

THE AUSTRALIAN
CHRISTIAN
STANDARD

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

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Notes of the Month.

SOME months ago we drew attention to the controversy between Mr. Gladstone and Professor Huxley, in reference to Genesis and science, in which Mr. Gladstone contended that Genesis was not at variance with the ascertained facts of science. It is pleasing to note that the position assumed by the late Prime Minister of Great Britain receives the support of one of the greatest living geologists, viz., Professor Dana, of America. In writing to a friend, he says, "I agree in all essential points with Mr. Gladstone, and believe that the first chapters of Genesis and science are in accord." After testimony of this kind, we can afford to treat very lightly the sneers of the secular press in reference to this subject.

THE High Church movement of this century, which has carried so many men of fine taste over to Rome, says the *Baptist Quarterly Review*, has been marked by a renewal of interest in the architecture, the vestments, the music, and the ritual of the church. The triumph of aesthetics means the triumph of the sensuous as opposed to the spiritual conception of worship. We may well pause in our own advances in this same direction, and enquire whether what has been here said is not true. Run a line from east to west across the continent of Europe, through the heart of Germany. North of that line you have conscience, south of that line you have art. Men go north of it to have their moral

enthusiasm aroused, south of it to have their aesthetic nature gratified. Protestantism prevails to the north, Romanism to the south of that line, northward of this line spiritual religion is supreme; its services are often bare and unbeautiful, its creeds are often stern and unbending, but liberty of conscience, the right of private judgement, a passionate love for individual liberty, a respect for others yielded and a respect for oneself claimed—these are the features of life in northern Europe. On the other hand, south of that line, we find the continual assertion of the principle of submission to ecclesiastical authority. The church is more than the man. Take away the ministry of art, of architecture, of sculpture, of painting, of music in the Romish church, and what is left? How will that church speak to the common ear? But Protestantism exists, in part, to protest against this mastery of the senses. Our ministry needs no sacerdotal robes. Our service is acceptable without a responsive liturgy, our sanctuary calls for no jewelled stones, no blaze of color. We have no love for the dim religious light. For us the homely meeting-house, the rude barn, the arching boughs of the forest, the unveiled glory of the starlit sky suffice. Religion does not disdain the service of art; but always and everywhere, when she rises in her purity and might, religion denies to art any share in her supreme and regal sway over the human soul.

THE positivist parody of Christianity (says the *Methodist Times*) is one of the most amusing

products of this century. The comical part of it is that the parodists faithfully reproduce some of the externals, and even the cast off excrescences of the old faith, in the firm belief that they are manufacturing a respectable substitute for the religion of the Nazarene. The pilgrimage of Mr. Frederick Harrison and his fellow-believers to the birth-place of Comte, and to the tombs of the prophet, and some of the earlier Comtist saints, is duly chronicled in the press. However brilliant Mr. Harrison's intellectual powers may be (and he can wield sarcasm of no ordinary kind), he must be sadly deficient in the sense of humor, or he would decline to participate in demonstrations which decidedly overstep the narrow boundary between the sublime and the ridiculous.

AT a recent public meeting, the Rev. D. Brodie, of the British and Foreign Bible Society, gave some very interesting particulars of the work of the society since its commencement, some of which are the following:—A large type Bible sold in 1816 at 12s., *cost price*, is now sold at 2s. A school bible sold same year at 4s. 6d. is now supplied at 10d. In 1812 a pearl bible, which can now be had for 8d., was sold at 5s. 2d., while the 2s. 6d. testament of 1816 is now sold at 4d. One of their latest and best achievements, however, is a well-bound testament in readable type for one penny, 3,000,000 of which have been issued. The society's estimated loss on annual sales is £40,000 (for many of their books are under cost); the amount spent per year for paper and binding alone is £140,000. Another

item of great interest is the Malagasy bible, which, to meet the circumstances of the people, is sold for 1s., while the cost of each copy, carriage included, is 2s. 11d.

THERE does not seem to be much difference between the Greek and Romish Churches so far as intolerance is concerned, if we may judge by the following extract from the London *Daily News* :—

"The deplorable intolerance in religious matters which distinguishes Russian rule has just obtained fresh victims—one named Tikhanoff, an inferior functionary of the telegraphs; the other, Veksdine, a countryman. These were a few days ago summoned before the Court of Novgorod for an offence against orthodoxy, an offence detailed in the 189th paragraph of the Penal Law. Tikhanoff, it was alleged, had assembled various persons, and had told them that he could not find the Orthodox Church to be right in recommending the worship of holy images. 'The Saviour,' he said, 'never spoke one word about such images. We ought to worship God alone, and when praying we should do well if we did as the Saviour told us to do, to go into our chamber instead of praying in the streets as the Pharisees did in old time and as the Orthodox do now.' Many of the hearers sympathised with the views of Tikhanoff; and the other offender, Veksdine, seems to have carried on an energetic agitation for "the new truth." The two men charged with the offence were sentenced to hard labour. A great crowd attended the trial, consisting for the most part of sympathisers with the defendants. Only one of all the Russian papers and reviews has had the courage to make any remarks about the sentence. That organ, a review, called the *Viestrik Tsvrop* (the 'European Messenger') asks what the adherents of Tikhanoff and Veksdine, who attended the trial, can think of the case? It can scarcely be supposed, the writer says, that this sentence will, in their eyes, be judged a sufficient proof that Tikhanoff and Veksdine are wrong and the Orthodox Church right. It is much more probable that the condemned men will be considered martyrs to truth, and that the number of their secret adherents will increase. All that the Orthodox Church can gain by severity is to increase the number of religious hypocrites."

THE capacity of idiots to receive religious instruction or to un-

derstand the meaning of religious ceremonies, has been generally thought to be somewhat limited. It appears however that a dignitary of the church of England, possessing perhaps more than ordinary insight into the working of whatever mind imbeciles may happen to possess, admitted five of them into the full communion of episcopal church.

The bishop of Exeter, says the *Liverpool Daily Post*, speaking at the annual meeting of the Western Counties Idiot Asylum at Exeter, justified his conduct in confirming five of the inmates in the spring, and wished those who had deprecated his conduct had seen the devout reverence of the carefully prepared candidates. He referred to the case of a boy with whom he had been very much struck in his childhood, called "Silly Billy." This poor idiot child just before he died gave utterance to a great thought—

Oh! what does Silly Billy see?
Three in One and One in Three,
And one of Them has died for me.

It is somewhat astonishing what strange things men of undoubted ability will do sometimes. It would puzzle the Bishop to give New Testament authority for the mere rite of confirmation, leaving out of question the idiot phase of it.

A BRILLIANT Frenchman, says *The Christian at Work*, has styled Palestine "the fifth Gospel." There is a profound truth lying behind this happy figure. The soil on which Christ trod is more than a vague dream. An old Scotch woman, when told that a certain person had come from Jerusalem, cried out: "You will na make me believe that. There is na such place as Jerusalem on airth." Such a visionary conception has no place in this matter of fact era. "This age," says Weiss, in his *Life of Christ*, "has turned from a one-sided preference of idealistic speculation, and longs for the realities of history." Principal Dawson in a recent work has said: "There is a real connection between Bible history and the physical features of the Bible lands, and though both are intensely interesting when separately considered, they are much more interesting when viewed in connection." If ever stones were eloquent; if ever

lakes and rivers, mountains and plains, walled cities and scattered villages, skies, birds, trees or flowers spoke to the heart of man, those of Palestine ought to be the most impressive. And they have been all through the Christian centuries. There has been a strange fascination about this desolated country which has intoxicated the religious enthusiast. From the days of Constantine the Great, myriads of Christian souls have been trying to read this "fifth gospel." They have read it for the most part as they read the other four, with their imaginations rather than with the eye of understanding. As it has been the work of our century to vindicate the validity and genuineness of the four Gospels with a force of emphasis never before reached, so it has fallen to the lot of the last half of this century to open up to view the real text of this "fifth gospel," to purge away the excrescences, to show its harmony with the other four, to bring its plain meaning home to hearts of men. As Dr. Merrill well says, "The age of relic hunting has ceased, and the era of exploration has fairly begun."

THE following remarkable statement taken from *The North China Daily News* will be read with surprise, even in this day of rapid progress of Christian missions: "Recently a very remarkable development of Christian activity is said to have taken place. A number of native converts have, of their own accord, volunteered to go as Christian missionaries to Corea. A very healthy old Fukien gentleman, himself a recent convert, has given generous support to the undertaking; and in a few days the little band of devoted men intend to start to their field of labor under the tutelage of Rev. Mr. Wolfe. . . . The high estimation in which the Chinese appear to be held in Corea will no doubt do something to pave the way for the missionaries from Fukien; and it is to be hoped that the apparently receptive nature of the Corean disposition will help to facilitate the work. As far as we know this is the first instance of any Chinese Christians leaving their own country to spread Christianity among other nations. We think the fact sufficiently interesting and unique to merit a passing notice; for it shows that even the apathetic Chinaman can be aroused to unselfish enthusiasm under certain influences, and gives good promise of energy in mission work on the part of the Chinese, as a nation, when they shall have been brought more extensively under the dominion of Christianity than is the case at present."

Hymn for the Month.

UNDER HIS SHADOW.

"I sat down under his shadow with great delight."—Cant. 2: 3.

Sit down beneath his shadow,
And rest with great delight;
The faith that now beholds him
Is pledge of future sight.

Our Master's love remember,
Exceeding great and free;
Lift up thy heart in gladness,
For He remembers thee.

Bring every weary burden,
Thy sin, thy fear, thy grief;
He calls the heavy laden,
And gives them kind relief.

His righteousness 'all glorious'
Thy festal robe shall be,
And love that passeth knowledge
His banner over thee.

A little while, though parted,
Remember, wait, and love,
Until he comes in glory,
Until we meet above.

'Till in the Father's kingdom
The heavenly feast is spread,
And we behold his beauty,
Whose blood for us was shed!

F. R. Havergal.

Lord's Day Meditations.

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

October 3.

CHRIST CRUCIFIED.

"We preach Christ crucified."—1 Cor. 1: 23.



HE great aim of Paul was to impress upon the world the significance of the cross of Christ. He affirmed that the sacrifice offered on that cross was an atonement for the world's sin.

And much as the thought is disliked by many, it is this thought which, above every other in the Christian system, has impressed itself on the civilised world. The life of Christ has had a wonderful fascination for men.

It has thrown a spell over the centuries. But the death of Christ, so dreadful, so extraordinary, has had a still greater attraction. Apart from its atoning character, there is no principle of interpretation that can adequately account for it. Hence its attraction for men. Each man has a living interest in the story.

For two or three centuries the Roman Empire persecuted Christianity, but at last the Emperor Constantine embraced the once persecuted faith, and the cross at once became the symbol of a new faith, the starting point of the most marvellous revolution through the ages. For, who could have anticipated that the cross, once associated with the miserable deaths of criminals, should shine as the most glorious emblem of self-devotion and divine condescension. And yet it is so. The cross, with the sacrifice of Jesus Christ, stands out, above all the greatest events in the history of the world, the most absorbingly interesting event, and that which promises to hold the deepest attention of men for all time. Do we give it paramount attention? Have we taken the motto of Constantine—"By this sign shalt thou conquer?"

October 10.

THE POWERS OF THE CROSS.

"The cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world."—Gal. 6: 14.

It is hardly necessary to remind one another that Jesus does not require His followers to abandon their posts of duty. He himself set them an example in this respect, and showed that the path of duty is the path that God ever approves. And yet Paul says, "By the cross the world hath been crucified unto me." What does He mean? He means that whilst God has made this world full of attractiveness, and importance, whilst we are in it, that yet there is also in it much danger and much sin, that to redeem our lives from the power of sin Christ died, and that this death is the grand force by which our lives are drawn from the world and sin. Let us feel the force of Christ's death for us, and it is impossible to be charmed by the mere

attractions of the world, as was very possible before. Everything becomes changed, when our relations to Him change. The heart is made dead to the world's supreme witchery and power, when it becomes alive with Christ.

But more than this. The little, narrow, dull spheres of life in which most people live, are only left as we rise in sympathy with Christ. Let us enter into the meaning of his death, and at once how broad become our sympathies, how deep our interest in the welfare of all men—how we enter into the great schemes of the Redeemer! We begin to live for something nobler than self, or family, or nation—we live for Christ, and all redeemed men. "By the cross the world hath been crucified unto me, and I unto the world."

October 17.

GLORIFYING IN THE CROSS.

"God forbid that I should glory, save in the cross of our Lord Jesus Christ."—Gal. 6: 14.

What was it in which Paul so greatly gloried? No one will suppose that, like the Empress Helena, he gloried only in the actual pieces of wood on which the Saviour suffered. Nor can any one, for a moment, suppose that he gloried in the actual shame or torment that our Saviour endured in suffering in our stead. Both these thoughts are utterly beside the mark. In what, then, did Paul glory? It was in what the cross signified. As He was put to death on the cross, it naturally became the symbol of His death, and all that that death implied; just as we speak of a crown as significant of royalty, though in itself it is but a piece of metal studded with jewels.

What, then, is the great truth symbolised by the cross in which Paul gloried? It is the fact that our Lord closed His life of spotless purity by a death of shame, that that shame was endured for our sakes, that He might become the Redeemer of men, and win them back to goodness and to God. Jesus loved us, loved us so much as to lay down His life for us; the cross is the expression of that love, and is therefore the symbol of atonement, of love, and of a world's renewing power.

This gives the Lord Jesus such a hold upon our hearts, such a claim upon our allegiance, that with Paul we should say, "God forbid that I should glory, save in the cross of our Lord Jesus Christ."

October 24.

GLORIOUS TIDINGS.

"He is not here, for He is risen, even as He said. Come, see the place where the Lord lay."—Matt. 28:6.

Welcome, thrice welcome to eyes and to heart, most glorious morning of the Christian year! The Christ has risen! The tomb could not hold such prey. The grave in which the Redeemer of the world lay has been burst open, and Jesus lives! Well may we to-day rejoice as we greet each other, and say with the Eastern Church, instead of the usual forms of salutation, "Christ is risen!"

Here is the certainty that our redemption has been effected. He died for our sins. He descended into the grave, having borne the whole penalty of death for our sakes. But suppose that death is the total eclipse of the work of that life. Suppose the tomb holds, as it does all other life, the body of the dead Christ. We could have had no possible assurance of the satisfactoriness of the Saviour's death. But see, the grave is empty! "He is not here, for He is risen." The work He attempted is accomplished. He has in reality become the Saviour of the world. A dead Saviour could never have been our advocate with the Father, could never have infused into us a new life, could never have been a living force in the lives of his followers. But He lives, and we live in fellowship with him. He is the great Head of His Church, and if the Head lives, the limbs must partake of that life.

It is related of Dr. Kennicott, who spent thirty years in collating the Hebrew Scriptures, and resigned a valuable living because his studies prevented his residing on it, that his wife was accustomed to assist him in his preparations of his Polyglot Bible by reading to him, as they drove out for an airing, the portions to which his attention was called. When preparing for a drive the day after the great work was completed, she asked him what book she should now take. "Oh," exclaimed he, "let us begin the Bible."

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.

THE CHURCH FOR THE TIMES,
OR
CHURCH OF THE TIMES;
WHICH?

IT is generally admitted, that in the past, the church, as representing Christianity, has done much in moulding the thought and character of the ages from the first century to the present. It is also admitted, that the church has only in an imperfect way fulfilled its mission in giving a fair representation of the teachings of its great Founder, but that whenever it has approached nearest to the divine model, its influence for good has been most manifest; in other words, whenever the church has been loyal to its Master, and faithful to the great principle, that it ought to obey God rather than man, it has proved itself to be a mighty power from God, and has left its impress on the hearts and consciences of men. But whenever it has been unfaithful to its vows, and has made the divine subservient to the caprice of the human, it has "wallowed in the mire," and so brought discredit and shame upon the name and glory of Christ. That these things are so, no student of church history can deny. It therefore follows that if the church of the present day allows itself to think that it can improve upon the plans of God, by bringing itself more into accord with the sentiments and actions of the world, that in doing so, it is only preparing for itself a humiliating future. Those who fail to see that this is so, are blind and deaf, for if there is one vision or voice seen or heard in the past of Christianity, it is that which warns us to beware lest the influence of the world has ought to do with moulding the history of the church. The church must mould the world, or else give up its name and place. When faith in the power of God is gone from men, it will then be time enough for the church to ally it-

self to the world, the flesh, and the devil.

The church for the times is that which approaches most nearly in doctrine and practice to the church of the apostolic age; the church of the times is that which approaches most nearly, and takes color from, the worldly spirit of its surroundings. With the latter, almost any device that will attract the multitude is speedily adopted. The church in turn becomes an opera house, a gambling saloon, or a theatre. Those who run the establishment appear to regard themselves as sole proprietors, and therefore irresponsible—they act as though there were no Lawgiver or Guide book, or if they are conscious of the existence of such things, act as though they had the power to override both. The most signal illustration of the church of the times, is to be found in the Roman Catholic body. "The Roman Catholic Church," says the *Age*, "which has never been found wanting in administrative sagacity, has understood how to wield the resources of art so as to draw men of every class. At such a church in Rome you will hear Verdi's lightest airs pressed into the service of religion, and in such another you may listen to sounds which Palestrina seems to have caught from the very Holy of Holies. For the man of fine taste there is a Madonna by Raphael, or a Moses by Michael Angelo, and for the country worshipper there is a Wax Virgin in pink muslin, and with the sword driven through her heart."

If then the church of the times is the church that is wanted, we have in the Romish church, the best and most illustrious example that can be found, and need not look further. We are not likely to be satisfied with poor imitations, when the genuine article is so near at hand. At any rate the church of Rome is honest in this matter, and does not sail under false colors, but frankly avows that "the end justifies the means," but what shall we say of those religious bodies that boast that the Bible and the Bible only is the religion of Protestants? What shall we say, for instance, about a certain Presbyterian Church, of which it is said, that a minstrel entertainment

was given in order to raise funds for repairs of the church. Here are a few of the particulars—"The affair was under the patronage of the Member for Normanby, Mr. Shiels. Shortly after eight o'clock the curtain rose, and revealed a circle of eleven niggers, with "bones," "tambos," and "pianist." This "funny" performance was followed by a clog dance in costume, and this by a "side-splitting farce." After the seats had been cleared out, and the hall swept, dancing was commenced and continued with great zest until the "we sma' hours." Here again is the church of the times, in full alliance with the world, the flesh, and the devil, selling its dignity and manhood for the sake of gaining a few pounds.

The church of the times is not lovely, looking at it from the only standpoint possible for us to occupy. It may be attractive to the world, and for a time draw worldlings to its meetings, *but it will not convert them*; if anything, it will make them worse than before. But it is urged, how are we to get non-Christians to attend our meetings, if we do not go out of the beaten track? If the "beaten track" has been the "old paths" trod by the apostles, then keep to it, and leave the result with God. The chief thing is, not to attract crowds or to secure the favor of the multitude, but to speak and act the truth. "If," says the *Age*, "it is only an object to fill our churches, there is little doubt that turning them more or less into opera houses will go a great way." But filling our churches is not the chief thing, nor is it desirable if, in order to do so, methods have to be adopted at variance with the genius of Christianity. It is not often that we can agree with our contemporary (the *Age*) when it treats of religious matters, but on this occasion we can endorse its statements, when it says that all the blame does not rest on non-church goers, much of it lies with the church itself. It has much to answer for in its departures from the truth, its truckling spirit, and the small manifestation of holy zeal and love. "What the churches will need to prove," says the *Age*, "is that they have a message of some real moment to give, that they possess a truth which is above science, and can communicate a peace of God which is above worldly wealth. The early church did this. It conquered the most splendid creation of arms and law the world has yet seen—the Roman

Empire—and it did this though the science and literature of the times were infinitely more Pagan than they are now, because the early Christians lived the life they were professing.

Restore primitive christianity to our churches and it will return to our world." Amen. The church for the times and not the church of the times is the church the world requires for its regeneration. The church for the times must be built on the New Testament plan, on the rock of divine authority, and not of human expediency. Its members must possess the characteristics of the pioneers of the gospel, not only loyal in word but in deed; with zeal for the truth they must also show love for men. The burden of responsibility must not rest upon a few but upon all. The church for the times thus equipped, and animated by supreme love for Christ, would, we verily believe, take the world captive, whereas the church of the times can only have one ending, viz., to be taken captive of the world.

The Exhorter.

Exhort with all long-suffering and doctrine.—
2 TIMOTHY 4 : 2.
But exhort one another daily, while it is called to-day; lest any of you be hardened through the deceitfulness of sin.—HEBREWS 3 : 13.
He that exhorteth on exhortation.—ROM. 12 : 8.

PRAYER ONLY.



ALMOST every day serves to confirm our conviction that there is a good deal of unnecessary praying done by Christian men and women. We do not mean by this that it is not right and eminently proper for them to pray; nor that they should not pray often, for we not only believe it to be the duty of *all* Christians to pray and to pray earnestly, to pray without ceasing, that "men pray everywhere, lifting up holy hands, without wrath and doubting," we very much doubt the genuineness of that religion which does not manifest itself in prayer to God. But we are persuaded that the trouble with most Christians is not that they do not pray at all, but it lies rather in the fact that they too often fail to pray *in the spirit of prompt and complete obedience*. We should remember that prayer alone, like faith alone, *is dead*. Furthermore, in the spiritual kingdom, as in the natural, there is and must be both a human and a divine part. There is not only a part for God, but also a part for man, and these two elements in the divine economy are so connected and blended that they cannot be

separated. This grand principle runs all through every favor bestowed upon man, as well as every act of obedience on his part; yet we often hear men pray as though they could do absolutely nothing, and that God had promised to do everything for the mere asking. They take the pains to tell the Lord of the social vices and sins of the people around them, many of which might be corrected or altogether removed by a little earnest and patient work, and ask the Lord to do that which he has placed *them* here to do. And then they go home from the prayer meeting and sit down with folded hands, confidently expecting their prayers to be answered! What an insult to the Divine Majesty! It sometimes seems strange to us that the God in whose moral image these people are created does not become indignant at such a travesty on the religion of His Son, and with the fierceness of his countenance, and amid a thousand lashes drive them from his presence to go and answer their own prayers with such assistance as he may feel disposed to give them. As well may one pray for God to give him his daily bread and meat direct from heaven prepared for his table, or to supply him direct from the seat of the universe with a ready-made suit of clothing! Away with such unscriptural and supercilious nonsense!

More than eighteen hundred years ago, our Saviour said "Not everyone who saith unto me Lord, Lord, shall enter into the kingdom of heaven, but he who doeth the will of my Father who is in heaven," and this language is just as true to-day as it was then. There is, therefore, a sense in which every man can answer his own prayer, and he is obliged to the fullest extent of his ability to do so. Hence, if God's children pray for the conversion of the people, they should work for it; if they pray for the success of missions, they should be willing to support them with their money; if they pray for the suppression of intemperance, they are also obligated to work to that end, and what is true of these things are true of all the blessings, both of a temporal and spiritual nature, which we receive. Otherwise all our praying will be in vain. To fail to supplement our prayers with active work for the cause of Christ, is to follow the example of the hypocrites of old, of whom the Saviour said, "This people draweth nigh unto me with their mouth, and honoreth me with their lips, but their heart is far from me." Hence he asks, "And why call ye me Lord, Lord, and do not the things which I say?"

J. F. FLOYD.

Editorial Notes.

WE have received several letters on the "Organ question," but have not space to spare to give them publicity. Several brethren have told us that they were sorry that we had opened this discussion in the columns of the *Standard*, that it was a question which had better be left alone. We do not agree with these remarks, because we think the discussion will do good. It will afford the brethren an opportunity of reading arguments on both sides of the question, and possibly the columns of the *Standard* may serve the purpose of a safety valve. It is our intention to close the discussion for the present, the more especially as it has assumed a phase which, if persisted in, is not likely to lead to edification.

THE editors of the *Standard* have been very busy during the past two months. Bro. Dunn has been busy moving to new premises (34 Bourke Street East), and Bro. Illingworth has entered into business for himself, having bought the ironmongery business lately carried on by Howie and Co., Swanston Street. This will account for any shortcomings in the editorial chair.

WE hear that Bro. Henry Exley is on his way from San Francisco to New Zealand. We do not know where Bro. Exley intends to locate himself, but are glad that one of the colonies is to be favored and helped by his presence.

BRO. TROY arrived from Sydney during the month, and will labor for a few weeks at Kensington before entering into the general field. The Kensington brethren gave him a welcome tea meeting. The hearty welcome then given will be endorsed by all the brethren in Victoria.

BRO. W. S. HOUCHINS, of Dunedin, is doing a good work in connection with the Tabernacle, he is also doing a good work in demolishing the statements of the Rev. Mr. Gillies, of the Presbyterian Church, Timaru, who has been foolish enough to publish a pamphlet, which he has christened (as Bro. Houchins puts it), "Baptism by immersion weighed and found wanting." Bro. Houchins puts Mr. Gillies in the one scale and the New Testament in the other; as to which is the heaviest, our readers will be able to judge.

WE hear that Bro. R. C. Gilmour's engagement with the N.S. Wales Missionary Committee terminates early in this month. For the information of any church desiring a preacher, his address is Napoleon Street, Botany, Sydney.

BERWICK brethren have about completed their new chapel, and intend opening it on Lord's day, October 3rd. Bro. Maston will conduct the opening services, and will also give his well known lectures on the Tabernacle. These are to be followed up by special services, and the special effort concluded with the annual tea meeting, which is to be held as usual on "Cup day," Nov. 2nd. We hope that the season will be a time of refreshing from the presence of the Lord.

WE again draw attention to the Thursday evening Talks on the Origin and Progress of the Current Reformation, which are now being given by Bro. J. Strang, in the Christian chapel, Lygon Street. The programme is so interesting and unique that we publish it in full:—

Part First—A Preliminary Glance at the Field.

TALK I.—SEPTEMBER 2.

Christianity as it was at the First.

TALK II.—SEPTEMBER 9.

A Dark Shadow passes over the Face of the Sun.

TALK III.—SEPTEMBER 16.

In which we have the veil lifting.

Part Second—Under the Stars and Stripes.

TALK IV.—SEPTEMBER 23.

Westminster to Jerusalem.

TALK V.—SEPTEMBER 30.

A Shipwreck, revealing the Hand of God in History.

TALK VI.—OCTOBER 7.

Restoring the Ancient Landmarks.

TALK VII.—OCTOBER 14.

Heroes in the Strife.

TALK VIII.—OCTOBER 21.

Progress of the Movement.

Part Third—In the Land of our Fathers.

TALK IX.—OCTOBER 28.

A Cheshire Movement, and the man who led it.

TALK X.—NOVEMBER 4.

James Wallis, of Nottingham.
George Greenwell.

TALK XI.—NOVEMBER 11.

David King, with Personal Reminiscences.

Joseph B. Rotherham.

TALK XII.—NOVEMBER 18.

The Work in Scotland.
Thomas Hughes Milner.

TALK XIII.—NOVEMBER 25.

The Work in Ireland.
J. K. Tener.

Part Fourth—Under the Southern Cross.

TALK XIV.—DECEMBER 2.

Initial Stages of the Movement.

TALK XV.—DECEMBER 9.

The Evangelistic Era.

TALK XVI.—DECEMBER 16.

Our Position, Prospects, and Obligations.

OUR readers will please notice that the 24th of this month is Hospital Sunday. We trust that the liberality of the brethren will surpass all previous efforts. Treasurers of churches, or those entrusted with handing in returns to the Hospital

authorities, will please remember that it is desirable to have some degree of uniformity in name. Returns should be made out as coming from "The Church of Christ" (giving the locality.)

OUR readers will be glad to hear that our Bro. and Sister O. A. Carr are in good health, and desire not to be forgotten by the brethren in Australia. A short paper from the pen of Bro. Carr appears in this issue. Speaking of the *Standard* he says: "I like the *Standard* very much, and think you get up a very creditable paper. I am not at all ashamed of it, I hand my copies round. It will do to show. The printing is good, the articles compare favorably with what generally appears in our journals." Bro. Carr might help us to make it even better, if he would send us an article now and then.

The Expositor.

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

JESUS AND NICODEMUS.

(Continued from page 338.)

The next statement of Jesus was more astonishing still. In effect it was that it involved a discipleship and moral reformation to qualify for entrance. What is a birth of water but discipleship? What is a birth of spirit but awakening to a new life of holiness in thought, word, and deed? This dual birth is characteristic of man in regard to every change which he makes voluntarily. In youth he binds or disciplines himself to a teacher for education, and in addition undertakes to apply his mind to study. In trade the same double dedication takes place; he becomes the disciple of his master, and, besides, engages to apply his best energies to learn that trade. So in matrimony. The law makes him a husband, but he also undertakes to learn untold new duties. How many scholars, apprentices, and husbands fail in this latter life which they accepted with the former one? It is obvious that in each of these relationships the individual while accepting them, and being accepted by the schoolmaster, trade-master, or wife, receives a quittance, as it were, in regard to the past. Whatever the first may know of his ignorance or dullness, or the second of his past carelessness or indifference, or the third his flirting, or other delinquencies, these are all passed over, he starts clear, and is counted as pure and just. His former teachers and connections are discarded,

and he stands in the eyes of all free from the past and its consequences, its engagements and privileges, and can now be regarded and judged only in accordance with the duties and privileges of his new position. The declaration of our Lord, then, was of an extreme character. It involved to the Jew a divorce from Moses, and the loss of his peculiar privileges as a son of Abraham. Nicodemus knew this. He knew that a birth of water meant all this when spoken by him who was before him, and that it would involve him in discipleship to him. There is no mystery here, as those in later days and in ours understand the word, but a most forcible and graphic figure connecting two things which Nicodemus understood perfectly, but could not imagine could be necessary in his case.

The full scope of the birth of the spirit Nicodemus may or may not have grasped. It is questionable if a Jew could conceive the idea of inward purity and extended sympathy involved in this change. Indeed it may be asked, is it seen yet by us in our day?

In order, therefore, that one may enter the Kingdom of God, discipleship to Jesus, procuring immunity from the past, and involving obedience to him in the future in regard to what he commands, is necessary, and a change in the inner man—repentance towards God—is also necessary. This involves the total abandonment of all self-sufficiency, as indicated in national or ceremonial relationship, and in their place a personal seeking and striving to become like God as He is mirrored in the Son. His love and sympathies were all-embracing, and his inner life in harmony with the nature of God, who knows the thoughts and intentions of our heart. We say practically this is the meaning of the words of our Lord, "Except one be born of water and spirit he cannot enter the Kingdom of God." To Nicodemus, and any other Jew, this seemed incomprehensible from their national standpoint. To the sinner in our day it is equally so as long as he trusts in himself, hugs his sins, thinking his nature excuses them if not even justifies them. Jesus states the matter in an abstract way; refers to no influence, no mode of operation, no occult quickening. Nicodemus could see it, but where then was the temple and its worship according to Moses? Where the special privileges of his nation above other nations? Gone for ever, if this is true. But our Lord's surprises are not yet complete. "The wind bloweth where it listeth and thou hearest the sound

thereof, but canst not tell whence it cometh and whither it goeth: so is every one that is born of the spirit." No man will ever be able to tell how much has been written, said, and thought on these words. Yet where is the difficulty. Jesus says "Every one who has been born of the Spirit is like the wind," &c. He does not refer to the *act of being born*. Let this be distinctly understood, that the point of comparison is between the *man after he has been born* and the wind (or spirit, if the reader likes it better: this does not alter the fact that the statement does not refer to an act but an individual.) *That individual* is like the wind *after* he has been born of the spirit. The Greek demands this reading. The A.V. renders the passage in this sense, but somewhat obscures it by rendering the verb "*is born*" instead of the perfect participle "*has been born*." This portion should read, therefore, "so," or, "like this, is everyone who has been born of the spirit."

We see here, then, three statements of our Lord distinctly progressive in their character.

First. That a change was necessary, so great as to be illustrated as a "birth anew," which the Jew with all his privileges could no more avoid than other men, if the kingdom of God was to be seen.

Second. That change consisted in effect of a discipleship and a moral reformation, illustrated as a birth of water and spirit.

Third. That the individual so changed would be governed by laws and influenced by motives which Nicodemus could not then understand, illustrated by the wind. Let it be noted particularly that the whole of these statements relate to *effects* and not *causes*. There is nothing stated as to how the change is brought about. This was the difficulty. Nicodemus expressed, how can these things become, or be brought about. We maintain that if he had the idea that any mysterious operation of the Spirit of God was referred to he would not have expressed such wonder. The thought that he must lose his nationality to become a citizen of the kingdom of God was the astounding and incomprehensible thing in his mind. The words are full of meaning which our Lord interposed, "That which has been born of the flesh is flesh, and that which has been born of the spirit is spirit." The Jewish relationship was a fleshly one, necessarily partial, national, restricted in its scope and sympathies. The perfect antipodes to the other, which knew no bounds, had its seat in the very inmost sanc-

tuary of the heart of man, and its scope wherever his fellow-man was to be found.

This 8th verse has invariably, as far as we know, been interpreted to mean the act of the Spirit of God in the conversion of a sinner. The differences of opinion referring only to the mode of that action or operation. No suggestion has ever been made, that we know of, that the comparison is between an individual and the wind or spirit. We have seen the passage read thus, "The spirit breathes as it wills, and thou hearest his voice, but canst not tell whence he cometh and whether he goeth: so is everyone born who is born of the spirit."* Here an act is indicated, but the text violated. The passive verb *to be born* substituted for the verb *to be!* Dr. Farrar reads it, "So is it *with*," &c., interpolating the preposition *with* so as to try and make the passage refer to an act, as much as to say "this is the way he is born who is born of the spirit." There is, however, no reference to an act in the illustration. This would require the whole of the words to illustrate what follows. First, the spirit breathes as it wills; second, thou hearest the voice thereof; third, thou canst not tell whence it cometh and whither it goeth. It has then to be inferred, seeing this is the manner in which it proceeds, we cannot tell when, how, or where, spiritual birth takes place. But the text does not require anything to be inferred. It is perfect as it stands, and explains fully our Lord's meaning. The alteration of a verb, the introduction of a single word is not required to assist in bringing the truth home to the understanding of the hearer what our Lord wished to enforce. We may then say, if he who has been born of the spirit is spirit he will act as the spirit acts—that is, the will which directs the breathing of the spirit will direct his breathing; his voice will be heard as the spirit's voice is heard; his movement will not be understood as the spirit's is not. For the text would then have to mean "he who has been born of the spirit is like the spirit." That Jesus should have meant the spirit, however, seems to us very unlikely. It is not his usual style to illustrate a thing by itself, or bring the illustration and the thing illustrated so close together in nature. Where the adverb *so* is found in construction with the verb *to be* a greater difference is generally found where an illustration is intended. (See Matt. 14: 39, 12: 40, 45.) That the wind was meant here seems, therefore, more probable than the spirit. It seems

* Lord of America

unlikely that Jesus would illustrate the lesser by the greater. Besides, there are difficulties connected with the reference being to the spirit here which increase the improbability. There is no difficulty when the wind is regarded as illustrating the relative state of one who has been born of the spirit. It will be admitted that at this time Nicodemus did not understand the nature of the kingdom of God to which Jesus referred. Nothing seems more likely than that Jesus should bring his strange statements to a climax by bidding Nicodemus listen to the wind which might be then blowing or sighing round the house they were in, and tell him he knew as little of the springs of life, motives of action of the citizens of the kingdom, as he knew about the causes of the blowing of the wind. The will of the Spirit of God was that all should hear his voice. He came from heaven and would go to the uttermost ends of the earth. These truths Nicodemus would know; but the action of the wind was much more mysterious to him. Of this he knew, as, indeed, we ourselves know, little or nothing. So the illustration was apt and powerful. The spirit, in the conduct of our Lord in the temple, gave no uncertain mysterious sound. Neither in the miracles he wrought; but Nicodemus did not know their mighty import, and came to him simply as to a teacher sent from God.

While, therefore, we see that to Nicodemus the wind was a mystery, it is not true that it is without law; or to impersonate it, does not know its creator, and how it wrought his will. So we see that Jesus just taught Nicodemus that his disciples would be governed by laws and influenced by motives of which he, standing where he did and believing as he did, knew nothing. It does not follow, however, that these disciples would be ignorant. The thoughtful student can recall many passages disproving this. The natural man receiveth and knoweth not the things of the Spirit of God, because they are spiritually discerned. John says also, the world knows us not because it knew him not.

We affirm, then, that this passage has been most grievously misunderstood and misapplied; and, on the other hand, that it teaches a truth which comes home with great force and clearness to the understanding of every true believer. Well might Jesus say, "Art thou a master of Israel and knowest not these things?" If the cleansing of the temple and his miracles brought no convincing power with them, how could he receive the higher teaching. "If I have told you

things on earth and you believe not, how shall you believe if I tell you about the heavenly? He was in the counsels of heaven. The Son would be uplifted to be to the whole world what the serpent of Moses was to the Israelites. For the love of God was for the world, and to save it he sent his Son, and not merely to save and exalt the single nation of the Jews.

Our Lord's teaching, therefore, however wonderful and incomprehensible to Nicodemus, ought to present no difficulties to the Christian student.

M. KER.

Poetry.

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

THE HIGHER PANTHEISM BY A. TENNYSON, WITH A SUPPLEMENT: BY THE LATE G. GREENWELL.

THE HIGHER PANTHEISM.

The sun, the moon, the stars, the seas, the hills and the plains—
Are not these, O Soul, the vision of Him who reigns?
Is not the vision He? tho' He be not that which He seems?
Dreams are true while they last, and do we not live in dreams?
Earth, these solid stars, this weight of body and limb,
Are they not sign and symbol of thy division from Him?
Dark is the world to thee: thyself art the reason why;
For is He not all but thou, that hast power to feel "I am I"?
Glory about thee, without thee; and thou fulfillest thy doom,
Making Him broken gleams, and a stifled splendour and gloom.
Speak to Him thou for He hears, and spirit with spirit can meet—
Closer is He than breathing, and nearer than hands and feet.
God is Law, say the wise; O Soul, and let us rejoice,
For if He thunder by law the thunder is yet His voice.
Law is God, say some: no God at all says the fool;
For all we have power to see is a straight staff bent in a pool;
And the ear of man cannot hear, and the eye of man cannot see;
But if we could see and hear, this Vision—were it not He?
* * * * *

SUPPLEMENT FROM CHRISTIAN THEISM.

The vision is grand and fair, from the stars to the solemn sea,
From the cornfields waving gold to the silver upon the lea;
From the mountains crowned with light, to the rosebush in the dene;
No language may declare how glorious the seen.
The thoughts of God shine forth in the robe and veil of light,
Which reveal eternal power—but hide the person from sight.

But the Workman is not the work nor is His work a dream,
Or man would be PHANTOM-SEER among the things that seem.
The starry heavens without and the moral law within
Speak of One who has power, and One who will visit sin.
But had we no finer light than that upon sea and shore,
The men who lie down to sleep might pray to awake no more!
For iron law drives on—and however we sigh or moan—
Never a word of pardon, or of mercy-seat by the throne.
The Sphinx has awful beauty, but her stony lips are sealed,
And if she has a secret it is never to us revealed.
Not from morning star, or light of the regal sun,
Can mortal ever learn how his work on earth should be done.
No winds which rifle spice-fields, or tempests as they rave,
Proclaim the Resurrection of dead men from the grave.
Cry not for strength in the field or the forest dim,
Or where old ocean lifts her weird and fathomless hymn;
Not among rocks of Eld or lamps of the dome on high
Can we learn the solemn lessons of how to live or to die.
The visible Temple glooms with funeral crape on the gates,
And her priests, silent all, are dead as the heathen fates.
But there is One who speaks with authentic voice and clear,
Of forgiveness and of life, and of love conquering fear.
Cleansed in His fountain, quickened by His Spirit,
Divinely we arise the kingdom to inherit.
The children of light in the charm of perfect love;
See the City of God which descendeth from above.
The halls and streets of the golden—river of higher life—
Can suffer no defilement, and see no human strife.
And so we look to the Orient, where light and life were born,
For the Sunrise supreme of the resurrection morn.
From higher fields of light, where suns without number shine,
To the rocks of our underworld—the vision how divine!
On olden azure sea the ships of the heavens advance,
The fleet of God sails on (are we all in a solemn trance?).
No stormy darkness there, nor crash upon iron coast,
From you vast argosies a vessel has never been lost;
In music and light they move—tempest and shipwreck unknown,
For the other sea has rest, by law from the Central Throne.
But whence and whither they sail, no son of earth can declare.
Our emerald fields on earth are beautifully fair;
The stones of fire lie hid in the crypts of darkness old.
And man brings up to light rubies and dust of gold.

But richer the blowing rose, or cedar of
Lebanon grand,
Born from the mother soil without the
labour of hand;
In the mystic force of life which mortal may
never know,
Whether we wake or sleep the corn and the
palm tree grow.
Were it our privilege now to recline in the
summer woods,
Or dream on Paradise slopes by melodious
silver floods,
The school would not nurture men as lords
of the higher age.
When force of sin and death have spent
themselves in rage.
With iron soil, keen blast and spectres in
the path.
With pestilence and fire and terrible shapes
of wrath,
We fight in a Holy War, to be crowned in
the golden prime
With glory, honour, and power, triumphal
and sublime.
Surely, O Soul, there is One, "in all, through
all, above all,"
Whose voice we shall hear, when tempests
have wasted their brawl,
Whose face we shall see, when the shadows
have all fled away!
And the lamps are eclipsed in the light of
His sevenfold day.
And if His outer court be rich, and His
woven robe so fine,
HIMSELF from the Pavilion, how glorious,
how Divine!
True, they are wastes on earth of frost and
devouring fire,
Deserts of burning sands and swamps of
evil mire;
Tropical jungles rank where dire malaria
steams,
True, there is ground so bad that sunshine
falleth in vain,
Useless the holy light—the dew, the des-
cending rain,
And winds of ruin blow—moaning in wizard
night,
Which bring from rotten marshes the pest-
ilence and blight.
True, there are forms of life most revolting
and obscene,
Fierce, hideous and deformed—terrific and
unclean;
Regions where darkness dread—maintains
the Anarch reign—
But how can it be otherwise while nature
travels in pain?
The shapes of wrath are types shadowy of
human woe,
Prophetic of man's ruin—since lie with
shattering blow
Smote his own throne and life with such a
cruel thrust,
And put his golden crown and purple into
the dust!
The man who turned away from his Lord
in unholy pride,
Could surely never dream that his Eden
would abide—
For while he makes the rivers run red with
human blood,
And pours forth defilement coarse as the
wintry flood;
It is fitting that his overthrow crop out on
every hand,
In fierce creatures of the sea, of the slime
and of the land.
But sure as God liveth! shall inviolate peace
return,
And over all creation the primal glory burn.
The darkness may increase—but we approach
the holy day,
When splendour from the Orient shall chase

the glooms away;
Not the horns of elf-land heard in the Poet's
trance,
Or silver trumpets blown in his forest of
romance;
But the harps of mighty angels, the sound-
ing of their wings
Are over us and round us as they sweep the
trembling strings,
Their Lord and ours—the Prince of life and
love,
Is ready to descend from pavilion above.
What voice is that we hear?—The winter is
gone past,
The summer time of glory is surely come at
last;
The turtle's voice is heard—the fountains
are in play,
Arise, my love, my fair one! Arise and
come away.

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.]

MORE INSTRUMENTAL MUSIC.

DEAR BRO. EDITORS.—In your notice of my former article on "Instrumental Music in Worship," you very pleasantly twit me because I regretted that so much space was taken up in the July *Standard* with the organ question, and that I then proceeded to occupy *more space*. Just so! When I was a teacher in the public schools, I always regretted it very much when any of my boys were bad; still I never shirked any responsibility which that action of my boys involved because I had such regrets; still, *if the boys had not been bad*, I would have had to assume no responsibility in the matter. So now.

However, inasmuch as you rather like it, I now proceed to occupy *still more space*.

The source of the regrets I expressed in my former article was the fear that an unseemly "wrangle" might grow out of it; but you assure me that there is none now; and I am very sure that, if we all preserve the beautiful spirit that permeates your reply, there will be none. This encourages me to say a few more words.

In noticing your reply, I must make "the last first." You remark: "We have said sufficient to show that the position assumed by Bro. Edwards is unsound." Eh? The position which I assumed was that "the church has apostolic permission to use instruments in celebrating the praise of God." Judging from your reply (and I ask the reader to read again both of our former articles), this position was

not even in your mind when you wrote; but another. Is there a single word in all of it going to show that there is no such apostolic permission? If not, how then can it show that my position is unsound? I am made to understand that to "mislead" is not very nice!

The thing which seems to have occupied the greatest space in the mind of the writer while he was producing the reply was that I had called in question the accuracy of the former statement that "musical instruments were among the later innovations of the apostasy—seven hundred years after the death of the apostles—and then only after a severe struggle." He felt called upon for the authority for so extraordinary a statement; and he hustles the authority forth. This authority is proof. John Eadie, whom he quotes wherein he says: "Pope Vatavian is supposed to have introduced the organ about 670." Note *organ* and 670! The statement affirms in respect of all "musical instruments," the authority speaks only of the "organ!" A six-by-eight piece of calico will not make a bedquilt, my brothers! The statement asserts the time to be "seven hundred years after the death of the apostles," the authority speaks of A.D. "670!" The apostle John died about A.D. 100, and seven hundred years after that would make the asserted time of the innovation about A.D. 800; but the authority quoted puts the introduction of the "organ" at A.D. 670! about one hundred and thirty years before the time stated in the assertion!! But then one hundred and thirty years don't amount to much in testing the accuracy of an historical statement! does it, brethren? And the authority goes on to say: "Chrysostom says it (instrumental musical) was permitted to the Jews." Now, Chrysostom was born A.D. 347 and died A.D. 407; and hence, the permission of which he speaks must have been at or before this date, *Four hundred years before* the date of the innovation! And not only this, but Prof. Eadie further says: "Clement of Alexandria allows it for private Christians, such as the lute and the harp." Now, Clement was born A.D. 148 and died A.D. 220; and hence, the allowance of instrumental music of which he speaks must have been at or before this date, about *six hundred years before* the innovation!! And this, now, is the authority presented for the extraordinary statement! Instruments allowed for six hundred years, and then become an innovation in A.D. 800!!

So much for the authority from Prof. Eadie. But that is not all. The prac-

tice of the Greek church is also presented as authority upon this point. Now, there was no Greek church until nearly A.D. 1000, about *two hundred years after* the time asserted for the innovation to have taken place! Brethren, haven't you some authorities upon this point dating about the time of the Reformation or the American Revolution? It seems that whatever is handy is given!

And I am told that if I want any more authorities I can have them. Well, really, in the light of the foregoing array, I don't know what use I could make of any more authorities (?) upon this point! Seriously, in the light of the authorities given, the statement that "musical instruments were among the later innovations of the apostasy—seven hundred years after the death of the apostles," must be dismissed from serious consideration.

Now, inasmuch as *psalmo* means "to play on a stringed instrument," and *psalmos* (psalm, the noun) means "the impulse of the chorus of a stringed instrument," a poetical composition cannot be properly called a *psalm* only when it has some relation to a musical instrument; otherwise it is properly simply an ode, or spiritual song. True, what is called a psalm may be sung without an instrumental accompaniment; but it then loses its character as a *psalm* and assumes simply that of an *ode*. It is only for the reason that the odes of David were sung with instrumental accompaniment that they were at all called psalms; they were not so called because they were simply sacred songs—this did not give them their name. Hence, a song that is not designed and suitable for an instrumental accompaniment cannot be properly a psalm. Now, you tell me that "the Book of Psalms was the 'hymn book' of the apostolic church." If so, then the disciples had a right to select for their worship any psalm they found in it; and there is no doubt they did so select any and all of them as suited their practical convenience. If so, then they selected and sang that grand soul-lifting psalm 150th—

"Praise ye the Lord.

Praise him in the firmament of his power.

Praise him for his mighty acts;

Praise him according to his excellent greatness.

Praise him with the *sound of the trumpet*;

Praise him with the *psaltery and harp*.

Praise him with the *timbrel and dance*;

Praise him with *stringed instruments and the pipe*.

Praise him upon the *loud cymbals*;

Praise him upon the *high sounding cymbals*;

Let every thing that hath breath praise the Lord.

Praise ye the Lord."

Now, in view of the fact that "the Book of Psalms was the 'hymn book' of the apostolic church," and that, as Chrysostom says, "instrumental music was permitted to the Jewish Christians," is it reasonable to affirm that they never used instruments in connection with this psalm? No. No doubt they did use them, not only with this psalm but with all the others also whenever it was practicable, and especially so with the 33rd, the 57th, the 81st, the 92nd, the 108th, and the 144th. And let it be remembered that this was not in "Old Testament times," nor "seven hundred years after the death of the apostles," but in "New Testament times"—right in the "apostolic church" when they were worshipping singing out of their "hymn book" the Book of Psalms.

—Still, I did not set myself to the work of proving that the apostolic church actually used instruments, but to establish the fact that the church then had, and for all time has had, apostolic permission to use them. Whether or not this be true, it turns upon the meaning of the words which the apostles used. The words they used in this connection are *psalmo* and *psalmos*; and whatever the meaning of these words is, that is the apostolic permission given. Already Greenfield has been quoted as to the meaning of these words. Liddell and Scott, and Robinson, in their several lexicons, give substantially the same meaning; and, in determining this meaning, they refer to authors who used these terms extending from the time of Anacreon B. C. 559, to Diogenes Laertius, A. D. 210, thus wholly covering the Septuagint and New Testament usage of these words. Liddell and Scott gave the Septuagint and New Testament meaning of *psalmos* to be, "a song sung to a stringed instrument, a psalm;" and the New Testament meaning of *psalmo* to be, "to sing to a harp." And Robinson gives the Septuagint and New Testament meaning of *psalmo* to be, "to sing, to chant, properly as accompanying stringed instruments," and under this he quotes James 5: 13. Dr. Robert Young, in his Concordance, defines *psalmos* to be, "a song of praise (on an instrument);" and under it he places Ephesians 5: 19, and Colossians 3: 16. Jamieson, Fausset and Brown, in their Commentary (Ephesians 5: 19), saying at the very time the New Testament was being written and using the same idiom, in describing how David charm-

ed Saul, uses the dative of *psalmos* which is translated by Whiston, "with playing on his harp" (Antiquities, 6: 11, 3).

Now, my most unlearned reader can decide what the meaning is of those terms; for he now has before him the definitions of them given by the best authorities; and there is no uncertainty as to what that decision will be. One of the canons of exegesis is: *In interpreting any term its most usual meaning is to be given to it in all cases, unless the context absolutely demands another.* Applying this canon to the interpretation of these terms as they occur in James 5: 13, and Ephesians 5: 19, and Colossians 3: 16, in the light of the foregoing authorities, there is no other conclusion only that in the instructions given to the church by the apostles instrumental accompaniments were included; for there is no intimation in the context of those passages that there must be given to those terms any other than the usual meaning. Indeed, the context requires that the usual meaning shall be given to them; for in Ephesians 5: 19 and Colossians 3: 16, the expression used is, "*psalms, hymns, and spiritual songs.*" Now, a psalm without the instrumental accompaniment becomes an ode or spiritual song; hence, if the instrumental part be omitted, then what the apostle tells the churches in this instruction to do assumes this form, to sing "*spiritual songs, hymns, and spiritual songs.*" But this is not what he said; and it is seen that the context requires that the usual meaning be given, in these passages, to the word psalm, which involves instrumental accompaniment. And hence, it follows that the position which I have taken, viz., "that the church has apostolic permission to use instruments in celebrating the praises of God," is not only not unsound but is the veritable truth in the matter.

The practical application I desire to adduce from all this is: Refrain from this thing and let it alone, lest haply ye be found even to be fighting against God.

J. H. EDWARDS.

REPLY TO BRO. EDWARDS.

1. Bro. Edwards seems to be of opinion that we have been "bad boys" and require correction. We would remind our brother that one of the chief duties of a schoolmaster is to try and understand what his boys say or do before he proceeds to apply the lash. In our case, Bro. Edwards does not appear to have done so, and therefore has laid *himself* open for correction, thereby shifting the schoolmaster's responsibility to our shoulders.

2. Bro. Edwards says, "the position I assumed was that the church has apostolic permission to use instruments in celebrating the praises of God."

Is there a single word in all of it (our reply) going to show that there is no such apostolic permission." We thought there was. We understood him to found his argument on the meaning of the word *psallo*, and we therefore tried to show that the New Testament usage of the word did not of necessity carry with it the meaning he asserted it did. But more of this presently.

3. Bro. Edwards finds fault with the way in which we supported our previous statement, that musical instruments were among the later innovations of the apostasy "seven hundred years after the death of the apostles, and only then after a severe struggle." Bro. M'Garvey is our authority for this statement, and our readers will probably be able to decide as to the relative value of the statement and the denial. It is quite true, however, that attempts were made to introduce musical instruments possibly as early as the fifth or sixth centuries, but these attempts met with only partial and temporary success; in the eighth century their use became more general and permanent. Bro. Edwards, in our opinion, would have saved his reputation as a controversialist if he had not "quibbled" over the statement of Professor Eadie, viz., "Pope Vitatian is supposed to have introduced the organ about 670." This is only given as a supposition. What he affirms is that it is certain that the organ was introduced in the eighth century, a statement which supports what Bro. M'Garvey says, so far as the organ is concerned. It would make no difference to the main argument if it was shown that the innovation took place in the second or third century; this, we presume, Bro. Edwards cannot do, therefore he seeks to weaken the force of the authorities quoted by us. We submit, that if the object of discussion is to elicit truth, facts stated should not be met in a cavilling spirit, but should receive due attention and regard.

4. Now follow some remarkable statements on the part of Bro. Edwards in referring to Chrysostom, Clement, and the Greek church. Listen to what he says in reference to the first named: "Chrysostom says it (instrumental music) was permitted to the Jews," further on the Jews become "Jewish Christians." He is supposed to be quoting from our reply. What do we say, or rather what does Eadie say? "Chrysostom says it (instrumental music) was permitted to

the Jews as sacrifices were." The latter words italicised are left out by Bro. Edwards. With them in, no one would dream of making the people referred to "Jewish Christians." His criticism on this head, therefore, has no point, seeing that the reference is to Jews under the old dispensation. Equally pointless are his criticisms in reference to Clement of Alexandria, who is said to have "allowed it for private Christians, such as the lute and the harp." He did not allow it in public worship, which is the point under discussion. Now as to the Greek church: we said, "to this day the Greek church has not used musical instruments in worship." Bro. Edwards replies, "Now, there was no Greek church until nearly A.D. 1000, about two hundred years after the time asserted for the innovation to have taken place." The "schoolmaster is abroad" here without doubt. If Bro. Edwards will refer to Schaff's *History of the Church*, he will find the following citation: "Church history, like the world's history, moves with the sun from east to west. In the first six centuries the eastern or Greek church represented the main current of life and progress. The Greek church took the lead in theology down to the sixth or seventh century, and the Latin generally learned from her." We need not say more to show how great an error Bro. Edwards has fallen into, further than to caution him to be more careful in future before he indulges in sarcastic remarks about statements, the force and nature of which he has failed to grasp and apprehend.

5. Again, Bro. Edwards makes us say that the Book of Psalms was the hymn book of the apostolic church. Bro. Edwards should quote correctly or not at all. What we did say, was that the "Book of Psalms was largely the hymn book," &c. Bro. Edwards makes us restrict the apostolic church to the Book of Psalms, the word *largely* saves us from so doing. "If so, then (continues our brother), the disciples had a right to select for their worship any psalm they found in it, and there is no doubt they did so select any and all of them as suited their practical convenience." We should rather put it, they selected those most suited to the new order of things — those which suited their higher spiritual worship, and therefore on that account would have rejected Psalm 150 as unsuitable. We notice that Bro. Edwards does not italicise the word "dance" which occurs in this psalm! "Is it unreasonable," continues Bro. Edwards, "to affirm that they never used instru-

ments in connection with this psalm? No." Surely our brother does not mean to put forward this as an argument? If he does, he must first prove that *they did use it*. Our contention is that they did not, any more than they would use the 66th and other psalms that might be mentioned. What Bro. Edwards means by saying, "and let it be remembered that this was not in 'Old Testament times,' nor 'seven hundred years after the death of the apostles,' but in 'New Testament times'—right in the 'apostolic church,' when they were worshipping by singing out of their 'hymn book,' the Book of Psalms," we are at a loss to understand, unless he means to assert that the 150th psalm was sung with musical accompaniments in the apostolic church, or perhaps he has made another mistake in his anxiety to score a point.

6. "If the instrumental part be omitted" (says Bro. Edwards, referring to Colossians 3:16, 'psalms, hymns, and spiritual songs') "then what the apostles tells the churches in this instruction to do assumes this form, to sing 'spiritual songs, hymns, and spiritual songs.'" Bro. Edwards finds the difficulty in the wrong place. There is some difficulty in understanding the distinction between hymns and spiritual songs; commentators speak of this; but there is no difficulty in understanding what is meant by the word psalms: it undoubtedly had reference to what is known as Psalms of David. Hymns and spiritual songs no doubt embraced sacred songs in use, but not included in the Book of Psalms. In reference to the word psalm (*psallo*), we have never denied that its original meaning carried with it an allusion to stringed instruments, hence the quotations from Liddell and Scott, Robinson, and others, do not affect our position in this respect. What we contended was that the word as used in Eph. 5:19, &c., did not of necessity have reference to musical instruments, and in so doing we find ourselves in very good company, viz., Alford, Meyer, and others. In order that the position assumed by Bro. Edwards may be sustained, it is essential that the word psalm, as used in the New Testament, should have no other significance or usage than a song accompanied by a musical instrument; and further, if this be so, it follows that musical instruments were used in the apostolic church, hence it is not a question of permission but of practice that Bro. Edwards has raised, which, if established, ought to lead to the general adoption of musical instruments in the church. It is no longer a matter of permission but of obliga-

tion. Bro. Edwards possibly did not intend to go as far as this, but that is the logical sequence of his position. It will be admitted that many words have lost their primary or root meaning; the question is, has this taken place in connection with the word psalm. Let us see. Referring to Liddell and Scott, we find: *Psalmos*—1. Touching sharply, a pulling, twitching or twanging with the fingers. (This is its primary meaning.) 2. The sound of the cithara or harp. 3. (later) A song sung to the harp, a psalm. It will be seen from the foregoing that originally the word had reference to the touching of an instrument, &c, but afterwards it came to have reference to a song sung to the harp. It thus took on an additional significance. But in these days it has lost its primary significance altogether, and when we use it it means a sacred song merely. The question is, *how long ago is it* since this happened. We reply that it was beginning to lose its restricted sense (a song sung to the harp) when the Septuagint was written, and in support of this statement refer our readers to the citation from Professor Blackie in our previous reply. That it was used also in its restricted sense in the Septuagint we admit, but resting on the authority cited above, we maintain that it was also used as referring to a sacred song merely. Professor Blackie is an authority that cannot be put on one side very easily. If this is so, then it follows that the New Testament writers may have used it in the latter sense (sacred song), unless there is something stated which necessitates a different conclusion, and there is nothing that we know of. It is admitted that the word psalm in biblical usage attained its significance from its association with the temple music, but it is also to be borne in mind that "properly speaking, the real service of praise in the temple was only with the voice. This is often laid down as a principle by the Rabbis. What instrumental music there was, served only to accompany and sustain song, accordingly none other than Levites might act as choristers. . . ." (Edersheim.) It may be said indeed that instrumental music was of human origin, though permitted by God as other things were to the Jewish people under the old economy. It remains to be proven whether, when the temple and its worship ceased to be of force and Christianity was instituted, that under the new and spiritual regime in using the odes they also used the instruments as well. The solution of this question, we are of opinion, must be helped very materially

by reference to the records of the church after the time of the apostles. It is useless to insist on the meaning which the word psalm once had, when it is certain that it has undergone a change; it would be more profitable to try and discover when and why the change had taken place. The canon of exegesis given us by Bro. Edwards would be all the better of an addition in this shape: "That when a change of worship takes place in connection with any people, *it is to be ascertained* whether the words used in the old have the same meaning in the new," or else it may be found that the "most usual meaning" is misleading. Again, we say that light must be obtained from the records of the early church, and looking at this question with this light cast upon it, we repeat, "The absence of instrumental music from the worship of the church for some centuries after the apostles, and the sentiment regarding it which pervades the writings of the Fathers, are unaccountable if in the apostolic church such music were used." (Schaff's Encyclopedia.)

In view of the foregoing statements, the concluding words of Bro. Edwards lose much of their dramatic effect. [Eds.]

THE ORGAN.

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

Some of the arguments brought forward on the Organ question are very much like the evidence that the Irishman, who was found illegally in possession of government blankets, produced to prove that they were his property. When they were claimed he declared they were his, as they were branded with his name, and unfolding them he pointed triumphantly to the U.S. (American Government brand) and exclaimed, "There! Pat. Quigley, now arn't they moine!"—In like manner *Psallo* is triumphantly adduced to prove something quite outside its range. The primary meaning of the word is to touch a string, to cause it to vibrate, as a bow when shooting an arrow, and as this would produce sound, it was also applied to touching the strings of a harp, and generally to musical sounds, but with instrumental music the root idea of vibrating must not be lost sight of, so that in this controversy it might help the harp, the violin or the piano, but certainly not wind instruments or organs. Of course if we are prepared to adopt the pædo-baptist logic that as *baptizo* includes the association of water with a subject, therefore the water may be used either as a bath, or by pouring, or by sprinkling, then we can shift from musical sounds

produced in a way that clearly keeps in mind the radical meaning of the word and transfer it to sounds, though musical, yet of a different character. This mode, however, of turning to the Greek does not always settle a question of this nature. Many Greek words were employed by the Seventy when translating the Old Testament in a more restricted sense than found in Greek classics; and again in New Testament times these words had materially changed their meaning, as frequently in our own language words within a single generation change in their signification—Luke 20: 22, 24, 44; Acts 1: 20, and 13: 13, clearly show that the word *psallo* was used to refer to the compositions known to us generally as the psalms of David, and *ado* and *humanes* were used to designate metrical compositions other than these.

What we want to know is, what was the practice of New Testament Christians? The New Testament is significantly silent upon the question. The circumstances of the first Christians precludes the idea of musical attractions forming a part of their worship. Coleman, the friend and correspondent of Neander, the historian of the church from apostolic times, summarises the evidence on the question in the following remarks:—

"Both the Jews in their temple service, and the Greeks in their idol worship, were accustomed to sing with accompaniment of instrumental music. The converts to Christianity accordingly must have been familiar with the mode of singing. The word *psallein* which the apostle uses in Eph. 5: 19 is supposed by some critics to indicate that they sung with such accompaniments. The same is supposed by some to be intimated by the golden harps which John in the Apocalypse put into the hands of the four-and-twenty elders. But it is generally admitted, that the primitive Christians employed no instrumental music in their religious worship. Neither Ambrose, nor Basil, nor Chrysostom in their noble encomiums which they severally pronounce upon music, make any mention of instrumental music. Basil condemns it as ministering only to the depraved passions of men."

"The tendency of this (the introduction of instrumental music) was to secularize the music of the church, and to encourage singing by choir. Such musical accompaniments were gradually introduced; but they can hardly be assigned to a period earlier than the fifth and sixth centuries. Organs were unknown in churches until the eighth or ninth century. Previous to this, they had their place in the theatre, rather than in the church.

They were never regarded with favor in the Eastern church, and were vehemently opposed in many places in the West. In the English convocation, held A.D. 1562, in Queen Elizabeth's time, for settling of the liturgy, the retaining of organs was carried only by a casting vote."

Trusting that this may throw a light on the question, I remain yours in love.

"SIGMA."

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

Dear Brethren,—In the sermon "On the Law," by A. Campbell, is the following statement: "There is no condemnation to them which are in Christ Jesus. *They are under no law that can condemn them.*" Italics mine. A friend has just sent to me a copy of *The Bible Echo*, and in that I read of "the perpetuity of the ten commandments and their unchangeable character." In our guide book, the bible, I read of two laws: "The law of the spirit of life, in Christ Jesus," and "the law of sin and death." Christians are addressed and spoken of as being under the former, and consequently "free from the law of sin and death." The ministration of death, I am told, was written on stones (2 Cor. 3:6-11), leaving no doubt that the "Ten Commandments" are here referred to. What then is the law of the spirit of life? Does it abrogate the Ten Commandments? In the great commission of our Lord Jesus Christ, I find as follows:—"And Jesus came to them and spake unto them, saying, All authority hath been given unto me in heaven and on earth, go ye therefore and make disciples of all nations, baptising them into the name of the Father, and of the Son, and of the Holy Spirit, teaching them to observe all things whatsoever I commanded you, and lo I am with you even unto the end of the world." (Matt. 28:18-20.)

"And he (Jesus) said unto them, Go ye into all the world, and preach the gospel to the whole creation; he that believeth and is baptised shall be saved, but he that disbelieveth shall be condemned." (Mark 16:15, 16.) See also Luke 24:47. By comparing scripture with scripture, it is evident that every individual complying with the conditions stated by Mark is a saved person, *i.e.*, has the forgiveness of past sins.

Such are now to be taught "to observe the all things" spoken of in Matt. 28:20. The question arises, are they *now* under a law that can condemn them, or are they not? He who spake with authority, said, "Every one that heareth these words of mine and doeth them not shall be

likened unto a foolish man which built his house upon the sand, and the rain descended, and the floods came, and the winds blew, and smote upon that house, and it fell, and great was the fall thereof." (Matt. 7:26, 27.) I turn to the apostles, the ambassadors of the Lord Jesus, and I say, Men, brethren, what are these things I am to observe and do? What is the will of him "who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a people for his own possession, zealous of good works." (Titus 2:14.)

Are the Ten Commandments binding? in their New Testament setting—Yes. The first and second commandments forbid idolatry. Shall I be condemned if I am an idolater? "No idolater shall inherit the kingdom of God." "A covetous man is an idolater." (Eph. 5:5.) The third commandment says, "The Lord will not hold them guiltless who take his name in vain." "He that blasphemeth against the Holy Spirit shall not be forgiven." (Luke 12:20.) The fourth commandment is that men keep holy the sabbath day, "that they do no work therein." "It is lawful to do good on the sabbath day." But the sabbath was given to the Jew; it was a sign between God and them (Ezek. 20:12), the Gentiles were never charged with sabbath-breaking, and to the church of God we give no command on that subject, "Let every man be fully persuaded in his own mind." (Rom. 14:5.) "On the first day of the week, the disciples came together to break bread." (Acts 20:7.) "Forsake not the assembling of yourselves together as the manner of some is." Heb. 10:25. The fifth commands that children obey their parents; what do you say? "Children obey your parents in all things, for this is well pleasing in the Lord." (Col. 3:20.) "Disobedient children, their folly shall be evident to all men." (2 Tim. 3:1-9.) Sixth says, "Thou shalt not kill." "Murderers shall have their part in the lake which burns with fire and brimstone" (Rev. 20:8.) Seventh, "Thou shalt not commit adultery." "He that looketh on a woman to lust after her hath committed adultery with her already in his heart" (Matt. 5:28.) "Adulterers shall not inherit the kingdom of God." (1 Cor. 6:9) Eighth, "Thou shalt not steal." "Thieves shall not inherit the kingdom of God." Ninth, "Thou shalt not bear false witness." "Slanderers, their folly shall be evident to all." (2 Tim. 3:1-9.) Tenth, "Thou shalt not covet." "The covetous man is an idolater, such shall have no inherit-

ance in the kingdom of God. . . . Because of these things cometh the wrath of God upon the children of disobedience." (Eph. 5:5-7.) But, Paul, did you not say "Christians are not under the law but under grace?"

Did I not add, "Know ye not that to whom ye present yourselves servants to obey, his servants ye are whom ye obey, whether of sin unto death, or of obedience unto righteousness." (Rom. 6:14-16; and I also said, "If ye are led by the spirit ye are not under law." (Gal. 5:18). Are you not aware that whilst we are freed from the law of sin and death, we are under a holier, purer, more perfect law, one that deals with the thoughts and intents of the heart, one that forbids pride, self-love, boasting, evil speaking, bargain-breaking, evil desires, excess in wine, revelings, carousings, foolish talking and jesting; and commands that Christians be long-suffering and kind, good, faithful and meek, that they "add to their faith virtue, to virtue knowledge, to knowledge temperance, to temperance patience, to patience godliness, to godliness love of the brethren, to love of the brethren love." (2 Peter 1:5-11.) They are called to be perfect even as their Father in heaven is perfect, to love the Lord their God with all their heart, with all their mind, and with all their soul. And what the law could not do, in that it was weak through the flesh, God, sending his own Son in the likeness of sinful flesh, and (as an offering) for sin, condemned sin in the flesh, that the requirement of the law might be fulfilled in us, who walk not after the flesh but after the spirit. The law said, *do and live*—"Cursed is every one that continueth not in all things that are written in the book of the law to do them." (Rom. 10:5, Gal. 3:10.) It provided no perfect sacrifice, but wrung from the heart of its most sincere followers the cry "O wretched man that I am, who shall deliver me from this body of death." But the law of the spirit of life tells of a perfect sacrifice, God provided, God accepted, in proof whereof he raised him from the dead, seated him at his own right hand; and he having received the promise of the Holy Spirit, sent that blessed messenger with the story message of redeeming love, and now what John has written (1 John 2:1, 2 and 1:8, 9) may be written under all the exhortations to duty, to perfection: "My little children, I write these things unto you that ye may not sin; and yet if any man sin we have an advocate with the Father, Jesus Christ the righteous, and he is the propitiation for our

sins, and not for ours only, but also for the whole world." And "If we say we have no sin we deceive ourselves and the truth is not in us; if we confess our sins He is faithful and righteous to forgive us our sins and to cleanse us from all unrighteousness." A God delighting in mercy, waiting to be gracious, forgiving iniquity, transgression and sin, chastising in order that he might bless, will surely constrain us to come to him with loving, grateful, adoring hearts, and to say "Thou art my God, I will praise thee, for though thou wast angry with me, thine anger is passed away and thou comfortest me"

HENRY HILLIER.

[This should have appeared in an earlier number.—Eds.]

American Contributors.

GIVE THE BOYS A CHANCE!



REFER to the young brethren who have come from the colonies—nearly all of them at a sacrifice—to Kentucky University, or the College of the Bible, and have struggled on for years in study to prepare themselves for the preaching of the word. Who give them a chance?

Well, the churches in the colonies. It is due these young brethren that they be at least asked to return to their native land. It seems to me that they ought to be preferred, in this regard, to others who are no better fitted for the work of evangelists than they are.

Some of "the boys" may read this (for I think they all read the *Australian Christian Standard*) and they may say: "Well Bro. Carr, when you were requested to select preachers for the colonial churches, did you remember us," I answer yes, as far as I could I consulted their interests in the matter of going back to their homes. But it so occurred that those who had finished the course of study did not choose to go just then, and others were not ready to go. Hence I made my selection outside the ranks of native colonials. No, I have never forgotten "the boys," but when I go to Lexington, I rejoice to meet them, I ask of them, and know more of them than they are aware. I rejoice at their success in, and out of College, and try to keep track of them where they go.

I am writing on a delicate subject, I know, but a query concerning the young brethren has moved me to answer, thus: There are good, efficient preachers well equipped who, native colonials, are now preaching in the U.S., not altogether from choice, but who, because of their worth, and for the very love borne them, are encouraged to labor in U.S. mostly in Kentucky until the time comes, and a way is opened for them to return to kindred and native land, as bearers of the cross. I do not

mean to say that the churches in the colonies are forgetful of their own children. There are mothers and fathers and brothers and sisters who do not forget the children over here I am sure—I say to Australian Churches—Give the boys a chance!

O. A. CARR.

Columbia Mo, 29th June, 1886.

P.S.—Mrs. Carr and I send Christian salutation to the dear brethren in the colonies. We never forget you. Our interest in the cause of Christ on your side of the world is abiding and fresh. We rejoice with you in your success, and mourn with you over your losses. Many whom we know have gone over the river of death, and we hear of other changes which are sad to mortals, but which, in the clearer light of the better and eternal day will, we hope, be seen to have been exhibitions of mercy from our Father.

Bro. Forscutt asked me to write some letters, and he would bear them to the brethren of the colonies. Since then (June 11th) I have not had time to write as I would wish, and now I presume the letters will not reach him before his departure to Sydney, July 1st. I can only say for Mattie and me that in our hearts, there is a warm place for the brethren of the colonies, and for almost everything colonial. "Keep the unity of the Spirit in the bond of peace." O. A. CARR.

[We need hardly say that Australian brethren are not only willing to "give the boys a chance," but would welcome them home most heartily. Most of the invitations that have gone to America have expressed our preference for our own boys if they were ready.—Eds.]

LETTER FROM BRO. GORE.

Bloomfield, Kentucky,
July 20th, 1886.

DEAR *Standard*,—I have been for a long time purposing to write something for the *Standard*. As yet this purpose has not been fruitful of any work, I hope in the future to make some amends for my inaction. Though not a writer for the pages of the *Standard*, I have been an appreciative reader. I hope the brethren are supporting the editors heartily in their work. They have my sympathy in their work of providing a paper for the brotherhood of Australasia and New Zealand.

As your readers are aware, with my family, I left Adelaide on the 7th May of the present year, for Kentucky in the United States. In leaving Australia, I felt that I was leaving very many, and probably as warm friends as any could ever have in any part of the world. I do not know that this opinion will ever be changed. Australian brethren, have been very kind to me, and mine, and we can never forget them. If you are agreeable, I shall endeavor to say something every month, which may be of interest to my brethren, in the land where so many years were spent. Reaching Melbourne, we spent a few hours pleasantly with brethren, with whom we happened to meet. On reaching Sydney, were under the necessity of staying nearly a week. On arrival at the wharf after dark, we were met by Bro. Woollams, one of the deacons of the church in Sydney, and

taken to his home, where we were made very comfortable. Sister Woollams spared no trouble to make us feel at home. We feel under obligations to Bro. and Sister Woollams for their great kindness to us and the children. We were in Sydney over one Lord's day. In the morning I spoke in Sydney, and had a pleasant meeting, there was a good attendance, and the brethren were cordial, and seemed to be hard at work in the Master's cause. Bro. Troy has done and is doing a good work here, I was sorry to hear of his projected departure for Victoria. It is to be hoped that Victoria will not hold out too many inducements to preachers. Bro. Troy and I never met before. I was very much pleased with him. The brethren in Sydney spoke well of him, and regretted to lose him. He will, doubtless, do well wherever he goes; he has the spirit of Christ, and will work heartily for the cause which he is pleading. I can most heartily say, that if any church needs a preacher, they would do well by inviting Bro. Troy. In the evening I preached at Newtown. All who know this church, know that there are in its membership some of the old veterans of this reformation; no one who has ever met with the church there is unacquainted with the names of Kingsbury, Hawkins, Bardsley, and others. It was a treat for me to meet with the brethren, and very specially to see Bro. and Sister Kingsbury. What shall I say of this noble Christian man, and this noble Christian woman? It is of but little use for me to say anything, for their praises are in the mouths of all who know them. Bro. Kingsbury, with others, has been publicly pleading the cause of truth and righteousness in Newtown for many years. Having known him for years, I have always felt that he was a grand man. He welcomed me and mine cordially, and was sorry we were leaving the shores of Australia. He did know why anyone should leave Australia, and specially Sydney, to find a field of labor. I am not quite sure that I could myself give him any reason entirely satisfactory from every standpoint. When formerly in Newtown it had been my privilege to speak in the chapel owned by the brethren; but this time they were using the Town Hall. The chapel had been sold, and in another place there was rising up a large and beautiful building to be devoted to the worship of God, and the proclamation of the simple gospel. As I looked on this building now drawing near to its finishing touches, I thought what a splendid opportunity the church has. No doubt the Lord will greatly bless their labors. They have secured Bro. Charles Forscutt as evangelist, one of the Australian students at Kentucky University, who will be in Newtown by the end of the year. It gave me pleasure to meet Bro. and Sister Gilmour, and to find him again doing the work of an evangelist. It was pleasing also to meet with Bro. and Sister R. Verco, who formerly lived in Adelaide, and they are now members of the church in Newtown. Leaving Sydney per S.S. *Mararoa* on May 20th, we reached Auckland in four days of fine weather. On reaching Auckland, we met our very highly esteemed brother in Christ—Martin McDermott, who soon had us away to his home in Ponsonby. Bro. and

Sister McDermott are members of the church in Auckland. They have a most hearty welcome for any of our preachers who may visit Auckland. Bro. McDermott does not think of time and expense, but sets himself to entertain the stranger. I think no preacher who tarries in Auckland can forget the kindness of this family. Bro. McDermott has the cause at heart. He is a true man, noble hearted and generous. On my return to Australia last February, I met with the church here, on Lord's day, and had the pleasure of seeing among others, Bro. Capt. Rattray; he is now growing old, but is full of zeal for the Master. How can the church do without the old people? God bless them all. We need their counsel and their experience. It is a bad sign, when in any church young people are disposed to treat lightly the advice and counsel of those who have borne the burden and heat of the day. We cannot think of the church at Auckland without thinking of Bro. Rattray; we cannot think of the church at Newtown without thinking of Bro. Kingsbury; we cannot think of the church in Adelaide without thinking of Bro. Santo; and we cannot think of the church at Alma, in South Australia, without thinking of Bro. Lowrie. A church is specially blessed when God spares for years some man who is in himself a tower of strength; who has steadily, from youth, grown in favor with God and man.

But the time comes for us to launch out again on the great ocean. We leave Auckland and have for four days rough weather. We got through this with the usual experience of people who will have a ride on the rolling deep, and will be tossed by the tossing waves.

To rough weather there, of course, succeeded fine weather, and we sailed on troubled only by the heat of the tropics. Our ship called at the Samoan Islands for mails and passengers. Here we met an American man of war *The Mohican*. It was very pleasant after days of monotonous ocean travel to have so much variety as is occasioned by the visit of a man of war. We reached Honolulu in fourteen days from Auckland, here we remained about one day. In seven days more we reached San Francisco, on Sunday the 14th of June. We remained here until Wednesday afternoon, and then left by train for Kentucky. We reached Louisville, Kentucky, on the following Monday, at six o'clock in the evening—a distance of about 2500 miles. Our journey across the continent was as pleasant as such long journeys can well be made. Children necessarily grow weary of such continuous railway travel. We passed through a good deal of mountainous region, but after passing that we came to fine country. We passed Denver, a city in the rocky mountain region, which only began to be built a few years since. It now numbers 61,000 inhabitants, it is a fine city; some of these cities are of marvellously quick growth. In coming through the States of Kansas, Missouri, Illinois, and Kentucky, we saw some splendid country and some splendid crops. The wheat crop here this year is very fine. The yield round this part of the country is from 20 to 30 bushels per acre. Indian corn promises a fair yield with future

seasonable rains. Hemp and tobacco where grown in Kentucky are expected to turn out well; the country is looking splendid; the grass yield has been very fine; red clover and timothy have been of luxuriant growth. Kentucky has very beautiful forest trees, and altogether the country here is beautiful.

The weather has not been very warm. Since my return, have seen Bro. Surber, Bro. Collis, and some of the Australian students. Bro. Surber is located at Mount Sterling, in Kentucky, I spent a day with him a few days since; he has improved in size since leaving Australia, as he now weighs fourteen stone; he has a warm place in his heart for Australia. On my last visit to this country, I also saw Bro. Carr, he is living in Missouri, he is doing general evangelistic work, he and Sister Carr think much of Australia.

I have not yet determined the place where I will locate for the purpose of preaching the gospel; hope to be able to write that by next mail. The meeting of the Missionary Society of the State of Kentucky will be held the first week in August, at Mount Sterling, I expect to be there, and will send some notes of it to the readers of the *Standard*. Many of the preachers in Kentucky will be there, and I hope to give you some items of interest. I do not know that I need to further to prolong this letter, I will only add that I am at present staying with my brother, at Bloomfield, Nelson County, Kentucky, and any letter sent to me at this address will find me.

I am yours fraternally, T. J. GORE.

Our Sisters' Column.

AN EVENING SPENT AT THE YOUNG LADIES SOCIETY OF CHRISTIAN ENDEAVOR.

Ballarat, August 20th, 1886.

Although the weather was very unfavorable, about twenty young ladies were assembled, and two visitors. The subject for the evening was "Home," and the programme was well carried out.

Opening Exercises. — After singing "There are weary hearts to cherish," and prayer, a portion of the 14th chapter of John was read alternately by the president and society. The roll call of members was responded to by verses of a hymn, and suitable scripture texts.

The evening's entertainment was begun by a reading, "Home, sweet Home," from Miss D., giving fine illustrations of home and its influence over wandering ones, a good selection and much to the point. Mrs. L.'s excellent letter was full of useful hints that all should be careful to remember concerning the details of home life. After two verses of a song, Miss J. C. gave a recitation, wonderfully long, and yet recited almost without a mistake, "The old, old story," yet ever new, of Jesus and his love. Another poem, short and sweet, recited by Miss

M., will not soon be forgotten, "That home is the happiest where there's labor and where there's rest." Mrs. F. read a charming American story of two young girls in a crowded tram car, and the conversation therein; a lesson of courtesy and kindness to all the best policy. The scripture reciter, and the one who was to answer the blackboard analysis, being absent, the president read a piece entitled "Helping at home, or filling mother's life with rainbows of joy." The question for the evening was handed in by Miss L. D. Pleasant mention was made of the return of Miss H. from Melbourne to take her place in the society again. The president reported that she had distributed that afternoon 28 pairs of cuffs (crotched by the young ladies of the society, and a few helpers) to the old women in the Benevolent Asylum, and the extreme delight with which they were received, also asking them for 20 pairs more for the lower room. Cordial thanks were expressed to those who through the wintry weather had brought flowers to be taken to the hospital; when nothing else could be found, there were almost always a few sweet violets to cheer the sick and weary ones. After some sweet singing the meeting closed with prayer. Well might these young ladies say, "Come with us, and we will do you good."

ANTOINETTE.

CHRISTIAN DORCAS SOCIETY, CASTLEMAINE.

In presenting the first report of the above society, the officers desire to express their gratitude to the giver of all good for the success which has attended the efforts of the society during the three months of its existence. Although we cannot boast of a large and influential membership, or a good round sum to our credit in the hands of the treasurer, a good work has been accomplished on behalf of and amongst a few families of the town. Its meetings have been regularly held, notwithstanding the severe and trying weather we have experienced during the winter season. A spirit of cheerfulness, peace, and Christian love, combined with diligence, has been manifested in all its sittings. In addition to the making and distribution of clothing, a large number of tracts (a grant from Bro. Maston) have been distributed, the result of which eternity alone will show. Your officers desire to acknowledge with sincere thanks the various donations of clothing, sewing materials, and money; beside a grant of a few thousand tracts from Bro. Maston to the society. The weekly contributions of the members, although comparatively small, have, together with the above donations, placed us in a position to carry on this noble work even to a much larger extent than was at first anticipated. We are, therefore, encouraged to push forward. Binding ourselves in closer fellowship, and looking to our Father in heaven for his benediction, we trust the future may be even more successful than the past. During the quarter a number of families have been visited; of these, five have been relieved, distributing twenty-three articles of clothing between them. There are several articles of cloth-

ing in hand, in addition to a quantity of sewing material, and a large number of tracts. Our average weekly attendance has been about sixteen.

E. TABAVONI, Secretary.

BALANCE SHEET FOR QUARTER ENDING
31st AUG., 1886.

RECEIPTS.

June—To Tea Committee ...	£0 18 0
" " Initiation Fees ...	0 9 0
" " Contributions ..	0 6 10
" " Donations ...	0 2 6
July " Contributions ...	0 11 8½
" " Donations ...	0 2 3½
Aug. " Contributions ...	0 17 3
" " Donation ...	0 1 0
" " 1 Yard Flannel ...	0 0 9
" " 1 Pair Stockings...	0 2 0

£3 11 4

EXPENDITURE.

By Sewing Material ...	£1 0 0
" Stationery ...	0 2 0
" Carriage for Tracts ...	0 0 10
" Sewing Material, Wool, &c.	0 6 6
" Wood Box ...	0 3 0
" Advertising ...	0 4 0
" Balance ...	1 5 0

£3 11 4

W. I. L. Treasurer.

Correspondence.

THE NEW HYMN BOOK.

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

Your generous courtesy, in placing the completed list of first lines of hymns suggested for the new Hymn Book before your readers, will no doubt be widely appreciated. Already the committee, by their laborious and long continued efforts, have laid the disciples under weighty obligations. A cursory glance at the proposed list will suffice to show that their labors must have been zealous, abundant, and pains taking. And, judging from the published result, we may expect the choicest collection of hymns in the English language. Our committee have the original composition of the last twenty years to draw upon, in addition to our American, English, and other collections. They have made good use of the advantage they possess over predecessors in the same field. They have very kindly and considerately invited the opinion of the brotherhood on the work so far accomplished. To obtain this will take time as there are many brethren, in all the colonies, interested in the forth-coming work. It now behoves us to make the best of our opportunity. Let the intelligence and the piety of the churches be brought to bear on the list submitted for consideration. Let every hymn that may be lacking in scriptural sentiment, devout feeling, or real poetic

genius be excluded, no matter from what quarter it may come. And let the whole brotherhood combine to make the book come forth richly freighted with all that is necessary to make the psalmody of the churches acceptable to the Lord, animating and life-inspiring to the saints, and a mighty power by which to move the hearts of sinners, and win them over to complete surrender to Christ. Might I further suggest to the committee and the editors of the *Standard* conjointly, the propriety of favoring the brethren with the revised list, for final suggestions, before going to press. Having thus afforded the fullest scope for the examination of the hymns retained, the general acceptance of the new Hymn Book, throughout the churches in Australasia, might be regarded as a moral certainty. Deeming the importance of the subject a sufficient justification of this intrusion on your valuable space.

Most respectfully yours,

JOHN STRANG.

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

P.O., Owen, South Australia,

1st September, 1886.

GENTLEMEN,—I have just read yours under the heading of "Religious distinctions in Cemeteries."—The attitude taken by your opponents is but a repetition of what for the past eighteen centuries of time has ever stood in defiant opposition to "The Truth," an attitude of Pharisaical display and pride of the many entering the wide gate leading to destruction in defiant opposition to the few entering in at the strait gate and narrow way leading to life. To parties I considered to be in error in their religious profession, and in their worldly teaching, one being "The Lord Mayor of London," in old England, I sent my advice, in form, copy of which I now send, and which, if published by you in your next, you may be instrumental in turning your enemies from all the errors of their Broadway into the strait and narrow way, and be agents for expanding a general knowledge in the minds of men of "The Truth" as it is in Jesus Christ, our adorable Lord and Redeemer.

Gentlemen, yours, in hope of life eternal,

WM. HY. COPE.

[COPY].

PASSING TIME.

The period in time, in which we live, Ezekiel a prophet of "the Most High," in glowing words of life and light foretells the depth of sin and misery now encompassing the whole world, arising from man's disobedience

of Divine command, and sinful man rearing worldly idols of worship, professing to be of Christianity without being Christian. The example set of making merchandise of the living souls of poor fallen humanity has been, and now is, the moving influence in the world, for men to grasp mammon by all and every means for the gratification of the senses in passing time, without care or anxiety for the welfare of the soul of sinful man for eternity. The words of the prophet Ezekiel are clear and distinct, marking the period in time in which we live, a period when the number of houses of opposition for worship, built by man's hand, bear testimony to the fact that the professing Christianity of the world is void of the spiritual grandeur of power given, and now in active life in the church of the Living God upon earth, the members of which were first called Christians at Antioch, who understood, felt, and made evident to all their individual responsibility as in sight of Almighty God, through the mediation of Jesus Christ. Ezekiel 33rd chapt, Say unto them,—As I live, saith the Lord God, I have no pleasure in the death of the wicked, but that the wicked turn from his way and live; turn ye, turn from your evil ways, for why will ye die, O house of Israel. Also,—"Thou Son of Man!"—the children of thy people still are talking against thee by the walls and in the doors of the houses, and speak one to another, everyone to his brother, saying,—come, I pray you, and hear what is the word that cometh from the Lord. And they come unto "Thee" as the people cometh, and they sit before "Thee" as "My People," and they hear "Thy Words," but they will not do them, for with their mouth they show much love, but their heart goeth after their covetousness.—And lo "Thou" art unto them as a very lovely song of one that hath a pleasant voice, and can play well on an instrument, for they hear "Thy" words, but they do them not. And when this cometh to pass (to it we come) then shall they know that a prophet hath been among them.

W. H. C.

THE most learned, acute, and diligent student cannot, in the longest life, obtain an entire knowledge of this one volume. The more deeply he works the mine, the richer and more abundant he finds the ore; new light continually beams from this source of heavenly knowledge, to direct the conduct and illustrate the work of God and the ways of men; and he will at last leave the world confessing that the more he studied the Scriptures, the fuller conviction he had of his own ignorance and of their inestimable value.—SIR WALTER SCOTT.

Gleanings.

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

SOME time after Kisagotami gave birth to a son, but when the child was able to walk he died. The young girl went from house to house with the dead child in her bosom, asking for medicine, and they said she was mad; but a wise man said, "I cannot give you medicine; Buddha can."

So Kisagotami went to Buddha, and said, "Do you know any medicine that will be good for my boy?"

Buddha replied, "I do."

"And what do you require?"

"I want a handful of mustard-seed; but it must be taken from some house where no son, parent, husband, or slave has ever died."

The girl went, carrying the dead child on her hip, asking everywhere for mustard seed from some house where death had not been. But one house answered, "We have lost a son;" another, "We have lost parents;" another, "We have lost a slave." At last, not being able to find a single house where one had not died, she began to think hers was not the only son who had suffered death; that everywhere children were dying and parents too.

So she was seized with fear, and putting away affection for her dead child, she left him in the forest, went to Buddha and offered him homage.

He said to her, "Have you procured the handful of mustard-seed?"

"I have not, because the people of the village told me the living are few, but the dead are many."

Buddha replied, "You thought that you only had lost a son; but the law of death is that among all living creatures there is no permanence."—A BUDDHIST PARABLE.

How poor our heaven is! How little it draws us! How little there is that consoles us in the death of those whom we love. We put away our children in death, as one would hold his children out of a castle window at night, and let them drop. We know not where, on what rocks, or into what raging wave, they fall. When our children die, we drop them into the unknown, shuddering with fear. We know that they go out from us, and we stand, and pity and wonder. If we receive news that a hundred thousand dollars had been left them by someone dying, we should be thrown into an ecstasy of rejoicing; but when they have gone home to God, we stand, and mourn, and pine, and wonder at the "mystery of Providence." The mystery of Providence to me is, that anybody is born. The mystery of Providence to me, is, that when we are born, if God loves us, as He does through Jesus Christ, He lets us stay away from Him so long. Dying is more desirable than living to Christian faith.—BEECHER.

I will confess that the majesty of the Scriptures strikes me with admiration, as the purity of the gospel has its influence on my heart. Peruse the works of our philosophers, with their pomp of diction;

how contemptible are they, compared with the Scriptures! Is it possible that a book at once so simple and so sublime should be merely the work of man? Is it possible that the sacred Personage whose name it records should be Himself a mere man? What sweetness, what purity, in His manner! What sublimity in His maxims! What profound wisdom in His discourses! Where is the man, where the philosopher, who could so live and so die without weakness and without ostentation? If the life and death of Socrates were those of a sage, the life and death of Jesus were those of a God.—J. J. ROUSSEAU.

AT a literary gathering at the house of the baron von Holbach, where the most celebrated infidels of the age used to assemble, the gentlemen present were one day commenting on the absurd, foolish, and childish things with which the Holy Scriptures, as they maintained, abound. But the French philosopher and infidel Diderot, who had himself taken no small part in the conversation, suddenly put a period to it by saying, "But it is wonderful! I know of no man in France who can write and speak with such ability. In spite of all the evil which we have said, and undoubtedly with good reason, of this book, I do not believe that you, or any of you, could compose a narrative so simple, and at the same time so elevated and so affecting as the narrative of the sufferings and death of Christ,—a narrative exerting so wide an influence and awakening such deep and universal feeling, and the power of which after so many hundred years would still be the same." This unlooked-for remark filled every one with astonishment, and was followed by a protracted silence.

To my mind there is no plainer proof of the Divine authority of the Bible, and that they who wrote these Gospels were moved by the Holy Ghost, than the calm, unimpassioned style in which His disciples tell the story of their Master's wrongs, without a flash of feeling; no sign that a tear ever dropped on the page, no sign that the pen ever trembled with indignation in their hands as they wrote it down. I cannot read the story so as they seem to have written it, no more than I could stand by to see a mother insulted, or have a father's memory blackened and traduced. When I read how my blessed Master was called an impostor, and a blasphemer, and a glutton, and a winebibber, I do not know when it is more difficult to be angry and not sin.—GUTHRIE.

THE difference between the Holy Scriptures and other writings is much the same as that between the works of art and nature. The works of art appear to most advantage at first, but will not bear a nice and repeated examination; the more curiously we pry into them, the less we shall admire them. But the works of nature will bear a thousand reviews, and yet still be instructive and wonderful. In like manner the writings of mere men, though never so excellent in their kind, yet strike and surprise us most upon our first perusal of them; and then flatten upon our taste by degrees, as our familiarity with them increases. Whereas the word of Revelation is, like its Author, of an endless and unsearchable perfection, and the more reason

still shall we find to admire and adore the wisdom of the great Revealer of it.—SALTER.

To read the Word is no ordinary duty, but the mother of all duty, enlightening the eyes and converting the soul, and creating that very conscience to which we would subject it. We take our meat, not by duty—the body must go down to dust without it—therefore we persevere, because we love to exist. So also the Word of God is the bread of life, the good of all spiritual action, without which the soul will go down—if not to instant annihilation—to the wretched abyss of spiritual and eternal death.—IRVING.

THERE are many persons, of combative tendencies, who read for ammunition, and dig out of the Bible iron for balls. They read, and they find nitre and charcoal and sulphur for powder. They read, and they find cannon. They read, and they make port-holes and embrasures. And if a man does not believe as they do they look upon him as an enemy, and let fly the Bible at him to demolish him. So men turn the Word of God into a vast arsenal, filled with all manner of weapons, offensive and defensive.—BEECHER.

THE Bible is God's chart for you to steer by, to keep you from the bottom of the sea, and to show you where the harbour is, and how to reach it without running on rocks or bars.

If you have been reading it to gratify curiosity; or to see if you could not catch a universalist; or to find a knife with which to cut up a unitarian; or for the purpose of setting up or taking down a bishop; or to establish or overthrow any sect—if you have been reading it so, then stop. It is God's medicine book. You are sick. You are mortally struck through with disease. There is no human remedy for your trouble. But here is God's medicine-book. If you read for life, for growth in righteousness, then blessed is your reading; but if you read it for disputation and dialectical ingenuities, it is no more to you than Bacon's "Novum Organum" would be.—BEECHER.

I say to every young man, "If you read from mere curiosity, or simply to construct a system, you do not know anything about the Bible. Nobody knows anything about it until it is to him what a chart is on a voyage, or what a medicine-box is in actual sickness." When a doctor is called to the bedside of his own sick child, he looked at his medical book with a very different spirit from that with which he studied it when he sat in the academy of science, and listened to lectures, and heard about the relations of certain parts of the human body, and the effects of such and such symptoms. These were all abstract matters then; but now that sickness has come into his own house, a practical question presents itself to him—namely, "How shall I meet this tide of fever? What shall I do?" He is in the wilderness, and there is no counsellor nor friend near. He has nothing to consult but his book. And how differently he goes to that book from what he did when he was simply studying medicine. It is his child; and if there is any succour he must find it. Now he reads for a purpose; and how sharply he reads, lest he may commit a mistake

Heartly and Home.

A THRILLING INCIDENT.

In the winter of 1870 I had occasion to go from Green Bay to Chicago on the N. W. Railroad. At Oshkosh we were joined by a delegation of lawyers, on their way to Madison, the capital, to attend the Legislature, then in session. They were all men of more than usual intellect, and of exceptional character. Two were ex-judges of the Circuit Court, and one I had seen chairman of the Young Men's Christian Association. The party found seats near together, and after the salutations were over, and the news duly discussed, they began to look about for means to while away the time. After a while some one proposed a game of cards. No sooner said than done. Two seats were turned apart so as to face each other, a cushion improvised for a table, and three of our lawyers, including the chairman of the Young Men's Christian Association, and a Chicago runner, on good terms with them, were soon deep in the mysteries of a game of euchre.

I was surprised to see Christian gentlemen and judges of law and equity; leaders of society, makers of public sentiment, lawgivers for a great State, directors of public morals, supposed to be public exemplars of all that is good, and guides to the young, thus setting publicly their seal of approval to a most dangerous and evil practice. To be sure, they played for stakes no higher than the cigars for the party. But it seems to me that, in the eyes of all discreet persons, this does not change the act nor lessen the danger of its example, but rather heightens it; as from the less to the greater is the invariable course of crime. But I did not intend to moralize on paper, but was about to say that while I was filled with such thoughts as these, one of the party grew tired of the game and our remaining judge was invited to take his place. I saw the blood mount, in an honest blush of disapproval to his manly face, and he hesitated and drew back. But the game had become interesting, and his excited companions urged him. "Come, Judge, take a hand," they cried, "we can't go on without you." So the judge slowly rose from his seat, inwardly condemning the act, as I evidently saw, and stepping forward, took a seat among the players and the game went on.

I had noticed an old lady in a seat to the rear of the players, who had got on board at Menasha, I believe. Gray and bent with age, she had sat abashed, and, with eyes closed, seemed asleep most of the time, until the train, stopping at Oshkosh, took on board the company of lawyers. She then underwent a change, and became greatly interested in the company, looking often from one to the other, as if she recognized them all, or was trying to recall their faces. When the game of cards was started she became very restless, would hitch uneasily about in her seat, take up the hem of her faded apron and nervously bite the threads. Once or twice I thought she wiped her eyes under her "Shaker bonnet," but could not tell. She acted so strangely.

I became more interested in her than in the players, and watched her closely. She got up after a time and tottered forward, holding on to the seats as she passed. She brushed against Judge _____ in passing, but he had become interested in the game and did not notice her. Reaching the water tank at last, she drank a cup of water, and took a seat near the door with her back to the players. But she did not long remain there; rising again with difficulty, she tottered back toward her former seat, but, reaching the players, she paused directly in front of them, and now, greatly excited, threw back her bonnet from her face and looked around the company. Her action at once arrested their attention, and pausing in their play, they all looked up inquiringly.

Gazing directly in the face of Judge _____, she said, in a tremulous voice, "Do you know me Judge _____?"

"No, mother, I don't remember you," said the Judge, pleasantly. "Where have we met?"

"My name is Smith," said she; "I was with my poor boy three days, off and on, in the court-room in Oshkosh, when he was tried for— for— for robbing somebody, and you are the same man that sent him to prison for ten years, and he died there, last June."

All faces were now sobered, and the passengers began to gather around and stand up, all over the car, to listen and see what was going on. She did not give the judge time to answer her, but becoming more and more excited, she went on: "He was a good boy, if you did send him to jail. He helped us clear the farm, and when father was took sick and died he done all the work, and he was getting along right smart, till he took to going to town and got to playing keards and drinking, and then, somehow, he didn't like to work after that, but used to stay out often till mornin', and he'd sleep so late, and I couldn't wake him when I knowed he'd bin out so late the night afore. And then the farm kinder run down, and then we lost the team; one of them got killed when he'd been to town one awful cold night. He stayed late, and I suppose they had got cold standin' out, and got skeered and broke loose, and run most home, but run agin the fence and a stake run into one of 'em, and when we found it next mornin' it was dead, and the other was standin' under the shed. And so after awhile he coaxed me to let him sell the farm and buy a house and lot in the village, and he'd work at carpenter work. And so I did, as we couldn't do nothin' on the farm.

But he grew worse than ever, and after awhile he couldn't get any work, and would not do anything but gamble and drink all the time. I used to do everything I could to get him to quit and be a good, industrious boy agin, but he used to get mad after awhile, and once he struck me, and then in the morning I found that he had taken what little money there was left on the farm, and had run off. After that I got along as well as I could, cleanin' house for folks and washin', but I didn't hear nothing of him for four or five years; but when he got arrested and was took up to Oshkosh for trial he wrote to me."

By this time there was not a dry eye in the car, and the cards had disappeared. The old lady herself was weeping silently and speaking in snatches. But recovering herself, she went on—

"But what could I do? I sold the house and lot to get money to hire a lawyer, and I believe he is here somewhere," looking around. "Oh, yes there he is, Mr. _____," pointing to Lawyer _____, who had not taken part in the play. "And this is the man, I am sure, who argued agin him," pointing to Mr. _____, the district attorney. "And you Judge _____, sent him to prison for ten years; spose it was right, for the poor boy told me that he really did rob the bank, but he must have been drunk for they had all been playing keards and drinking most all night. But, oh dear! it seems to me kinder as though if he hadn't got to playing keards he might a been alive yet. But when I used to tell him it was wrong and bad to play, he used to say, 'Why mother, everybody plays now. I never bet, only for the candy, or the cirags or something like that.' And when we heard that the young folks played keards down to Mr. Culver's donation party, and that Squire Ring was goin' to get a biliard table for his young folks to play at home, I couldn't do nothing at all with him. We used to think it was awful to do that way when I was young, but it jist seems to me as if everybody nowadays was goin' wrong into something or other. But maybe it isn't right for me to talk to you, Judge in this way, but it jist seemed to me as if the very sight of them keards would kill me, Judge; I thought if you only knew how I felt, you would not play on so; and then to think, right here before all these young folks! Maybe, Judge, you don't know how younger folks, especially boys, look up to such as you; and then I can't help thinking that, maybe if them that ought to know better than to do so, and them as are higher larnt, and all that, wouldn't set sich examples, my poor Tom would be alive and caring for his poor old mother; but now there ain't any of my family left but me and my poor little gran' chile, my dead darter's little girl, and we are going to stop with my brother in Illinoy."

Tongue of man or angel never preached a more eloquent sermon than that gray, withered old lady, trembling with old age, excitement, and fear that she was doing wrong. I can't recall half she said, as she poor, lone, beggared widow, stood before those noble-looking men, and pleaded the cause of the rising generation.

The look they bore as she poured forth her sorrowful tale was indescribable. To say they looked like criminals at the bar, would be a faint description. I can imagine how they felt. The old lady tottered to her seat, and taking her little grandchild in her lap, hid her face on her neck. The little one stroked her gray hair with one hand, and said, "Don't cry, ganma; don't cry, ganma." Eyes unused to weeping were red for many a mile on that journey. And I can hardly believe that one who witnessed that scene ever touched a card again. It is but just to say, that when the passengers came to themselves they generously responded to the judge, who hat in hand, silently passed through her little audience.—*The Banner.*

Christian Evidences.

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

"THE WATERS ABOVE THE FIRMAMENT."

A NEW THEORY OF THE DELUGE.

IN His plan to prepare the earth for the habitation of man, God said, "Let there be a firmament in the midst of the waters, and let it divide the waters from the waters." We understand by this expression that the primeval ocean was to be divided into two or more parts by the Hebrew *rakia*, or firmament; which means simply an *expanse*. In some translations of the Bible this word is rendered *air*, and the expression is, "Let there be air in the midst of water, making a division between the *two waters*." In the same connection it is further declared, that "God called the firmament heaven," and since the first inhabitants could recognise only these three things, viz: the earth, its seas, and the sky that surrounded them; and since their earth and their seas were the same as our earth and seas, their firmament must have been the same as our sky, or atmosphere. The idea of solidity and strength, which became associated with the Latin "firmamentum," was the invention of astronomers, who thought the heavens were a series of *crystal spheres*, and became thoroughly incorporated into the science of astronomy as Ptolemy's theory of *Epicyles* gained adherents. Its original meaning thus became modified.

It is therefore evident that the firmament was the atmosphere, and that it was so applied by the ancient Hebrews. There is no word in the Hebrew language designating the atmosphere from the rest of the expanse above, whence it is evident that the Hebrews knew of no such distinction. The firmament they considered to be an expanse about the earth, and beyond it was a great fund of water; and the expression "waters above the firmament" means the waters above the atmosphere.

But where are the waters above the atmosphere? And how could the *atmosphere* or *firmament* cause a separation of waters? How are we to understand that a mere expanse, or a body of air, could become a partition between two bodies of water, one situated *above* and the other *below* it? It is needless to say that this subject, like that of the deluge, is a most perplexing and difficult one to reconcile with scientific law. Nor have the various theories that have been proposed been sufficient to allay the fierce animosities and disputes between the theologian on one hand, and the scientist on the other. The latter declares in favor of nature as it is, and the former declares in favor of the miraculous suspensions of nature's operations, in order to explain phenomena alluded to in the Bible. As these individuals are travelling in opposite directions in their search for truth, permit me to take a middle course.

Away out towards the boundaries of the solar system, we may behold that beautiful clockwork of worlds, of which the planet Saturn is the centre. In addition to his eight moons, three stupendous rings revolve about him, two composed of meteoric, and one (the inner) of aqueous matter. There 19,000 miles from his surface revolves an *ocean* 8,000 miles broad and 100 miles thick; an *ocean above* Saturn's *firmament* or *atmosphere*. Were we situated upon that planet, in order to behold those revolving waters we would have to look upward, and could readily understand how two bodies of water could be separated by a *rakia*, an expanse—by a firmament. If that aqueous ring were now over-canopying our little earth, no person would say the firmament could not be a natural and philosophical partition between the divided waters. Every man would see a literal and true interpretation of that mysterious passage, inscribed on the very face of the heavens. The infidel would see himself confronted and denied by the book of nature, on which he so confidently relies.

Well, then, are we to understand that the earth was at one time surrounded by an aqueous ring, or belt, of water? We turn again to Genesis: "*And God made the firmament, and divided the waters which were under the firmament from the waters which were above the firmament; and it was so.*" To him who stands by the integrity of the Mosaic account of creation, there can be no doubt upon this subject. The declaration is unqualified, that there were *waters above* and *waters below*. Those below were on the earth, for it was said, "Let the waters under the firmament be gathered" together that the "dry land might appear." Then the waters above were overhead. But the language of science, unimpeached and unimpeachable, is that no such body of water could possibly exist there, unless it should revolve about the earth as a ring, or belt.

That truthful, but much abused science, Geology, tells us that there was a time when the native heat of the earth repelled vast quantity of vapour and mists from its surface. These could not avoid being thrown into belts by rotatory motion of the earth. In fact it might be said that such formations are the necessary consequences of the evolution of worlds from their primitive state.

The most eminent astronomers now living claim that both Saturn and Jupiter are to-day repelling, by their native heat, their waters into space. Both are characterised by the presence of aqueous belts, in double or multiple layers, that must successively condense and fall as oceans upon those planets, when the heat that now holds them in space ceases to act. And I presume it will not be denied very long, that *our* oceans have many times been augmented by the successive precipitation of waters from space beyond our atmosphere.

Since then, we have the plain declaration of Scripture that there were waters above and beyond the firmament; since we see waters so placed above the surface of other planets, and since such bodies must revolve about the central body, I claim that the earth in ante-diluvian times

was surrounded by a huge belt of vapours. That it was visible to the first inhabitants as the last remnant of waters falling to the earth. These waters originally formed in and repelled from that great laboratory, the primitive earth, skirted the boundaries of a vast and remarkable atmosphere with which the chemist, the geologist, and enlightened astronomer, are familiar. Well, such an object must have had a name. Mark, that the waters on the earth were called *seas*. The alone remaining Hebrew word, which could refer to these waters, we render the "Great Deep." It was so called because *all mankind* formerly believed that the clouds were *fed* from above. They beheld them grow dark and heavy, and expand until they rent themselves and emptied their contents upon the earth. The whole range of ancient writings, both sacred and profane, abundantly prove this. So thoroughly were the Hebrews impressed with this belief, that we find it the belief of mankind thousands of years after the Great Deep had fallen to the earth.

The expression, "The breaking up of the deep," or "depths," so frequently met with in ancient writings, meant the pouring of the fountain above the heaven into the clouds, through the imaginary windows set in a solid vault. That the ancients thought the vault or boundary of the firmament was solid will not be denied by one familiar with their writings. The Hebrews declare it was "strong as a molten looking-glass." They tell us, "By His knowledge the depths are broken up and the clouds drop down the dew" (rain). They said, "Praise Him, ye waters that are above the heavens," and "Deep calleth unto deep at the noise of thy waterspouts." These quotations might be greatly multiplied. That they *prove* that mankind *thought* there was a great deep above cannot be denied.

If, in comparatively recent times, after the Great Deep had fallen to the earth, mankind believed there was yet a body of water above which was the source from which the clouds received their supplies, what must have been the belief of the first inhabitants, who beheld that body of water? The idea that the "Deep," referred to in Genesis, was the terrestrial ocean, must be abandoned.

But if there was at one time a body of water above, where is it now? The sun shines, unobscured, through a clear atmosphere, showing that there is nothing more dense than the air through which its rays have to penetrate.

Critical observation upon Saturn's aqueous ring, shows, that it is constantly undergoing important changes. Some scientists have even announced that portions of it have at different times become detached from it, and fallen into his atmosphere, floating away like huge clouds and uniting with his watery belts. A belt of vapour or water revolving in the outskirts of the atmosphere surrounding a planet, must inevitably lose its independent rotatory motion, and thus gradually sink toward the attracting, central body. Thus, there is a perpetual tendency of such belts as we observe in the solar system, to fall, and fall they all must in time. There does no longer exist in the earth an appreciable repelling force, caused by

the native heat of that body; and as a legitimate consequence its exterior waters have fallen. But we are not without important direct evidence on a question so momentous.

"For yet seven days and I will cause it to rain on the earth forty days and forty nights, and every living substance that I have made will I destroy from the face of the earth." Such was the menace of the Almighty against "all flesh that had corrupted its way."

I ask, was this intended to be a natural rain? Could the clouds by a natural process, precipitate such a rain? We all know that the Creator of heaven and earth, who holds the oceans in His palms, and balances the universes as upon the tip of His finger, can do any and all things; but I ask in the name of science, *did* such a rain descend from the clouds? A rain powerful enough to destroy every created thing; to be continued forty days and nights, and falling from the clouds, demands a suspension or modification of every law of nature. The laws of evaporation and condensation of moisture; the laws of heat, gravitation and motion, could not have been then as now, on the supposition that such a rain came from the clouds, and yet it would be proposterous for any man to deny that the above sentence was carried into execution. Again we open the sacred volume and read: "In the 6th hundredth year of Noah's life, in the 2nd month, on the 17th day of the month, the same day were all the fountains of the Great Deep broken up, and the windows of heaven were opened, and the flood was upon the earth forty days and forty nights."

"And the waters prevailed and increased and all the high hills were covered" by the down pouring waters.

I ask the critical student (non-else) to take into consideration the universal belief of mankind, when those waters fell, or if he choose when that declaration was penned, viz: that all falling waters came from a great deep, situated above the clouds; beyond, the solid shell of the firmament, through *imaginary* windows, and then reconcile to it, if he can, the modern idea that the deep here referred to was the terrestrial ocean. Because our ideas run thus, we must not conclude that they are the same that always have obtained. Ideas change with the birth and death of races. A multitude of facts, which I cannot now further refer to, when followed out, I am persuaded will prove beyond a doubt, that the ocean was not at all referred to. Under these conclusions neither scientist nor theologian can claim that the deluge was a mere local flood. It must necessarily have been much more general than many have been accustomed to suppose.

A body of exterior waters, skirting the atmosphere, having its motion gradually diminished, would gradually descend toward the earth, and must have spread to the poles by the mere force of gravity. In the Torrid and Temperate Zones there must have been a prolonged down-rush of waters; but at the poles a down-rush of snow. The animals in the warmer regions would be drowned and carried away by retreating waters. Those in the Polar regions would be suddenly entombed in snow, which in after times would be con-

verted into glacier ice; and those animals would be preserved until released by the retreating mass containing them. Well, what are the facts? To-day may be found the skeletons of the hairy Mammoth, imbedded in "pure, clear ice," more than two hundred feet beneath the glacier surface, and forty feet above the surface of the earth; the whole carcass preserved, their hair, skin, and eyes; their flesh becoming the food of wolves and bears; the contents of their stomachs undigested, showing that they luxuriated in coniferous forests up to the very time, or day of their death. These facts give no room for speculation. Their history was written then, and from it we glean the incontestable evidence that they were suddenly overwhelmed by a downfall of snow. Cuvier declared that these mammals "were frozen up immediately after death." He might have said, they perished in their graves.

From the retreating glaciers their remains have been falling for thousands of years. Whole cargoes of elephantine ivory, and other fossils, are picked up from the surface, or dug from the frozen soil. *There only* are they found upon the surface. In medial latitudes they are *always buried*, and from this fact, that all *surface* remains of animals of the northern latitudes have been and are still preserved, we may draw the conclusion that they have fallen from glacier ice. I ask scientists to show what other agency has preserved them.

During the fall of the waters here supposed, on that part of the earth sloping toward the North Pole, there must have been a great rush of the same toward the latter. Every thing that could float would be swept thither.

(To be continued).

A MILLION SOULS FOR JESUS.

AT a jubilee meeting held recently in America in connection with a society banded together for the promotion of the "HIGHER LIFE," it was suggested that an united effort should be made to secure the conversion of *one million souls* during their next year. Referring to this, Lewis M. Foss, in the April "Guide to Holiness," makes the following earnest and thoughtful remarks, which we commend to the careful attention of our readers:—

The plan shows Apostolic boldness and zeal. It is the same gloriously earnest spirit that Paul had when he went *daily* from house to house, preaching "Christ Jesus and him crucified"—the same spirit of consecration that he had when he called his neighbors and God also to witness "how holily and justly and unblamably he had lived among them." How many of us, professing disciples of the Lord Jesus, would dare to call in such witnesses to our daily life? How many of us *seek the opportunity* to converse *daily* with some friend in regard to the welfare of the soul?

You will say, "Oh, I have prayed daily for years for my husband or my friend." Yes, but have you spoken to them earnestly, lovingly, once in a week, once in a month, even, of the kingdom of love and peace

that is ready and waiting for them? "It does not answer to press this subject too closely," you say. Why not? Other topics are brought up and "talked over," day after day—why not this one? "Go ye into all the world and preach the gospel to every creature" comes ringing down the centuries to *you and to me*. "Ye are my witnesses, saith the Lord." We sometimes excuse ourselves from active efforts by saying that we prefer to influence others by the consistency of our daily life. Yet when all our words and deeds are surcharged with the Divine life, we shall not be tardy to urge all that we meet "to come and taste of the goodness of the Lord." When we have *enough* of His love, it will be like fire shut up in our hearts. If we should, individually, resolve in the power of our Redeemer's might to pray and work for this result, New Year's Day, A.D. 1887, would see a million more souls rejoicing in a Saviour's love. Perhaps some of them will sing the glorious song of the redeemed before the great white throne, ere the close 1886. They may be stars in the crown of *our* rejoicing when they stand with that "innumerable company," with robes washed and made white in the blood of the Lamb. What honor! What glory! Does not the bare thought of such a glorious possibility thrill you? It is not only possible but practicable. How small the effort, how grand the result! A million souls redeemed to God! A million souls that shall to all eternity sing the praises of the Lamb slain for their redemption! Have we any reason to doubt but that we should be successful?

"Where two or three are gathered together in my name, there am I in the midst of them." "Whatsoever ye shall ask in prayer, believing, ye shall receive." Will you ask some friend to pray and work with you for the salvation of a dying soul? Will you surround that friend, day and night, with all that can influence for God and eternity? Will you, too, use every means, that earnest zeal and Godgiven wisdom can suggest, to bring that soul to a saving knowledge of Christ? not forgetting to live yourselves so closely to the Lord that your every word and act may breathe of the Divine love. You have all the hosts of heaven, headed by the Mighty One of Israel, fighting for you, and His promises as a solid rock under your feet. If this plan could be carried out, we should see the Church of Christ going forth, like the disciples of old two by two, and they would come again "rejoicing, bringing in the sheaves."

The proposed "million converts" is far below the estimate of good sowing given by our Lord. It is only *one-half of one-fold*, only one-sixteenth of the lowest expectations of "The Sower who went forth to sow." That sowing yielded a harvest of from thirty to an hundredfold; glorious harvesting, that! The smallest yield from that wonderful seed was sixty times as much as these Westerners expect at the harvest-time of 1886. In that prayer-meeting held "about May 28th, A. D. 30," in that "upper room," they reaped twenty-five fold from those few days of patient, prayerful sowing. What hinders there being a Pentecostal Day "about May 28th, 1887?"

Let the Church of Christ arise and clothe herself with the shining "garments of salvation"—disrobe herself of her world-stained fripperies, and stand arrayed in the "robe of righteousness," and we soon shall see a million souls redeemed to God!

"All hail the power of Jesus' name,
Let angels prostrate fall;
Bring forth the royal diadem,
And crown Him Lord of all."

GENERAL EVANGELIST'S REPORT.

Murtoa, 13th Sept., 1886.

To the Missionary Committee,

Dear Brethren,—Again by our Heavenly Father's grace, we are able to report a successful outcome to our labors, and a further manifestation of the power of the ancient gospel. On Sunday, 8th August, we received one from the Baptists in the morning, and baptised a young tradesman in the evening. During the following week we visited and preached at Laen, 22 miles from Murtoa, where for some time past eight young disciples have been breaking bread, and endeavoring to sound out the word of life. Back to Murtoa on Sunday 15th, when we baptised three gentlemen, one of them the leading store-keeper in the town, a man held in esteem by all, and likely to be of good service to the cause. On the Tuesday, held a very successful tea meeting, after which we lectured on "Elder John Smith," to a crowded house. From that time the chapel has been packed to its utmost capacity at most of the preaching services. On Sunday 29th, two ladies were obedient to the faith, and on the following Lord's-day, 5th September, we received another from the Baptists, and baptised two ladies and a gentleman. Two of these were from Laen, the father and mother of some of the disciples there. We returned home with them and preached there again to a good audience. An interest is excited at this place, and we hope to be able to devote a fortnight to the work in it. There are a few Baptists scattered about, and from their conversation, I am assured they will unite with us. On Thursday 9th, came back to Murtoa, and buried by baptism two more ladies, one of whom is over 70 years of age, and who was told that being baptised would surely kill her. Knowing the Lord's command, however, she descended into the water, putting her trust in Him, and is now rejoicing in hope, not having experienced the slightest physical inconvenience. Thus we report 13 additions—11 by faith and obedience, and 2 from other sources. The interest seems unabated, and you must judge as to the advisability of my immediate departure or otherwise. I think Laen will repay a little work, and would like to spend some two or three weeks more in the district. The brethren here are sending you such support financially as they are able. The church is in a most satisfactory state now, all the little thorns are plucked out, and the sore places healed. We thank God and take courage.

Yours in the love of Christ,

W. D. LITTLE.

Loved Ones Gone Before.

I am the resurrection and the life; he that believeth in me, though he were dead, yet shall he live; and whosoever liveth, and believeth in me, shall never die.—JOHN 11 : 25, 26.

STONE.—I regret that I have to report my father's death (Jas. L. Stone), who died on the 2nd inst., of bronchitis, having just passed his 82nd year. He attained a ripe old age and passed peacefully away, looking forward in simple trust "to that rest which remaineth for the people of God." His death makes a gap in our little church here—for he was always active in the Master's cause, and we miss him much, but rejoice to know that "their loss is his gain," and that he has only "just gone before."

Camperdown.

T. F. A. STONE.

The Harbest Field.

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

SUMMARY of additions by baptism reported in the September *Standard*:—South Australia, 18; Victoria, 8; New South Wales, 8; Queensland, 4; Total 38. A decrease of 77 over those reported in the last month *Standard*. The news editor knows of quite a number of additions in some of our largest churches in and around Melbourne that were not reported at all. Why?

A. B. MASTON.

Molesworth Street, Hotham.

VICTORIA.

HOTHAM.—During the past month we are glad to be able to report the addition of seven to our numbers, five by obedience of faith, and two by letter.

T. K. MINAHAN, Sec.

HOTHAM.—On Tuesday evening, August 31, the first annual meeting of the Young People's Tract Society was held. About fifty persons sat down to a most excellent tea, which had been provided by some of the sisters. The after meeting was still more largely attended and was very enjoyable. Several of the young people gave recitations and readings. The secretary then gave his report of the year's work. The report shows that during the year 14,750 tracts have been distributed, or about 80,900 pages of reading matter. The total amount collected was £12 3s. 10d., while £11 19s. 3d. has been expended. We hope for still greater results during the coming year.

JAS. DONALDSON, Sec.

HOTHAM.—The Dorcas Society has just completed the third year of its work. During the year just past fifty-five garments of various kinds have been given to the poor, besides £16 6s. 2d. distributed amongst them. Seventeen pounds, two shillings, and two pence have been raised by subscription, leaving a balance of 16s., this added to the credit balance of last year makes £8 18s. The society meets every fortnight in the chapel, from 3 to 4'30.

MRS. CONNOLLY, Sec.

CARLTON, (Lygon Street).—Since last report we have been having cheering times. Larger meetings and more than the usual interest. Eleven have been added to our number; 8 by confession and immersion, 1 restored to fellowship, and 2 by letter. The Ladies Endeavour Society continues to meet every Tuesday evening; and, besides promoting their own improvement, we are glad to hear, now and then, of substantial help being afforded by our sisters to the deserving poor. The Young Men's Adelpian Society, a long standing institution in Lygon Street, meets on Wednesday evenings. Attendance fluctuates considerably, sometimes very good, on other occasions rather thin. Still there is great vitality and large promise in the present membership. Many of the young men are fast making their mark. And the idea of a Young Men's Mission has just been mooted. The Thursday evening service is well attended and is characterised by life and power. Our Thursday evening talks, on the origin and progress of the current Reformation, have started off well, and drawing forth encouraging testimonies of appreciation. On Friday evening the choir meets for practice under the able and experienced leadership of Bro. Mackenzie. The church generally, and the evangelist in particular, feel grateful to the Lord for supplying us with such an excellent conductor of the psalmody. Since my arrival here, twelve months ago, there has been a manifest improvement in all departments of church life; and nowhere is this so apparent as in the praise. This is due under God to the zeal, the tact, and the enthusiasm, with which our Bro. Mackenzie has consecrated his splendid voice and musical capacity to the service of the church. We have no need of an organ with Bro. Mackenzie here. And although I believe the church has the liberty to use an instrument if it chooses; yet, in my opinion, it is a doubtful acquisition anywhere: and a positive evil where its introduction would be offensive to a section of the membership. But as I have wandered far from the object for which my pen was taken up. I shall at once bring these news items to a close, lest I should "put my foot into it" again, and tread on somebody's corns.

JOHN STRANG.

September 15th, 1886.

FOOTSCRAY.—I beg to report that our Bro. Illingworth is still holding good meetings, although our increase is not so great as last month, being one by the good confession and obedience and three by letter, still the interest is good, and people are making many enquiries. We pray our Father in heaven may water the seed sown so that it may grow and bring forth fruit to His glory. We are also very thankful to those brethren who have assisted us in our morning meeting, giving the church good, sound and valuable teaching.

E. R. W.

NORTH FITZROY.—Since last report we have received seven by faith and baptism. Four of these were mentioned in previous report as having made the good confession. Two have also been added by letter, making a total for the month of nine.

W. F.

SOUTH MELBOURNE.—Since we last wrote nine have been added to our numbers, two of these were by faith and baptism, and seven by commendation, of the latter, four are our Bro. and Sister Sharples, and son and daughter, from Geelong. We are glad to report a continuance of well-attended meetings at the proclamation. Bro. Moysay

is working like a Trojan, and believes with us, that some of the hearers are not far from the kingdom.
T. S.

CHELTENHAM.—Since our last report we have had one added to our number, we are having very good meetings both morning and evening, more especially in the evening, when the people come from all parts of the district to hear the glad news of salvation which is preached so faithfully by Bro. Clapham, and we believe that in due season we shall reap if we faint not. During the month we have had a visit from Brethren Moysey and Maston which were highly appreciated by the brethren.

W.H.B.

SOUTH MELBOURNE.—On Monday evening, July 26th, we held an entertainment and coffee supper in the chapel, in aid of our School Library Fund. The supper was gratuitously provided by our Sister Thomson, who has, on more occasions than the present, evinced her interest in the welfare of Sunday school work by her repeated acts of liberality. There was a very large attendance, consisting principally of the scholars, their parents and friends. The meeting was opened by singing "To the work," and a word of prayer, after which the chairman (Bro. Shacklock) thanked the friends for their presence, and then proceeded with a very lengthy programme which was comprised of solos, a trio, quartette, recitations, and a dialogue entitled "The merchant's test"—all of which were performed by the teachers and the scholars in a praiseworthy manner. The church choir, led by our Bro. Moysey, also sang three pieces from the Christian Choir very effectively. A hearty vote of thanks was proposed by Bro. Mann, seconded by Bro. Steele, to our Sister Thomson and all those who contributed to the evenings enjoyment. After the benediction had been pronounced, the meeting dispersed, everyone seeming to have thoroughly enjoyed themselves. As a result of the meeting, the library will be supplemented to the value of about £7 in books.
H. M.

[This report was crowded out of previous issue.—Ed.]

CASTLEMAINE.—On Monday, August 9th, the Barker's Creek Improvement Class (whose membership numbers about 60) gave a concert in aid of a resident in this district who met with a serious accident a few weeks ago. Between £9 and £10 were raised, including a donation of a guinea from one of our Members of Parliament. The programme, which was a lengthy one, consisted of readings, recitations, songs, &c. All the pieces were rendered in an efficient manner, and were highly appreciated by the audience. The meeting was presided over by Bro. G. Symes, who gave a short practical speech. The Improvement Class at Walmer met on Wednesday, August 11, at the house of our aged Brother and Sister Hogarth, when the latter was presented with a useful easy chair, the gift of the members. The presentation was made by Bro. James Leversha, who made a neat little speech. Bro. Joseph Hogarth suitably responded on behalf of his mother. About thirty sat down to tea, and a pleasant and profitable evening was spent. Our Lord's day meetings have not been so well attended during the last two months, owing chiefly to the heavy incessant rains we have had in this district. It is a pity that that which has proved the temporal salvation of the people should in any way interfere with the Lord's work among his people.

We are looking for brighter and better days as spring and summer advances. Already there are signs of improvement. The meetings last Sunday were very good. One has been added to the church since last report that was baptised 15 or 16 years ago by Bro. O. A. Carr or Surber.

W.M. J. JOINER.

WEDDERBURN.—During the past month we have been favored with two visits by Bro. C. Watt, who was listened to by overflowing audiences. Three have been added to the church by faith and baptism.

R. TWIDDY.

BERWICK.—We have no additions to report this time; Bro. Cameron is still actively engaged, holding forth the word of life; meetings are good. We have also been cheered by a visit from our esteemed Bro. Lewis in response to a request to the officers of the Prahran church; many thanks to our Prahran brethren for their kindness. Good progress has been made in the erection of our new chapel, it is nearly finished; arrangements have been made to open it on the 3rd of October, Bro. Maston has kindly consented to conduct the opening services; we intend holding protracted meetings the first and second weeks; if they prove successful we shall carry them on till the tea-meeting, which will take place as usual, on Cup day, the 2nd of November; we look forward to a large gathering of brethren and friends. Price of tickets, adults, 1s. 3d., children, 1s. Brethren that are desirous of having a picnic at Berwick on Cup day, are reminded that it will be necessary to provide themselves with refreshment, as the sisters here in anticipation of a large gathering, feel that they will have enough to do to prepare for the tea.

ERNEST HILLBRICH.

SANDHURST.—Since writing last, our Baptist friends have discontinued their preaching services in the theatre opposite. Since then our meetings have improved. I do not know that that is altogether the cause, but no doubt it has a good deal to do with it, at any rate it is very gratifying to see the increased attendance. On Sunday evening, August 29th, we had an exceptionally good meeting in consequence of a lecture given by Bro. Watt, entitled Jos. Syme. Mr. Syme had been lecturing the preceding week, and Bro. Watt took advantage of the opportunity thus afforded, the result being a large meeting; great attention was paid throughout, and everyone seemed anxiously to listen to what the speaker had to say; there were also a few of Mr. Syme's friends present, and one, a well known citizen, took advantage of the privilege offered, at the close of the service to ask questions, the questions asked were of very little importance and did not affect the subject in any way, but were satisfactorily answered, and to the point by Bro. Watt. Judging from the suppressed murmur of applause that arose from the audience at the straightforward and outspoken answers given by Bro. Watt, it was easy to perceive that very little respect or sympathy was felt either for Mr. Syme or the teaching he advocates. We trust the above lecture will be productive of much good and have reason to expect that it will be. We have only two additions to record this month, viz.: one by letter, and one from brethren, but hope we shall have better news next month, for there are some evidently almost persuaded but trust ere long they will be fully so. Bro. Watt is working very energetically, and is gradually bringing in some-

thing for all to do, and has lately instituted a system of regular tract distribution which will bring most of the young members into active service, and great things are expected in consequence. Good interest is still maintained in the week night Bible class and prayer meeting. Bro. Watt has just returned from a week's successful labor at Wedderburn.
G. HINTON, Sec.

MURTOA.—Bro Little, general evangelist, still continues laboring in this district. He is a powerful preacher, and handles the "sword of the Spirit" as one well accustomed to the use of the weapon, and is unwearied and earnest in his efforts for the conversion of souls and the spreading of the ancient gospel. Since his arrival here twenty-five have been added to the Church of Christ—seventeen to the church at Murtoa, and eight at Wonwondah (a small church some 12 miles from Horsham in the farming district), of these, three have come in from the Baptists, one before immersed but not meeting; the remainder put on the Lord Jesus Christ by faith and immersion. The gospel is pretty well received in this district, it is something entirely new to many who hear it, and for the most part "the poor receive it gladly." Sectarianism is on the alert, for under Bro. Little's powerful addresses many who have heard are uncomfortable and dissatisfied with the teaching of the various sects, and like the good men of Berea, are searching to see if these things be so. On Lord's-day, September 5th, an aged couple, 61 years of age, travelled over 20 miles to "put on Christ," eight of their grown up family are already members of the church, and it was a matter of great rejoicing when their father and mother rendered obedience to the one Lord. The mother of our Bro. Browne, 71 years of age, obeyed the Master on Thursday eve also, and altogether it has been, and still is, a season of great refreshing to the church, and we hope our brethren on the Missionary Committee will be able to see their way clear in justice to others to keep our Bro. Little yet in the district, for the fields are white to the harvest. At a meeting held in a very small place called Laein, Bro. Little preached to a congregation of about eighty, some of whom hurried from Donald Agricultural Show on purpose to hear the "good tidings." We held a tea meeting last month, which under the evangelist's supervision, was a great success. 140 adults sat down to tea, and a crowded house to hear the lecture delivered on Elder John Smith; and finally I may say, all things are working together for good. The church is being built up spiritually, and the word of the Lord is sounded forth with a certain sound, and we pray earnestly that many may yet be added in this district to the number of those who shall be eternally saved.

W. W. TOMLINSON.

NOTES AND NEWS FROM BALLARAT.

Spring is upon us, and finds the Lord's servants sowing seeds still, yet a harvest at his hands is not far off. "God giveth the increase."

Quiet, steady signs of increased activity in the mines may bring back to our city many who have been compelled to leave on account of the decline of the mining. May more prosperous times find the Lord's people fully awake to greet the new comers

with glad gospel tidings and a sheltering refuge for those who will give up the world and its vanity.

Quarterly meeting of the officers of the four churches in this district will no doubt be held in the first week in October.

The Sisters' Church Aid Societies in the east and west will do their annual spring cleaning this month. There are some Christians who have only one window to their house to let in the rays of God's grace, they have other windows, but these are dusty and cobwebby, and thus they cannot see their way clear to come out to any more of the assemblies of the saints. I have seen the broom of God's chastening hand cleanse those dirty panes and shame these lazy folk, alas, that it should be.

Ahles, Rankine, Porter and Black will soon be studying side by side at Lexington. What with Bro. Forscutt, B.A., on the way after seven years absence, and Bro. Alex. Dickson ready (D.V.) to come next June, who will say that the attractions in America cannot be overcome. But surely are there not other young men who are willing to make sacrifices, by retiring from wealth-making businesses, and go out with the sole desire to seek and to save the lost. Anyone wishing information will be supplied by C. L. Thurgood, whose address is now No. 1 Seymour Crescent, Soldier's Hill, Ballarat.

We have now two sisters who are willing to accommodate boarders during the coming holidays. Any brother or sister will find Ballarat a pleasant place to spend their holidays in, as well as increase their acquaintance among the brotherhood. Speakers will be very acceptable.

Bro. J. H. Edwards, evangelist of Collingwood, whilst making a two days' visit to Ballarat, tried to get back to his home in Indiana by the 1,100 feet shaft of the Band and Albion, but big a man as he is, he couldn't accomplish the antipodean task. However we enjoyed his talk to us on Thursday night on "Be ye perfect." We are now on the look out for Bro. Maston next. ALETHEUON.

SOUTH AUSTRALIA.

NORTH ADELAIDE (S. A.)—Since our last report, our numbers have been increased by three, two by the right hand of fellowship, who were formerly immersed, and one, who confessed the Saviour, and was baptised in the chapel. Our attendances have been large, especially in the mornings, almost every chair being occupied. We were privileged to have the fellowship of a brother from Hotham, on Sept. 12, and to have a word of exhortation from him. All visitors from the neighbouring colonies shall have a hearty welcome. Our Sunday school is increasing in numbers—for several weeks we had our scholars numbering over the hundred, and the attendance in the eldest classes especially, composed largely of young members of the church, makes our school a pride, and gives promise of future power and blessing to the church.

NOTES FROM SOUTH AUSTRALIA.

We are glad to know that Bro. Bates has settled down nicely at Hindmarsh, and that he and his fellow-workers have been blessed. We hear of three or four additions at Hindmarsh, and as many as twelve at York. We hope our information is incorrect, and that the number is greater.

At Unley special services are begun, Dr. Thos. Porter being the preacher. They commenced on September 12th, and were to be continued on the 13th, 14th, 15th and 17th, and the 19th, and to be concluded by the anniversary tea and public meeting on 21st. May these special services be abundantly instrumental in the saving of precious souls.

The Union Meetings to be held on the 16th of September, will be too late to allow any reports to appear in October issue of the *Standard*; but we give the editors a month's notice that we shall want plenty of space in the November number.

I was going to write "prolix correspondents from elsewhere will please accept this intimation," but instead of that I would ask, "why do not more notes from the different churches appear in the Harvest Field?" It is the part of the magazine to which one almost invariably first turns and one which if well supplied, will more than anything else ensure the success and extend the circulation of it.

Acting upon Bro. Colbourne's report from the South East, the Evangelist Committee advised Bro. Judd to spend a month at Mount Gambier, until the Annual Conference. We hear that he has had some evident fruit to his labors, and we trust that in his report at the conference we shall hear of several souls saved.

The organ which, as was intimated in last month's *A. C. S.*, had been introduced into Grote Street, in the morning service, has had rather a short stay. It seemed that the brethren were not so unanimous in its favor as was thought; and therefore it was wisely decided that it should "keep silence in the church."

NEW SOUTH WALES.

PETERSHAM.—Two by obedience to the gospel have been added to the church this month. Good attendance at Lord's-day meetings.

BRO. TROY'S FAREWELL.—Nearly the whole of the brethren in Elizabeth Street, Sydney, assembled to bid farewell to Bro. and Sister Troy, on the evening of the 13th inst. This number already large, was considerably augmented by numbers of brethren from adjacent churches. The public meeting, as usual, was preceded by a good tea, after which the tables were speedily cleared, and the chapel was as might be expected, soon filled to its utmost capacity. Bro. Logan took the chair, surrounded by a staff of speakers, who gave brief and appropriate addresses, each referring to Bro. Troy in highly commendable terms. A brief account of his work for the space of 14 months is as follows: 120 have been added by faith and obedience, and 30 have been received from other sources. Upwards of 3000 visits have been made, equal to seven visits per day. He stated as an actual fact that he visited some as many as sixty times, and made it habitual to pray thrice daily for them and for all interested cases until they yielded. Facts like these in the history of Bro. Troy's career in Sydney, are but an index to the life and character of such a successful and devoted laborer in the gospel. Many good things were said, but they are too lengthy to detail. Many were sorrowful and deeply moved when bidding farewell to one who had won their confidence and esteem, while others regarded his departure as calamitous to the cause of Christ, yet consoled them-

selves with the thought that our loss would be Victoria's great gain. They were commended to the care of Him who ruleth over all, and amid a multitude of kind wishes the meeting closed. Two days after, our brother with his family, left at noon in the Royal Mail S.S. Thames, a number of the brethren and sisters were at the wharf. E. BAGLEY.

QUEENSLAND NOTES AND NEWS.

Bro. Ewers reports increasingly large meetings in Brisbane, and harvest beginning to be gathered in. To God be all the glory. The ancient gospel is still the power, the power of God—not men—unto salvation.

To-day (Sept. 10th) the Sunday school at Ma Ma Creek are to hold their treat. We are sorry it rained this morning. Our energetic Bro. Pollock is deserving of much praise for his work in connection with the Sunday school and other good work. On Sunday he preached in the Congregational Chapel at Gatton—by request.

The Sunday School treat reminds me of two noble-hearted brethren who had been lost sight of for some time, but who have not lost sight of their responsibility as servants of the Great King. Some time ago they started a Sunday School at Mullum Creek, meeting first under a gum tree; however they did not *stick* there, but moved into the blacksmith's shop, (where they tried to weld the young hearts to the Lord, using the fire of love and the sledge-hammer of truth), now they meet in the district school, its occupants receiving notice to quit to make room for them. They have some 20 scholars. God bless and reward them for their work.

This is what we want brethren, *individual effort*. The Lord's last commission is to you to "say come" (Rev. 22: 17). God has not commissioned angels to this work, but men. We never hear of a "Humanity saving company" being floated in heaven. If there could be one incorporated at the office of the arch-angel of the imperial city in the celestial regions, with a staff of 100,000,000 angels, their first annual report would state that "it was found they could not get at the people's hearts," that to all their entreaties the reply was made "you do not understand our sorrows." Men need the sympathy of those who have like passions with themselves. You leave more than half the burden of the sorrow-stricken heart unlifted, my brother, by doing your good deeds by proxy; go with your manly sympathies to the sin sick one and offer your charity, made acceptable by the fragments of a loving heart, and so you will be a true disciple. **INDIVIDUAL EFFORT**—let us have more of it!

Bro. Tilcock has made up his mind to go to America as soon as he can complete his arrangements. Still they go! Oh for a bible college this side the waters, that our Australian boys might *stay at home* and learn.

Toowoomba has received one from the Salvation Army (falsely so-called) who was immersed some years ago among the brethren. We believe he will be found a good soldier of the cross.

The prospects for a plentiful harvest in this colony are greater than for years past; the continuous rain is invaluable.

I have just spent a couple of evenings at Blackfellow's Creek (etymology unknown

to me), where I preached in the chapel kindly lent by the Congregationists. Two upon the confession of their faith "put on Christ." There are many here who are blind because they will not see. But the truth will prevail—praise God. H.G.

NEW ZEALAND.

TABERNACLE, DUNEDIN (Great King St.)—Since last report we have had *thirty-two* additions by baptism, two by letters of commendation, and two who have re-united with us. Bro. C. A. Moore has been hard at work in the country districts as the following results will show: at Kaitangata there were only seven of our brethren, and these were so widely scattered that there were no regular meetings held. Since Bro. Moore's advent he has succeeded in organising a church, and has added thirty-three members, making a total of forty in Kaitangata alone. At Matura his labors have been rewarded by the addition of twenty-two converts up to date. Bro. Houchins is rapidly mending in health, though he is still occasionally subject to intermittent attacks, but these we are glad to say are diminishing in frequency and strength. His sermons are full of life and vigor, and are stirring up a wide interest in the town, as is demonstrated by the large meetings held every Sunday evening. Our Bro. A. C. Turner has been in the field lately, visiting Oamaru, Hampden, and Kaitangata. At the last named place he had a splendid meeting, as also at Hampden, where one young lady made the good confession. Our veteran Bro. H. Exley is again on his way to New Zealand, he left San Francisco on the 28th August, on board the "Mariposa," and is expected to arrive at Auckland on the 18th September. When in Dunedin, Bro. Exley endeared himself to all hearts, and there will be none who will not be heartily glad to see our dear aged brother again if he should ever take a trip down in our direction.

Sept. 1st, 1886.

O. G.

DUNEDIN.—I have been south of Dunedin for nearly six weeks, preaching part of the time at Kaitangata, where I baptised forty-six and gathered together eight that had been baptised in other parts, so that now we have a Church of Christ at Kaitangata. They are all working along finely, I spent about two weeks out of the six at Matura, where I baptised thirty-two. I am glad to say that these little churches are all co-operating together, finely in all things; they first pay the passage of a man from America, and then to support him amongst them. This is only a beginning, we hope soon to be able to keep two men in this island. The Dunedin church though much handicapped, owing to the great debt incurred in building, is also lending a helping hand to evangelise this country. They will pay £10 towards the passage of a man for the field, and £1 10s. per week towards his support in the field. The first day that we met as a family of God at Kaitangata, we had not only the memory of Christ brought before us, but the cup and plate that we used was a gift by Bro. John Hislop, jeweller, of the Dunedin church. Bro. Allan and Sister Boot, of the Tabernacle, sent also presents for the little church that were all received with delight. These gifts were very encouraging to the new church, and are also well pleasing to God. But you ask, how will the Dunedin church raise all the money for this and that, and the

other work? The more they give the more they have to give. But the way that they get the £1 10s. per week is by each member giving one penny per week to the evangelist fund. We have of course collectors to gather up the pennies, say once a month. This makes it easy for all, and finds work for six or seven of the young folk of the church, and will do good in that way. We hope soon to have the man for Christchurch, we had hoped to see him here by this time, and then one for Nelson; we will then feel very hopeful. Why could not each of the churches in and about Melbourne give so much each to pay the passage of a man, and then get four or five of the young folk in each church to take up the pennies and thus put another man into the field. It only needs the will, and the work will be accomplished. I am not in much trim to write to you as I feel very much worn down, and if I wait till I get rested this will be too late for the 16th. I am sorry to find Bro. Houchins not much stronger, he is only at present able to keep up the preaching on Sunday nights, yet he is hopeful that he will soon be himself. The work is moving on finely in Dunedin.

With love to you all in Christ,
Sept. 9th. C. A. MOORE.

NOTES FROM WELLINGTON, N.Z.

Bro. Floyd is seriously ill. He has been bad since Friday, 30th July. It is hoped that he may soon recover.

The sisters' working bee annual tea came off with its usual success. During the past year £22 had been raised, and a "sick fund" started for the relief of those in need, either by reason of sickness or from other causes. "The club" now numbers fifty members.

Until Bro. Floyd was taken ill he had been delivering a series of Friday evening lectures on "Some mistakes of Robt. G. Ingersoll" and the errors of infidels generally. At these meetings, the attendance of the outside public was good, but that of the brethren very poor.

The Band of Hope have held their anniversary entertainment. Bro. E. H. Hearle, who, assisted by Sister Hearle, is carrying on this work, reports a considerable quota of success.

The church here is not at present in a very tranquil state. That undesirable element, which always manages to creep in amongst all large bodies of people, has shown itself strongly on the occasion of the election of new deacons, a step rendered necessary by the removal of those in office to other parts, and from other causes.

When is our news editor going to pay N.Z. a visit? We want to see his pictures, most of all we want to see him again.

Our little publication visits us regularly every month. It no doubt does much good. It also is not appreciated by "the clergy." A prominent "pastor" on being presented with one, consigned it to the gutter, and was heard to mutter something about "serpents" and "wolves in sheep's clothing." Perhaps some of his flock had been bitten by that "rank heresy" (?) the teaching of the apostles.

Sunday, 1st Aug., was Hospital Sunday, and although the weather was most inclement, and only about 100 out, the Church of Christ contributed the respectable total of over £14.

8th Aug., 1886.

H. H.

BRO. GREENWELL'S WIDOW FUND.

We have received on behalf of Sister Greenwell, from—

Omega (Sandhurst) ...	£5 0 0
T Cosh (Wedderburn) ...	2 0 0
W. Ingram (Beechworth) ...	1 0 0
W. L. Challinder (Sandhurst) ...	0 2 0
John Strang (Carlton) ...	1 0 0
	<hr/>
	£9 2 0

VICTORIAN MISSION FUND.

RECEIPTS FOR SEPTEMBER.

Church at Maryborough ...	£8 0 0
Do. Fernhurst ...	1 12 6
Do. Murtoa and district ...	5 0 0
Do. Toolamba ...	0 9 0
Do. Kensington ...	9 0 0
Do. Swanston Street ...	5 12 6
Bro. W. Cust ...	2 2 0
„ A. Boak ...	0 6 8
	<hr/>
	£32 2 8

W. C. THURGOOD, Treas.

209 Swanston Street, Melbourne.

Brethren are reminded of the claims of the Missionary Committee upon their liberality. At present they are supporting, either wholly or partially, four evangelists, and a good work is being done, but the receipts so far are very considerably in arrears of the expenditure. Brethren, let the treasurer hear from you.

M. McLELLAN, Sec.

NEW SOUTH WALES MISSION FUND.

RECEIPTS FROM 17th AUGUST TO 17th SEPTEMBER, 1886.

Church at Petersham ...	£5 7 9
„ Sydney ...	5 2 5
Churches at Manning River ...	5 0 0
Church at Newtown ...	3 19 10
„ Rookwood ...	2 4 6
Bro. Hawland, Wellington ...	0 10 0
	<hr/>
Total	£22 4 6

WM. WILSON, Treas.

Hay St., Sydney.

SUBSCRIPTIONS RECEIVED.

4s. from A. Dawson, Reynolds (senr.), Reynolds (junr.), Fairchild, Aitken, Addison, Uffindell, and Morris. 1s. 8d. from Marfleet, Gray, R. Hunter, Hughes, Mrs. Taylor, J. Smedley (senr.), J. Smith, C. Redman, Mrs. Brightnell, F. Welch, B. Anderson, J. W. Cosh, A. Boak, J. Reid, and Primal. 5s. 8d. from Leane, Galbraith, Miss Moysey, Aitchison, and F. G. Smith. £1 3s. 8d. J. B. Carr, £5 Jordan, 7s. Holmes, Miss Thomas, Brake, Rainsford, Cartwright, Mrs. Anderson, W. Casey, and W. Stott. 9s. 6d. B. Dixon, 9s. 2d. Dudley, Miss Raggatt, and Crawford. 13s. 2d. Mrs. Stacey, 19s. Rodd, £2 17s. 6d. McGivern, 1s. 9d. Pearl and McGregor, 13s. 4d. Shankly, £9 10s. Turner, 3s. 8d. Tune, £2 10s. Ruse, £1 18s. 10d. Battersby, £8 8s. Stinson, 5s. 10d. Kent (senr.) and Newberry, 8s. 6d. Laming, 2s. Miller, Cambridge, Rawson, and Jolly.