not have prevented them partaking of the Paschal Lamb, for that defilement would only have lasted until the evening, by bathing themselves they would be cleansed, and therefore enabled to partake. By entering the Judgment Hall they would have only rendered themselves unclean for the day, that is up to 6 o'clock, it must therefore have been something connected with the passover that occurred prior to that hour. According to Edersheim, the best living authority on these matters, this passage does not refer to the Paschal Lamb, but to the Chagigah, which might not be offered or partaken of by any person who had contracted Levitical defilement. Chagigah was observed on Nisan 15th, the day on which Christ was crucified. Without making any further comments, I am &c.

PASCHA

WHEN DID CHRIST INSTITUTE THE SUPPER?

"On the night in which he was betrayed" this is a fixture. "Pascha" charges me with being "dogmatic." I plead Not guilty, and rely upon the readers of the *Standard* for an honor-

able verdict of acquittal. He also raises an objection. Well, an able writer has said: "That it is no detriment to any theory or doctrine that objections can be brought against it. Objections may be found in the nature of the case—or they may arise from our imperfect view of it." This objection, to be "fatal," must locate the day of Pentecost 50 days after the *Passover day*. But the count for Pentecost begins with the "offering of the first-fruits." (See Leviticus 23: 15)—"And ye shall count unto you from the morrow after the Sabbath, from the day that ye brought the sheaf of the wave offering," etc. This sheaf represented the beginning of harvest, and in the nature of the case could hardly be a fixed date. The record fixes only the day of the week—the "morrow after the sabbath." Possibly any sabbath when the harvest was ripe; at any rate it is assuming too much to connect the wave-offering day with the passover services. I am aware that Edersheim and other eminent critics, do so, but I think on insufficient data. However, it will be time enough to raise this point when other earlier ones have been decided, and then it may appear that so far from "Pascha" having raised a "fatal objection," it may be seen that he has advanced an additional and powerful argument. I shall not deal with the matter further at this stage.

"R. S." returns to the charge, complaining of roughness. I am unconscious of any roughness, I do not desire to be severe with him or any one. I have given this matter deep and careful study long before the question was raised in your columns. I am fully aware of the difficulties, and only desire that the truth be sought for carefully. "R. S." has stated that "It is beyond controversy that Jesus was crucified upon the anniversary day of the paschal sacrifice." This statement I have disputed, and in my last I showed that it is not beyond controversy. But that it is the very problem to be solved, I will now join issue with "R. S.," and affirm that *Jesus was not crucified* on the day the passover was slain. This will clear the ground so far. "R. S." will have either to prove his assertion or withdraw it. Before entering upon this, let me ask "R. S." to be more careful in his quotations, for this is a difficult subject, and requires great care if it is to be elucidated. In his reply to me, page 288, he says—"I would ask a careful perusal of Matt. 26: 26-35—"And as they were eating the passover—see verses 17: 25)." Well I have carefully looked at the passage, and find that the bracketed words are neither stated nor implied.

To add these words is to beg the whole question. To clear the ground, I deny that verse 26 is necessarily connected in sequence with verse 17; and shall be prepared to maintain my point when it is reached in the order of this discussion. In the meantime, will Bro. "R. S." give attention to this argument in answer to his statement that "Jesus was crucified on or during the anniversary day of the paschal sacrifice." It is this word *day* that I dispute.

1st. Jesus was crucified on a day known as *the day of preparation*, not for a weekly, but a "high day" or feast day sabbath. Mark 15: 42. In the early morning of that day (say 6 a.m.), Jesus was standing at Pilate's bar on his *second trial*. See Matt. 27: 11.

2. He was crucified at the *third hour* of that day—9 a.m. See Mark 15: 25, which reads—"And it was the *third hour*, and they crucified him."

3. "When the sixth hour was come" (mid-day)—Mark 15: 33—the darkness settled over the scene.

4. At the *ninth hour* (3 p.m.), Jesus gave up the ghost. Verses 34 to 38.

5. In the evening, He was buried hurriedly, because the high day sabbath drew on. See Mark 15: 42. In John 19: 31, this day is distinctly marked as *the day of preparation*. Thess. v. 31, "The Jews therefore, because it was *the preparation* (for what? certainly not for the *passover sacrifice*) that the bodies should not remain on the cross on the sabbath (*for the day of that Sabbath was a high day*) asked that their legs might be broken, and that they might be taken away." "R. S." forgets that the expression *passover* covers the whole term of the feast. That the "First day was an holy convocation" (a sabbath), and that "the seventh day (was also) an holy convocation." See Ex. 23: 4-8. And that a day called the day of "*Preparation*" preceded each of these holy convocations. But to return.

1. On the day the passover was killed, Jesus was at liberty; and on the *evening* of that day, "The first day of unleavened bread," he was seated with the twelve in the upper room. Matt. 26: 17 to 20. Mark is distinct and precise about this. He says (Mark 14: 12), "And on the first day of unleavened bread, when they sacrificed the passover" (v. 12); and at v. 14, he says, "and when it was *evening*, he cometh with the twelve. The day of preparation for the passover was now over. The "paschal sacrifice" was slain. Still Jesus was not even arrested. But Jesus was condemned, executed, and buried on a day known as the day of *Preparation*. I have now shown that it was not the same "*day of preparation*" as that fixed upon by "R. S."

Gleanings.

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

TRUST IN GOD.

A dark cloud hung over the interest of the African race in our land. There seemed no way of deliverance. Frederick Douglass at a crowded meeting, depicted the terrible condition. Everything was against his people. One political party had gone down on its knees to slavery; the other proposed not to abolish it anywhere, but only to restrict it. The supreme court had given judgment against black men as such. He drew a picture of his race writhing under the lash of the overseer, and trampled upon by brutal and lascivious men. As he went on with his despairing words, a great horror of darkness seemed to settle down upon the audience. The orator even uttered the cry for blood. There was no other relief. And then he showed that there was no relief even in that. Everything, every influence, every event was gathering, not for good, but for evil about the doomed race. It seemed as if they were fated to destruction. Just at the instant when the cloud was most heavy over the audience, there slowly rose, in the front seat, an old black woman, her name "Sojourner Truth." She had given it to herself. Far and wide she was known as an African prophetess. Every eye was on her. The orator paused. Reaching out towards him her long bony finger, as every eye followed her pointing, she cried out, "Frederick, is God dead?" It was a lightning-flash upon that darkness. The cloud began to break, and faith and hope and patience returned with the idea of a personal and ever-living God.

HOW AFFECTIONS ARE WON?

You cannot attempt to dislodge one object of earthly affection or pursuit without having some other and better to substitute in its room. It was a *dictum* of the old philosophy that nature abhors a vacuum, and this is as true regarding the moral as the material world. The dove of old, with weary wing, would have retained its unstable perch on the restless billow had it not known of an ark of safety. You cannot tempt the shivering child of want to desert his garret or rude shielding until you can promise him some kindlier and more substantial shelter. You cannot induce the prodigal to leave off the husks of his miserable desert exile before you can tell him of a father's house and welcome; you cannot ask him to part with his squalid rags and tinsel ornaments until you can assure him of robe, and ring, and sandals. The husks and the tatters, wretched as they are, are better than nothing. In one of the islands on our northern coast a daring adventurer clambered down one of the steep cliffs, which rose perpendicular from the ocean, in search of eggs of some sea-fowl. The precarious parapet or ledge of rock on which he stood suddenly gave way, and with one giant bound plunged into the

boiling surge beneath. In a moment the instinctive love of life made him spring from the yielding footing and lay hold on a branch of ivy which clung with uncertain tenacity to the precipice that rose sheer above him. Who would have had the madness or cruelty to shout to that wrestler for dear life to let go the treacherous ivy branch? Worthless as it was, it was his only chance of safety; and those on the summit of the cliff, the spectators of his imminent peril, were wise not by word or sign to disturb his grasp of what they anxiously felt might prove a brittle thread in these moments of suspense. But when a fleet foot had returned with the rope, and let it down by the side of the exhausted man, then, with no hesitating accents did they call upon him to let go the fragile support and lay hold of what brought him up safe to their feet. In the same way do we find the inspired writers dealing with the human soul. They never exhort to abhor that which is evil without telling of some objective "good" to which the heart can cleave instead. "Charge them that are rich in the world that they be not high-minded, nor trust in uncertain riches, But in the living God." "Love not the world, neither the things that are in the world. . . . The world passeth away, and the lust thereof; but he that doeth the will of God abideth for ever."—Guthrie.

HOLINESS.

Often look on the perfect pattern which Christ in His holy example hath given thee for a holy life. Our hand will be as the copy is we write after; if we set low examples before us, it cannot be expected we should rise high ourselves; and indeed the holiest saint on earth is too low to be our pattern, because perfection in holiness must be aimed at by the weakest Christian (2 Cor. vii. 1), and that is not to be found in the best of saints in this lower world. If thou wilt walk holily, thou must not only endeavour to do what Christ commands, but as Christ Himself did; thou must labour to shape every letter in thy copy, action in life, in a holy imitation of Christ—Gurnall.

JOHN BUNYAN was once asked a question about heaven which he could not answer, because the matter was not revealed in the Scriptures; and he thereupon advised the inquirer to live a holy life and go and see.

"Unaccountable this!" said the Wax, as from the flame it dropped melting upon the paper beneath.

"Do not grieve," said the Taper, "I am sure it is all right."

"I was never in such agony!" exclaimed the Wax, still dropping.

"It is not without a good design, and will end well," replied the Taper.

The Wax was unable to reply at the moment owing to a strong pressure; and when it again looked up, it wore a beautiful impression, the counterpart of the seal which had been applied unto it.

"Ah! I comprehend now," said the Wax, no longer in suffering; "I was softened in order to receive this lovely durable impress. Yes, I see now it was all right, be-

cause it has given to me the beautiful likeness which I could not otherwise have obtained."

Afflictions are in the hand of God to effect the softening of the heart in order to receive heavenly impression. Job said: "God maketh my heart soft" (23 : 16).

As the wax in its naturally hard state cannot take the impress of the signet, and needs to be melted to render it susceptible, so the believer is by sanctified trials prepared to receive, and made to bear, the Divine likeness. "In whom also after that ye believed (says the apostle), ye were sealed with that Holy Spirit of promise" (Eph. 1. 13). "Who hath also sealed us, and given the earnest of the Spirit in our hearts" (2 Cor. 1 : 22).—

Bowden.

"IS LIFE WORTH LIVING?"

Not if there be no burdens you may help another bear; no tears which your hand might caress away; no heart that needs a word of cheer, or love which you might give; no pain of soul or body which your skill could soothe; no little child-face to which you may bring a happy smile; no bent and feeble form whose last few faltering steps you might bless with tender care.

If there be no dark place where your light might shine; no error which you might drive away; no evil which you might overcome with good; no service you might perform for your Master; no naked ones to clothe; no hunger to be satisfied; no prison doors to open; no broken hearts to bind; not one immortal soul that has not found an all-sufficient Saviour! I say if none of these things remain for you to do, or if you cannot do these things, even one of the very least; then surely life can be of little value.

But so long as time lasts this cannot be true of you or me, I know. My friend, life is a precious gift, a sacred trust which the Lord of life has given into our care. Esteem it not lightly, therefore, nor violate the trust for he will require a strict account, and you know not how soon you may be summoned into his presence by that silent messenger to whom no man may answer "Nay." R. A.

THE BETTER FOR FRICTION.—It is possible for our lives, in the daily difficulty and roughness, to be chafed like the precious stone into polished beauty. But it is also possible—nay, perhaps, with most of us is too often the case—that the worry frets and scratches us, scarring our tempers and multiplying our sharp edges. The difference is to be found in the use or neglect of the oil of the grace of God, which is at our service, without money or price.

The boys from Dr. Barnardo's Home in Stepney (London) are evidently doing well in Canada. The farmers in the Eastern Provinces are eager to have them. It is said that no fewer than 500 applications for boys are on file at Toronto from farmers in that neighbourhood.

Heartly and Home.

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

THE DOOR OF THE LIPS.

Say not the thing ye mean not. Words are knives
That cut deep gashes in our little lives;
Gashes that reach deep down within the heart,
And all our lives leave some unhealed smart.
Say not the thing ye mean not. Words will live
To mock your grief when you perchance would
give

Your very life to take away the pain
That you have made; alas, 'twill then be vain.

Ah! many a word that was in passion said
Has left the wound that secretly has bled,
Till love has come to be a trickling stream,
And earthly joy like some past happy dream.
Yea, all that brightens life has fled away,
Leaving but work, the dreary live-long day.
Say not the thing ye mean not. There be few
Whose life without and life within are true.

Yet be ye true, yea though ye suffer wrongs
If true, then real, and being real strong;
And being strong, some little word ye speak
May help some struggling brother who is weak.
Say not the thing ye mean not. Sure your life
Is not for meanness, pettishness, or strife;
Souls who have destinies so great, so high,
Must not defame their immortality.

Say not the thing ye mean not. Every word
That wrought a pang of anguish, or that stirred
With secret sorrow any human soul,
Will bound back on thyself, like waves that
throw

Themselves upon the shore, then leap again
To the deep bosom of the watery main.

Say not the things ye mean not. Harsh and
chill

Is this cold world; why let thy words work ill?
Rather wipe eyes that weep, cheer those who
mourn

And whisper comforts into hearts forlorn;
Impute not wrong, lest thou should add to strife
Or mar with bitterness some noble life.

Say not the things ye mean not. Death is nigh;
Thou knowest not but soon that one may lie
In the cold grave, whose ears so sadly heard
The harsh, unfeeling, bitter unkind word.

HIS OWN WAY.

BY ALLIE B. LEWIS.

"May I sure enough, mamma? For certain? Have all my own way to-day?" asked Fred Norton, eagerly, of his mother.

"Yes, my dear, for this day you shall have your own way in everything. I want you to find out how tired you will be of it by night."

"Tired! What a notion! As if a fellow could ever get tired of having his own way, and not having to ask anybody what he can do! Hurrah! I'm going to see the Hall boys, and stay all day," and off Fred went in high glee.

Now, the Hall boys were playmates of whom Fred's mother strongly disapproved. So, in his new liberty, he could think of nothing which would show his independence any more than to visit the Hall boys.

"Haven't you given Fred a dangerous privilege, my dear?" observed Mr. Norton, as he folded his morning paper, preparatory to leaving for his office.

"Rather, I know," answered his wife; "but I am at a loss to know what to do with the boy. He grows more self-willed

every day, and is never willing to yield to my judgment, without first trying to have his own way. Desperate diseases require desperate remedies, you know; and so I have a faint hope that my experiment of to-day may have a good result in convincing Master Fred that he does not know what is for his own good, so well as he thinks he does."

"Well, you are the doctor. I will be satisfied if the boy don't break his neck," said Mr. Norton, kissing his wife good bye. His parting words brought a shade of anxiety to her face, but she realized that it was too late to undo what she had done; as she went about her work as usual, and hoped that no serious trouble would come of her experiment.

In about an hour she heard Fred stamping on the back gallery, as if he would relieve himself of a surplus amount of excitement.

She wisely took no notice of it. In a few moments he entered her room, where she was sitting sewing, and after several plain hints for his mother to question him as to what was the matter, and observing that she sewed quietly on, without paying any attention to his excited manner, he broke out:

"I wouldn't be as mean as Jim Hall for nothing; no, I wouldn't!"

"Ah!" responded his mother, without looking up.

"He's just as mean as a dog—that's what he is he just cheats and cheats! He took my best agate, and said he won it, and he never done no such thing," said Fred, without much attention to grammar, and swallowing something very much like a sob.

"I'm afraid my boy lost something else beside his agate, this morning," said Mrs. Norton, quietly.

"Why, what is it I've lost?" asked Fred, forgetting his grievance in his curiosity.

"Your temper," replied his mother.

"Oh!" replied Fred. "I'd like to know how a fellow's going to keep in a good humor when he is treated mean."

"I think if Fred will remember, he will see that he put himself where he ran the risk of being treated badly; so, after that, the best thing he can do is to stand it." Fred seeing that his mother did not intend to sympathize with him in his loss, concluded to find other amusement; and running out into the yard, was soon in a big play with the dog.

Everything went peacefully for awhile; but chancing to look out the window about noon, Mrs. Norton spied Fred busy at his favorite occupation—throwing rocks. Not only had his mother positively forbidden this pastime, but his father had tried to impress upon his mind that if caught by the police, or reported upon for throwing rocks, he would be likely to be arrested, and a fine would have to be paid.

"And in that case, my young man, your own money will go. I've got none for such purposes," added his father firmly.

The warning, however, proved of no avail, and Fred lost no chance to exercise his skill in throwing; and in the enjoyment of his unusual opportunity, every dog, chicken or passing vehicle served him as a target.

But, alas! he threw one rock too many; for just as it escaped his hand, a policeman came around the corner and saw him; so off the now frightened boy was marched

to the court-house for trial, in spite of his mother's pleading.

The result of it all was that Fred got a considerable scare, and his father, just as he had said, paid over as fine the five dollar gold piece, which had been Fred's birthday present from his uncle George.

Thus vanished Fred's visions of sky-rockets, Roman candles, and fire-crackers, with which he had meant to excite the admiration of the other boys during the Christmas holidays.

Somewhat crestfallen, Fred went home, resolving to avoid rock-throwing forever after.

But his adventures were not yet at an end. Sallie, the cook, had just baked a big pan of doughnuts, and Fred, thinking it would be some consolation for the loss of his money, to be able to eat as many doughnuts as he pleased, filled every pocket and both hands, and never stopped until they had all been eaten.

That night he declined supper, and slipped off to his room. His mother called him, and asked if anything was the matter.

"Nothing," came in rather reluctant accents.

"Well, wife," said Mr. Norton, as she returned to the table, "what do you think of your prescription by this time?"

"Oh, you can't expect medicine to always take immediate effect. I confess, though, that I am heartily glad the day is over, for I've been fearful something very serious would occur."

Just then a groan was heard, coming from Fred's room.

"Something must be the matter," exclaimed Mrs. Norton, her mother-heart taking alarm.

And something was the matter, for when she got to Fred, she found him on the bed, and too ill to conceal his suffering.

No time to censure or inquire as to the cause, though Mrs. Norton felt satisfied about that; but calling her husband, they went immediately to work to relieve their sick boy.

When the paroxysms were conquered, it was a white-faced, limp little boy that lay back on his pillow, and in a weak, humble voice said:

"This has been the meanest old day I ever saw. Mamma, I b'lieve you were right. I'm tired of having my way. You'd better have your's all the time, and then may be I will be kept out of mischief."

"Very well, my dear," said his mother, with a glance of triumph toward her husband.

Now if this story were written for remarkably good children, who are never guilty of such conduct as Fred's, I might say that he was entirely cured of his bad habit of wanting his own way, by his day's experience. But as I am writing for every-day children, who are sometimes good and sometimes bad, I will confine myself to telling what their own experience would suggest to them, as the end. Fred thought while he was sick, that he could never want his own way again, and though when he recovered he found his old habit clinging to him it was very seldom that his mother could not hold him in check, by a gentle reminder of the day when he had his own way.

Querist.

THE ORGAN QUESTION.

Dear Sirs,—Will you kindly state some of the reasons why an organ or harmonium should not be introduced into church worship.

I am, etc.,

AN ENQUIRER.

In complying with the above request, we give the following reasons against the use of the said instrument or instruments:—

1st. There are a great number of brethren who have conscientious objections against the use of instrumental music in church worship. This is a valid reason, unless a weighty argument can be urged in favor of instrumental music. The strongest argument that we know of is, that it will improve the singing. This, even if it were not open to question, which it is, is not strong enough.

2nd. The introduction of instrumental music has been the cause of strife and division. Witness the history of our churches in America. Some things are worth fighting for, this is not.

3rd. There is no mention of the use of instrumental music in the New Testament in connection with church worship. This silence is rather significant, from the fact that the Jews were accustomed to the use of musical instruments in the temple worship, and it seems fair to infer that they would have continued to use them (considering their strong Mosaic tendencies) had there not been some objection to their doing so.

4th. The history of the church shows us, that although in respect to both faith and practice, the churches fell rapidly into corruption after the death of the apostles, their practice in this particular was so firmly fixed, that they continued to worship without the use of instruments of music for about 700 years. Nearly every item of the old Jewish and the old Pagan ritual which now helps to make up the ceremonial of the Romish Church, was introduced before the return to the discarded use of instrumental music. This innovation was one of the latest that crept into the Roman apostacy, and only then after a hard struggle.

5th. The introduction of instruments of music seems, by some strange fatality, to be but the precursor of the introduction of other things of a more objectionable character.

The following clipping from a report of the Christian Church, New York, will show what the organ may lead to even in our own churches.

"But some one has sent us the 'Third Quarterly Report' of the treasurer of the 'Church of Disciples of Christ,' in New York City. We suppose it is forwarded to indicate the advance of 'Expediency and Progress' in that quarter.

"The *Expenditure* side includes the following—Paid to B. B. Taylor (the 'Minister' we suppose) drs. 780 00—to H. Shaw, *Organist*, drs. 50.00—Blowing the Organ, drs. 14.00.

"There is also *indebtedness* to B. B. Taylor, drs. 260.00—to the Organist 25.00, and by loan drs. 100.00.

"The *Income* includes—Pledges on account of debt drs. 49.00—Special Collections towards deficit, July 1st, drs. 75.00—*Collections* (Mornings, drs. 61.95; Evenings drs. 45.06) drs. 107.01—*Pew Rents* drs. 736.58—*Pew Rents* due October 1st, as per bills rendered, drs. 256.00.

"DEFICIT, drs. 411.84.

"An income derived from pew rents, collections (from all comers), twice a day, and from loans, with a deficit of drs. 411.84 upon the quarter, may be, according to Progressionism, when expended upon minister, organist, and organ-blower, very "healthy." But nothing would induce us to remain in a church with like financial income and expenditure, unless convinced that radical change would be soon effected—(*Observer*, April 1, 1886)."

Other reasons might be urged, but we think the above are sufficient.

EDITORS.

R. M., Spring Grove.—Received. This case seems to have already been dealt with by the church. We cannot give an opinion unless we had the whole of the facts before us. A decision arrived at by a church where all the facts are known should not be disputed without very grave reasons. These do not appear in your letter.

LET your actions follow the guidance of your judgment, and if between them both you go down the Falls of Niagara, go! It is the only course worthy of a man.—HORACE BUSHNELL.

"TRUST in the Lord and do good," is the very essence of Christianity as well as of moral philosophy. These cannot be separated in the daily walk of the Christian. We cannot do good without trusting, and cannot trust without doing good.

Historical Sketches.

ONE OF THE VANDOIS.

—BY OWEN GRAHAM.—



HE incident on which the following is founded is no fabulous creation, but one of the stern facts of the history of the Christian Church. The march through the snows and storms of a bitter winter is but one of the episodes in the stirring struggle for religious liberty carried on long and unequally in the Val de Perouse by the undaunted Vandois.

The order bearing the seal of the Duke of Savoy had gone forth. After their long wasting struggle in the Val de Perouse, and their sufferings and privations in the damp, cold, noisome prisons—sufferings so great that of the hardy and bold twelve thousand taken prisoners six months previously by their enemies only three thousand survived, and these reduced to the last stage of physical exhaustion—after all this had been borne, then the Duke consented to let this miserable remnant go. Yet there was no mercy in this permission. It was the depth of winter, a wild Alpine winter, and the wretched fugitives, "almost destitute of clothing and barefooted as they were, were instantly ordered to depart."

Between them and their city of refuge, Geneva, towered the mountain range of the Alps. Away upwards, peak above peak in a sublime chaotic confusion they seemed to reach the skies; snow-covered, vast, and solitary, their passes blocked with snow drifts, the silence that brooded over them broken only by the rush of the awful avalanche as it crashed through forest down upon the valleys below, treacherous crevasses concealed by but a thin wreath of snow, yawned to bury them in its depths, precipices stretched away down thousands of feet till the base was lost in a giddy black impenetrable void. Through such a wilderness were the faltering steps of these persecuted exiles to be forced. To make the conditions of their terrible journey yet more appalling, black angry clouds were massing above the snowy heights, and it became evident that a storm was about to break. Nevertheless they must go forward. Mothers deprived themselves of much of their own scanty clothing that the babes nestling closely to them might be warmest; the men with silent resignation prepared themselves for the journey, and at last the forlorn little band set out. Slowly and wearily they toiled on over the snowy waste, their hearts sick within them and their limbs trembling beneath their weight. Mile after mile in torture and silence, save where here and there a weary sigh was wrung forth, was thus traversed. The storm which had been threatening broke at last in all its fury, and showered its wrath upon the devoted heads of the heart-broken throng. Thicker and thicker the snow fell, and the labor of walking became heavier; louder and louder roared the tempest, chilling the

blood in its headlong passage; far away up the heights frowning above them they heard the loud rumble that tracked the course of the avalanche, beneath them burst forth the mountain torrent; the trees tossed in the air with a dreary sigh, and around them thicker and yet thicker fell the snow. The wanderers begin to straggle and are hidden from each others sight by the white falling curtain. At last with a despairing cry a woman still clinging closely to her child falls upon the snow. Her husband halts beside her, and endeavors to encourage her to renewed effort. His arms too are burdened with a child, a boy who has sobbed himself into a drowsy unconsciousness. No, she sighed, in answer to his entreaties. Let me die here; she could drag her wearied limbs no further. One despairing glance around informed him that they were alone; all his brethren were concealed from his sight as he from theirs. Suddenly, too, his strength gave way, and he sank down beside his wife, and the snow slowly but surely massed about them. A strange feeling of numbness stole over them that wrapt their senses in a kind of lethargy. They became lost to the terrors of their situation, and the poor woman seemed to have rendered up her spirit to Him who had given it. The husband fought long but with constantly diminishing energy against the enervating torpor that gradually steeped his senses in unconsciousness, and at length he sank back and closed his eyes upon the dreary scene.

He had not lain long thus when the earth became illuminated as by a divine light, ineffable strains of music stole upon his ear, and an indefinable happiness soothed his wearied mind, yet he could observe nothing clearly. It seemed rather a conception than an actual occurrence, or rather an indication of what was transpiring in another sphere, and which, though too celestial to be apprehended by his grosser earthly perception, yet shed over him some portion of its benign influence. At the same time a sense of his own unworthiness and sinfulness was borne in upon him, and his voice seemed lifted in prayer for a few moments. Then all was silent again. The vision faded not, but still held him enraptured by its intangible loveliness. The music slowly grew louder and took voice and these words became audible—"There the wicked cease from troubling, and there the weary be at rest. There the prisoners rest together; they hear not the voice of the oppressor. The small and great are there, and the servant is free from his master. Wherefore is light given unto him that is in misery, and life unto the bitter in soul."

He awoke with a start. The snow was still falling; his companions were now completely concealed beneath the white surface; the tempest still roared and echoed among the mountains; the trees still tossed their branches and groaned dismally; the black clouds still over-spread the sky, but were scarcely visible owing to the white falling snow.

The surroundings were dreary and cheerless enough, but though this doomed traveller was unable to throw off the

languor that held him inactive, and so made the prospect of death inevitable, an invincible peace filled his soul that defied the war of the elements and the fear of the king of terrors. And from among those whitening rocks and amid the violence of that storm, from among those whirling eddies that banked up remorselessly the soft white pall, though the wind howled overhead and brought with it strange sounds of the work of destruction going on in the distance, calmly a prayer ascended to the mercy seat from the tried, trusted, and patient warrior whose life was imperceptibly, painlessly, but inexorably ebbing away. There arose in his mind, as it darkened before approaching death, the grand and certain hope "I know that my Redeemer liveth and that he shall stand at the latter day upon the earth; and though after my death skin-worms destroy this body yet in my flesh shall I see God." And again the magnificent poetic passage he had before heard came to his mind, and he repeated aloud once more "There the wicked cease from troubling, and there the weary be at rest. There the prisoners rest together, they hear not the voice of the oppressor." His voice faltered, his lips trembled for a moment, he sighed, and even while the wind bore his words away upon its breast, his spirit had departed.

The snow fell still deeper and deeper, till all was a level white plain, and no trace was left of the sleepers who rested beneath. "After life's fitful fever they sleep well."

Many more than these rendered up their lives upon that journey, and those who at last dragged themselves into Geneva were mere wrecks of their former selves.

When some time afterwards a number of travellers passed over the track by which these had come, no less than eighty six bleached skeletons were found. Thus did the people of those days struggle and suffer for the faith once delivered unto the saints, and we may well believe that were such circumstances to arise again, they would be met in the same way with the same glorious victory that mocks death and the grave, even the victory gained through faith in our Lord and Saviour, Jesus Christ.

MISREPRESENTATION.

WHAT the readers of the *Standard* may have some idea of the opposition the cause meets in Queensland, I send you a clipping from the *Australian Christian World*, published in Brisbane, Sydney and Melbourne, and claiming to be the leading religious journal in Australia. For downright scurrility it is equal to anything I have met with in the shape of press opposition, and it is well worth preserving in the *Standard*, as a sample of nineteenth century bigotry. Here is the delicious morsel in its entirety:

A striking instance of the assumptions of sectarianism was given in the columns of the *Telegraph* last Saturday. A sect, which

is certainly "little and unknown," announced that there would be held a "conference of Churches of Christ in Queensland," in a certain hall in Brisbane, under their auspices. There was some curiosity concerning what churches would attend. Would the Anglican churches be there? or the Baptist? or the Presbyterian? or Congregational? or the Methodists? Oh no! In the eyes of these sectarians none of these can claim to be Churches of Christ. But those who, to satisfy their longing for information, peeped in at this conference, saw a small group of thin-faced melancholy men and women, led in discussion by a long visaged American, who had constructed a new bridge over the gulf of sin, and who supposes that no one can reach heaven unless he follows this leader over it. In the name of all that is noble in the religion of the Saviour, we protest against such misrepresentations of our faith. We think against such blind Pharisees, Christ would have hurled His direst woes.

I at once wrote the following reply, but with characteristic unfairness the editor only inserted extracts from it, at the same time admitting however that the "writer of the paragraph was evidently under some misconception in relation to this church," and expressing their "desire (which they have a peculiar way of showing) to be fair and just to all parties." I think my readers will agree with me that, considering the provocation I kept my righteous indignation well within bounds and wrote very mildly.

[COPY OF REPLY.]

To the Editor of *A. C. World*.

Sir,—My attention has been drawn to a paragraph in your last issue, referring to our conference in the Temperance Hall, on the 24th May. I had not thought it possible that a paper claiming to be "the leading and most comprehensive religious journal in Australia," could descend to such misrepresentation of a respectable body of worshippers, and in fairness I ask you to publish this reply.

The "sect which (you say) is certainly little and unknown," has in Australia 140 churches with 8000 members. Its churches are numerous throughout the United Kingdom, America, and the British dependencies, with a membership of 700,000, and its missionaries are laboring in Turkey, Denmark, France, India and Japan. The late Judge Black whose controversy with Ingersoll in the *North American Review*, attracted so much attention, was a member of this "sect everywhere spoken against," and the lamented President Garfield was also a prominent writer and preacher among us.

The "thin-faced melancholy men and women" seen by your "funny man," were the respected representatives of twelve churches in Queens-

land, met to confer upon matters pertaining to this cause for the coming year. The "long visaged American" I presume was Mr. Maston, B. A., a highly esteemed minister of a large church in Melbourne, now on a short visit to this colony. He certainly did not "lead in discussion," nor did he "construct a new bridge over the gulf of sin," or ask anyone to follow him over it. In fact during the whole conference, no reference was made to such a bridge. Your contributor must have drawn largely upon his imagination, and should have peeped again.

But what is our crime? simply that we call ourselves "Churches of Christ," this is "the head and front of our offending." No other sin is laid to our charge. Your paragraph reminds me of the opponents of Daniel who said, "We shall not find any occasion against this Daniel, except we find it against him concerning the law of his God." It is certainly right to wear the name of Christ, to be called "Christians" or "Churches of Christ." Methodists do not by their name imply that no others have methods; nor do we by adopting scriptural designation, imply that no others are Christians. It would be absurd to assert that because the Congregationalists or Independants adopt those names they imply that no others have a congregational or independant form of church government, and it is equally unreasonable to infer that because we adopt the words "Churches of Christ" or "Christians" we imply there are no other Christians. If your contributor will show that we have no right to these names, we will abandon them, but in the meantime our "thin faced melancholy men and women" will remember the words of Peter "If ye be reproached for the name of Christ, happy are ye."

I conclude with the words of your paragraph, "In the name of all that is noble in the religion of our Saviour we protest against such misrepresentation of our faith."

Yours &c. D. A. EWERS,
Evangelist of the Church of Christ
meeting in the Temperance Hall
Rosalie, Milton, 30th June, 1886.

FAITH, though weak, is still faith; a glimmering taper, if not a glowing torch; but the taper may give light as truly as the torch, though not so brightly.—H. MULLER.

THERE is no leveler like Christianity, —but it levels by lifting to a lofty tableland accessible only to humility. He only who is humble, can rise, and rising, lift.—GEORGE MACDONALD.

Christian Evidences.

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

THE EVIDENTIAL VALUE OF THE MIRACLE.

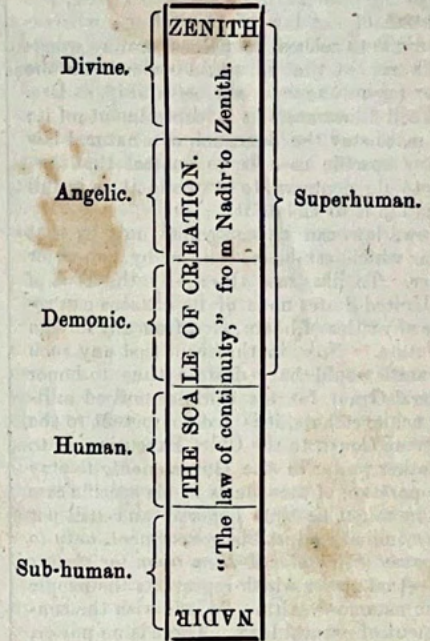
The July No. of the *A. C. Standard* contains an article, written by Thomas Munnell on "A Miracle no Violation of Natural Law," clipped from the *Christian Quarterly Review*. Bro. Munnell has been known for years as a staunch advocate of that philosophy which has been called Substantialism, and of which A. Wilford Hall is the founder, or at least he is its most authoritative advocate. This philosophy proposes to account for many things not so easily otherwise accounted for. It is asserted by Mr. Hall's admirers that he has successfully demolished the "wave theory" of sound, which has been advocated by many of the most eminent men of science of the day. Mr. Hall's theory is, that instead of being the result of atmospheric or other undulations beating against the tympanum of the ear, as advocated by the "wave" theorists, sound is a substance that all resonant bodies give off, just as luminous bodies give off light. Having set aside this and other theories, as many scientific theories have been done before, it became necessary to formulate a new philosophy; and this has been done, the basal idea of which is that all apprehensible created things are substances; and hence the appellation, Substantialism.

The Substantial philosophy teaches that all substances are regularly graded from the coarsest to the finest—from the rock, soil, tree, and water, to the gases, electricity, magnetism, etc.: that water analysed into its invisible elements sends them back where they came from among "the things which do not appear;" and that one analysis and refinement after another shades off till are touched the boundaries of vital life, thought, mind and spirit; and thus that the physical and spiritual are blended into one realm, and through which, "from the nadir to the zenith of creation," there runs "a continuity of law," rising from the lowest, superior, and more superior, until the said zenith of creation is reached.

Now, it is by means of the hypothesis of "the continuity of law," extending with an ever-increasing superiority from the lowest stratum of creation to the highest, that Bro. Munnell seeks to overcome some supposed scientific troubles in relation to the miracle. This he presumes to do by assuming that what is called the miracle is only the employment of forces in accordance with one or more of the higher laws of creation; and that therefore the miracle conforms to the ordinary natural, thus catering to the notion of some so-called scientific men that natural law is inviolable. He says: "A miracle is therefore not necessarily anti-natural nor supernatural, but need only to be superhuman to secure all the evidential force of a violation of nature could produce. Assuming that it was necessary for Jesus to call upon any law in the spiritual realm to make the wine, his command of that which is not in human power in the physical proves him to be superhuman and the sent of God."

Now, instead of such manifestation of power as he has assumed proving what he says it

does, Bro. Munnell has given away all the evidential value of the miracle. There are other powers above the human that can manipulate forces than the Divine. Their bearing upon this question will be seen from the following scale:—



It will be observed that the foregoing scale is constructed according to the theory of Substantialism (and this without affirming the correctness or incorrectness of it), beginning with the very lowest forms of creation and extending through all its grades upward, including the physical as it shades off and merges into the spiritual, and thence upward until it touches and includes the Divine, and through which runs the assumed "law of continuity" from the nadir to the zenith. This scale is divided into several parts, representing the range of the several agencies which have to do with those laws: the sub-human, the human, the demonic, the angelic, and the Divine. The upward limit of each of these agencies is shown upon the scale by the horizontal lines.

From this scale it will be seen that there are other superhuman agencies than the Divine; and hence it will appear that if he should witness the superhuman manipulation of natural laws, a man could not know certainly whether it was done by demonic, angelic, or Divine agency, and the whole matter would thus be in doubt. Certainly, if the manipulation should be done by demonic agency, there would be no proof that the one so doing it is the Sent of God; the utmost it could do would be to show that he is the Sent of His Satanic Majesty. Therefore, for the reason that this explanation of the miracle throws the whole matter in doubt, its evidential value is lost.

In order for the miracle to be of any evidential value, there must be therefore a different explanation of it from that of Bro. Munnell's. The source of the extraordinary power seen in it must not only be superhuman, but it must rise up entirely above demonic and angelic power to that of the Divine. When the power is thus located, the evidential value of the miracle is supreme, for it becomes the highest evidence within the present range of human conception; and its object and purpose, being lifted entirely from out of the pale of doubt, are accomplished.

Then what is the miracle? It is the controlment of the laws of nature, and not their

violation, as intimated by Bro. Munnell. A violation of those laws is an infringement of them in their operation, while a controlment of them is the staying of their operation in specific cases for specific purposes. The heedless disregard of walking over a precipice, and being dashed to pieces at its base, is a violation of the law of gravitation; whereas causing it to release its hold upon the woodman's axe so that it would swim upon the water (as an axe and not as a ship, as Bro. Munnell illustrates) is a controlment of it; that is, to stay the operation of a natural law in any specific case is to control that law, and to do contrary to it while it is in full operation is to violate it.

Now, law can be controlled only by that power which established it, or by a superior power. To illustrate this:—By the laws of the United States none of its citizens can receive any titles of honor, etc., from any foreign potentate. Now, in the event that any such potentate would have desired thus to honor General Grant for his world-renowned military achievements, it is not competent to the Supreme Court, to the Chief Executive, or to any other power in the Government, to stay the operation of those laws in his specific case that he might be thus honored and still not be a criminal against his government, *only to the power which placed them upon the statute book*—that power which represents the people of the commonwealth. So it is with the controlment of natural laws. There is no power, sub-human, human, demonic, or angelic, which can thus control these laws of nature, save that Almighty, Sovereign, and Divine power who fixed them in nature—He whose will is law, whose word is fiat. This He is able to do; for, having established them, it is competent to Him to control or annul them at His pleasure. Hence, having conceded His existence and authority, why should it be regarded as unscientific or incredible for Him to exercise His power and to stay the operation of His laws of nature in specific cases for specific purposes? or, as Paul puts it "Why is it judged incredible with you, if God doth raise the dead?" There is no reason for it.

Because that it is not only superhuman, but is beyond all demonic and angelic power, to thus control the laws of nature, the true miracle is the evident token of the presence and authority of God; and as such it is of the highest evidential value.

The miracle need not be either anti-natural or supernatural, especially as viewed from the standpoint of the Substantial philosophy; for nature is the things that are bound together in one universe, of which God is not only a part but the head. Hence, to be anti-natural is to be anti-Divine, and to be supernatural is to be super-Divine; and the miracle, as thus viewed, is neither. The true miracle therefore is wholly within the limit of the natural, and is entirely credible.

J. H. EDWARDS.

GENERAL EVANGELIST'S REPORT.

To the Missionary Committee.—Dear Brethren: I started from Melbourne for the Murtoa district on June 2. Stopped on the way at Ararat, where I preached in the Baptist chapel, on that and the following nights. Our veteran Bro. and Sister Goudie were for a long time alone here, but through recent additions, there are now six disciples who meet for the breaking of bread in Bro. Goudie's house. If they can succeed in obtaining a building, it is their intention to

commence the public proclamation of the ancient gospel; and as the Baptist chapel is at present shut up, they are not without hope in this direction. Had fair audiences at the preaching here. On 5th June reached Murtoa, and was heartily welcomed by the brethren, who had notified the township by handbills, &c. The preaching meetings were well attended during the fortnight (the last audience being the most numerous), and great interest was manifested by some whom I visited in their homes. We baptised one and have hope of a great number of others when we return next week. Brethren Brown and Tomlinson carry on the preaching. On Monday, June 21st, went down to Ararat, and spent an evening for mutual instruction with the church there. Next day proceeded to Melbourne, to take part in special services at Lygon Street. On returning, I went through by train to Horsham, where I was met by one of the brethren, and driven twelve miles out to Wonwondah, where I now write. Bro. and Sister Smith, from Buninyong, were the first disciples here, but they broke bread at home, inviting their neighbors to witness it, and speaking to them of Christ's teaching. In time some were obedient to the faith; two more brethren settled in the place; and for some time past, preaching has been carried on in the different State schools by brethren Smith, Jones, and Jenkins. The seed having thus been sown, they felt certain that the harvest drew nigh, and wrote down to Murtoa for assistance; which call I was glad to be able to respond to. On Lord's day, 27th ultimo, three young men presented themselves at the water, and were "buried with Him by baptism into death." On the occasion, we spoke to a great number of people on the bank of the creek, the subject being "not ashamed of the gospel." Preached during the week, and on Lord's day, 4th instant, baptised another young man. The following day drove out a few miles to see the wife of one of our young brethren, who at first had been very bitter against the doctrine. After a good chat, drove her and her husband back home with us, and next morning we went down to the creek and baptised her also. The same night went over to Dollin (6 miles) and preached in State school. Next night spoke at Burnt Creek (7 miles), and the following one at McKenzie's Creek (8 miles). On the Friday, had a large meeting at Wonwondah East school. Lord's day, 11th instant was damp and raw; but in spite of the weather, about 100 people from all parts of the district came together to hear and see. We spoke on "Twin Doctrines: unfashionable, but true;" and at the close went down into the water with three persons, one of whom was a delicate female. The bravery and determination with which this lady and the one who was baptised the previous Tuesday stepped down into the cold creek was commented upon. Nothing but deep conviction of duty and sincere desire to do the revealed will of the Master could thus overcome natural timidity and physical shrinking. I leave here for Murtoa at present, but hope to return in two or three weeks, for we do not think the harvest is yet over. The church in Wonwondah now has twenty members, and our young brother Hermann Ahles has just taken his departure for Kentucky to secure a training for the work of the gospel. The additions for the month consist of nine by the obedience of faith. We thank God and take courage. Yours in the love of Christ.

W. D. LITTLE.

Wonwondah East, 12th July, 1886.

OUR NEW HYMN BOOK.

SECTION III.

THE HOLY SPIRIT.

- 241.—Eternal Spirit, by whose power
242.—Eternal Spirit, we confess
243.—Eternal Spirit, 'twas thy breath
244.—Great was the day—the joy was great
245.—Gracious Spirit, dwell with me
246.—O Spirit of the living God
247.—Our blest Redeemer ere he breathed
248.—Though on our heads no tongues of fire
249.—Come, Gracious Spirit, heavenly dove
250.—Holy Spirit from on high
251.—O thou that hearest prayer
252.—The Spirit, O sinner

SECTION IV.

Father, Son, and Holy Spirit.

- 253.—Maker, Upholder, Ruler! Thee
254.—To the source of every blessing
255.—Lead us, heavenly Father, lead us
256.—O God of life, whose power benign
257.—Holy, holy, holy Lord
258.—Glory to God the Father's name
259.—Let God the Father live
260.—Thou, whose almighty word

Part 2.

Doxologies.

- 261.—Give to the Father praise
262.—Now to the great and sacred Three
263.—Sing hallelujah! Praise the Lord
264.—Praise God, ye heavenly hosts above
265.—Praise the God of all creation
266.—Praise God, from whom all blessings flow
267.—May the grace of Christ, our Saviour
268.—The peace which God alone reveals

THE HOLY SCRIPTURES.

Part 3.

- 269.—A glory gilds the sacred page
270.—Father of mercies, in thy word
271.—God in the gospel of His Son
272.—Great God, with wonder and with praise
273.—Holy Bible! book divine!
274.—Let everlasting glories crown
275.—Laden with guilt, and full of fears
276.—God, who in various methods told
277.—How precious is the book divine
278.—O Lord, thy perfect word
279.—My hiding-place, my refuge, tower
280.—Praise ye the goodness of the Lord
281.—The starry firmament on high
282.—Lord, we have made thy word our choice
283.—Lamp of our feet, whereby we trace
284.—To thee, my heart, Eternal King
285.—When Israel through the desert passed
286.—How shall the young secure their hearts
287.—'Twas by commission from the Lord
288.—O God, who didst thy will unfold
289.—The law by Moses came
290.—The heavens declare thy glory Lord

SECTION V.

THE GOSPEL.

Proclamation.

- 291.—Sing them over again to me
292.—A ruler once came to Jesus by night
293.—There is a fountain filled with blood
294.—Salvation! Oh, the joyful sound!
295.—Eternal life! how sweet the sound
296.—O what amazing words of grace
297.—And is salvation brought so near

- 298.—Deep are the wounds which sin has made
 299.—The law commands, and makes us know
 300.—Earth has a joy unknown in heaven
 301.—There is a gate that stands ajar
 302.—Knocking! knocking! who is there?
 303.—Rescue the perishing
 304.—The Saviour came, no outward pomp
 305.—Behold the sin-atonement Lamb
 306.—Not to condemn the sons of men
 307.—Now begin the heavenly theme
 308.—This is the word of truth and love
 309.—Jesus our Saviour lives
 310.—Jesus, the Christ of God we sing
 311.—Sinners believe the gospel word
 312.—Come, happy souls, approach your God
 313.—Great God of wonders! all thy ways
 314.—Hark the glad sound, the Saviour comes
 315.—How sweetly flowed the gospel sound
 316.—Forgiveness! 'tis a joyful sound
 317.—God of salvation we adore
 318.—God, in the gospel of His Son
 319.—Behold, the morning Sun
 320.—From the cross uplifted high
 321.—Ye prisoners of hope o'erwhelmed with grief
 322.—Sinners, will you scorn the message
 323.—Listen to the gospel telling
 324.—Full salvation! full salvation!
 325.—How shall I my Saviour set forth
 326.—Ye thirsty for God, to Jesus give ear
 327.—Thy goodness Lord, our souls confess
 328.—The King of heaven his table spreads
 329.—Blow ye the trumpet blow
 330.—All ye that pass by, to Jesus draw nigh
 331.—Come to Calvary's holy mountain
 332.—Love of God, all love excelling
 333.—How sweet the gospel trumpet sounds
 334.—Weeping soul, no longer mourn
 335.—Brother, hast thou wandered far
 336.—Awake, my tongue; thy tributes bring
 337.—Jesus the name to sinners dear
 338.—We sing the praise of Him who died
 339.—Father, thine unexhausted love
 340.—Glory be to God on high
- Invitations.*
- 341.—Are you coming home, ye wanderers
 342.—Art thou weary, art thou languid
 343.—Behold a stranger at the door
 344.—Behold me standing at the door
 345.—Come, for the feast is spread
 346.—Come every soul by sin oppressed
 347.—Call them in—the poor, the wretched
 348.—Come, ye weary sinners, come
 349.—Come unto me, ye weary
 350.—Come to the Saviour now
 351.—Come, ye sinners, poor and needy
 352.—Come, come, come to the Saviour
 353.—Come hither, all ye weary souls
 354.—Come weary souls with sin distressed
 355.—Come sinners to the gospel feast
 356.—Ho every one that thirsts draw nigh
 357.—Just as thou art without one trace
 358.—Oh, what amazing words of grace
 359.—Oh, come in life's gay morning
 360.—Return, O wanderer, now return
 361.—Sinner, how thy heart is troubled
 362.—Oh Jesus, thou art standing
 363.—'Tis the day of grace and love
 364.—Sinner, seek the priceless treasure
 365.—The Saviour calls, let every ear
 366.—Bleeding hearts defiled by sin
 367.—Whoever heareth! shout, shout the sound
 368.—Welcome, welcome sinner here
 369.—We're bound for the land of the pure and the holy
 370.—Weary souls that wander wide

- 371.—Yet there is room; the Lamb's bright hall of song
 372.—Ye who in his courts are found
 373.—Burdened with sin, wouldst thou be blest
 374.—Ye dying sons of men
 375.—Hear, O sinner, mercy hails you
 376.—Desponding soul, O cease thy woe
 377.—How sweet the gospel trumpet sounds
 378.—The Spirit to our hearts
 379.—Ho! ye that thirst, a living fount
 380.—All things are ready, come
 381.—Come! said Jesus' sacred voice
 382.—Come, ye souls by sin afflicted

Our Sisters' Column.

SECOND ANNIVERSARY OF DORCAS SOCIETY, S.A.

Will my sisters accept a few words from me on this second anniversary of our Dorcas Society. On occasions like these it is usual to look back on the past; and in doing so, we are led to ask, what good have we done? We may find that while we have done some good we might have done more. We may find that where we have been most anxious to do good, we have made mistakes, let us not dwell on these failures, only so far as we can make them stepping-stones to better things. Let us rather look forward, and consider what we intend to do in the future. It may be asked, is there a need for our work? Are we doing right to leave our homes occasionally to do it? and, what is our motive? There is no question about the need. We have only to open our eyes and our hearts, and we shall find on every hand, there is sin and want and sorrow. We may think we have enough to do with our own burdens, but there are hearts growing weary with heavier ones. Then, ought we not to bear one another's burdens and so fulfil the law of Christ? There are those who say that woman's place is only at home; certainly her first place is there—charity should begin at home, but it should not always end there. Every Christian home should be a centre of light in the darkness. Loving kindness, peace, and joy, should emanate from it on all around. The scriptures abound with examples of the good women may do outside. I only remember one limit—that we are not to teach or usurp authority in the church. Every true woman will gladly let her brethren have the right. We have other rights, let us use them well—

“The right to dry the falling tear,
 The right to quell the rising fear,
 The right to smooth the brow of care
 And whisper comfort in despair,
 The right the wanderer to reclaim,
 And lure the lost from paths of shame,
 The right to comfort and to bless
 The widow and the fatherless,
 The right the little ones to guide
 In simple faith to Him who died;
 With earnest love and gentle praise
 To bless and cheer their youthful days.

What should be our motive in the good we seek to do? That Christ has redeemed us, that we are not our own, but consecrated, set apart, to do His will, and that will is—Thou shalt love the Lord thy God with all thy heart and thy neighbour as thyself. Let us see to it, my sisters, that we do not love ourselves the most. The Lord's word says, Who so hath this world's goods and seeing his brother in need shut-

teth up his bowels of compassion, how dwelleth the love of God in him. This may apply to a few hours of spare time or to a few shillings, as much as to greater things, if it is all we can do. There are many women who could look well to the ways of their household and still have heart and time at leisure to do some good outside, if they were not like Martha so careful and cumbered with things that are not needful. On the other hand, there are many Christian women, mothers of families, who feel that so far from having time to spend at a Dorcas meeting, they could do with another pair of hands to wash and clean and sew for their loved ones. The Lord knows all about it, and He expects no more than they can do; but some of the Lord's dear ones are doing far more good than they seem conscious of. I have known many a woman whose life seemed full of her own home duties, and yet she would lose a night's rest to stay up with a neighbour's sick child, send a pudding or basin of gruel to a sick neighbour, feed many a hungry one, give kind words with a cheery smile that has made faint ones take heart again, use opportunities to “allure some to brighter worlds leading the way” by a blameless life and faithful performance of her duty to those who had the first claim on her. In that day when the Lord comes to make up his jewels, many such will receive a brighter crown than some whom the world calls good and great; for has not the Lord shown by the widow's mite and the cup of water that a service which men may call little, may be great in his sight if with true abnegation of self it is done in his name. Let us, my dear sisters, consecrate ourselves afresh to his service, remembering—

“It is not all of life to live
 Nor all of death to die.”

Weak and imperfect we may be, but the purpose of a pure consecrated life can never fail.
 H. B.

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.

DEEBLE.—On the 15th June, Bro. Thomas Deeble departed this life, after a long and painful illness. For about three years our brother was evidently in declining health. During his illness he manifested an exemplary spirit of patience and unwavering hope under his sufferings, his great anxiety being for his family. He went to Echuca in the hope that the change would be beneficial. A few weeks terminated his sufferings and died there. His remains were brought to Collingwood, and interred in the Melbourne cemetery. Our brother was held in high esteem for his genuine christian character. Sister Deeble and six young children are left behind, which calls forth the sympathy of the brethren.
 Collingwood, July 6th, 1886. R. DICK.

GUY.—Our Sister Guy (senior) has gone from us after much long-suffering and patient endurance of severe affliction. This disciple of the Lord Jesus passed away on June 11th, of consumption. Her sufferings, though great did not interfere with her serenity of spirit. The Divine assurance

which this suffering child of God had was most marked. Having visited her in company with other Christians on several occasions, a fair exhibition of the power of the gospel in subjugating the human soul and transforming the desires and aspirations is an expression too feeble to give an adequate idea of the exultant state of her soul. When far too feeble to walk, or even to be about the house, her delight in breaking the bread in remembrance of him who suffered for her showed the inward working of the gospel. She was perfectly resigned to suffer or to depart, but anticipating with joy the coming of her Lord, who would change her vile body and fashion it according to his own glorious body. Such was the hope of this simple believer in Jesus the Son of God. He saved her in health, she committed herself to Him in death and for eternity. She leaves a family of four, three of whom have like their mother committed themselves to the same loving and mighty Saviour.—H. F.

KEIR.—Our beloved Bro. and Sister Keir, of Cheltenham, have been called upon once more to suffer bereavement by the death of their youngest child, Alexander, aged nine years and four months, who, after nine weeks of suffering, has gone to be with Jesus. This is the sixth son that has been taken from them. A very deep sympathy has been manifested for the bereaved family, not only in the church, but by a large number of the residents of Cheltenham, of whom a great number followed to the grave. The coffin was carried from the house to the hearse by four of his Sunday school class-mates, and also from the hearse to the grave; the Sunday school children leading the way from the house to the cemetery. We are glad to know that Bro. and Sister Keir are able to say, Thy will, O Lord be done.—W.T.C.

We have recently lost two of our aged sisters by death:—Sister Hastie, one of the first members of the church in this place, having passed away in Dunedin. She was a great sufferer for many years, and in constant pain, but bore her afflictions patiently, and now the Lord has taken her to where there is no more pain and suffering, and where the weary are at rest. Also Sister Farley, who was also patient and resigned to her Lord's will, and she was not afraid to cross over the river, for she trusted to One who is the resurrection and the life, and who has said "though ye pass through the valley and the shadow of death, I will be with you." Her only regret was that she had not done enough for the Master.

The Harbest Field.

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

Summary of additions by baptisms reported in the July Standard:—Victoria, 33; Tasmania, 2. Total, 35; a decrease of 25 over last month. No additions were reported last month from either New Zealand, South Australia, New South Wales, or Queensland. A few reports came in but too late. To insure insertion in the current number of the Standard, reports must be in by the 16th of each month. They may get in after that date, but it is only a chance if they do.

VICTORIA.

HOTHAM.—The anniversary of the Sunday school was held July 6th. There was a very large attendance both at the tea and the after meeting. We were glad to see quite a number of the brethren from sister churches present. The report shows the total number on the roll to be 280, with an average attendance of 85 in the morning and 172 in the afternoon. The average attendance of the 14 teachers is extremely small, being only 11. The children had been trained to sing by Bro. Cockrel, which they did in a very nice manner. A number of recitations were given, and at the close a number of prizes were distributed amongst the various classes by the president of the school. Bro. Thomas Minahan, on behalf of the choir and members of the church generally, presented Bro. Cockrel with a gold watch at the close of the meeting. The meeting was one of the best that has been held in connection with the school for a number of years.

THOMAS MINAHAN, Sec.

HOTHAM.—An inmate of the Benevolent Asylum, who is a member of the church in Hotham, writes us desiring to express the thanks of the old folks of that institution for the great treat the sweet voiced singers gave them by rendering "Under the Palms." We insert it here for want of a better place:—"The inmates of the Melbourne Benevolent Asylum had a real musical treat on Tuesday evening, June 8th, when the brethren and sisters of the united choir, composed of members of the various churches, attended and rendered the sacred cantata "Under the Palms," under the able conductorship of Bro. McKenzie, in a manner that reflects great credit on them. The old folks were highly delighted, the service being the theme of conversation for several days after, and expressed the hope that they would soon have the pleasure of hearing their sweet voices again. Mr. Stabie, the superintendent, made a very complimentary speech at the close, and called upon an inmate to propose a vote of thanks, which was done, and responded to by giving three real heartfelt cheers.

CARLTON (Lygon Street).—We have just concluded a three weeks' special effort, services being held every night, and the gospel in its various aspects earnestly and faithfully presented. We have been nobly assisted in the work on week nights by Breth. Edwards, Clapham, Illingworth, Lewis, Little, Maston, Moysey, and Watt. When the services mentioned in last month's Standard terminated, the interest was unabated. We determined, therefore to go on, and Bro. Maston, ever "in labors more abundant," generously volunteered additional help. He began with a discourse on "The Wordless Book," delivering on this strange topic one of the clearest and most interesting gospel sermons to which the writer has ever listened. This was followed by his popular lectures on "Christ in the Tabernacle," and extended over four evenings: lectures evidently prepared with much care, containing milk for babes and strong meat for those who are of full age. These lectures were as usual illustrated with large oil paintings, and ably and eloquently delivered. During the progress of the special meetings, eleven confessed their faith in Christ, and put Him on in baptism. These, with one immersed some weeks before, and four received by letter, give us a total of sixteen additions to date. July 16th.

JOHN STRANG.

PRAHRAN.—During the past month, we have great cause to rejoice in seeing four come out to confess Christ as their Lord and Saviour and one restored. It does our hearts good in witnessing the precious word of God bringing forth much fruit. The brethren here are united in the one great object to save souls for Christ; Bro. Lewis is always to the front contending for the faith once delivered to the saints, and we trust that by the large audiences which we have continually, the earnestness with which the plain and simple story of the cross is told, and the eagerness with which it is listened to, we may expect great results soon.

J. SEMKEN, Sec.

FOOTSCRAY.—Since last report, twelve have been added to our number—six by faith and obedience, five restored, and one previously immersed. The meetings are well attended, and all appear deeply interested.

E. R. W.

NORTH FITZROY.—A very pleasant and enjoyable evening was spent on Monday, July 5th, with the young women's Bible class, which is conducted by sister Clapham, and which numbers about twenty-eight. This class meets every Thursday evening for the study of the scriptures; each member contributes a penny or more per week. The class by this is enabled to have a social gathering of friends occasionally. On this occasion, about 150 partook of tea; after which there were three short addresses by brethren, recitations and singing, and an hour and a half in parlor games in which both old and young heartily joined; the meeting being brought to a close at eleven o'clock.

SOUTH MELBOURNE.—The church at Dorcas Street has been cheered by the addition of four since we last reported, three of this number being by faith and baptism and one by commendation. Since the above, our Bro. Macgowan has occupied the platform for two Lord's days, while Bro. Moysey has been at Belfast, whither he went in response to an unanimous desire from the Missionary Committee. The brethren here are rejoiced to learn the visit of their evangelist to the small community of saints at the above-named place has been a happy as well as timely one.

T. S.

CHELTENHAM.—Since I last wrote, four have been added to our numbers, and we are making good progress, and the preaching by Bro. Clapham is being well attended. The cottage meetings at the residence of Bros. Wolf and Barnet are very interesting, and no doubt a great good is being done. We have a box at the door on Sunday for the purpose of receiving subscriptions for the Missionary Fund, we ask for 1d. per week per member, but do not limit members to that sum, they being able to give more if they can afford it. There is no doubt this fund deserves the hearty support of the brethren. The Sunday school is making good progress. The first Sunday in the month the scholars were addressed by Bro. Willder, who was listened to with great interest. The half-yearly meeting of the school will take place next month, and proves to be of exceptional interest. An effort is being made to erect a school room especially for Sunday school.

D. W.

WARNAMBOOL.—Bro. Moysey came here on Monday last from Belfast on his way to Melbourne, and preached the gospel with great force and earnestness, to an attentive audience, and at the close one

came forward and made the good confession, There was also an immersion at the close which had been previously arranged by Bro. Nevill, and was witnessed by nearly all who came to hear the gospel. We have to report five additions since last month, four by faith and obedience, and one formerly immersed by Baptists in Wales, Britain.

14th June, 1886.

J. T.

CAMPERDOWN.—I am glad to report that we have had an addition to our little church. A Bro. and Sister Lee made the good confession, and were immersed on the 13th inst. They are both intelligent and earnest, and thoroughly understand the step they have taken, and I trust they will be useful in the church. Our Bro. Nevill kindly came from Warrnambool, and preached here in the Temperance Hall five nights. The audiences were very small during the week, but on the last night (Sunday) there was a very good attendance. Our brother preached on "The faith once for all delivered to the saints," and gave a most faithful and impressive discourse, which was listened to with great attention, and has produced, I think, a very good impression, and I hope the fruit will yet become apparent. It is a great pity this effort cannot be followed up, as the impression Bro. Nevill made upon his hearers was without doubt a good one, and he has a wide field before him for good as an evangelist.

J. S. S.

June 23rd, 1886.

WONWONDAH.—Since writing my last report, our little church has been cheered by the addition of one, a young man who joined the Salvation Army, but from reading the scriptures he became convinced that it was his duty to be baptised. He walked to Stawell, a distance of forty miles, and was baptised by the Baptist minister. Having removed to this district, he has thrown in his lot with us, and has commenced to work for the Master, having a Sunday school in his house, and to speak to the people. We expect, God willing, to immerse three or four young men on Lord's day (27th) in the Burnt Creek, and we hope to have some of the Murtoa brethren with us, as we desire to make this a special occasion, for we expect a large number to witness the ceremony. We thank God that he is blessing our humble endeavors in this place, when we look back three years, and see my wife and self the only representatives of the church here. Our brethren continue to hold forth the words of life; we have a good attendance at our meetings. We are looking forward in hope for a visit from Bro. Little, as the field is ripe for harvest. We have a good Bible Class in our homes Sunday evenings, and it taxes our room to accommodate all that come. Sister Bradley has started a sisters' class in the school every Thursday afternoon; all ladies are invited. Bible Christian and Presbyterian ministers are at work here. We seem to have thoroughly aroused them, as they are holding week night and Sunday meetings throughout the district.

June 19th.

W.S.

BET BET.—I have great pleasure in informing you that we have a church formed at Bet Bet. We meet in the school-house. We have close on £40 towards the erection of a chapel. Bro. Park preaches at Havelock, Bet Bet, and Dunolly. He preached to a fair audience in Dunolly last night. At Havelock on Wednesday night, one

came forward and made the good confession, and was baptised at Bro. Alderson's in the creek on Sunday. Will be received in at Bet Bet next Lord's day. Bro. Park will be preaching at Eddington on Tuesday night. Don't be surprised to hear of a church formed there before long. We had a great deal of trouble to get a place to speak in at Eddington.

W. G.

SANDHURST.—Since last report, we have had five additions by faith and obedience, and one by letter, which makes a total of six. We also received a brother who had been previously immersed into fellowship during the time Bro. Illingworth was with us, which I had omitted to name before. In addition to the above good news, we have to record increased attendance at our meetings. The Wednesday evening Bible class is becoming very popular, a very decided increase in attendance as well as a deeper interest being appreciably manifested. Also, I may say the same in every particular respecting the Sunday afternoon Bible class. The Sunday evening gospel service is steadily increasing. We see many strangers from time to time, who appear to be deeply interested in the services, judging from the keen attention paid to the speaker. All these manifestations are exceedingly gratifying and encouraging to the brethren and our Bro. Watt, considering the opposition that we have to contend against in the popular services conducted in the theatre opposite by our Baptist friends. Truly the Lord's promises are sure—ye shall reap if ye faint not.

G. H.

SOUTH AUSTRALIA.

NORTH ADELAIDE.—Since our last report, one has been united with us by the obedience of faith—one of the scholars in our school, the second daughter of our Bro. and Sister Booth. The sisters held their anniversary, an account of which will no doubt appear from themselves. During the month, Bro. A. Magarey and Bro. Colbourne have been helping with the local brethren in the proclamation of the gospel.

NORTH ADELAIDE.—Since our last report, we have been cheered and encouraged in our work by hearing five make "the good confession before many witnesses"—two young men, two young women, and a little girl. Four of these have since been immersed. The other's business calls him for the present into the country, but we anticipate that he will be quite ready to obey when he returns. We have had the mournful duty to perform of withdrawing from one of our members for "walking disorderly" in continuously absenting herself from the assembly of the saints. How sad it is thus to have publicly to sever communion with one who had been publicly recognised as one spirit with the Lord and one body with his church. Better far, and far less sorrowful, to part with one of our members at the grave, in the sure and certain hope of a glorious resurrection, than thus to sever fellowship with one who has buried faith and love in world, with all its dire possibilities. May such discipline work out all its divine intentions. May the straying one see her wanderings and return. May all the members be bound closer to the Lord, and learn that he wills his church to be pure and faithful. May the fair name of the church be kept unsullied for the sake of the

world, and may the name of the Lord Jesus be magnified.

On June 18th, the Kermode Street Mutual Improvement Society held its second anniversary. There was a tea, followed by a public meeting. In the absence of Bro. Clark as president, the chair was taken by Bro. Anderson. The exercises consisting of readings, recitations, essays, and addresses, and two songs from "Moody and Sankey," were very well chosen, and delivered in a most creditable manner.

The secretary's report was very satisfactory, showing a considerable increase in the membership; the formation of a loan library, the introduction of debates, which had proved very attractive and exciting, and a sound condition of the society's finances. The unanimous verdict seemed to be that the meeting was a credit to the young men, and to the Christianity which they professed, and we trust the progress which they manifested may soon make its impression in the proclamation and defence of the gospel.

On June 22nd there was a welcome tea held at Hindmarsh, on the occasion of the arrival of Bro. T. H. Bates to labor with the church there. This was followed by a public meeting. There was a very large gathering, the platform being quite filled up with singers and speakers, and the aisles in the chapel occupied. Dr. Magarey took the chair, and was supported by Brethren Bates, P. Santo, J. Colbourne, and Dr. Verco; and by T. Lees of the Christian Brethren at Hindmarsh, H. D. Smith of the Baptist Church at Gawler, the "Rev." Mr. Lane, president of the Wesleyan Conference, and the "Rev." O. Lake, Bible Christian minister.

The following is the statement of receipts by the treasurer of the South Australian Evangelistic Union, for the quarter ending June 30th:—North Adelaide, £33; Unley, £25; Willinga, £10; Dalkey, £10 0s. 6d.; Stirling East, £6 5s.; Balaklava, £5; Port Pirie, £2 12s. 6d.; Millicent, £2 10s.; Lochiel, £2 11s. 9d.; Yatina, £1 5s. Total, £98 4s. 9d.

The annual conference will be held at Grote Street, Adelaide, on Thursday, September 16th, and we expect to see a goodly number of members present. At a committee meeting held on July 8th, it was arranged that Bro. Colbourne should pay a visit to Border Town during the month of July, as several brethren are located there, and see whether a meeting cannot be commenced; and then, if possible, pass on to Narracoorte with the same object, and so on to Mt. Gambier and the churches on the sea-coast, enquire how they do, give them all the help he can, and gauge the prospects of success if further aid were afforded.

The churches in the union will have received schedules before this, to be filled up for the annual meeting. Will the office-bearers endeavor to give the information as accurately, as completely, and as early as possible, so that a definite idea can be obtained of the present position and the gain during the year.

To prevent any misapprehension we would announce that besides the delegates appointed by the churches in the union, any other brother belonging either to these churches or any other of the Churches of Christ is welcome to the meeting, and by permission of the chairman is at liberty to

speaking upon any question under discussion, so that none need stay away and few need be silent.

GROTE STREET, ADELAIDE.—In consequence of affliction in their family, Sister Green has found it needful to remove to Melbourne. This has led Bro. M. W. Green to tender his resignation, to take effect at the end of August when his year's engagement expires.

ROBERT STREET, HINDMARSH.—Bro. T. Bates arrived on the 18th, and a welcome tea was to be given on the 22nd. Teas are teas, and welcomes welcomes, at Hindmarsh.

NOTES AND NEWS FROM N.S.W.

The metropolis and suburbs of N.S. Wales are in quite state of religious fermentation. We hear of "special missions," "revival meetings" a whole week spent in prayer meetings, etc.

All seem busily engaged in endeavoring to arouse the wayward from their state of stolidity and indifference.

On the whole things religiously present a lively and active appearance, and Christianity, notwithstanding the repeated attacks of her many foes, seems anything but a waning light.

PETERSHAM.—One has been baptised during the month, and two or three by letter have been received. On the whole things are of a very encouraging nature. The Lord's day School especially is exciting no little interest, and ere long we predict it to be in a thriving and flourishing condition. We are badly off for two vestries and we hope (for some of us have this organ highly developed) that our generous hearted brethren here will assist us in the erection of this necessary appendage to the rear of the chapel. The completion of the Newton chapel is now not far distant. We hear that Bro. Foscutt is expected out from America sometime next month. Since Bro. Troy's return to Sydney from Victoria, about twenty-six have been added from all sources. E. BAGLEY.

QUEENSLAND NOTES AND NEWS.

The Queensland subscribers to the A. C. Standard will be glad when the postage difficulty is amicably settled. We miss our budget of news.

Bro. Ewers is settled down in Brisbane and the cause is progressing under his hand. We hear of several additions.

Ma Ma has been visited by Bro. Berry, and Bro. Goodacre spends a night there soon.

Bro. Goodacre is getting to work in the cooler regions of the Downs. He has prepared a neat programme for the prayer meeting at Toowoomba and Warwick, which are well attended. We believe the study of the scriptures by the young folk on Tuesday night at his Bible class will be helpful to the Warwick church. The people appreciate his blackboard sketches.

Warwick has resolved that no more fermented wine shall be used on the Lord's table. We would be glad of every church everywhere doing the same.

Brisbane needs more cash coming in, more has to go out now—the rent is raised.

Bro. Black has gone to Victoria.

Toowoomba brethren met at the house of Bro. Johnson, and took a social cup, the

evening before Bro. Black departed. They all wished him God-speed, and hoped he would soon return.

Bro. Berry is going, we hear, to New South Wales.

Bro. Mordant who is on business at Killarney has immersed two into the blessed relationship. His visit is being enjoyed by himself and the brethren.

Killarney is fortunate in having such a visitor, it is not every one who buys an allotment and gives to the church. Bro. Mordant has done this. Will some other brother follow the noble example of a brother young in Christ.

We are having a damper winter than usual, the earth is clothed with a beautiful emerald green.

The Pioneer is now published in Brisbane. Bro. Ewer's P.O. address is Rosalie, near Milton, but P.O.O's should be made payable at Brisbane P.O. H. G.

NEW ZEALAND.

HAMPDEN.—With gratitude we make the following report. Bro. C. A. Moore has just closed a most successful protracted meeting lasting three weeks with the gratifying result that twenty were added to the church—16 by obedience and 4 reclaimed. Our earnest prayer is that they may be faithful until death that they may receive the crown of life. The meetings were crowded each evening and a great amount of interest manifested. We attribute the success of the gospel under the divine blessing of our Heavenly Father to the able faithful and continuous preaching every evening. All were sorry to part with Bro. Moore so soon, as he has won the good feeling of the greater part of the community and the love of the church. Had he been able to have remained longer with us our harvest would have been greater. And here we might say that throughout the length and breadth of the land the fields are ripe and only waiting for the reapers. Bro. W. S. Houchins was with us for four nights, and greatly aided Bro. Moore in the good work. We hope to receive another visit from him in the near future.

June 24 1886. J. D. FAMILTON, Sec.

DUNEDIN.—Tabernacle (Great King St.) We have to report fifteen additions during the month. Bro. Houchin's health is still variable, but he is very anxious to push on the work and it takes a good deal to impair his effectiveness. Bro. Turner preached for us one Sunday evening; and Bro. Moore has lately been hard at work in Hampden where he succeeded in bringing in twenty converts. The anniversary of the Sunday School is to be celebrated by a tea meeting which will doubtless be a great success.

June 15th CORADIE.

TABERNAACLE, DUNEDIN.—The anniversary tea meeting of the Sunday school, was held on June 30th, when about 350 persons, including a large number of scholars from the South Dunedin and Mornington schools, sat down to tea. After the tables were cleared away, a very long programme of songs, recitations, and a dialogue was gone through, and the young folks enjoyed themselves very much. E. VINE, Sec.

WELLINGTON.—We are pleased to report sixteen additions during the months of May and June. Our meetings are well attended. H. A. HUGGINS.

VICTORIAN MISSION FUND.

RECEIPTS FOR JULY.

Oliver Trust Fund ...	£50	0	0
Church at Murtoa ...	5	0	0
Do. Sale ...	1	10	0
Do. St. Germain's ...	1	0	0
Do. Maryborough ...	8	0	0
Do. Wedderburn ...	3	0	0
Do. Swanston Street ...	8	0	0
Do. Collingwood ...	4	10	0
Do. Hawthorn ...	1	6	0
Do. Footscray ...	0	12	1
Do. Brighton ...	1	2	9
Do. Broadmeadows ...	0	15	0
Do. Berwick ...	0	10	6
Do. Lygon Street ...	4	13	0
Do. Beechworth ...	0	10	0
Do. Buninyong ...	0	3	0
Do. Ballarat West ...	2	3	4
Do. Richmond ...	1	8	9
Do. Kensington ...	1	0	0
Bro. B. Hill 20s., Bro. J. Jones 6s.	1	6	0
Brethren in Murtoa District...	1	10	0

Total ... £98 0 5

W. C. THURGOOD, Treas.

209 Swanston Street, Melbourne.

TO THE SISTERS COLLECTING FOR THE MISSIONARY FUND.

Would you be kind enough to send in the amounts you have collected quarterly, to Bro. W. C. Thurgood, 209 Swanston Street, Treasurer for the Missionary Fund, so that they may be acknowledged in the standard.

E. A. MCCOUGHTRY,
Sec. Sister's Conference.

NEW SOUTH WALES MISSION FUND.

RECEIPTS FROM 17TH JUNE TO 17TH JULY 1886.

Church at Sydney ...	£4	16	5
Do. Newton ...	4	9	6
Do. Manning River ...	4	0	0
Do. Petersham ...	3	13	6
Do. South Creek ...	2	8	0
Bro. Whately, Newton ...	1	0	0
Do. L. H. Robinson ...	0	10	0

Total ... £20 17 5

Wm. WILSON, Treasurer.

Hay Street, Sydney.

SUBSCRIPTIONS RECEIVED.

4s. from Arndt, Venn, Mrs. Niven, B. Hill, Gemmell, Weise, Alderson, J. Jones; Prytherick; 1s. 8d. from Dicker, Baird, Anderson, Forsyth, Munsie, Macfadyen, Flood, Miss Rennie, Mrs. Proctor, Mrs. Murray and Morrison; 36s. Keable; 16s. Colvin; 3s. Potter; 8s. Blevin; 42s. Weatherburn; 7s. Clarey, and J. Roberts; 5s. 8d. Coles; 13s. 2d. Santo; 2s. Meek, and Davey; 64s. 8d. J. Smith; 3s. 6d. R. S.; 21s. Archer.

M. McLELLAN.

180 Russell St., Melbourne.