

THE AUSTRALIAN  
CHRISTIAN  
STANDARD

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

VOL. I.—No. 14.]

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### Notes of the Month.

HERE are some people, and we are among the number, who think that Christianity has enough vitality within itself to be self-supporting without resorting to artificial means to prop it up. While it is true that the gospel requires to be preached, in order to be heard, it is not true that in order to reach the heart of the sinner, it requires the preacher to be dressed in fantastic garments or to indulge in antics which only succeed in rousing the sense of the ridiculous. The latest thing in sensational religion, says the *Herald*, is the “revival masher.” This is no nickname. The “revival mashers,” as they call themselves, are more fully described as “evening dress revivalists;” the sign of conversion with them being the donning of full evening dress. The body, which is growing in numbers, originated in Glasgow, its apostles being some young ladies. Whether he speaks from a pulpit or a public platform, or an inverted cart in the market-place, the “revival masher” is always in evening dress. So far as is convenient, the lady members of the body support their brethren in ball dresses.”

This kind of thing makes one wish that John Knox could be raised from his sleep for a brief space, that he might fittingly denounce this dishonour to the fair fame of Christianity.

MR. J. B. Gribble, a missionary lately laboring in Western Australia, has done good work in exposing the enormities perpetrated by

unscrupulous men upon the aborigines of that colony. Feeling ashamed and horrified at the revelations made in reference to our fellow colonists, we sympathise with Mr Gribble in his efforts to mitigate the sufferings of the aboriginal. The *Southern Cross* speaking of this matter says:—

“The only religion that a section of the Melbourne secular press professes is the so-called religion of humanity, but even that stops at a white skin! The *Argus* has only once broken silence on the West Australian atrocities, and then it was not to plead the cause of the outraged “blacks,” but by malign inuendo to blast the reputation of the Rev. J. B. Gribble, who is manfully fighting the battle of purity and justice. According to the code of ethics practised by the *Argus*, it is to be understood in every case that the real criminal is not the man who commits dark deeds of lust and cruelty, but the man who exposes them! It is, however, a matter for rejoicing that the general public emphatically decline to endorse this monstrous teaching. The Rev. J. B. Gribble, moreover, is proving quite a match for his unscrupulous assailants. In a letter published in Wednesday’s *Daily Telegraph*, he shows that the leading journals of Western Australia have again and again spoken out in favor of his work, and that he has the sympathy of the judges, and of most of the clergy. From a letter addressed to him by the Chief Justice, he quotes the following sentences:—

“I sympathise with you, and feel for you in what seems to me the most extraordinary treatment that you have received. I believe that you have right and justice on your side, and therefore, I believe and hope that ultimately you

will be able to prove this to be the case. One should never despair of the ultimate triumph of truth and justice.” It is, moreover, stated that “the civil authorities and the press are in a state of ignorance.”

And from the *Perth Inquirer* of 23rd June, 1886, he quotes as follows:—

“But that Mr. Gribble is justified in his condemnation of the assignment system we still hold and we venture to predict, if the provisions of that system are once properly set forward, that would be the general opinion of all those who have no interest in station properties to blind their vision, and make them look with favor on a system that offers unlimited opportunities for tyranny and other vicious practices. We should not be surprised if people at home knowing nothing of the individuals, and simply having the facts before them, lean very strongly to the opinion that it is a case of strong local force applied to shield local abuses, with which, as the *Inquirer* has pointed out, for the last forty years the whole system of our native policy abounds.”

Mr. Gribble will, of necessity, make many enemies during his crusade against iniquity in high places, but he will make numerous and influential friends. With God and right on his side, he has no reason to fear.

THE Salvation Army is not the only body of religionist that seems to think a “uniform” a necessary adjunct to Christianity. It is generally thought that paraphernalia of this sort has an attraction only for the “vulgar,” but that is a mistake. According to the *Argus*, even the most genteel classes may be reached and lead gently to a devotional frame of mind by little artifices and deportment. The installation of female cho-

rists in one of the Melbourne churches is perhaps unconsciously founded on the same view of human nature which suggested sashes for the Salvation Army officers and becoming pokebonnets for the "lassies." The famous portrait of the PRINCESS OF WALES as Doctress of Music, revealed to the world the witchery of a college cap and gown in the right place. Hence, probably, the introduction of lady chorister or "Gregorian mashers" into Melbourne churches." The revival of Puritanism, or what is infinitely better the simplicity of the early days of Christianity, seems to be the great need of these times. Let us do our best to supply the want.

THE action of Bishop Hale, of Brisbane, says the *Southern Cross*, in publicly rebuking an incumbent for raising money for church purposes by an amateur theatrical performance, compared with the opposite action of the Rev. C. Walters, Unitarian minister, in allowing Mr. Wybert Reeve, the actor, to officiate in his church, on Sunday evening, the 25th ultimo, to deliver a lay-sermon on the comparative popularity of the Pulpit and the Stage, afforded the *Age* a welcome opportunity for indulging in one of its characteristic diatribes against the Christian churches. This is how it discourses:—

"It is true that the Stage is competing successfully with the Pulpit for the patronage of the public, and, if it is, why is it? We are afraid that the unbiassed critic who takes the trouble to compare the visitors to the pit and the dress circle with the average attendance in the pews of most of our city churches, will have to admit that there is some foundation at any rate for the suspicion. Indeed, the occupants of the Pulpit themselves do not deny it. Scarcely a church congress is held of any denomination but what complaints are heard of the flock to dance when their shepherds pipe to them; and the reason is frankly stated that they find more attractive music elsewhere. Yet it would be absolutely untrue to say that the shepherds are to blame. There never was a time at which the clergy, as a body, showed more zeal in catering for the spiritual wants of their congregations, or more indulgence in humoring their whims

and winking at their aberrations. The standards of doctrine are more relaxed even in the most rigid circles, and the sermon is a great intellectual advance upon the nauseous compound of brimstone and treacle that was served out by the Maxworms of our youth. . . . Doctrines are anxiously sifted before the public are asked to partake of them; conundrums are kept in the background, and only such mysteries are uncovered to view as can be glanced at without dazzling the eyes of the spectators. And still the progress is not equal to the sacrifices made to attain it; or in other words, still the poor player is able to hold his ground, if not to get the best of the race."

This is not the first time that the *Age* has proved its unfitness to deal fairly with any question touching the interests of religion. In the first place, "it is not true that the stage is competing *successfully* with the pulpit for the patronage of the public;" before the stage can do so, it will have to multiply a thousand fold. While theatres in Victoria can be counted on the fingers of your hand, churches can be counted by thousands. Again, the churches are striving to lead men to a higher and purer life, while the stage, when it is successful, is only so, as a general rule, when it is pandering to the low and impure. It is time that the *Age* put on the spectacles of common sense.

THE Salvation Army held a pan-Australian council in Melbourne last month. From the reports presented, it would appear that the Army was doing well, increasing in numbers, selling more newspapers, and getting larger subscriptions year by year. According to the *Argus*, "the Salvation Army stepped in at the right moment to fill a space left blank in modern Anglo-Saxon societies by the genteel religious bodies. Owing to a variety of circumstances, there was a demand at this period of the 19th century for a poor man's church—for a confession of faith suited to *san-cullottes*, in fact—and the Salvation Army met the demand at the right moment." No doubt the religious bodies were and are too "genteel" in their mode of doing work, and consequently left a

gap open, which has been filled by the Army, but whether this gap could not have been filled just as efficiently by a religion with less noise is a question we cannot now stop to discuss. While thoroughly disapproving of the unscriptural methods adopted, we at the same time cannot but rejoice that they are doing good work among the outcasts of society, which, though oftentimes temporary in its character, is not without permanent results. If at any time they should abandon work of the "prison brigade" character, and ape the respectability of their more decorous neighbors, then we should think that the *raison d'être* of their existence had vanished, and that the sooner they ceased to be as a religious body the better it would be for themselves and the world generally.

THE London *Times* of 18th of June announces (says the *Southern Cross*) an exceedingly curious and interesting discovery. This is nothing less than the disentanglement of the ruins of that very palace to which, as recorded in the Book of the Prophet Jeremiah (chapt. 43), Johanan, the son of Kareah, followed by "all the captains of the forces," and "the remnant of Judah," brought the fugitive daughters of Zedekiah, then a dethroned and mutilated captive in Babylon. It is claimed, also, that the very "pavement or square" of brickwork mentioned, according to the alternative version in the margin of the revised bible, in the prophecy which Jeremiah uttered within the precincts of this very palace, has been found and identified! After other almost equally marvellous archaeological discoveries in recent times, our capacity for wonder is largely diminished; but if *this* discovery is genuine, it will indeed afford a striking confirmation of the photographic accuracy of bible history. God is indeed causing the very stones to bear irresistible testimony to the truth of His word. There is no need to tremble for the safety of the Ark of God. If the bible be *historically* true, as every discovery demonstrates, it is true in all other respects.

## Hymn for the Month.

### IN PERFECT PEACE.

Like strains of music, soft and low  
That break upon a troubled sleep,  
I hear the promise old and new,  
God will His faithful children keep  
"In perfect peace."  
From out the thoughtless wreck-strewn  
past,  
From unknown years that silent wait,  
Amid earth's wild regret there comes  
The promise with its precious freight,  
"In perfect peace."  
Above the clash of party strife,  
The surge of life's unresting sea,  
Through sobs of pain and songs of mirth,  
Through hours of toil it floats to me,  
"In perfect peace."  
In perfect peace. O loving Christ!  
Where falls death's twilight gray and  
cold,  
And flowers of earth shall droop and fade,  
Keep Thou thy children as of old,  
"In perfect peace."  
And through the glad eternal years,  
Beyond the blame and scorn of men,  
The hearts that served Thee here may  
know  
The rest that passeth human ken,  
"Thy perfect peace."  
(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.

### "MY FATHER'S HOUSE."

John 14.

September 5th.

**H**OW touching are these words. How many hallowed associations, sunny memories, and precious thoughts, cluster around the image. If there is one earthly spot dearer, sweeter, brighter than another, it is the home of our childhood. Around it, when years and oceans and continents have severed us long and far from its hearth, our fondest, warmest thoughts and recollections still cling; and we think when sickness and loneliness and want steal upon us, could we but return again to that home, we should feel the warm embrace of a mother's love, and find ourselves beneath a father's sheltering roof—there life would be a pleasant thing. Thus Christ portrays our heaven. He tells us it is a house—a Father's dwelling—and within its walls are many mansions, one of which awaits each of us. He bids us not to be troubled in heart, by reason of the sorrow and privation of our present exile, since o'er long He will come and take us home.

The Fatherhood of God is the first truth our Lord propounds in connection with this picture of heaven. It was a natural and befitting introduction to His attractive theme. He here reveals again the parental relation of God. We could never have given the grasp of faith to this truth, which it demands, had not Christ revealed and explained it. It was He who first taught our lips to say "Our Father." In asserting His own relation as our Elder Brother, He flung around the entire brotherhood, the filial bond that links both himself and them to the same God and Father. Oh! how dimly and imperfectly we realise to what dignity and privilege and glory a sinner's union with the Lord Jesus exalts him. "Our Father who art in heaven." With what increased beauty does this invest the whole landscape of life with its chequered scenes of joy and sorrow. "In my Father's house are many mansions; I go to prepare a place for you."—EUNICE.

### A WORD TO SUNDAY SCHOOL TEACHERS

"TEACHEST THOU NOT THYSELF?"

Rom. 2: 21.

September 12th.

It is said a man displays his sense by the questions he asks. Paul shows by the accompanying question, that he knows a few things about human nature:

"Thou, therefore, that teachest another, teachest thou not thyself?"

1. Do you spend the years that make up your life in instructing others, without learning anything yourself? Do you *cram* for the class or do you *digest* the lesson? Do you memorize or do you understand? Do you labor and fill the minds of the children with the Word of God, and yet you yourself are not able to give to everyone that asketh the reason for the hope that is in you? After these years can you give a "thus saith the Lord," for your faith and life? What! "Teachest thou not Thyself?"

2. You that teach others the way of salvation, have you learned it yourself? I take it, your object in the Sunday school work is to put Christ into the minds and hearts and lives of the children. Is He in your mind and heart and life? In teaching faith to others have you neglected your own faith? In imparting precepts to regulate others' lives, has your life been thus regulated? Do you practise what you preach? Trying to save others have you saved yourself? "Thou that teachest another, teachest not thou thyself?" Read Rom. 2: 17-24, and remember Paul's fear, that "lost after having preached to others, he himself

should be a castaway."

"Physician, heal thyself."—Disciple.

"A WORD FOR THE WEARY."

"Casting all your care upon Him"

September 19th.

THE most common cause of weariness is the attempt to carry an overload of care, and this is not a wise forethought for the future or a proper providence for life's "rainy days." It is sheer worry. The word in season for such overloaded Christians who toil along life's highway like jaded pack-horses, is this, "Cast thy burden on the Lord, and He shall sustain thee." If we will only drop everything that is sinful and superfluous in the shape of worry, He will enable us to carry the legitimate load. One more word for the weary is, "Cast your care on Him for He careth for you" The literal meaning of this tonic text is, He has you on his heart. What an inspiring gladdening thought! The infinite God from His everlasting throne has poor little sinful me on His divine heart! My big load is not a feather to Him, He knows my frame, He remembers that I am dust. Like as a father pitieth his children, so the Lord pitieth us poor weaklings. He says to us, "Give me your burdens."

"WHAT WE NEED."

"God is a Spirit."

September 26th.

WHEN I go to the house of God, I do not want amusement; I want the doctrine which is according to godliness. I want to hear the remedy against the harassing of my faith and the disorder of my affections. I want to be led from weariness and disappointment to that goodness which filleth the hungry soul. I want to have light upon the mystery of God's providence; to be taught how the judgments of the Lord are right; how I shall be prepared for duty and for trial; how I may fear God all the days of my life, and close in peace. Tell me of that Jesus who "himself bore our sins in his body on the tree." Tell me of his intercession for the transgressors "as their advocate with the Father." Tell me of His Holy Spirit, whom they that believe in him receive, to be their preserver, sanctifier, comforter. Tell of his presence, and sympathy, and love. Tell me of the virtues, as growing out of his cross and nurtured by his grave. Tell me of the glory reflected on his name by the obedience of faith. Tell me of vanquished death, of the purified grave, of a blessed resurrection. This is the gospel of the Son of God, the Saviour of mankind. These are blessed tidings: blessed be his name forever.—J. A. MAGNUSON.  
Portland, Maine.

# The Australian Christian Standard.

MELBOURNE, SEPTEMBER 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.

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M. MCLELLAN,  
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## PURITY, PEACE, UNITY, LOVE, POWER.

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

## RELIGIOUS DISTINCTIONS IN CEMETERIES.



HE *Observer* and *Free Methodist Chronicle* has had its righteous soul sorely vexed by the resolution of our Victorian Conference on the Cemetery question. "*The Helping Hand*,"

edited by our Bro. Edwards, has given the *Observer* a kindly yet crushing reply. It is unnecessary for us to do more than quote Bro. Edward's answer, which we now do:—

### THE ASSOCIATED CHURCHES OF CHRIST.

At the Annual Conference the Associated Churches of Christ passed this resolution.

"That this Conference use its best endeavours to get Parliament to abolish all religious distinctions in laying out the proposed Cemetery at Frankstown."

It will be at once granted that the request is modest, and is very likely to be complied with. The Associated Churches of Christ have so far shown their consistent determination to abolish all religious distinctions, by setting up a most pretentious one of their own. Their goal will apparently be reached when the sixty-five representatives who sat in Swanston street shall have absorbed all the denominations. No one, of course, blames these churches for associating—or for being in reality a sect even of the narrowest and "straightest" sort. But what is really reprehensible—because it is inconsistent—is the denying the right of others to associate, and preaching against principles they most ardently practice themselves."

The above we clip from *The Observer* and *Free Methodist Chronicle*. *The Helping Hand* is not pugnacious. Instead of knocking down, it desires to lift up; rather than be ready to strike a blow, it would grasp the hand of friendship; but, if it now taps *The Observer* gently on the shoulder, its motives must not be impugned. Why should an earnest desire to preserve the burial places of the dead from the strifes of sectarianism, as involved in the resolution quoted by it, so stir up the bitter waters of *The Observer's* spirit? Ought not those places to be so preserved? Our friends of *The Observer* do not deny it. The cemetery is "God's acre," and they who have gone into it have passed away from the influence of sectarian bigotry, and are wholly in God's hand. Why need impudent men invade this realm of God with senseless sectarian distinctions? Does God need this help

at their hands to tell who and what these sleepers are; Oh, shame on the insolence of puny men toward the almighty One that would seek to carry beyond the dying hour the work of human frailty? There may be living Catholics, but there are no dead ones; there may be living Methodists, but no dead ones, etc.; just as there may be living liberals in politics, but no dead ones; for what makes these distinctions possible among living men is human in its origin, and, like all things human, they dissolve into nothing at the first touch of the waters of the dark river. Puny men have as much right to pre-empt dominion of the sun as to invade "God's-acre" with the distinctions which sectarian bigotry, impudence, and exclusiveness have produced in Christendom.

*The Observer* talks further about "reprehensible" things in these associated Churches of Christ; and what are they? It seems to be alarmed over an anticipated attempt by these churches to absorb "all the denominations!" Be at rest, "sweet friend"; these churches do not meditate the absorption of all, nor any, of the denominations. What they do desire is to lead Christians and the world away from the clutches of human dogma, and human institutions, and human authority, in matters of religion, as set forth in the numerous and contradictory human creeds, to the acceptance of the Divine dogma as set forth in the Holy Scriptures alone, to the Divine institutions of the gospel, and to the Divine authority of Christ. If this be reprehensible, then these churches glory in it, believing they are doing a service for the Master and in behalf of the world. In doing their work, these churches have "associated" together, not to formulate dogma, not to establish institutions, not to exercise ecclesiastical authority, but to co-operate together in providing means for the preaching of the gospel. Is this reprehensible? These churches have never denied this right to any Christian; nor will they. Brother, let your insinuations be right, or do not make any at all. The influence that is now being felt in the domain of religious thought, and the rapid progress that is being made in various

quarters of the globe by 1,000,000 active, energetic, and earnest Disciples, may be the cause of *The Observer's* alarm.

In reply to this, the June No. of the *Observer* contained the following :

#### THE HELPING HAND V. THE OBSERVER.

It is not our intention to continue a newspaper controversy. *The Helping Hand*, an organ of the Disciples, avows it is not pugnacious, yet it did us the honor of quoting a note entire, and shedding a column of nearly angry ink upon our back. We are not promoters of division and sectional differences, but have no sympathy with an intolerance that can see no good outside of a very limited personal circle. We should have been very pleased to receive the assurance of *The Helping Hand*, that the Churches of Christ did not deny the "right of others to associate," were it not that his history has reversed the statement, and the undisguised intolerance of the beliefs and honest differences of other denominations are so apparent in the article of our contemporary. We can assure *The Helping Hand* we were quite innocent of any special knowledge of their statistics, and were quite uninfluenced accordingly. We are quite prepared to say "Grace and peace to all who love the Lord Jesus Christ in sincerity and truth," only we claim the right as journalists to speak on any matter of public policy and condemn intolerance.

"THE HELPING HAND" will no doubt give a satisfactory reply to this rejoinder, but we may be permitted to say one word. The *Observer* says—"We are not promoters of division," etc. Well, we are glad to hear that, but we would suggest that while not being an original promoter, it is possible to be a perpetuator of a division. No properly informed writer will deny that the origin of Methodism led to a "Division." And the *Observer* is a representative of one of the Methodist bodies which grew out of it.

The special point however we desire to notice, is the latter clause of this sentence, which reads—"We have no sympathy with an intolerance that can see no good outside of a very limited circle." To this we give a hearty AMEN, but what is it all about. We propose that religious distinctions and sectarian differences shall end sometime and somewhere. Our present demand is, to say the least of it, a very modest one. We propose that the dead "who know

not anything" shall not be made to quarrel with their kindred dead. That the land of silence shall not be menaced with sectarian bitterness, and that we may be able to visit the last resting places of our loved ones without having paraded before us at every corner, the painful and humiliating tokens of human "intolerance" reaching even to the grave. If the liberal soul of the *Observer* can see even a little "good" outside of Methodism, surely he can be content to bury his loved ones side by side with the good and true, even though they lived, labored, and died outside. Or are we to understand that the *Observer* deems it a doubtful question whether, in the land of forgetfulness, it may not be needful to bear the Methodist name, in order to secure a special position (an allotment perhaps in a front street) in the eternal city? We think before the *Observer* talks of intolerance, it had better examine a little more closely its own position.

For ourselves, believing that the Heavenly Father loves all his children, notwithstanding all their frailties, we desire to see them laid peacefully side by side, awaiting that resurrection morn when in mercy and in parental compassion the great Judge shall give to each one "according to his work."

The *Observer* assures us that it is quite prepared to say "grace and peace to all who love the Lord." One would think that the writer of such a sentiment would be willing to "tolerate" all men, but strange anomaly, he complains because we advocate the abolition of distinctions in cemeteries, and charges us with "intolerance" in so doing. Well, we glory in our shame, if shame it be; we plead that pauper and prince, Catholic and Protestant, Methodist and Baptist shall lie side by side with nothing to mark their "Religious" differences. We go further, we plead that the remains of the human family shall rest in the city of the dead, entirely free from the vain distinctions which human frailty has thrown around them while living, that there shall be no so-called sanctified ground and no "pauper" graves in our cemeteries, and that

there shall never enter within the solemn precincts of our burial-places that self-righteous, pharisaical spirit which now says—"Stand aside, I am holier than thou"—a good Methodist this man has lived, and as such he must be buried.

In olden times, the burial ground was called "God's Acre," but in later days it is Catholic, Episcopalian, Methodist, Baptist and the like. Our plea is that the Lord shall have restored to Him "his own acre," and that our beloved dead may be permitted to rest there, in the peaceful hope that He who loved us all and gave his own dear Son to die for us, when he returns, will have mercy upon us all, and do with us "what seemeth Him good."

#### BENEVOLENCE.

AN Arab possessed a horse so famous far and near for its beauty, gentleness, and matchless speed, that he had many tempting offers to part with her. He refused them all, and, in particular, the repeated solicitations of one who offered an enormous price. One day, as, with head wrapt in mantle and lance at rest, he was pressing homewards through the burning desert, his horse suddenly started; and there, right across the path, lay a poor traveller—alive, for he groaned; but exhausted, and apparently at the point of death. Like the good Samaritan—for, though fierce, these wild Bedouins have savage virtues, are hospitable and friendly—he dismounted, and finding the unfortunate traveller unable to walk or even to stand, set him on his own saddle. No sooner done than, as if the vigour of the steed had been imparted to its rider, the bowed and languid form became instantly erect; the horse suddenly wheeled round, sprang off to the stroke, and a laugh of triumph revealed the trick. The man who had offered him an enormous price for the horse was on her back. Assuming the guise of distress, he had taken advantage of the other's generous feelings, to steal what he could not buy. The injured man did not curse him; nor, fortified by the stoicism which the Mohammedans' belief in fate imparts, merely bowed his head to the misfortune. He soared above it to a height of moral grandeur which few reach. Calling on the other to halt, he said that he had one favour to ask; it was this, that he would never tell how he had won the horse because, were that known, it might hinder some from receiving help in circumstances, of danger not feigned, but real—and so doom the unfortunate to perish. It is but justice to human nature to add—what indeed shows that fine feelings may lie dormant in the worst of men—that the other was so touched by the unselfishness and nobility of this appeal, that he relented; and, riding up to the man he had wronged, gave him back his horse.—GUTHRIE.

## Editorial Notes.

PRESSURE on our space has crowded out one of our leading articles; the Expositor—Jesus and Nicodemus; a new theory of the deluge; and other papers.

TO CORRESPONDENTS.—W. Judd, received. Charles Telemins, received; the query you sent we noted and passed. We did not see in it any point of interest to our readers, or practical benefit to the brethren in your parts; your M.S.S. went into the waste paper basket; we cannot recall your queries now.—Sister Thurgood asks what has become of the bundle of essays sent to us. Well, we published one, returned some others, and the remainder await space. Our space is limited. We will give our young sisters just as much space as the importance of their papers demand. It would take all our space to publish every one of the papers our sisters have sent.—A. J. Nibb, received.

WHEN DID CHRIST INSTITUTE THE SUPPER.—This discussion has assumed a triangular form, Pascha has spoken his last word, Iota writes refuting Pascha's position. The salient part of Iota's argument being that the evangelists narrate *three different* events happening on *three different* mornings. R. G. returns to the charge, discussing both Iota and Pascha, while a new writer enters the field with another theory. Altogether the discussion is getting too much mixed up to be of profit to our readers. We would suggest that the brethren interested examine the subject again, and (if necessary) resume the discussion at a future date, on distinct lines. In the meantime we deem it wise to close the discussion.

BRO. ILLINGWORTH.—Country brethren are enquiring why Bro. Illingworth has not paid his usual monthly visits for August, and asks, Is he ill? In reply, we are happy to say that he is quite well; but as will be seen from an advertisement in another column, he has purchased a business in Melbourne, and has therefore given up travelling. Country churches will probably suffer, and Melbourne and suburban brethren profit, by this change in our brother's location. His address will in future be 65 Swanston Street, Melbourne, opposite the Town Hall.

THE Missionary Committee have had many applications from churches for Bro. Troy's services, and have decided that he will begin his labors in Victoria, at Kensington; he will probably be at that place for one month after his arrival, which will be the 1st October next.

LYGON-ST.—Bro. Strang has handed us a neatly gotten up leaflet, giving the

list of themes to be considered at their Thursday evening meetings. Subjects are arranged for the quarter, and are of a most interesting character."

SOUTH AUSTRALIAN ANNUAL CONFERENCE.—We would again remind our S.A. brethren that their conference will be held in the Grote Street chapel, Adelaide, on Thursday, 16th September. We hope every brother in S.A. who can possibly be present will be there. These conferences come but once in the year, and brethren should make a special effort to attend them. Come then, brethren, and let us have a large gathering. Come filled with love and fervor; the Lord will be with us to bless. Let none miss the blessing by indifference or unnecessary absence.

CHRISTIAN SOWER TRACT FUND.—Bro. Maston has published his annual report, which shows that £175 6s. 3d. has been expended by the brethren for tracts. Bro. Maston asks for £100 to be placed in his hands to work with. We hope that the brethren will soon supply the sum required. If you have not received one of Bro. Maston's reports, write to him for one; his address is Molesworth Street, Hotham.

BRO. GEORGE GREENWELL, the veteran evangelist, fell asleep in Jesus on Tuesday, August 9, at Ballarat. Further particulars regarding him appears in another column. Our present object is to commend to the earnest practical sympathy of the brethren in Australia our bereaved Sister Greenwell. She has travelled far along the journey of life. As is well known, our departed brother never received as salary more than was necessary to supply in a very modest way his daily wants, and hence he has been unable to make any provision for her whom he leaves behind him. Bro. Greenwell had a large number of admirers of his great powers as a writer. Those who have had their hearts stirred by the productions of his gifted pen have now an opportunity of showing their appreciation of the devoted and self-sacrificing labors of a good and great man by making provision for his widow in her declining years. We make this appeal in full confidence that all that will be required for this purpose will be willingly given. We shall be glad to take charge of any subscriptions the brethren send to us, and will acknowledge the same in our columns. It is written, "Pure religion and undefiled before God even the Father is this, to visit the widow and the fatherless in their affliction and to keep ourselves unspotted from the world." We may mention that Bro. Greenwell's library is for sale, brethren desiring to select will please communicate with us.

HAWTHORN.—The brethren here completed and opened their neat brick build-

ing, which will seat about 180. The opening tea was held in the local Town Hall on Tuesday, August 10th. It was intended to hold the after meeting in the chapel, but as there were fully 600 present this idea had to be abandoned. Bro. F. G. Dunn is conducting the Sunday evening services for two months, and special services have been held on week evenings, these latter being conducted by Brethren A. B. Maston, J. E. Edwards, J. Strang, and E. Lewis. We hope soon to have good news to report as a result of the proclamation of the glad tidings in this portion of our great city.

A NEAT little four page sheet comes to us from Wellington, New Zealand. It is called "The Church of Christ," and is edited by Bro. Floyd. It is well got up, and contains good matter. It appears to be printed for free distribution. From it we learn that Bro. Floyd is doing a good work in Wellington. We wish him and the little paper God speed.

AS BRO. LITTLE has created a feeling of interest in the Murtoa district, obtaining good audiences with probability of good results, the Missionary Committee have decided on his remaining in that district a few weeks longer.

THE Missionary Committee have arranged with Bro. D. McAllister to preach at Sale regularly every Lord's day for a few months, commencing on the 22nd August.

BRETHREN Andrew Rankine, of Din-yarrack, and William Porter, son of Bro. Thomas Porter, left for Kentucky by the July steamer for the Bible College at Lexington.

It is expected that Bro. Forscutt will reach Newtown, New South Wales, about the middle of September to begin his engagement with the church at that place. He is coming by way of England, Italy, Greece, and Palestine. We will be glad to welcome him back to Australia. The new chapel will probably be ready for opening about the date of his arrival.

### LOVE.

"Nothing is sweeter than love; nothing stronger, nothing higher, nothing broader, nothing more pleasant, nothing fuller or better in heaven and in earth; for love is born of God and can rest only in God above all things created. The lover flies, runs, and rejoices; he is free and not held. He gives all for all and has all in all, because he rests in One supreme above all, from whom all good flows and proceeds. He looks not at the gifts, but turns himself above all good to the Giver."

Thomas à Kempis.

FROM HOME TO THE LAND OF THE  
GOLDEN FLEECE.

An extract from the American Christian Standard:—

In due time, by the will of God, I landed at my destination. I was received with a hearty welcome. The big hearts of noble brethren and sisters opened to receive me; and I have been made to feel at home, notwithstanding I am separated from the dear ones at home. What I have seen of them I like these colonial brethren. They are men of conviction, of piety and of devotion; and they hang upon the preaching of the gospel like one who devours a sweet story. They are different in their manners and customs from our brethren at home, but I am not sure but what in the things wherein they differ, at least many of them, they have the advantage. For instance: in the Lord's day morning meeting they do not come together for the purpose of preaching the gospel, in the ordinary sense of that term, but to celebrate the Lord's death and sufferings in the communion, to worship, and to exhort one another. To carry out this arrangement successfully, the officers of the congregation make out "a plan" for three months ahead, in the arrangement of which they invite good, recognized brethren of the congregation and surrounding congregations to engage in the exhortation contemplated, assigning to each a specific date; so that everything is systematic and in order. The evangelist takes his share of this work; but as a rule he is left in his full strength for the evening service, which is for the purpose of preaching the gospel and the conversion of sinners. I repeat that I like this arrangement.

Last Monday night I attended a fruit soiree, gotten up in interest of the United Sunday-school Work, at Lygon St. Chapel. Bro. John Strang, evangelist. It was an enthusiastic meeting, showing that the Sunday-school work is receiving the attention it deserves at the hands of these colonial brethren. One of their needs is a good, wholesome Sunday-school literature. I hope to see them supplied with this. A cheap Sunday school literature which at the same time shall not be defective in its mechanical or literary execution, nor in the truth it inculcates, in my opinion is a desideratum.

I find that Bro. A. B. Maston is doing a splendid work, and finds a large place in the confidence and affection of his brethren. He is an indefatigable worker. He is doing some thing remarkable in his "Swer Tract" business. He has circulated thousands and thousands of tracts. And only little more than a week ago he issued a 5,000 edition of "On the Rock" (in abridged form), of which he has already sold 1,000 or 1,500 copies since its issue. He goes to-day to Sydney on an exchange, and from thence he is likely to go to Queensland for a little while.

I am a too recent recruit to the colonies to venture an opinion upon very many things; but I will say that the "Land of the Golden Fleece" is not without its great attractions.

J. H. EDWARDS.

Melbourne, Australia, Feb 24.

Captain Burke, of Indiana, fatally wounded in the war, said: "I have lived close to my Saviour in the army, and tried to keep my accounts square every night."

"The labors of the obscure and unremembered hours beautify that place of the soul in which it is to abide."

## Open Column.

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

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

## APOSTLES.

(To the Editors of the A.C.S.)

Dear Brethren,—As A. J. Nibb has asked the question "were there more than twelve apostles?" and as I may possibly be able to throw a little light upon that question, with your permission I will ventilate the question further, as I am fully persuaded it wants it.

In the first place, I answer the question in the affirmative, viz, that *there were more than twelve apostles of Christ*, and I can mention at least four more, and can see the probability of others.

I have seen all the arguments intended to show that Barnabas was only an apostle of the church, but they will not hold water by the side of Acts 13:2. The Holy Ghost said (not for himself but for Christ) separate *me* Barnabas and Saul for the work whereunto I have called them. "The church did neither call nor send these men on that mission, but *Christ did*, ergo, they were both apostles of Christ. They were both ranked among the prophets and teachers of the church at Antioch before this, but Christ intended them both to be more, and hence the separation and the ordination. Before this, Paul was never called an apostle, and never did the work of an apostle. True, he was intended for one, but his ordination took place as here stated, and his rank previously was a prophet or teacher.

In 1 Thess. 1:1 we learn that this letter to the church at Thessalonica was the joint work of Paul, Silas and Timothy, all of whom were equally interested in that church through having co-operated in the planting of it. In harmony with this, the epistle is written right through in the plural, and not in the usual singular style of Paul. With this thought read 1 Thess. 2:5,6, "For neither at any time used *we* flattering words, as ye know, nor a cloak of covetousness, God is witness; nor of men sought *we* glory, neither of you, nor yet of others, when *we* might have been burdensome as THE APOSTLES OF CHRIST." Here we have the Spirit of God speaking and acknowledging *Paul, Silas and Timothy as apostles of Christ*.

In Rom. 16:7 two are mentioned as being "of note among the apostles,"

and after what is shown above, I reason that it would be very arbitrary and unfair to assume the two mentioned were not also "apostles of Christ."

Then again the church at Ephesus had found it necessary to try those who said they were apostles, and in doing so, found them liars (Rev. 2:2). Now, had it been an understood thing then that there were only twelve apostles, they would have been so well known that the difficulty in the church at Ephesus could not arisen.

Christ had twelve and also seventy apostles during his life mission, and why not afterwards? Personally, I fail to see the authority of the arbitrary distinction between the apostles of Christ and the apostles of (or for) the churches. I know a human line of distinction has been drawn thus, and I highly respect those who have drawn it for their works sake, still I fail to see that it commends itself as truth must and should. It is highly probable that we want light yet upon this subject, and that the light when it does dawn will not be quite so palatable or pleasing as we could wish. In Eph 4:11 "He gave some apostles" must refer to the churches generally, and need not apply to the twelve apostles at all, nor to any mentioned in this, still *Christ gave*, ergo, they were *apostles of Christ*. There is—what amounts to proof with me—that Titus was also an *apostle of Christ*, but I will not use it now, I shall lengthen this beyond the endurance of my brother editors. Hoping this will be placed before the brethren, I remain yours in Christ.

THEODORE WRIGHT.

S. Brisbane, July 13th, 1886.

WHEN DID CHRIST INSTITUTE  
THE SUPPER?

Dear Editors,—Iota says in replying to my "fatal objection" to his theory, that in order to its being *fatal*, I 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 Lev. 23 v. 15." In making this statement, he practically admits the validity of my objection, providing my position can be maintained. Let us see then whether it can or not. 1st. It is generally admitted that the day on which the paschal lamb was eaten (15th Nisan), was a sabbath. Iota admits this in the June *Standard*. 2nd. The question is, whether Lev. 23 v. 15 refers to the weekly sabbath. This is a question that must be settled by evidence and not by assertion or conjecture. 3rd. The best evidence we can get is that which comes nearest the time of Christ,

for that will show how the matter was regarded then, which after all is really the vital question in reference to our enquiry. Josephus in his antiquities (vol. 1 page 103) says that the offering of the first fruits (sheaf of barley) was on 16th Nisan, and consequently according to his view the day before (15th Nisan) was the sabbath referred to in Lev. 23 v 15. This view is confirmed by Philo. The testimony of these two authorities ought to settle the question so far as regards the practice in the time of our Lord. 4th. Regarding this evidence as ample, I commence to count from the day on which the first fruits of the barley harvest were offered, viz., 16th Nisan, and counting seven weeks arrive at the day of Pentecost, and so upset Iota's theory. 5th. Iota says, "this sheaf represented the beginning of harvest, and in the nature of the case could hardly be fixed date." I suppose that Iota means to suggest that the "first fruits" might not be ready for offering on 16th Nisan. This is no real difficulty, for though a field was chosen for obvious reasons in the sheltered Ashes—valley across Kedron, and ploughed 70 days before Passover, yet there was no restriction on that point, provided the barley had grown in an ordinary field in Palestine. 6th. According to Iota's mode of reasoning the day of Pentecost could not have been a fixed date, because on that day were offered the *first fruits of the wheat harvest*. But as Iota will not dream of disputing the fact that the day of Pentecost was a fixed date, he will probably drop this line of argument in future. I do not, however, desire to discuss this matter at greater length, and therefore shall not write again.

I am, &c.

PASCHA.

#### DR. PENTECOST ON ELECTION.

(To the Editors of the A. C. Standard.)

There has been an animated controversy in the columns of the *Christian* in consequence of the publication of some notes of Bible readings on the subject of scriptural election by Dr. Pentecost, on which I have written the following, which, I presume, will not be uninteresting to your readers also, as it concerns the right interpretation of some very important texts:

To the Editor of the *Christian*,—Though living at the antipodes, will you kindly allow one who has studied the subject for more than a quarter of a century to bring before the minds of your readers a few thoughts. Most of the questions dealt with in your columns are very interesting to me, and I endeavour to circulate the

*Christian* as much as possible, as I think it is calculated to disseminate just and scriptural views on most subjects.

The question brought up by Dr. Pentecost is at all times important, but now especially so on account of the influence exerted by the literature of "brethren." You say "a sound exegesis of Romans 8 and 9 will explain the doctrine wherever it occurs." It is an acknowledged fact that in all reasoning on any subject an accurate definition of terms is essential to a right understanding of the matter, and one of the greatest hindrances to doctrinal agreement among Christians is the vague and indefinite use of terms. But how are we to arrive at a clear and accurate definition of scriptural terms?

Derivation, usage, and grammar are the basis on which dictionaries and lexicons proceed.

1 *Predestination*. No word is of more importance than this in this controversy. According to Bagster's *Ana. Lexicon* the word *proorizo* (commonly translated predestination) comes from *oros* "a bound" or "limit," and in this sense it is constantly used in the Septuagint with reference to the boundaries of the inheritance of the respective tribes in the Land of Promise. It is once only translated rightly in the authorised version, viz., Heb. 4:7 "limiteth." It is therefore not a doctrinal but a geographical term. Darby translates in two texts "marked out." Rotherham translates this in all cases. Another eminent scholar, Robert Knight, has still more clearly grasped the meaning of this important word. He has shown the force of the Greek preposition *pro* to be "before" or "first," either of time or place. It is four times translated in the A.V. *first*. *Proelpizo* "first trusted," *prodidomi* "first given," *prokecrusso* "first preached," *prokima* "first a willing mind;" also it is very frequently translated "before" of time. Knight renders it accordingly "marked out first."

This word occurs four times in the New Testament as applied to individuals: Rom. 8:29,30; Eph. 1:5,11. No one, we believe, before Knight has given a sound exegesis of these texts. In the first of these passages the word *prognosco* is of the utmost importance. Wickliffe, Luther, Cranmer, and even the German version renders it "whom he knew before." The Rhiems, and after it our version substituted the expression "foreknew," "predestinated." In the case of the Geneva version this is remarkable, and had there been just

grounds in the original for the change it is surprising that it was not then seen, as "this version," says the *Penny Cyclopaedia*, "shows a great bearing to the system of Calvin and Beza, both in the texts and in the notes." And it is a question whether this alteration was not effected through the influence of Calvinism, which was known to exist in England just previous to the execution of our translation. (See G. S. Faber on "Primitive Doctrine of Election," page 366.)

This word is translated in Acts 26:5 "who knew me from the beginning." The only other text in which the word is used (Rom. 11:2) it unquestionably refers to God's ancient people. If the meaning of this word is to be determined by scripture usage, it then undoubtedly refers to God's ancient people. The next word occurring in this passage is *summorphous*, a noun signifying "having the same shape with." (*Dunbas, &c., &c*) Our translators have turned this word into a verb, and, to complete the predestinarian sense, they have inserted "to be" without a corresponding *genesthai*. Further they have turned *tes eikonas* a genitive into a dative. Lastly, the word *edoxass* which is the aorist tense they have turned into a future. "The aorist" says Dr. Beard (Cassell's Popular Educator) "presents the action or condition of the verb as belonging to the *past* in such a manner that its beginning and its ending are at one point, and consequently the aorist simply sets forth an event as past without extension or limitation; on this account the aorist is specifically the narrative tense; the tense for reporting events as so many vanishing points in *past time*. Accordingly G. S. Faber remarks on this text:—"If the concluding verb respected the *heavenly glorification of the predestinate* it would, as the sense in that case plainly requires, run in the *future tense*. Influenced I suppose by this plain grammatical reason, the early commentators never imagine a *future glorification* to be intended in the present passage; but they always view the glorification there spoken of as somewhat *already past*." The error in the common interpretation is that it understands it as a doctrinal statement, whereas it is an historical example to prove the apostle's point—"All things shall work together for good," &c. It sets forth God's dealings with his ancient people as an encouragement to believe in the present dispensation. The people whom God "first knew" were marked out first as types of Christ (by their conformity to Christ) in the two particulars which the apostle had



been considering, *primogeniture*. "Israel is my first-born (Exod. 4: 22), and suffering. And those whom he thus marked out first as types of Christ and therefore ensamples to all that should come after them, he also called to be his people; and whom He called them He also justified in their claim to be his people before the nations (Num. 23: 20, 21); and whom He thus justified, He also glorified by his presence among them, and by bringing them into the glorious land of their inheritance as his children.

The common interpretation thus clashes with the plain grammatical meaning of the words throughout these two verses, nor is it possible to reconcile it with the context. 1. The subject of the apostle's discourse was not election, but from verse 18 to 39 he is showing the unspeakable superiority of the future glory of believers to their present sufferings and the beneficial purposes of those who love God. "The word 'foredetermine' (?) does not refer to election, but that purpose or decree by which he has ordained that the cross is to be borne by his people." *Calvin*.

2. The apostle says "but we know that all things work together for good." How did they know? By the recorded examples of God's dealings with his ancient people.

3. "In the fifth chapter believers of the apostle's time are represented as hoping for the glory of God; and in the 18th verse of the present chapter, the glory which they are to enjoy is still spoken of as one *to be revealed*. How the same thing can be spoken of as present and future to the same person at the same time seems inexplicable. If they had been glorified, what occasion could there have been for their still *waiting patiently for their glory?*" *Knight*.

4. "If," as Haldane says, "the apostle had declared that it was Christian believers who were already glorified, because God had absolutely determined that they should be so, what need was there of a further assurance, especially of one so detailed and earnest as is contained in verses 31 to 39? Anything which follows a declaration of absolute and irreversible safety, must be not only weak, but superfluous. But if the drift of the argument was to establish from the safety of others, which was now a matter of absolute certainty, as strong assurance of the safety of believers, the language is natural and forcible."

5. "Assuming that the whole polity of the Israelites was in fact a pre-figured Christianity; it would be a matter for wonder and astonishment if there were no typical resemblance in the

great point of justification, or of God's right to adopt a people on His own terms and to silence the voice of every slanderer and blasphemer against those terms. And it would be a still more unaccountable omission if, an analogy existing (as is evidently proved from the quotations adduced in the succeeding verses of this passage), this analogy in a point of the first importance should be passed over in perfect silence. The Calvinistic interpretation of this and some other passages totally ignores a most important feature of the analogy between the Israelites of old and God's faithful people under the Christian dispensation."

6. If "electing love" were the subject of the discourse, most certainly the apostle would have said, *those who ARE LOVED of God*, instead of *those who LOVE God*.

7. If none are called according to God's purpose but those predestinated, it follows that it is not according to God's purpose that the non-elect should be called. But God commands his servants to proclaim, "Whosoever will, let him come and take of the water of life freely."

There is just as little foundation also for the doctrine of Predestination in the texts in Eph. 1. In the fifth verse we are told that believers are marked out first, or beforehand, to the glorious privilege of being sons of God, in accordance with John 1: 12. This is the only texts in which the word is in any sense applied to Gentile believers.

The other case in which it occurs (verse 11) simply shows that the Jews were marked out first, in God's purpose or pre-arrangement, to have the gospel preached to them in order that they might be first participators in the blessings of the now accomplished redemption. "to the Jew first and also to the Greek, in whom we Jews," &c., verse 11; and "in whom ye Gentiles also," &c., verse 13. (See also Acts 3 and 26).

II. *The Divine Sovereignty*. The Calvinistic system assumes that God displays his sovereignty in selecting some individuals to eternal life and passing by others. But, "a sound exegesis of the 9th of Romans" will show that God displays his sovereignty by establishing the principles of his saving purpose in Christ absolutely independent of all creature influence. "Which he purposed in himself," Eph. 1: 9, that is, the primary object of that purpose was his own glory, and therefore it originated in Himself, and was designed to illustrate his own most glorious character. And in the second place, by an uncompromising adherence to the principles of that

purpose. The great subject of the epistle to the Romans is the terms on which God justifies. The Jews claimed justification on the ground of works on man's part, and reward on God's part, whereas the apostle shows that God's terms were grace on God's part and faith on man's. In Romans 9, he comes to the climax of his great argument, and defends God's sovereign right to receive the Gentiles who submitted to those terms, and reject the Jews who would not submit to the terms on which God was now justifying the Gentiles. He shows them that if they rejected God's right to save the Gentiles on the ground of grace embraced by faith, they must go back and reject the principle on which God acted in the most remarkable events and eras of Jewish history, upon which Isaac had been preferred to Ishmael, and Jacob to Esau—upon which the Egyptians and their king were destroyed, and mercy was shown to the Israelites notwithstanding the equal unworthiness of the respective parties in point of intrinsic merit, and despite the numerous sins of the Jews, especially in the matter of the golden calf. From this proof of the antiquity and of the benevolent and gracious character of the principle asserted, and of God's justice and goodness in adopting in the sovereignty of his power and in the riches of his goodness, such a principle and of the obligations of the Jews to it for all the favor and distinction that they had enjoyed. St. Paul shows how utterly inconsistent it is for them to object to it; he points out that its expansive influence under the gospel, it being the channel of God's mercy to all nations, without distinction of Jew or Gentile, accords perfectly with its former contracted influence, in limiting the external or ordinary blessings, which it had been the means of conveying to a single nation and in bestowing the higher blessings on a particular class in that nation, who linked this principle (that is, their faith) with promises and objects, to which their spiritual blindness or indifference prevented the mass of those who had faith enough to seek an earthly land of rest, from elevating their hopes and desires. God therefore says "In dispensing my favors, undeserved by all alike, I will do so to those individuals who are willing to receive them through the channel which I appoint. I will have mercy on whom I can have mercy." (See Rotherham).

III. *Election*. Dr. Pentecost may not have expressed himself very clearly, but he is on the right track. The scriptural doctrine has been thus expressed by Knight:—"According to

this view, those passages which speak of men as chosen in Christ, intimate that God in choosing Christ and the covenant with Him, virtually chose in so doing all those whose salvation the future application of that covenant, in places and at times, and under circumstances, in perfect accordance with its principles, would be sure to effect; not that they were as individuals chosen, either from prescience of faith on the one hand, or without any ground of distinction on the other; or that they were chosen first in order, and Christ subsequently, as a means of securing their salvation; but that Christ was first absolutely chosen, and that in his covenant they were virtually chosen, because its application would be sure to secure their safety. They who are elected, being so in accordance with the principles of God's purpose, in which justice and mercy are perfectly reconciled, no one can justly lay anything to their charge. The penitent sinful are in accordance with its principles, chosen; and the self-righteous are upon the same principles rejected." The Election of Grace is therefore those who are chosen on the principle of grace instead of "works," that is, those who fall in with the terms of grace. An examination of all the texts in scripture relating to this subject, would only prove that this is the right view. It is obviously impossible to touch upon all the phases of the question brought up by the correspondence in the columns of the *Christian*, as I fear my letter is already too long. Those who wish to see these matters dealt with fully I must refer to two works by Robert Knight, viz.—"Scriptural Predestination" and "A critical commentary on the epistle to the Romans," which seem to be almost entirely unknown, although published by the renowned firm of Bagster and Sons; and which have let a flood of light on the whole subject.

WILLIAM CRESSWELL.

Nelson, New Zealand.

### THE ORGAN.

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

Dear Brethren,—I wrote an answer to your reply to my last, and it now lies before me; but having well pondered the matter, and consulted with others who are interested, have decided not to send it.

It is, however, due by me to those who take the same view as myself on the organ question, that I state a reason for my thus early vacating the field.

In consequence of the editors of the *A.C.S.* printing such a reply as they did, a reply in which there was noth-

ing in the way of argument, but only dark hints of coming "strife and misery," I have decided to retire from the controversy, leaving those who have introduced this element to prosecute it.

If those who object to the organ can only defend their objections by resorting to "strife and misery," I at least shall not be a party to such a state of affairs, believing that the question is unworthy of being elevated into a position of such prominence.

Yours in fraternal love,

TIMOTHY.

### INSTRUMENTAL MUSIC IN WORSHIP.

I am sorry to see so much space devoted to the organ question in the August No. of the *A. C. Standard*. There can be no good thing come out of a wrangle over this question. I do not know that I ought to say anything to the brethren of Australia upon it, or that what I may say will be acceptable to them; but, having been almost irresistibly moved by the spirit (probably not in the sense in which our Quaker friends would interpret it), I beg to be heard a few words.

Having seen something of the results of such a controversy, I am profoundly convinced that a wrangle over the question of instrumental music is extremely sinful—as a wastage of the energies and opportunities of the church which ought to be given to the work of saving souls, instead of damning them by generating bitterness of spirit and strife among brethren.

Now, I would not be misunderstood. After having heard all that can be possibly said upon this question, and having weighed it with what I know to be a sincere desire simply to honor God, I am neither for nor against the use of the instrument, as abstract propositions. This may need explanation. I am convinced that there are circumstances in which it would be expedient to use an instrument, and sinful to oppose it; and, on the other hand, that there are circumstances in which it would be very inexpedient to use it, and sinful to "push" it.

This controversy, somehow, develops some very peculiar phases. Rabid opposers of the instrument almost invariably proclaim that they cannot worship where the instrument is used on account of their consciences—they are invariably *conscientiously* opposed to it. The question instinctively comes up in this connection, how is this? Certainly these are not *divinely instructed* consciences, for the *entire* teaching of the scriptures upon this point is that instruments were used in

the worship of God in scripture times; there is not a negation to this in all the scriptures! Then how can scripture men have a *conscience* opposed to it? If there be a sincere and critical analysis of this matter, it is at least barely possible that it will be found to be "prejudice" instead of "conscience" in this case. But the answer to this is: "Those instruments were used in the *Hebrew* worship." Well, if God could be *worshipped* then with an instrument, there is nothing incredible in believing that He can be *worshipped* now in like manner. But it is further said: "We have no record of their use in the early Christian church." Even admitting this to be true (which is not by any means), it is not a conclusive argument that they were not so used. There were many times more things done of which there was no record made than there were that have been so recorded. Then how can anyone dogmatise and say they were not used, even if there is no record of the fact? Our good editors have asserted with italic emphasis, it is true, that "musical instruments were among the later innovations of the apostacy—seven hundred years after the death of the apostles—and only then after a severe struggle." The *authority* for this statement must be known before it can have any legitimate weight in the matter, even if it is italicised; and not only that, but all the circumstances attending it must be known as well before it can be applied in the settlement of this question.

Now, this statement is not only to be received with a good deal of allowance, but with considerable hesitancy; for the inferences are that the apostolic Christians did use instruments in their worship. The apostle James says: "Is any cheerful? let him sing praise;" or, as it is in the old version, "Is any merry? let him sing psalms." Now here is apostolic permission to sing psalms; *but what is a scripture psalm?* The word here translated "sing psalms" (*psallos*) has no exact equivalent in the English. As given by Greenfield, this word means "to touch, strike the strings or chords of an instrument," "to play on a stringed instrument as an accompaniment to the voice." And the noun form of the word (from which comes our word "psalm"), *psalmos*, he defines, "impulse, touch of the chords of a stringed instrument." Now this is the word which the apostle James used, and its meaning in classic, Septuagint, and New Testament Greek. Did anybody do what the apostle told them to do? And the Apostle Paul used this same word when he instructed the Colossian church to "let the word of Chri

dwell in you richly in all wisdom, teaching and admonishing one another with psalms (*psalms*, impulse, touch of the chords of a stringed instrument) and hymns and spiritual songs." Did the Colossian church do that? To say the least, there is apostolic permission to use musical instruments in celebrating the praises of God; and this permission is heightened when it is remembered that the apostle John has seized upon this condition of things as a basis of his description of the worship of God in heaven! Three apostles, James, John, and Paul, favorable to it! What more need be said?

There seems to be a fear in some quarters that if musical instruments are introduced into the evening service that they will finally work themselves into the morning meetings for worship. My brethren, it is in the worship that the instrument finds its place, if any where. There is a power in the concord of sweet sounds which touches, soothes, prepares, and lifts the heart upward toward God, and thus it is better fitted to worship Him. The instrument should not be used as an attraction simply, but as a help in the worship. This it is able to do, and for this it has apostolic permission.

The wisdom of the scriptures, which is manifested throughout them, is eminently seen in this matter. While, as just pointed out, instruments have the apostolic permission in worship, they have not been made by such precept a necessary part thereto, for then it would be sinful to attempt to worship without them; neither have they been expressly forbidden, for then it would be sinful to use them at all. So it is seen that in the scriptures this whole matter is placed upon the basis which will adapt it to all the various circumstances and conditions of worshippers of God in the church in all ages; hence it becomes a matter simply of practical expediency, and, therefore, no man or congregation has the scriptural right to crack a whip over the heads of other men or congregations and demand on any ground that they shall conform to their wishes in this respect, whether it be for or against the use of instruments.

To make and to insist upon the demand just referred to (*that there must be uniformity in this respect in the practices of the disciples and churches*), is to make this an item of a creed, and this, just as much as if it were found in a hundred confessions of faith and confirmed by a thousand councils, though it may not be written; and he who thus pushes it is, to all intents and purposes, a creed man, making this an item upon which the fellowship and

communion of Christians are to depend.

Brethren of Australia, readers of the *Standard*, let me plead with you that you allow this question to settle itself. Don't waste any of the precious energies of the church in contending for it one way or the other, but let these energies be spent in doing what is commanded and which will require the united forces of the church. Let an enthusiasm pervade its entire ranks for the saving of souls and for uniting the scattered hosts of the Lord's Israel upon the platform of "one body, one spirit, one hope, one Lord, one faith, one baptism, and one God." Let *soul-saving* and *saint-uniting*, on the platform which the scriptures have set up, be the watchword of the Disciples of Christ, now and ever until the work of the Master is complete, and let all wrangling over things which the scriptures put in the category of expedient things be never named among them.

J. H. EDWARDS.

We have received several letters on the "organ question," some in favor some against. We have not space at our disposal to publish all of them, and therefore have only put in the one which appears above.

As "Timothy" retires from the controversy, we have no occasion to deal with his letter, the brethren will be quite able to judge for themselves as to the character of our reply to him in the previous number of the *Standard*.

Bro. Edwards' letter, however, we cannot let pass without notice, as, in our opinion, it contains statements which are misleading, besides opening up a comparatively new feature in this discussion.

1. Bro. Edwards regrets that so much space was devoted to the organ question, and to prove the depth of his regret immediately proceeds to take up *more space*. We do not say this because we object; on the contrary, we are always glad to hear from Bro. Edwards on any subject.

2. There is at present no "wrangle" over this matter (we hope there never will be.) As to the prominence given to it, we can only say that we have had no option in the matter, seeing that it was thrust upon us. For some time we have seen that the discussion of this question was inevitable, but we have held from it as long as we could.

3. While respecting the conscientious scruples of our brethren on this and all questions, we do not agree with those who make the use of the organ a ground for separation.

4. Bro. Edwards says that the "entire teaching of the scriptures upon this point is that instruments were used in the worship of God in scripture times." This is a position which we do not think he succeeds in sustaining in reference to New Testament times. No one doubts the statement in reference to Old Testament times.

5. Bro. Edwards doubts the correctness of our statement when we say that musical instruments were among the later innovations of the apostacy—"seven hundred years after the death of the apostles, and only then after a severe struggle"—and asks our authority. We may inform our brother that we are not in the habit of making assertions of this kind without having some proof to substantiate what we say, as probably he will discover when he comes to know us better. In the first place we give Bro. McGarvey, who, as a professor of biblical literature, ought to know something of the subject; in the second, we give the following from John Eadie, also a professor of biblical literature. He says:—

"Pope Vitatian is supposed to have introduced the organ about 670 but certainly in 755, Copronymus, the Greek emperor, sent one to King Pepin of France. By the tenth century organs were common in England. The use of instrumental music in the service of the church was strongly opposed at an early time, and no mention is made of it in the old liturgies. Clement of Alexandria allows it for private Christians, such as the lute and the harp; and Chrysostom says it was permitted to the Jews as sacrifices were. Several of the ancient fathers dwell on the spirituality of christian worship, and place it in contrast with the Levitical worship. They condemn the tendency to enjoy the music for its own sake, as if men were at the theatre. Thus Augustine reprobrates 'nice singing of psalms,' such intricate singing as prevented the people from joining in the praise. Thomas Aquinas (1250) says: 'Our church does not use musical instruments, as harps and psalteries, to praise God withal, that she may not appear to Judaize. Nor ought a pipe, nor any other artificial instrument, such as organ or harp, or the like, be brought into use in the Christian church, but only those things which shall make the hearers better men.' . . . The question of their use in churches has often been debated from the days of Hospinian down to our own."

In addition to this, we may say that to this day the Greek church has not used musical instruments in worship. Bro. Edwards can have more authorities if he wishes them.

6. Bro. Edwards proceeds to say that three apostles, James, John, and Paul, are favorable to it (instrumental music), and asks "what more need be said?" Well, if his statement is correct, there is something more to be said, and it is this: that all churches,

where possible, should use instruments of music, and those that do not do so, fail to carry out an apostolic injunction. If this is the truth, let us at once set about doing it, and thank Bro. Edwards for pointing out the matter to us. But then it so happens that we disagree with Bro. Edwards' statements and his conclusions.

7. We deny that the word "psalm" (*psalms*) is always used in the sense of song accompanied by musical instruments, and assert that the word psalms is used also as signifying a collection of sacred verses merely, which might be sung with or without musical instruments, and that when the word psalm is used it need only have reference to the words to be sung. For instance, in Luke 24:44 reference is made to the law, the prophets, and the psalms (*psalms*.) Are we to understand here that the meaning is "touch of the chords of a stringed instrument?" Evidently not, but a collection of sacred poems, so that Bro. Edwards must admit that the use of the word psalm does not always imply singing either with or without musical instruments, so that unless the context gives some indication we cannot say whether it is the poetry, the voice, or musical instrument that is referred to. In Ephesians, Colossians, &c., the same word is used as in Luke, and there is nothing in the context that gives the idea that musical instruments are referred to, but we submit that the reasonable idea is that the Book of Psalms was largely the "hymn book" of the apostolic church, and that they are exhorted to sing these, and that they did not use instruments is inferred from the history of the early church. Now, when Bro. Edwards says "that the apostle Paul used this same word when he instructed the Colossian church "let the word of Christ dwell in you richly in all wisdom, teaching and admonishing one another with psalms (*psalms*, impulse, touch of the chords of a stringed instrument, &c), he is (unintentionally no doubt) misleading his readers, for the word psalm here may have reference to the poetry of David only. In support of this, Professor Blackie says "a psalm (from *psallo*, to play an instrument) is a song set to music, but this name was already in the Septuagint appropriated to its present use (that is as indicating a sacred song merely.) It is so frequently used in a more general sense that it can hardly be restricted to the meaning of striking a musical instrument." In Professor Schaff's encyclopedia we have the following:

"Sanction of instrumental music in worship is supposed by many to be found

in Eph. 5:19 and Col. 3:16 where occurs the word *psallo*, which, it is alleged, means to sing with the accompaniment of the harp. But this argument would prove that it is as much a duty to play as to sing in music. It is questionable whether as used in the New Testament *psallo* means more than to sing. But even admitting that it retains an instrumental allusion, we may hold, with Meyer and others, that it does so only figuratively, the heart being the seat or instrument of the action indicated. The absence of instrumental music from the worship of the church for some centuries after the apostles, and the sentiment regarding it which prevades the writings of the fathers, are unaccountable if in the apostolic church such music were used."

8. We have not time nor space to enter further into this subject at present, but think that we have said sufficient to show that the position assumed by Bro. Edwards is unsound; or, if we have failed to do this, and Bro. Edwards is right, then it follows that it is our duty to use musical instruments in worship, not as a matter of choice or expediency, but as a matter of apostolic injunction, and neither Bro. Edwards nor any other brother has the right to neglect obeying it. Bro. Edwards, however, will have to adopt a very different line of argument before he can satisfy us as to the correctness of his position—  
[Eds.]

(To the Editors of the A. C. Standard.)

Dear Brethren,—By direction of the officers of the church meeting at Lygon, I beg to call your attention to certain statements made in your editorial entitled "Faith and Opinion," in August No. of *A. C. Standard*. The statements are contained in the second paragraph of that article, and, besides casting grave reflections on the church at Lygon Street, are very misleading, one of them absolutely untrue.

In the first place, the impression conveyed to a reader unacquainted with the facts by your statements is that an entertainment of the kind you mention was got up by the church with the object of raising funds for a "distinctly religious purpose" in the same way that sectarian bodies often get up bazaars and other entertainments to increase their funds or decrease their debt. This it need hardly be said is not correct. The entertainment referred to was given by a large united choir, in which many of the churches were represented. The entertainment took place in the Lygon Street chapel, and not in connection with the Lygon Street church in the sense that your words would seem to imply.

In the next place, one of your statements is a misstatement of fact. You state that the proceeds were applied

to a "distinctly religious purpose." Upon enquiry we find, however, that not only have the funds *not* been applied to a "distinctly religious purpose," but it has not been decided to what purpose they will be applied. Seeing that this is the case, you will surely admit that the remarks were premature, the "anxiety" uncalled for, and that an injustice has been done to one of our large city churches. Many of our members feel grieved at the article in question, seeing that as far as one of the two matters is concerned it seems to have been based upon mere hearsay, at no time a reliable authority nor a justifiable reason for so severe an attack. Trusting you will see that an injustice has been done, and that you will publish this letter in refutation of the statements,

I remain, dear brethren,

Yours fraternally

D. M. WILSON,

Sec. Lygon St. Church.

We do not think that our statements were quite so misleading as the above letter would seem to imply. Our authority for making them we regarded as good, or we should not have made them at all. We were quite aware that the church as such did not get up the entertainment, but regard the officers of the church as responsible for the character of any meeting held by their permission in their building. We are glad to hear that the officers "upon inquiry" have discovered that the funds have not been applied to a distinctly religious purpose; and, while regretting that anything that we have said should have given them pain, we cannot but feel glad that it has caused them to make the enquiry. Better late than never.—Eds.

#### BIBLE ARITHMETIC.

ADDITION.—Add to your faith, virtue; and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, charity.—2 Pet. 1:5-7.

SUBTRACTION.—Laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speakings, \*\* desire the sincere milk of the Word, that ye may grow thereby.—1 Peter 2:1, 2

MULTIPLICATION.—Grace and peace be multiplied unto you through the knowledge of God and of Jesus our Lord.—2 Peter 1:2.

DIVISION.—Come out from amongst them and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty.—2 Cor. 6:17, 18.

RULE OF THREE.—Now abideth faith, hope, charity, these three, but the greatest of these is charity.—1 Cor. 13:13.

## Querist.

### BAPTISM AND CIRCUMCISION.

A young disciple asks:—"Is it true that baptism takes the place of circumcision." In answer we quote from Bro. Haley's speech in the Butchers and Haley debate, where he gave "twenty-one reasons for believing that baptism did not take the place of circumcision."

1. Only males were subjects of circumcision. Both males and females are baptised. "Every male child among you shall be circumcised." The apostle "baptised both men and women." How do they agree in this respect?

2. The rite of circumcision was to be administered on the eighth day after birth, under penalty of exclusion from the covenant. Is there any such law in reference to baptism?

3. Adult males circumcised themselves. Do adult males baptise themselves? Why not, if baptism filled the place of circumcision?

4. Male infants were circumcised by their parents: Do Christian parents baptise their children?

5. The qualifications of circumcision were flesh and property. Those who were "born in Abraham's house or bought with his money" were entitled to the right of circumcision; faith was never made a condition. Do Wesleyans or any body else baptise infants or adults on the ground of flesh and property? Why not, if baptism took the place of circumcision?

6. Servants bought with Abraham's money, and their male infants, were circumcised neither on flesh nor faith but simply on property. Does baptism occupy this place?

7. Circumcision was not the door into the Abrahamic covenant nor the Jewish commonwealth. Pædo-baptists claim that baptism is the initiatory rite into the Christian church, but circumcision was not the initiatory rite into anything. The descendants of Abraham entered the covenant by a faith of flesh and blood, and were circumcised the eighth day to keep them there. If, therefore, baptism takes the place of circumcision, we enter the church by natural birth, and are baptised to keep us in the church. It is admitted, however, that baptism is the initiatory rite, but circumcision was not in any sense, hence baptism cannot be in the place of circumcision.

8. Pædo baptists talk of "dedicating their children to the Lord in baptism," and hence speak of baptism as a

dedicatory rite. Dedication was never performed in circumcision. The two ceremonies took place at different times and in different ways. Christ was circumcised when he was eight days old, and dedicated some time afterwards. (Luke 2:21-31.)

9. Circumcision did not require either faith, intelligence, conscience, or any moral qualification whatsoever; nor did it, nor could it, communicate one spiritual blessing. No one ever "put on Christ" or professed faith in circumcision; but Paul says "We put on Christ in baptism." How do the two things tally in this respect?

10. Idiots were circumcised; for neither intellect nor exercise of it were necessary to a covenant in the flesh. Is this true of baptism?

11. If male infants were not circumcised the 8th day they were "cut off from the covenant;" if infants are not baptised from what are they cut off?

12. Circumcision was a sign, and hence a visible, appreciable mark, as all signs are. Does baptism fill its place in this respect? Does a little watery spray dashed into the face constitute an appreciable sign that can be examined, tested, and realised? What is the sign in this case?

13. Circumcision was not a personal but a parental obligation; parents were bound to circumcise their children. The command ran thus to Jews:—"Circumcise your children;" but in baptism it is personal and to all: "Be baptised every one of you." Could two things differ more widely?

14. Circumcision admitted to all the privileges of the Jewish religion. Then, if baptism is its substitute, it must admit to all the privileges of the Christian faith, the highest of which is salvation. Infant baptism, therefore, must admit to salvation, and without it no salvation. According to the logical consequences of this doctrine, if infants are not baptised they cannot be saved. If the gentleman does not accept this conclusion, he must repudiate the premises: the doctrine of baptism in place of circumcision.

15. Circumcision was a guarantee of certain temporal benefits to a Jew. Does baptism guarantee any temporal benefits to its subjects?

16. This fleshly rite was not performed in the name of God or any other being in heaven or earth; why, then, on the plea of replacing circumcision, is any infant baptised "unto the name of Father, Son, and Holy Spirit."

17. The subject of circumcision was a debtor to the whole law. Is this true of every subject of baptism?

18. If baptism is in the place of circumcision, why is not the same language used concerning the two rites? We read in Acts 7:8 of the covenant of circumcision, but where do we read of the covenant of baptism?

19. The 3,000 Jews who were commanded to be baptised on the Day of Pentecost had all been circumcised, every mother's son of them; but if circumcision was the rite of initiation into the church under the former dispensation, and baptism has taken its place, and hence performs the same office, how could the same persons be both circumcised and baptised? They were either twice initiated into the church or baptism did not take the place of circumcision. This is a poser for the Pædo-baptists, who affirm the identity of the Jewish and Christian covenants, and the substitution of baptism for circumcision.

20. It is an historic fact that both baptism and circumcision were practiced by the Jews during the whole of the apostolic age. Is not this intolerable, and unaccountable, on the supposition that baptism replaced circumcision.

21. Last, but not least, circumcision is still binding on the fleshly seed of Abraham, and has never been replaced by anything. J. S.

## Poetry.

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

### PROGRESS IN THE PAST

Oh sometimes gleams upon our sight,  
Through present wrong, the Eternal  
Right!

And step by step, since time began,  
We see the steady gain of man;

That all of good the past hath had  
Remains to make our own time glad,  
Our common daily life divine,  
And every land a Palestine.

We lack but open eye and ear  
To find the Orient's marvels here—  
The still small voice in autumn's hush,  
Yon maple wood the burning bush.

For still the new transcends the old,  
In signs and tokens manifold:  
Slaves rise up men; the olive waves  
With roots deep set in battle graves.

Through the harsh noises of our day  
A low, sweet prelude finds its way;  
Through clouds of doubt and creeds of  
fear  
A light is breaking, calm and clear.

Henceforth my heart shall sigh no more  
For olden time and holier shore;  
God's love and blessing, then and there,  
Are now, and here, and everywhere.

WHITTIER.

## Gleanings.

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

WHAT can be more miserable, than for a man to toil and labour his whole life, and to have no power to enjoy any fruit of his labours? to bear like an ass a golden burden all the day, and, without any further use of it, at night to have it taken away, reserving nothing to himself but a galled conscience?—DOWNNAME.

THAT grace which will carry us through prosperity will not carry us through sufferings: the ship needs stronger tackling to carry it through a storm than a calm.—WATSON.

LET us make a right judgment of afflictions. Let us not think God intends to destroy when He begins to strike. We are often in the same error the apostles were in. When they saw Christ, walking upon the waves in the dead of the night and terror of a tempest, coming to succour them, they imagined He was a spirit coming to mischief them. The flesh makes us think God often to be our enemy when He is our friend.—CHARNOCK.

THE tears of sorrow are like spiritual lenses, showing us the world in its true character as a poor, empty, unsatisfying inheritance.—MACMILLAN.

"WHAT a mercy for me that I have lasted so long," said the Old Quill Pen on the shelf to itself. "I have lasted as long as any working Quill might reasonably expect with daily writing, and all the cutting, paring, and nibbing to which Pens are commonly subjected. Those attacks of the Knife, of course, served to shorten my existence, but no doubt improved me when I needed mending. So, it seems that those who used me, also took an interest in my well-being and work. I am only a poor Old Stump now! but though laid aside, let me humbly hope that my writings have done some good; which, of course, was the object intended when I was first made into a Pen, and is a comfort to my thoughts now that I can write no longer."—BOWDEN.

BEAUTY, what is it, but a dash of nature's tincture laid upon the skin, which is soon washed off with a little sickness? what, but a fair blossom which, with one hot sun-gleam, weltereth, and falls?—HALL.

Is it beauty that you are proud of? I have told you what sickness and death will do to that before. "When God rebuketh man for sin, He maketh his beauty to consume away as a moth; surely every man is vanity." And if your beauty would continue, how little good will it do you? and who but fools do look at the skin of a rational creature, when they would discern its worth? a fool and a slave of lust, and Satan, may be beautiful. A sepulchre may be gilded that hath rottenness within. Will you choose the finest purse, or the fullest? Who but a child or a fool will value his

book by the fineness of the cover, or gilding of the leaves, and not by the worth of the matter within. Absalom was beautiful, and what the better was he? "Favour is deceitful, and beauty is vain; but a woman that feareth the Lord, she shall be praised."—BAXTER.

THE sun shines on the moon and stars, and they shine upon the earth; so doth God shine in goodness upon us, that we might shine in our extensions of goodness unto others, especially unto them of the household of faith.—SIBBES.

THE world teacheth me that it is madness to leave behind me those goods that I may carry with me. Christianity teacheth me that what I charitably give alive, I carry with me dead; and experience teacheth me that what I leave behind, I lose. I will carry that treasure with me by giving it, which the worlding loseth by keeping it; so, while his corpse shall carry nothing but a winding cloth to his grave, I shall be richer under the earth than I was above it.—HALL.

If a man, sick on his bed, burning of a fever, fetching his breath with straightness and shortness, looking like earth, say he is well in health, we do not believe him: so if we see men swelling with pride, flaming with lust, looking earthy with covetousness, and yet flattering themselves with hope of salvation, we cannot credit them, all the world cannot save them.—ADAMS.

In another walk he saw a poor man with a poorer horse, that was fallen under his load; they were both in distress, and needed present help, which Mr. Herbert perceiving, put off his canonical coat and helped the poor man to unload, and after to load his horse. The poor man blessed him for it; and he blessed the poor man; and was so like the good Samaritan, that he gave him money to refresh both himself and his horse; and told him that "if he loved himself, he should be merciful to his beast." Thus he left the poor man, and at his coming to the musical friends at Salisbury, they began to wonder that Mr. George Herbert, who used to be so trim and neat, came into that company so soiled and discomposed; but he told them the occasion; and when one of the company told him, "he had disparaged himself by so dirty an employment," his answer was, that "the thought of what he had done would prove music to him at midnight, and that the omission of it would have upraised and made discord in his conscience, whenever he should pass by that place; for if I be bound to pray for all that are in distress, I am sure that I am bound, so far as it is my power, to practice what I pray for. And though I do not wish for the like occasion every day, yet, let me tell you, I would not willingly pass one day of my life without comforting a sad soul or showing mercy; and I praise God for this occasion. And now let us tune our instruments."—Izaak Walton's Life of Herbert.

THOSE obstreperous benefactors that, like to hens which cannot lay an egg but they must cackle straight, give no alms but with trumpets, lose their thanks with God. Alms should be like oil, which, though it

swim aloft when it is fallen, yet makes no noise in the falling; not like water that still sounds where it lights.—HALL.

CHARITY and fine dressing are very different things; but if men give alms for the same reasons that others dress fine, only to be seen and admired, charity is then but like the vanity of the fine clothes.—E. COOK.

It was a cold and severe winter. The little Minna, the only daughter of charitable parents, collected the crumbs and small pieces of bread, and kept them carefully. Twice a day she went into the garden, scattering the crumbs; and the birds came and picked them up; but the little girl's hands trembled with cold and the bitter air.

The parents watched her, and were glad at the lovely sight, and said: "Why are you doing that, Minna?"

"All is covered with ice and snow," answered Minna; "the little creatures cannot find anything; they are poor now. Therefore I feed them, as the rich people help and assist the poor."

Then the father said: "But you cannot provide for them all."

Little Minna answered: "Do not all children in the world do as I do, even as all rich men take care of the poor?"

Then the father looked at the mother of the little maiden, and said: "Oh holy innocence!"—F. A. KRUMMACHER.

I do not believe in Christianity that is not Christ-like; and I no more believe in a profession of piety which is not associated with His pity than in a sun that sheds no light, in a fire that gives out no heat, in a rose that breathes no perfume; they are mere painting; life-like, but dead; clever, but cold. People may talk of such and such a man being godly; but none are godly but the god-like, God is the "Judge of the widow, and the Father of the fatherless in His holy habitation;" and he only is godlike who stands to widows in the room of the dead, and in whom orphans find both a father and a friend.—GUTHRIE.

I mean by *liberal*, able to see the good and true in people that differ from you—glad to be roused to the reception of truth in God's name, from whatever quarter it may come, and not readily finding offence where a remark may have chanced to be too sweeping or unguarded.—GEORGE McDONALD.

PLAIN, straightforward morality and every-day righteousness are better than all emotion and dogmatism and all churchism, says the world, and Christianity says much the same; but plain, straightforward righteousness and every-day morality come most surely when a man is keeping close to Christ.—MACLAREN.

"THE decline of life can never know again the freshness of the spring, but it may have its *Indian summer*, even more delicious in its deep calm, its magical colouring, and its mysterious loveliness."

## Heartily and Home.

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

### TRUTH AND LOVE.

BETWEEN the dark and the daylight  
When the night is beginning to lower,  
Comes a pause in the day's occupations,  
That is known as the Children's Hour.

AUNT MARY knew the children loved pretty tales, so she gave up to them a whole hour every evening. To-night, as she gathered them about her, she said, "I wonder, Herbert, if you can tell me which is the brightest jewel in the world."

"The diamond," Herbert replied.

Aunt Mary shook her head. "I know of a gem more brilliant still—a ray of light from the purest diamond could not equal it in brilliancy: it outshines the stars, the moon, the sun itself, and is more precious than all that the world contains. I first heard of it from the lips of my mother when I was a tiny, tiny child. Shall I tell you about it?"

Of course the children said yes, and this was Aunt Mary's story:—

### THE WALL OF TRUTH, AND THE BRIDGE OF LOVE.

A great many years ago there lived a little boy in a castle. In the central hall was a clock that went tick, ticking night and day, and Oscar knew that when the clock ceased to go he must give up the castle, and also an account of all that he had done and said whilst living in it. Now, it was told him that his duty was to take care of it and keep it pure and clean, for there was a certain wicked person with many servants, who would be always trying to get possession of his castle, and the only safeguard against this terrible enemy was to put a wall around the central hall inside the castle. Surely that was easy enough, you will say; but it was not easy, and I will tell you why. The wall must be a single stone without one crack or flaw in its entire circle—a bright and precious gem that could only be found in one mine. And when the gem was found and the wall securely placed around the hall, there was more work yet to be done. Every day the wall must be polished to keep the bright light shining all over the castle, right up to the very roof, so that when the enemy came by and saw the light in the windows he would be afraid, and pass on to some less guarded habitation. Oscar was gentle and good, and he went and dug in the mine, and found the gem, and built a strong bright wall deep in the heart of the castle, where the clock was; and year by year the clear unvarying light shone from the windows—it will never die—it cannot die, for the gem that emits it is called *Truth*.

On the opposite hill was another castle, and the boy whose dwelling it was, had been a friend of Oscar's, and they loved one another very dearly. But one day Oscar discovered that *Truth* was not the wall that surrounded the inner hall of his friend's castle, and he had been very sorrowful about it, for a small stream, like a

tiny thread, sprang up between the two castles, and some idle boys and girls who had nothing better to do came and threw stones and mud into it, and swelled it into a great river, that grew broader and deeper, till it seemed to Oscar as if it would flow for ever. One night he dreamed there was a bridge across the river, but when he went to look in the morning, he found none, so he tried to build one of little stepping stones called "Forgiveness," but his friend at the other side would not hold out a helping hand, and he could not get more than half way. Nothing daunted, however, he tried a second; this one was made of firm pieces of rock called "Trust," but the river rolled down, sweeping over the tiny structure, and bearing Oscar's shoes along with it. Here, indeed, was a sad failure! And year after year the dark, deep river that careless hands and evil brains, and a lack of truth had made, flowed on its way, steadily increasing, till Oscar knew that no human power could stem the awful torrent. But a bridge was found at last. A day of trouble came, and when the storm was at its height and the current with derisive voice, loud and boisterous, it happened that Oscar saw in his friend's castle a light that had never shone there before, and grown to manhood now, they met half way and clasped hands once more; and the river changed its course and flowed in another direction, dark and deep still, as it will flow to the end of time. But the bridge that spanned it means more than Forgiveness and Trust combined, for its name is Love, and it requires a Divine love to put *that* into the hearts of men.

Each of us has a castle to keep and a wall to build, and a river to avoid. The castle is our body, and the wall is Trust which must be round our hearts, the river has an ugly name—it is called *Slander*. If the castle is kept pure and clean, and no little sins allowed to get in (they are the servants of the great enemy, Satan) the windows will be bright, and there is nothing more beautiful than a pair of eyes that can look unflinchingly into yours with the light of Truth shining out of them. If by any chance, no fault of your own, the dark river should come near you, fear not, but put all your trust in a Divine Power, and maybe not quite so soon as you wish, but when it is His pleasure you will not only find the bridge that crosses it, but see the river itself, with its troublesome waves flow away in another direction.

Messenger.

AUSTRA REID.

### WHAT THEY BOTH THOUGHT.

It was twenty five minutes past seven. The buggy was at the door, to take him to the train. His hand was on the knob. "Good-bye," he called out. There came, from somewhere upstairs, through the half open door, a feminine voice, "Good-bye;" then he had gone out into the glad spring air, odorless with the foretokens of coming life, and musical with songs of the nestbuilders. But there was no song in his heart, no spring hope and light in his life, as he took the reins out of his groom's hand and spoke to his impatient horse a sharp "Get on!" And as he rode through the royal avenue that led up to his house, this is what he thought:

If I had been a guest, Martha would have been up and dressed. She would have had a spray of fresh flowers at my plate. She would have sat at the table and seen that my coffee was good, and my eggs hot, and my toast browned, and I should have at least a parting shake of the hand, and a hope expressed that I would come again, and perhaps a wave of a handkerchief from the balcony. And I should have carried away with me that smile that is brighter than sunshine, as the last gift of her gracious hospitality. It is a chance if she would not have proposed to ride to the station with me, to see me off. For she knows, if ever a woman did, how to welcome the coming and speed the parting guest.

But I am only her husband; and I can eat my breakfast alone, as if I were a bachelor; and get my coffee muddy or clear, hot or cold, as Bridget happens to make it; and take eggs hard or soft, and toast burnt or soggy, as it chances to come from a careless cook. And nobody cares. And when I go, "Good-bye" is flung after me like a dry bone after an ill-cared-for cur. Heigho! What's the use of being married, anyway?

And this is what she thought, as she put the last touches to her hair before her glass, and tried hard to keep the tears back from her eyes before she went down to see that the family breakfast was ready:

I wonder if Hugh really cares anything for me any more. When we were first married he never would have gone off in this way, with a careless "Good-bye" tossed upstairs as he might toss a well-cleaned bone to a hungry dog. He would have found time to run up and kiss me good-bye, and tell me that he missed me at his breakfast, and ask was I sick. He is gracious to his friends; a perfect gentleman to every one but his wife. I believe he is tired of me. I wish I could let him go; it would be hard for me; but it would be better for him. Well! Well! I mustn't think such things as these. Perhaps he does love me after all. But—but—it is coming to be hard to believe it.

And so with a heavy heart she went to work. And the April sun laughed in at the open windows, and the birds chirped cheer to her all day, and the flowers waved their most graceful beckonings to her in vain; all for the want of that one farewell kiss.

Oh! husbands and wives, will you never learn that love often dies of slightest wounds; that the husband owes no such thoughtful courtesy to any other person as he owes to his wife; that the wife owes no such attentive consideration to any guest as she owes to her husband; that life is made up of little things, and that oftentimes a little neglect is a harder burden for love to bear than an open and flagrant wrong.—*Selected*.

BLINDED as they are to their true character by self love, every man is his own first and chiefest flatterer, prepared, therefore, to welcome the flatterer from the outside, who only comes confirming the verdict of the flatterer within.—*Plutarch*.

PAY your honest debts before you subscribe to charitable undertakings. Honesty before charity.

## The Expositor

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

### JESUS AND NICODEMUS.



THE incident we are about to investigate is full of interest and value, not only in regard to its actual details, but also as to its suggesting the lines, so to speak, on which the mission of our Lord was to run. There seems to us a special propriety in the course he took in speaking more at large on the details of his mission and its nature to one who was a ruler or teacher of Israel than was his wont even to his disciples at first, although his language was still clothed in figure to a large extent, and had that atmosphere of mystery about it which is inseparably associated with that which was still in the bosom of the future.

One great characteristic of John's gospel is the clear and matter-of-fact style in which he relates incidents that occurred which he felt necessary for the purpose he had in view. No man can be truly charged with being a mystic who is thus so distinct. At the same time he generally associates these plain unvarnished stories with some higher truths as an introduction. We may thus indeed say that the story of the raising of Lazarus after he had been dead three days and *stank*, so plainly does he speak, was narrated to bring in the grand centre truth that Jesus is the resurrection, as well as to determine the exact time and cause which marked the decision of the chief priests and Pharisees to pursue him to the death (John 11 : 13.) To return. It appears to us that the student should start on his study of this conversation at the 13th verse of the 2nd chapter. There John relates the visit of Jesus to Jerusalem, and his driving the traffickers in things connected with the temple worship from it. The story is told in the plainest and simplest form. It is somewhat surprising that a writer who delighted in dwelling on the deepest and most spiritual of his Lord's teachings should be able thus to retail such a fact in such matter of fact language. It showed a clear head, sound mind, and strong memory. His note in the 17th verse comes with double force after such a story. As a response to this act of Jesus, the Jews asked for a

sign to justify it. A thinking susceptible people would have seen in the act itself a sign, and would have reasoned in their hearts "thus far he has shown himself a bold reformer, zealous for the purity of our holy temple and its worship; much though we may on certain grounds object to his action, we will wait and see how he proceeds in other matters." But to them the cleansing was no sign; raised no enthusiasm in them for reform. They could not see in the purification of the temple a step towards purity of worship, and the consequent elevation and ultimate emancipation of the nation. Since this act of genuine reformation had in itself no effect in turning the mind of the Jews to the true nature of his mission, it is not at all likely that Jesus would have any faith in those among them who afterwards professed faith in him, when they contemplated the miracles which he afterwards did (verse 23rd).

We have, therefore, two things clearly before us. 1st. That his cleansing the temple of obviously unlawful traffickers did not impress the Jews with the lofty character of his mission, thus showing themselves blind to their true interests. 2nd. That when they professed faith in him on account of the miracles (John calls these *signs*) Jesus puts no faith in them, knowing that such faith arose from merely carnal considerations. He trusted no faith which man could thus witness to. He, knowing what was in man, knew such human witness was of no real value.

This brings us to the opening of the third chapter. The particle *de* which occurs here, but which is omitted in the N.V., shows plainly some connection between what is about to follow and what has just been written. The passage should read "Now," or "But there was," &c. We may, therefore, regard Nicodemus as in one of three possible states of mind. 1st. Impressed with the divine nature of the teaching of Jesus from his action in the temple; or, second, from the miracles he had witnessed him do; or, third, from a combination of the two. Probably the last, as he calls him "teacher." The secrecy and implied timidity he displayed by coming by night shows assuredly that he had not a full conception of the dignity of our Lord. Being himself a ruler of the Jews, he evidently thought that in acknowledging Jesus as a "teacher from God," he had done him sufficient honor, and even in the equivocal circumstances under which he had come would win his confidence. In considering the

reply of Jesus, let us keep clearly before our mind the conclusion of the preceding chapter, as well as taking the most favorable view of the admission of Nicodemus, viz, that he believed him to be a teacher (merely) come from God. Nicodemus admitted nothing inconsistent with his Jewish standing and prejudices by such an admission, and, therefore, would undoubtedly expect Jesus to converse with him on this basis. A Jew acknowledging the divine nature of the teaching and acts of reformation he had witnessed, and expecting further teaching respecting the reformation of the Jews. He certainly would be in a proper state to profit by such teaching, were that the character of the mission of Jesus. The reply of Jesus, however, was destructive of all such expectations. To Nicodemus, the coming of the kingdom of heaven was equivalent to a purification of Judaism, and the emancipation and exaltation of the nation. In the mind of Jesus that kingdom had no more connection with Judaism and the Jews than with any other religion and nation. Nicodemus came expecting to hear something concerning his nation, and possibly himself also in connection with it, in their relation to God and the future, imagining thus to learn something of the kingdom of heaven of which all men were speaking. The reply of Jesus was certainly intended to convey the idea to him that he could know nothing of that kingdom while he looked at it as a Jew only. It was as much *negative* as *positive*. To say "one must be born again anew, or from above," is to stultify a Jew; not because of any incomprehensibility as to its heavenly character, nor as to any mystery which might be connected with it. Had Jesus said or conveyed the idea that it was a heaven descended conception he had to undergo, it appears incontestable to us that Nicodemus would have neither felt nor expressed surprise. The pious Jew expected an outpouring of the Spirit, but he did not expect, neither did Nicodemus, that such a radical, novel, and extreme change was to take place in him as is implied in the words rendered in our version "*born again*." Nicodemus *knew what the words meant*, but did not see how he possibly could be, or even required to be, the subject of such a change. The word rendered *again* does not mean repeating a previous act; it refers to a new act. It has no necessary relation to heaven though it means above, more however in the sense of the *top*, the *very top*, the *extreme*, with the idea of perfection or completeness. The Jew might



with some justice say he had already experienced a heavenly birth. Was he not a son of Israel, the miraculous son of Abraham? In so far, then, he was a son of God more than other men already. To say, therefore, that he must be born again anew, or from above, in the sense of *from heaven*, would not have surprised him; but to tell him in other words that he had to be *radically reformed*, that is to say, unmade as a Jew and re-made into something else, would astonish him into some such exclamation as that of Nicodemus. He knew that the use of this word meant that his Jewish standing was no passport into, nor standpoint from whence even to see the kingdom of heaven. As the grave teacher of Israel and the young prophet looked at each other, can we possibly suppose that it was other than a figure of speech, his astonished query, "How can a man be born when he is old?" Once a Jew must he not always be a Jew, even if he entered a second time into his mother's womb and was born? The mystery of miracle, of spiritual birth, was nothing incredible to him, but that he must be something different from a Jew before he could see the kingdom was a mystery indeed. In fact, it never entered his head that that kingdom had nothing to do with Judaism at all. In this, and this alone, lay the mystery. It ought to be none to us in our day. Transposing the figure into plain language, Jesus just meant that one must look at himself as a sinner in need of salvation, and not as a privileged person entitled to the choicest gifts of heaven by birth and position, before he can discern its reign; nothing more and nothing less is meant, and Nicodemus could see this in some sense; and that was what astonished him.

(To be continued).

DR. CHALMERS told part of the secret when he said: "A housegoing preacher makes a church-going people." And an old divine spoke wisely when he said: "A good example is one of the loudest bells to toll people to church."

"A friend of Jesus" thus testifies: I can rejoice in the power of the blood that cleanses from sin, that love that casts out fear, that passeth knowledge, and that peace which the world cannot give or take away. I can rest in His love, and say, Thy ways are pleasantness and all Thy paths peace. I have found the beautiful highway, and his song is sweet to my lips. He has freed my heart from sin, and the service of the law is over. Christ is all in all, my "wisdom, righteousness, sanctification and redemption." In becoming a fool I became wise. 'Tis true the devil reigns *outside*—but God reigns *within*."

## Our Sisters' Column.

[COPY OF FOREIGN LETTER.]

### "FRENCH MISSION."

Rue Thibournery, Paris,  
March 30th, 1886.

To the Secretary Sisters' Missionary Society,  
Geelong.

DEAR SISTER CHRISTOPHER,—We have been in receipt of your kind and welcome letter a long time, but I have been very ill all winter with inflammation on the lungs, which I caught last year in being out too much in all kinds of weather, among the sick and the hospitals. I have never been seriously ill in my life till I came to Paris, this damp rainy weather. Nearly all the year round is bad for me who has always been accustomed to *dry* cold not *wet* cold, and it has almost killed me. The Doctor says I shall have it every winter now, since my lungs have been tried so severely, for I kept on doing my duty until I was obliged to go to bed, for I had just been at one of our hospitals to read and pray with a woman, dying of consumption; and another who was to have her leg cut off, determined I should be with her during the operation. She sent to me, and though feeling I was very ill and unable to bear anything of this kind, being forbidden by my doctor, yet the pathetic appeal of that poor woman I could not resist, so I did go, but I suffered terribly after. One woman died, the other lives. I came home and fainted; was unconscious till the doctor came. The strain had been too much for the poor feeble body, the spirit was willing but the flesh was weak, the oil in the lamp or vital power in my body was altogether used up, and poor worn out tired human nature gave way. Thus I have been ill for months, but I cannot excuse myself as some friends have to me saying—Sister de Launay, you do too much, the Lord does not require it. I tell you, I believe that is a feeble excuse, a poor miserable subterfuge which will not answer at the bar of God, at the last great judgment. I believe God wants us to do all we can, yea, to be worn out in his service, just as His own Son was and as all the glorious army of prophets, apostles, and martyrs were; they have left us a glorious example, and if we really belong to Christ, we *must* do the same, so I feel I have done my duty, and am thus encouraged to go on. If I have helped to save that dear soul who has gone, I am content and repaid for all my sufferings. Like the beloved John of old, I would like to save *everyone*. "They who save souls shall shine as the stars for ever and ever," so saith the holy inspired word of Jehovah. I try to do all I can, but I am so *tired*, dear Sister, so *tired*, Tired, Tired. Then our dear mission is prosperous, and the Lord is gracious unto us, for the work is so bright and promising but we lack means to push it forward. In a mission like ours, we have to do a good deal of walking, talking and visiting, which is very wearing. Then all the other work makes it very heavy, a martyrdom. We are more than content to do this for the Mas-

ter, but we know that our strength will give out sooner or later. We are always glad to hear from you, and we pray God to bless every effort put forth to save souls. May your sheaves be full at his coming, may you be ever blessed and encouraged to work for Him who gave his own precious life for us who are so unworthy of even asking his help, but are His bought with a heavy price; and we know He careth for us, and sees the cup of cold water given in His name. Mons. de Launay joins me in Christian love, and I am ever your faithful, but tired Sister in the one hope of a rest in the home of our heavenly Father, when the night of toil is ended and the bright and glorious day shall come, to end no more.

ANNIE A. R. DE LAUNAY,  
French Missionary

To the Sisters of the Associated Churches of  
Christ in Victoria.

DEAR SISTERS,—I feel as though I would like to see you all again, and have a friendly social meeting together, and talk over the work, as that is not possible at present, I think it would be a good plan, if you would kindly send me a quarterly report of the sisters' work in the various churches, that I may gather from them extracts for publication, so that others may see from your successes or failures what to adopt, and what to avoid.

The Missionary collectors from the report of the *Standard*, are doing good work, and for those who couldn't manage to send any this quarter, I would like to assure them, as soon as the object of the "Victorian Mission Fund" is WELL UNDERSTOOD, the pennies will come in all right.

In regard to Sunday school work, out of such a large membership of sisters, it seems to me we fail in our duty, if we do not go into that branch of our work more heartily, either as Bible class students, (preparing for teaching) or as teachers, with loving hearts willing to gather in the little ones, that they may early be taught the "WAY OF SALVATION."

I am very glad to report we have another sister in Geelong, who has gone into one of the State schools there, as "religious instructor." Let us hear of many more in the "big city" of Melbourne engaged in that blessed work. I don't see how you can resist the great privilege of seeing over 100 bright, happy, faces every week, eager to hear "the sweet story of old?" It is to us one of our chief joys.

If the sisters' meeting with *difficulties* or *delights* in their various societies, Dorcas, Church Aid, Endeavour, &c., would please let me know, so that others (with whom I am in correspondence) may be helped by their experiences; again, if any successful methods have been tried, it would be a great favor to the cause at large to hear about them.

This is not asking too much, that a report for the present quarter, July to September, be sent to. Yours in the Master's loving service. MRS. C. L. THURGOOD.

25 Webster Street, Ballarat.

N.B.—Any sisters wishing to band together for the Master's work, will find a ready response from my hand and heart.

MRS. C. L. T.

## REPORT FROM BELFAST.

It is my pleasing duty to inform the readers of the *Standard* of the great success which attended the opening of the chapel here on Separation Day. It was indeed a red-letter day in the history of the church, and one that will be looked back to with pleasure and thankfulness to our heavenly Father.

For three months previous the brethren had been working early and late, night after night, to get the building ready, as we did most of the carpentering ourselves under the guidance of Bro. Bull, who, being a carpenter, thoroughly understood all matters connected with that department; we were thus enabled to save a considerable sum in that way. Too much praise cannot be given to him and Bro. Gray for their perseverance and energy, as it was through their efforts that we were enabled to have the building ready for opening by the appointed time. Through the kindness of the Missionary Committee and the church at South Melbourne, we were favored with the presence and services of Bro. G. B. Moysey, and on behalf of the church I now beg to thank the Missionary Committee and the South Melbourne church for their great kindness and consideration towards us.

The opening tea-meeting was held in the Orderly Room close by the chapel, which was a decided success, and far exceeded our most sanguine expectations. About 140 sat down to tea, and yet the church here only numbers 12 members, and about 18 were present from the church at Warrnambool, so you will observe that the members of the sectarian bodies turned out well, and of which we were glad.

After the good things on the tables had been partaken of, we adjourned to the chapel, which had been decorated with flowers, and having that grand old motto "God is love" hung up over the platform, which had been worked by Bro. Harman and Sister Gray, gave the interior a very pleasing aspect.

The after meeting was presided over by Bro. Barnacle, who made a few brief remarks, after which capital addresses suitable for the occasion were given by Brethren M'Connell, of Warrnambool, E. Nevill, who has been engaged by the Missionary Committee to labor in this district for the next three months, and G. B. Moysey, of South Melbourne, all of which created a good impression on those present, a good many of whom had been greatly prejudiced against us. The benediction closed one of the most successful tea-meetings that has been held in Belfast for a long time.

The tea-meeting was followed by a week of special services conducted by our able Bro. Moysey, and which were well attended, and have resulted in five being added to the church by faith and obedience, and one baptised believer, making six in all, which is a cause of great rejoicing to the small band of disciples here, and of thankfulness to our heavenly Father. We were sorry that Bro. Moysey could not remain any longer with us, as a good interest had been worked up; however, Bro. Nevill enters upon his labors

here under most favorable circumstances, and as he is a most earnest worker for the Master, I doubt not but that his labors will be blessed.

J. BARNACLE, Sec.

P.S.—In the May number of the *Standard*, I appealed to the various churches and brethren for assistance towards the building just opened, and now beg to acknowledge having received the following amounts, for which we are very thankful:—Church at Wedderburn, 20s.; Fernihurst, 20s.; Elphinstone, 20s.; Mt. Clear, 10s.; Cheltenham, £2 2s.; Broadmeadows, £2; Doncaster, 22s. 6d.; St. Germain's, 5s.; Warrnambool, £3 14s. 6d. Brethren Maston, £2; Fisher, 10s.; Morris, 10s.; Stone, 10s.; Sister Scapie, 10s.; sundry small sums from various brethren, £1 9s. 6d. Total, £18 3s. 6d. As our liabilities are considerable, and our numbers so few, we would be glad to receive further assistance from any of the churches or brethren who are in a position to help us. Bro. McLellan has kindly offered to receive donations from any of the Melbourne brethren or churches who may be disposed to assist us, as also Bro. Moysey, of South Melbourne.

## OPENING OF THE NEW CHAPEL, HAWTHORN.

It is with unfeigned satisfaction and the deepest thankfulness to our heavenly Father that we are able to record the above event: an event that has been looked forward to with pleasurable anticipations for some time past by old and young in the church. Informed by Bro. Finger, our contractor, that he would be ready by the 8th inst., we proceeded to make arrangements for the opening, and decided on the following, viz.—The usual services on the Lord's-day, at 11 a.m. the breaking of bread, 2.45 p.m. Sunday school, and 7 p.m. the preaching of the gospel. On Tuesday, the 10th, a tea and public meeting—the tea in the Hawthorn Town Hall, and the after meeting in the chapel. We also decided to have gospel services on the 12th, 13th, 16th, 18th, and 20th of the month, deciding to continue them if the attendance justified it, and if good was resulting therefrom. Intimations were sent, and invitation was given to the churches in Melbourne and around, and nobly did the brethren respond to it. Many brethren were with us on the Lord's-day to have fellowship with us, and we were rejoiced that the first use to be made of our building, and the first act to be performed, was the immersion of two—a young woman and a lad, into the ever-blessed names of the Father, Son, and Holy Spirit. They had come from Scoresby, and will unite with the church there in fellowship. They were immersed by Bro. Illingworth, who, having expressed his intention to be with us at the breaking of bread, came an hour earlier for this purpose. We had a stirring address from our brother from Psalm 127:1, putting before us our increased responsibilities in the position we had now assumed, and exhorting us to have faith in God, faith in our plea, and faith in ourselves. We had also a good attendance in the evening, when our Bro. Dunn commenced a series of dis-

courses on the "Kingdom of Heaven," to be continued on five succeeding nights. For some time past several of the younger members had been busily engaged in preparing mottoes and designs for the decoration of the chapel, and I am assured that they would have been well repaid for all their work (which was one of love), if they had heard the praises and comments of the brethren and friends on the beautiful and artistic way in which they were executed and arranged. These were all placed on the Monday night preparatory to the meeting on the Tuesday, but they were doomed somewhat to disappointment, as on account of the large attendance at the tea, we were compelled to hold the after meeting in the Town Hall. However between the tea and meeting, most, if not all, viewed the chapel, and were well pleased with the building and the decorations. Our meeting on the Tuesday evening was a success in every way, between 300 and 400 sat down to tea, including brethren from almost if not all, the churches in and around Melbourne, and at the after meeting (which as I stated before we were obliged to hold in the same hall, as it would have been impossible to have found even standing room in the chapel), there were about 500 present. This was the more gratifying as some predicted that it would be but a partial success on account of the Salvation Army Barracks opening on the same night. The meeting was presided over by the secretary, Bro. Bardwell, having on his right Brethren Clapham, Edwards, Moysey, Lewis, Lawson, and others; and on the left, Brethren Strang, Maston, Illingworth, and Semken. Behind the chairman and speakers were ranged the choir of over thirty voices, selected and led by Bro. Tinkler in his usual masterly manner. The meeting was commenced by Bro. Edwards leading us in supplicating the divine blessing on the purpose for which we were met, and after the meeting had joined in singing that inspiring song, "To the work, to the work," the chairman in the name of the church, heartily welcomed the brethren and friends to their opening meeting, and in a brief address, placed before the audience the position which, as a church we occupy, and the great plea which we put forth, showing that our position was that of the Primitive Christians, knowing no leader, taking no name, and acknowledging no authority but that of Christ, that we discarded all titles and distinctions in the church, and desired to teach nothing either in faith and practice but what we could show a "thus saith the Lord" for, and consequently our plea was, a complete return to, and the restoration of Primitive Christianity as established by Christ and his apostles, and the union of all believers in Christ under the one name, and that name "*Christian*." This was followed by a beautiful selection by the choir, entitled "He that heareth;" an excellent address was then delivered by Bro. Edwards, followed by Brethren Moysey, Lewis, Strang, Finger, Clapham, Illingworth and Harding, interspersed by selections of sacred pieces by the choir, beautifully rendered, and which were highly appreciated, entitled "Let the Saviour in," "By grace ye are saved," "How beautiful upon the moun-

tains "Only to know," and "Glory to God the Father." The speakers one and all congratulated the church on the successful accomplishment of their desires to erect a building in which to worship God, and to sound forth the gospel of Christ, commending them for their self-denying work, and the energy and zeal displayed in the fulfilment thereof. They also impressed upon the members the increased responsibility which rested on them now that they occupied a more prominent position in the community, how necessary it was to be faithful to the trust committed to them, that they should be worthy stones in that spiritual temple which is being raised higher and higher, that the time was coming when the last stone would be laid in its place, when the cry would be raised, "It is enough," and that all would be called to render an account of the stewardship entrusted to them. We also had an address in German by our Bro. Finger, there being a large number of Germans present, which was highly appreciated by them, if we may judge by the applause which followed. The meeting concluded about 10 p.m. by the benediction, and we can truly say that we had a joyful and refreshing season as we looked upon the faces of so many brethren come to rejoice with us, and listened to the voices of veterans of the cross, and heard words of encouragement, words to stimulate us to continue the warfare entrusted to us, and I am assured that the unanimous response of the brethren was this, "This will we do, God helping us." On Thursday evening (the 12th) Bro. Maston commenced the gospel services which were arranged for. There was not the attendance such as we had hoped for, but we could see that an interest was created, and our brother encouraged us to persevere. Our brother read and commented on the 1st chapt. of Paul's letter to Ephesians, especially dwelling on the frequency of the expression "in Christ," or equivalent words, and showing that there was no middle state, that all were either in Christ, or out of Him, and showing how we come into Him. We were much refreshed and edified. The following evening Bro. Edwards kindly responded to our invitation, and gave an excellent address on "the Chained Prisoner," the apostle Paul, giving an account of his early life and history, of his noble sacrifice of himself and all earthly prospects for Christ, of his vast labors in the Lord, and the work which he was able to do, and exhorted the brethren to be faithful to the Lord in all things. There was a somewhat better attendance than on the previous evening, and we were again refreshed and edified. The services arranged for will conclude on the 20th, and in all probability will be continued. Before concluding so far the account of our opening meetings, let me in behalf of the church in Hawthorn, heartily thank those brethren who so kindly helped us, and in anticipation those who are yet to do so, and last, though not least, Bro. Tinkler and the choir, for the manner in which they enlivened our tea meeting with their beautiful renderings. We are much cheered by the additions to our number of seven to our membership, and the two who were

immersed who will join the church at Scoresby. Among these are Bro. Zelius, his sister wife, and two daughters, who have been, and will be a great help to us. Also two who were formerly with the Wesleys, but from reading the scriptures, without man's assistance, saw the way of the Lord more clearly, and were immersed by the Baptists, but did not unite with them, and have cast in their lot with us. And now for a brief description of the chapel, the opening of which we have been celebrating; it is a brick building, 40 x 27 in the clear, with a porch in front and vestry, divided by folding doors at the back, of wood, 24 x 10. The end of the chapel is of wood, so as to lengthen it on a future occasion. The platform is 12 x 6 covering the baptistry. It is lighted by two sunlights of 8 burners each, and two brackets over the platform. The seats are of a novel design, some being reversible. The seat is hollow, and are made of battens, having a space of  $\frac{3}{4}$  inch between each, and have been pronounced very comfortable, and will be cool in the summer. Instead of the usual ledge for the books projecting from the upper part of the seat, it is placed on a level with the seat, but so that you can drop the books into it. We acknowledge with thanks, additional contributions from Bro. Willder £2 2s.; Bro. Hill 10s.; and the church at Scoresby £2. This makes altogether about £25, from brethren of other churches, for which we tender our sincere thanks. Our extra expenses besides the building, are about £100, so if any other brethren individually, or churches collectively, can forward us contributions, we will acknowledge with thanks.

13th August, 1886. W. H. B.

#### SOUTH AUSTRALIAN GENERAL EVANGELIST'S REPORT.

##### A VISIT TO THE BORDER AND SOUTH EASTERN DISTRICT.

On July 14th, I left Adelaide in company with Bro. W. Clipston, of Dinyarrak. After a journey of some 200 miles we arrived at our brother's home, which is about nine miles over the border.

On the following (Thursday) evening I preached to a large audience in the district hall, also on Lord's day and Tuesday evenings we had a like privilege and audiences. Some were evidently interested, and could the stay have been prolonged I have no doubt immediate fruit might have been gathered. A few of the brethren meet in the above place on Lord's day mornings in accordance with the practice of the early Christians, but though there are a considerable number of brethren in the district within a radius of 15 miles, there seems to be no fluent speaker among them, so that they have no gospel meeting on the evenings of that day. On Monday, the 19th inst., I visited North Lillimur, calling on as many brethren as time and the muddy state of the roads would permit. In the evening I preached in a chapel kindly lent by our Wesleyan friends. The meeting was small but enjoyable, and some came a long distance (wet as it was) to greet me whom I had not seen for years.

Wednesday, the 21st, I started for Mt. Gambier. After the train had left Wolseley, I was glad to find a travelling companion in the person of our good Bro. Greedy.

On arriving at Narracoorte, Bro. Chaplin, (late of Milang) was waiting to receive me. My intention was to have gone on to Mount Gambier the same night, but Bro. and Sister Chaplin kindly urged me to remain with them, and go on the following morning, which I did. This I found after was a wise decision, for the roads were very rough, and the night air very cold. The distance being 64 miles, it would have been a long tedious journey at night. At Mount Gambier, I found the brethren kind, and anxious in every way to help me in the good work. I accepted the hospitality of Bro. and Sister R. W. Harrington, who made me comfortable indeed. Three gospel meetings were held here and one very enjoyable tea meeting. I think Mount Gambier an excellent field for labor, and one of the prettiest places in the colony that I have seen. Millicent was next visited; I arrived there, on Thursday 29th instant; here I found some more kind whole hearted brethren. Bro. R. Campbell took me to his home, and he and his sister wife showed me every kindness. The gospel was preached there the same evening to a really large and attentive audience. Three gospel meetings were held here, each meeting increasing in number and interest. Could a prolonged visit have been made, I feel sure some would have yielded obedience to the truth. It seems to me that Millicent is a promising field. The brethren meet according to apostolic practice on the first day of the week.

On Tuesday the 3rd of August, I again visited Mount Gambier, preached in the evening in the chapel, in James Street, and had the privilege of immersing three on a confession of their faith in the Lord Jesus.

The following day, the homeward journey was commenced, arriving in Adelaide, on Thursday night at about 10 p.m.

I enjoyed this visit to the brethren in South East much, and am convinced that in those parts, the fields are white for harvest. But how small are the means, and how few the laborers! I do feel that an earnest energetic laborer would be richly rewarded by reaping a beautiful harvest of souls in those parts.

Brethren, do all that you can to help on the glorious work, and you will be blessed in your own souls. J. COLBOURNE.

**ALIKE AND EQUALLY SELFISH.**—"Selfishness is one common property of human nature. The difference between a good and bad man is not that the good man is the less selfish of the two, but that he is able to control, by higher motives, or by the force of benevolent affections, the selfishness to which the other yields."

It was in Scotland that a grave old minister said this to some elders at the time of ordination: "Me brethin, rule, weel, rule weel, but rule sae that nae a mon or bairn i' a' the kirk will know that they are ruled. Me brethin, pray God to give ye common sense. It is aye a chief grace o' an elder."

## New Books.

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

"THE TEXT AND THE CANON OF THE N. T." By J. McGarvy, A.M. John Burns' Book Co., 715 Olive Street, St. Louis, U.S.A.

THIS book has been looked for with considerable interest. Bro. McGarvy's previous works, especially his Commentary on the Acts, has given him a wide and well-deserved renown in the Australian colonies. As might be expected, this book has been prepared with great care, and is both scholarly and finished in style and diction. One thing, however, is disappointing, and that is, the work is not complete. The parts of the subject dealt with are however of very great importance. Part I. deals with the integrity of the New Testament text. The writer is concise, and at the same time exhaustive. His conclusion after a careful and complete course of reasoning is given thus. (Page 55).

1. The "Revised Version" of the English New Testament, puts into the hands of all who read the English language, the maturest results of Biblical criticism in an English dress. Its text, where there are no (margin) references made to different readings, represents the settled Greek text that is known to have been composed by the sacred writers, while the marginal readings point out all the words in reference to which there is any difference worthy of notice among ancient documents. Not only so, but the relative degree of probability in favor of the reading adopted in the text is approximately indicated, so that the best educated English reader can see for himself the broad ground of certainty and the narrow ground of doubt.

2. The revisers, who were selected from among the most eminent scholars in Great Britain and America, had before them all the critical editions which have been mentioned above, including advanced sheets of Wescott and Hart's text, and where these differ, they made an intelligent choice of readings. The Greek which they followed in translating has been published by Dr. E. Palmer, of Oxford, and also by Dr. Scrivener, thus placing in the reach of every one who can read the Greek Testament a far purer text than has been seen by any previous generation since the sacred autographs disappeared.

3. The materials for criticism which have been collected by the diligence of the noble men whom we have mentioned are now so ample, and the number of thoroughly accomplished critics yet engaged in the work so great, that we have every reason to expect a speedy consummation of their hopes in a restoration of the original text which shall approach very nearly to perfection. Then the science of Biblical criticism, having finished her task, may lay aside the implements of her toil and rest under the benediction. Well done!

We have given the above extract for the benefit of those who may not be able to procure this book. It is a matter of no small importance to have such a judgment from one so well able to give it as Bro. McGarvy is, an utterance too given by him as the result of calm and earnest enquiry, and the result of years of careful study in

his position as "Professor of Sacred History and Evidences in the College of the Bible, Kentucky University." In part II. the writer treats at length upon the genuineness of the New Testament Books. Here, by a process of clearly-developed evidence, the final result is reached, namely—

That all of these books, (i. e. the whole N. T.) were written by the authors whom they claim for themselves, so far as such a claim is made; and that the others were written by the authors to whom they have been ascribed by believers in the ages past, is the final and only conclusion which the evidences seem to justify.

Those who have studied the standard authors upon these important themes, will find in Bro. McGarvy's work a concise and luminous restatement of the whole of the arguments and evidences of value, with other important and recently discovered additional ones, while those who have not studied such works, will find this book invaluable. We await with interest the remaining portion of the work which Bro. McGarvy has set himself, and in the meantime, we would urge all who can, to procure, and carefully study this volume.

"ANTIQUITY OF MAN." A reply lecture delivered by Mr. Picton (Christian Evidence Society Lecturer), price 1d., 15 p.p. Published by H. Ross, Sydney.

THIS is a handy little pamphlet, containing much valuable information, and should be scattered broadcast. It is a successful refutation of the absurd speculations, in reference to the extreme antiquity of man, demonstrating on what meagre data even eminent men of science will build the superstructure of their theories. Mr. Picton deserves the thanks of the community for bringing to light the interesting facts contained in his lecture.

We acknowledge the receipt from the United States of a copy of *The Remedial System*; or *Man and His Redeemer* by H. Christopher, A.M., M.D. It is a volume of 436 large pages, beautifully printed, and bound in cloth.

THIS book treats in a deft manner the sublime theme indicated in its title. It consists of the skilful grouping of facts, authorities, and reasonings around the following points: The Godhead; the Creation; Moses and Geology; the Introduction of Sin into the World; the Remedial System; the Flood, its Object and Extent; the New World; the Abrahamic Covenants; the Jewish Institutions; Introduction of the Gospel; the Atonement; the Kingdom of God; the Blessings and Privileges of the Citizen; the Church; the Kingdom of Glory; the Three Dispensations; and Nature and Revelation. The foregoing is the skeleton which the author seeks to clothe with the flesh and blood of facts and reasonings, and into which to breathe the spirit of life; and, when he is done, it is certainly a thing of no mean symmetry and strength, of beauty and power. In style the book is somewhat profuse, usually simple and plain, though at times it reaches the learned and the sublime. As a specimen of its style, we quote the following. Speaking of the angels, it says:

"What transcendent powers of mind they possess when compared with man's? What grandeur, beauty, and majesty of person! What wonderful rapidity and ease of motion, moving as if borne on the wings of thought! Great, glorious, and majestic beyond our highest conception of these qualities, they are worthy creatures of the first fiat of the Almighty. They first broke the isolation of the Jehovah of eternity, falling from his hands as 'star dust' from the depths of space, rushing into life like burning suns, and making the universe luminous with their presence."

Throughout his discussion, the author holds well to his purpose,—his facts, authorities, and reasonings all being introduced to accomplish that end. The master idea which seems to have pervaded his mind is expressed in the following sentence:

"Thus we see how all things in God's creation gather around one central thought, and find a rational explanation of their existence in the Remedial System."

While it may not do, perhaps, to follow the author in all his minutiae of premise and conclusion, yet it is believed that his recital of facts and reasonings will be received as generally correct. Undoubtedly he has produced a valuable book; and it might well find a place in the libraries of those who are students of this sublime theme of which it treats. One serious defect is the want of a complete index. This it ought to have. The book is sold by the John Burns Book Co., 715 Olive Street, Missouri Ohio, U.S.A. but may be ordered through Dunn & Collins, Booksellers, Melbourne. Price

## Beloved 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.

DOBSON.—We have to record the death of Sister Dobson, aged 38 years. Her departure took place after much suffering, which was borne with christian fortitude and patience. In her last moments she bore testimony of her love and trust in her Saviour. A husband and son (7 years of age) are left to mourn their loss.

Ross, Hokitika, N.Z. J.P.M.

DRAKE—It is with deep regret we have to announce the departure of our beloved Sister Drake (wife of our Bro Drake), who fell asleep in Jesus on June 18th, aged 22. She leaves behind along with her devoted husband one little daughter and the infant son which cost her her life, also our aged Bro and Sister Shaw (her parents) to mourn their loss; but we rejoice to know they mourn not as those who have no hope, knowing that if they remain faithful unto the end, with her will receive that crown of life that fadeth not away. Our Sister was immersed by our Bro. H Exley, along with her husband, on May 15th, 1885, the last fruit our brother reaped while in this district. Our little church, which our much-loved Bro Exley planted, has received a severe loss as far as we can see, yet we pray God it may lead others to con-

sider the brevity of life and be also ready, "for the Son of Man cometh in a day when ye think not." Our sister's end was peace, her last words being "Lord Jesus, into thine hand I commit my spirit." W.G.

Warkworth, N.Z.

**FOWLER (Doncaster).**—Sister Isabella Fowler, aged 30, beloved wife of Bro. William Fowler, died in August 3rd after brief, but very severe suffering. She leaves a family of five children, most of whom are too young to realise the nature and extent of their loss. Our dear brother feels the loss most keenly, and this is now accelerated by his own bodily suffering, being himself laid aside since sister Fowler's death; also by his second boy passing through a dangerous affliction of congestion of the lungs. Sister Fowler was daughter of our esteemed Bro. and Sister Tindale, and beside them leaves also a number of dear, sorrowing sisters and brothers to mourn her loss. She rested sweetly on Jesus, and gave testimony to the blessed assurance that she was going to be with him; thus we all sorrow not as those who have no hope, but believe the promise, that those who sleep in Jesus will God bring with him. How solemn the lesson. Be ye also ready.

**GREENWELL.**—Bro. Greenwell fell asleep in Jesus, on Tuesday, August 9th, at 5 p.m. From the many things that might be said concerning the veteran preacher and writer, we select the following from the pen of our esteemed Bro. A. Ker, now of Sydney:—It is over forty years since I first met George Greenwell. If I recollect aright, he was at that time engaged for evangelistic work either by some church in Lancashire, or by a committee. Where he was born, where educated, how long he had been connected with our cause, and how he became so connected, I must have known, but I have forgotten long ago. I only know that he was then held in high esteem as a consistent, able, and highly educated public advocate of the principles of the Reformation. Of commanding presence, possessing a rich powerful voice, highly endowed with power of language, full of poetical fancy, and deeply read in the sacred writings, it may be readily conceived that his public speaking was most attractive and instructive. A nervous energy possessed him when addressing an audience which while subservient to his logical power and the subject he might be speaking upon, rendered him almost oblivious to the presence of his audience. Once only, I saw him disconcerted, when Alexander Campbell was visiting England in 1847, he came unexpectedly into our chapel, in London, when Bro. Greenwell was speaking. The presence of the great Christian orator, albeit he was full of sympathy and geniality, for a short time interfered with his equanimity. Some time after this, he came to London again with his first wife who suffered from cancer in the face, to see if any cure or relief were possible. She however died of that terrible disease. Upon various other occasions he visited London, and it was principally at these times I had intercourse with him. He always held somewhat extreme views in regard to the second coming of our Lord, and respecting the return of the Jews to Palestine. These he made very prominent in his discourses, and, as they were not sympathised with by the great majority of our brethren, his usefulness amongst them was much impaired, and at one time caused a complete estrangement from them. He then joined the Catholic Apostolic Church, for a time.

He wrote me a long explanation and defence of the step he had taken. That letter I retained till I was coming out here, last year; I then burned it with many others, whose value and interest had ceased. Leaving that body ultimately, he rejoined us, and was for many years subsequently engaged in various ways amongst the churches. The deep hold his peculiar views had in his mind, and the little sympathy he met with them amongst us, tinged his mind with melancholy, and led to many heartburnings and disappointments. Still his clear expositions and powerful advocacy of our principles, rendered his discourses most valuable and attractive to intelligent minds, although in reaching the popular mind he was not successful. It was a great pleasure to me to get him at home, his rich conversational powers and extensive culture enlivened our meetings, and with no trace of rancour or pedantic dogmatism, we freely exchanged our thoughts on those high subjects which were so dear to him. It was with much regret I heard of his leaving England. One of the great pleasures I anticipated when I came here, was to see him again, and perchance hear once more his voice, telling forth the power, and love of God in Christ, whose memory was so pleasant to me. We corresponded frequently and looked forward to a meeting with strong desire. But he has gone on before, and our meeting is postponed. What changes have wrought on him these last ten years I cannot tell. I am certain, it would not have been without tears that we would have talked over those happy days of old when he was loved and admired by all who knew him. Many with myself will mourn for him, but we will all feel that although he could not live to see his dear Lord come here in His glory, he is now with Him, enjoying eternal happiness and rest.

A. KER.

**HUTCHINSON.**—On Thursday 29, Benjamin, aged 10 years, the eldest son of our Bro. Hutchinson of North Fitzroy, was called away, after a brief illness of three weeks. Our Bro. Hutchinson has been greatly tried by the visitations of death. Prior to his last bereavement, he had been called upon to mourn the death of his wife and four children. We know that our brother has the heartfelt sympathy of his brethren in his many trials, and we believe that out of his afflictions God will evolve good and bestow upon our brother the consolation of His Spirit.

W. F.

**PETTY (Doncaster).**—William Gordon Petty, the beloved and youngest son of our esteemed Bro. and Sister George Petty, after a short period of acute suffering from congestion of the lungs, his little frame passed into the arms of death, and his spirit to the God who gave it, on August 1st, aged 13 months.

**TAYLOR.**—At his residence, Seaward Bush, near Invercargill, on the 24th June, aged 78 years. Bro. John Taylor along with other brethren came to New Zealand some 28 or 30 years since, and found his way to Invercargill, Southland, and settled at Seaward Bush, where he continued to the time of his death. For a time he and his wife broke together the symbol loaf, no other disciples being in the place. In course of time other brethren found their way to Invercargill. These for a time had to commemorate the Saviour's death at the residence of Bro. Elborne, then of Invercargill; from there the church removed to the Mechanics' Institute, where with accessions and primary obedience the church

numbered about 40. Again the church was reduced by removals and other circumstances until only some five or six remained. Through these vicissitudes our departed brother remained steadfast, endeavoring to build up the few remaining brethren and preaching the gospel as opportunity offered. Possessed of considerable speaking power, he was (some time before leaving home for these colonies) sent by the church of which he was a member to the North of Ireland to evangelise. Our departed brother was twice married, his three daughters by the first marriage are in the church; by the second he had two sons and two daughters, the youngest about 12 years. Some two or three years back he was prevented on account of infirmities from meeting regularly with the brethren. He often expressed a wish that he might not be long confined to bed, and thus be a trouble to others. This was granted him, as he only lay one day when the summons came. We sorrow not as those who have no hope. He has gone to his rest until the morning of the great awakening.

Mataura.

J. H. PERKINS.

## The Harvest Field.

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

Summary of additions by baptism reported in the August Standard:—New Zealand, 47; Victoria, 41; New South Wales, 21; South Australia, 6. Total, 115. This is good news. Brethren, if you have anything to report, don't forget that it is interesting to the standard readers

A. B. MASTON.

Molesworth Street, Hotham.

### VICTORIA.

**FOOTSCRAY.**—Since last report, eight have been received into the fellowship of the church, two by obedience of the faith, two from the Baptists, three by commendation, and one restored; we are expecting many more to yield to the claims of our loving Saviour, as much interest is manifested in the grand gospel truths that are placed before them.

E. R. W.

16th August, 1886.

**DONCASTER.**—The meetings are keeping well up, good interest manifested, and some signs of conviction of sin by the preaching of the gospel.

**CHELTENHAM.**—Since our last report, we have had three additions, one by faith and obedience, one by letter from the church at Berwick, and one previously baptised. We are having large meetings, especially in the evening, when Bro. Clapham, who is laboring with great earnest and zeal for the Master, is listened to with much interest. We are looking forward to a large ingathering of precious souls. There is also a very good feeling existing in the church. Altogether, we are having a blessing home. The cottage meetings that we spoke of in our last report are being well attended, and they are the means of much good.

W. H. B.

**NORTH FITZROY.**—After the series of discourses delivered by Bro. Exley, the gospel addresses were resumed by brethren of the congregation. On Lord's day evening, August 15th, after a discourse on the subject of Primitive and Modern Conversion

by Bro. Spurr, four (4) went forward and made the good confession. The Lord's day morning meetings are largely attended. The additional room which the new chapel will afford will soon be occupied if the attendance increase as they have done of late. Better progress is being made with the chapel, the principals were put in position last week, and we hope to see the completion of the building in three months. A social gathering of the church was held on August 3rd; it was the most successful meeting of the kind ever held by the church, the attendance being far and away the largest. Opportunity was taken to express the appreciation of the brethren of Bro. Tinkler's labors in connection with the choir. The chairman referred to Bro. Tinkler's indefatigable exertions, not only in connection with the choir at North Fitzroy, but also amongst the churches generally. The presentation took the shape of a small purse of sovereigns, the object in making it in this form, was to allow Bro. Tinkler to select a memento that would in his judgment be most suitable.

**CASTLEMAINE.**—On Lord's day, May 16th, a sister who was on a visit to this district was immersed, and received the week following into the fellowship of the saints. Monday 24th May was a high day to the brethren in Castlemaine. A tea and public meeting was held in the chapel, the first of the kind since the year 1878 or 1879 about 150 sat down to tea, which was served in first class style. The chapel at the after meeting was crowded, and the addresses listened to with marked attention. Among the speakers were brethren Davey, Watt, Brockway, Normington and Leversha. Several brethren and sisters of the church here, with sister Dickens and Faravoni of Sandhurst, contributed to the musical part of the proceedings. We were also favored with the presence of brethren and sisters from Melbourne, Taradale and Sandhurst. Our meetings continue to be well attended, but there are few additions to the church. On the 8th, about 24 of your sisters met for the purpose of forming a Dorcas Society, which was successfully accomplished, and now promises to be a success, the average attendance is about 15. In response to the appeal for help towards a Sunday school library, I am thankful to say that about 120 volumes and several sums of money have come to hand. To those friends who have so kindly contributed, we tender our sincere and hearty thanks. We also thank those brethren who have expressed their sympathy but were not in a position to help us.

WILLIAM J. JOINER.

**TARADALE.**—The church here is moving on slowly, it is a long time since we had any addition by faith and baptism. On the Lord's day, the first of this month, one joined us, who was previously baptised. I think others are nearly decided. Bro. Tudball from Lancefield, is here once a fortnight, proclaiming the gospel.

H. HUGHES, Sec.

**DAYLESFORD.**—It may be of interest to my brethren to know that there is now a meeting of disciples at Daylesford, numbering in all seven. I came to Daylesford in April. We have not heard of any members living here; if any of our brethren know of any, we would be glad of their address. We all came from Wedderburn church, five of us used to meet. On 24th July, two other brethren came to Daylesford and joined us. We paid a visit to Drummond church on 4th of July. We received a very

hearty welcome from the brethren, we were much refreshed and delighted with our visit. We attend a Baptist church in the evening for the purpose of distributing tracts. We also shall be glad of a visit from any of our brethren; Daylesford is a large township, a fine field for the Missionary Committee to take up

ANNIE JACKSON.

Fraser Street, August 9th.

#### NOTES AND NEWS FROM BALLARA.

**BUNINYONG** chapel is built on one-third of an allotment, which the building just covered so as to leave us no room for a fence, they have at last secured the other two-thirds of the land and are making very sacrificing efforts to clear the amount owing. To many of our brethren the Buninyong church is well known.

Bro. Herman Ahles, with two other young brethren, are already by this time (D.V.) at Kentucky University.

A morning Sunday school has been begun at Peel Street, with satisfactory results.

The suggestions from the conference, lately revived by circular, have been well received here.

Death has been laying his cold hands on the infant of sister Matthews; a dear bright boy of nine years, son of sister Paulig; and upon Bro. Grant, school teacher, and one, who if spared would have proved a very useful brother. Sister Grant is meeting with the brethren at Dawson Street. Brethren in Lilydale district and Nunawading will remember them. It was at a table talk in their house, over 30 years ago, that Bro. (Dr.) T. Porter was shown the way of the Lord more perfectly.

Who was not gratified to see Bro. and Sister Maston's report of their tract work! There are "millions" in it. I hardly like to say "go ahead" Bro. and Sister Maston, because financial sympathy is sterling in such a case. Individual brethren and sisters might take a hint and always have their own private tract depository supplied by Bro. Maston.

Fellow-writers to the News and Notes, do you know of any one "in Christ" that has not brought one soul to the Lord Jesus? What kind of funeral sermon would you preach over such?

The diamond drill in our mining centres has been reporting, "patience, patience, way down over 1030 feet there is gold, gold." Yes, brethren, and the gospel drill is going through some hard stone, but beneath there is gold of human souls. "Patience, patience."

Business meeting and coffee social, at Dawson Street, took place on the 19th ult.

The Evangelistic Union Committee of the four churches is doing a quiet work, that will result in great good to our Lord and Master.

Bro. C. Morris is up with us from Apollo Bay. Visitors Bro. Martin Cheek, Launceston; James Leach, Lilydale; C. Hall, Geelong; Herman Ahles, Bunjallaly, via Horsham.

On Monday afternoon, 9th ult., at 5.30, Bro. George Greenwell, evangelist and writer, passed away to his reward. Brethren Morris and Thurgood officiated at the grave, on Friday afternoon. Sister Greenwell left on the 17th with her son-in-law, Mr. Shaw, for York, near Hindmarsh, South Australia. There will be other references made to our brother in this issue of the *Standard*.

May each brother and sister in this district live now the funeral sermon that they

would have preached over them at their last resting place on earth.

"ALETHEUM."

#### SOUTH AUSTRALIA.

**DALKEY.**—I am glad to report that while we have had our discouragements the Lord has blessed us, and caused his work to prosper in our midst. Our meetings are generally well attended, and sinners are turning to the Lord and are being added to the saved. Of late, we have had six additions by faith and baptism, and two restored, and think that there are others not far from the kingdom. Our meeting house is situated about two miles from the little township of Owen, and where eight roads meet. The object in building it here was that it would accommodate the greater number, and instead of having one church in Owen and another about 6 miles distant that we would have one church, and it is pleasing to report that this plan has so far worked well, and the surprise to some is how we get such a congregation in such an isolated and rough looking country. There are several places of worship some distance from here, but our congregation is far the largest, and it may be said without boast that our chapel is the chapel of the district, which will contain about 160 if well packed. Having had, like many others, to suffer financially through the depressed times which we have experienced for the past two years or more, we feel glad that our place of worship was paid for about the time when built. The church here anticipates a short visit from Bro. M. W. Green, and if he comes for a week or so we hope that those who are now halting between two opinions and also many others may boldly come forward and confess their faith in Christ. D. FINLAYSON.

**GROTE STREET (Adelaide).**—Six additions during June, three by faith and obedience and three by transfer from sister churches. At the quarterly meeting, July 14th, 70 sat down to tea and spent a pleasant hour in social converse; 120 attended the business meeting, at which reports from the evangelist (Bro. M. Wood Green), the deacons, treasurer, Sunday school Dorcas Society, Mutual Improvement Society, and Band of Hope were read, each indicating satisfactory progress. Average attendance of brethren at Lord's morning meeting 165, being 20 more than last year. Large congregations fill the chapel at the evening service. The Wednesday evening prayer-meeting and lecture is also well attended. Bro. E. Laurie, W. Pollard, and S. J. Magarey were chosen to fill the position of elders, and Bro. Manning as deacon. These brethren will be formally received as such on Lord's day next. The question of instrumental music at the morning meeting, which has been in abeyance for some time past, was settled in the affirmative, the few brethren hitherto opposed to it having given way. D.G.

The serious illness of a member of Bro. Green's family seeming to render it desirable that they should reside in Victoria, he felt it better to tender his resignation; however, the church having expressed a strong desire that he should remain, his decision is held in abeyance until he shall have paid a brief visit to Melbourne to ascertain which will be the best course to pursue.

**NORTH ADELAIDE (S. A.)**—On Wednesday, August 4th, the church here held its anniversary tea and public meeting. The chapel was decorated even more elaborately

and tastefully than hitherto with festoons and wreaths and scripture quotations on banners, and in diamonds and other prettily designed figures. The brethren and sisters from the other churches of Christ came up to rejoice with us, and more than filled our limited space, so that we had to lay some of our tables the second time. The after meeting beginning at 7.30 was quite a pleasant and improving one. Bro. John Verco was in the chair, and after a hymn and a prayer by Bro. Wm. Burford of Unley, the report for the year was read, which showed that since the union of the two churches, formerly meeting in Archer Street and Kermode Street, in August 1885, with peace in our midst, we had been blessed with a net increase of 17 members. The gross increase had been 30, consisting of 24 by faith and obedience, 5 from sister-churches, and one formerly immersed. On the other hand we had transferred 10 to sister-churches, two had fallen asleep in Jesus, and one was lost in the world. Twelve of our additions had come from the Sunday school. Our chairman opened the speaking with a few pleasant remarks in reference to the report, and then called on Bro. Geo. Pearce, who spoke of movement, and progress, and these according to divine regulation, as being the law both in nature and in religion. Bro. A. Magarey, from Stirling East congratulated the church on so large a family, as the offspring of the marriage consummated a year ago; and then advocated the introduction of the Bible teaching in the State schools to counteract the sceptical influences, which emanated even from the pulpits of the present day, and to familiarise the minds of the young with that "faith once for all delivered to the saints." Bro. Jno. Anderson taking "Ebenezer" as a text, testified to the help given by the Lord to this church: but especially as experienced by that "inner circle" of individuals, as the result of whose labors in the school, and on the platform, and by other means, sinners had been saved. He cheered by assurances of help even to the end, and in everything, and called upon all to lay aside all diffidence, and in faith upon the assistance of God throw themselves into the Lord's work. Bro. T. H. Bates, from Hindmarsh, expressed his pleasure at being once more in South Australia—in being at home—and put in a word for the Australians who had gone away to prepare themselves for the work of preaching, and desired that "a prophet is not without honor save in his own country," &c., should not be accepted as the practical working rule of the churches. He then followed up Bro. Magarey's remarks, and hoped the people would use their electoral power in favor of the Bible in State schools, and proceeded to show that the religion of the Bible was necessary even to the material progress of the world, as evidenced by the retrogression of Roman Catholic nations, to whom the Bible was largely closed, and the advance of the Protestant countries where it was read and followed. Bro. P. Santo, of Grote Street, congratulated the church upon the noble work done during the year, and impressed on all the glorious character of the gospel of Christ, which now as ever was God's power to save. This was the great glory of the apostle Paul, not that he had been made an apostle, though of that he was proud, but that the gospel was God's power to save all who would believe. The same glory and joy that he had, each one may have, as each one has the responsibility,

of declaring the glad news which have been received by him, and entrusted to him. Sixty years' acquaintance with the teaching of the New Testament had only made it the more precious to him. Dr. Verco drew attention to the mottoes, as fairly well summing up the Christian life. First, there was the personal responsibility to "cease to do evil," and "learn to do well;" then our responsibility to the truth of God, to "contend earnestly for the faith," and stand up for the defence and proclamation of it; next to "let brotherly love continue;" embracing our whole duty to the church of Jesus, in every particular and always. Then to enlarge our heart and extend our sympathies to "do good unto all men," especially that highest good that concerns the soul. Thus our career would be "onward" individually and as a body, we should know ourselves "workers together with God," and finally should be accorded the glad "welcome" on high, to which all are looking forward. A large number of our young people sang two "spiritual songs" and all the congregation joined in three of our glad hymns, concluding with the wellknown "Hail, sweetest, dearest tie that binds" to the tune of Auld Lang Syne. The gathering was enlivened by a little instrumental music in the shape of a time-bell, which we can recommend as a very efficient means of restraining the speakers from transgressing their allotted ten minutes. Reviewing our gathering, we conclude that it is the best we have yet held, and we thank the Lord, and hope for better still.

GROTE STREET (Adelaide).—Since previous notice, in June issue, four additions by letter from Sister churches, and nine by baptism have to be recorded. Our congregations continue large, and every seat being filled at the evening service for preaching the gospel. Brethren Robert Laurie, S. J. Magarey and William Pollard were unanimously chosen to fill the office of elder in conjunction with Bro. Santo, and Bro. James Manning was chosen as deacon. These brethren were formally acknowledged as office-bearers by having the right hand of fellowship given to them at the Lord's day morning meeting. Bro. Green has returned from his visit to Melbourne. The annual meeting of the Evangelistic Union at which delegates from the churches in the colony will be present, will be held in Grote-st., on the 16th of September. The delegates will meet in the morning; lunch will be provided at midday; and a tea meeting will be held in the evening. News are to hand of Bro. Gore and family having arrived safely at their destination, after a pleasant voyage across the Pacific, and six days' train trip with only one stoppage exceeding half an hour.

MILLICENT.—We have had a flying visit from Bro. Colbourne, of Unley, last week. As our own meeting house is rather out of the way, we engaged the Old Bible Christian Chapel, which is situated in the front street and considering the weather and other things, we had splendid meetings. Bro. Colbourne preached on Thursday, Lord's day and Monday nights, and no doubt had the services been continued they would have increased considerably, the two first discourses were nearly an hour's duration, and the last over an hour, and yet the interest did not flag, and many seemed sorry that they ended then. One man came with intent of "leaving if it was more than half an hour," but stayed right through without getting uneasy. Though many seemed stirred up to a sense of their

duty, yet none came forward, but we have confidence that the seed sown will yet bring forth fruit. Bro. Colbourne thinks well of these parts as a field of labor, and if our brethren in the large centres could only see their way to send out two evangelists ("two by two") into the country to spend a month in each place, and then move on to another, much good would be done. But a mere flying visit as we have had will not do much good, the efforts need to be continued. Bro. Colbourne exhorted the church on Lord's-day morning from Phil. 2:14, 15, and we all felt very much edified by it. Bro. Colbourne left us on Tuesday for Mount Gambier, where he had three or four converts to immerse, hoping to see us again in October.

R. C.  
August 4th, 1886.

## NEW SOUTH WALES.

NEWTOWN (N.S.W.)—The Master's work is steadily progressing, notwithstanding the serious drawbacks we are subject to. These however the brethren are hopeful of getting over by the early completion of the new meeting house, and the advent of Bro. Forscutt who may be expected here about the end of September. Bro. Forscutt was to leave New York, July 10th, and intended to call at the following places, viz., London, Paris, Geneva, Rome, Naples, Constantinople, Jerusalem, Alexandria, Cairo, Suez and Melbourne. May the Lord direct his steps, and bring him safely here. The winter has been very trying on the health of some of our number, especially our aged sisters Kingsbury and Standen, but we rejoice to see the former in her accustomed place on the Lord's day. We also have been called upon to mourn the loss of one of our dear sisters in the Lord. Sister Batho, a consistent follower of the Lord Jesus Christ, departed this life July 23rd, in the full assurance of eternal life. How strangely blended are our joys and sorrows. Since last report, seven have been received into fellowship, six by faith and obedience, and one by letter, this is cheering to the brethren who are holding forth the word of life, the major portion of this work has been done by brethren Wilson and Troy who are ably assisted by brethren Kingsbury and Gilmour. JAMES HUNTER.

Newtown, August 15th, 1886.

PETERSHAM (N.S.W.)—It can be confidently affirmed that God is with us, and that His children here are upheld and sustained by "His gracious omnipotent hand." Faithful and cheerful service meets with God's approbation, "He giveth the increase." Two this month have virtually said—"It becometh us to fulfil all righteousness," they have been baptised. May they continue to be "the servants of righteousness" for Jesus' sake. Two by letter have also been received. Rockwood brethren intend building a chapel; we regard this a step in the right direction.

## NOTES AND NEWS FROM N.S.W.

The engagement of Bro Gilmour (who has been under engagement with the committee for 12 months) terminate in the first week in October. We shall be wanting a good pioneer worker. Do you know of one available?

During the month, a letter was received from Bro. C. T. Forscutt, dated about the end of June. He had preached his farewell discourse and had definitely arranged to leave New York, on 10th July, reaching

London 17th, and expected to be in Paris, on Sunday, August 1st. He works through France, Italy, Greece, Palestine, taking the steamer at Suez, expecting to reach Sydney at the end of September. Possibly he may come on in steamer *Orient*, which is due in Melbourne, 30th September.

Our new chapel is very near completion, if necessary we could open it in a month, but it will probably not be opened until first week in October, when we can celebrate two things by the one event. The date of opening will be definitely fixed as soon as we know the date of Bro. Forscutt's arrival here. Without doubt it will be the finest chapel possessed by our brethren in the colonies. The building alone, exclusive of land will cost us fully £2500. A description of the building when completed and also a full account of the proceedings at the opening will be forthcoming.

I do not know whether our secretary has sent in a report this month, he neglected it last month. The writer did five nights' preaching in Newtown. Last Sunday night Bro. Gilmour did it. We have had six additions, five by confession and baptism, and one by letter. This is correct as near as I can remember. W. WILSON.

Sydney, August 17th, 1886.

#### QUEENSLAND NOTES AND NEWS.

Things are moving quietly in this colony. Peace reigns, and progress in the spiritual life is being made.

At Killarney, some *three* have recently been added to the saved. Warwick *one*. Brisbane several.

Bro. Tilcock is having good meetings at Marburg and other places among the Germans.

Dr. Guinness has held massive meetings in Brisbane where he has delivered some "Medical talk," it is hoped to deliver the land of the abominable C. D. Act. The people signed the petitions by hundreds, requesting its repeal.

The children of this generation are wiser than the children of light. Boycotting is the method which should be adopted to rid this and all lands of social impurities. Let the male offenders to cut off from respectable society, and then they will feel their sin and leave it.

The Sower tract report is to hand. It is no mean work to send out 1,791,080 pages in one year. Brethren, help this work with your purse and your feet.

The treasurer for the Evangelistic Fund lives at "Downfall Creek" but hopes the tide will keep rising throughout the year. There is every prospect of a prosperous spring. If freely you receive, freely give.

"I want," yes that is the feeling we need to inspire the people with. I *want* to be a Christian. I *want* to be like Christ.

H. G.

#### NEW ZEALAND.

**TABERNACLE, DUNEDIN.**—The first annual social meeting of the Tract Society in connection with the church meeting in the Tabernacle, Great King Street, Dunedin, was held in the Hall at the back of the building on Wednesday evening, the 21st day of July at 7 o'clock. Forty members of this society sat down to a very nice tea, which was served out by several of the young sisters, who by their kind and cheerful manner added to the enjoyment of the

repast. After tea, the chair was taken by the president of the society, who in a short speech explained the objects of the meeting, reminding those present that it was twelve months past, on the twenty-fifth day of June last, since the first business meeting of this society was held, and that they had met that night to celebrate their first anniversary. After reviewing the work of the first year, they must all feel very much gratified at the good results, yet he was sorry to say that their joy must be tempered with sadness on account of the loss the society was about to sustain in the departure from amongst them of the vice-president, Bro. C. A. Moore, our much beloved evangelist, who was not only the originator of the society, but had been untiring in his efforts to make it successful and also to make the work interesting and pleasant to all the members, and he was sure everyone present would feel a kind and hearty interest in Bro. Moore's future career, and earnestly pray that God (whose faithful servant he was) would be pleased to spare him in health and renewed strength for many years of further faithful work in the Master's vineyard. The secretary of the society, Bro. Fred Philips then gave a short report of his branch of the work, which was considered very satisfactory and encouraging. He stated that sixty-five thousand tracts had been purchased during the year, and handed to the distributors, and had been handed from house to house in Dunedin and suburbs, also a number of tracts had been sent for distribution to Hampden, Oamaru, Timaru, and Invercargill, by request of the brethren living in those places. The treasurer, Bro. Robert Greive then reported that the sum of twenty seven pounds twelve shillings and eleven pence had been collected from members of the church, during the year, and that a sum of sixty-nine pounds two shillings had been expended in connection with the society's work, leaving a balance in hand at the end of the financial year of eight pounds two shillings. This report was received with tokens of satisfaction, and on the motion of Bro. Carrie, a hearty vote of thanks was accorded to the secretary and treasurer. The formal part of the business being now disposed of, the members of the society then spent a couple of hours in a very social and agreeable manner, several of the sisters and brethren contributing to the pleasure of the evening by singing a few well chosen songs. After a service of fruit have been partaken of, Bro. C. A. Moore addressed a few very appropriate and feeling words of advice and encouragement to the society, and counseled them not to get weary in well doing, and expressing a sincere hope that after he was away from amongst them, that they would all do their very best to keep the work going on, and by that means help to hold up the hands of his successor (Bro. Houchings.) He also stated that he was sure they would all like Bro. Houchings, who by his kind and genial manner would soon win his way into their hearts and enlist their kindest support and loving sympathy, and that he was very much comforted in leaving the church in Dunedin in knowing that he was succeeded by a man who he knew to be in every way fitted to carry on the work of the Master in an energetic and faithful manner. After enjoying a very pleasant evening, the meeting was dismissed at 10 o'clock by Bro. Moore engaging in prayer. Yours fraternally,

WILLIAM McNae, President.

#### VICTORIAN MISSION FUND.

##### RECEIPTS FOR AUGUST.

Church at Yanipy	...	...	£0	8	0
Do. Sale	...	...	1	5	0
Do. North Fitzroy	...	...	2	5	0
Prahran Dorcas Society	...	...	0	10	0
Bro. H. W. Crouch	...	...	5	5	0
Bro. R. McD. per Bro. Gilmour	...	...	1	0	0
Bro. Watts, Ringwood	...	...	1	0	0
			£11 13 0		

NOTE.—The sum of 20s. acknowledged last month as from "Church at St. Germans" should have been from Bro. G. H. Bishop, St. Germans.

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

#### QUEENSLAND MISSION FUND.

Bro. B. Hill	...	...	£1	0	0
Bro. R. McD. per Bro. Gilmour	...	...	1	0	0
Bro. J. Rawson	...	...	0	15	0
			£2 15 0		

W. C. THURGOOD, Treas.

#### NEW SOUTH WALES MISSION FUND.

##### RECEIPTS FROM 17TH JULY TO 17TH AUGUST 1886.

Collected, Newton Lord's day morning, 8th August	...	...	£8	1	3
Collected, Petersham do.	...	...	4	0	0
Do. Rookwood do.	...	...	0	18	0
Sunday contributions church at Newton	...	...	5	4	6
Sunday contributions church at Sydney	...	...	5	1	6
Sunday contributions church at Petersham	...	...	3	3	6
Sunday contributions church at Rookwood	...	...	2	4	6
Bro. Newby	...	...	1	5	0

Total £29 13 3

WM. WILSON, Treas.

#### SUBSCRIPTIONS RECEIVED.

4s. from Rouse, McKenzie, Clifford, Preston and G. H. Bishop; 1s. 8d. from Holland, Tully, E. Wilson, Bull, Jas. Rogers, John Rogers, Railton, Taylor, Piper, McKindlay, Rich, Goudy and Risson; 3s. from Rodgers and McCullough; 22s. 4d. Purvis; £5 Barton; £10 Kingsbury; 9s. 2d. Beer and Meeres; 7s. Exley, Galway, Mrs. Filmer, Mrs. Bullivant, Lewis and Ross; 21s. 4d. Pryde; 8s. 4d. Sims; 10s. Heron; £11 5s. 6d. J. Verco (South Australia); 6s. Mitchell; 5s. W. Rossell and Cumston; 4s. 6d. Rawson; 2s. Skelton; 5s. 8d. Mrs. Butler, R. Neily, Lindquist, Fax and Mann; 11s. 6d. Mrs. Hardie; 44s. G. Smith; 4s. 8d. Mrs. Dowd; 8s. Pollard; 8s. 6d. Nicholson; 9s. 6d. Freestone; 20s. Menzies; 18s. 4d. Funston; 11s. 6d. McWilliams; 20s. Muir; 12s. 6d. Wise; 38s. 4d. Newby.

M. McLELLAN.

180 Russell St., Melbourne.