

THE AUSTRALIAN
CHRISTIAN
STANDARD


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

VOL. I.—No. 7.]

MELBOURNE, FEBRUARY 1, 1886.

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Notes of the Month.

 R. GEO. WALTERS, of the Unitarian Church, has, during the past month been preaching the gospel of evolution, more particularly as it refers to or accounts for the origin of man. Mr. Walters seems to be rather proud than otherwise of his remote ancestor, the anthropoid ape, and rejoices in the idea that this newly-discovered relationship upsets the biblical account of the fall of man. Mr. Gosman (of the Congregational Church), on the other hand insists that "man's fall" is supported by the bible, by science and by philosophy, and is part of the great Christian system, and could not be wrenched from it without endangering the building. We regard Mr. Gosman as the abler man of the two, and certainly as well acquainted with the latest utterances of science as Mr. Walters; in fact, judging the latter gentleman by his utterances, we are compelled to conclude that he allows his zeal for Evolution to outrun his discretion, especially when he says, "that the theory of man's development from lower forms of life is well established, and that it is almost impossible to give two names of eminent men of science who cling to the old theory." In reply to this statement we may say, that the theory was never accepted by such workers in science as Cuvier, Agassiz, Barrande, Murchison, Sedgwick and Dawson, and that Professor Virchow of Berlin has openly

stated in reference to his researches in the field of anthropology, that they lead him further away from the idea of the evolution of man from the lower animals instead of confirming it. In our opinion, a recent writer on the subject is not far from the truth when he says:—"The doctrine of evolution, with its implied materialism, is, I believe, now losing its hold in many minds, and, sooner or later, will be relegated to the *limbo infantum*, to which scientific, as well as popular delusions, are destined to be consigned."

WE do not view with favour the establishment of Societies, which seek to perpetuate distinctions of race. They seem to us entirely out of place in a country like this, the population of which is made up of so many different nationalities. But, what shall we say of a society which not only makes nationality, but the holding of certain religious tenets necessary qualifications for membership, and this society one which has for its object the conferring of monetary benefits? Such a society does exist, and rejoices in the name of the Hibernian Australasian Catholic Benefit Society. It would appear that it has been somewhat lax in reference to the admission of members, and therefore has received an admonition from the Roman Catholic Archbishop to the effect that measures must be devised for keeping out "objectionable persons," and submitting for their adoption the following rules:—"1. No person shall be admitted as a member of the society unless he presents a certificate signed by a priest of his

district that he is a practical Catholic and worthy of becoming a member of the society. No election of any officer shall take place in the society unless the nominations of such officers be approved previously by the archbishop or bishop of the diocese or his delegate; and, secondly, all the members of the society shall approach the Holy Communion twice a year, on the days appointed by the respective chaplains, and any member who neglects to comply with this rule shall be ineligible for any office or position of trust in the society." After a good deal of discussion, these dicta of the archbishop were accepted by a majority of the members present. This, truly, is a wonderful specimen of ecclesiastical tyranny, and serves to prove that Roman Catholics, even in *secular* matters, are not their own masters. It must be a matter of regret to his "Holiness" and his subordinates, that the days of the rack and thumb-screw have passed away.

IN our last issue, we referred to an article which appeared in the *Nineteenth Century* from the pen of Mr. Gladstone, on "The Dawn of Creation and of Worship." In the December number of the same periodical, Professor Huxley endeavours to refute Mr. Gladstone's assertion, viz:—that the order of creation, as set forth in the first chapter in Genesis, agrees with the conclusions of science. The professor, in effect, tells us that he speaks as an expert, and therefore is entitled to be listened to with respect. Unfortunately, however, for his reputation, he has spoken before. We do not forget the *Bathybius fiasco*,

nor some contradictory statements, which, to say the least of them, showed the eminent physiologist to be somewhat vacillating on certain questions. We are quite willing to allow the professor's claim, as an expert in the domain of physiology; but at the same time, we venture to submit that an expert is generally the worst person that could be selected to write a philosophical treatise. We are the more convinced of his unfitness in this respect, when we discover that his conception of the religion put forth by the Hebrew prophets is, that it does not rise higher than the "Genius of the art of Pheidias or the science of Aristotle."

READERS of the Rev. Joseph Cook's lectures, says *Religious Opinion*, are in no danger of forgetting the name of Keshub Chunder Sen, the founder of the Indian Theistic Church, but the general impression seems to be that since the founder's death the sect has gone to pieces, having first split up into two rival divisions even in his lifetime. That this is not the case we learn from a Boston paper, which introduces Mr. Mozoomdar as the earnest successor of Chunder Sen in the apostleship of the Brahma-Somaj: "Since his return to India, Mozoomdar has become the editor of *The Interpreter*, a monthly theistic journal in the interest of all believers in the One True God." Full of faith and zeal, with wonderfully clear insight and equally wonderful fertility of expression, and quite unable to suppress his strong convictions, Mr. Mozoomdar is making himself felt as the healer of the divisions which have broken the Brahma Somaj, and his voice has the ring of an apostle. Those who heard him in America, or who have made his acquaintance through "The Oriental Christ," will rejoice that he has thus far been able to buffet the billows which seemed to overwhelm him after the death of Keshub Chunder Sen," and an adherent of the sect writes thus to the *Christian Life*:—"Our Church has passed through three stages of deadly warfare. In the earliest

war the Father had to be vindicated, and the idolaters protested strongly against it. The second battle was fought for the Son, and the parent Brahma-Somaj arranged itself violently—they would not allow Jesus or Moses, Sakya or Chaitanya, a place in the Church. In the third there was a still harder battle for the establishment of the kingdom of the Holy Ghost. Brahmans of the second Stage protested against its advent, and regarded divine inspiration or command as a lie. Through the grace of God the New Dispensation has planted its victorious banner on the soul in spite of its enemies, and it worships the Father, honours the Son, and lives in the inspiration of the Holy Ghost."

IT would appear that while Protestants are to be kept out of any Roman Catholic Institution, religious or secular, Roman Catholics are not to hesitate to take all they can get out of Protestant communities. The following extract from the Encyclical of Pope Leo XIII, is worthy of careful attention, in this connection. The Pope says:—"We exhort all Catholics who would devote careful attention to public matters to take an active part in all municipal affairs and elections, and to further the principles of the Church in all public services, meetings and gatherings. All Catholics must make themselves felt as active elements in daily political life in the countries where they live. They must penetrate wherever possible in the administration of civil affairs; must constantly exert the utmost vigilance and energy to prevent the usages of liberty from going beyond the limits fixed by God's law. All Catholics should do all in their power to cause the Constitutions of States and legislation to be modelled in the principles of the true Church. All Catholic writers and journalists should never lose for an instant from view the above prescriptions. All Catholics should redouble their submission to authority, and unite their whole heart, soul, body and mind in the defence of the Church and Christian wisdom."—Read between the lines, these words probably mean that good Catholics should exert themselves, as usual, only with more vigour,

in getting from the legislature, appropriations, Catholic asylums, schools, &c. They also mean that it would be a bad time for Protestants if ever the "constitution of the State was modelled in the principles of the true Church."

A VERY able article appears in the November number of the *Contemporary Review*, from the pen of Dr. Moxon, on the subject of "Faith Healing." The doctor does not approach the subject in a hostile spirit, but impartially weighs the evidence put forth by believers in the idea, and sums up the position he assumes in reference to it as follows:—"The law may be formulated thus—In so far as the disease is a lack of faith, in just that degree is the case an act of faith healing. That in cases of actual cure which have not been mis-reported, the real disease was simply want of faith." The *Christian Commonwealth*, commenting upon the article says:—"That such cures do occur is certain. Motives are everything in the work of limbs, and nothing in the work of vital organs. The will has much to do with the use and disuse of the arms and legs; it has nothing to do with the functions of brain, heart and lungs. So Dr. Moxon shows it is easy to understand how it is that faith healing obtains its most marvellous triumphs over faults of the limbs, and how piles of crutches are shown as trophies at faith healing establishments. The cruelty of confounding sickness with sin, and healing with holiness incurs the Doctor's severe rebuke, and he goes as far as to say that "what is called faith healing deserves the condemnation of all Christians, as being cruel and heartless, and injurious to the most suffering and pitiful of our fellow-men. He adduces the wretchedness of a patient who has striven in vain for recovery at Bethshan, and who departs saying "My body is not cured. I am told that Christ heals the body as readily as He saves the soul. He has not healed my body. He will not save my soul. I am lost for ever." The patient and philosophical discussion of this by a Christian physician is calculated to be of the utmost use to many who are anxious to estimate the pretensions of faith healing at their just value. The admission of certain cures on most intelligible conditions is candidly made. This is better than the wholesale condemnation of unreasoning critics; but it renders the conclusions of Dr. Moxon all the more powerfully adverse to the strange system of theology mixed with magic by which so many are bewildered at the temple of Bethshan."

Hymn for the Month.

SOMETIME, SOMEWHERE.

"Unanswered yet? The prayer your lips have pleaded,
In agony of heart these many years?
Does faith begin to fail? is hope departing?
And think you all in vain those falling tears?"

Say not the Father hath not heard your prayer;
You shall have your desire sometime, somewhere.

"Unanswered yet? though when you first presented

This one petition at the Father's throne,
It seemed you could not wait the time of asking,
So urgent was your heart to make it known.

Though years have passed since then, do not despair;
The Lord will answer you sometime, somewhere.

"Unanswered yet? Nay, do not say ungranted;

Perhaps your part is not yet full done.
The work began when first your prayer was uttered,
And God will finish what he has begun.
If you will keep the incense burning there,
His glory you shall see sometime, somewhere.

"Unanswered yet? Faith cannot be un-

answered,
Her feet were firmly planted on the Rock,
Amid the wildest storms she stands undaunted,
Nor quails before the loudest thunder shock.

She knows omnipotence has heard her prayer,
And cries 'it shall be done sometime, somewhere.'"

ROBERT BROWNING.

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.

February 7th.

"If God be for us, who can be against us?"
Rom. 8: 31.

HIS pointed inquiry is equivalent to an affirmation like this: If God be for us, none can be against us—whatever antagonisms arise, whether of persons

or things, they are positively harmless. This is a great and inspiring truth. But, to whom is this applicable—who are included in the little word "us"—"If God be for us, who can be against us?" It is important to know who is thus sheltered by a munition of rocks, who is in such an invulnerable position. Well, in the 33d verse the answer is given—the apostle boldly makes the challenge—"Who shall lay anything to the charge of God's elect? It is God that justifieth. Who is he that condemneth?" Where is the Satanic accuser, or any other accuser that can successfully present a charge? God has justified, has effaced the handwriting that was written against them, and bestowed a free and full pardon—who then will condemn? And, as shown in the context, they have "the Spirit of adoption, whereby they cry, Abba, Father." The record is clean and unimpeachable, made so by atoning blood.

The apostle in the subsequent verses takes a survey of the opposing forces—"tribulation, distress, persecution, famine, nakedness, peril, sword—" what an array of destructive elements! Well, what of these—any or all of them—can they overcome? "Nay," he says, "in all these things we are more than conquerors through Him that loved us. For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." Taking such a survey of a field so vast in which the enemies are all marshalled against the weakest saint, divinely panoplied, well may he triumphantly ask, "If God be for us, who can be against us." "Let the inhabitants of the rock sing."
(Guide.)

February 14th.

"The Lord knoweth them that are His."
2 Tim. 2: 19.

THERE has never been a period when God has not had some faithful witness on earth. It has sometimes appeared as though the faithful were cut off from the earth,

but in the worst times of persecution the Lord has had his hidden ones. Elijah driven by the persecution of Jezebel, imagined himself alone in the true faith of God, but seven thousand were equally faithful. And in later times, when floods of wordliness seemed to drown all godliness, and the Church as well as the world appeared given over to eat and drink and die, God has had in dens, and caves, and secret places, many lowly followers, who have sighed and cried by reason of abounding iniquity. The "royal priesthood" has never ceased. The followers of the Lamb have had an unbroken succession. Like the bush which Moses saw: the flames burned, but the bush was green; it kept on burning, nor ceased for an hour. It was a "great sight." But the sight of the Church preserved for centuries is greater. And whether we are acquainted with God's followers or not, He knows them—knows where they are, knows their circumstances, marks their faithfulness, treasures up the record of all their lives—and in the coming day, when He shall be revealed in splendor, will call to eternal honor all who have served Him on earth.

(Guide.)

February 21st.

"Let everyone that nameth the name of the Lord depart from unrighteousness."

2 Tim. 2: 19.

God's knowledge of us is a comforting thought. It is also a solemn one, for if God knows our sorrows, He also knows our sins and follies. "All things are naked and open unto him with whom we have to do." How needful then that those who bear the Christian name should "depart from unrighteousness" With men the outward appearance goes a long way, but God looketh upon the heart. To keep the heart in the path of righteousness should be our chief study and care. We may not always rise to the ideal of human perfection, we may come far short of our own desires, and even when we know we are right, our course may not appear right to those who know not all we know. It is for us to watch carefully our own hearts, to

examine our own motives. If our heart condemn us not, we shall be in peace. But if our own hearts bear testimony against us, even though no human eye may see and no human voice condemn, "God is greater than our hearts, and knoweth all things." Let us draw the comfort, and heed the warning which the solemn thought brings to us, that "the Lord knoweth them that are His."

February 28th.

"They marvelled."
Acts 4: 13.

WHAT caused the people to marvel? Was it not the testimony of those whom God called and qualified to speak His gospel? Read the fourth chapter of the Acts of the Apostles. We are not apt to marvel or to be surprised if we see a strong and powerful man raise a heavy burden, but when we see a small and feeble looking one do it, we marvel and are greatly astonished. If we hear a learned and able lawyer make a strong defence in favour of his client we are not surprised, but if we hear a plain, uneducated farmer plead a cause, and make a bold and strong argument, we marvel and can but inquire—Where did this man acquire this knowledge of the law?

Why did the people marvel at the sayings and doings of the apostles? Because they knew that they were uneducated men, and what was the result? They took knowledge of them that they had been with Jesus and had learned of Him. They had been on their knees praying, and had received instruction, and the Holy Spirit had filled their hearts with the fire of love and their minds with the light of the gospel, and their words were seen to be of God and not of man. Was not this the object of Christ in calling unlearned men to preach His gospel? True, He saw fit to call the learned Paul for a special purpose, and they are necessary yet for special purposes, but let it not be forgotten that the strength of the apostles was made perfect in weakness. — *Christian Standard.*

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PUBLISHER'S NOTICES.

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

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

M. McLELLAN,
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180 Russell st., Melbourne.

PURITY, PEACE, UNITY, LOVE, POWER.

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

BAPTISM AND REMISSION.



THE *Baptist Quarterly Review* for 1877 has a series of articles on the above subject, which we regret, that at present, we cannot publish in extenso. They form, in our opinion, a very important contribution to the controversy which has obtained for some time past on the meaning of the Greek preposition *eis*. We have always contended that the Greek prepositions have precise and definite meaning, that "they express exact geometrical relationship, and are mathematically precise." It is therefore with pleasure we find that this position is sustained by the scholarly writer in the *Baptist Quarterly*. He says:—There are several passages in the New Testament which assume or teach a connection or relation between bap-

tism and remission. Perhaps the most important and striking example is to be found in Acts 2: 38—"Repent and be each one of you baptised upon [not "in" but *epi* "upon"] the name of Jesus Christ for (*eis*) remission of sins." The relation, whatever it is, is here expressed by the preposition *eis*. A careful examination of the meaning of *eis* is, therefore, the first step to be taken.

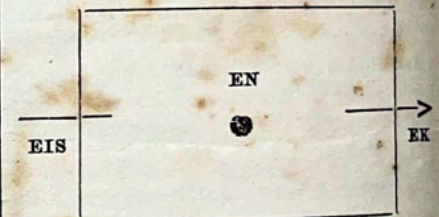
"MEANING OF *eis*.—*Eis* belongs to a group of three related Greek prepositions, a comparative view of which will be advantageous.

"*En* signifies in the space within. General English equivalent, *in*.

"*Eks* signifies out of the space within. General English equivalent *from*.

"*Eis* signifies into the space within. General English equivalent, *into*."

The following diagram will assist the reader in understanding the relationship of the three prepositions—



"The conception common to them all is that of a space (literal or metaphorical) defined by limits. The state of being within is expressed by *en*. Motion from the within into the without by *ek*; motion from the without into the within by *eis*. . . . The old idea that Greek prepositions are used in the New Testament in an indiscriminate manner, meaning 'anything you please,' has long since exploded. . . . These observations are made to settle in the outset the right mode of dealing with Greek prepositions. They are fixed, not variable quantities. They are blocks of granite, not masses of soapstone, which we may hew into any shape supposed to be required by exegetic or dogmatic necessity. The radical signification of *eis* is *into the space within*. It is used to express motion or movement from without, terminating and resting within; and also naturally, to express simple tendency towards, but towards the within, although the motion may

be arrested. It is used of place, primarily; then by analogy of time, number, purpose, result, &c.; but always with the idea of motion or tendency, literal or figurative, from without to within, viz.—of reaching a number, or point of time; of entering into a relation or condition. *Eis* is often used to denote the *purpose of actions*. In this case the conception is that the act or acts move toward a certain result in which they terminate or are intended to terminate."

After illustrating the use of the word *eis* in Matt. 26:28 and Acts 2:38, showing in the one case that *eis* expresses the purpose of Jesus in laying down his life, viz., that remission of sins was the end toward which his action was directed, [For this is my blood of the new covenant, which is shed for (*peri*, in behalf of) many, for (*eis*, in order to) remission of sins]; and in the other, that *eis* marks "the relation of baptism to remission of sins, and not of baptism alone, but of faith and repentance also;" he goes on to say:—

"And as to Campbellism, that spectre which haunts many good men and terrifies them into a good deal of bad interpretation, shall we gain anything by maintaining a false translation and allowing the Campbellites to be champions of the true, with the world's scholarship on their side, as against us. Whoever carries the weight of our controversy with the Campbellites upon the *eis* will break through—there is no footing for the evolutions of the theological skater. Shall we never learn that truth has nothing to fear from a true interpretation of any part of God's word, and nothing to gain from a false one. The truth will suffer nothing by giving to *eis* its true signification. When the Campbellites translate *in order to*, in Acts 2:38, they translate correctly. Is a translation false because Campbellites endorse it?"

We regret very much that so honest and able a writer should find it necessary to give us the name of Campbellites, the more especially as he seems to have a fair knowledge of our teaching and practice, and should know

that party names of any kind are offensive and in our view unscriptural, but we can afford to let this pass without further comment, in view of the important service he has rendered in assisting to confound those who, by mere assertion and assumption of authority, mistranslate and misinterpret the plain teaching of God's word.

We conclude this brief notice by quoting his opinion of the explanation of the word *eis* given by some, who connect it with the idea of symbolising remission or with the shadowy conception of an "immersion into a profession of remission," it makes *eis* here equivalent to *on account of*, and represents Peter as meaning: *be baptised . . . [not in order to, but] on account of remission of sins.* That is, because your sins have been remitted. He says:—It puts an unauthorised sense upon the preposition *eis*. "On account of" is not one of the recognised meanings of *eis*. No Greek would have employed the phrase here used to express the idea of *on account of an [accomplished] remission*. Another preposition would have been used, *dia* or *peri* for example. If *eis* were followed by some word signifying *profession* or *declaration*, then we might translate: *in order to the profession or declaration of remission*. When Paul wished to convey an idea very similar he did not say *eis dikaisounen autou*, but he used words enough to express what he meant *eis endeisin tes dikaisounes antou*, in order to the exhibition of his righteousness (Rom. 3:25). If Peter had meant *in order to declare or profess remission*, he would have said so, as he did not, what right have we to insert here a word or an idea of which there is not the slightest trace in his language? It is true that *eis* is sometimes equivalent to "with reference to" but even then it would here mean the reference of purpose or aim. "In order to declare [or symbolise] would be a monstrous translation of *eis*; and if it ever means "with reference to" in the sense of a retrospective and commemorative reference to a past event, we have failed to find an example.

THE TOWN HALL SERVICES AT EASTER.

THE time has come for the Executive Committee to consider the practicability of a suggestion left in their hands by the last annual meeting, namely, the holding of an united communion service in the Town Hall, on Easter Sunday.

We are fully aware that the proposal is surrounded with considerable difficulty, but we hope that these will not be found insurmountable. The idea is to close all our city and suburban churches during that day, and come together as one church, in one place, upon that one day of the year.

It is impossible to estimate the effect of such a gathering of believers met to "break bread," and to attend to the ordinances of the Lord's house in the way and manner of the first Christians." We believe it would give a power and a stimulus to our brethren and put a spirit into our annual meeting never yet felt.

The prospect of such a gathering would bring our country brethren to Melbourne in great force, and the effect would be to send them back to their respective districts refreshed and stimulated for the year's toil and conflict in the great harvest field. In our present somewhat isolated position, and with our ultra congregational instincts, there is danger of our becoming shortsighted and narrow in our view of men and things. This will lead to weakness, and end in discouragement. A gathering such as we would like to see, once at least in every year, would destroy this feeling of isolation, and strengthen that union which in reality exists amongst us. Such a gathering would sing with intenser feeling:—

"One army of the living God,
To His command we bow;
Part of the host have crossed the flood,
And part are crossing now.

"One family, we dwell in Him,
The church above, beneath,
Though now divided by the stream—
The narrow stream of death."

But not only upon ourselves would this influence be exercised. There is power in the simple order of New Testament worship, which only those who see it can recognise. If therefore a goodly number of those around us could be induced to "witness our order," who shall say what results might follow. If, for instance, the floor of the Town Hall was filled with brethren and sisters, gathered to worship and attend to the ordinance in accordance with the Divine appoint-

ment, and if the galleries were open to those who would be anxious to observe our order, more might be done by this one united meeting than by all our meetings throughout the year. In bringing our order before the public. We trust therefore that the committee will take up the matter, and meet the difficulties courageously. Very much, however, will depend upon the way in which the brethren in the City take up the matter. Some sacrifices will have to be made. It will be for brethren in the Melbourne district to make those sacrifices. If they are prepared to do this, to close their meeting-houses, and give this movement their hearty support, then the primary difficulty will be removed out of the way. Without this hearty co-operation, it will be impossible to hold a morning service, for unless the whole of the brethren came together, the object desired could not be attained.

It might however be possible to hold such a service in the afternoon, if it were deemed wise to do so. This will be a matter for the committee to decide. We strongly urge the desirability of a morning meeting. Let us for once come together as "one church in this rapidly growing southern city."

The Evangelistic Service in the evening is an easier thing to arrange; and as such services are usually well attended. The closing of two or three of the meeting-houses only would be necessary. We suggest two, three, or even four short gospel addresses, by selected brethren.

The Union choir under the leadership of our Bro. Tinkler, would no doubt gladly undertake the singing, and young men would not be lacking to keep the doors and undertake other needful duties.

The cost of these services would not be great; and if a morning service was held, the contribution would probably cover the whole expenditure.

Let the brethren then take this into their earnest consideration. We believe the way will be made plain, and believe that the meetings will be crowned with the Master's presence and blessing.

Just before going to press we learn that the Brunswick Chapel, only recently built, has been burned down. The origin of the fire is unknown. We believe the building was insured. We trust that our brethren will be able to speedily erect a new one—this time of brick.

Editorial Notes.

ON New Year's night, on Soldier's Hill, our aged Bro. and Sister John Smith's house, home, and hearth was burned to the ground. Nothing saved and nothing insured. We cannot say they will be homeless and comfortless for they are well-known, not only as pioneers upon Ballarat for 33 years, but also as an exemplary Christian couple. In many of the Melbourne and suburban churches there are a number of Ballarat brethren, and others, who no doubt will substantially sympathise with them in their very sad distress. Any assistance may be sent to Bro. Geo. Greenwell, Ballarat East, or C. L. Thurgood, Ballarat West.

OUR MANAGER (Bro. McLellan), gives us a sample of the sort of letter he likes to receive:—"I forward my subscription for the *Standard*, with many thanks for the past, and hope to receive them with the same regularity in the future. I would not like to miss them, the change is well worth the extra charge." The above is from our good brother Eastlake, and is very pleasant for both manager and editors.

MESSES. DUNN AND COLLINS have for sale a few copies of Dr. Herndon's Commentary on the International Sunday School lessons. Price 5s.

WE have received two communications in reference to "unguarded assertions," one of them rather lengthy. We are of opinion, that for the present enough has been said upon the subject, and that the controversy should now close.

THE Foreign Christian Missionary Society (America), reports the membership in connection with the following countries as:—Turkey, 219; France, 89; Denmark, 104; India, 3; Japan, 17. The last two are new mission fields.

THE report of the General Christian Missionary Convention (America) gives the following statistics in reference to the work done under its auspices for the past year:—Number of days of labour, 26,754; sermons, 18,718; baptisms, 3,818, other accessions, 2,823; places visited and assisted, 1,099; new places visited, 204; churches organised, 68; amount of money raised 62,992 dollars. Besides this amount a further sum of 90,000 dollars had been raised for local work, &c.

BRO. O. A. CARR keeps a warm place in his heart for Australian brethren. He has been giving extracts from letters received

by him from brethren in the colonies to the *Apostolic Guide*, and in doing so he writes thus:—

"FROM THE OTHER SIDE OF THE EARTH."

"Extracts from letters to me from Australia and New Zealand, written in August 1885, I present to the readers of the *Apostolic Guide*. On the other side, where our plea is eminently successful, our preachers "exalt Christ" by preaching the gospel and by telling plainly what saves a person, and keeps him saved. In thus becoming Christians, the people on the other side become something definite, and are somebody. They occupy a position, and have a work different from that of any and all the religious orders that make up denominationalism. Our brethren on the other side say *our* and *we*, and *us*, just as the early Christians did, and as we read these pronouns in the New Testament, *our* gospel, *us* who are saved, *our* Lord Jesus Christ, *our* faith and *our* hope, etc., and still *our* brethren on the other side are not sectarians; or, if they are, so were those who were called the 'Church of God,' 'Church of Christ,' etc., of whom we read in the New Testament.—O. A. CARR.

We can assure our Bro. Carr that his memory remains fresh and green in the hearts of all the Brethren who had the pleasure of knowing him during his all-too-short visit to our shores.

FROM the *Herald* we clip the following:—"The Church meeting in the Tabernacle at Notting Hill, London, formerly under the pastorate of Mr. Henry Varley, has decided to drop the distinctive name Baptist. The present minister, the Rev. W. T. Moore, M.A., is the editor of the weekly journal [The Christian Commonwealth.] While residing in America Mr. Moore belonged to the denomination generally known as the Disciples of Christ. Mr. Varley received his earliest teaching from our old Brethren Kemp and Service. It is probable that the good seed then sown is largely influential in the above result.

THE Church of England has organized what is called "The Church Army," modeled after the plan of the Salvation Army. It is especially encouraged by the bishop of Oxford and Durham. Already over 5,000 working men are enrolled in the Army and the chief design is to employ the laity in evangelistic work. All such movements are hopeful signs of an awakening on the part of the whole Church to the duty of earnest effort to reach the masses of the unconverted. It is scriptural to call every disciple of Christ a soldier, and to regard the Church as the army of which our Saviour is the captain. What is needed is a grand forward movement of

the entire Church, as the army of the Lord, in order to capture the strongholds of sin.

We have before us twelve essays on "Reasons why a Christian should abstain from tobacco." We find it no easy matter to decide absolutely which is entitled to rank first. Some of our lady friends have written well on the subject, and had they been a little briefer, would have run the winner very hard. Many of the writers have handled the subject with considerable ability. After careful consideration we awarded the prize to "Cavalier," who we find is our brother Herbert A. R. Huggins of Wellington. It is a little singular that our New Zealand brethren should have won the whole of the three prizes offered, and speaks well for Brother Huggins that he should have carried off two, especially as the merits of the different essays have been adjudicated upon by different brethren in each case, and the writer in each case was unknown.

BRO. STRANG of Lygon-street, and Bro. Maston of Hotham, are making great efforts to bring the prayer-meeting up to the position that it should occupy. As a help in this direction they issue each quarter a small programme of subjects. We have seen copies of their programmes for the present quarter, and they are certainly very interesting, and should be very helpful. On the fourth and last page of the Hotham programme, we notice the following:—

PRAYER MEETING RESOLUTIONS.

1. I will make it a matter of conscience to attend—"Not forsaking the assembling of yourselves together."
2. I will endeavour to bring others—"Come thou with us, and we will do thee good."
3. As I enter the room I will ask the Saviour's presence—"We would see Jesus."
4. I will not choose a back seat—"How pleasant it is for brethren to dwell together in unity."
5. I will fix my attention upon worship and the Word—"This people draweth nigh unto Me with their mouth, but their heart is far from me."
6. I will lead in prayer—"Ye also helping together by prayer for us."
7. I will otherwise take part—"Teaching and admonishing one another;" "Confess your faults one to another."
8. My prayers and my remarks shall be brief—"For God is in heaven and thou upon earth; therefore, let thy words be few."
9. I will avoid critical thoughts of others who take part—"Judge not."
10. After the meeting I will greet as many as I courteously can—"Salute one another;" "Be kindly affectioned."

11. As I return home I will retain a devout mind—"Continuing instant in prayer."

12. By Christ's grace dwelling in me, I will daily live as I pray—"Not every one that saith unto me, Lord, Lord, but he that doeth the will of my Father."

We commend these "Resolutions" to the churches everywhere.

BRO. W. J. JOINER has been engaged as evangelist by the Castlemaine brethren, and has commenced work in that district.

WE understand that Bro. T. J. Gore has sailed from San Francisco, and will arrive here about the middle of next month. We do not know whether it is his intention to remain permanently in the colonies, but sincerely hope that it is.

BRO. E. T. C. BENNETT, evangelist of the Collingwood church, preached his farewell sermon there on January 24th; a farewell tea was given him on January 25th, and he with his family will sail for America via England in one of the P. and O. Co.'s boats, January 28th. We wish them a pleasant and safe journey back to their native land.

THE church at Prahran is now engaged in the erection of a Sunday School-room at the back of their chapel. They have engaged one brother as superintendent of works, and then during odd times the brethren are putting up the building free of charge, that is as far as their work is concerned. The building is a large and commodious one.

BRO. G. B. MOYSEY passed through Melbourne on his way to Tasmania, where he purposes spending two months or more visiting the churches in the Island. He preached at South Melbourne on Lord's Day evening, January 18th, and addressed the Church in the morning. Bro. Moysey left his family in Melbourne, and intends to return and settle in Victoria.

SOUTH MELBOURNE has engaged Bro. Moysey to labor there as successor to Bro. Illingworth, who will continue the work until Bro. Moysey returns from Tasmania. It is expected that Bro. Moysey will enter upon his work at South Melbourne on Lord's Day, March 21st.

SANDHURST has engaged Bro. C. Watt to labor there. He will enter upon the work at the termination of his present engagement with the Missionary Committee, which lasts until the annual meeting.

BALLARAT EAST.—Bro. G. Greenwell has given the month promised to this field. And arrangements have been made by which he will be enabled to spend at least three months longer. The church has suffered severely by removals.

BALLARAT WEST.—Bro. and Sister Thurgood are still pushing on the work in this field, with many tokens of the Master's presence and blessing.

MARYBOROUGH.—Bro. Little, the General Evangelist, has been engaged during the month in this field following up the work done by Bro. Bates. Our brother is getting good meetings.

NORTH FITZROY brethren held a successful tea meeting on Tuesday evening, January 19th. Report too late for this issue.

BRO. LEYLAND, formerly of Shepparton, but now located in Euroa, has succeeded in gathering a few to meet and break the loaf. He is anxious to have some special services in that rising centre. It is probable that Bro. Maston will open up, and possibly some other brethren follow on in an effort to preach the ancient gospel there.

SUNDAY SCHOOL PIC-NICS in connection with most of our city and suburban churches were held on New Year's day, and were a great success; the weather was everything that could be desired, and all things passed off pleasantly. The young folks enjoyed themselves immensely. May the Lord continue to watch over and bless our children.

HOTHAM.—Our brethren have brought their series of special services to a close. These services have been held in the local town hall (which is a very large building), and have been well attended. Thus a wider hearing has been secured for the ancient gospel than could have been obtained in the chapel, where preaching is now resumed by Bro. Maston.

OUR SISTERS would do well to ponder the following figures taken from the *Christian Companion*, a most excellent family paper:

"Those who have given special study to the condition of the women of the earth tell us there are now 300,000,000 of women who have only the Buddhist's hope of being born again as men instead of toads and snakes; 80,000,000 of women in Moslem harems; and assuming that one-half of the benighted population of the world are females—all together there are more than 604,000,000 of women now living who are without the gospel. How long will they be living? Who will be responsible if death

claims them before they hear the gospel message? Who will be responsible for the generation that is to follow? We answer, Upon Christian Women of to-day much of this responsibility rests. Now is her opportunity. She has the time, money, strength and liberty to go with the open Bible in her hand and in her own quiet, unobtrusive but winning way, make known the will of her blessed Saviour."

What are we doing for the lost ones around us? What are we doing to send the gospel to the regions beyond? A very small sum will sustain a Zenana Missionary; could not our sisters help in this great work?

"It is not all of life to live,
Nor all of death to die."

The Church.

THE HOPE OF THE GOSPEL.

BY G. GREENWELL.

(Continued from December No., page 102.)

CHAPTER II.

WISE man affirmed in the olden time that there was nothing new under the sun, that all things were full of labour, and that all was vanity and vexation of spirit. He was right from his platform, but we require some measure of wisdom in the interpretation. He knew well by experience and history that men could not escape from the fatal circle into which they were driven by the fall and the malediction which followed. Hence, all the efforts from beneath, all the incredible strife and labour of the flesh, results in no solid happiness. The glories earthborn expire in smoke and ashes, the old forms of evil and suffering are continually reproduced, where the tragedy or the comedy finish alike in darkness. No heart can truly conceive, and no tongue can utter, the weariness of the enormous and yet unprofitable labour which through the ages builds houses which cannot stand, and sows fields where the reapers only find smut and stubble.

But the tragical vanity is only the earthly side of things. The help cometh from above and there are new things under the sun, descending from the breathing Spirit, and the labour is not unprofitable which is begun and continued in God. If any man be in Christ, he is a new creature; old things are passed away, behold all things are become new. The regen-

eration begins in man where the ruin began, and finishes with external nature which has shared in human dishonour, and will one day share in the liberty of the great glory—the transfiguration of the ripe auspicious time.

A chapter of solemn beauty, in 1 Cor., shows how man without revelation would be shut up as a prisoner in the visible. The shining rivers and the solemn forests, the sublimity of the deep sea, and the midnight's splendour of the stars, and the supreme beauty of summer fields are all enchanting; but, except to the man already at home in God, bring no tidings from the Invisible, not a word about sin or moral evil, or mercy-seat, or recovery from death. Man, the animal-earthly man, cannot see with his eyes, or hear with his ears, or conceive in his heart, the things which concern his relation to law, to life, or to God. He cannot even search the mind of his brother on earth, much less ascend the heaven of heavens to read the mind of God; hence, the temple of visible nature, fine as it is, would be but a dismal place without positive tidings from heaven and from God, in authoritative revelation. It is an immense conclusion, but what a sweet one, that we have the things of the Spirit, the mind of Christ, the documents of God, in a testimony worthy of all acceptance.

The hope of the gospel is a very ancient hope. There is undeniable charm in the antique. The most stern advocates of democracy come under the spell when they find themselves in some old noble house of ancestral glories. If we cared, we might push the reality back into eternity, for the hope was given us in Christ Jesus before the world began, and has antiquity beyond measurement. But this need only be indicated. When the disinherited mortals were driven from Paradise, the discrowned lord of the visible was consoled by the promise that the seed of the woman would bruise the head of the serpent. Despite the glosses of modern rationalists, we find in the context both the prince of hell and the Lord and giver of life. Satan has not yet been bruised under our feet, but the accomplishment is certain and the restoration to life and grandeur more stately than the lost glories—sure and steadfast as the pillars of heaven.

If we look into a book older than historical Christianity or even historical Judaism, we find an eastern noble sorely buffeted by the evil one.

In the midst of great affluence and honour, ruin walked in upon him with

menace, and ominous face. Property, family and personal health were all smitten, and withered like grass. But in the midst of the great shipwreck, there was a conservative force within him, there was a plank which he held fast and would not let it go, hence through the sullen or infuriate wrath, of hostile elements, through all the darkness and tempest, he found his way to the shore of security and tranquillity. I know that my Redeemer liveth, and that He shall stand in the latter day upon the earth; and though after my skin worms destroy this body, yet in my flesh shall I see God, whom I shall see for myself and not another, though my reins be consumed within me.

One as memorable in his way as Job, likewise delivered a testimony of supreme interest. It pleased the Spirit of God to blow His divine music into the world through rather curious organ-pipes sometimes, and there is a drear sublimity, a melancholy grandeur in the utterance of Balaam, when we remember his prophecies, and his madness and his impiety—his ecstasy, and his despair, and his destiny. He hath said which heard the words of God and knew the knowledge of the Most High, which saw the vision of the Almighty, falling into a trance but having his eyes open. I shall see Him, but not now; I shall behold Him, but not nigh. There shall come a star out of Jacob, and a sceptre shall rise out of Israel, and shall smite the corners of Moab, and destroy all the children of Sheth—Num. xxiv. 16, 17. The seer whose heart was not right with God, beheld in the vision of the Almighty the advent of the One who would have sole dominion, the shining star, and the terrible majesty of the royal and divine One, arose before him, but his ecstasy brought him into no closer relationship to the fountain-head of light and life. His sun went down in darkness, his blood was shed as a wicked one, his death was with dishonour and infamy.

But we might have gone further back for explicit prediction, for even Enoch, the seventh from Adam, predicted the revelation of the great King—"Behold the Lord cometh with ten thousand of His saints." A different sample of humanity from the former. "And Enoch walked with God, and he was not, for God took him." We may conceive a profound sigh arising from the black river of death when the expected prey was delivered. How he ascended or departed we know not; with chariot and horses of fire, like Elias, or in some quieter way, or whether they vainly

sought for him in the wilderness and ravine, but he was not, for God had taken him; he walked with Him, in close, confiding communion, and God delivered him from the common destiny, and lifted him into a more serene region, some shore where the storms of this lower province are unknown.

In the second place the hope of the gospel is a very strong hope. There is a spell in strength as well as in antiquity. We are moved by the exceeding strength of some stalwart man, or by the force of some great storm, when wind, and fire, and flood seem contending for mastery. We are awed by great ranges of everlasting rock, the mountain-walls of the world, whose brows are in "eternal sunshine" by the enduring splendour of the lamps on high, by the strength of the pillars which sustain the star-woven roof, and, by the power of that Sovereign, whose rising glory often extinguishes a tempest in a moment, penetrating all things with vital heat. We need a strong hope, for we are in a godless sea, much more awful than the natural one, which moans or thunders upon many an iron coast. Hence while a thousand fears and perils are about us, danger everywhere, and death always threatening, we need some inward force, mighty and prevailing, wherein God, willing more abundantly to show unto the heirs of promise the immutability of his counsel, confirmed it by an oath: that by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge, to lay hold on the hope set before us; which hope we have as an anchor of the soul, both sure and steadfast. There is vividness in this presentment of truth which quickens the heart, while it enlightens the intellect. In the midst of prevailing darkness, tumult and fear, a certain class of men flee for refuge, earnestly as men flee from a house on fire, or a city stricken with the plague. God gives them strong consolation in a hope that cannot fail; for the promise of God, and the oath of God, are two immutable things, which continue in securing the inheritance, and the hope has the strength of eternity in it, and blooms with immortality. In the ripe time, He, who in the days of his flesh, spake peace to wind and wave, will once more speak with a commanding voice, and the discords shall die, the deformities perish, the shadows flee away, and the light of a perfect conciliation shine forth over all things in the heavens and upon the earth.

The hope of the gospel is a living hope, that comes most impressively in

the first Epistle of Peter. Blessed be the God and Father of our Lord Jesus Christ, who, according to His abundant mercy, hath begotten us again to a living hope by the resurrection of Jesus Christ from the dead; to an inheritance, incorruptible and undefiled, and that fadeth not away, reserved in heaven for you who are kept by the power of God unto salvation ready to be revealed in the last time. We can best realise this by reproducing the actual circumstances of the period and the men. In common with the rest of the Jews, the disciples had been looking for the outshining of the kingdom of prophecy in their own day. The yoke of Rome was very galling, and their yearning after political and spiritual freedom was passionate and dominating in the visions of the night, and the aspirations of the day. In the room of the trumpet call of life and the opening of the great gates of kingdom glory, there came something, oh! how different! The blackest tragedy ever enacted on earth came. Their Godlike leader was crucified as a malefactor between two thieves, and cried through the darkness with a last despairing cry. In the midst of this agony, wonder and terror, the hope of the disciples was torn up by convulsion, it expired, and was buried in the grave of the Lord. By the resurrection, their life was reborn, no longer a frail perishing hope, but firm, definite and abiding. They came into a central calm, and their hope laid hold on eternity and immortality. With what dignity, majesty and wisdom the new men moved, in the gladness of triumphal hope and in the power of the Holy Spirit. The roots of their living hope were in the deepest and richest soil; "the trees of God are full of sap;" the blossoms were "purple and gold;" and the fruits were celestial and immortal.

We cannot be placed in exactly similar circumstances; but yet, hope, through the resurrection of Jesus, is the only *living* hope we have. How many dead and vain hopes have we buried. I cannot say how many funerals of that kind I have attended. "Ashes to ashes: dust to dust." Our life and our hope is in the risen, living, glorified Redeemer; and the penetrating voice is "Because I live, ye shall live also." We have fled for refuge to lay hold on the hope set before us, and it is an anchor for the soul, sure and steadfast. Let the wild winds blow ever so vehemently, and the insurgent waters arise ever so proudly, our anchor will hold, though the storm mingle sea and sky.

THE INDEPENDENCE OF THE CHURCH OF CHRIST.



HE Saviour's commission to his apostles was "Go ye, and make disciples of all the nations, baptizing them into the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I commanded you." A Church of Christ, in its simplest form, is an assembly of immersed disciples of the Lord Jesus: who are walking according to the teaching of the apostles. Every such assembly is a church. Every such church is a church of Christ, and should have that name alone. It may consist of but two or three people. They may meet in the best parlour, or in the back kitchen of one of the brethren, still it constitutes "the church which is in their house." In the teaching of the apostles are laid down the basis of membership, the elements of worship, the mode of discipline, the form of government, the qualifications of officers, &c.; and the church of Christ, which is "built upon the foundation of the prophets, Jesus Christ being the chief cornerstone," accepts all these traditions and directions, and acts upon them faithfully. And it does so *for itself*. For however small, or however large, the congregation may be, it has a God-given charter of independence, of which charter, no person, or church, or association has any right even to attempt to deprive it. Nor can it be rightly forfeited on any terms.

The only point at which the church is not free, is where it is dependant on Christ and his apostles. It is like a sphere resting on a plane; at one point it touches, and there is entirely supported; everywhere else it is free. It must hold fast the head. It is not at liberty to alter or amend any of the divinely arranged foundations, either by introducing anything he has not established, or discarding anything he has not ordained. Such independence would be licence, not liberty: treason against the king; rebellion against the wisdom of the All-wise. But apart from this, the church is absolutely independent, and should guard its privileges with a jealous care.

The church should be independent of the *world*. Though in the world it is not of the world; it has been chosen out of the world; it should be independent of the world. 1. As regards its financial support. It can maintain the cause. It should be

proud to do so, and should never solicit aid from outside. Shall Jesus be sent round with a bag to beg? Shall He go with a collecting card to Caiaphas or Pontius Pilate for a contribution towards the extension of His kingdom? The Lord's people have enough money to carry on the Lord's work. If they had not, He could give them plenty, for all things are His; "the river of God is full of water."

2. As regards *teaching*. Nothing of the truth should be sacrificed for the sake of popularity—nothing! Let the truth be spoken in love; the more love the better, but let it be "the truth as it is in Jesus," in its purity. Let there be no additions to win admiration, or to coax the unconverted, while still unregenerate, into the church. Let the truth be presented in its simplicity, no meretricious adornments, nothing merely to attract the carnal eye, or win the carnal ear.

But while the church is independent of the world, never let the world be independent of the church. While we unflinchingly refuse to let it thrust itself upon us, let us most vigorously thrust ourselves upon it, praying for all men, doing good unto all men, preaching the gospel unto all men, going out into the highways and compelling them to come in. Let us thus bring "the world into the church" not by debasing the church to the level of the world, but by transforming natural men into spiritual men, and worldlings into Christians.

The Church should be independent of any man. I care not who he may be. It is sometimes urged, "if such a one goes away, the church will break up." Then it is questionable whether it deserves the name of a church of Christ. It is dependent on that man. It is holding fast an eloquent tongue, a jewelled hand. It is not "holding fast the head," even Christ. Now, no man ought to seek such a power and position as this. He should rather strive after the very opposite result. Instead of endeavouring to make himself indispensable, his great object should be so to educate all the members in their various duties and privileges, that were he removed, there would be power enough and love enough to carry on all the work and perpetuate the church. The true servant of God seeks to make the church independent of himself. Still more strongly may it be affirmed that it ought to be impossible for any man to sway the mind of the congregation from the right lines of the word of God, whether this power is due to his eloquence, his sophistry, his social standing, or because he has command of its property.

A church of Christ should be in-

dependent of all outside control—absolutely. Any man, any church, any association should be powerless to compel the action of a congregation in any direction. For instance, where an association has a voice in the appointment of the pastor of a Church, there is an interference with its independence, a curtailment of its prerogatives, and, however it may be excused, it cannot be defended, nor be proved right. That is if the pastor is a pastor according to the scriptures. And so where a conference has authority to locate a minister in a certain church in a circuit, whether that church be willing or not, there is on the one hand an infringement, and on the other a forfeiture of a God-given freedom. As for independence in a State church, it is an impossibility; the assemblies are bound hand and foot by the law of the land; they must eat what is set before them and ask no questions; they must have whatever bishop the State appoints; they must rise and sit down, they must sing and pray as the law directs. Let all non-conformists rejoice in the freedom wherewith Christ hath made them free, and be careful that they be not entangled with a yoke of bondage.

And in this connection we may say a church ought to be independent of all legal documents. Churches meet in chapels; chapels are held on trust deeds, and these trust deeds may fetter a church and strike at its independence. For instance, a well-known "minister" was for some years pastor of a church, which had a trust deed requiring only that the pastor should be an immersed believer, and he taught what is known as a free communion, all believers being eligible for membership. He received a call to another church, and after being there awhile, found that his trust deed demanded that all should be baptized to become members, so he had to teach and practice close communion. Now, legally, there was no other honest course open to him, except to leave the chapel and build another, so as not to use what had been built with one intention, for a purpose diametrically opposite. But where is religious freedom in such a case? Where is a man's conviction? Where is his conscience? If before he taught and practiced open communion, it was because he thought it right. Why does he teach and enforce close communion now? Surely because he thinks this right. And may not a man change his views? Certainly. But what has altered them in this instance? The chapel trust deed. That a church or a "minister" should be subject to such fetters, should be within the grasp of

"the dead hand" in any such manner, is unscriptural, and such consequent action might by those who speak plainly be designated unmanly or even worse. Therefore, if our chapels must have trust deeds, let these be so worded that they shall not prove a snare, nor contradict our plea for the one foundation creed of the church of Christ.

A church ought not to allow its independence to be curtailed in any direction. The order of its worship, its arrangements for speaking, the appointment of its officers, its support of evangelists, its discipline, its union with an adjacent congregation, its fellowship with another assembly; are matters for each individual church as a separate organization to decide; and it should jealously guard its own privilege.

But while we should be very conservative of our divine rights, we may remember that independence does not preclude loving remonstrance or faithful instruction. If a christian or a church sees a congregation beginning to wander away from the path of truth, in any direction, it is a privilege, it is a duty before God, to point out the departure, to warn of the evil, to exhort to a holding fast of the word of God. Just as two loving sisters have no right to interfere in each others domestic arrangements; yet, if one sees another contracting an evil habit, or entering upon a course that must eventuate in trouble or ruin, it will be only sisterly to point out the evil, and strive to redeem her from it, and sisterly to listen and consider. So with sister churches. Perhaps in times gone by, there has not been enough of this. A church should remember that independence is not morbid irritability, and does not involve the attitude or the assertion of infallibility. Persistently to refuse even to hear, much less to regard the instruction, counsel, and warning of sister churches, savours of obstinacy, and is suggestive of conscious departure from the truth.

Especially should we recognise that independence is not synonymous with isolation, and does not demand it. Co-operation does not destroy freedom, and, wherever possible, is desirable. Was not England a free and independent country still, when she had combined with France and Turkey to carry on the Crimean war? And so with churches, when they combine for evangelistic work, they are all free; free even to evangelise, apart from the special purposes of their co-operation; free to conduct all the various departments of their service and worship in their own way. The endeavour

should be to make the combination of churches for such objects as extensive as possible; the more congregations it embraces, and the more work it can grasp, the better; so long as it does not encroach on individual liberties. That is the truest form of independence which does not stand absolutely and timidly alone lest its liberties should be tampered with, but enters into combination with those whose interests are the same; knowing well what its liberties are, and the basis on which they rest; neither seeking itself to curtail the perogatives of others, nor fearing that others will invade its rights, but working vigorously and wisely, in concord, and in confidence with all for the furtherance of the common aim.

J. C. VERCO.

Poetry.

I will praise Thy name with a song, and will magnify Him with thanksgivings—Ps. 69 : 36.

THE DEATH OF SUMMER.

The beautiful summer is fading,
And fast growing feeble and old;
And autumn already is braiding
Her tresses with crimson and gold.
The sun throws a lengthening shadow,
The leaves have begun to decay;
The swallow skims low in the meadow,
Sweet summer is dying away.

The moon of the harvest is waning,
Capella is climbing the sky;
The nightingale's song is complaining
That summer, sweet summer must die!
The gossamer spider is sailing
Aloft in the lessening ray;
The honey bee's labour is failing,
Sweet summer is dying away.

The corn lands in stubble are lying,
The bramble is loaded with fruit;
Soft zephyrs are mournfully sighing,
The blackbird and thristle are mute.
The bright-berried hawthorn is gleaming,
But where is the sweet-scented may?
Sad echo replies to my dreaming,
Sweet summer is dying away.

Those beautiful blossoms which gladdened
The lap of the jubilant spring—
All vanished for ever, have saddened
The musings their memories bring.
How pregnant the vows of to-morrow!
How barren the deeds of to-day!
How happy is hope—how sad sorrow!
Sweet summer is dying away.

But sweet angel voices are singing
To hearts that are stricken with woe;
The fruits solid autumn is bringing,
Gives seed for the spring-tide to sow.
And sorrow is sent to prepare us
For heaven's celestial day;
Where morn hath no evening shadows—
Sweet summer is dying away.

The Expositor.

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

THE GOSPEL AS A LAW OF LIBERTY.

JAMES 2 : 12.

THIS expression, "the law of liberty," is characteristic of James, and is remarkable as indicating his sympathy with Paul in the very point in respect to which the two sacred writers have been often represented as at variance. It occurs also in the first Chapter of the Epistle; and in both places it is so used as apparently to convey a comprehensive description of the gospel, regarded as the law of life. "Whoso," says James (Chapter 1 : 25). "looketh into the perfect law of liberty and continueth therein, this man shall be blessed in his deed" There are many points of sympathy between the Epistle of James and those of Peter, as might be expected from a certain similarity in the character of the two men, and from their intimate relations in the early history of the Church; and we find accordingly in the Epistles of Peter a similar apprehension of the liberty which is one of the characteristics of the Christian. In his first Epistle, he bids (2 : 16) those whom he addresses live "as free," though "not using their liberty for a cloak of maliciousness; but as the servants of God." In his second Epistle (Chapter ii 19), he represents the false teachers, who would fain imitate the message of the gospel, as promising men liberty. Our Lord, as is recorded in the gospel of John (Chapter 8 : 31, 32), had described his work in a similar manner. "If," He said to the Jews who believed on Him, "ye continue in my word . . . ye shall know the truth, and the truth shall make you free. In language which offers a striking parallel to that which Paul subsequently used, He proceeded (Chapter 8 : 34-36): "Verily, verily, I say unto you, whosoever committeth sin is the servant of sin. And the servant abideth not in the house for ever: but the Son abideth ever. If the Son therefore shall make you free, ye shall be free indeed." Combining these expressions, and bearing in mind the simple, and almost casual, manner in which some of them arise it seems evident that liberty was, from the first, one of the most characteristic words of the gospel. One of the chief blessings which Christians enjoyed was that of freedom; their

very law was a law of liberty. This was so much the case that it was necessary, from the first, to warn them that their liberty was not an emancipation from all obligations whatever; and one of the earliest dangers of the church was a transformation of liberty into license.

As has just been said, these observations indicate an interesting point of harmony between those who have been called the three pillar apostles,—James, Peter, and John, on the one side, and Paul on the other. To them, no less than to him, the gospel was a gospel of freedom. But, while thus bearing in mind the essential harmony of the apostolic writers on this subject, it is to Paul that we must look for the deepest apprehension, and the fullest exposition, of this characteristic privilege of the Christian. It was in great measure the mission of his life to vindicate the liberty wherewith Christ has made us free; and the idea seems sometimes, in his mind, to embody the whole substance of the Christian revelation. Thus, when predicting the ultimate deliverance of all creation (Romans 8 : 19-23), he speaks of the creature as being "delivered from the bondage of corruption into the glorious liberty," or rather the liberty of the glory, of the children of God. This liberty seems equivalent in his mind to redemption. "Ourselves also," he proceeds, "which have the firstfruits of the Spirit, even we ourselves groan with ourselves, waiting for the adoption, to wit, the redemption of our bodies." On the one hand, in the natural condition of man he sees bondage, corruption, death; on the other hand, liberty, redemption, life. The very objections which he refutes enable us to judge how his whole teaching must have been imbued with this thought. He finds it necessary to protest, with earnestness and reiteration, against what has since been termed the Antinomian tendency of his teaching. "What shall we say then?" he exclaims (Romans 6 : 1) "shall we continue in sin: that grace may abound?" "Shall we sin, because we are not under the law, but under grace? God forbid" (Romans 6 : 15). It would seem evident that the apostle's teaching was thus misconstrued even in his lifetime; and from such a fact we cannot but conclude that there was something peculiarly broad, emphatic, and comprehensive in his proclamation of Christian liberty. It may well have been one of those points on which as Peter says in his second Epistle (3 : 16), Paul was sometimes hard to be understood, and on which his language was wrested by those who were unlearned and

unstable, unto their own destruction. But, for that very reason, we may be sure that a full apprehension of his meaning and hearty sympathy with it, are of cardinal importance for a due realization of the character of the gospel; and an attempt to offer some elucidation of it may not be unprofitable.

Now that which startled the Jews of Paul's day was his use of language which seemed to imply the emancipation of Christians from obligation to the law, the word "law" being used in a general sense, and without any apparent attempt to distinguish between the moral and the ceremonial law. Nor, in fact, can such a distinction be, without violence, imported into the apostle's language. There are some passages, particularly in the Epistle to the Galatians, where the ceremonial law may seem more especially in view, and where the apostle is arguing more immediately against the attempt to impose the whole Mosaic system upon Christians. But when, in the Epistle to the Romans (Chapter 3: 21), he declares that "now the righteousness of God without the law is manifested," the law of which he is speaking must needs be the moral law, on which he had been insisting in the two previous chapters. "Therefore by the deeds of the law," he had concluded in the preceding verse, "there shall no flesh be justified in his sight: for by the law is the knowledge of sin." That must be a moral law; and it is from this, and from all its consequences, from its power alike over the body and soul, that the Christian is emancipated. "The sting of death is sin, and the strength of sin is the law;" and it is over this that God gives us the victory through Jesus Christ our Lord. It is this which the apostle has in view when he declares, with such emphatic reiteration, that we are not under the law, but under grace; that we are delivered from the law, that being dead wherein we were held. To the mass of his countrymen, to whom the law was the ultimate expression of the will of God, it is no wonder if this seemed startling language; and in greater or less degree, and in one form or another, it has always been something of a stumbling-block to the world, and even to a considerable portion of the Christian church. The story is well known of the Pagan priests, who, when some Christian missionaries had been allowed to announce to the king of their country the nature of their message, advised him that it was a dangerous doctrine, since it taught that men could escape the consequences of their evil deeds. In another form, that is the very objection which Paul tells us

was raised against his teaching in his own time. That is the objection which was raised against the characteristic teaching of the Reformation; and the same objection is still heard at the present day, urged alike by Roman Catholic divines against Protestant teaching, and by unbelievers against the whole Christian scheme. Even to some minds which are in sympathy with the church, there seems something paradoxical about the doctrine. Let it be supposed, they say, that a man has been received into God's favor; yet, if he falls away again, the law takes its effect upon him, and he is again under its condemnation. He had not, therefore, escaped it entirely. It was simply dormant; and every Christian remains bound by it to this extent—that he is sure to suffer for violating its provisions. Whole systems of Christian thought, and the theology of a large part of the Christian world, have been coloured by this difficulty; and for centuries the interpretation of the truth, "Ye are not under the law, but under grace," has divided the Christian world in the West.

Nevertheless, the most elementary principle of our faith must always rest upon the broadest possible acceptance of the apostle's proclamation. The central message of the gospel is that of pardon, of the blotting out of our sins, and of our ultimate salvation. But this message must be admitted to be a standing supersession of the moral law, considered as an operative force. So far as that law is left alone to work its full effect, the blotting out of actual sin is inconceivable. If it be admitted, the law practically ceases to have that sanction which alone constitutes it law in the proper sense of the word. Its penalties may be avoided, and offences against it will not necessarily receive the punishment it assigns to them. But the Christian minister is authorized and commanded to convey this assurance to every sinner, however grievous. He is bound to declare to every such person that, on his repentance, God will not impute his past iniquities to him, and that the spiritual and moral consequences which would have fallen upon him under the natural operation of the moral law will be averted. That is an assurance of which the sinner often appreciates the magnitude and the wonder far more than those who proclaim it to him. He feels himself in the grasp of the law. In proportion as his conscience and moral sense are awakened, he feels how that law penetrates to his inmost soul, and reveals to him the ruin of his spiritual nature. But no matter how great the wreck which may have been brought about, no matter how

vast the moral ruin a man may have incurred, the gospel proclaims to him—at least with only one terrible exception—the possibility of deliverance, the possibility of a reversal of the dreadful doom which the law would pronounce upon him, and of his spiritual emancipation. In this respect alone the Christian dispensation must be regarded as inherently miraculous—even more miraculous with respect to the moral than with respect to the physical nature of man. To say to a sinful man, "Thy sins be forgiven thee," and to say to the paralytic, "Arise and walk," are utterances similar in character, and differing only in the spheres of man's nature to which they are applied. The one is a supersession of the ordinary operation of physical laws; the other is a supersession of the ordinary operation of moral laws.

We cannot, therefore, without forfeiting the most necessary of all the blessing of the gospel, forgo the bold and comprehensive language in which the apostle declares our deliverance from the law. Nor, on the other hand, unless we learn to enter into it, can we possibly rise to the height of our privileges, powers, and even responsibilities. We must not be content to use it as if we were afraid of it, and to guard and qualify it in order to avert mischievous consequences. No such consequences can ensue if we bear in mind the positive as well as negative side of the apostle's proclamation. It is, first of all to be borne in mind that he is not using the word "law" in the vague sense in which it is often used among ourselves, as though it meant a mere rule or guide. In that sense, as "a directive rule unto goodness of operation," the use of the law can never cease. But the apostle uses it in the sense of an operative power "over all persons and in all causes supreme." It is that operative supremacy which, under the gospel, is abolished, and it is from bondage to that supremacy that we are freed. That is the negative side of the proclamation. But what is its positive side? Is the law swept away so as to leave us to ourselves, uncontrolled and irresponsible? By no means. It is simply superseded by a higher authority, and that authority is no other than God Himself, in the person of the Lord Jesus Christ, and of the Holy Spirit. "Now the righteousness of God," says the apostle (Romans 3: 21, 22), "without the law is manifested, . . . even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe." "We have peace with God through our Lord Jesus Christ; by whom also we have access by faith

into this grace wherein we stand" (Romans 5: 1, 2). To Christ all power has been given in heaven and earth; it is He that is ordained of God to be the judge of quick and dead; and under the gospel, instead of being confronted with a moral law, we are confronted with Him—with a perfect moral and spiritual Being. No law could adequately express his infinite will, his infinite power, his infinite holiness, his infinite mercy. He, and He alone, is the Lord, the Ruler, the Guide of our souls; and the grand work of the Gospel is to bring us into direct relation with Him, and subject us to the free and never varying determinations of his perfect will. It is here that Paul was so directly in opposition to the current of Jewish thought in his day, and to so much of the thought of our own. The characteristic of Jewish thought was to suppose that the law had been laid down as eternally governing the course of life and the destiny of men; until at length it impressed itself on the Rabbinical mind with such overpowering stringency as practically to banish the apprehension of God Himself. Men ceased under such teaching to be directly dependent upon God. They were dependent upon the law; and, so long as they observed its prescriptions, they supposed that, by what we should now call a sort of law of nature, their blessedness was assured. The law being thus the sole, paramount, and final authority in life, the minuteness with which it was interpreted and applied by the Rabbis was not merely natural, but necessary; and the Talmud is, in principle, as reasonable a development as the vast mass of our judicial decisions, or so-called case-law. If any law, of whatever kind, is to be supreme over every circumstance of human nature, it must, in course of time, become infinitely elaborated. But Paul's grand argument is directed to overthrow this apparent domination of impersonal legal force, and to bring every soul into free and direct personal relations with its God and Saviour. Under the gospel, personal promises are held out by God, on the one hand; by man, on the other, they are responded to by personal faith and personal trust; and these become the main influence in the course of life.

Now, from this point of view, it is evident that the position of Christians, as transformed by the message of the gospel, exposes them to far severer obligations than before. Men may make some sort of attempt to satisfy themselves in the observance of a law, however elaborate or burdensome. They can formulate it, or they can

minimise it, or they can pay it sufficient outward respect to soothe their consciences. But no such illusions or evasions are practicable in relation to One who is perfect God and perfect Man; and if, as the apostle puts the case in his forcible imagery (Romans 7: 4), we "are become dead to the law through the body of Christ, that we should be married to another, even to Him who is raised from the dead, that we should bring forth fruit unto God," there is henceforth no escape for us from the most complete, minute, and penetrating judgment. The moral law, as understood by the light of nature, or under the revelation of the Old Testament, is sufficiently terrible to our conscience; the Sermon on the Mount is severer still. But what must it be to be in direct relation with the author of the Sermon on the Mount, and to have his eye continually upon us? It can only have been in complete forgetfulness of the new relation thus proclaimed and revealed by Paul, that his declaration of the supersession of the law can have had so much as the appearance of Antinomianism. The law is replaced by the Author of the law; we are brought into direct personal relation with Him; and our peace depends upon our complete surrender to Him, and ultimate harmony with his will.

But, at the same time, it will now be seen with what propriety the new order of things thus established is called the "law of liberty." In the first place, by being thus brought under the influence of a Person, and a perfect Person, instead of under that of a law, complete freedom is afforded to all the emotions, the varying impulses, the changing circumstances of our souls. As in the water face answereth to face, so does the heart of man to man, and still more does the heart of man to a perfect Man. No laws, no rules, no code, however elaborate, could be free enough to act as an adequate standard, test, and guide of the infinitely varying characters of mankind. But in proportion as we familiarize ourselves with the gospel, and submit ourselves to the influence of the Saviour's spirit, do we feel the complete sufficiency of that Spirit to direct, to chasten, and to guide us in every circumstance and in every difficulty. When, moreover, we speak of the Saviour's Spirit, we do not merely mean a tone or a tendency; but we mean that sacred Person, who is one with the Father and the Son, who interprets to our hearts their words and their influences, and who aids us in our endeavours to follow his guidance. "The Spirit also helpeth our infirmities: for we know not what we should

pray for as we ought: but the Spirit itself maketh intercession for us" (Romans 8: 26). This is, indeed, a "law of liberty"—a law as free, and as elastic, as the will and the mind of God, independent of all forms, but ever true to the same Spirit; one amidst an infinite diversity, and diverse in its manifestations of a perfect unity. In proportion as this position of the Christian was realized by the Apostles, his liberty could not but impress itself upon them as his distinguishing prerogative; and they would feel, as James says, that "he that looketh into the perfect law of liberty, and so continueth," this man shall be blessed in his deed.

But there remains another truth, not less potent, which is illustrated by this noble expression of the apostle. As we have seen, Paul declares our relation to mere law to be abrogated, and substitutes for it a relation to persons. We are dead to the law; but we live to Christ and to God. The consequence is that moral obligations, which before wore the character of duties, to be performed under peril of penalties, assume the character of willing acts of devotion to loving and beloved Persons. The extent to which the whole aspect of morality is transformed by this change of view cannot adequately be expressed by any imagery short of that used by the apostle. We are "dead to the law" in proportion as we realize this condition. In true personal relations "there is no law." In proportion as the relation between father and son, husband and wife, friend and friend, is true and healthy, there is no law between them. It is a pleasure to each of them to indulge the free play of affection, regard, and devotion. It is in this sense that there is no law to the Christian; and he must rise to this view of his position before he can enjoy the benefits which the gospel has conferred upon him. It is the sense of being confined and restricted by laws, which, as Paul shows so forcibly, actually incites to sin. The soul rebels against the restriction, and asserts itself, and snatches at a pleasure which it deems denied it. But let the case be apprehended in the full breadth of Paul's bold language; let a man feel that it is not a question of rendering obedience to a restrictive law, but of living in harmony and union with the perfect will of a perfect Being, of becoming one with absolute goodness, peace and beauty—let him, in a word, feel that the law, if it be a law, is a law of liberty; let this apprehension be distinctly before his mind, and it is hardly conceivable that he can fail to yield to such a gracious influence.

Undoubtedly the method which Paul pursued is that which inspired the grace and virtue of the early Church. It was not in terror, but in joy, not under the bondage of a law, but in the freedom of personal guidance, personal love, and personal trust, that the saints and martyrs of the early Church rose to such noble heights. If we examine our own hearts, we shall probably see that our failures, and our lack of spiritual energy, have been in great measure due to our regarding the gospel, consciously or unconsciously, as a law of bondage; and we shall find it more and more easy to throw off the sins that beset us in proportion as we regard it as a law of liberty. We shall thus learn that there are no limits, either to our responsibilities on the one hand, or to our capacities on the other. The former are measured by the exhortation: "Be ye perfect, even as your Father which is in heaven is perfect;" the latter by the promise: "Whatsoever ye shall ask the Father in my name"—in submission, that is, to Me, and in sympathy with my Spirit—"He will give it you." Thus may we speak and thus may we act, as those who shall not only be judged, but guided, protected, and saved, by the Law of Liberty.

HENRY WACE.

(*Expositor*, vol. 2—second series.)

The Querist.

QUERY.

Dear Brother Editors,—Is it according to knowledge for an isolated brother or sister to be in membership with Methodists as a Methodist because of isolation. Please answer an isolated brother's query and oblige.

Yours in Christ,

WILLIAM BRADSHAW.

ANSWER.

It is not according to knowledge for an isolated brother to become a member of a Methodist church. Any brother doing so, shows that he fails to understand that the New Testament contains principles which cannot be abandoned for the sake of convenience or pleasure. A brother thus joining the Methodists, practically endorses their teaching, which he knows to be at variance with the Word of God, and must thereby do violence to his conscience. In our opinion it is the duty of the isolated brother not to rest satisfied until he can find at least one immersed believer who will join with him in commemorating the dying love of Christ. Every brother

thus situated should become a missionary for Christ, and if he is in earnest it will not be long before he will cease to speak of himself as an isolated brother.

QUERY.

A brother writes requesting us to give some articles in the *Standard* on the subject of "Open Communion."

ANSWER.

At present we do not see our way clear to accede to this request, but would recommend our brother to write to Bro M'Lellan, Russell Street, Melbourne, for a supply of the pamphlet entitled "Citizenship," which can be had at a very low price, and which exposes in a very satisfactory manner the unscripturalness of "Open Communion." We give underneath our reasons for concluding that "Open Communion" is unscriptural:—1. The New Testament teaches that the mode of obtaining admittance into the Church of Christ is by faith, repentance, and immersion. 2. That it is the privilege of those only who have obeyed these instructions to partake of the Supper of the Lord. 3. That immersion is one of the instructions of Christ, and therefore we cannot take upon ourselves the responsibility of admitting to fellowship those who have not obeyed this instruction. 4. Further, those churches that demand that persons shall be immersed before obtaining membership and yet admit the unimmersed to the Lord's table, are acting most inconsistently for the following reasons:—They grant the higher privilege while they deny the lesser. That is to say, the highest privilege afforded by the church is fellowship in the memorial feast of the Lord. This granted to the unimmersed, there remains no valid reason why they should not be admitted into church membership. As a matter of fact, the tendency of such inconsistent practice leads in the long run to the existence of mixed churches with immersed and unimmersed memberships, and thus sets at naught the teaching of our Lord and his apostles.

Temperance.

THE PRICE OF A DRINK.

BY JOSEPHINE POLLARD.

"Five cents a glass!" Does anyone think
That that is really the price of a drink?
"Five cents a glass," I hear you say,
"Why, that isn't very much to pay."

Ah, no, indeed; 'tis a very small sum
You are passing over 'twixt finger and
thumb;
And if that were all that you gave away,
It wouldn't be very much to pay.

The price of a drink! Let him decide
Who has lost his courage and lost his
pride,
And lies a grovelling heap of clay,
Not far removed from a beast, to-day.

The price of a drink! Let anyone tell
Who sleeps to-night in a murderer's cell,
And feels within him the fires of hell,
Honor and virtue, love and truth,
All the glory and pride of youth,
Hopes of manhood, the wreath of fame,
High endeavour and noble aim,
These are the treasures thrown away
As the price of drink, from day to day.

"Five cents a glass!" How Satan
laughed,
As over the bar the young men quaffed
The beaded liquor! for the demon knew
The terrible work that drink would do;
And before morning the victim lay
With his life blood swiftly ebbing away;
And that was the price he paid, alas!
For the pleasure of taking a social glass.

The price of a drink! If you want to
know
What some are willing to pay for it, go
Through that wretched tenement over
there,
With dingy window and broken stair;
Where foul disease, like a vampire,
crawls
With outstretched wings o'er the mouldy
walls.
There poverty dwells with her hungry
brood,
Wild-eyed as demons for lack of food;
There shame, in a corner crouches low;
There violence deals its cruel blow;
And innocent ones are thus accursed
To pay the price of another's thirst.

"Five cents a glass!" Oh, if that were
all,
The sacrifice would, indeed, be small!
But the money's worth is the least
amount
We pay; and whoever will keep account
Will learn the terrible waste and blight
That follows a ruinous appetite.
"Five cents a glass!" Does anyone
think
That that is really the price of a drink?

TRACT COMMITTEE.

THIS committee, formed under the auspices of the Conference of Associated Churches of Christ, have on hand the following tracts:—

"Your need of Salvation." 9d per
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Prize Essay.

REASONS WHY A CHRISTIAN SHOULD BE AN ABSTAINER FROM TOBACCO.

TOBACCO is a narcotic plant, a native of America. Its leaves, after being dried and prepared, are used for smoking, chewing, and in snuff.

As for reasons why a Christian should be an abstainer from the use of tobacco, it will be best to arrange them under three heads, each of which is a powerful reason in itself, for tobacco has:—

1. Bad effects upon the body;
2. Bad effects upon the mind;
3. Bad effects upon the social circle.

A Christian should be guided by the New Testament; and as far as in him lies, act up to its teachings. In it we are told to be "holy both in body and spirit." Paul says—"present your bodies a living sacrifice, holy, acceptable unto God." We are also told that we are not our own, but God's; and exhorted to cleanse ourselves from all filthiness of flesh and spirit, perfecting holiness in the fear of God.

The bad effects of tobacco upon the body are numerous, and as this essay is limited to space, only a few of the principal of them can be mentioned. The excessive use of this sometimes called noxious weed, in any form, heats the blood, injures digestion, wastes the secretions, and relaxes the nerves. Its use is particularly injurious to lean, hectic, and debilitated persons. To the apoplectic, the consumptive, the scrofulous, and the inclined-to-be-deaf or blind, the use of tobacco unmistakably hastens the malady. It drains the system of saliva, which is one of the principal agents in the digestion of food. Instead of being put to its proper use, the saliva is spit out of the smoker's mouth. His face also becomes thin and sallow, because his digestive organs are diseased. It has been ascertained by the aid of the microscope that the blood of an habitual smoker lacks one of the necessary conditions of pure healthy blood. The Bible tells us that "the blood is the life," and perfect health is an impossibility while the blood is impure. The heart is also seriously affected by a prolonged use of tobacco, and the heart is the great "force pump" which circulates the blood. Snuffing has very bad effects upon the lungs. The small air cells often become choked up by its continued use.

These various statements are borne out by the leading medical authorities of the day. Does not each one carry a reason with it? Because such is the case one should abstain from doing that which causes so much injury. Can a Christian then use tobacco in any form and comply with the precepts to keep his body undefiled? We think not.

It has been seen that the use of tobacco gives rise to impure blood. This being the case, the brain and nerve system are injured, for they are dependant upon pure blood for food and nourishment. This brings us to bad effects upon the mind. The brain being injured, memory often suffers. *Mens sana in corpore sana* is as true to-day as when written centuries ago by the Latin scribe. An English surgeon writes as follows:—"I have invariably found patients addicted to tobacco smoking were in spirit cowardly, and deficient in manly fortitude to undergo a surgical operation."

The bad effects of tobacco socially. Smoking is not only a waste of time but a waste of money also. It is a noticeable fact that almost all idlers are smokers. Idleness, selfishness, and smoking seem to be very near relations. The conduct of smokers at their homes, at their work, in the street, and in many other places is an illustration of the selfish nature of those who are slaves to this habit. Rather than exercise a little self-denial they will make those around them uncomfortable. So strong a hold has "the pipe" over many Christians that the companionship of their brethren lacks interest and attraction when the desire to gratify their craving comes over them. They will steal away and in some "uncanny" spot have a quiet smoke. Smokers on our railroads are not thought fit for the company of ladies, and so they are put in carriages by themselves, where all who are slaves to the filthy habit can pollute their bodies and the air around them to their hearts' content. Do there not then seem reasons enough why a Christian should not make himself objectionable socially by using "the weed."

A quaint old poet has said:—

"Tobacco is an Indian weed,
Which from the devil doth proceed;
It soils the fingers, stinks the clothes,
And makes a chimney of the nose."

Although one would not feel inclined to express his ideas in either such forcible or such peculiar language, yet the same truth would no doubt have been put forward.

CAVALIER.

29/12/85.

American Correspondent.

NOTES OF A TRIP TO KENTUCKY.



It would be irksome to your readers and burdensome to me to give a detailed description of what I saw and heard and thought on the long overland journey of 2,800 miles from San Francisco to Kentucky, and the same distance back again over a different route. I saw all kinds of country, all kinds of scenery, all kinds of people, and every type of civilization from border ruffianism and Mormonism to the highest exhibitions of refinement and culture in the great cities of our western republic. As to vast plains both rich and barren, smiling valleys, great mountains in superabundance, cultivated fields, rivers, lakes, towns, villages, and cities—these of every conceivable description can be seen to the heart's content. The scenery by the Denver and Rio Grande line, which runs for hundreds of miles through the heart of the rocky mountains, is the most magnificent in picturesque and rugged sublimity I ever saw. This railway, which extends from Ogden Utah to Denver Colorado—a distance of 771 miles, is a perfect miracle of engineering skill. It is truly a marvellous achievement of mechanical genius. It follows the Gunnison and Arkansas rivers several hundred miles through the mountains, passes through deep rivers, gorges, and immense overhanging canons, and rises finally on Marshall's Pass to the great elevation of 11,000 feet.

But I cannot go into details in the matter of scenery, for if I did there would be no end. I simply wish to say if any of your readers should ever take this overland journey through America, that I strongly advise them to take the D. G. and R. railway from Ogden to Denver. If they do not, they will miss what is pronounced by competent judges the finest railway scenery in the world. I put in this gratuitous advertisement on my own responsibility.

After six days and nights in the train in the boiling hot weather of an American mid-summer, I arrived at Winchester Kentucky on the 2nd of August.

The first brother I saw after boarding the Kentucky train, at Covington, was Thos. Munnell, with whom I had a pleasant conversation.

The second member of the Christian church whom I recognized, or rather

who recognized me, was C. T. Forscutt, one of the "Australian Boys" who has been highly successful during the first summer, in holding protracted meetings. I heard him preach once at Antioch church, near my home, where in a meeting of two weeks' duration, he had *sixty-three* additions.

Bro. Walden of Adelaide is preaching for the church at Millersburgh, and is immensely popular.

Bro. Growden of Dunedin, N.Z., recently held a meeting in Franklin Tennessee with 93 accessions. By a unanimous vote, he was afterwards called to the pastorate of the church.

Bro. Collis has been called to the chair of English literature in Kentucky University.

Bro. Edmonds is a professor in our college at Eminence, and is doing fine work as a preacher.

Bro. P. A. Dickson, while prosecuting his studies at the University, is doing acceptable service in preaching for churches. He is universally beloved by the people who know him.

The other boys are getting on the harness and preparing for usefulness in the Lord's work. Advance Australia!

I visited the University on the 14th day of September, the opening day of the session, and saw the boys coming in, and streaming through the classic halls of old Transylvania as they did in days of yore, when I was a student there. As I gazed upon the venerated walls of the old building, looked into the class-rooms where I had sat to be instructed by learned professors, strolled along the gravel walks where I had worn out much shoe leather in conning over my lessons, moved about over the green sward of the college campus and underneath the locust shade trees which had grown but little during my thirteen years' absence, a rush of old recollections and associations passed through my mind, which are gone, no more to return, except in memory. I had a delightful interview with president Robert Graham of the Bible College. I was glad to learn from him of the prospects of an exceedingly prosperous session. More than 70 young men were matriculated on the first day in this department. I have since learned from the papers that there are now about 100 students in attendance, preparing for the ministry of the word. This is one of the grandest institutions of the brotherhood, the good it has done and is doing cannot be tabulated in figures nor expressed in words. Its graduates are scattered all over the world, and are rapidly coming to the front in every department of Christian work. I am much gratified to see so many students from Australia and New Zealand, but am

sorry that so many of them yield to the tempting offers to stop in this country instead of returning to their own country where they are so much needed. In many cases, however, they cannot conveniently return on account of the expense involved in so long a journey. After the completion of a college course, their funds are exhausted, and it is much easier to enter promising fields near by than to borrow money to return to Australia on a mere chance of getting employment. I am decidedly of opinion that it would be far more fruitful of good results for the brethren in Australia to establish a fund to defray the expenses of the homeward passage of young men who come here and graduate than it would to think of establishing a Bible college in Australia, for several years to come. I merely throw this out as a suggestion which I think worthy of consideration. During my pleasant stay at home, I preached for Bro. McGarvey at Bethlehem. It was near this place that my people moved thirty years ago when I was a boy of five summers. After preaching, I walked out about forty yards from the meeting-house to identify the spot on which the old school-house stood where I learned my a.b.c. I had no difficulty in finding the spot long since overgrown with weeds and grass. On this to me now sacred spot, made doubly so by my long absence in a foreign land, I gazed with deep interest, and also on the surrounding country where the golden days of childhood were spent. Many brethren came up after meeting and spoke to me, with whom I had sat on the forms of that old school-house 29 and 30 years ago. Many of these I had long since forgotten, others whom I had met later in life I had no difficulty in recognizing. It was in this Bethlehem church that I heard the first sermon of which I have any recollection, and in which I heard as I grew up nearly all the great lights of the Reformation. Among the anticipated and now realized pleasures of this visit to Ky, was the State meeting at Georgetown. From all the indications I could note, the meeting was a great success. The Women's Board of Foreign Missions, the Sunday school, and the State Missionary work each had a day. Delegates and visitors "lay and clerical" were numerous, several states being represented besides Ky. Not less than 500 or 600 persons were present at each of the business sessions of the convention. Great harmony prevailed, and much liberality was manifested in raising money for various purposes. The addresses delivered to the several departments of the convention were all

of a high order. One change which I noted from the State meetings of twelve and fifteen years ago, is that there is less big preaching and more machinery to handle in the way of routine business. This renders them less popular with the masses who are fond of oratory, but more productive of good to the cause in general. The addresses now given are not eloquent sermons, but practical addresses on the living and pressing issues of christian work in all its branches. I missed the old display of pulpit pyrotechnics by "the masters of assemblies," that used to stir my young blood and make my hair stand on ends, but I liked the practical essays and addresses on special topics, and the signs of growth and permanence in the increased business requiring to be done. It afforded me unfeigned gratification to meet a number of my old classmates, some of whom are now leading men in the State, and also to see and hear some of the "big guns" of our movement, many of whom I have known personally and others by repute, such as M'Garvey, Graham, Loos, Sweeney, Hobbs, Walk, Grubbs, Matthews, and others too numerous to mention. One sees and hears the energy, the culture the scholarship, and the brains of the reformation in a great convention like this. The only mistake of the meeting was to suspend a business session for twenty or thirty minutes to hear an address from me on Australia and its missionary interests. I think your readers will agree with me that Australia is rather a large subject to talk about, with less than two minutes' preparation. That is almost as bad as to ask a man to deliver an impromptu discourse on the universe in a quarter of an hour. Australia is not the universe, but it is a much larger portion of it than the average American is in the habit of supposing. I did the best I could, however, under the circumstances, said all the good things I could think of in the time allotted about the colonies, and did not hesitate to give them the palm over America in all that pertains to a *Christian* civilization. Our civilization here in consequence of the influx of infidel foreigners, and the natural looseness of Americans, is rapidly becoming more continental than Christian. As an evidence of this there is no Sunday for the first two thousand miles of the overland journey from California, and none to speak of the last thousand. The only place I saw where there seemed to be any respect for the sacredness of the Lord's Day—I mean general respect among the people—was in Salt Lake city among the Mormons! Infidelity, and Sunday

deseccation, and the consequent looseness in morals, has amazingly increased in the United States since I left them twelve years ago. Religion for the most part is a mockery of a thinly disguised wordliness. The churches are saturated from top to bottom with the spirit of the world. The administration of law is a farce, and as a natural result red handed crime and black handed lawlessness stalk abroad in the land unwhipped of justice. On the return journey the train stopped a few minutes at a place called Sydney in the State of Nebraska. The people were gathering into the township in their waggons and on horse back from all directions, as though something of an exciting nature were about to happen. "What is going on here?" said I to man who was standing on the platform with his hands thrust deep into his breeches pockets. "Hangin' Bee Sir." "Hanging Bee? What is that?" "Oh, we are going to hang a man here at 8 o'clock to-night." "What are you going to do that for?" "Well" said he, savagely, "a scoundrel killed his two companions the day before yesterday and chopped off their heads with an axe, and we are going to stretch his neck for him, and the people are coming in to see it." "You call that a Hanging Bee," said I meditatively. "Yes Sir." "Do you tell me," I further inquired, "that the man has been condemned to strangulation by hemp by regular process of law in thirty-six hours after the crime was committed?" "Regular process of law, no" said he with an impatient snap of the eyes, "the citizens had a mass meeting last night, and voted to hang the villain. We don't want no law to finish him up, you bet." "Was the vote unanimous?" said I venturing on another question. "Almost" said he, "only three men voted agin it." In many places there is little confidence in the administration of justice that the people, as in this instance, get out of patience and take the law into their own hands. Fancy a scene like the above under the paw of the British Lion! The next day when the train stopped at Rock Springs, in Wyoming Territory, we saw hundreds of U.S. troops, and heard that there had been a few days before, a horrible and brutal massacre of 50 Chinamen by other foreigners, who were working in the coal mines of the railway company. The poor "celestials" were beaten, battered, brained, shot, stabbed, and murdered by the wholesale, for the prodigious and wholly unpardonable offence of working for a few cents less a day than Poles and Irishman! This, and the fact that they dont spend their money for liquor, is the head and front

of their offending. The U.S. Government will have to pay China a heavy indemnity for this outrageous violation of intercolonial law, but every one of the villains who perpetrated the offence will go scot free. The burning question of the Pacific Coast is that of Chinese immigration; other foreigners who have no more right to America than Chinamen, have passed the irrevocable decree "The heathen Chinese must go." Black clouds of hoodlums and sandlots, under the inspiration of whiskey and the leadership of an Irish demagogue, are engaged in military drill and howling demonstrations in the streets of San Francisco and other cities of the coast, with the avowed intention of expelling the Chinese by force. The commotion is spreading, and as there is no law to prevent anything, it is gravely to be feared that those elements will continue to gather till there will be a murderous explosion of wrath, that will put St. Bartholomew utterly in the shade. I will probably touch on the Chinese question again when I come to give my impressions of San Francisco. The mail is about to clear, and I must follow suit.

J. J. HALEY.

San Francisco, Nov. 21st, 1885.

THE RUSSIAN JEWS.

SOME months ago we published the news from Russia of a remarkable uprising among the Jews under the leadership of the distinguished Jewish lawyer, Jos. Rabbinowitz. He was a man of strong race prejudice, great love and sympathy for his brethren, and deeply moved because of their sufferings from persecution. In their interest he made a pilgrimage to Jerusalem to find out for himself what steps might be taken toward colonizing them in the land of their fathers.

While on this self-appointed mission his great mind was unable to resist the evidence that Jesus was the Christ, and he gave his heart to the "Man of Sorrows," whose rejection by the elders and chief priests and scribes, and death on the cross, reminded him so strongly of his suffering people, and he exclaimed with the Psalmist: "Therefore, my heart is glad; my glory rejoiceth; my flesh shall rest in hope."

He returned to his native place—Kischinew—with his soul fired for his people, and with the cry on his lips, "Jesus is our brother." The whole village was thrilled with the power of his addresses, and the reformation spread to distant towns. Two

hundred families have been converted and united themselves in one town under the name of "The National Jewish New Testament Congregation."

The new leader has prepared a liturgy, and drawn Articles of Faith, which are remarkable considering the early education of the man, his limited opportunities of conferring with enlightened Christians, and the suddenness of the movement. We have not seen all the Articles of Faith, and can only judge from two extracts, taken from the *Hebrew Christian*, that will indicate to our readers, in connection with the deplorable condition of the Russian Jews, how radical the change among them has been, to wit:

"According to the decree of the inscrutable wisdom of God, our fathers were filled with hardness of heart, and the Lord punished them with the spirit of deep sleep, so that they opposed Jesus, and sinned against him until the present day.

"But by their unbelief they led other nations to greater zeal, and they thus contributed to the propitiation of mankind, who have believed in Jesus Christ, the Son of David, our King, when they heard the good tidings through his peace-promising messengers (Isa. lii. 7), who had been disgracefully expelled from communion with Israel. In consequence, however, of this our sin against the Christ of God, the world has grown rich by its faith in Christ; and the nations in fullness have entered the kingdom of God. Now, too, the time of our fullness has also come. And we, the seed of Abraham, are to be blessed by our faith in the Lord Jesus Christ; and the God of our forefathers, Abraham, Isaac, and Jacob, will take pity upon us, and replant the branches which have been torn out, into our own Holy Root—Jesus. And thus all Israel shall share the eternal salvation; and Jerusalem, our Holy City, shall be rebuilt, and the throne of David be re-established forever and evermore.

"There is need of a deep and inner moral renewal—of a spiritual regeneration. We must cast aside our false gods, the love of money as such, and in the room thereof must establish in our hearts a home for the love of truth as such. A leader must be found. Who is he? The man who possesses all the qualifications of a leader—love of Israel, sacrificing of life, pureness, deep knowledge of human nature, earnestness in the exposal of the sins and evils of his people—found only in one man, in Jesus of Nazareth. The wise Israelites in His day could not understand Him; but we, in the present year (5644), can say with a certainty that He (Jesus) has sought the welfare

of His brethren. Therefore, we should sanctify the name of our brother, Jesus. We should receive the gospel books into our houses as a blessing, and unite them with all the Holy Scriptures which were handed down to us by our wise men."

The last thesis reads:

"We hope confidently that the words of our brother Jesus will bring us, as fruit, righteousness and salvation; and then the hearts of the people and the government will be turned to us in friendship, we shall have life and prosperity, like other nations who live in safety under the shadow of European laws, framed in the spirit of our brother, who has given his life in order to make the world happy and remove evil from the earth. Amen."

Herald and Presbyter.

Gleanings.

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

ALL is loss that comes between us and Christ.—GEORGE M'DONALD.

I LOVE to think of Him in the world of light to-day, my brother; mine though angels bow before Him, and archangels veil their faces; mine though I am very far from heaven's holiness and heaven's joy; yet He is my brother, and every beating of his heart, is a brother's love for me, and will keep me and uphold me, until He gives me a brother's welcome to His and my home in the better land.—A. E. KITTRIDGE.

HE is not afflicted by our mutability; our changes do not alter Him. When we are restless He remains serene and calm; when we are low, selfish, mean or dispirited, He is still the unalterable, I am, the same yesterday, to-day and forever, in whom is no variability, neither shadow of turning. What God is in Himself, not what we may chance to feel Him in this or that moment to be, that is our hope, my soul. "Hope thou in God."—F. W. ROBERTSON.

No friend sympathizes so tenderly with his friend in affliction, as does Jesus. "In all your afflictions, He is afflicted." He feels all your sorrows, wants, and burdens as his own. Whence it is that the sufferings of believers are called the sufferings of Christ.—JOHN FLAVEL.

EVERY day we may see some new thing in Christ. His love hath neither brim nor bottom.—RUTHERFORD.

JESUS lives! the same comforting, helping, instructing elder Brother, as when John leaned on his bosom, as when He lifted Peter up from the waves, as when He dried Mary's tears with his "Thy sins are

are forgiven thee." Jesus lives the same almighty Saviour, guide, intercessor, as when He ascended to glory, with the broken fetters of sin and death in his pierced hands.

To multitudes of sufferers on beds of pain and languishing, Jesus has been the great physician to-day. In many a sweeping circle around precious dusts. He has been the divine comforter, and the tears have almost ceased to flow, as this Jesus has touched the bier. Dying lips have whispered his name, and the valley of the shadow has been illuminated, as with glory from the celestial shores.—A. E. KITTRIDGE.

Now and always, as in the morning twilight in that Galilean lake, Christ comes to men. Everywhere He is present—everywhere revealing himself. Now, as then, our eyes are holden by our own fault, so that, we recognize not the merciful presence which is all around us. Now, as then, it is they who are nearest to Christ by love, who see him first. Still Jesus joins himself to us; still He walks with us; still he instructs us, speaking to us by his word, his providences, his spirit; still he seeks to enter into our sorrows and trials, and to console and cheer us. But, we know him not. Our eyes are holden by unbelief. We do not press Him to abide with us, hence He is grieved and we are left alone in the night.—RICHARD FULLER.

THE wise men were journeying to the manger—we to the throne. They to see a babe—we to look upon the King in his beauty. They to kneel and worship—we to sit with Him in his throne. That trembling star shone for them through the darkness of the night, lighting their way—Jesus is always with us, our star of hope; and the pathway is never dark when he leads; for He giveth "songs in the night."—A. E. KITTRIDGE.

WHAT if every Christian would say:—"Lord I want a revival. Let it begin in me. Give me the earnestness, faith, and tenderness that I am looking for in others. Make me such a devoted worker as I think my minister, or brother, or sister ought to be. Let the revival begin in me, and begin now. Lord, what wilt thou have me to do."—CONGREGATIONALIST.

WE must reinstate Jesus in the rightful place, which belongs to Him in the church; or the church will soon be driven into the wilderness.—BISHOP CLARK.

Do you recall the laughter of the Philistines at the helpless Sampson? You can have the echo of that laughter to-day, as the church shorn of her strength by her own sin, is an object of ridicule to the world, who cry in derision, "Where is your boasted triumph, and your millennial glory?"

THERE is nothing more pitiable than a soulless, sapless, shrivelled church seeking to thrive in a worldly atmosphere, rooted in barren professions, bearing no fruit, and maintaining only the semblance of existence; such a church cannot long survive.—G. C. LORIMER.

How long must the church live before it will learn that strength is won by action, and success by work, and that all this unmeasurable feeding without action and work is a positive damage to it,—gout, and debility.—J. G. HOLLAND.

CONGREGATIONS must justify their existence. If they only bring people together to be "very much pleased," why, the lecture Bureaus will do that. "Did you worship? Were you edified? Did you Lord speak to you? Did you speak to him? Do you mean more seriously to be pure, honest, upright, generous, manly, holy from what you did and heard to-day? There are the questions which the best part of mankind feel to be proper, and to which we must have affirmative replies.—JOHN HALL.

LET the church come to God in the strength of a perfect weakness, in the power of a felt-helplessness and a childlike confidence, and then, either she has no strength, and has no right to be, or she has a strength that is infinite. Then and thus, will she stretch out the rod over the sea of difficulty that is before her, and the waters shall divide, and she shall pass through, and sing the song of deliverance.—MARK HOPKINS.

THE health of a church depends not merely on the creed which it professes, not even on the wisdom and holiness of a few great ecclesiastics, but on the faith and virtue of its individual members.—C. KINGSLEY.

WHAT is the average type of a counterfeit church? A hammock, attached on one side to the cross, and on the other held and swung to and fro by the forefinger of Mammon; its freight of nominal Christians elegantly moaning over the evils of the times, and not at ease unless fanned by eloquence and music, and sprinkled by social adulations into perfumed unheroic slumber.—JOSEPH COOK.

WHEN I go to the house of God I do not want amusement; I want the doctrine which is according to godliness. I want to hear the remedy against the harassing of my guilt, and the disorder of my affections. I want to be led from weariness and disappointment to that goodness, which filleth the hungry soul. I want to have light upon the mystery of providence; to be taught how the judgments of the Lord are right; how I shall be prepared for duty and for trial; how I may fear God all the days of my life, and close them in peace.—J. M. MASON.

Let vain or busy thoughts have then no part;
Bring not thy plough, thy plots, thy pleasures thither,
Christ purged his temple, so must thou thy heart,
All wordly thoughts are but thieves met together
To cozen thee. Look to thy actions well:
For churches either are our heaven or hell!

GEORGE HERBERT.

Our Book Table.

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

A TREATISE ON SHEOL OR HADES, or Scriptural doctrine respecting the dead (as taught in the original Hebrew and Greek Scriptures, and the English Revised Version of 1885), together with an appendix comprising notes of eminent Biblical commentators, and extracts from early christian and ancient Jewish writers on the subject. By A. Harcourt Giddons. Price, post free, 1s. 2d. John Holmes and Co., Sydney; and Dunn and Collins, Melbourne.

MONSER'S ECLECTIC COMMENTARY on International Sunday school lessons, 1886. Burns' Publishing Co., St. Louis, U.S.A.

This is a very good commentary, and worthy of a place in the library of every Sunday school teacher.

THE PRESBYTERIAN MONTHLY AND MESSENGER, published by W. Inglis and Co., Melbourne.

We must congratulate our Presbyterian friends for having turned out a first-class monthly Magazine. It reflects credit alike on editor, printer, and publisher.

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.]

PROFESSOR MCGARVEY ON ACTS 2:27.

It is particularly noticeable that candid students of the word of God arrive at the same conclusions. By candid students I mean those who study with unbiased minds, and a fixed purpose to discover the true meaning of the passage under their consideration, regardless of party prejudices and popular opinions. For many years I have carefully and profoundly studied the Scriptures with a view to ascertain what they teach with reference to the *dead*. I have referred to most of the great commentators, and find that nearly all of them understand the

Scriptures to teach that there is an intermediate state, where the souls of all men remain, (the righteous in a state of rest, and peace, and bliss Luke 16:22, 25; 23:43; but the wicked in torments Luke 16:23, 25), till the Resurrection. But while this doctrine is understood by the learned, the unlettered are almost universally ignorant of it. Until the "Revised Version" was published the ordinary reader of the Bible had no chance of observing that such a doctrine was taught in the Scriptures; and, consequently, they clung to the absurd and irrational idea that the souls of the departed go directly to heaven or hell at death, even though they could not find a single passage of scripture in which anything of the sort is taught. Such an idea was entirely unknown to the ancient people of God (the Jews), and in the early Christian church. It evidently did not become general in the church till the pure teachings of Christ and his apostles became corrupted, and the church fell from its primitive purity into all kinds of absurdities and heresies.

The translators of the old English Version of 1611, unable to get away from this erroneous idea, actually mistranslated the Hebrew word *sheol* and the Greek *hades* "hell" and "grave." This has hitherto kept the ordinary reader in ignorance of the teaching of the inspired revelation of God with respect to the dead. With the object of throwing light on the subject, I have recently published "A Treatise on Sheol, or Hades; or Scriptural Doctrine respecting the Dead;" which should be universally read. Since publishing this work I have been surprised to find that our esteemed brother, Professor J. W. McGarvey of the Christian Bible College, Lexington, Kentucky, U.S.A., (with whose valuable "Commentary on Acts of Apostles" I was previously unacquainted), has, in commenting on Acts 2:27, pursued precisely the same line of argument as I have in my treatise. His observations are so beautiful and full of scriptural truth that I regret I did not meet with them soon enough to insert them in the "Appendix" to my work. They may, however, yet be brought under the notice of the thousands of readers through the columns of the "Standard." The Professor says—"It is commonly agreed among interpreters, that in the sentence, 'Thou wilt not leave my soul in *hades*, neither wilt thou suffer thy Holy One to see corruption, there is no distinction intended between the condition of the soul and that of the body; but that the whole is merely equivalent to the statement, thou wilt not leave me

among the *dead*. I am constrained, however, to adopt the opinion advanced, but not defended, by Oldhausen, that the apostle does intend to fix our attention upon the body and soul of Jesus separately. The most obvious reason for this opinion is the fact that his body and soul are spoken of separately, and with separate reference to their respective places of abode during the period of death. The soul cannot see corruption, neither can the body go into *hades*; but when men die, ordinarily, their bodies see corruption, and their souls enter, not the grave, but *hades*. The words in question declare, in reference to both the soul and body of Jesus, that which must have occurred in his resurrection, that the one was not left in *hades*, neither did the other see corruption. The apostle, in commenting upon them, makes the distinction still more marked, by saying (verse 31, below), "He spoke of the resurrection of Christ, that His *soul* should not be left in *hades*, nor his *flesh* see corruption." Why do both the prophet and the apostle so carefully make the distinction, unless they wish to fix attention upon it?

"The term *hades* designates the place of disembodied spirits—as its etymology indicates, *the unseen*. The Greeks were good at giving names to things. When they watched a friend sinking into the arms of death, they could see, by the motion of the frame and the light of the eye, the continued presence of the soul, until at last, the muscles were all motionless, and the eye fixed and leaden. They could still see the body, and after it had been deposited in the grave they could revisit it and see it again. But where is the soul? You see it no longer. There are no signs of its presence. It is gone; and its invisible abode they call *hades*, the *unseen*. That the soul of Jesus entered *hades* is undeniable. That it returned again to the body at the resurrection is asserted by Peter; and it is this return which was predicted by the prophet, and which caused the exultation both of himself and the apostle."

"The resurrection of Jesus is not appreciated by the religious world now, as it was by the apostles. As respects the return of his soul from *hades*, Protestant writers have fled so far from the justly abhorred purgatory of the Catholic, and the gloomy soul sleeping of the Materialist, that they have passed beyond the scripture doctrine, and either ignore altogether the existence of an intermediate state, or deny that the souls of the righteous are short of ultimate happiness during this period. On the other hand, they

have so great a tendency to absolute spiritualism in their conceptions of the future state, that they fail to appreciate the necessity for the resurrection of the body of Jesus, or to exult, as the apostles did, in anticipation of the resurrection of their own bodies. As long as men entertain the idea that their spirits enter into final bliss and glory immediately after death, they can never be made to regard the resurrection of the body as a matter of importance. This idea has even produced a general scepticism among the masses, in reference to a resurrection of the body; for men are very apt to doubt the certainty of future events for which they see no necessity. As respects the resurrection of the body of Jesus, the most popular conception of its necessity is no doubt this, that it was merely to comply with the predictions of the prophets and of Jesus himself. It would be far more rational to suppose that it was made a subject of prophecy, because there was some great necessity that it should occur.

* * * * * "He (*i.e.* Christ) was delivered for our offences, but 'was raised again for our justification.' His death was the atonement, enabling God to be just in justifying those who believe on Jesus; but His resurrection enabled Him to enter heaven with his own blood, securing eternal redemption for us. The resurrection was, therefore, an imperious necessity in his case, and it will be in ours; for not till He comes again will we enter the mansions he is preparing for us, and receive the crown of righteousness which he will give to all them who love his appearing."

J. H. G.

Sydney, N.S.W., 7th Dec., 1885.

Hearty and Home.

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

DAVE WEBSTER'S THANKSGIVING.

BY MRS. M. A. MAITLAND.

"Not goin' to meetin'! Dave Webster, I'm ashamed of you! And you haven't heard me say as much all the twenty-five years we've lived together. There's Joe Humphrey and his old woman, and 'Sis,' and little Dan just gone down the road now; and if there isn't Ted at the door with the waggon this very minute."

"Let Joe Humphrey go where he has a mind to; he has more to be thankful for than I have. There's the seventh hog gone this mornin' and every one of his is

fat and thrivin'; and pork will be pork this winter, I can tell you. Then the Spring wheat wasn't worth cuttin', as you know. Humphrey had none sown this season, so he lost nothin' on that. The taters were a failure—acres of them left to rot and fester in the field. Joe happened to plant his on the hill this year, and so they're mostly good."

"I know it's a poor year for makin' money, Dave; but we'll have enough for ourselves, and a bit to spare too. And I'm not so sure that Humphrey is so much ahead of us after all. Wasn't he down all spring with the Rheumatism fever, and had to hire his seedin' done? And didn't you say yourself, not many weeks ago, that the doctor had been making good time there this year? and doctors don't visit sick folks for nothin', I assure you. Poor little Sophy, that you helped to carry to her long home, and that was the same age to a day as your own Katy here—I'm sure Joe would rather have lost all the crops on his farm than parted with her. Then, worse than all, isn't his heart broke and his wife's too, with a bad son? And our Ted never cost us a sleepless night since he cut his eye teeth. So after all I think we have more to be thankful for than Humphrey has, and a sight more than we've deserved too!"

Ted had grown impatient waiting outside while this dialogue was going on, and now stood with his whip in one hand while he held the door open with the other.

"Father's not going with us this mornin', so we'll just drive on without him, Ted. Come, children, pile in, or we'll be late!"

No sooner had the light waggon with its not very light load, disappeared, than Dave Webster set about making his toilet. It was not a very elaborate one at any time, but had his wife been at home she would have thought that what he lacked in style he made up in speed, for this once at least. What was the most wonderful of all, when he was ready to go, he lifted little Katy off the floor where she sat sucking the head of her rubber doll, and kissed her three times running, a thing he had never done before in his life. Not that he was lacking in parental feeling, but somehow he had a notion that kissing was womanish, and was quite willing that the woman folks should do all that was needed to be done. It may be that the memory of baby Humphrey's little white coffin had something to do with this unwonted gush of fervor.

Dave was a good walker, but the church was over a mile distant, and the minister was just giving out the text when he slipped quietly into a back seat—Psalm cxvi. 12: "What shall I render unto the Lord for all His benefits toward me."

The sermon was an impressive one, and one calculated to awaken serious thought in the mind of the Christian. Man's unworthiness, God's beneficence, and the homage and gratitude due the Creator by the creature, were all set forth with faithful delineation. If Maria Webster was surprised at seeing her husband waiting outside the church door after the service, she wisely refrained from show-

ing it, and the dialogue of the morning was not once referred to on the way home.

What a grand spread awaited the hungry family in the wide, warm kitchen, with its oaken floor and snow-white walls! The children sniffed ominously as they marched round and round the great table, applauding this and the other tempting dish, while Liza, the hired girl, kept warning them not to touch anything—for their lives until father came in. But father seemed a long time coming in. Ted had put up the horses in the stall and returned to the house, but father was still missing, so a search was made for him. Not in the barn, not in the stable, nowhere to be seen was he—at this particular time—much wanted lord of the household.

"I saw him go into the house when we came from meetin'," said Dave junior, so mother went upstairs to her own room, and there sure enough, seemingly oblivious to all the good things awaiting him below knelt Dave Webster by the bedside, his face buried in the log cabin quilt.

"What's the matter, Dave?" said his wife. "We've been huntin' everywhere for you to come to dinner, the children nearly wild waitin' so long."

"I can't go to dinner, Maria! I don't deserve no dinner, nor nothing else when I think what a miserable, thankless sinner I have been for all 'His benefits.' And not only that, but envyin' them that I thought better off. I can't eat a Thanksgiving dinner without feelin' that it ought to choke me for the words I said this mornin'."

"But I'm sure you do feel thankful; you can't help but—after that sermon we've just heard!"

"I do, now that I see it all right; but I despise myself for thinkin' and sayin' I had so little to be thankful for, when I have so much."

"Well, Davie, 'If we confess our sins He is faithful and just to forgive them.' Have you asked him?"

"Yes, that's what I came here for," said the contrite man, wiping his eyes, "but I can't help feeling real sneaking mean and down-hearted like for all He's kind enough to forgive the likes of me."

"The sacrifice of God is a broken spirit," the wife was repeating, when a voice at the foot of the stairs intimated that dinner was most spoilt, so father and mother had to come at once.

The meal began very quietly, for the children saw by father's face that something unusual had taken place. But before the last pie had disappeared the baby's prattle and her cute little ways, together with the excellence of the viands despatched, had restored all to the usual after-dinner cheer of Thanksgiving Day.
(*Christian at Work*).

"ARE YOU GOD'S WIFE?"

A VERY touching incident will explain our title. A wealthy lady, riding down Broadway, New York, one cold day last winter, noticed a little thin-clad barefoot boy standing at the window of a shoe-store intently gazing at the goods displayed therein. Stopping her carriage, she alight-

ed, and going up to him inquired why he was looking so earnestly in the window. He replied "I was asking God to give me a pair of shoes." Taking him by the hand she led him into the store, and asked the proprietor if he would do her a favour of sending one of his clerks to purchase for her a half-dozen pairs of stockings. He cheerfully consented. She then asked him if he would bring her a bowl of water and a towel. Her request was granted, and then this lady, richly dressed, there on her knees, washed this poor boy's feet and wiped them with the towel. By that time the clerk had returned with the stockings. Selecting a pair, and purchasing a pair of shoes, she put them on his feet, and giving the bundle of stockings, said, "Now I think you will feel better." With tears in his eyes, he grasped strongly the hands which had so humbly and comfortably ministered to his painful necessity, and looking up earnestly into her face, said, "Are you God's wife?"

It was a scene which moved every beholder. And He who gave His Son, who went about among the poor doing good, would not resent the grateful homage of this poor, ignorant boy by such a natural inquiry, under the circumstances, but would recognise in that kind and suppliant woman's service to that poor boy, a service of love to Him who said, "Inasmuch as you have done it to one of the least of my disciples you have done it unto me."

THE WELL BUCKET

Some one tells the story of a well-bucket that grumbled because it was kept going up and down the deep well, and could not see that it did any good. It did not empty the well, for whenever it went down there was just as much water there as ever. And when it came up full, the water was carried away, and it never knew what became of it.

A great deal of our work in this world seems as discouraging as that of the bucket. We dip away at the sin and misery around us, and yet cannot see that it is materially diminished. We try to do good, but often we cannot trace the result of our efforts.

Yet our grumbling is as foolish as that of the bucket. If it could have known how many thirsty ones the water carried from it refreshed, how many faces it cleansed, how many stains it washed away, it would have rejoiced in its mission. Our business is to be faithful in our sphere and trust in God to use us for his glory.

NEWTON AND VOLTAIRE ON PROPHECY.

It is a remarkable fact that Sir Isaac Newton, in his work on the prophecies of Daniel and Revelation, said that if they were true it would be necessary that a new mode of traveling should be invented. He said that the knowledge of mankind would be so increased before a certain date, or time terminated—namely, 1,260 years—that they would be able to travel at the rate of fifty miles an hour.

Voltaire got hold of this, and, true to the spirit of scepticism of all ages, said: "Now, look at the mighty mind of Newton, who discovered gravitation, when he became an old man and got

into his dotage began to study the book called the Bible, and it seems, in order to credit its fabulous nonsense, we must believe that the knowledge of mankind will be so increased that we shall be able to travel at the rate of fifty miles an hour. The poor dotard."

The self-complacency of the philosophic infidel made his friends laugh; but if he should get into a railway train, even a sceptic to-day would have to say: "Newton was a wise philosopher, Voltaire a poor old dotard."—*Christian Oracle.*

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.

FORTUNE.—On January 3, in the Alfred Hospital, Bro. Richard Fortune, aged 22 years. The cause of death was some external injury which affected the brain, causing delirium, ending in death. He was a member of the ecclesia at Pakenham, was immersed into Christ Jesus in 1872, since which time he has continued in the fellowship of the saints, occasionally taking a leading part in the service of the sanctuary. There were some pleasing incidents connected with his last illness, during any lucid interval; it was evident that his mind was resting on Jesus. Just before death, whilst perfectly conscious, he sang hymn No. 6, Songs and Solos, "Oh to be over yonder." These things are consolatory to his friends, but his death speaks loudly to all. "Work for the night is coming." He was young, strong, had every promise of a long life: "Be ye also ready."

H. H.

MEYER.—On Wednesday, December 23rd, 1885, Bro. Edward Meyer departed to be with Christ. He died at a comparatively early age, being only 46 when he breathed his last. His sufferings for some years were frequent and severe. But he passed through all with patience and Christian fortitude, and died happy, triumphing in the Lord. He was baptised by the late J. A. Hamill, at Prahara, 18 years ago, and added to the church there. He knew his Bible well. He loved his Saviour. And by a consistent, humble, and godly walk, he won the respect and affection of all who knew him.

JOHN STRANG.

January 10th, 1886.

MOSWEL.—On January 12, at the early age of 25 years, our much esteemed and useful Bro. Rudolph Otto Albert Moswel, was removed somewhat suddenly from our midst. A fortnight previous to his death he was smitten down with typhoid fever. We hoped that he would have been spared to us, but in spite of all efforts to relieve him, he rapidly grew worse until he passed away. He was one of our most useful young men. He taught in the Sunday School, addressed occasionally the Lord's School, morning assembly with much accept-ance, and was secretary to our young men's Mutual Improvement Society. To know Bro. Moswel was to love him. He was gentle and kind in disposition. Zealous, studious, and discreet in his work for the

Lord. Whatever he did, he did well. We shall miss him much. Formerly he was a member of the Church in Grote-street, Adelaide; but on the formation of the Church here at Uuley, he with his sister wife (living in the district), gladly gave in their names with the first few who banded themselves together. Faithfully and well has he laboured; but we shall meet him again, he is but gone on before. He leaves a wife and one little boy to mourn their loss; may the good Lord comfort and sustain them.

J. COLBOURNE.

PHAIR.—Passed away from off this time-stage of action, at South Melbourne, on December 22nd, after a severe illness, our Sister Margaret Phair, aged 45 years. Like her partner in life, our late Bro. Thomas Phair, she was associated with the brethren for a good many years, having been baptised by our Bro. J. N. Yates during the time the latter was laboring in connection with the churches at Emerald Hill and Richmond. Our late sister has been ailing for the last few months of her life, and unable to attend worship regularly, and for the last month previous to death she was confined to bed, suffering much pain, but bore all with a fortitude that was truly Christian. Our late sister departed—as she herself said—"being quite ready." A family of six sons and one daughter are left orphans on life's highway, but our sister experienced the joy of seeing the four eldest of the boys immersed into the ever-blessed name of Jesus the Christ. May they each remain faithful, and in God's time they will again behold their father and their mother. Our late sister's remains were committed to the dust on 23rd. Bro. Yates officiating, at the request of the family, and addressed some exceedingly appropriate sentences to those around the open grave.

T. S.

RITCHIE.—At Pakenham, on December 15th, of fog fever, Annie, beloved wife of Bro. Alexander Ritchie, aged 49 years. To those who knew her it is unnecessary to say, her end was peace; she was not a great but in every relationship, wife, mother, friend, neighbour, she was a good woman: she suffered much, endured patiently, and to Bro. Little who visited her during her illness, after expressing her confidence in the Lord and in the all-sufficiency of His salvation, she said, "It is well not to have a Saviour to seek, when on a dying bed." Our sister was a devout, consistent Wesleyan, and when the advocates of a purer faith came to Berwick, where she resided, she was much annoyed. She knew that she believed in the Lord Jesus Christ, that her heart was filled with joy and gratitude, when she thought of His wondrous love; that His death for human guilt was the ground of her peace, and as she has told me, "she slammed the door in the face of those disciples." I asked, what had led to so great a change? when she replied, "I read my bible on my knees, Bro. H., and there was no getting over it, there it was, "he that believeth and is baptised, shall be saved; as many of us as were baptised into Jesus Christ, were baptised into His death; the book seemed full of it, and I saw no way of escape, so submitted to the Lord's will." Suffering some from her old friends, she complained not, but praying for those who persecuted her, continued to follow the Lord she loved, and now, her day's work over, "absent from the body, she is present with the Lord."

H. H.

OUR SISTER E. FISHER, wife of Bro. E. Fisher, of Cardigan, fell asleep in Jesus on the 6th of January. Our sister had been for many years a member of the Peel-street church; she was transferred from the church in Prahran to Ballarat. Through her godly walk and conversation, our sister had endeared herself to all the brotherhood. She leaves behind a large family to mourn her loss. Although her loss is a great trial to her husband, it is with joy he can look forward to the certain hope of meeting her again, on the glorious resurrection morn.

E. S.

A SAD and unexpected accident, says the *Belfast Gazette*, occurred in Cox-street, Belfast, on Saturday forenoon, which although all that medical skill and science could do, terminated fatally at an early hour on Sunday morning. The particulars of the unfortunate occurrence are—About ten o'clock on the morning of Boxing Day, Mr. Thomson, of Warrnambool, with his wife and family drove into Belfast, for the purpose of attending a picnic given by the members of the Church of Christ of this town. Mr. Thomson drew up his vehicle in front of the residence of Mr. John Barnacle, in Cox-street. Mrs. Thomson while in the act of alighting from the trap, by some means got her dress caught on the step, and although being assisted at the time by her husband the unfortunate woman fell on her head with such force as to cause concussion of the brain. From the time of the accident Mrs. Thomson was closely attended by Dr. Baird, who though holding out but little hope of her recovery, did all in his power to alleviate her suffering, and she passed away quietly about five o'clock the next morning. This sad event which has thus suddenly snatched away a loving wife from a devoted husband and a young family of four, is but one more example of the uncertainties which beset human life, and also serves to show that even more than ordinary caution is necessary when alighting from vehicles of every kind.

The Harvest Field.

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

Summary of additions, by baptism, reported in last month's *Standard*:—Victoria, 30; South Australia, 17; New South Wales, 14; Queensland, 13; New Zealand, 3. Total, 77. An increase of 11 over month previous. Don't forget the Harvest Field department of the *Standard*. A. B. MASTON, Molesworth-street, Hotham.

VICTORIA.

MURTOA.—I am pleased to report the addition of one on the first Sunday in the year; may we continue as we have started. January 8th. G. H. BROWNE.

SWANSTON-ST. (MELBOURNE).—During the month there were four additions, by the obedience of faith.

TARADALE.—We have to acknowledge with thanks the sum of £2 10s., from Bro. Winter, Sydney. H. HUGHES, Sec.

PRAHRAN.—At the commencement of another year it is with hearts of gratefulness to our heavenly Father, we are able to let you know the result of last month's

work in this place. We have added to the church, altogether, seven by obedience to the Lord's commandments, three by letters of commendation, and one formerly immersed. I may state that two of the number were scholars in the Lord's day school. The hearts of the teachers have been greatly cheered at seeing the fruit of their labours. I would like to say to all teachers engaged in school work, press forward in trying to proclaim the Saviour's love to those little ones around you. Put every means forth in winning them to Christ, and you shall receive an everlasting crown from our gracious Father; one that never fades, but is ever bright and fair. May God bless this work. J. SEMKEN.

BULLEEN.—Since Bro. Bates' return from Maryborough, we have had very full meetings, morning and evening, with one addition to our number by faith and baptism. We meet at Boxhill in the afternoon, when Bro. Bates proclaims the gospel, in the hope that some may be brought into the fold. G. P.

SOUTH MELBOURNE.—The annual business meeting was held on January 18th. The yearly report of the deacons was submitted, and showed that twelve months ago the number of names on the roll was 180, since which, there had been added 52, while for the same period the number leaving by letter and otherwise had been 25, the net increase for the year being 27. The report dwelt in eulogistic terms upon the devoted and christian labours of Bro. Illingworth, the evangelist of the Church, the membership having increased during that brother's administration from 51 to 207, the present number on the roll. The wish was expressed that the field of labour to which Brother Illingworth was about to depart, might be as richly garnered as had been South Melbourne. A resolution was arrived at to invite Brother G. B. Moyses, to occupy the preaching platform for the ensuing twelve months. Mention was made that a portion of debt on the meeting house was about to be paid off and the land that had been secured for future mission work in the eastern portion of the town had been entirely paid for. At the election of deacons, the seven brethren who had been acting in that capacity for some years, were all re-appointed. A hearty vote of thanks to Brother Illingworth, carried with enthusiasm, brought the meeting to a close. T. S.

BRO. J. H. EDWARDS arrived in Sydney in the s.s. Australia on January 23, arriving in Melbourne on January 26. He will commence work in Collingwood at once. We bid him a hearty welcome to these shores.

NOTES AND NEWS FROM BALLARAT.

Some time next month there will be a meeting of the officers of Peel-street, and of the Evangelistic Union Committee (Ballarat West and District) re a solid Union for the Saviour's cause in the whole district.

Our after-service open-air meetings on Sunday nights are being well attended, and they seem to command well the listening ear of the strolling public. Brethren of the Metropolis, can you not take some of the young brethren under your wing and develop them in the open air. One of our young men made his first effort last night and did very well.

There is a gradual, yet quiet rallying of the King's forces in this place; and when the right and left wings (Peel and Dawson), wheel into position with our Mt. Clear and Buninyong reinforcements, and forward is the order given, look out, then, sin and scepticism! Farewell self and professed saintliness! Ballarat for the Lord!

The Speakers' Committee have arranged for regular preaching at Mt. Clear every Sunday afternoon. They hope to extend it to Buninyong for the evening.

Some Melbourne and Adelaide brethren have very kindly agreed to support our Brother Greenwell, should he conclude to stay for a time here.

Many of our brethren up here speak highly of Bro. Maston's efforts in the tract direction. We have long been waiting for a neat, reasonable, solid sheet, and Bro. Maston's efforts seem to be getting better each time.

Bro. Bennet, and sister wife, with daughter, should not go away without seeing the chief gold centre of the colony.

Is our news' editor going to crowd on more sail, seeing that he has another little Mast-on? ALETHENON.

SOUTH AUSTRALIA.

NORTH ADELAIDE.—We have been having quite a glad and stirring time during the past month. There has been, in a measure an awakening among the young, five of whom have come forward, and confessed their faith in the Lord Jesus. These, together with an elderly woman who has also put on Christ and a young sister, commended from the Church at Norwood, make our additions for the month number seven. To-night (January 10) one more made her confession and is, we are sure, but the forerunner of others who are almost persuaded. What a gladness it is for those of us who are preaching to know that the Saviour has welcomed the little ones to himself, that the beloved apostle wrote to the little children who were in the Church, and that provision has been made, whereby the babes in Christ may become strong young men, able to work and to fight.

Our sister, Mrs. Hindle, whose kindly presence and fellowship, have been enjoyed by us for nearly a year, sails on Jan. 11th for England, to join Bro. Wm. Hindle, the evangelist. God give her a safe and happy voyage. We held our watchnight service at the conclusion of the year 1885, when nearly a hundred people were present, and addresses were delivered by Bros. Chas. Clark, Jno. Anderson, Dr. Verco, and Bro. Martin from Casterton, Victoria. Bro. Martin will be well known to the churches in Ballarat, and Swanston St. Melbourne.

NOTES FROM SOUTH AUSTRALIA.

Another special effort has been carried on by Brothers Green, Colbourne, and Smith, at Robert Street, Hindmarsh, and, though the occasion proved to be not very propitious, there were five who publicly witnessed the good confession.

The Church at Stirling East held their anniversary tea in the Chapel there on the 28th of December, (which day is a public holiday in South Australia, to commemorate the founding of the colony). A large number of the town and suburban brethren and sisters took the opportunity of having what might be called a political-religious-secular outing. A public meeting was afterwards held in the open air, but doubt-

less Bro. A. T. Magarey will send you a full account.

Bro. H. D. Smith's resignation of his position in connection with the Church at Hindmarsh has been accepted, though he will continue to labour there until the end of February, so as to allow time for arrangement for some other evangelist to succeed him. We are informed that an invitation has been given to Bro. Thurgood, at present labouring in Ballarat.

There is better news from Lochiel. We learn that some of the hearers about whom our Bro. Judd began to get a little despondent, have become doers of the Word and united with the Lord. The brethren have a baptistry in their new chapel, but no vestries. The Baptist and one of the baptized had to use a vestry improvised out of a cart turned up on end and covered with tarpaulin, "which looked something like a magic lantern." The other candidate had to be carted to a neighbouring member's house. The Lord, however, looketh not on the outward appearance. Still the church has decided to get the necessary accommodation. So, harvesting once over, they will set to work with a will and put up the rooms required in time for "the special effort," when they expect a great ingathering. Let the dwellers in that salt region have but plenty "salt in themselves," and special effort or not, many will be won to Christ.

Bro. Colbourne has decided to co-operate with the Evangelistic Union, so that now it will be supporting both him and Bro. Judd for the year. This means the need for more money. South Australian brethren will please accept this intimation. To give them some idea of what has already come to hand, we publish the receipts for the quarter—

W. Manning, Aldinga	...	£10	0	0
North Adelaide	...	24	12	3
Mount Gambier	...	1	10	0
Balaklava	...	5	0	0
Hall	...	5	6	
Grote Street, Adelaide	...	5	0	0
Stirling East	...	6	5	0
Port Pirie	...	4	0	0
Yatina	...	1	4	9
Langhorne's Bridge	...	12	0	0

£69 17 6

Some churches will notice that their names are not in the above list, but they will be in the next, when the treasurer gets their donation.

It has been decided by the committee to try and arrange for a series of special evangelistic services in several of the country districts, to last for a month or six weeks, and to be conducted by Bros. Green and Colbourne, and a circular to this effect has been forwarded to each church in the union, enquiring as to the most suitable time. Unfortunately, some have replied that prospects in their district are so depressed that, even though they have only to pay the bare local expenses of the campaign, these would be more than they could afford. But "the Lord of the Harvest" will surely alter this soon.

Bro. M. W. Green commenced on Jan. fifth a series of six lectures on "Spiritualism self-exposed." They are to be delivered in the Town-Hall, Adelaide, two in each week. At the first, Mr. C. H. Goode, a leading Baptist took the chair, and there was an audience of about 300. At the next, Mr. Gilbert, M.P., presided, and there was a very manifest increase in the number of listeners. After each lecture, relevant

questions are allowed, but although two leading spiritualists take advantage of this opportunity, they have hitherto been unable to attack the real groundwork of the exposure, and content themselves with raising side issues, and indulging in jocular sarcasms.

Having just returned from a ramble in South Australia, a few jottings by the way may be acceptable. I spent one Lord's Day with the Church at Mount Gambier, and was depressed in spirits on finding such a change for the worse since I was there in 1882. At one time this church had about sixty members. It has now so dwindled that unless assisted in some way, I fear a collapse. I give as my opinion two reasons as the probable cause of this unpleasant state. One, laxity of discipline in the past; the other, too much reliance on one brother, who, in the course of Providence, has been removed to a distant part. This brother has gone, and no one seems able to carry on the work.

On reaching Adelaide, I found it the pride of South Australia, and worthy of the encomium that has been given to it. It is delightfully situated, but has been so recently described by Bro. Illingworth, that nothing need be said respecting it. I worshipped for two Lord's-days at North Adelaide, and found there a church not only carrying on its meetings without hired labour, but sounding forth the word of the Lord to the districts around. I listened to some capital addresses, and was well pleased and thankful to the brethren there and at Mount Gambier for the hospitality and kindness shown to me as a visiting brother.

In both places, however, I found one fly that spoilt the ointment. Under the fierce burning sun of South Australia, when the cup was handed to me, I found it contained fermented wine. I was pleased to hear at North Adelaide, an announcement of a Band of Hope meeting, so trust that in the good time coming, some young members will arise and request the pure juice of the grape at the supper of our Lord.

On Commemoration Day I attended a tea meeting at Stirling East, and found the brethren in this village "faint yet pursuing." Their numbers had decreased by removals, but they were hopeful of better times. As this meeting at Stirling East is an annual one, I pray that they who may be present on Commemoration Day, 1886, will be found rejoicing that the work of the Lord has prospered in their hands. M.

ALMA.—We have had two immersions recently at Lochiel. A good interest still prevails. Not finding a suitable house to let in the district my residence is still at Alma, so I am obliged to continue the use of the "long handle shovel," and travel the forty miles between Alma and Lochiel. Jan. 13th. WM. JUDD.

NEW SOUTH WALES.

SYDNEY, ELIZABETH STREET.—Glad to be able to report that the work is still moving on nicely, eight more having made the good confession since last report, and others are not far from the kingdom. Since we last wrote the principal holiday season of the year has come and gone with its many attractions for good or evil. On Boxing day a fair gathering of brothers from the various churches in Sydney assembled together as usual, the place of

meeting being Broorton Park. On Christmas Eve, at the close of the usual week night devotional meeting, our esteemed evangelist, Bro. Troy, was made the recipient of a Christmas box (as it is termed) in the shape of a purse with twenty sovereigns. Our Bro. Harris, who, for a number of years, has been a teacher and secretary of the Lord's Day school, and Sister Angwin, also many years a scholar and teacher, were both the recipients of tokens of good will and esteem from their Sunday School associates; they both, from unavoidable reasons, having to withdraw from the work, their places as teachers being filled by Bro. and Sister Beattie, the latter being for some years a worker in the school on a former occasion. We regret the loss the Master's cause has sustained by the removal of Bro. Moysey from Sydney, but doubtless it is amongst the all things that work, &c. We take this means of publicly and heartily wishing him adieu, and every blessing, both temporal and spiritual, trusting that his labours in his new sphere of action may be abundantly blessed with a rich ingathering of souls to the Master's kingdom. Bro. Troy started last evening with Brethren Fred. Newby and T. Morris on a trip to the Manning River; he will only be away about a week; five or six would do him more good as he has been working hard since he came to Sydney. We must work and exchange with some of you Melbourne brethren. Usual Quarterly Union Teacher's Tea Meeting at Myrtle Street to-morrow evening. Welcome Tea to Bro. Bagley at Petersham on Tuesday next.

C. WOOLLAMS.

NEWTOWN.—For some time we have been daily expecting to be told we must quit our meeting-house, and yesterday the summons came in the midst of our preparation for a farewell meeting to Bro. and Sister Moysey. The course of events had been so shaped that we were to be shorn both of our preacher and our meeting-house on one and the same day. The last night in the old meeting-house will be remembered by many. Some may forget as the course of years roll on, but I do not think Bro. and Sister Moysey will soon forget that their last night in Sydney was also the last night the old meeting-house was occupied by those amongst whom they had laboured patiently for four years. To our brother was reserved the privilege of proclaiming for the last time within its walls the "Old, old story," of receiving the last confession of faith in Christ Jesus, and of burying with her Lord in the waters of baptism the last convert to the faith. At the meeting in the evening the house was crowded to its fullest capacity, and tea being over our venerable brother, Dr. Kingsbury, took the chair; gathered around him on the platform being representative brethren from all the churches in and around Sydney. After a song and a few words of prayer the chairman called on Brethren Bennett and E. Bagley (Petersham Church), F. W. Troy (Sydney Church), Henry Webber and T. Gooden (Myrtle St. Church), W. Stimson (Rookwood Church), and T. Hawkins (Newtown Church) to address the meeting. It would take a long time and a great deal of space to tell you all the good things these brethren said, but amongst others were these: Bro. Bennett took us back to the time when our Lord called the Galilean fishermen away from their nets and told them to follow him and He would make them

fishers of men. To do this required the gospel net to be gathered in well and thrown skilfully. That Bro. Moysey had learnt to throw the gospel net skilfully we had evidence this evening, there being many he could see around who owed their conversion to his efforts. Bro. Troy said we were met to say farewell to our brother and sister, but there were two ways of saying "farewell." He trusted, and we all trusted, that they would fare well as regards physical health, that they would fare well in meeting good and true friends who would give them words of good cheer, and that our brother would fare well in success in regard to his work. Bro. Hawkins stated that when Bro. Moysey came amongst us four years ago he had a hard, a difficult, and a delicate task to perform. The church was not at peace, and trouble abounded all around. He had watched our brother, watched him narrowly through it all, and had seen him labor on and on until at last to-night all must bear him out in saying that Bro. Moysey was leaving the church without a ripple of discord on its surface. He had united the brethren, added to the church, and to-night he leaves us a united family without a dissentient voice. Bro. John Kingsbury followed these speakers, and in a few well-chosen words presented our brother on behalf of the church with a framed address, and a purse of sovereigns contributed by the brethren generally in and around Sydney. This called Bro. Moysey to his feet. He told us how glad he was to be able to leave the church in a prosperous condition. When first he came to Newtown he thought his labors would be in vain, but the dark clouds had all rolled away and we joy together this night that the sun was shining in all its glorious rays and not a ripple could be perceived on the surface of the waters. Together we had met at the Lord's day and other meetings, around the social board and at many festive gatherings; we had rejoiced together in the time of joy, and also wept together when we had met around the grave of some loved one who had gone before. And now it was asked, why am I going? One reason why I am going is that I want to be near my aged parents. My father is fast declining, and I should like to be near him when the end draws nigh, and it was this desire that partly actuated me in deciding to go to Victoria rather than Tasmania. He hoped some day to be again located in New South Wales, but, did he come back, could he expect to see again all the faces who were gathered around him to-night? No, the furrowed brow, the white hairs, and the bent form of some as they walked abroad told him he could scarcely expect to see them again or to hear from their lips the bold earnest words of exhortation. He would look once more in the future, and, did he return, how would he find his children? During the past four years he had begotten many in the bonds of the gospel. Did he return, and hear that any of these his children had passed away to the better land, he would not grieve, but to hear that any had passed back to the world would be to him a cause of sharp sorrow. Might he not rather hear of their growing in grace, and to this end he would commend them to the word of His grace which is able to build you up and give you an inheritance among them that are sanctified. To one and all he would say, be faithful unto death and you will receive the crown of

life. The following day our brother, his wife and family, left the shores of New South Wales in the S.S. Cintra, followed by the prayers and good wishes of many who love them in the Lord. E.G.

QUEENSLAND NOTES AND NEWS.

We have had grand rains, and the country is gloriously green and will be till May.

Bro. H. Berry, of New South Wales, writes me that he will be in Queensland early in Feb. He has done a good deal of preaching, and should be a good help.

This is just what we want. We have room for a score of such. Speaking brethren, take notice. I will be glad to furnish any of you with information about climate, work, resources, &c., of this colony.

Bro. Parodine writes me from Ma Ma Creek of two men he has immersed there. Bro. P. is an energetic, earnest, young fellow, we hope he will remain there for some time.

Bro. Black has got into working order at Marburg and surrounding district. He writes to me from Venoro of two confessions.

At Zillman's Waterholes, Bro. C. Fischer has for a long time laboured without success, as far as additions are concerned. He did not "faint," but kept steadily on, and now he is reaping. Bro. Goodacre has been assisting him with some special meetings lately, and three decisions for the Lord are reported.

I hear of a couple of decisions for Christ in Brisbane since last report, and some have been received by letter from Sydney and London.

Picnics at Zillman's Waterholes on Christmas Day, and Brisbane on New Year's Day, were well attended and very enjoyable—at least so I hear.

With one or two exceptions the churches in Queensland are in a healthy and harmonious state.

Jan. 13th.

E.

NOTES FROM NEW ZEALAND.

AUCKLAND.—The churches in this district continue to make some little progress. There was a grand baptismal service held in Cook Street Chapel four weeks ago, when four were immersed into the name of the Father, Son and Holy Spirit, from Avondale, by Bro. P. R. Carthew. A cause has been established there for some time, and is now making headway. We trust that many more shall be led to put on the Lord Jesus.

The week following four were immersed from Cook Street, and some days later another one put on the Lord Jesus, and there are a few more enquiring the way of salvation.

Since Bro. Exley left us we have been without evangelistic help. We were in communication with Bro. Alexander Brown of Wigan, but at present he cannot see his way clear to come. Pray ye the Lord of the harvest that he may send labourers into his vineyard.

12th Jan., 1886.

W. M. R.

VICTORIAN MISSION FUND.

RECEIPTS FOR JANUARY.

Church at Brighton	...	£1 5 0
Do. Shepparton	...	0 10 0
Do. Sale	...	0 17 0
Brother J. Keir	...	1 0 0
A Brother per Bro. Craigie	...	0 5 0
H.W.C.	...	10 0 0
Total	...	£13 17 0

FIRST ANNUAL MISSIONARY SUNDAY COLLECTION.

Church at Lygon-street	...	£10 0 0
Do. Melbourne	...	8 14 10
Do. South Melbourne	...	7 15 0
Do. Murtoa	...	0 13 6
Do. St. Kilda	...	1 2 6
Do. Wedderburn	...	5 14 6
Do. Kensington	...	1 12 0
Do. Newstead	...	2 1 6
Do. Hawthorn	...	1 18 0
Do. Brighton	...	0 12 0
Do. Belfast	...	1 7 0
Do. Pakenham	...	0 17 4
Do. Taradale	...	0 16 0
Do. Doncaster	...	2 1 3
Do. Hotham	...	10 0 0
Do. Bairnsdale	...	0 15 6
Do. Fernihurst	...	1 15 0
Do. Sandhurst	...	2 0 0
Do. Buninyong	...	0 10 0
Do. Mooroolbark	...	0 10 0
Do. Warrnambool	...	3 2 6
Do. Berwick	...	2 5 0
Do. Gembrook	...	0 15 0
Do. Bunyip	...	1 0 0
Do. North Fitzroy	...	5 7 3
Do. Camperdown	...	0 5 0
Sister Fallon	...	0 2 7
A Sister's glove money	...	0 2 0
A Sister's thankful penny-box	...	0 3 11
Total	...	£73 19 11

This is the first annual collection taken up for Missionary purposes in accordance with the resolution passed at last conference, and which was then submitted by Bro. Illingworth. A number of churches have yet to send in returns, which will be acknowledged next month. The committee would take this opportunity of thanking the various churches for the hearty co-operation displayed in this matter.

W. C. THURGOOD, Treasurer.
209 Swanston-st., Melbourne.

QUEENSLAND MISSION FUND.

A Brother and Sister, Murtoa	0 10 0
Bro. Stewart	0 10 0
Sister Goode, Buninyong	0 2 6
Church at St. Kilda	1 2 6
Total	£2 5 0

W. C. THURGOOD, Treasurer.
209 Swanston-street, Melbourne.

SUBSCRIPTIONS RECEIVED.

4s. from each of the following:—Mrs. Webb, R. Williamson, Scambler, M'Dowall, Bull, Neyland, W. Winter, Lewis, Tas., J. Carr, Agnew, Grainger, Kingford, J. Stewart, sen., J. Stewart, jun., G. Templeman, H. Templeman, Horn, Woodford, Keir, Bardwell, Rogers, staggard, Mrs. Tucker, J. M'Gregor, J. Judd, J. Terry, Greening, Mrs. Cortem, Boak, Nelly, Thompson, Battison, Arland, Miss Gill, Giddons, Liddle, Antonsen, J. Eastlake, Perkins, C. S. Rogers, Mrs. Forsyth, Anyon, Miss Farley, J. Phillips, C. Martin, Green. 6s. from J. Scott. 5s. from Mrs. Littlefield. J. Smith, and S. Atkins. 3s. from W. A. Pickett and Shreeve. 2s. from W.R.T. 2s. from Weatherburn, A.B.M., and Scurrell. 27s. from Roberts. 48s. from Thompson. 2s. from Griffiths and Ritchie. 8s. from Davis. Russ and Moffat. 68s. from Treble and E. Browne. 12s. from Watson. 22s. 8d. from Pryde. 10s. 6d. from Allan, £8 per f. Illingworth. 78s. from Christopher.

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