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STANDARD

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

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Notes of the Month.

THE Duke of Argyle contributes a very interesting paper to the pages of the *Nineteenth Century* for September, in which he seeks to iuculcate "A great lesson," viz.: that it is not always safe to put unbounded faith in the generalisations of scientific men. His discourse is built upon two texts, the first being the wrong deduction drawn by Darwin in reference to the formation of coral reefs, and the second the "Bathybius" fiasco of Professor Huxley and others. In reference to the first of these, the theory put forth by Darwin that the formation of coral reefs became possible owing to the subsiding of mountain after mountain and island after island, on which the coral building afterwards took place, turned out to be a dream. Not only is it unsound, but it is in many respects directly the reverse of truth. With all his conscientiousness, with all his caution, with all his powers of observation, Darwin in this matter fell into error as profound as the abysses of the Pacific. All the acclamation with which it was received were as the shouts of an ignorant mob. It is well to know that the plebiscites of science may be as dangerous and as hollow as those of politics. The weak part in Darwin's reasoning was not in the facts which he had collected together, but in the *inferences* which he drew—he was not in possession of all the facts, and yet his theory at the time seemed to be without a flaw.

The second text is taken from the mistake made in the eagerness of ultra-Darwinian enthusiasts to find the

primordial pabulum out of which all living things had come. The slimy mucous from the bottom of the Atlantic, brought up during the first soundings in connection with the Atlantic telegraph cable, was declared to be the "proto plasmic matter of which the lower animals are formed." At this famous discovery evolutionists were enchanted. Haeckel clapped his hands and shouted Eureka loudly, and Huxley, Carpenter, and others joyfully took up the strain. A fine new Greek name was devised for this mother slime, and it was christened "Bathybius" from the consecrated deeps in which it lay. This grand discovery held good until the voyage of the "Challenger," the naturalists on board of which began their voyage in full Bathybian faith, but had their faith rudely shaken when they found "no trace of this pelagic protoplasm when the dredges of the "Challenger" came fresh from bathysmal bottoms." *The ocean never yielded it until after it had been bottled.* It was discovered by mere accident to be the chemical precipitate of sulphate of lime produced by the mixture of alcohol and sea water. The spirits of wine in which specimens of deep-sea deposits had been preserved produced this result, and thus misled the scientists to whom these specimens had been sent.

The "great lesson" to be learnt from all this is, that "neither the beauty—nor the imposing character—nor the apparent sufficiency of an explanation may be any proof of its truth; and if this be taught us even of explanations which concern results purely physical, comparatively simple, and comparatively definite, how much more is this

lesson impressed upon us when concerning far deeper and more complicated things, explanations are offered which are in themselves obscure, full of metaphor, full of the pitfalls and ambiguities of language—explanations which are incapable of being reduced to proof, and concern both agencies and results of which we are profoundly ignorant"—the theory of evolution to wit.

THE date of the Pentateuch has been a source of prolific discussion with critical students of the Bible, more especially with those belonging to the German School. At the head of this school stands Welhausen, whose theories are receiving great attention, the more so perhaps as they have the "attraction of novelty and the charm of destructiveness." Some, like Dr. Charles Strong, receive these theories as demonstrated facts, with the inevitable result of letting go their hold of some of the great doctrines of the Bible. This new school "supposes the main body of the Hebrew legislation to have been constructed after the return from Babylon, with the direct object of clothing with the authority of Moses what he did not write, what indeed was radically contrary to his legislation, or at least to the older codes thus superseded. This is plainly to make the greater part of the law a pious fraud. Before we allow these pilots to guide the ship of our faith into an unknown sea, we may in reason be anxious to look at their credentials."

It is impossible for us to enter at any length into the question just here, those who care to read more upon the subject will find an excellent article from the pen of Reginald Stuart Poole, in the September number of the *Contemporary Review*, to which article we acknowledge our indebtedness in our

present writing. Our object in writing just now is to warn any of our readers against hastily receiving the theories of this destructive school of criticism, the more especially as every year more light is being cast upon the subject by discoveries in Egypt and elsewhere. It may be said that the contest lies between the student and the navy, and that the navy so far has come off victorious. These discoveries,—more particularly those made by Mr. Naville in Egypt—have been made subsequently to the formation of the theories of Welhausen and Kuenen, and all go to prove that the book of Exodus at any rate was written by one who was a contemporary with the men whose history it records.

The argument, says Mr. Poole, from moral development seems of special value, as it is beyond all critical questions and of an extremely simple character. Its whole weight is against the new critics. There is thus a body of external evidence, much of which is in discovery later than the theory, and one strong argument on internal evidence, which should surely induce us to pause before we accept the conclusions of Kuenen and Wellhausen; the more so as those conclusions require such modifications in the text as to deprive it of all historical character and value.

A WRITER in the *Age* in receiving what is called the "Hibbert Lectures" for 1885, delivered by Prof. Pfiederr of Berlin, treats us to a sample of the sort of verbiage which (amongst a certain class of readers) passes current for what is understood by the "higher criticism." As a disciple of the long-since defunct Tübingen school of theology, the writer has evidently been asleep during the last quarter of a century, and has wakened up in the belief that Prof. Baur is still a living oracle, astonishing the theological world with his novel and fantastic theories as to the origin of Christianity. It is not easy to account for the fact that the conductors of such a newspaper as the *Age* should have so far presumed on the crass ignorance of its readers as to have opened its columns to the platitudes of any such theological Rip-Van-Winkle, as the writer of the article proves himself to be. A quarter of a century ago it might have been excusable to have noticed Prof. Baur's extraordinary speculation, but to do this in the year of grace 1887 is to presume rather too much on the ignorance or the stolid good nature of its readers. It is like treating them to a refutation of the Ptolemaic system of astronomy. It

has long since been admitted even by the most advanced German theologians that the attempt to account for the origin of Christianity *without miracle* is as futile as it is foolish, and that to make Paul instead of Jesus its author, is simply the height of folly and absurdity. The issue, as Straus has shown, is now no longer between miracle and no miracle, but between God and no God, or rather between the Christianity of the incarnate Son of God or no Christianity at all, but simply the religion of humanity—which means humanity in the abstract deified—the apotheosis of the worshipper himself!!

Dr. Baur in admitting the genuineness of Paul's epistles to the Romans &c., as was long ago felt and confessed by his own disciples, thereby rendered the system which he elaborated with such immense waste of erudition, time and toil, a mere castle in the air; and the consequence is that except in isolated cases his system cannot at the present day produced a single advocate of even a third-rate reputation for scholarship, or for ability as a philosophical or theological critic. We would advise our contemporary, when next it opens its arena for a gladiatorial display of modern infidelity, to insist that its chosen champion shall appear accoutred in less antique armour, and with weapons of more recent manufacture than those in which the Pauline Don Quixote was permitted to flaunt before the eyes of its astonished readers on the occasion alluded to.

AS we expected, the charges made against the religious world by Mr. Spurgeon, to which we referred in our last issue, have brought upon his head a storm of abuse and criticism. To this he replies in the current number of the *Sword and Trowel*, and not only defends his position, but asserts that the half has not been told. He says:—

Had there been a right spirit in those who resent our warning, they would either have disproved our charge, or else they would have lamented its truthfulness, and have set to work to correct the evil which we lamented. Alas, the levity which plays ducks and drakes with doctrines, makes game of all earnestness, and finds sport in Christian decision! Yet, surely there is a remnant of faithful ones, and these will be stirred to action, and will cry mightily unto God that the plague may be stayed. The gospel is too precious for us to be indifferent to its adulteration. By the love we bear to the Lord Jesus we are bound to defend the treasure with which He has put us in trust.

That ugly word "pessimist" has been hurled at our devoted head. We are denounced as "gloomy." Well, well! The

day was when we were censured for being wickedly humorous, and many were the floggings we received for our unseemly jests. Now we are morose and bitter. So the world's opinion changes. A half-farthing would be an extravagant price to pay for the verdict one way or another. In truth, we are quite able to take an optimistic view of things. (Is that the correct word, Sir Critic?) We are glad to admit that there is much of Christian zeal, self-sacrifice, and holy perseverance in the world. Possibly there is more than ever. Did we ever say otherwise? We rejoice in the thousands of gracious, holy, large-hearted men around us. Who dares to say we do not? We see much that is hopeful and delightful in many quarters. Is this at all to the point? May there not be much that is beautiful and healthful in a countenance where yet there may be the symptoms of a foul disease? The church is large, and while one end of the field may rejoice us with golden grain, another part of it may be full of thorns and briars.

The Congregationalists appear to be the worst offenders in regard to "departures from the faith." This is not to be wondered at, when we consider for instance, the loose views they entertain in regard to such an important question as Christian baptism. It is a matter of indifference to them whether the subjects are infants or adults, whether they are sprinkled or immersed, or indeed whether they are baptised in any sense. If men are at liberty to deal in this way, with an important and clearly taught question, where is the liberty to end? We venture to assert that if the position assumed by the Congregationalists and others on this question be admissible, that there is no doctrine taught in the Bible but may be dealt with in the same loose way. We, however, deny that the position is admissible, and contend that the path of safety lies in unqualified obedience to the faith and practice of the apostolic church.

We commend to the attention of our readers, the closing words of Mr. Spurgeon's reply:—

Neither when we have chosen our way can we keep company with those who go the other way. There must come with decision for truth a corresponding protest against error. Let those who will keep the narrow way keep it, and suffer for their choice; but to hope to follow the broad road at the same time is an absurdity. What communion hath Christ with Belial?

Thus far we come, and pause. Let us, as many as are of one mind, wait upon the Lord to know what Israel ought to do. With steadfast faith let us take our places; not in anger, not in the spirit of suspicion or division, but in watchfulness and resolve. Let us not pretend to a fellowship which we do not feel, nor hide convictions which are burning in our hearts. The times are perilous, and the responsibility of every individual believer is a burden which he must bear, or prove a traitor. What each man's place and course should be the Lord will make clear unto him.

Hymn for the Month.

"ABIDE IN ME."

John 15 : 4.

That mystic word of Thine, O sovereign Lord,
Is all too pure, too high, too deep for me;

Weary of striving, and with longing faint,
I breathe it back again in prayer to Thee.

Abide in me, I pray, and I in Thee!

From this good hour, O leave me never more!

Then shall the discord cease, the wound be healed,

The life-long bleeding of the soul be o'er.

Abide in me; o'ershadow by Thy love

Each half-formed purpose, and dark thought of sin;

Quench, ere it rise, each selfish, low desire,
And keep my soul as Thine, calm and divine.

As some rare perfume in a vase of clay

Pervades it with a fragrance not its own,

So, when Thou dwellest in a mortal soul,

All heaven's own sweetness seems around it thrown.

Abide in me; there have been moments blest

When I have heard Thy voice and felt Thy power,

Then evil lost its grasp, and passion hushed,
Owned the divine enchantment of the hour.

These were but seasons, beautiful and rare;

Abide in me, and they shall ever be;

Fulfil at once Thy precept and my prayer—
Come, and abide in me and I in Thee!

HARRIET B. STOWE.

Lord's Day Meditations.

November 6th.

"Looking unto Jesus."—Heb. 12:2.

IN every enjoyment, O Christian, look unto Jesus; receive it as proceeding from His love, and purchased by His agonies. In every tribulation look unto Jesus; mark His gracious hand managing the scourge, or mingling the bitter cup; attempering its severity; adjusting the time of its continuance; and making it productive of real good. In every infirmity and failing look unto Jesus, thy merciful High Priest, pleading His atoning blood, and making intercession for transgressors. In every prayer look unto Jesus, thy prevailing Ad-

vocate." In every temptation look unto Jesus, the Captain of thy salvation, who alone is able to lift up the hands which hang down, to invigorate the enfeebled knees, and make thee more than conqueror over all thy enemies. But especially when the hour of thy departure approaches, when thy flesh and thy heart fail, when all the springs of life are irreparably breaking—then look unto Jesus with a believing eye. Like expiring Stephen, behold Him standing at the right hand of God, on purpose to succour His people in their last extremity. Yes, when thou art launching out into the invisible world, and all before thee is vast eternity—then, oh then, look unto Jesus, and view Him as the only "way" to the everlasting mansions.—*James Hervey.*

November 13th.

REST BY THE WAY.

"They which believe, enter into rest."—Heb. 4:3.

The soul wholly trusting in God, is at peace about the present and the future. Such a soul can leave all to the Lord, and thus is delivered from anxious care. Care of getting what it has not; and fear of losing what it has. "The Lord Jesus Christ is my portion," says such an one, "and my times being in His hand, and all concerning me happening by His appointment, all must be right; all must be best." Thus by faith and patience, all worldly matters being resigned into the hands of God, the spiritual man is eased of weights and burdens, and can joyfully press forward towards the mark for the prize of our high calling of God in Christ Jesus.—*Anon.*

November 20th.

"Eternal rest." Heb. 4:9.

There are no weary heads or weary hearts on the other side of Jordan. The rest of heaven will be the sweeter for the toils of earth. The value of eternal rest will be enhanced by the troubles of time. Jesus now allows us to rest on His bosom. He will soon bring us to rest in His Father's house. His rest will be glorious. A

rest from sin; a rest from suffering; a rest from conflict; a rest from toil; a rest from sorrow. The very rest that Jesus enjoys Himself. We shall not only rest with Him, we shall rest like Him. How many of the earth's weary ones are resting in His glorious presence now? It will be undisturbed rest. Here the rest of the body is disturbed by dreams, and sometimes by alarms; but there are no troublesome dreams or alarming occurrences there. Thanks be unto God for the rest we now enjoy! Ten thousand thanks to God for the rest we shall enjoy with Christ! Wearied one, look away from the cause of thy present suffering, and remember there is a rest remaining for thee. A little while, and thou shalt enter into rest.

November 27th.

"A present duty."

We believe (1) that every one should help others to the gospel; (2) that every one should help as much as he can; (3) that every one should find this work of helping others very blessed and helpful to himself. So we put it down as our rule that we will GIVE.—I. Regularly—an offering at least every Lord's-day; II. Conscientiously—according to our ability; III. joyfully—because it proves a privilege and blessing to us.

In our ideal plan, every member can give something every Lord's-day, and we hope to have each Lord's-day offering bear to God a message from the heart of the giver which shall tell of thankfulness for His care, His bounty, His saving love, and which shall also be a token of the giver's entire consecration to the Master's service.

THE tendency to make of our own experience of the little world which we know the standard for all mankind—the tendency to withdraw ourselves within ourselves, and to fancy that we have sounded all the depths and shoals of a particular subject—that we have gleaned all that is worth gleaning from the fields of art or science—this, I fear, is the temptation which constantly threatens young people, and almost snatches away their higher hopes, their nobler ideas and aspirations, and their mental and spiritual inspirations, and their capacity for growth and broad and cultured views.—RALPH W. KENYON.

The Australian 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, Chetwynd Street, Hotham, and should reach him by the 16th of each month to ensure insertion; earlier when convenient.

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PURITY, PEACE, UNITY, LOVE, POWER.

CHRISTIAN UNION.

(SECOND PAPER).

HAVING in a previous article noticed the tendency towards union at present manifesting itself especially, although not exclusively in America, and pointed out what appears to us to be the great barrier that stands in the way of a consummation so devoutly to be wished, we now proceed to a consideration of the question as to whether it is possible to find a basis on which all Christians could conscientiously unite.

We have already shown the hopelessness of any attempt to unite on the basis of a common liturgy, a common ecclesiastical polity, or a common creed. The question we have now to consider is as to the possibility of finding any other basis at all feasible, or likely to commend itself to the judgment of Christian people sincerely anxious to be divinely taught and guided in their search for the truth. That some such basis must exist, can hardly be doubted by anyone who believes in the possibility of the prayer of Jesus being answered when He said "Neither do I pray for these alone, but for them also who believe on Me that they may all be one even as Thou, Father, art in Me and I in Thee, that they also may be one in Us, that the world may believe that Thou didst

send Me." In view of these words that fell from the lips of the Master, whatever the difficulties may be, which seem to lie in the way of their fulfilment, we cannot abandon the hope, yea more, the firm and undying conviction, that the time is coming when Christians will cease to be split up into factions, sects, and denominations as they now are, but be one visible body called by one name all the world over. As to the means whereby the desired end may be most effectually brought about, we have a deep and growing conviction that nothing else will prove of any avail except a return to primitive and apostolic Christianity; and it is our opinion that the best and most likely way to hasten such a return would be for all who love the Lord Jesus to agree to adopt the apostolic doctrine pertaining to God's plan of salvation. Let there be first a common doctrine of salvation, and all the rest, liturgy, polity, and dogma may be left to take their course. As at the beginning, there was the preaching of the gospel, the proclamation of the terms and conditions of salvation, before there was formulated creed, policy or liturgy, so it ought to be still in these days. It was by departing from apostolic teaching on the subject of salvation that the way was prepared for the monstrous system of papal superstition and tyranny which for more than a thousand years has cursed the earth, and it is only by a return to the apostolic gospel that that system can be demolished and the church be restored to its apostolic unity and purity. That amongst all Protestant sects, there have of late years been attempts made to return to primitive Christianity is an acknowledgment we gladly make, and it is in the hope that such efforts shall be continued still further that we find no small encouragement to persevere in our endeavours to further the great work of restoration towards the advancement of which our labors are directed. In so far as their anthropological views are concerned, all believers in Christianity are very much of the same mind. That humanity has fallen, hopelessly fallen, never to rise

again by its own unaided effort, is a doctrine of universal acceptance throughout the whole religious world. With the exception of the Socinians, the same unanimity exists as to the divinity of Christ and the purchase of redemption through His mediation. It is when we come to the application of redemption that diversity of sentiment begins to appear. Granted that through the mediation of Christ the blessings of pardon and all that is implied in the phrase "eternal life" have been provided for mankind, the question as to the means, the methods, and the conditions appointed for their bestowment is one in regard to which a great diversity of opinion prevails. The Romish doctrine has the advantage of simplicity. According to it, the Pope, as God's vicegerent on earth, has the Holy Spirit at his disposal, and is invested with authority to bestow the blessings of salvation how and on whomsoever he pleases. Equally simple is the plan on which he proceeds in dispensing these blessings. He does this through the priesthood and the sacraments. The blessings in their totality (including the Holy Spirit) are called *grace*. Of this grace the Pope is the fountain, the priests are the channels, and the sacraments the inlets to the souls of the persons to be saved. According to his theory, salvation is placed in the hands and at the absolute disposal of the priest, who can impose any conditions he or his superior the Pope may see fit on the subject on whom he operates.

Not essentially different from this is the sacramental theory of the High Church Episcopalian. The only difference is, that instead of the Pope being the fountain, the clergy in the line of apostolic succession are supposed to be the receptacles of the heavenly treasure. The theory most in vogue amongst Protestants is, that the Holy Spirit, not mediately through the Pope, the priest, or the sacraments, but by His immediate *impact* on the soul of the elect, applies the redemption purchased by Christ. The sacraments are not *channels* or *inlets*, but simply *signs* and *seals* of grace already bestowed. The Papist and High-Churchman, thus it will be seen, makes sal-

vation depend on the priest and the sacraments, and the Protestant makes it depend on the impact of the Holy Ghost. The one abuses the so-called sacraments by excess, and the other by defect. The former makes them everything, and the latter reduces them to nothing at all. The truth lies midway between the two; especially is this the case in reference to the ordinance of baptism, the most important of all the seven sacraments so called. The Romanist is right in regarding baptism as something more than a sign or seal, and as essential to salvation. In this respect, he is nearer the scriptural idea than the generality of Protestants: the root of the error, common to both, is in separating faith as an essential pre-requisite on the part of the subject. Romanists and Protestants who practice infant baptism are alike in this respect. The former however hold a much stronger, a more scriptural, and feasible position than the latter. In the one case, assuming the Romish theory to be correct, the ordinance is really of some use, whereas in the other, except amongst those who hold with the Romanist the theory of baptismal regeneration, it is of no utility whatever. Even those who hold with the Westminster divines that "elect infants dying in infancy are regenerated and saved by Christ through the Spirit, who worketh when, and where, and how He pleaseth, repudiate the idea that baptism has anything whatever to do with the effecting of the change. The theory is that the change is effected by the direct agency of the Holy Spirit without the co-operation or instrumentality of either administrator of the ordinance, or the ordinance itself, or the word of God, or anything else beside His own irresistible influence. Whatever theories may be taught in the Confession of Faith, or any other ecclesiastical symbol, the fact is that the universal belief amongst Presbyterians, Congregationalists, Methodists, and all other so-called evangelical sects is, that baptism has nothing whatever to do with regeneration, or conversion, or with the imparting of any benefit of one kind or another to the subject baptised, but that it is a mere empty

ceremony in so far as the subject is concerned, and that the only useful purpose it can serve, or was designed to serve, is formally to notify the fact that the name of the baptised subject has been added to the roll of adherents of the church, with which the sponsors happen to be in some way or other connected.

Nor is this to be wondered at, for it is the logical outcome of the doctrine of *direct impact*. The only wonder is that the advocates of this doctrine still continue so tenaciously to cling to an ordinance which of necessity, from their peculiar stand, partakes so much of the character of a mockery and a farce. In so far as adults are concerned, the same objection to the doctrine in question does not with equal force apply, because it is quite conceivable (that in some way unknown to us) the Spirit of God may so influence the mind of the hearer as to make the word effectual to salvation. Whereas in the case of unconscious babes, the idea of any such influence being exerted is simply absurd. Between the Romanist, then, who makes too much of the ordinance of baptism as a means of salvation, and the Protestant who reduces the ordinance to a nullity, the *via media* is to be found in the position occupied by the Disciples of Christ. Baptism is a means of salvation, only however in connection with certain conditions, which the subject must fulfil. These conditions are faith, repentance, and baptism. In order that the ordinance of baptism may become the rallying ground on which Christians of all denominations may meet, it is absolutely indispensable that there shall be a consensus of belief as to the necessity of the subject possessing the conditions specified. It is only on the hypothesis that such a consensus of belief is possible that we can see any hope as to the ultimate reunion of Christendom.

Leaving out of view the Romanists, and the Episcopalians who share the baptismal regeneration doctrine with them, there seems to us no insuperable difficulty in the way of the various Protestant bodies uniting on the basis

we have just indicated. Let it only be admitted that in so far as the *subject* is concerned, baptism shall cease to be a mere empty ceremony, and be made a reality—an ordinance in which the subject shall take an intelligent and active part, and the remaining difficulties would be easily got over. Practically, the consensus of belief as to the necessity of repentance, confession and obedience, as well as of faith is almost universal throughout the Protestant churches, and all that is wanted to bring the longed-for union within the view of the present generation, is an equal consensus of conviction as to the place which baptism holds in the Bible plan of salvation. As to the doctrine of election, or the extent of the atonement, and many others, great latitude of opinion may and ought to be allowed, and the experience of the Church of Christ goes to prove that such latitude is perfectly consistent with the preservation of unity. There is no religious body in the world in which the individual members are more closely united, or in which the cohesion is more perfect than in the body with which we are identified, and yet in respect of the points mentioned and many of a similar character, the widest diversity of opinion exists. Nor is the reason of this far to seek. It is to be found in the distinction drawn betwixt matters of *faith* and matters of *opinion*. Our creed, in so far as we can be said to have one, is at once short and comprehensive. It embraces all that is essential to salvation, but nothing more: all else is left to individual choice or predilection. Our *creed*, moreover, is shaped or formulated by no human authority. Even in regard to the words in which it is expressed we insist on their being of divine and not of human coinage. In order to our getting into this position, we have had to break the historical continuity of the so-called Catholic church, Roman, Anglican, Greek, and every other that might claim to be the church founded by Christ and His apostles, but whose corruptions, as tested by the scriptures, demonstrate their anti scriptural character, and setting all intervening symbols, creeds, confessions of faith,

articles of religion, liturgies and ecclesiastical politics aside, have had to fall back on the apostolic foundation on which the Church of Christ was originally founded. Bishop Barry in his "First Words in Australia," while eloquently expatiating on the subject of Christian unity and urging the duty of striving for the reunion of the church, by insisting as he does on the preservation of its historical continuity, together with the preservation of the creeds with which it is identified, completely frustrates the object for whose accomplishment he pleads. It matters not how ancient or venerable any formula may be, when once the mind is delivered from fetters forged by mere human authority, and the individual believer realises that he is responsible to God alone for his religious belief, he will refuse to submit to any authority except that of God alone. This divine authority the bible possesses, but the bible *only*, and until the worthy prelate is prepared to acknowledge this, and to act on the principle involved, all his orations in favor of union are just so much breath thrown away.

While in other denominations there still exists a strong hankering after and clinging to time-honored symbols, the sentiment is scarcely so strong as it is in the Episcopal communion, and one of the most hopeful signs of the hour is to be seen in the fact that alongside of this sentiment there is a growing impatience with the restraints which these venerated symbols impose. There is in the air a spirit of freedom antagonistic to all restraints of one kind or another—a spirit, indeed, which, unless moderated by religious belief, would speedily develop into wild democratic licentiousness. At the same time, the spirit of the age is undoubtedly one of earnestness in the pursuit of all kinds of knowledge, and, such being the case, the probabilities are all in favor of a rapid advancement along the lines marked out by the leaders of the restoration movement with which we are identified. To all friends of union we believe we are showing the only feasible way to reach the goal they are

professedly anxious to reach. Let them fall back on first principles, hold fast the great fundamental doctrines comprehended in the confession "Thou art the Christ, the Son of the Living God;" let them be willing to throw overboard everything as a basis of union which is not explicitly declared to be essential to salvation, and in so far as ritual is concerned let them confine themselves to the observance only of such ordinances as are sanctioned by apostolic authority, and within the present generation, Christendom, at present split up into a thousand conflicting factions, would present to the world the realisation of the ideal church for which our Saviour prayed when He said—"that they may be one in Us, that the world may believe that Thou hast sent Me."

Editorial Notes.

In type but held over—Messiah's Ministry, Singing, Habits, The Old Dispensation, &c.

THE NEW HYMN BOOK.—We are requested to announce that the first issue of the New Hymn Book will be ready for delivery on the 15th November. All orders in hand will be attended to first. Churches requiring books that have not yet sent in their orders, are requested to do so. The prices are 2s. 6d. bound in cloth; 3s. 6d. bound in roan leather, carriage added. A discount of 10 per cent. allowed on all purchases of 50 books and over. Orders can be sent to the Conference Secretary, (M. McLellan), 180 Russell-st, Melbourne. Remittances to accompany the order.

THE Sunday School Union picnic, will be held on November 9, we believe at Elsternwick, the same place as last year.

AGAIN we have to record the fact, that some of our churches, in sending in the Hospital collection, still persist in giving in the name of Disciples of Christ instead of Church of Christ. The result being that the following paragraph appears in the *Age*: "All denominations show an increase this year, with the exception of the Australian Church, the Unitarians, the *Disciples of Christ*, the Lutherans and the Bible Christians." It is a great pity that the body generally has to suffer from the inexcusable blundering of two or three congregations.

THE brethren in Berwick will hold their annual tea on November 1st. Those wishing to have a nice outing can leave Mel-

bourne by the 6.45 a.m., returning with the train leaving Berwick at 9.30 p.m.

THE church in Collingwood has sold its old chapel in Langridge Street, and has bought a piece of ground in Hoddle Street near Victoria Parade. The new site is in a fine location and a fine size, being 66 feet by 200 feet. The church is now meeting in the Town Hall where Bro. Thomas Porter is preaching each Sunday evening to large audiences. Quite a number are turning to the Lord.

WE have been favored with a copy of "Churches of Christ Year Book, 1887." This book is issued in connection with our English brethren. It is a pamphlet of 105 pages, crowded with interesting information concerning the churches in Great Britain. It contains a list of 135 churches with a membership of 8306. During the year these churches have had 798 additions by primary obedience. The Evangelistic Union in connection with these churches have raised and expend on evangelistic work £500 2s. 2d. We notice that £316 3s. 6d. of this has been contributed by 40 individual brethren, ten brethren contributing £266 12s. of this amount, one single brother giving £100. It is the same old story that the few are bearing the burdens while the many are doing nothing at all. According to Bro. Ellis in the conference paper, none of our English brethren are doing what they might in this direction. He says: "We have brethren amongst us who could of themselves give an amount equal to the sum collected by the whole brotherhood, and in giving it would not need to go short of a single luxury." We hope during the coming year that the name of every disciple in Victoria will be found amongst the givers toward our evangelistic work.

WE call special attention to the report of the annual meeting of our South Australian brethren. It is full of interest. The cause in that colony is making steady progress. They have now churches with a membership of 1590.

WE are glad to notice from harvest field news that Bro. Bates has just closed a very successful series of meetings with the church at York, a branch of the Hindmarsh church for which he labors. The meetings continued for three weeks, resulting in twenty conversions. We are glad to know that Bro. Bates is doing such a good work. Our brother will remain at least twelve months longer with the church in Hindmarsh.

BRO. CHAS. WATT of Sandhurst passed through Melbourne on October 20, on his way to South Australia, where he has gone on a visit of some three weeks. We hope he will have a good time in the sister colony.

We understand that the brethren at South Melbourne have renewed their engagement with Bro. G. B. Moyses for a further period of twelve months.

J. W. BRYANT, formerly a preacher among the Baptists, has cast in his lot with us, and was received into the fellowship of the church at Melbourne. Like his father, of respected memory, he is a "close communionist," and could not longer remain with a people who invariably practice "open communion." He is a good preacher and would be an acquisition to any church requiring his services.

ONE of the last things we care to trouble our readers with is matters concerning ourselves, but it sometimes becomes needful to sink our own personal feelings and to say things we would much rather need not be said. Our last half-yearly balance sheet is not so satisfactory as we could wish. It reveals to us that a goodly number of our subscribers forget to pay for their paper, and that in round figures about half the subscribed capital of the company has been lost, a large portion of it in bad debts. When the said capital was subscribed, it was by brethren who sought to make no gain out of the venture, but whose love for their Master prompted them to use the press as a means of edifying the brotherhood and making known the truth to the world. How far we have succeeded our readers can judge. If the paper has failed to answer the end for which it was called into existence, don't subscribe for it; but, if you do subscribe, please pay and pay promptly. The terms are four shillings a year payable in advance. Some of our readers have received these papers for over two years and not paid anything. If the discovery of this fact does not make them feel a little more than uncomfortable, we don't think the paper can be much good to them. Of course we are quite aware of the fact that many who are in arrears only need to be reminded and they will send on the subscriptions at once; it is only a small matter to them, but when multiplied by hundreds it means something to us. Place yourself in thorough sympathy with the work we have in hand, and you will not only send on your subscriptions when due, but you will use every effort to secure new subscribers for us, and will send us the money along with the orders. Many who are longing to do something for their Saviour might think this matter over, and ask themselves if they could not effectively spread the truth by securing subscribers from amongst their friends. Will our sisters kindly lend a hand; they can generally bring to a successful issue most things they take an interest in, and they would find this labor profitable, inasmuch as they who turn many to righteousness are to shine as the stars for ever and ever. Think

of it: when every earthly treasure has passed away, when every earthly jewel has lost its lustre, to shine on as the stars for ever and ever. We specially thank those brethren who have aided as agents for us, and hope they will continue to do so. Some of them have not remitted the money as promptly as we could wish; will they please take the hint, and kindly send on as much as they can during the month of December, and do their utmost to materially increase our circulation for the year upon which we are about to enter. Will our readers kindly note that, as a reminder to those who are in arrears, we shall put one cross on the cover of the January number if they owe for one year, and two if they owe for two years.

THE building known as the Tabernacle, Williamstown, and formerly used as a Baptist meeting-place, has been secured by our brethren living in that district, and was opened for worship and preaching on Sunday, October 16. Bro. Illingworth, who has interested himself in obtaining this building, has received promises of assistance in defraying the rent, and has also secured the option of purchasing the building within a given time. Bro. Illingworth conducted the services on the opening day, but cannot continue the work further, as he is under engagement to preach at Brunswick for some time to come. Williamstown should be a good field, and is worthy of attention at the hands of the Missionary Committee.

"THE Christian Sower Tract Fund" is issuing a beautiful wall almanack for 1888. It will contain a lot of condensed information concerning churches of Christ in various parts of the world, especially in these colonies. It will be gotten up in the best style of the printer's art, and will be just the thing for the home of every disciple of Christ in these colonies. The most remarkable thing of all is that it is to be sold for the small sum of one penny. Everybody wants an almanack, so just wait and get one of the nicest ones that has ever been printed in Australasia. It will be ready about November 15. Any one wishing to act as agent will be furnished with the number they think they can sell. If they fail in selling all, they can distribute them free and no charge will be made. This is an almanack that might be sold from house to house in our larger cities and towns to great advantage, as it is a fine tract in itself. Please send your orders at once to A. B. Maston, Chetwynd Street, North Melbourne.

HOTHAM has been re-named, and is now called North Melbourne. So in writing for tracts you will say North Melbourne in future instead of Hotham.

THE new chapel at Glenlyon Road, Brunswick, was opened for worship and proclamation of the gospel on Lord's-day, the 23rd October, Bro. J. Strang preaching in the afternoon, and Bro. Illingworth in the evening, followed by a week's special services. The opening tea-meeting will be held on Tuesday evening, 8th November, when addresses will be delivered by Brethren Strang, Illingworth, Maston, Clapham, Bryant, Porter, Henshelwood, and Moyses. Musical selections to be rendered by the North Fitzroy choir, under the leadership of Bro. Tinkler. The Brunswick brethren will give a hearty welcome to all those who can make it convenient to attend. We understand that Bro. Illingworth will labor in this field for a month or two. We wish our Brunswick brethren every success.

As announced in last month's *Standard*, the Missionary Committee had offered to Bro. Strang the position of travelling evangelist and financial agent, as will be seen from the following letter. Bro. Strang has accepted the position, and will most probably begin his new duties early in January next:—

Elsmere House, Drummond Street.

October 1, 1887.

Dear Bro. McLellan,—Your letter, on behalf of the Missionary Committee, offering me the position of general evangelist and financial agent, was duly received. The matter has received my most careful and prayerful consideration, and I beg herewith to signify acceptance. Yet my decision to accept this position is not unaccompanied with anxiety. The *financial agency* is a new departure in Australasia, and partakes to some extent of the nature of an experiment. Still the conference has decided that the time has come when the experiment ought to be made. With this decision my own convictions were in entire accord when the resolution was passed. And although it never occurred to me at the time that I should be invited to undertake the work, yet it is clear that some one must do so. I am willing, therefore, to do my best to meet the wishes and expectations of the Committee. And with the Conference at my back, a noble cause to plead, guided by the calm deliberative wisdom of the Committee, and sustained by the sympathy and the prayers of the brotherhood, I shall go into the work with a sanguine hope of carrying it forward to a successful issue. Your servant in the gospel,

JOHN STRANG.

We understand that Bro. Strang's time will be fully occupied in preaching for the various churches he may visit, and that he will present the claims of the Missionary Committee to the sympathy and hearty co-operation of the brotherhood, both from the platform, and by personal visitation. We bespeak for him a hearty reception, and would express the hope that he may be abundantly successful in replenishing the coffers of the treasury, upon which there will soon be considerable drain when there are three missionaries in the field.

OUR readers will be sorry to hear that our esteemed Brother Dr. Verco, of South Australia, while on his way to pay a visit to Victoria, was seized with a serious illness, which at first seemed as though it would speedily bring to a close a useful and brilliant career. The doctors at first asserted that it was a hopeless case of tubercle on the brain, but finally pronounced it to be a bad case of typhoid fever. Up to time of our going to press, he was progressing favorably. Our prayer to God is that he may be restored to health, and that the church may rejoice again in the services of a true, loyal-hearted brother in Christ.

BRO. J. J. HALEY (in the *Apostolic Guide*) says: "The brethren in Melbourne, Australia, have, to all appearance, solved the problem of church progress in great cities. According to the statistics of the last annual conference, we have fifteen churches in Melbourne and suburbs, reporting an aggregate membership of 2,502, with a net increase for the year of 343. All of the progress represented by these figures has been made in less than 25 years without adventitious circumstances or worldly attraction to explain it. Not one of these churches has ever had a pastor in our American sense of the term; they have no protracted meetings except a continuous one for 52 Sunday nights in the year; they have no preaching services in which the modern pastor is the centre of attraction; they have no organs, horns or brass bands to aid the singing; they are sadly lacking in such enterprises as baby shows, oyster suppers and strawberry festivals to raise money for the church; their worship is simplicity itself, but characterised by fervor and spirituality, and is carried on by the brethren themselves — preacher or no preacher. They meet in the morning to worship God and in the evening to convert sinners by the preaching of the gospel, and they do both. We are far from saying that the above-mentioned peculiarities account for their success, but we simply call attention to their progress under these circumstances as worthy the attention of our American city churches who seem to think that sectarian conformity and worldly attractions, with as little religion as they can manage to get along with, are the winning cards in great cities.

BRO. W. S. HOUGHINS, having left with a view to return to Dunedin, Bro. J. K. Henshelwood has accepted an invitation to carry on the work so auspiciously conducted by the former. In addition to his other duties Bro. Henshelwood has undertaken to conduct Bible Training classes, whose object shall be to qualify the students for teaching and preaching the word, and for taking an active part in the

general work of the church. Bros. Maston, Moysey, and probably others, will be associated with him in the work. The course of instruction will be similar to that followed in the Bible Colleges in America, and it is to be hoped that the arrangement thus negotiated will issue in furnishing a sufficient supply of laborers for the field here, and so to obviate the necessity of having to import them from a foreign source. We may say that Bro. Henshelwood, who has undertaken the conduct of the work, is a member of the Glasgow University Council, that he has the reputation of being an accomplished classical scholar, and that as an author and a writer he is well-known both in the home country and in New Zealand, where he was laboring previous to his coming here.

THE *Christian Church News* of California has a letter from Bro. M. W. Green in reference to the proposed Bible College of Australia. He says that his object in visiting America is in order to raise 25,000 dollars for the purpose of endowing one chair in the said college, and that he trusts the brethren in America "will speedily and liberally respond to this appeal of the Australian brotherhood," and that he is theirs "fraternally on behalf of the Australian churches." It is only right to say that the so-called "council of advice" (composed of brethren in Victoria) have had no hand in this matter: indeed their position is rather an anomalous one. Five months have passed since they were appointed, and their proposals made to place the said college on an Australian basis (the council was appointed and the proposals were made with the concurrence of the Adelaide trustees), but up to the present nothing has been done to give effect to these, nor does the secretary of the said council appear to be able to get any information on the subject from the trustees. Strictly speaking, Bro. Green is the representative of the trustees and not of the "Australian churches." We are of opinion that the churches, if they had had a voice in the matter, would have insisted that an appeal should have been made to the Australian brethren before trying to get aid from others. We should imagine that if the 25,000 dollars are raised the trustees will have quite enough money to carry out their project, without any further assistance. We must confess that there is something about this we do not like.

WHAT would be wanting to make this world a kingdom of heaven if that tender, profound and sympathizing love, practiced and recommended by Jesus, were paramount in every heart? Then the loftiest and most glorious idea of human society would be realised.—KRUMMACHER.

The Expositor.

THE SECOND ADVENT: WILL IT BE BEFORE THE MILLENNIUM?

NEGATIVE REPLY.

BY

PROFESSOR JOSEPH AGAR BEET.



IN my opening paper I endeavoured to show that, according to His own recorded teaching and the teaching of St. Paul, the Second Coming of Christ, for which throughout the New Testament His followers are described as waiting, will be at once followed by the final separation of the good and bad and by the eternal glory; and that consequently it cannot be followed by the millennium described in Rev. 20:1-9 and its subsequent conflict. In proof of this I stated that in the whole Bible outside of Rev. 20:1-9 we have no hint that the coming of Christ will be followed by a limited though long period of prosperity, itself followed by the apostasy described in verses 8, 9; that to suppose such subsequent apostasy contradicts the plain teaching of St. Paul and of each of the four Gospels, and involves insuperable difficulties; and that the passage in question, the sole and narrow foundation of the doctrine of the pre-millennial advent, is wholly insufficient to sustain the fabric erected upon it. These statements and arguments we will now consider in the light of the discussion which this paper will close.

My first statement has been abundantly confirmed by the inability of any writer on the affirmative side to bring a single passage which so much as hints that the glory to be introduced by the Coming of Christ will be followed by conflict. We have had abundant quotations from Prophets, Evangelists, and Apostles, but not one word about a coming reign of Christ limited in duration and followed by revolt. This greatly simplifies the matter before us. If the doctrine of the pre-millennial advent be true, it is taught only in one chapter of the New Testament.

Now all the great doctrines of the Gospel are taught, not by any one of the Sacred Writers, but by a consensus of many. And this consensus proves that the doctrines in question came, not from any one of the followers of Christ, but from Christ Himself. The doctrine affirmed by our opponents is

thus placed at once on a lower level of certainty as taught only by one Sacred Writer.

It is, moreover, taught only in the most mysterious book of the New Testament. All the other great doctrines of Christianity are taught in the plain and unmistakable prose of the Epistles and Gospels.

Once more. It is impossible to overlook the difficulties which surround the authorship of the Book of Revelation. That the Epistles attributed to St. Paul, especially some of them, are actually from his pen, we have abundant proof, not only in the external testimony of early writers, but in the internal evidence that they came from one hand. The real force of the proof lies in the combination of external and internal evidence. But the strong external evidence that the Book of Revelation was written by the beloved Apostle is in some measure contradicted by the startling grammatical forms and the entirely different modes of thought which separate it from the Fourth Gospel and the First Epistle of John. Few scholars will deny that its authorship is involved in serious difficulty. Consequently any doctrine which rests only on the Book of Revelation rests on a foundation altogether different from, and inferior to, that of all the great doctrines of the Gospel. This question of authorship led me to approach the matter in discussion from the solid platform of the agreement of the other New Testament writers.

To this method Dr. Fausset objects as being equivalent to judging "of the revelations of the latest and best telescope by what the naked eye or the earliest telescope informs us" But we have no proof whatever that the last book of the New Testament is the latest. A favorite mode of reconciling the grammatical differences of the Fourth Gospel and the Book of Revelation is by supposing that the latter was by a long period earlier than the Gospel, a period long enough to account for the differences in style and thought. To speak of the Book of Revelation as the "best telescope," is to beg the whole question. If we are to compare in worth the books of the Sacred Volume, that is "best," for our purpose which speaks most plainly about the matter on which we seek for information.

Mr. Guinness objects that I must not "postulate certain general principles drawn from the Gospels and Epistles, and then working from them reach conclusions at variance with the plain and direct statements of the prophecies, which alone explicitly treat on the point in question." But both

Gospels and Epistles contain prophecies as definite as any in the Book of Revelation, e.g., Matt. 24, 25, and 1 Thess. 4:13, 5:11, 2 Thess. 1:6, 2:12. Moreover, I adduced, not principles, but prophetic statements much more plain than the one passage in the Book of Revelation which alone speaks of a millennium.

The issue before us is now simple. Is it more easy to reconcile with the agreement of the rest of the New Testament the teaching of Revelation 20:1-10, or to reconcile with a pre-millennial Coming of Christ the very many statements, by various Sacred Writers, which teach, or seem to teach, that the Coming of Christ will forever end the conflict of good and evil?

Dr. Godet admits that the objection to my view of the subject before us presented by Rev. 20:1-6 "might be passed over in consideration of the unique character of the Apocalypse, if the words of the Apostle Paul could be made to fit in with this view. This, however, appears to" him "impossible." He quotes only 1 Cor. 25:24, 1 Cor. 6:2, 3, 2 Thess. 2, and Phil. 3:11. He appeals to me as having written a commentary on 1 Corinthians, and as therefore "aware that the true reading in ch. 15:24 is not 'then the end, when He shall deliver up the kingdom...when He shall have put down,' but 'when He shall have delivered up.'" This is a most unfortunate oversight. For Dr. Godet himself has written a valuable commentary on 1 Corinthians, and has there accepted as correct the reading he says I ought to know to be incorrect. And in so doing he has followed all recent Critical Editors of the Greek Testament and Westminster Revisers. From Dr. Godet the advocate of a pre-millennial advent I appeal to Dr. Godet the renowned commentator. And on this reading the argument turns. St. Paul does not say that *the end* is to be preceded by Christ's surrender of the kingdom to God, but rather suggests that the surrender is itself the end. This is to be preceded by the Coming of Christ and the resurrection of the dead in Christ. It is quite true that the dead without Christ are not mentioned. But it is quite easy to believe that they will be raised either at the same time as, or immediately following, the dead servants of Christ. In the whole passage there is not a single word inconsistent in the least degree with the teaching of my paper.

From 2 Thess. 2:7, 8, Dr. Godet infers that inasmuch as the mystery of lawlessness is already at work, and as the Lawless One is to be destroyed by the personal coming of Christ, there can be no millennium of blessing

between St. Paul's day and the Day of the Lord. The force of this difficulty I admitted in my paper. But it is not greater than the difficulty of supposing a revival of the Lawless One after his power has been broken by the appearance of Christ. This passage merely proves that St. Paul had no conception of a long period of peace followed by revolt, either before or after the return of Christ. It has therefore no bearing on the matter in dispute.

That there is, as Dr. Godet argues, a special *resurrection from the dead*, to which in Phil. 3:11 St. Paul hoped to attain, I readily admit. In John 5:29 we read of two resurrections, *a resurrection of life and a resurrection of judgment*. But this broad difference does not imply difference in time. In one hour...all that are in the graves... will go forth. In the same way we must understand our Lord's words in Luke 20:35.

These are the only passages which Dr. Godet quotes as inconsistent with the position maintained in my paper. He thus confirms my assertion that the teaching I combat is built only upon one passage in the Book of Revelation.

It is, however, worthy of note that Dr. Godet does not consider Rev. 20:1-6 irreconcilable with my views about the Coming of Christ. And, certainly, he has failed to show that any other statement in the New Testament is inconsistent with them.

We will now consider how our friends deal with the passages which say, or seem to say, that the Coming of Christ will be at once followed by the final separation of the good and the bad.

Canon Fausset extends the *hour* (John 5:29) in which the dead, good and bad, will rise so as to embrace the entire millennium with its subsequent revolt, on the ground that the *hour* in verse 25 "already comprises 1800 years and more." But this is not so. This earlier hour merely notes the beginning of the Gospel awakening. When the first man dead in sins heard the voice of Christ, the long-awaited-for moment had come. To say, as Canon Fausset does, that the *Day of the Lord* in 2 Peter 3:10 includes the millennium, is simply to beg the question.

Our Lord's repeated assertion (John 6:39, 40, 44) that He will raise His servants *at the last day*, Canon Fausset leaves unexplained. Doubtless he would explain it as including events separated by a thousand years of peace and by a great revolt. But such an explanation seems to me inconsistent with all propriety of metaphorical

language. Certainly it must not be admitted except as a last resort.

Still worse is Canon Fausset's explanation of *the last trumpet* in 1 Cor. 15: 52 as not being really the last, but only the last of the seven trumpets in Rev. 8:6. As if the Christians at Corinth could possibly interpret St. Paul's language to them by the unique allegorical language of a mysterious work not then written! Such exposition reveals the weakness of the position which made it necessary. A trumpet which after a lapse of a thousand years will be followed by another trumpet loud enough to wake all the dead cannot be in any sense *the last*.

No attempt has been made to explain many other passages which at least seem to teach that the Coming of Christ will close the conflict of life, separate for ever the combatants, and pronounce sentence on all men good and bad. Several of these were quoted in my paper. They are passed over in silence. Is it nothing to the point that when Christ comes He will (Matt. 25: 32) separate the sheep from the goats and pronounce judgment on both? Are we not plainly taught in Matt. 13: 30 that good and bad will grow together till the harvest, and then be for ever separated? Yet this important vein of teaching has received from the advocates of the pre-millennial advent no attention whatever.

Inasmuch as the entire pre-millennial theory rests upon Rev. 20:1-10, we expect to find in this passage an unmistakable assertion of it. Nothing less than this can justify so serious a modification of the plain teaching of so many Sacred Writers.

Such unmistakable assertion we do not find. We are not told whom John saw in Rev. 20:4 sitting upon the *thrones*. Nor is it clear whether the words, *did not worship the beast*, describe the martyrs only or others also. Nothing is said as to where the risen ones are to reign with Christ. Moreover the writers in this discussion have done nothing to expound the difficult passage which is the solitary foundation stone of their entire structure. Canon Fausset contents himself with an unproved assertion that three classes will live and reign with Christ.

Reviewing the whole discussion, it seems to me that the arguments of my opening paper, so ably supported by Dr. Brown, remain unanswered, and in great part passed over in silence. On the other hand, a doctrine in itself most unlikely is built upon one solitary and obscure passage in a book whose meaning and origin, more than any other in the New Testament, are surrounded by doubt and difficulty. I

prefer to rest my belief on the harmonious teaching of many documents accepted by the Early Church without a shadow of doubt as authoritative, and am glad to find in these a teaching about the Last Things sufficiently clear to be the solid basis of a glorious hope.

In another paper I shall say a few words about the practical significance and spiritual gain of this teaching and this hope.

(We will publish this paper in our next issue.—Ed.)

Studies in History.

CHRONOLOGY OF THE BIBLE

BY D. MACALLISTER.

No. II.



IN my previous paper on the Historical Antiquity of Ancient Nations, out of regard to the weight of historical evidence, I granted to the most ancient of them an existence dating back to B. C. 3000 or 651 years before the reputed date of the universal deluge. It may be regarded as incumbent on me to reconcile so great an antiquity with the accepted chronology of the Bible. Such a reconciliation, however, I shall not attempt; what I purpose doing is, to show that there is no reason why the chronology of Ussher should be necessarily more correct than other dates which I shall quote. The need of some retrospective chronological extension is conceded by all who investigate the subject, and freethinkers in general make much of our present time limitation for the entire period of human existence of B. C. 4004 years; and their objections or difficulties are intensified by the deluge period of only 2349 B. C., for it must be evident to every person that the historical existence of no nation can antedate the flood. This difficulty is well brought by a learned friend of my own, versed in all questions of biblical and chronological import, who, in referring to some remarks of mine on the antiquity of Egypt, thus wrote to me:—"I allude to the apparent—very distinct *hiatus*, which it seems to me must exist between the deluge date and the call of Abraham. According to the ordinary Bible chronology, Shem was contemporary with Abraham 150 years, and with Isaac for 50, dying at the age of 600, and connecting Isaac with Adam (through Lamech whose contemporary he was for 93

years, Lamech himself being coeval with Adam for 56 years). Shem lived after the flood for 500 years, and during that short time Egypt rose to its zenith—civilisation and its attendant arts and sciences, making extraordinary strides This is a great deal in such a state of society to do, especially when it is remembered that 500 years before, only *eight* persons were alive on the whole earth." Thus we have the great difficulty of many sceptical, yet pious minds—how to grant a great antiquity and high civilisation to Egypt in the face of an universal cataclysm which swept man out of existence at so recent a date as that popularly assigned to it. To answer, or remove such a difficulty is the primary object of this paper, and I make the attempt in a feeling manner, for the difficulty was to myself a stumbling block for several years, and I know others who are similarly trammelled in their acceptance of the Bible as the book or word of God; and religious teachers, as a rule, either through want of thought, or failure to comprehend its magnitude, ignore the difficulty: resting upon the self-satisfying conviction that "truth is mighty and must prevail," they stretch forth no hand to assist, and flash no light to guide the struggling brother in his endeavors to escape from the darkness of ignorance, doubt or difficulty, and gain the solid ground of certitude and perfect confidence in God and in the Bible as His word. I presume that it is unnecessary to impress on the readers of these lines that the dates given in the margin of our Bibles are not to be regarded either as having been given or even guided by divine inspiration. The Church of England has never pledged itself to them, they were not sanctioned by the translators of the King James Version, and they should never have been placed in our Bible; for now the habit has grown up of attaching like importance to them that we extend to the translation itself, and I am pleased to note, as I am sure all biblical students will be, that such marginal dates are omitted in the Revised Version. This being a simple matter of fact patent to every one, we can at once divest our minds of any assumed sanctity attaching to the calculations of Ussher, and proceed to examine in the light, and by the rules of ordinary historical criticism, his chronological conclusions. As a history extending over thousands of years, it is remarkable that the Bible writers nowhere recognise epochal periods as fixed resting points for future time calculations. To this statement however, there is one solitary exception

by which Exodus would appear to have been made an epoch-marking event; and as this exception has been made the fixed point for the calculations of Ussher in the common chronology, it is requisite that it be minutely examined. In 1 Kings 6:1, it is stated that the building of Solomon's Temple was started 480 years after the Exodus. Such is the resting point, but is it secure? Standing as it does, solitary and unsupported in all the Bible, is, to say the least, strange if not suspicious. It is well known to all students of history that the idea of dating one event from an era, or other event is not by any means a common practice, and only of comparatively recent origin. It did not occur to the Greeks, with all their intelligence until the time of Thucydides, hence its occurrence in 1 Kings 6:1 is remarkable. The doubts do not end here, for Origen, who explicitly quotes this very passage, does not include the 480 years, nor are they included in 2 Chro. 3:2, where the same event is referred to. These are only the beginning of our trouble, for when we endeavour to fill up this period of 480 years from the Exodus to the Temple building, we find ourselves in an extricable maze of confusion. Let us endeavour to do so, by Ussher's own chronology, and I believe an error in the figures will be apparent to all. We shall particularise the chief events in Hebrew history during that interval thus—

Wandering in the wilderness	40 years.
Under the leadership of	
Joshua	7 "
Interval between Joshua	
and Othniel	24 "
Under Judges	454 "
Interval between Judges	
and Saul	35 "
Reigns of Saul and David	80 "
Reign of Solomon	3 "

Total interval from Ussher's figures 643 years, or 163 years in excess of 1 Kings 6:1. Josephus gives the same interval as 592 years. We must therefore confess that the rock on which Ussher's calculations rest is insecure, and that in accepting it as a permanent point, he stultifies his own figures in others places. To still further show the unreliableness of our common chronology, just read Judges 2:10. The self-evident and natural interpretation of this passage involves a far greater lapse of time than the 38 years usually allotted to it. Read Psalm 73:11-72, and say was it not humanly impossible for those people to have so soon forgotten the great "Works the Lord has done for Israel." To cover the passage in

Judges, I am inclined to give 200, or even 300 years, but I must not speculate, yet assuredly I cannot believe that 38 years will account for the requirements. If my readers will also read Gen. 10 and 11 and the first nine chapters of 1st Chron., and work out the different events in their proper historical and sequential connection upon the basis of Ussher's dates, they will speedily find themselves involved in serious difficulties and chronological inconsistencies, from which escape is impossible. Many other instances of evident inaccuracies in our Old Testament chronology might be referred to, but space forbids. Ussher being thus an unreliable guide, where are we to look for certitude? That perhaps is nowhere to be found, but we can examine the different calculations and only accept such as is supported by the greatest weight of evidence. Even here we are met with much difficulty, for the epoch of Adam has been variously estimated at from B.C. 3000 up to B.C. 20,000. Below, I give a list of what may be regarded as the most authoritative and reliable dates:—

THE EPOCH OF ADAM.

B.C.	
6984	Compiled for Alphonsus.
6080	Diodorus Siculus.
5759	Josephus.
5586	The Septuagint.
5624	Clement of Alexandria.
5508	The Alexandrian Septuagint— adopted by the Greek church, and endorsed by Sacliger.
5500	Julius Africanus and Syncellus.
5411	Dr. Hales.
5344	Hebrew Talmudists.
4700	The Samaritan Pentateuch.
4004	The Vulgate of Jerome, adopted by the R.C. church, and made the basis of Ussher's calculations and the common chronology.

Of the foregoing, as much can be said in defence of the compilation of Alphonsus as for that of Jerome's Vulgate; but independent of these, which are individual calculations, we have what we may regard as national computations, that is, definite periods assigned by various peoples to cover the life history of man. Of such are the following, which professedly date from the creation of man:—

HUMAN ERA.

B.C.	
6204	Starting year Indian chronology.
6158	" " Babylonian do.
6157	" " Chinese do.
6128	" " Egyptian do.
5507	" " Persian do.
4261	" " Common Hebrew chronology.
5593	Grecian era, or period of human existence.

With the exceptions of the Hebrew chronology and that of Ussher, all ancient people date the period of the advent of man to about B.C. 6000. These national computations afford collateral evidential support to the longer estimates in my first list; and Josephus, no mean authority on matters Jewish, is explicit and particular in showing how his Adamic date is arrived at, which he does in the following manner in the first nine chapters of his "Antiquities":—

4053	years from Adam to the Exodus.
947	" " Exodus to Babylo- nian captivity.
182½	" " Thence to Cyrus.
253½	" " to death of Alex- ander the Great.

5436 years Adam to death of Alexander.

323 " Alexander to Christ.

5759 years full period from Adam to Christ.

Out of this great array of authorities and dates, and I have a list now before me (the result of nearly three years' research), containing over 200 different dates ranging from 20,000 B.C. of Baron Bunsen down to 3000 B.C. is the Adamic period. What one can we select? For many reasons, which I cannot here specify, I am constrained to believe that the weight of evidence justifies us in fixing upon B.C. 5700 as a nearer approximation to the truth, and more in harmony with the demands than the 4004 B.C. of Ussher.

Having thus settled tentatively upon a date at which to locate Adam, the next question is, what was the interval between that event and the deluge? According to Ussher the interval was only 1656 years, Josephus has 2613 years, and the most ancient versions of the Scriptures have 2333 years. The following table will better show the differences:—

DATE OF THE DELUGE.

B.C.	
3600	Rawlinson.
3426	Septuagint.
3246	Alexandrian calculation.
3170	Dr. Jackson
3146	Josephus.
3258	J. Africanus and Syncellus.
3155	Dr. Hales.
3129	R. Stewart-Poole.
3002	Samaritan Pentateuch.
2349	Vulgate, adopted by Ussher.

Of these dates, all the weight of modern research seems to favor B.C. 3400 as the probable period of the Deluge, although if the physical theory of the progression of the Perihelion as the cause of the deluge be the

true one, that event must have taken place B.C. 3926, but as this theory cannot be proved until the advent of the next or Northern Perihelion period which will not occur until A.D. 6542, we may consider it as not of much consequence in our present calculations. I shall therefore place the deluge at B.C. 3400. One more item of chronology before I come to my conclusions. When did the call of Abraham take place? To know this is of great importance, as he is always regarded as the starting-point of the Hebrew nation, and in his time Egypt as a nation had an historical existence. On this, as on most points of biblical chronology, we are inundated with dates, and overwhelmed by the diversity of opinion.

EPOCH OF ABRAHAM.

B.C.

2616 calculated from all known sources by Dr. Young.

2600 date fixed by Manetho and the Septuagint, verified by hieroglyphic references at Thebes, by the Samaritan Pentateuch.

2280 Josephus.

1921 Dr. Ussher and common chronology.

The demands of historic requirements discard the period of Ussher as too short, and gives its assent to B.C. 2600, or 3259 years after the creation of Adam and 800 years subsequent to the deluge.

Let me now for the sake of clearness, tabulate the dates so far fixed upon in these investigations:—

B.C. 5700 Creation, or Epoch of Adam.
" 3400 Deluge.

2300 years interval.

B.C. 3400 Deluge.

3000 Historic antiquity assigned Egypt etc.

400 years prehistoric interval.

B.C. 3400 Deluge.

" 2600 Call of Abraham and origin of Hebrew nation.

800 years after the Deluge, and 400 years subsequent to origin of Egypt.

Or more concisely, thus—

5700 Adam.

3400 Deluge.

3000 Origin of most ancient nations.

2600 origin of Hebrew nation.

The foregoing are my conclusions, not hurriedly arrived at, but resulting from a careful and extended study in ancient history. I have accepted no date without seeing good reason for so doing, and considerations of space have alone compelled me to make the bold statements as above, but I have copious notes and evidence at hand to substantiate my accepted and ex-

pressed opinions. One further item, and I shall have done. It is a singular fact, which should always be borne in mind, that each one of the ancient peoples to whom I have referred (China alone excepted) have embodied in their mythology the traditions of a Flood, and nearly as universal is the belief that all humanity, save a few persons in some sort of an ark perished, and the more ancient the people the greater is the resemblance of the tradition to our Bible version. Thus, for instance, according to Berosus, the Chaldean historian who wrote in the third century before Christ, Chaldean traditions had it that "the god Chronus revealed to Xisuthrus, the Tenth and last of the ante-deluvian kings of Chaldea, the coming of a deluge and that he was to build a ship in which himself, friends and relations, also animals and birds were to take refuge" The flood came, and this vessel was stranded on the top of a mountain. In this myth, we can clearly, I think, recognise in Xisuthrus, the 10th and last king, Noah, the 10th and last of the ante-deluvian patriarchs, so also the fate of the ark resting on the top of a mountain. The coincidence is striking and peculiar, for it includes more than appears on the surface. If rain, or water from above, had been the sole, or even primary cause of the deluge the current would have run off the land, and the ark would have drifted outward to the sea; whereas the bible and all traditions show it to have been an inland journey, resting finally on a mountain. From India, Phrygia, Mexico, Greece, Egypt comes the tradition of a deluge, like the echo of some dreadful wail of despair, all uniting in silent but solid testimony for the truth of God's book; and when, in a future paper, if you will give me space, I treat of the "Origin of Nations," I shall bring forth many facts confirmatory of the above dates, reminiscences of deluge and elucidation of Genesis 10: 25. Indeed there are two subjects on which if you will grant me space, I should like to say something, they are "The Origin of Nations" with special reference to Genesis 10: 25, and the "Geological Antiquity of Man." For the present, and in conclusion, let me say that for all we know, geologically, of man I am quite satisfied with a total life period of 7646 years from Adam to this year of grace 1887.

CHARACTER in a preacher is the very force in the bow that launches the arrow. It is the latent heat behind the words that gives them direction and the projectile force.—DR. Z. M. HUMPHREY.

The Essayist.

HAPPY HOMES AND HOW TO MAKE THEM.

A paper read at the Surrey Hills (N.Z.) M. I. Society.



OME, if not the sweetest, is one of the sweetest words in our language. Isaac Taylor traces it through the Saxon to its origin in the Sanscrit, giving its root meaning as "to repose," and certainly the idea is very appropriate. The associations which cluster around the word are dear to every Englishman. The beauty of English home life was one of the few things which impressed the great Indian reformer, Chunder Sen, when he visited England a few years ago.

Of all God's temporal gifts to man, is there any greater—any more precious—any more capable of promoting real happiness? any with a mightier influence for good than a true Christian home?

Home, such a home, is the one place on earth where hearts are sure of each other. It is the place of confidence; the place where we tear off that mask of guarded and suspicious reserve which the world forces us to wear in self-defence, and where we pour out the unreserved communications of full and confiding hearts.

Is there, in truth, any blessing of heaven which is more beautiful, more worthy of our warmest gratitude than the possession of a home where goodness, joy and kindness are daily inmates? where there is true sympathy in every gladness, in every sorrow, in every hope, in every prayer? Life in such a home is a perpetual development of our highest nature, a continual spring day of pure enjoyment. Heaven itself, the acme of all our aspirations, is endeared to us by the name given to it by our great elder brother of "Our Father's house"—our eternal home! showing us that in the true home on earth we get the best idea of our heavenly abode.

Need we speak of the influence of such a home? Those who have read most extensively the histories of men will at once allow that in the formation of character, the most telling influence at work, surpassing all others, is the early home life. It is that home which has often in boyhood formed beforehand our most famous scholars, our most celebrated heroes, our most devoted missionaries; and even men who have grown up reckless and reprobate, and have broken all restraints (human and divine), the last anchor which has dragged, the last cable they have been able to snap has been the memory which moored them to a virtuous home.

The silent influence of a pious home is illustrated by the prodigal son. Had that home been repulsive to him, or had his father been a stern, forbidding man the reviving thought about home would never have visited and saved him. How many such prodigals have been saved in like manner by the precious seed planted by loving mother, or godly father, in the early home?

Where is this home? It is where husband and wife, father and mother fear God and honor Him, bringing up their children in the nurture and admonition of the Lord, meeting daily around the family altar. Where husband and wife go hand in hand, true helps to each other, loving and honoring each other more than themselves. Where father and mother are prayerfully watchful to be living examples to their children in word and deed—never bickering or contradicting in their presence, never indulging in habits, words or tempers they would not like in their children—never rebuking the little ones before others, thus wounding their tender feelings without curing the fault; nor in anger injuring their sense of justice, but winning their young affections by daily manifestations of love guided by wisdom, even reproof or punishment being so administered as to be seen by the child to be done reluctantly and in love, and securing their honor and esteem by lives consistent with their teaching. Where the endeavor is by the aid of suitable books, and a wise provision of right kinds of amusement and recreation, to make home the sweetest spot on earth, the memory of which shall remain as a sweet incense with each member of the household wherever their lot may be cast while life shall last. It is where the loving parents, by their wise and Christian conduct, secure the confidence of their children, who bring to them their every trouble, assured of the surest sympathy and help, to whom home becomes the refuge in every sorrow and the enhancement, of every joy.

Bro. Botherham thus writes of the happy home of the Christian:—

'Tis Paradise regained, when home is blessed
With words from God, and heaven ascending prayer;
When God's good hand is seen, His power confessed:—
Thrice favored spot! the light of heaven is there.

'Tis heaven on earth when home is ordered well
With timely precepts from the book divine:
When parents' lips the gospel story tell,
And Christian graces in their conduct shine.

'Tis like the home above where angels live,
And each pure spirit waits Jehovah's will,
When sons to fathers cheerful service give,
And mother's words their daughters swift fulfil.

Yet if within the sacred bounds of home
The foot of sin intruding entrance gains;
Here let repentance and confession come,
And sweet forgiveness heal the mourner's pain.

So shall our homes at once be types of heaven,
And, of the church on earth, give likeness too:
So shall the power of Christ purge out the leaven
Of sin and malice, and make all anew.

So shall our tent be daily moved along,
Approaching nearer to our heavenly rest;
So shall the sacred word, the prayer, the song,
Prepare us for the mansions of the blest.

Alas! that it should have to be said that such homes are rare. These choicest blessings of heaven, though within the reach of all, as they have their homes to build up, are slighted, overlooked, neglected, lost. Men, yes even bearing the name of Christ, get so engrossed in outside affairs, business, public work, or amusement as to forget that first and holiest duty, the care of his own household in its truest sense—a duty that will yield a greater harvest of happiness to himself and good to others than any other. A duty also that if neglected by him cannot be taken up by others, but must ever remain undone and bear its dire fruits.

How earnestly men will strive and work early and late to provide for the physical needs of those dependent on them, and rest satisfied, forgetting that the dear children whom God has lovingly placed in their charge have needs far higher to fit them for life and prepare them for heaven. Their young minds hunger for food, and will be fed too, if not on good food with that which is evil, and to parents is given the responsible duty, and blessed privilege too, of supplying that hungering in the first instance, of planting good seed in the virgin soil with every prospect of striking deep root before any of the weeds of sin have had time to appear.

How many mothers think their duty to their children is well performed if they are provided with food and raiment and creature comforts, forgetting that in their own lives and words rightly used rests the holiest and most powerful influence for good that can possibly be exerted on those young hearts placed under the mother's care.

On you, parents, depends, more than on the combined influence of school and church, companions and reading, what kind of men and women your children will become.

Whence come the larrikins we hear so much about, wise men wondering as to cause and cure. Have they not been bred at home? No home examples, no home teaching, no home praying, no good seed planted, no moral or religious food supplied, and the young hearts have sought and fed on the husks of sin. All experience tells us, and if we could enquire of each individual case the facts would confirm it, that in the children of such a home as we have first pictured to-night there would not be room in the heart to sow the seeds of larrikinism, it would be already stocked with plants of purer growth.

The mighty evil of drink, our national sin as it is called, with its awful record of ruined lives, what a vast proportion of the miserable drunkards can trace the origin of their downward course to 'unhappy and godless homes.

But, coming to closer quarters, let us look into the home of only too many professed Christians. The day is begun and ended without family prayer. The word of God, the true light of a God-fearing household, is seldom opened from Sunday to Sunday. The little ones are growing up from childhood to manhood without ever hearing father or mother tell, in loving earnest, the story of Jesus and his

love—without ever being taken alone by either parent to be taught their duty to Christ, and to kneel with them in prayer to God to guide that young heart to the Rock of Ages. All this is left to Sunday school teachers, or to chance—this the highest and holiest of their parental charge. At night, perhaps, father comes home tired and weary, and puts himself at one side, like a worn out piece of furniture, to rest for next day. The mother, too, thinks her days' toiling with the children is enough: she is weary. All the vivacity, the cheerfulness the courtesies that makes one another's society pleasant has been expended outside, or in the days' work, and there is none left for home. Father and mother get to think life—even home life—is only hard work altogether, with very little sunshine. The children, keen observers as they are, see that Christianity with them, in its inner life, is only a Sunday garment, never mentioned at other times. Things go on in their homes pretty much the same as in the homes of professedly worldly people. God is not in all their thoughts, Christ is not honored there. Each one, from father downward, seeks his or her own pleasure, and, as a consequence, strife of words, and exhibition of temper unbecoming a Christian are at times indulged in. Is it to be wondered at that such a home becomes to the family merely a lodging place, and the young ones seek their confidence elsewhere. Is it not to be expected that the children of such a home, so far as the influence there produced is concerned, will grow up with a contempt for religion. Is the picture exaggerated?

The first duty of a Christian husband and wife, and one laid emphatically upon themselves alone, is to *provide* for their households, and to train up their children in the way they should go—in the knowledge and love of God—and the neglect of this duty we may rest assured will have to be accounted for at the grand assize.

But if this is a *duty*, how much more is it when rightly and earnestly attended to; a pleasure and a profit, bringing forth the fruits of peace and joy and the truest happiness. Oh! what pure enjoyment, what real pleasure is lost to the family who neglect to make home what it ought to be! And what an amount of good the world is robbed of in failing to get the men and women such homes would produce.

Better than gold is a peaceful home,
Where all the fireside charities come;
The shrine of love, and the heaven of life,
Hallowed by mother, or sister, or wife.
However humble the home may be,
Or tried with sorrow by Heaven's decree,
The blessings that never were bought or sold,
And centre there, are better than gold.

Now, dear friends, I did not consent to speak here to-night to please your ears only, if indeed these plain utterances could do that. Something more practical is desired, and if as a result one sincere and earnest resolve is made to do all that can be done in the strength of the Lord to make home what the home of every Christian should be, that desire will be gratified. Therefore a few words of advice are

offered especially to those young men and women who have not yet commenced to build up their homes, but in all probability will be doing so at some not very distant day, as well as to those whose homes are comparatively new.

1st. It is absolutely necessary to the building up of a happy home that husband and wife should be of one mind, true helpers to each other, pulling one way in everything; therefore you cannot be too careful in the choice of your life-partner. Let loyalty to God have first thought, remembering the warnings of divine truth "Be not unequally yoked together," and "How can two walk together except they be agreed."

2nd. Let no inferior motive than pure love draw you together, but be sure that it is love that goes deeper than face or form, else it will not wear well. Without this the twain can never become *one* in the higher sense essential to a truly happy home; but with it the love may be as deep, as pure when silvery hairs adorn the brow as on the wedding day.

3rd. Have a clear understanding *before* marriage as to all important matters where difference of opinion and consequent action exists. I will only refer especially to matters relating to your Christian life. I have no hesitation in saying that very much unhappiness, and even giving up of principles, with consequent loss of each others respect and esteem, and all the ills that follow in the train, have resulted from unions between parties who thought all such differences could be reconciled *after* marriage. Depend upon it, the true way, the right way, the wise way, the best way for your future happiness is to have all such matters fully understood and settled *before* marriage. What cannot be granted or yielded in the days of courtship, when love is at its height, is far less likely to be conceded afterwards. Again let the word of God be our guide, and let our affairs as to this life-long companionship, be arranged only "in the Lord."

4th. The home founded then:—Let God be honored in your house; make His word your daily companion and comfort, and daily kneel together at the throne of grace. This will hold you together as nothing else could, and will not allow "the sun to go down on your wrath."

5th. Study each other's temper and character, not with a view to fault finding, but that each may make it his or her pride and pleasure to conform to the wishes of the other. In other words, let the *first* thought be for the happiness of the other, and the *last* thought for self.

6th. Don't expend all your smiles and courtesies on others and leave home without; but make every effort to please, cheer, comfort, and entertain each other, as devotedly as in the days of courtship. Never speak a disparaging word of each other, or to each other, in the presence of others.

7th. As you believe in the immense value of your never dying soul, so realize that your dear children have equally precious souls, and that they are committed to your charge, to be trained for heaven. To you is committed the great responsibility of tracing the first characters on the blank

sheet of their young minds; of making the first impressions on their receptive hearts. To plant in that virgin soil good seed, ere yet the weeds of sin have formed a place there. Could you have a higher, a weightier, or even a pleasanter task.

This work well and faithfully done, and the foundation is laid for future men and women that shall be good and useful members of society, who will rise up to call you blessed, and look back upon home with feelings of sacred joy.

Let it be said just here that while it is right to wish your son to do well and prosper in life, and your daughter to be well and comfortably settled, and to do all you can lawfully for this end, yet it cannot be right to make these objects the sole aim in your children's training, and overlook the far more important object of their eternal salvation. To win their young hearts for Christ will be the anxious aim of godly parents.

8th. "Example is better than precept," therefore never indulge in habits you would not allow in your children. I have known boys punished for doing that which the father himself indulges in. Can anything be done more effectually to destroy the sense of right in a child? This applies as well to our words and tempers, as to habits of indulgence. If parents wish to see in their children kind and gentle tempers, let them guard their own so as to be living examples.

9th. Reproof, and even punishment, will be necessary sometimes; never however, administer either publicly nor yet hastily, calmly, in private, and with loving words, the child will soon see that *you* feel the punishment more keenly than it does, and seldom will it have to be repeated.

10th. Make your evenings at home attractive, by cultivating cheerful and instructive conversation, providing suitable and useful amusements, in the way of innocent and instructive games, music, reading aloud, making pretty and useful articles, &c.

11th. Be careful what your children read, what friendships they form, and what places of amusement they attend away from home. If home, and home training is what it should be, there will be little fear of children attending theatres, ball rooms, dancing-parties, and such like places, which are all fraught with danger to young people, and are certainly not places where Christians ought to be found. Take a personal interest in your children's books, and friends, and all their affairs, thus becoming their best friend and guide. Why should not father and son—mother and daughter—be true companions? confiding in each other with true sympathy in joys and trials.

12th. Let home be made as attractive to husband and children as neatness, cleanliness and order can make it, a home, and its mistress, that all are justly proud of.

Oh! what a help it is to children to be able to look to their parents as their models of what men and women should be; and what joy to parents, to be surrounded, in old age, with a family, whose greatest privilege it is to minister to their comfort, and to know that the in-

fluence of their lives and words have born the fruit of holiness in their children, and will continue to do so, for though dead, they will yet speak and their memory will be blessed. And this happiness, dear young friends, it is yours to enjoy, if you will seek it with all your heart and fulfil the conditions necessary to its attainment. It depends on *yourselves*.

I cannot conclude more appropriately than by quoting the words of an eminent writer on "Sowing and reaping," which surely applies very closely to the subject of home making:—

Living in a hurry, and without thought, we imagine that life is a scramble, that he who rushes, tugs, and sweats the most, gets the most. Life, however, is not a lottery, in which it is all a *chance* whether a prize or a blank is drawn: life is a science, the results of which—the course of life having been determined—may be predicated with almost absolute certainty. The law is enforced by not less than divine affirmation, than by universal experience—"That which a man sows, that shall he also reap." No man will ever do more; no man will ever do less. The wording of the law is so definite that there is no possibility of a *may be*. The state is the result of the conditions, but there must be the conditions or there cannot be the state. 'Of thorns men do not gather figs.' Nor, from the neglect of home culture, can we expect to gather the fruits of happiness and usefulness which are the results of the true Christian home we have tried to preach.

W. H. E.

PRIZE ESSAYS.

H. W. C. having placed in our hands the sum of £11, which he offers for three prizes, viz., £7 for the first, £3 for the second, and £1 for the third best essay on "The unscripturalness of those in Christ intermarrying with those out of Christ, with remarks on the impropriety of Christian evangelists assisting to consummate such marriages."

The competition will be open to all members of the Church of Christ. Intending essayists are requested to adopt a *non de plume* enclosing a sealed envelope bearing the name and address of the writer.

All communications to be addressed to the editors of this paper marked "Competitive Essay." As conciseness with clearness will form one of the elements of success, the essay is not to occupy more than two pages of the *Standard*, and be in the hands of the editors not later than the 7th November next.

The first prize essay will be published in December number.

LIFE in every shape should be precious, for the same reason that the Turks carefully collect every scrap of paper that comes in their way, because the name of God may be written upon it.—JEAN PAUL RICHTER.

ANNUAL MEETING OF THE
EVANGELISTIC UNION
OF CHURCHES OF CHRIST, IN SOUTH
AUSTRALIA.



HE churches in South Australia associated for evangelistic purposes, held their annual meeting in the Grote Street chapel, on Tuesday, Sept. 13th. Bro. David Gall occupied the chair.

The meeting was opened by singing a hymn, followed by the chairman reading the 145th psalms, and prayers led by various brethren.

The attendance was smaller than usual, but a spirit of devotion and earnestness manifested itself in the whole proceedings, which made the gathering a pleasant and profitable one. The executive power of the meeting is strictly confined to delegates appointed to represent the churches co-operating, but all present were desired to freely express their minds upon any matter before the meeting.

The churches represented were—Alma, Brethren R. Harkness and J. McLachlan. Balaklava, W. J. Verco. Cameron, J. G. Cosh and A. L. Green-shields. Dalkey, D. Finlayson. Grote Street, Adelaide, R. Lawrie and W. Fuller. Mallala, B. Marshman. Millicent, R. Campbell. North Adelaide, T. Forsyth and John Verco. Stirling East, E. Taylor and A. T. Magarey. Unley, J. Colbourne. Yatina, J. B. Carr.

The chairman expressed his appreciation of the honor of presiding over a representative gathering of his brethren in Christ, and hoped that the deliberations would lead to a wider spread of the knowledge of God's word, the fuller acceptance of its plain teachings, and the furtherance of the kingdom of Christ on earth. The past history of the churches showed that we are growing, steady persistence in upholding the truth had brought believers of other churches to a closer adherence to scripture teaching, and had gradually increased the number of those who had membership with us as a people. From a minute book he found that in June 1850 fourteen persons resolved to meet together to attend to the institutions of the Lord's house. He mentioned several names—now gone to rest—whose memory is still dear, who had humbly and consistently followed the simple directions of the bible. The progress of the cause was interestingly outlined to present time. From what had been done in the past we might hopefully

take courage, and with a firm faith in God, seek to make this conference the means of still further promoting God's glory in the future.

COMMITTEE'S REPORT.

DEAR BRETHREN,—As soon as practicable after your Committee was entrusted with the responsibility of directing the affairs of the Union, all the churches co-operating were communicated with, in order that each church might have an opportunity of recommending places where it thought evangelistic labour would produce satisfactory results. We regret to inform you that very little expression of desire for special evangelistic work amongst the churches has been made to the Committee during the year. Our sphere of action has not therefore been extensive and the labor we have expended has been given to places where it seemed "most needed," and also where the brethren themselves were ready to co-operate.

Your Committee have only had one evangelist (Bro. Colbourne) employed since 31st December last, Bro. Judd's engagement having been discontinued at that time. Bro. M. Wood Green has as heretofore rendered help, and in October last, held preaching meetings at Dalkey and Mallala, with very gratifying results. The Northern churches had the benefit of Bro. Judd's labors during the time he was under the direction of the Committee, and several were led to obey the Lord Jesus.

A month of Bro. Colbourne's time was spent in the South East, chiefly at Millicent, no immediate results attended the effort; these parts seem to require more than brief efforts to overcome the misunderstanding and prejudice existing about and against us.

The Bible College Trust having been referred to at the last Conference, and the brotherhood in the colony being more or less interested in the utilisation of the funds, we report that the Trustees have initiated the practical work of the project, by forming a weekly evening class under the leadership of Bro. Gore to assist those who desire to systematically study the Scriptures. It has about 25 members.

On the 18th of last month, Bro. A. B. Maston of Hotham, came to South Australia on a visit (he says for a rest), and his willing spirit characteristically asked "What shall I do?" He has been busily working ever since. Several of the churches have had the pleasure and profit of hearing his striking and instructive lecture on "Christ in the Tabernacle." We are thankful for his presence and help, and pray God to give increase.

Although our work has not been nearly so wide as we would desire. Yet we thank God our efforts have not been in vain, for some have been converted, and others have been encouraged and strengthened in the race for the eternal prize.

It appears that the work carried on in the sphere of each local church has so considerably absorbed the time and means of the respective brethren, that very limited attention has been given to the general kind of work, which the Union specially seeks to accomplish by co-operation.

However we look forward again believing that the coming year will bring the colony into improved temporal circumstances, and trust that these may be increasingly used to the extension of the Redeemer's kingdom.

BRO. COLBOURNE'S REPORT.

BRO. CHAIRMAN AND DEAR BRETHREN.—In presenting our report of labour bestowed, and time spent in the various fields visited since our last annual meeting, we have much for which to be thankful, though we would have rejoiced to have been able to chronicle larger apparent results.

According to the generally expressed wish of the delegates of our churches at our last annual meeting, and also that of your committee, I visited the South-east in November last. On arriving at Beach Port, two gospel services were held in the Wesleyan chapel kindly lent for that purpose. The meetings were fairly attended. There are at Beach Port, some six or eight brethren and sisters, the population however is small, and would not warrant an effort being made there.

Millicent was next visited, where I stayed a month in the home of Bro. and Sister Roland Campbell, preaching during the week and on Lord's-days. Rendlesham, (which is about eight miles from the former place), was also visited, and the gospel was preached there three times to good congregations.

Tantanoola (which is about ten miles from Millicent), was reached, and the gospel preached there on two occasions. The gatherings, though not large, were encouraging. At this place a brother and sister resides, who break bread on each Lord's-day morning in their own home. At Millicent there were no apparent results to the preaching of the gospel. Some were interested, but none yielded obedience to the truth. Much prejudice exists against us at Millicent, why I know not, but such is the case, and it would require a prolonged stay and faithful labour to overcome it. I received the greatest kindness from brethren during my stay in those parts, and also their hearty co-operation. I returned home on December 17th.

The next places visited was Lochiel, Nantawarra, and Port Wakefield. The meetings at the two former places were most encouraging, the school house at Nantawarra not being anything like large enough to hold the many who came to preaching services and tea meeting. As a result of the visit by Bro. Green and myself, two were immersed on a confession of their faith in Christ. Two gospel services were also held at Port Wakefield, but were poorly attended. It was here, however, where our Bro. McCrackett was met, and after a long reasoning together over the word of God, eventually he saw it to be his duty to yield an unqualified obedience to the truth, since which time he has been doing all he can to enlighten others, and has since then "buried others by immersing them into Christ."

A fortnight has also been spent at Stirling East. The weather during the whole time was very wet, which militated considerably against the work. However, some excellent cottage gospel meetings were got together on the working men's blocks at Bridgewater, and at Crafers, and though there were no apparent results in obedience to the truth, the brethren expressed themselves pleased and profited.

A fortnight was also spent at Milang and Point Sturt. Here the hearty co-operation of the brethren was enjoyed, and almost every evening the gospel was preached at one or other of these places. As a result of our labours by the blessing of God, nine precious souls were immersed in the Lake

Alexandrina the afternoon before leaving the district. It was a most enjoyable season, several came from Milang and Point Sturt to witness the ceremony.

The remaining portion of the time has been spent at Unley and churches in and around the city. Of the 52 Lord's-days, I have spent 28 at Unley, and 24 preaching elsewhere.

I am more deeply convinced than ever that there is a glorious work to be done in the missionary field. There are fields around us already "white for harvest." It requires, however, it seems to me, more time and labour devoted to those districts that may be taken up; flying or short visits are not so fruitful in results.

The church at Unley during the year has been exceedingly repaid for the efforts put forth. Since last annual meeting, 45 have been added by faith and obedience, while ten have been received into fellowship who were previously baptised.

And now dear brethren, in closing this brief report, may we not rejoice in the glorious work the Master has deputed us to do for Him. What an indescribable foundation we build upon! What a magnificent plea we possess! How great the dignity and honour He places upon His faithful ones here, and how infinitely big with blessings, and glory, and honour, will be our future position at His right hand.

J. COLBOURNE.

BRO. JUDD'S REPORT.

DEAR BRETHREN,—My labours in connection with your Committee terminated at the end of last year. Consequently my report is only for about one-third of the year—although since that time, I have continued in the work, as an evangelist in the colony with the exception of a month I spent in the colony of Victoria, visiting some of the churches there. During the three or four months of my engagement under the Committee, my labors according to directions were distributed between the churches at Alma, Dalkey, Lochiel, and Wild Horse Plains. On Lord's days, I was at Alma, four; at Dalkey, five; Lochiel, four; and at Wild Horse Plains, two, besides other week night services. We had during the above period some very encouraging and cheering seasons. It was my privilege during that time to immerse thirty-two believers; several of these came forward at meetings held at Dalkey, when our Bro. M. W. Green preached there several evenings, I might mention that at present. I am working with the group of churches in the North, including Alma, Dalkey, Long Plains, Wild Horse Plains, and Mallala, residing at the latter place. Trusting that God's blessing will attend the Conference, and that future efforts will be divinely directed, and redounded to God's glory, and the salvation of our fellows.

Yours in the one hope. WM. JUDD.
Mallala, 8th October, 1887.

Bro. Santo moved the adoption of the above reports. He said our purpose was to lead men to do what was right in the sight of God, and when we kept this constantly before our minds all our labors would be carried on in confidence, as the good man had many encouragements supplied him in the word of God.

Bro. D. Finlayson seconded—carried.

STATISTICAL SCHEDULE OF THE CHURCHES OF CHRIST IN SOUTH AUSTRALIA.

NAME OF CHURCH.	Immersed during the year.	Received from sister churches.	Received having been formerly immersed.	Died during the year.	Withdrawn from.	Transferred to sister churches.	Removed to where there are no churches.	Present number on the roll.	Sunday School Teachers.	Sunday School Scholars.	Members of Band of Hope.
Alma ...	19	4		1		4	6	100	4	40	
Balaklava ...											
Baroota ...											
Cameron ...	4		1				3	52	2	23	
Dalkey ...	16	3		1	6	2		128	5	45	
Grote Street, Adelaide Hall ...	25	14	5	2	2	7		332	15	309	230
Long Plains ...				1				27	4	48	
Langhorne's Bridge											
Mount Gambier	4				8		1	23			
Mallala ...	4	7		1	1		13	63	4	32	
Millicent ...					8	3		19			
North Adelaide	9	4	3	2	1	7		171	10	123	
Port Pirie ...								15			
Stirling East ...	4	1	2					29	4	38	
Strathalbyn ...								10			
Unley	45	2	8		1	18	3	173	23	281	150
Wild Horse Plains								40			
Willunga ...						2	1	27			
	130	35	19	8	27	45	27	1209	71	939	380

*** NON-CO-OPERATING.**

NAME OF CHURCH.	Immersed during the year.	Received from sister churches.	Received having been previously immersed.	Died during the year.	Withdrawn from.	Transferred to sister churches.	Removed to where there are no churches.	Present number on the roll.	Sunday School Teachers.	Sunday School Scholars.	Members of Band of Hope.
Alberton ...											
Milang ...	4						3	18			
Point Sturt ...	5				2		2	18	3	35	
Hindmarsh (including Fulham and York)	37	4	4	3		2	2	345	27	321	
	46	4	4	3	2	2	7	381	30	356	

* The above churches are not in the Evangelistic Union.

TREASURER IN ACCOUNT WITH EVANGELISTIC UNION OF CHURCH OF CHRIST, SOUTH AUSTRALIA.

FROM OCTOBER 1ST, TO SEPTEMBER 13TH, 1887.

Dr.			Cr.		
To Balance in hand	...	£15 11 7	By J. Colbourne	...	£225 0 0
Church at Alma	...	16 10 0	„ W. Judd	...	65 10 0
„ Balaklava	...	4 0 0	„ Expenses to Millicent & Unley	...	3 7 8
„ Dalkey	...	8 10 0	„ Stationary and Postage	...	2 17 6
„ Langhorne's Bridge	...	10 0 0	„ Cost of Bro. Maston's visit	...	16 13 0
„ Millicent	...	5 0 0	„ Advertising	...	0 17 0
„ North Adelaide	...	101 3 2	Balance in hand	...	14 18 10
„ Stirling East	...	15 0 0			
„ Unley	...	100 0 0			
„ Milang	...	8 11 0			
„ Yatina	...	2 10 0			
Bro. Manning, S.	...	1 0 0			
Bro. W. Manning	...	4 0 0			
Brethren scattered in S.E.	...	1 8 3			
		£329 4 0			£329 4 0

Bro W. J. Verco moved that the statistics be not received, as they were incomplete and therefore misleading. Our duty was to lead men to the Saviour, and it was no concern to us how many we numbered in figures.

It was resolved that the statistics be completed as far as possible before publication, and a distinction made between those churches co-operating and those not co-operating.

Dr. Magarey thought the reports should be printed and circulated in the meeting so that there might be no necessity of taking up the time in reading them.

Resolved—That the next annual meeting be held in the Grote Street chapel on the day before the annual show in September.

At one o'clock the meeting adjourned for an hour to partake of an excellent lunch, gratuitously provided by several sisters of the Grote Street church.

ELECTION OF OFFICERS.

Resolved that the committee be nine in number in addition to the treasurer and secretary.

The following brethren were elected—John Verco, J. McLachlan, R. Harkness, P. Santo, T. Forsyth, W. Burford, P. Messent, T. J. Gore, J. Colbourne.

Dr. Verco, treasurer.

James Manning, secretary.

CHAIRMAN FOR THE NEXT ANNUAL MEETING.

Bro. John Verco was elected.

APPLICATION TO JOIN THE UNION.

The church at Everard applied for admission.

Bro. D. Finlayson stated that most of the brethren meeting at Everard were members of other churches, and should be properly organised into a church before being admitted to the union.

Moved by Dr. Verco, and seconded by Bro. Finlayson, "That the name of the church at Everard be added to the list of co-operating churches as soon as it is recognised as a church by those churches with which the members are now connected." Carried.

INSTRUMENTAL MUSIC IN THE CHURCHES.

It was decided to allow half hour for the discussion of the motion which stood over from last annual meeting, and from the remarks of some half-dozen brethren who spoke, it was evident that the meeting was not prepared to accept the motion in the form presented. The speakers scarcely expressed themselves on the main question of music in our worship, as there was not sufficient time to fairly move an amendment and discuss it. Bro.

J. B. Carr briefly replied and withdrew the motion.

Bro. Colbourne was chosen to read the paper for the next annual meeting.

BRO. BATES' ESSAY.

Bro. Bates read his paper on "How can we best advance the cause throughout the colony," which is printed in another column of this paper.

Bro. Burford moved a vote of thanks to the essayist, and expressed approval of the means suggested by him for advancing the cause. He would like to see all the churches contributing to one common fund for evangelisation, and all our evangelists supported from that fund.

Bro. J. Verco seconded the motion, and stated that he believed the necessary funds for supporting evangelists could be found whenever suitable men offered themselves for the work.

Bro. Warren disapproved of Bro. Bates' suggestion that twelve month's salary should be in hand before men were sent out to preach. It could not be supported from scripture, and was quite opposite to the spirit of Christianity. It savoured of man and showed a lack of confidence in the Saviour.

Several other brethren supported the motion, speaking in earnest and hopeful terms of the future progress of the cause of Christ in the colony.

The motion was carried unanimously.

The conference closed at 5 30 p.m.

A public tea was provided in the lecture hall, from 6 to 7, and afterwards a public meeting was held, presided over by Dr. Verco. Earnest addresses were delivered by Brethren Maston and Clapham from Victoria, and Brethren Bates, Colbourne, and McCrackett.

It was felt that the day's engagements had been interesting and profitable, and calculated to increase our love to God and to each other.

"HOW CAN WE BEST ADVANCE THE CAUSE THROUGHOUT THE 'COLONY?'"

An Essay read before the Conference of Churches of Christ in South Australia by Thos. H. Bates, September 13th, 1887.



ALTHOUGH I am still of the opinion that a more suitable, because better qualified brother, might have been found to fulfil the task assigned to me by last year's conference, I willingly undertake to express my thoughts on the best way to advance the cause in South Australia. A South Australian myself, it is only natural that I should feel a deep interest in the spread of truth in the country where I was brought up, and among those brethren and churches with whom in years gone by I had sweet fellowship, with whom God,

in His providence, has now brought me to labor. Every true Christian desires the salvation of sinners, and while we rejoice when we hear of the triumphs of the gospel in other lands it is with special gratification that we learn of its victories at home. Piety is said to begin there, and although it should not end there, we all recognise the necessity of cultivating the home field before spending our energies in other places.

The subject is a large one, because the colony is large, and even if we diminish its limits somewhat by cutting off the Northern Territory—which though a part of South Australia was not, I think, included in the intention of the Conference—is nevertheless so extensive that we shall find our resources taxed to the utmost in solving the problem.

But I apprehend that you do not expect an infallible exposition. You desire only that I shall give what I believe to be the best way of advancing the cause throughout the colony, and hence without claim or hint of superior enlightenment. I shall simply give a candid, free and full expression of those thoughts which have come to me since undertaking the present duty. To furnish and draw out suggestions, which after discussion shall be formulated in good resolutions, and then carried into practical effort to advance the cause in South Australia, are all that I shall aim at to-day.

Nor shall I waste time in attempting anything like an elaborate definition of what is meant by "The cause" in our subject. Both our "Position and Duty" were long and ably expounded by Bro. Green in last year's essay, and even if the views then expressed have, through lapse of time, been forgotten, the excellent and exhaustive essay recently read before the Sydney Conference by Bro. Wilson, and which appeared in the *Standard* for June and July will have refreshed your memories. At any rate, it is not my intention to go over the ground again, and hence I proceed to say that.

1. To know our duty is the first requisite to its performance. A want of knowledge, if the ignorance be not culpable, shields us from the charge of unskilfulness, or of absolute neglect. Our question implies that we are anxious to know our duty.

2. The second requisite is a correct estimate as to our means of resources. Unless this is known, we may attempt the impossible, and get laughed at for our folly. This I am sure we wish to avoid. Our desire is to work wisely and successfully.

3. Then given the resources or means sufficient, a willingness to employ them is the remaining requisite to any successful human enterprise. With these postulates from which to reason, we may at once take a survey of the field, note the duty to be done, and then endeavour to show the best way to perform it.

For more than 40 years, the gospel in its primitive simplicity has been preached in South Australia. Confined at first to its capital, Adelaide, it then spread to Hindmarsh, to Alma and Mallala in the North, Point Sturt and Mt. Gambier in the South, and then to various localities more or less remote from these places, until now we have seven churches in the city and its suburbs and about twenty in the country districts with an aggregate membership of from 1300 to 1400 disciples, the greater number of whom reside a distance of 3 miles of Adelaide. And here consequently,

we find most of the evangelists, the prominent teachers, and the wealth of the brotherhood. The country churches are for the most part weak in numbers, in preaching talent, and financial ability, and the question, from one point of view, might easily resolve itself into the simpler one "How can the strong help the weak?" a question if I do not answer satisfactorily, will I feel sure elicit valuable suggestions from both town and country members. Fortunately, the means of communication between Adelaide and the outlying districts are now so easy and rapid, that any disposition to help our country brethren can, at once, be utilised. Journeys which a few years back took weeks to complete can now be accomplished in one or two days, while the expense of travel is also much less. Hence the way is open whenever help is needed and available. And help is greatly needed. Country churches are languishing for want of it, some I fear are dying and will certainly die unless speedy and effective measures are taken for their recovery and future assistance. For unlike the city and suburban churches which are grouped closely together, have generally a considerable amount of speaking and other talent, and can readily arrange for plans which provide for exchange of preachers and teachers; country churches in most cases are far apart, have only few speakers, and these with little or no time to study and prepare discourses, such as would edify their brethren, and forcibly present the gospel to the unbeliever. The consequences too frequently are that monotony and inefficiency characterise the services and spiritual vigor droops and dies. It may be said, "this ought not to be, while the bread of life is there, and the quickening Spirit for those that ask." But it is useless to deny the fact. Churches like individuals do grow weak and die, notwithstanding the bountiful provision made by the Author of life to keep them healthy and strong, and whether the failing health be caused through lack of servants to administer the spiritual meat of the gospel in an appetising manner, or not, we cannot shut our eyes to the weakness and destitution which prevail in many of the country churches of South Australia. The commercial depression, felt both in town and country, has no doubt much to do with this state of things; for although it should not be so, the trials of life too frequently hinder our spiritual progress. When men are in want of employment, of bread, or clothing, they sometimes find it difficult to go to the house of God with the grateful spirit of true worshippers. Country brethren, whose crops have failed year after year, cannot be expected to contribute much to the spread of the gospel. And there have been so many of our rank and file who have left in search of work in other colonies, that the army of the faith has considerably diminished in numbers, while those that are left are many of them still in depressed circumstances. We pray God that these serious hindrances may ere long be removed. Any general description of the field should not overlook the fact that it is largely pre-occupied. Other churches are there, and individual professing Christians who do not see eye to eye with ourselves in some matters of faith and practice. These instead of helping us, are, unless we are very careful, likely to hinder us in our work. Sectarian animosity is both rife and bitter, and needs the most careful treatment, if we are to

overcome it. Errors have been sanctified by long usage. Its hoary hairs have been mistaken for the white locks of truth, and though we take the errorist's own Bible, and show him his fault from the book which he says he loves and is the guide of his life, he will not believe. With child-like simplicity, though more foolishly, he will turn to us and say, "My pastor, sir, says that that is not essential. I know that he is a good man, and would not willingly deceive me." When worshippers of the true God and believers in our Lord Jesus Christ talk in this strain, it is not every rough and ready hand which can put them right. There are thousands of such believers throughout the colony, who need to be taught the way of the Lord more perfectly before the cause can greatly advance.

Summarising now the wants of the field as thus briefly described, we find that there are three different classes whom we wish to benefit. These are—

1. The weak churches of the brotherhood, which need strengthening.
2. The believers in the various denominations, who require to be taught the way of the Lord more perfectly.
3. And the unconverted in the world.

Any plan which has for its object the advancement of the cause throughout the colony should provide for all three.

With the greatest respect for the Evangelistic Union of South Australia, and indeed admiration for its efforts in times past to meet the wants of our country churches, it still lacks, I think, some of the essential elements of success. Its borrowed preachers cannot stay sufficiently long in one place and its hands are hampered for want of funds. If it could I have no doubt it would employ a dozen preachers, and then perhaps this essay would not have been necessary. I do not think it is to blame in any way, and only refer to the matter now because in searching for the best way to advance the cause throughout the colony it is necessary to compare past effort and effects with those now contemplated. It is not merely a good way to advance the cause that I have to write upon, nor even a better way, but the *best* way. Hence, if I should in the course of my essay advance ideas which are deemed to partake of novelty, I trust you will bear in mind the strict wording of my subject.

Before we go further, it would perhaps, be well if we took a glance at

OUR PRESENT RESOURCES.

These are comprised in our available preaching talent, our financial ability, and the 25 or 30 churches with which we are connected by a common faith and order. Our evangelists are so few, who are wholly devoted to the work, that any aggressive movement on their part under present circumstances seems almost out of the question. With the exception of Bro. Judd, they are all in Adelaide and its vicinity, but engaged with large churches whose wants require all their time and attention. Hence though willing enough to help, the churches feel that they cannot spare their evangelists without jeopardising their own welfare and usefulness. Until our evangelistic staff is considerably increased the best way to advance the cause in South Australia will not be in operation.

2. Our financial resources are also very limited, and any increase in this direction can scarcely be expected for another year

or two. The city and suburban churches have as much as they can do to pay their way, and if we judge by last year's contributions, the country churches all combined could scarcely furnish sufficient funds for a single preacher. Hence the outlook from this direction is anything but satisfactory.

3. The churches outside the city and suburbs are those that need help, and hence cannot give any, except by furnishing fields of labor, and co-operation when help is given to them. Thus on every hand we are beset with difficulties from which only the Lord can deliver us. But the Lord works through His people, and sooner or later I believe that we shall be free. He can give seed to the sower, and bread to the eater, of the material kind, and also the incorruptible seed of the word, and the bread of life, for the famishing souls of men.

Without further preface, I will now propose what I believe to be the best way to advance the cause in South Australia. Let a fund be immediately instituted and those who can be invited to contribute to it, which shall have for its object the sustaining of two of the most successful evangelists which can be secured, said evangelists to work together and be under the control of either the Evangelistic Union or of the Executive Committee of the yearly Conference. Operations not to be commenced until sufficient for one year's support has either been obtained or promised. I add the last clause to prevent the possibility of financial failure, the most likely source from which failure would come if it came at all. With two such able ministers of the word constantly in the field, working in the country at those seasons of the year most favorable for country people, and in city and suburbs at other times, thoroughly equipped with tracts on stirring themes, which would not fail to leave a permanent impression for good wherever they were scattered, with liberty to choose time, place, and opportunity they would, I feel sure, give the cause such an impetus as would both astonish and gratify us. Is this practicable? Is it in harmony with Scripture, and with successful experiments of a like nature? To these questions I now invite your attention. And

1st. ITS PRACTICABILITY.—This part of the subject has reference both to the men and the means to sustain them. That we can easily obtain the men when the means are forthcoming is, I think, a matter scarcely worth arguing. There are able preachers both in Australia and out of it who would gladly undertake this work if asked to do so and an adequate support assured to them. The young and promising brethren, who in the ardour of their souls travel many thousands of miles and spend the savings of years to fit themselves for the work of preaching at Kentucky University, and other of our educational institutions in America, would in most cases come back as soon as possible if desired to do so. They nearly all go with the intention of returning, and when they do not, it is generally because while waiting for invitations and help to return they lose patience and form engagements either with young ladies or with churches which compel their stay. And thus are lost to us the very men whom God has raised up in the colonial churches purposely, I think, to proclaim the everlasting gospel. This ought not to be. I know it is objected, that it would be foolish to send either to America or anywhere else for either colonial

or American brethren whose capacity for preaching was not known. I admit the objection. I also admit its force. But is it the rule, that when a young preacher from the colonies has manifested his capacity for successful preaching that he is then sent for? Sometimes, but not always, nor often. In 1883 one of the most pious and talented of the colonial students at Kentucky University wrote me of his desire to return, saying that he hoped soon to be standing shoulder to shoulder with me in the colonies, that he could not remain in America and feel that he was laboring where the Lord would have him be. Notwithstanding, he is still there, and many others also. This neglect to take advantage of a natural source of supply has gone on so long, that now we might almost echo the words of the prophet, "There is none to guide her among all the sons whom she hath brought forth; neither is there any that taketh her by the hand of all the sons that she has brought up." Is. 51:18. But fortunately the return of our beloved and talented Bro. Gore will soon make such a lament impossible. With the resuscitation of the "Australian Bible College," I see, or think I see a door of escape from our difficulties. Our youth, with their large new hearts and clear heads, need not longer travel 10,000 miles to get a sound biblical education, such as will fit them for labor in the colonial field, but at home, here in Adelaide, every facility will be found in equipping themselves for the glorious work of preaching the gospel of Christ. This is a matter for great joyfulness, though the College is still in its infancy, and must necessarily be some years before it attains full vigor. And I will here take the opportunity of saying that if the churches are expecting the Australian Bible College to aid in advancing the cause throughout the colony they must not quote too often with a local application the words of our Lord "A prophet has no honor in his own country." They must not use the words as if it were right to act upon them, as if the Lord did not speak them in sadness and reproof. I have not the shadow of a doubt, that brethren who have thus used them, were actuated solely by a desire to spare some struggling young preacher the mortification of failure, nor have I any doubt that the method employed was the surest way to bring about that very result. It was a mistaken kindness which those that were the objects of it could scarcely be expected to appreciate, for they could not understand the reasoning of the good brethren, who see in the ancient prophet's position, a relation at all analogous to that which a young preacher sustains to the rest of the disciples. On the contrary such an application of the proverb is destructive of one of our own principles, *e. i.* the equality of all Christians, and savors not a little of the sectarian distinction between clergy and laity. But were we to eliminate this source of supply, I have but little doubt that preaching brethren, who have for years together been confined to the large cities and towns in the colonies, would often be found to prefer a twelvemonth's tour in the country with some genial fellow-laborer to the incessant and harassing toil in the city, which brings weariness both to body and mind. At any rate, I shall proceed on the assumption that the men can be found whenever the means for their support are forthcoming.

(To be continued).

Gleanings.

A PURE soul is like a fine pearl. As long as it is hidden in the shell at the bottom of the sea, no one thinks of admiring it. But if you bring it into the sunshine, this pearl will shine and attract all eyes. Thus the pure soul, which is hidden from the eyes of the wicked, will one day shine before the angels in the sunshine of eternity.—*Vianney.*

THE Syrophenician woman gained comfort in her misery by thinking great thoughts of Christ. The Master had talked about the children's bread. "Now," argued she, "since Thou art the Master of the table of grace, I know that Thou art a generous housekeeper, and there is sure to be abundance of bread on Thy table: there will be such an abundance for the children that there will be crumbs to throw on the floor for the dogs, and the children will fare none the worse because the dogs are fed." She thought Him one who kept so good a table that all she needed would only be a crumb in comparison. Yet remember what she wanted was to have the devil cast out of her daughter. It was a very great thing to her, but she had such a high esteem of Christ, that she said, "It is nothing to Him; it is but a crumb for Christ to give." This is the royal road to comfort. Great thoughts of your sin alone will drive you to despair; but great thoughts of Christ will pilot you into the haven of peace.—*Spurgeon.*

A DROWNING man, plucked from the jaws of death, is happy with three feet of bare rock beneath him; happier than others with thousands of broad acres. The wrecked, borne shoreward in the life-boat that is making for the land through roaring seas and winter storms, are happier than Egypt's queen when the sun gleamed on her golden galley, and silken sails swelled in the summer breeze, and the world's great conqueror knelt a suitor at her feet. And there is no humble Christian, no lover of Jesus, but is happier with the hope of heaven, with Christ in him "the hope of glory," than the men of the world when their corn and their wine do most abound; and all things go well with them. Though a beggar, the child of God parts not with that hope for all the wisdom and the wealth of Solomon. To get within that blessed door; to have a place, not nearest the king, but on the outside of the circle around the throne; to bear the lowest title among heaven's nobles; to be the weakest child of God's family, the humblest servant in Christ's house, the dimmest, smallest jewel in His crown, the least, and less than the least, of all saints, is a hope that sends the heart a-singing—

"Transported with the view, I'm lost
In wonder, love, and praise."

Guthrie.

THE real security of Christianity is to be found in its benevolent morality, in its exquisite adaptation to the human heart, in the facility with which its scheme accommodates itself to the capacity of every human intellect, in the consolation which

it bears to the house of mourning, in the light with which it brightens the great mystery of the grave. To such a system it can bring no addition of dignity or of strength, that it is part and parcel of the common law. It is not now for the first time left to rely on the force of its own evidences and the attractions of its own beauty. Its sublime theology confounded the Grecian schools in the fair conflict of reason with reason. The bravest and wisest of the Cæsars found their arms and their policy unavailing, when opposed to the weapons that were not carnal, and the kingdom that was not of this world. The victory which Porphyry and Diocletian failed to gain is not, to all appearance, reserved for any of those who have, in this age, directed their attacks against the last restraint of the powerful, and the last hope of the wretched. The whole history of Christianity shows that she is in far greater danger of being corrupted by the alliance of power, than of being crushed by its opposition. Those who thrust temporal sovereignty upon her treat her as their prototypes treated her Author. They bow the knee, and spit upon her; they cry "Hail!" and smite her on the cheek; they put a sceptre in her hand, but it is a fragile reed; they crown her, but it is with thorns; they cover with purple the wounds which their own hands have inflicted on her; and inscribe magnificent letters over the cross on which they have fixed her to perish in ignominy and pain.—*Macaulay, 1800-1859.*

THE water is purest at its fountain among the mountains where it gushes cold from the rock, or bubbles up at the mossy spring; the nearer to its source, the clearer is its stream. By every mile it rolls, it grows in volume; till the streamlet which a child could leap, fed by many tributaries, has swollen into a broad river, on whose bosom, as it nears the sea, fishermen shoot their nets and the ships of nations ride. But what the water has acquired in depth and breadth, it has lost in purity; growing the muddier the further it goes. How like to what happens with churches—which, as they become larger, usually become more loose in doctrine and more lax in discipline. With an increase of numbers, they often present such an increase of corruptions, that to find the purest days of many a sect, we must turn our step backward to the period of its rise. In some respects this is true even of the Christian Church. When young in years, and small in numbers, and poor in point of wealth, what love, unity, purity, and peace, dwelt within her walls! Since then how have these walls been shaken by the violence and filled with the din of controversies! Here, one sect carrying on fierce war against another; and there, intestine wars—two parties contending within the same body, and more like wolves than sheep, "worrying, biting, and devouring" one another. Suppose an inhabitant of another sphere to alight on this one! He sees the Church of Christ rent into jealous, envious, angry, hostile factions; and finds them, instead of presenting one bold front to the common enemy, burying their swords in each

other's bosoms. How difficult it were for him to believe that they were subjects of one King; had a common faith, a common cross, a common Bible, a common hope, a common heaven; and that the choicest title of their Sovereign was not the god of war but the Prince of Peace. Once the heathens said, "See how these Christians love one another!" They say it no more. And we cannot contrast what the Church is now, and has been for bygone ages, with the purity and peace of her early days, without being ready to cry, "How are the mighty fallen; the weapons of war how are they perished!—How is the gold become dim, how is the most fine gold changed!"—*Guthrie*.

AMID all your conscious unworthiness, remember, *you are His children*. The soiled garments of earth which you may carry to the very portals of glory cannot alter a Father's feelings towards you, or lead Him to belie or forego His promises. If there be joy in heaven (and that joy deepest in the *Father's* heart) over the sinner in the hour of his *repentance*; what will be that joy in the hour of his glorification, when, stripped of his travel-worn, sin-stained raiment, all his truant-wanderings, and estrangements, and backslidings at an end, he enters the threshold of the paternal home! We have read somewhere a story in real life, regarding a long missing child, the heir to vast estates. The tale described how this innocent little one had been decoyed from the parental roof, and was last seen when a tribe of gipsies had been prowling about the neighborhood of his princely home. Golden bribes had a hundred times been offered for his restoration; but the cruel mystery remained hopelessly unsolved, all efforts were in vain to recover the valued life. The anguished parents, seeing the pride and hope of their household wrenched from their grasp, abandoned themselves to inconsolable grief. One day, as the family carriage was, at a little distance, bearing along the highway these two saddened hearts, a gang of the wandering race were seen passing by. In their midst, with a heavy burden on his shoulders, and attired in tatters, an eye and a countenance met theirs which could not be mistaken. A shriek of mingled terror and delight was heard; the mother, leaping in frantic joy from her seat, had in a moment that aggregate of rags and squalor in her arms; her son who had been long dead was alive again; long lost, he was again found. What signified to her these years of degradation! It was her beloved boy, by whose cradle she had, in days gone by, sung her lullaby and weaved visions of fond hope; and though the golden ringlets were now matted with filth, the tiny hands gardened and begrimed with boyish drudgery, and the face browned and weatherbeaten by exposure to the hot sun by day and the cold, dewy, houseless nights; yet *there* he was, her own, her only one! Yonder castle, looking forth on the wide dimesne, kept high festal holiday that evening. Servants were gathered, and menials were feasted, and the firesides of the poor were made brighter and happier by the recovery of the wanderer.

So shall it be with the children of the heavenly kingdom in entering the heavenly home. What though, to the last, by these rags and tatters of nature these souls begrimed with the remains of sin, we belie our lofty birthright, and render ourselves all unworthy of so glorious an inheritance; "doubtless Thou art our Father, though Abraham be ignorant of us, and Israel acknowledge us not."—*Macduff*.

Hearth and Home.

SOME DAY.

BY ANNA WILSON.

"Some day," the maiden softly said,
And on her cheeks the roses red
Spoke of a dream for that sweet time,
As fair as any poet's rhyme—
"Some day I'll be his loving bride
And walk the pathway by his side."

"Some day, my boy to manhood grown,
Will reap bright honors now unknown;
He'll smooth the pathway that I tread,"
The dotting mother proudly said;
"He'll fight life's battles nobly through
And win them all—my boy so true!"

"Some day I'll wear the crown of fame,
The wise and great shall speak my name
With praise, and read the glowing thought
My ready pen with truth has wrought;
My work shall live when I am dead,"
The boyish lips with fervor said.

"Some day"—alas! the years creep by,
The maiden saw her lover die;
The mother sits with broken moan
Each day beside her lone hearthstone;
The youth whose heart was set on fame
Sank 'neath the blight of sin and shame.

Yet weary hearts toil on and say,
"The blessed light will dawn some day!"
While closely round the pathway lays
The golden wealth of sunny days.
Through restless longings oft we miss
Our greatest share of present bliss,
And only faith in Him above
Can bring us aught of peace or love.

PAUL DARST;

OR,

A CONFLICT BETWEEN LOVE AND
INFIDELITY.

BY D. R. LUCAS.

CHAPTER IV.—A PROTRACTED MEETING.

(Continued from page 238).

EVERY town has them. All churches use them as instrumentalities. In their proper use they are legitimate, and often a necessary adjunct to the successful preaching of the gospel. It has "pleased the Lord by the foolishness of preaching to save them that believe," and "the gospel is the power of God unto salvation to those who believe." Bethel had protracted meetings, in fact Job would say that "Bethel had a little of everything from a fandango to lectures by professors that know so much no one can understand

them." Whether the protracted meetings of Bethel were legitimate is not for us to determine. It is our duty to describe one as a specimen. What a relief it is to the writer to give the facts without being compelled to form or say what the opinion of his readers shall be. The description of a protracted meeting is not, however, an easy task, for nearly everybody has been there, and if a mistake is made somebody will be sure to complain, and the master of such ceremonies will be sorely displeased. It was decided to hold a protracted meeting, and the Rev. Blackstone Dickens came from a neighboring city to direct the exercises. I would not do him injustice, but I must say he took great pride in the title Reverend. Beecher says small men need titles, but Beecher is not altogether reliable. He boasted that he was an old fashioned Methodist, some of the profane said he was a "hickory," others a "sycamore," and I incline to think the latter right, for I once read a fairy story where a sycamore tree was the abode of owls, spooks, ghosts, and hobgoblins, and Rev. Dickens could conjure up more wild, wierd, spectral ghost stories to frighten sinners and get up more excitement with marvellous tales than any man I ever heard, except the Rev. Edwin Payson Hammond. His lungs were of the best Bessemer steel, and he could shout glory in all the tones, from the falsetto to the thorough bass, and continue from dark until midnight with an increasing volume all the time. He claimed to have received a special divine call to preach the gospel—the Lord speaking to him from a bright fiery cloud at noonday. His reputation was such that all the rest of the churches in town concluded it was policy to assist him. How strange it is that division is regarded as right among sectarians, but they must unite to convert sinners. They laid aside their differences until after the meeting, when they began to preach their peculiarities again and each tried to get as many of the converts as possible. I am sorry to say it, but there was more bickering and strife over the division of the converts than would have been possible between the servants of Abraham and Lot.

The work of the meeting was divided under the direction of Rev. Dickens. He took it upon himself to preach the terrors of the Law, and the thunders of Mount Sinai, to uncap perdition to the gaze of sinners, that they might see the awful consequences of sin. His first sermon was entitled, a "Prayer Meeting in Hell," and the "rattling among the dry bones," was like a tempest among the leaves of autumn. His next was, the "Undying Worm," and the result was he soon had a number of sinners rushing forward and kneeling at the "Altar of Prayer," as it is denominated, crying to God for mercy, feeling that they were on the verge of an awful precipice, and unless rescued everlasting death was their portion. He did his part of the work well. If ever a sinner was shown the awful nature and consequences of sin, and the certainty of the punishment, the sinners of Bethel most assuredly understood it. As soon as the sinners were ready, then the work of

the others commenced, the work assigned to the other preachers and the people. Their work was to get the Lord ready. Prayers loud, long, and vociferous were uttered, prayers of pleading penitence, prayers of commanding authority for the "Lord to come down now, just now, do and speak peace to these lost souls," until prayer, confessions, shoutings of glory by the old saints, thundering amens from the preachers, clapping of hands and a babel of voices were indescribable. Some were crying, some were laughing, and the excitement rose to an intense height. But no matter how high it rose, the Rev. Dickens, like the pilot at the wheel amid the storm, calmly surveyed and overlooked the scene. He shouted glory, prayed with stentorian voice, rubbed his hands, sung a song, and talked with the mourners; but that self-command which comes from habitually passing through such scenes never deserted him. When the excitement reached its highest pitch, some one started a song, one of those sweet and pathetic melodies, born in heaven, but with words often as senseless as a Buddhistic mass. This was the signal for a general hand-shaking, during which a general exhortation was indulged in, each one going about the audience as he desired. Bethel had a man who was always conspicuous if not useful on such occasions. He was not a bad man, and I do not know that he could be called a good one. He was a regular protracted meeting professor and joined the church regularly at every revival. As long as the storm continued and the fire seemed to burn, he was faithful and ever at his post. No night was so dark, no path so muddy, but what he was always at the meeting, the first to arrive and the last to leave, always active and awake; but he was so constituted, by nature or practice—I do not know which, perhaps both—that he could not live or make any progress in his religious life without some excitement, and like a thermometer he sometimes went down "mighty sudden," as Job would say. His name was Updown, but Job always called him Up-and-down. That worthy personage once remarked: "If all the preachers git a star in their crown for every convert they make, Mr. Up-and-Down will make about twenty stars, for he's jined the church annually since he's had a bein' in this town, but he never lasts more than three months, then he's ready for another big meetin.' Big meetin's is Up's best forty." Mr. Updown was always possessed about the time of a big meeting with the idea that he was called to exhort, and so he never lost an opportunity. Whenever the hand-shaking commenced was his time. He sprang suddenly to his feet and shouted, "Glory, glory, glory!" Then seizing the Rev. Dickens in his arms, he exclaimed: "Why, Bro. Dickens, why dont you holler glory louder?" "GLORY! GLORY?" responded the good brother in tones that seemed to jar the house. Then turning to the audience, Mr. Updown began to exhort! "Glory! I never was half so happy! Why, brethren, I can't tell you half—I see right up into glory! When I get up there I will tell you all about it! O, sinners, O beloved sinners,

O lovely sinners, O degraded sinners, come with me to glory! I'm just off for glory! Come and get religion, its the only thing that will do you any good. I used to be very wicked, but the Lord has delivered me. I was converted by dreams. I had many frightful ones, before I got the right one. I dreamed the devil came after me and got hold of me several times. Once I thought he caught me, and oh! a most miserable creature I was! I knew not what to do; but I thought I called upon the Lord to be delivered from him. I thought the devil mocked me, repeating the same words that I had used, though I was delivered from his clutches by the Lord. I woke up terribly frightened, but I thought it was an evidence of my acceptance with God, and I was so happy I began to shout his praises. This did well for a time, and I was so happy, but I began to fall into doubts again. My nights were disturbed again by horrible dreams, and I began to think I was not converted, but another time I dreamed the world was on fire. It seemed that everything would be burned up. I could see no way of escape for me. While I was in this dreadful situation someone came and took me up between the heaven and the earth out of the way of the burning. I thought it was my Saviour. Oh! how thankful I felt for my deliverance! and I have never had a doubt since that I was truly and soundly converted."

When he had finished, Mr. Dickens said very earnestly, "Who now can doubt that God converts men, though we may not all understand it, when we have the evidence of such powerful conversions before us!"

A number of others followed Mr. Updown in like strain, until near midnight, when all except the most zealous began to leave for home, preparatory to a like scene on the following night.

Some reader may doubt this narrative, but the exhortation of Mr. Updown is a *verbatim* report made by a stenographer, and is exact.

As I express no opinion, I will close the chapter with the opinion of a few of those present:—

Mr. Dickens called it a "powerful work of grace among the people, a special interposition of the miraculous converting power of God."

Unruh Henry, the Atheist, said "he thought a little less supper would be a good thing for Mr. Updown. His dreams would thereby be improved."

Miss Penelope "thought it was all right, but it might interfere with the 'decrees,' but if it did it was decreed that it should be so."

Job said, "I do hope Up-and-down will stick this time for he borrowed five dollars of me."

Job was of the earth, earthy.

Albert Darst, the merchant, went home, took down his bible and read the following:

"How long shall this be in the heart of the prophets that prophesy lies? Yea, they are prophets of the deceit of their own heart;

Which think to cause my people to forget my name by their dreams, which

they tell every man to his neighbor, as their fathers have forgotten my name for Baal.

The prophet that hath a dream let him tell a dream; and he that hath My word let him speak My word faithfully. What is the chaff to the wheat? saith the Lord."—Jeremiah 23:26-28.

(To be continued).

Our Sisters' Column.

SISTER'S SOWING.

WHILE the wintry weather lingers about us, we have the glow of summer sunshine in our hearts, for we are constantly receiving letters from the sisters of the different churches, telling how the work of the Lord is going forward. We rejoice to hear that in Sydney the two Endeavour Societies formed are progressing, one in the city at Elizabeth Street, the other in Newtown. A young sister in writing says, "We have 26 members, and all take great interest in keeping the class going, we have visitors every meeting, and it makes us take a greater interest to see the older members giving us a look in, every now and again. My greatest difficulty was—I can say was,—for it is not now, to pray aloud. I never did it before, and I never thought I could, but I am getting used to it by degrees. "Thank God for such a brave young effort."

Newtown echoes the same news—"Our Endeavour class is increasing in interest and numbers, there being 20 on the roll. Our Dorcas class is doing good work, &c., &c., &c." Hobart catches up the strain—A sister from there writes thus—"Since we formed the society, some of us have been visiting the careless ones, we have begun to visit the hospital, reading to some of the patients. We also hold a prayer-meeting with an invalid sister who has been deprived the privilege of meeting with the church for two years. We visit the sick and minister to their wants, and what I never did before was to have the courage to read and engage in prayer at the bedside. I am able to do it now, in an humble way, God giving me the heart to do it."

The young sisters of Swanston Street church have also gone into a Dorcas Society, meeting in the evening, to assist the afternoon sewing meeting of older ones formed sometime ago.

At North Fitzroy, a dear sister with varying health, has gathered an Endeavour Society around her, and we pray God to bless that which is undertaken in weakness that He may give it His strength.

South Melbourne Endeavour Society numbers 16 members meeting at present in a sister's house. A very acceptable proof of their efforts came up to Ballarat in the shape of an exceeding pretty apron, the *first-fruits* of their Dorcas work.

We are waiting to hear from Kensington, and may Brunswick be the next to fall into line.

Any sister who wishes to help the young girls of the church in a similar way, may

obtain the constitution and rules of the Christian Endeavour Society from your sister in the Master's living service,
ANTOINETTE K. THURGOOD.

American Correspondence.

FROM ONE OF "OUR BOYS."

DEAR Editor.—After an absence of three years from Australia, I felt I would like to drop a line or two to the *Standard*. I have been waiting until I could get something that would interest the reader, which I believe I have at last found. Many of us remember Bro. H. L. Geeslin who went to preach at Lygon Street in 1875. He was esteemed wherever he went through the colonies as we all know. About a month ago, I visited his old home and people, and need hardly say I enjoyed the visit. He was as highly thought of among those who knew him all his life as with us in the colonies. His mother is a pleasant old lady who is now in her 69th year, and yet active and well for one of such an age. Her son-in-law, Bro. Carr, and wife and family of little ones live with her. She thus has her daughter always with her. Not far away she has two sons living on adjoining farms, whom I went to see, but only saw one of them, the other being away from home at the time. She has a married daughter living near, but I had not time to go to see her this time. One other son lives at some distance from home, yet near enough to be able to see them when necessary. I stayed at Bro. West's house for two days, and there got acquainted with one of the best Christian families that I have ever met. They live in the neighborhood, and are intimate friends of the Geeslin family. Bro. West preaches at the Liberty church, where Bro. Geeslin attended. On Sunday morning one of the sons drove me over to the Liberty church, as I was anxious to attend worship there. Before church began, I went out into the church yard and saw the grave of the man who baptised me June 7th, 1877, in Lygon-st. When I arose to preach, it was with the greatest difficulty that I kept from crying when thinking of the wonderful workings of Providence in taking such a young an useful life from the earth. I cannot express my feelings as I thought of the final farewell that we said on the Thursday night in Lygon Street, about 9 years ago, when we all passed around, shaking his hand for the last time. Little did I think that I would ever see his home and people. I saw the painting of Bro. Geeslin, which was sent to his mother after his death by the members of Lygon Street church, and which she so highly prizes. I have tried to be as brief as possible, knowing how valuable your space is. On the tombstone is written:—

Hanson L., son of
Ackless & Alice A. Geeslin,
Died May 13th, 1879,
Aged, 32 years and 3 days.

"I know that my Redeemer liveth."
J. C. DICKSON.
Ripley, Ohio, July 7th, 1882.

Correspondence.

THE UNION CHOIR.

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

Dear Brethren,—I see in this month's *Standard*, the report of good work done by the Chetwynd-st. choir, in entertaining the inmates of the Benevolent Asylum. I am pleased to see that the brethren in this portion of the Church of Christ are waking up, and improving themselves in the singing. But Bro. C. J. B. asks the question, Where is Bro. Tinkler and his large Union Choir? Bro. Tinkler is still in North Fitzroy, but the Union Choir is a thing of the past, and for the benefit of other brethren who may be ignorant of the non-existence of the choir I may say that out of 2,500 brethren living in Melbourne and suburbs and costing only 3 pence to a central part of the city, only 23 took part in the singing at the last anniversary of Union, 13 of these were from Swanston Street, and the rest were representatives of all the other churches. I will ask the brethren if this enough encouragement to keep on the choir. I came to the conclusion that after two years' hard labor, Bro. Tinkler is not the man. Hoping this will satisfy all, I am yours in the one hope.

JOHN T. TINKLER.

GENERAL EVANGELIST'S REPORT.

To the Missionary Committee.

Dear Brethren,—We are still laboring steadily on in Horsham, and have had plenty of opportunity for exercising ourselves in patience this month. The Grand National Show took place on the 29th and 30th, and nearly everybody has been engaged almost night and day in preparing for it. So much so that they had no time to think of that great day when all work shall be made manifest. No sooner was the show over than three day's rain came down, and made the roads as bad as they have been this year. Three of the "Brethren" from Ballarat have been up here with a "Bible carriage," and we have had them at the Bible class. They are baptised, and hold the necessity of all believers submitting to the ordinance. We had a couple of profitable conversations concerning its connection with salvation. They had evidently been in error concerning the position we occupy; but we trust they understand us better now. Last night in the main street, the carriage was out with lamps lit, and a good crowd gathered. Bro. Rowse and myself went up and had the opportunity of engaging a couple of infidels in public debate, ending by our Father's goodness in their very apparent discomfiture. But if we have found the necessity of patience, we have not been left without encouragement. A lady from Kaniva attended our meeting on Show

night, and having been considering the matter for some time, decided to be baptised. She told us that she was convinced her husband would obey the Lord with her. We therefore (God willing) go there on the 14th instant. It is about 70 miles from Horsham. As I hear of some baptised believers within a few miles of that place, it is very likely we will be able to establish a meeting for the "breaking of bread," and thus have another point from which to work in this large district. To-day, I start for another visit to Laen, Bro. Rowse taking up the work in Horsham during my absence. We have found another baptised believer living in the town, who broke bread with us last Lord's day. Bro. and Sister Ewers passed through on their road to Adelaide, and we had a few minutes chat with them. My health is somewhat improved. Thanks be to our heavenly Father for all His goodness.

Yours in the love of Christ.

W. D. LITTLE.

Horsham, 8th October, 1887.

Loved Ones Gone Before.

EVANS (Marion Minnie) of the church Surrey Hills, Auckland, granddaughter of the late Mrs. J. Evans, Cheetham Hill, Manchester, and youngest daughter of our Bro. W. H. Evans, late of the same place, on September 23rd, at the age of 12 years, after a few weeks' illness (brain fever), she passed quietly away. She had been a disciple only a few months, but was growing in grace, manifesting an intelligence beyond her years, and a great desire to walk worthy of her Saviour. During her sickness while conscious she was full of thought for others, especially some young disciples who like herself had just began the race, her desires and aspirations were nearly all heavenward. She was heard oftentimes singing very softly, with closed eyes, the praises of her dear Saviour. One of her last earthly pleasures was to be carried outside for a few minutes to see the flowers in her little garden. Her body was laid in the grave at Waikomili Cemetery with hymns of resignation and hope and prayers, that we all might live so as to have an abundant entrance and joyful meeting in our Father's house. We deeply sympathise with our dear brother and family, who indeed bore their sorrow with Christian fortitude.

W. V.

HARRISON.—On the 10th August, our dear Bro. Thomas James Harrison died of consumption after a protracted illness, aged only 26 years. Our brother was brought into the fold at Brunswick, and was a most consistent follower of the Master. During his illness, borne with fortitude and resignation, he gave evidence of a firm faith in Christ, and died in the full hope of a joyful resurrection. He leaves a wife and two little children quite unprovided for. May our Father in heaven comfort and sustain our sister in this her great sorrow.

S. SMEDLEY.

JOHNSTON.—Sister Dorothea Eliza Johnston entered into rest October 7th, 1887, aged 74. She was of a kind and gentle disposition, and cheerful under difficulties, trusting God for His care, a loving heart for brother and sister, a student of the

Scriptures, and the Spirit of God was manifest in her works. She was a mother in Israel beloved by her children, her kindly face and earnest words will be missed by the church. She was baptised about 20 years ago. Met with the church of Christ, February 1885; being delighted with the scriptural position, became a member and has so continued. We shall be lonely without her, but her hope was sure and certain. She is not lost but gone before. Thanks be to God who giveth us the victory through Jesus Christ.
R.C.F.
Latrobe, Tasmania.

LEWIS.—Bro. Edward Lewis departed this life, September 29th, 1887, aged 80. Our brother was very happy with us since putting on the Lord Jesus, March 1886. He was remarkable for his humility before God, and his hope and confidence in the Saviour were always bright amidst trials. His last moments were spent at the home of his son, a christian at Evandale. R.C.F.
Latrobe, Tasmania.

SINCLAIR.—At Box Hill, October 17th, Elsie Mabel, youngest daughter of Hugh W. and Alice D. Sinclair, aged 4 years and 5 months.

No earthly clinging—
No lingering gaze—
No strife at parting—
No sore amaze;
But sweetly, gently,
She passed away
From the world's dim twilight
To endless day.

TYLER.—On September 10th, Albert Edward Tyler, aged eight, youngest son of our brother and sister Tyler, was taken from us after a short illness. He was a good boy, and will be much missed from the family. We rejoice to know, that in the midst of grief, God is a God of comfort and of consolation to the Christian.
J. F. FLOYD.

The Harvest Field.

SUMMARY of additions reported in October *Standard*:—Victoria, 24; Queensland, 21; New Zealand, 9; New South Wales, 9; South Australia, 7; Tasmania, 3. Total, 73. It is not our fault that more reports do not appear this month, secretaries and others have forgotten to send theirs in.

A. B. MASTON.

Chetwynd-st., Hotham.

VICTORIA.

MELBOURNE (Swanston-st.)—We have to report since last month an addition of four to our number, two being from other churches, one by faith and obedience, and one from the Baptists. The latter is Mr. Alfred H. Bryant, who labored with the Baptist body in Victoria, and latterly in South Australia, but who became exercised about the scripturalness of certain views generally held by them, and finding them unsupported by biblical teaching, decided to unite with the Church of Christ. Our brother has been assisting the church at North Fitzroy in their gospel services, and preaching very acceptably. We hope he will have a useful career amongst us. Bro. Henshelwood has accepted an engagement to labour with the church as evangelist for some time, and we intend making an effort to do some good work while he is with us.

Bro. Henshelwood intends to devote a good portion of his time to a training class with a view of fitting brethren for usefulness in church work. The class will be open to members of all the surrounding congregations, and it is hoped that as many as possible will avail themselves of the opportunities to be afforded by the effort.
17th October.
R. LYALL, Sec.

CARLTON.—We have to report the steady progress of the work in our midst. Although there has been nothing startling or sensational in our church life, the various branches of Christian activity continue to be well sustained, and the results encouraging. Eleven have been added to our number—seven by faith and baptism, two by letter, one from the Baptists, and one restored to fellowship. On Thursday evening, August 30th, an exceedingly interesting social gathering was held in the chapel, under the auspices of the Sisters' Endeavour Society. The special object was to bid good-bye to Sister C. Harcott, prior to her departure for Wellington, N.Z. On the occasion, a handsomely illuminated album, tastefully inscribed, and containing the photos of her companions in Christian Endeavour, was presented as a memento and a token of esteem. Our sister was a leading spirit in every good work connected with the church, and her removal to New Zealand has created a gap in the Endeavour Society and the Lord's day school especially which it will be hard to fill. Our esteemed sister has by this time changed her name as well as her location; and if Sister Gray only continues to live and labor for Jesus with the same devotion and singleness of purpose as did Sister Harcott, the cause not only in Wellington, but throughout New Zealand will gain greatly by our loss.
JOHN STRANG.
Carlton, October 17th, 1887.

SOUTH MELBOURNE.—It will interest the brotherhood to know that Bro. Moysey has been offered and has accepted, re-engagement with the church at South Melbourne for the year 1888. Spite of the excellent discourses our evangelist has been delivering, we are not able to report any additions, splendid seed is being sown, we have faith in believing the harvest will follow anon. Although the church is not at the present moment becoming numerically stronger, the Lord's Day School is, and to meet the extra accommodation needed, a contract has been led for the enlargement of the vestries to serve as class rooms. The church in meeting assembled has taken a step that has been in contemplation for a long time by some of our brethren. It has affirmed the principle that an eldership is an essential requisite before a church can be fully or properly constituted. A further resolution was adopted that in January next, the church would endeavour to choose three brethren to serve in that important capacity.
T. S.

PAHRAN.—I have a very pleasing report this month, pleasing because three souls have put on Christ by being buried into His name and rising we trust to walk in newness of life, and three by letter from sister-churches; also a brief report of the tea and public meeting, held to bid farewell to Bro. Edward Lewis (evangelist) and family who were leaving for New Zealand. After a very refreshing tea had been partaken of, we adjourned to the meeting-house, which was very tastefully decorated with appropriate motto's bespeaking the love in which our brother and

wife were held. The place soon filled, a great many brethren and friends not being able to gain admittance, between 500 and 600 persons being present, the meeting being presided over by our good Bro. D. Sharp, who soon explained the purpose for which we were met together—to bid our brother and family God's speed. The platform was occupied with some 10 speakers, all of whom spoke very highly of Bro. Lewis' abilities, and expressed their regret at losing such a faithful worker in this portion of the Master's vineyard. Bro. Lewis was one whose kind and genial disposition won the love and admiration of everybody with whom he came in contact, especially the brethren and friends at Pahrān. Our brother was the last speaker called upon to address the meeting, and he very briefly referred to the very happy and peaceful three years he had spent amongst us. Indeed we too have enjoyed the sweet counsel and fellowship of each other. Our young people looking up to him as a father who was always ready to give advice and words of encouragement. We are sure that his name will live for ever in the hearts of the brethren, and the sweet refreshing time we have spent together talking and praising God for his loving kindness unto us. On the following day, Bro. Lewis and family set sail for Sydney, some 80 or 90 brethren being present on the wharf to say good-bye. The prayer of the church is, that he may be ever successful in the Father's hands, of winning precious souls for his dear Lord in his new sphere of labor. Bro. Yates has kindly consented to proclaim God's holy truths until the arrival of Bro. Pittman, whom we expect early in February next.
J. SEMKEN.

NORTH WILLIAMSTOWN.—The readers of the *Standard* will perhaps remember that, while Bro. Illingworth was laboring at Footscray, a meeting for "the breaking of the bread" was arranged for at North Williamstown, to meet the wishes and convenience of the brethren located in these parts. It was intended that a gospel meeting should be added. The state school (in which the morning meeting was held) being unsuitable for the preaching services, and no other more suitable building being available, Bro. Illingworth advised us to wait and see if we could not secure a chapel known as "the Tabernacle," a building occupied by some Baptist friends under the pastorate of a Mr. Rogers, but which was likely to become available (in consequence of the removal of some of its principal supporters to other parts). What was then anticipated has now taken place. Bro. Illingworth has secured this building for us on very easy terms, and twelve brethren have promised to stand by us for the first six months by giving half a crown a week so as to secure the prompt payment of the interest which is at present the rental of the building. Most of these brethren are members of sister churches, who have kindly responded to the appeal made to them by Bro. Illingworth on our behalf. We take this opportunity of returning our hearty thanks to these brethren, whose kindly and timely help has enabled us to secure this excellent building. We met in it for worship on Lord's day, October 16. Bro. Illingworth preached in the afternoon and evening, and would continue the work, if he were not already committed to Brunswick. He has however secured for us the interest of the evangelists and preaching brethren generally from whom we expect

valuable aid, which will be thankfully received. The brethren at Footscray have promised us their sympathy and help, and in due course the church will be duly organised and letters of commendation obtained in an orderly manner. In the meantime we ask for the sympathy and prayers of the brethren generally; and if any brethren desire to give us practical "sympathy" of a financial character they can forward their contributions to Bro. Illingworth, 65 Swanston Street, Melbourne, who will on our behalf receive and acknowledge the same with thanks. We are few in number and the undertaking is a very large one for us. We however trust in God and our brethren. Yes we intend to have an opening tea meeting, but we intend to wait until brethren in other places have got theirs over, as we desire to have a good gathering of brethren from all parts. Those who desire to know what "The Tabernacle" is like must just come to that tea meeting or to some of our Lord's day meetings, and see for themselves. We will only say that it is a comfortable building, nicely furnished, will seat 350, with "parsonage" (a four-roomed cottage) attached; cost £1670 to erect, and has been secured for us, with the option of purchase if within twelve months, at £900. When the time comes for us to purchase we shall want some more help, so please brethren remember us when you are setting apart "your Lord's money." Brethren desiring to visit us will please take tickets to North Williamstown station; then make towards the bay, and enquire for "The Tabernacle."

J. WISEMAN,

North Williamstown.

BERWICK.—It is now some time since a report has been sent from this part of the Lord's vineyard, and during that time we have experienced some changes in our midst. We have parted from Bro. Cameron (our late evangelist), and Bro. Macallister is now labouring here in his stead. We have had *three* additions by faith and baptism (one at Berwick and two at Gembrook), through God's blessing attending his labours, and we expect a few more presently. Bro. Macallister's engagement (which terminated last August) was renewed for twelve months. We have in connection with the church, an improvement society, with Bro. Macallister as president; he also holds a Bible Class in Berwick on Thursday night, and a Bible Class in Pakenham on Wednesday night; he preaches twice every Lord's-day, and he also intends to start a young men's class for the systematic study of the bible. Our annual tea meeting takes place as usual on Cup Day, (1st November), tea in the Rechabite Hall at 5:30 p.m. Tickets are—adults 1s. 3d., children 1s. Brethren desiring a day's outing should come by the train that leaves Melbourne at 6:45 a.m., returning to Melbourne with the train that leaves Berwick at 9:30 p.m.

ERNEST HILLBRICH, Sec.

BALLARAT NOTES AND NEWS.

I wonder if Jesus was "pressed into the service of redemption." Should we not so judge, if His ransomed children's example is a standard? Why do you work in the Sunday school? asked a sister the other day. "Because I've got to." Success comes slow to such, and anything they handle or manage. We have lost sight of the root of the word "diligence," the verb of which meant "to love." Yes, diligence

in the Master's work arises from His love in us, and our love going out in exercise in return to Him. Such is acceptable service, not "I've got to."

Hope's star is rising in our spiritual horizon, and we keep on saying "there's gold in the stone, anyhow, even if it costs blasting, crushing, and burning." Souls are here—hundreds not yet saved.

We are expecting a visit from the venerable Bro. J. G. Burt this month. We got a glimpse of Bro. and Sister Ewers on their way to Adelaide. They are worthy of their holiday.

The prospectus of the School of the Bible will be out (p.v.) before the year closes. Any brother wishing to see its courses and terms would do well to write to Bro. C. L. Thurgood for information.

The training class is keeping up its interest well and as their Greek Testaments are already in hand, they will be led soon through its pastures. ALETHEUON.

SOUTH AUSTRALIA.

HINDMARSH.—Since writing the report in last month's *Standard*, we have been holding special services with the branch church at York, and with the most gratifying results. For the greater part of three weeks, large and attentive audiences listened to the word which is able to save their souls, the total number added being just a score. These, with four at Robert Street makes the whole number of additions *twenty four* for the month. On the 16th inst. we hold our thirty-second anniversary, and on the 18th a tea and public meeting, a report of which will be sent in due course. October 14th. THOS. H. BATES.

NEW SOUTH WALES.

NOTES FROM ELIZABETH STREET, SYDNEY.

As I see that others have appropriated my heading, "Notes from Sydney," under which I have been writing, I think it advisable to change to the above heading. All rights reserved.

We have only *one* addition by letter to report this month. The writer is having a little rest just now, while our platform is being supplied by big preachers from our sister colonies. Since my last report, it has been our pleasure to have with us in Sydney, Brethren Ewers and Mordaunt from Queensland, and Houchins and Lewis from Victoria. All these brethren addressed the church at Elizabeth Street on Lord's-day morning, and all of them except Bro. Mordaunt preached for us on Lord's-day evening. It is a fine thing, Bro. Editor, to have turkey now and then, but I fear the consequences when we are left to drop down again to common fare. Seriously, we have been both pleased and edified by the addresses and sermons of these visiting brethren.

On Tuesday evening, October 11th, a very acceptable concert was given under the auspices of our Sunday school, at which something over £9 were collected to defray the expenses of the Sunday School picnic which will be held at Chowder Bay on Tuesday, November 1st.

We have a committee of six of our faithful sisters who visit the members once each month, and collect money for our Evangelistic Committee. By these regular visitations, these good sisters assist the evangelist much in his work.

The new church in Balmain is moving along as well as can be expected under the circumstances. Since my last notes, Bro. Bagley reports five baptisms.

I now proceed to reveal the secret. On the evening of October 8th, the writer had the honour of uniting in matrimony, Mr. Edward Bagley, of Balmain, and Miss Clara Kitchenham, late of Queensland. Our brother decided that it was not good for even a preacher to be alone. The happy couple have taken a neat little cottage in Balmain, and are settling down to business in real earnest. I am sure that we all join in wishing them a long life and a pleasant voyage over the matrimonial sea.

J. F. FLOYD.

QUEENSLAND.

CHARTERS TOWERS.—Bro. Ewers gave us a visit in July, commencing his labour in gospel work on the 17th, and stayed six weeks, preaching on an average six times a week; had some good meetings, gave some 40 addresses while here, resulting in *eleven* being baptised into the death of Christ, and *two* have put on Christ since Bro. Ewers' departure. We have open air meetings on Lord's day evening at half past six, and the usual gospel meeting at 7 o'clock. The church here numbers forty-six members now. JOHN SMYTH, Sec.

VICTORIAN MISSION FUND.

RECEIPTS FOR OCTOBER, 1887.

Church at Croydon	...	£3 0 0
Do. Beechworth	...	0 10 0
Do. Brighton	...	1 2 8
Do. Cheltenham (collected by sisters)		2 7 6
Do. North Fitzroy	Do.	2 17 6
Do. Lygon Street	Do.	2 19 0
Do. Ballarat West	Do.	1 2 6
Do. Ballarat East	Do.	1 0 0
Do. Toolamba (collected by Sister Leepton)		1 7 0
		£16 6 2

W. C. THURGOOD, Trea.

209 Swanston St., Melb.

NEW SOUTH WALES MISSION FUND.

CONTRIBUTIONS FOR OCTOBER, 1887.

Church at Sydney	...	£4 14 8
Do. Newtown	...	4 10 0
Do. Petersham	...	0 18 0
Bro. Rowles, Dubbo	...	4 0 0
Dr. J. Kingsbury (half proceeds of lecture)	...	1 6 0
A Brother, Newtown	...	0 10 0
Sale Essay	...	0 16 0
		£16 14 8

Hay St., Sydney. WM. WILSON, Trea.

SUBSCRIPTIONS RECEIVED.

5s. 8d. from Paul, and Mrs. Seamen; 7s., Mrs. Veary; 4s., W. McKenzie, Bardwell, Divers and Wiese; £5 12s., C. Collier; 4s. 8d., E. Winch.

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