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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.

MR. SPURGEON has a very gloomy article in the August *Sword and Trowel*, in which he says that many would like to unite church and stage, cards and prayer, dancing and sacraments. “Too many ministers are toying with the deadly cobra of ‘another gospel,’ in the form of ‘modern thought.’ As a consequence, their congregations are thinning: the more spiritual of their members join the ‘Brethren,’ or some other company of ‘believers unattached’; while the more wealthy, and show-loving, with some of unquestionable devoutness, go off to the Church of England. Let us not hide from ourselves the fact that the Episcopal Church is awake, and is full of zeal and force. Dissenting as we do most intensely from her Ritualism, and especially abhorring her establishment by the State, we cannot but perceive that she grows, and grows, among other reasons, because spiritual life is waning among certain Dissenters. Where the gospel is fully and powerfully preached, our churches not only hold their own, but win converts; but when that which constitutes their strength is gone—we mean when the gospel is concealed and the life of prayer is slighted—the whole thing becomes a mere form and fiction. For this thing our heart is sore grieved. Dissent for mere dissent’s sake would be the bitter fruit of a wilful mind. Dissent as mere political partisanship is a degradation and travesty of religion. Dissent for truth’s sake, carried out by force of

life within, is noble, praiseworthy, and fraught with the highest benefits to the race. Are we to have the genuine living thing, or are we to have that corruption of the best from which the worst is produced? Conformity, or non-conformity, *per se* is nothing; but a new creature is everything, and the truth upon which alone that new creature can live is worth dying a thousand deaths to conserve. It is not the shell that is so precious, but the kernel which it contains; when the kernel is gone, what is there left that is worth a thought? Our non-conformity is beyond measure precious as a vital spiritual force, but only while it remains such will it justify its own existence. . . .

“It now becomes a serious question how far those who abide by the faith once delivered to the saints should fraternise with those who have turned aside to another gospel. Christian love has its claims, and divisions are to be shunned as grievous evils; but how far are we justified in being in confederacy with those who are departing from the truth? It is a difficult question to answer so as to keep the balance of the duties. For the present it behoves believers to be cautious, lest they spend their support and countenance to the betrayers of the Lord. It is one thing to overleap all boundaries of denominational restriction for the truth’s sake: this we hope all godly men will do more and more. It is quite another policy which would urge us to subordinate the maintenance of truth to denominational prosperity and unity. Numbers of easy-minded people wink at errors so long as it is committed by a clever

man and a good-natured brother, who has so many fine points about him. Let each believer judge for himself; but, for our part, we have put on a few fresh bolts to our door, and we have given orders to keep the chain up; for, under colour of begging the friendship of the servant, there are those about who aim at robbing THE MASTER.”

SOME little time ago, just previous to his death, Mr. Henry Seybert, of Philadelphia, established in the University of Pennsylvania a Chair of Philosophy, accompanying his gift with the condition that the University should appoint a Commission “to investigate all systems of morals, religion or philosophy, which assume to represent the Truth, and particularly of Modern Spiritualism.” It was a wide field, says the *Christian at Work*, into which the Commission was bidden to go, but as the members were many of them already professional students of “systems of morals and religion,” and as it was known that Mr. Seybert was an “enthusiastic believer in modern Spiritualism,” it was determined that the special business of the Commission was the investigation of what is commonly known as spiritual manifestations, as they are made through accredited and professed mediums, and this Commission, as we learn from *The Presbyterian*, was organised in 1884, and after three years of careful research and investigation, has just made its report. The Commission put itself in direct communication with unprofessional mediums, who believed themselves to be and were believed by their friends to be endowed with power



for holding intercourse with the unseen spirit world. It also attended and secured the services of professional mediums who gave public seances, and exhibited Sunday "spiritualistic phenomena" for pay. The Commission encountered obstacles in the manifested unwillingness exhibited by the mediums, especially the professionals, to allow themselves to be investigated and tested. The Commission, however, continued their investigation indefatigably; and now they report that "as soon as investigation worthy of the name begun, all manifestations of spiritualist power ceased." Further, as we learn from *The Presbyterian*, another point clearly ascertained by the Commission was, that all the phenomena exhibited as spiritual manifestations could be produced by legerdemain. Independent slate-writing was exhibited before the Commission by "a professional juggler," and the members were surprised to see that the juggler was more deft of hand than the "spirits," or at least, than the mediums. "In broad daylight," they say, "a slate perfectly clean on both sides was, with a small fragment of slate pencil, held under a leaf of a small ordinary table around which we were seated; the fingers of the juggler's right hand pressed the slate tight against the underside of the leaf, while the thumb completed the pressure, and remained in full view while clasping the leaf of the table. Our eyes never for a fraction of a second lost sight of that thumb; it never moved; and yet in a few minutes the slate was produced, covered on both sides with writing. . . . We were utterly baffled. For one of our number the juggler subsequently repeated the trick and revealed its every detail." The decision of the Commission is, that spiritual manifestation, as they saw it, is a "fraud." The report of such a commission ought to carry great weight, as it doubtless will with fair minded men. Mr. Seybert seems to have endowed better than he knew; and now that so valuable a report has been secured, we trust it will be placed within the reach of all. There have been several attempts at investigation, but none have been so thoroughly

made or brought to so satisfactory a conclusion.

WE like a man who has the courage of his convictions (says the *Christian Commonwealth*.) The Rev. W. Baxter of the *Christian Herald* is a man of that kind. He has views on the subject of prophecy, and he does not hesitate to tell what these views are, and to insist upon them with all the energy he possesses. Most lecturers on prophecy deal in glittering generalities when they come to fixing the time for the end of the world. But Mr. Baxter has no patience with these cautious gentlemen. He has made a discovery (though we are not told precisely how this came about), and that discovery enables him to be specific enough as regards particulars to satisfy even those who are hungering for a wind-up of sublunary things. Mr. Baxter has been lecturing at Liverpool, and the *Daily Post* of that city gives us an abstract. The time fixed is three o'clock, April the eleventh, nineteen hundred and one. It is rather a pity that the matter could not have been arranged for even numbers. It would have looked better and would have synchronised better with past history if this startling event could be made to happen in the year nineteen hundred. It is rather an unfortunate thing that another year must be added to meet the conditions of Mr. Baxter's discovery. However, this incident will serve to convince the reader of Mr. Baxter's great sincerity. The temptation must have been great to fix the time at 1900 instead of 1901. But it may be the rev. gentleman believes in the luck of odd numbers, and so has arranged the matter accordingly. At any rate he does not hesitate to give a reason for the hope that is in him, though he seems rather sceptical as to his ability to convince others, for he goes on to say that while he claims to be the discoverer of the last day, he does not expect much credit from people for discovering it. He said the people of this generation did not believe it was a discovery at all. Time, however, would show to them that what he said was true. Before then England would become separated legislatively, if not entirely, from Ireland, India, and its colonies. England would shortly be in the waters of deep trouble, and would become part of the ten-kingdomed confederacy. He predicted that a universal war would rage from October 1896, to August 1897, and that then would come the three and a-half years of great tribulation, or the period of the last antichrist's persecution. He stated

that millions of Christians would everywhere be beheaded for refusing during that period to worship Antichrist or his image. The lecturer gave the date March to October, 1896, when 144,000 watchful Christians would ascend from earth to heaven. The descent of Christ at the battle of Armageddon to destroy antichrist and to begin the Millennium he fixed upon as April 11th, 1901. The lectures were illustrated by a number of diagrams depicting horns, beasts, and symbolical figures mentioned in Daniel and Revelation. The lecturer challenged any minister or individual to show that he had made any mistake in the facts he had mentioned, and added that to comprehend these things his hearers must take the eye-glasses of Daniel, the spectacles of Revelation, and the telescopes of Isaiah and Ezekiel.

A CORRESPONDENT (says the *Southern Cross*) sends us an extract from the *Philadelphia Evening Item* which contains "the Bull of excommunication which has been issued against Dr. Edward M'Glynn, the late pastor of St. Stephen's Roman Catholic Church, New York. It has never been published before, and is taken from the regular document issued from Rome." The Bull is, in fact, identical with the famous curse of St. Erulphus, immortalised by Sterne, and is a column of very thick and slab imprecations indeed. All beings—celestial, terrestrial, and infernal—are summoned to curse the unhappy M'Glynn, and the curse wanders over all the members of his body, and pursues him into all imaginable and unimaginable actions with a minuteness of detail which is unpleasant even when concealed in ecclesiastical Latin, but which, when clothed in honest English, becomes shockingly indecent. Here is a mild extract:—

May he be cursed wherever he be—whether in the house or the stables, the garden, or the field, or the highway, or in the path, or in the wood, or in the water, or in the church!

May he be cursed in living, in dying, in eating and drinking, in being hungry, in being thirsty, in fasting, in sleeping, in slumbering, in waking, in walking, in standing, in sitting, in lying, in working, in resting, &c., &c.

"I declare," said Uncle Toby, "that my heart would not let me curse the Devil himself with so much bitterness!" And a perusal of the Bull of excommunication levelled at ex-Father M'Glynn will awaken pretty much the same feeling in all readers. The Church of Rome, unhappily, has always had a distinct genius for picturesque and detailed imprecation.



## Hymn for the Month.

### TRUST.

"Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory."—2 Cor. 4: 17.

O let him, whose sorrow  
No relief can find,  
Trust in God, and borrow  
Ease for heart and mind.  
Where the mourner weeping  
Sheds the secret tear,  
God His watch is keeping,  
Though none else be near.

God will never leave thee,  
All thy wants He knows,  
Feels the pains that grieve thee,  
Sees thy cares and woes.  
Raise thine eyes to heaven  
When thy spirits quail,  
When, by tempests driven,  
Heart and courage fail.

When in grief we languish,  
He will dry the tear,  
Who His children's anguish  
Soothes with succour near.  
All our woe and sadness,  
In this world below,  
Balance not the gladness  
We in heaven shall know.


Jesus, holy Saviour,  
In the realms above,  
Crown us with Thy favour,  
Fill us with Thy love.  
On Thy truth relying  
In the mortal strife,  
Lord, receive us dying  
To eternal life.

H. S. Oswald, tr. F. E. Cox.

## Lord's Day Meditations.

October 2nd.

"The sword of the Spirit."—Eph. 6: 17.

WORD is put into the soldier's hand that he may use it in smiting the enemy. What would be thought of the warrior, who, at the enemy's suggestion, should, in the very midst of the fight, lay down his sword and enter into a lengthened discussion with him as to the maker's stamp, and the quality of its metal, &c.? The soldier may be most earnest and eloquent in his efforts to prove that his weapon bears upon it the royal stamp of his sovereign, and that its metal is superlative; yet it is not difficult to see that the enemy gains an immense advantage meantime. Into our hands, Christ, our sovereign, has put the "sword of the Spirit, which is the Word of God."

not for protection and safe keeping, but that we may use it against His and our foes. Is it not time, therefore, to cease our disputation with the devil, and to "gird on every man his sword?" Full well Satan knows the stamp it bears, and the keenness of its double edge. Our great Captain, with this weapon, dealt him a deadly blow. There is nothing that the devil fears so much as the "sword of the Spirit." If he cannot persuade us to break it in pieces and throw it away, he will have us place it in the scabbard, and devote our attention to guarding it. I somehow imagine that in no way can we so well prove our sword and honour our King as by slaying His enemies. No wonder that the enemies of Christ triumph, when His soldiers are mainly employed in defending their weapons. "The word of God is living, and active, and sharper than any two-edged sword, and piercing even to the dividing of soul and spirit, of both joints and marrow, and quick to discern the thoughts and intents of the heart." Fellow-Christian soldiers, let us see that no strategy of the adversary shall turn us aside from the constant and valiant use of our sword. A. G.

October 9th

"The fellowship of the Spirit."

WHENEVER any of the leading characteristics of the "new man" are referred to in the bible, they are specifically represented as produced by the *in-dwelling presence, special agency, and influence of the Holy Spirit*. Do we "behold with open face the glory of the Lord?" and are we thereby "changed into the same image?" It is "by the Spirit of the Lord;" and this "liberty," this cloudless sunlight, we are expressly taught, is enjoyed where, and only "where the Spirit of the Lord is." Do we "have fellowship with the Father, and with His Son Jesus Christ?" Does God "dwell in us and walk in us?" and do Christ and the Father "come to us" and "make their abode in us?" All this, we are expressly taught, is the "fellowship of the Spirit;" the fellowship which the Spirit induces and sustains.

Asa Mahan.

October 16th.

MERCY FOR EVERMORE.

"My mercy will I keep for him for evermore"—Psa. 89: 28.

EVER bestowed, never exhausted. The vessel that contains it is one that can never be emptied. God Himself is a vessel of mercy to me; and I am a vessel of mercy to receive that mercy. To say that God will keep mercy is to say that God will keep Himself. There is mercy in Him; and I am its object. Mercy first makes me an appropriate object for itself, and ever after keeps me so. I can say to my soul, "Soul, thou hast much goods laid up for many years: laid up too in a granary safer than any granary of earth; enough for thy wants in time and in eternity; eat, drink, and take thine ease. Eat the food of angels; drink the water of life; experience the true rest of the soul in Christ." Bowen.

October 23rd.

IGNORANCE.

"As unknown, and yet well known."—2 Cor. 6: 9.

HERE is another striking paradox of the apostle. To the world the Christian is unknown. In this respect he follows in the footsteps of his Divine Master. It is written of Him, "He was in the world, and the world was made by Him, and the world knew Him not" (John 1: 10). How true this is! Why, the disciples themselves did not apprehend His true character while He was with them. Not until they received the Pentecostal anointing could they truly "call Him Lord." And as to the great world around Him, even the rulers, men of culture, He was to them "without form or comeliness," "as a root out of dry ground." Now the servant must be content to be as his Lord. If the world misunderstands us, and misrepresents us, we must not think it strange or be disturbed by it.—Guide.

October 30th.

KNOWLEDGE.

"Yet well known."—2 Cor. 6: 9.

To whom? To those whose knowledge of us is of the highest importance. First of all, to God. "The Lord knoweth them that are His," And that knowledge involves apprecia-



tion, watch-care, supply, defence. Rejoice at this. Not only so—we are well known to angels. They have a deep interest in us, they are our ministers, they study us, our character and ways, so as to adapt themselves to us in the performance of their holy ministrations. And to the saints, our fellow heirs—well known—in earth and heaven. They have spiritual eyes and can understand us. Here is a triple blessing—well known to God, angels, and an innumerable company of the saints. We can, therefore, well afford to be unknown to the world. Accept your allotment, beloved of the Lord. Fret not because of evil-doers. Be not disturbed by their frigid aspect, their sneers or frowns. The “*well known*” of the text outweighs all this. *Guide.*

## The Australian Christian Standard.

MELBOURNE, OCTOBER 1ST, 1887.

### 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.



HE various suggestions put forth both in Great Britain and America in favour of Christian Union may be regarded as an indication of the fact that religious people generally view the divided states of christendom as a matter very much to be deplored. Of course there are some who do not regard these divisions as a thing to be regretted, but, on the contrary,

appear to think that unity is an impossibility, and even if it were possible would not be desirable. With the latter we do not agree, but cannot just now stop to enter into details. It is sufficient for us that the New Testament everywhere condemns division, and gives to the idea of unity an exalted place. Enough, that our Saviour prayed for the unity of his people, for us to advocate with all our powers the consummation of His ardent desire. Further, we are also aware of the fact that the divided state of the religious world, with its bewildering diversity in the statement of the way of salvation, does more to retard the legitimate triumphs of the gospel than anything else we know of. We refuse to believe that the New Testament is responsible for this state of things, and therefore hold the religious world responsible for the guilt and folly of the faction and strife which rends the body of Christ.

Holding these convictions we are prepared to notice any attempt to grapple with this question, even though we may disagree with the methods suggested, and to know that the *idea* is finding development in some kind of utterance. We hope that some time or other the true basis of unity will be recognised and acted upon by all the people of God.

As we might expect, the subject of Christian union has received most attention, and has been most seriously discussed, by the people of the United States of America. The conditions for a fair discussion, and an attempt to give effect to conclusions reached are much more favourable, among the Protestant bodies in the new world than in the old, overshadowed as the latter are by the pretensions of the State Church. But even in the new world, it cannot be said that the question has been seriously grappled with. Certainly the core of the matter has not been touched, but only the outer rim skirmished about in a sentimental, yet at the same time selfish sort of way. The real truth of the matter is, that the love for denominationalism is stronger than the love for union; we would not like

to say that it is stronger than love for the Bible, and yet it seems as if that was only too possible.

We have not reached these conclusions hastily, but have formed them after careful consideration of the various proposals submitted from time to time, in reference to Christian union, more especially those which have made their appearance in the later numbers of the *Century*, a magazine published in America. To these propositions and the discussion ensuing thereupon we propose now to give some attention.

Dr. Shields, in an article headed “The United Churches of the United States: their existing agreement in doctrine, polity, and worship,” says:—In entering upon this study, whatever theories of the church we may severally hold, we should lay aside even past prejudices, so far as to take into view impartially the various bodies claiming an ecclesiastical title and jurisdiction, which are co-extensive with the nation, or which may be otherwise due to them in courtesy, such as the “Evangelical Lutheran Church in North America,” the “The Methodist Episcopal Church of America,” the “Presbyterian Church in the United States,” the “Reformed Church” (Dutch), the “Reformed Church” (German), the “Roman Catholic,” the “United Brethren,” the “United Presbyterian,” the “Universalist Church,” the “Baptist Churches” (Calvinistic and Armenian), the “Congregational Churches,” the “Disciples of Christ,” the “Society of Friends,” the “Unitarian Churches.” Some of these bodies, and others that might have been named are inconsiderable in numbers and influence, and not likely to play any chief part in the development of American Christianity. Confining our attention to the great Christian denominations of the country, we may fairly concede to them the possession of ecclesiastical elements more or less perfectly organised; and our task will be to look into their respective forms of doctrine, of polity, and of worship in search of three corresponding grounds of unity which are afforded by their *dogmatic agreement*, their *ecclesiastical or political likeness*, and their *liturgical culture*. The writer regards the possibility of “dogmatic agreement” as the least hopeful outlook of the three, and would be content for the present with “leaving the existing standards unchanged,” and ask for a “confederation in a formal profession of the Nicene or Apostle’s creed, in which most of them might readily join.”



when it would be expected that their "denominational dogmas might sink towards a proper relative value, their essential consensus begin to emerge into view, and so far they would appear to the world as the *United Churches of the United States.*"

This looks very much like a union without any reality; like tying a number of combustible articles together in the vain hope that such a process would, in course of time, assist in eliminating whatever was inflammable. The writer ignores the fact that the barrier to union lies in the very existence of the "standards," and that union in any true sense is impossible while these remain. The first step towards union means the destruction of "denominational standards," including among others the Nicene creed, which Dr. Shields proposes as a basis in the initial stage towards the object to be attained. The sword of truth must be used in cutting the ligatures that hold the religious world in the bonds of denominationalism, and then, and not till then, will union be possible.

We have not time or space to notice what the writer has to say about "ecclesiastical polity" and "liturgical culture;" their source is so unmistakable that any attempt to discuss them would be worse than folly. We now refer to them, because the writer is of opinion that on these two lines at any rate union is possible of consummation. That the "Disciples of Christ" would reject the whole scheme goes without saying, but we may ask—what have other religious bodies to say about the basis proposed by Dr. Shields. This question we can answer, seeing that they have put their opinions upon record, and by referring to these it will be discovered that the assertion we have made is true, viz., that *denominationalism and the love of it* is the great barrier to Christian union. Let us hear what the denominations have to say in response to the overtures of Dr. Shields.

*The Episcopal Church.*—Leaving out of view entirely the question of scriptural revelation, and granting that there is no definite ecclesiastical polity laid down in scripture, yet none other than a threefold ministry of apostolic

succession can by any possibility be made satisfactory to the great and ancient churches of the east and of the west, even could the Anglican communion be induced for the sake of unity to accept another. But this one element admitted of the Episcopal succession, which shall insure the continuous witness of the never-dying apostolate, there may be large room for concession and change in the details of the organisation.

*The Presbyterian Church.*—Any scheme of union among christians which implies that the Presbyterian Church is to modify in the slightest degree her polity or constitution, with a view to approaching the platform of Episcopacy, is in the highest degree absurd. The Presbyterian Church is unalterably Presbyterian.

*The Congregational Church.*—If organic unity is ever to occur, it is not likely to be through the surrender to any one church of all that is distinctive and prized in other communions. Each sect is really enough to swallow up the rest. The Presbyterian will embrace you if you will only take his Westminster confession and his Synods; the Episcopalian if you will take his prayer-book and his bishop; the Baptist only asks you to be immersed and to stop baptising children; the Congregationalist simply demands that you will lodge all authority in the local congregation of believers, the professed christians or a fraction of them in a town or village. There is little prospect of unity until the sundered communities recognise their common charity and their equal standing as branches of the Church of Christ.

*The Baptist Church.*—Christian union, both essential and organic, is greatly retarded because many christians refuse to accept the plain teaching of God's Word, and the conclusions of the highest scholarship regarding the subjects and act of baptism. Baptists hold that Christ alone can make laws for his church, and that the Bible is the only rule of faith and practice. They believe that the Word teaches with unmistakeable clearness that believers are the only subjects of

baptism, and that baptism is the immersion of believers into the name of the Father, Son, and Holy Spirit. If the Bible does not clearly teach these truths, what truths does it clearly teach? More explicit are its utterances on these subjects than regarding the divinity of Christ, or any article in the orthodox creed. As a matter of fact, there are millions in this country to-day who cannot accept sprinkling or pouring as baptism. But all men, always and in all places, accept immersion as baptism; not to accept it is not to accept baptism. If ever there is organic union it will be at the baptism. . . . Baptists have no option but to be separate as long as others refuse to follow Christ in baptism.

*The Methodist Episcopal Church.*—Methodism has been more and more diverging from church principles. The prospect of a union of Methodists with Anglicans, on the ground of a common liturgy, is *nil*. Meanwhile, aggregate Methodism has grown to be as large a body as the total of Anglicanism; yet with each succeeding year Methodists are more resolved to maintain their independent position.

These are the utterances of representative men of the various denominations referred to, and are a fair indication of the attitude assumed by leaders in the religious world, and show conclusively that the desire for union is more sentimental than real. The cry is "Great is the denominationalism of the sects." The men who ought to lead the people in the way of truth, are themselves blinded by ecclesiasticism, and bound by creeds of human manufacture. It is vain to look in this direction for real union. When union does take place, it will be a result arising from the fact that the great mass of God's people have learned to understand for themselves the teaching of the New Testament on this subject, and resolve at all hazards to give effect to it. Seeing that we, as a people, have been earnest and consistent advocates of christian union, giving it, indeed, a prominent place in our distinctive plea, it is right that we should give expression to our views on this subject, for this purpose, we close our present article



with an extract from the *Christian Quarterly Review*.

"*The Disciples of Christ*.—The articles of faith, so called, the religious tenets, the theological dogmas, the ecclesiastical decrees and decisions, that divide and alienate the disciples of Jesus, relate, to a great extent, to things that are mere matters of opinion, things that can never be settled, and which, if settled, would be of no avail to any mortal on earth. Unity in such things is neither desirable nor attainable. Unity in such things would neither honor Christ, nor convert the world. Yet, to enforce unity in such things, many fires have been kindled, many chains have been forged, many swords have been unsheathed, and much blood has been shed. Such efforts, however, have always failed, and will always fail. The powers of earth and the underworld combined can never enforce such a false and pernicious unity, can never produce such an abject slavery of mind and heart, of thought and judgment.

"The unity for which Jesus prayed, and which the apostles labored so hard to preserve, is not, then, a mere agreement to disagree, not a denominational truce, not a consolidated ecclesiastical hierarchy, not an agreement in speculative opinions, or theological dogmas,—for the New Testament knows nothing of any of these things,—but a unity of faith and worship, a unity of heart and life, a unity of hope and joy, a unity of local church organisation, discipline and work, a unity in preaching the gospel in all its fulness, and nothing else, for the conversion of sinners, and a unity in observing all things which the Lord commanded, in order to the edification of the saints. As set forth in the prayer of the Saviour, it is oneness of nature, oneness of character, and oneness of purpose. As exemplified in the apostolic churches, it is oneness of component parts, oneness of aim, of effort and of enjoyment. It is similar in kind to the unity that exists between the Father and the Son in the great work of redemption. 'That they may all be one; even as thou Father art in me, and I in thee, that they may be in us.' Again, 'That they may be one, even as we are one; I in them, and thou in me, that they may be perfected into one.' This embraces all the saved in their personal relation to the Father and the Son, and to each other; and it is in this personal relation that they collectively constitute the church which is the body of Christ.

"This unity was enjoyed and maintained in the church at Jerusalem by

a steadfast continuance in the apostles' teaching, in the breaking of the loaf, in the fellowship, and in the prayers. This so knit their souls together, that in view of the emergency of the times they held all things in common, those who had possessions selling all their goods, and distributing to the necessities of the destitute. To hush the jarring discords, heal the wounds already made, and restore the harmony that had been so rudely disturbed at Corinth, it was only necessary for all the brethren to speak the same thing, to be perfectly joined together in the same judgment, and to have the same care one for another. Let every local church fashion itself in all respects after the churches planted and trained by the apostles, keeping the ordinances as they kept them, and having the gospel preached to sinners as they had it preached; and the grand work of restoring the long-lost unity of the church will soon be accomplished. For as schism began in the local churches, and could not begin elsewhere; so the restoration of unity must begin in the local churches, and can not begin elsewhere.

"This is all the unity that is desirable or attainable. All men can never be persuaded to accept the same theological dogmas, can never be forced to submit to the same ecclesiastical authority, can never be induced to unite in the same great sect or denomination; but all who desire to be saved, and are willing to be saved in accordance with God's revealed will, can believe the same divinely revealed truths, can accept the same divinely attested facts, can obey the same authoritative precepts, can enjoy the same gracious promises, can heed the same merciful warnings, can engage from the heart in the same divinely ordained worship, and can, by the promised help of the Father, Son, and Holy Spirit, cultivate and develop the same pure and holy character, and thus, by a patient continuance in well-doing, seek for glory, honor, and immortality, in order to the attainment and enjoyment of eternal life.

"This is the unity that will bless the church, convert the world, honor Jesus, and glorify God. For this unity we plead, for this unity we labor, for this unity we pray, for this unity we patiently wait and confidently look; for the prayer of the Saviour will assuredly be answered, and this unity must come and prevail over all the earth.

"As this divine unity prevails, to the same extent all schisms in the body of Christ will be healed, all factions in the church will be quelled, all jars and discords will be hushed, all human

creeds and human confessions of faith, and human bonds of union and communion will be laid aside and used no more, all party names will be dropped and forgotten, sects will die and be buried to rise no more, ecclesiastical organisations will decay and fall to pieces, the Lordship of Jesus and the authority of the Holy Scriptures will be recognised as supreme over all, not only in theory but also in practice, the church will stand forth in all her beauty and purity and loveliness, as a bride adorned for her husband, and the world will be prepared for the dawning glories of the millennial age"

## Editorial Notes.

"STUDIES IN HISTORY," and "Happy Homes, and how to make them," a paper read at the Surrey Hills (N. Z.) M. I. Society, in type, will appear in our next.

BRO. MASTON wishes us to explain that by a slight mishap the Harvest Field news were overlooked last month, and failed to reach the printer.

FROM several communications received, we gather that a number of our readers feel a special interest in the question as to whether the Second Advent of Christ will be before or after the Millennium. In response to this feeling, we publish the concluding arguments *pro* and *con* taken from the *British Weekly*, in the pages of which the matter has been discussed.

BRO. METZENTHEN sends us another article on Evangelising; but as it contains a great deal that is merely personal we do not deem it wise to publish it. We understand that he advocates the employment of evangelists by a kind of general committee, and not by local churches.

WE direct the attention of our readers to the selection from Messiah's Ministry in this month's issue. It specially deals with "The Faith," and supplements our reply to the *Victorian Freeman* in last issue, in reference to the false and hurtful doctrine of "faith alone."

WE received a contribution from a brother purporting to be a review of our article on "Pastor not a scriptural title of office," but as our correspondent failed to understand the drift of our remarks, and made us answerable for things for which we were not responsible, we could not give it a place in our columns. We may say, just here, that we never refuse to insert articles simply because they are antagonist to positions taken by us, but, on the contrary, are pleased to find a place for any article intelligently expressed, and likely to edify the brethren. If any competent brother,



after carefully reading and digesting the article referred to above, wishes to reply, our columns are at his disposal for that purpose.

THE churches in South Australia held their annual conference last month, and had pleasant and profitable sessions. Several brethren from other colonies were present, and took part in the meetings. The report and essay will appear in our next issue.

THE NEW HYMN BOOK.—No doubt brethren are getting anxious to know when the new hymn book will be ready. It is expected that in a very few weeks, probably during this month of October, they will be ready for circulation. The orders that have been given in advance will receive the first attention. The Hymn Book Committee desire to remind secretaries of churches of the recommendation passed at last conference, to the effect that it would be a great assistance to the publishing of the work if orders were sent on in advance, enclosing remittances for the number of books required. The prices are 2s. 6d. (bound in cloth) and 3s. 6d. (roan leather), carriage added. Orders can be sent to M. McLellan, 180 Russell Street, Melbourne.

WE draw the attention of the brotherhood to an advertisement on our front page, in which it will be seen that Bro. Goodacre is prepared to supply all our brethren's publications at published prices. Pro. Goodacre desires us to say that he does not get anything by this business, but is conducting it simply that the brotherhood of Australia may procure our books without having to pay more than they would if they purchased them in America. We trust that this effort will be appreciated by the brethren in a practical manner.

THE Victorian Missionary Committee has succeeded in securing the services of Bro. Ewers as one of the General Evangelists, and he will commence missionary work in the Shepparton district on the first or second Lord's Day in October. The announcement formerly made that Bro. A. B. Maston had accepted the position of missionary and financial agent seems not to have been realised, as his engagement with the Hotham Church has been renewed. The position of general evangelist and financial agent to urge the claims of evangelisation on the brotherhood has been offered to Bro. J. Strang, who, it is to be hoped, will see his way clear to accept it, and enter upon his work at the expiration of his present engagement with the church at Lygon Street, which will, we understand, be early in January next. In view of the increased responsibilities of the Committee, brethren will bear in mind the need of increased liberality.

BRO. W. S. HOUCHINS, after a sojourn of about three months in Melbourne, has returned to his work in connection with the church at Dunedin. During his stay in this colony, he has laboured in connection with the Melbourne church, besides paying visits to the suburban churches. We understand that the Melbourne Church has no regretted the step it took in inviting Bro. Houchins to spend his holiday (?) with it; but, on the contrary, the brethren feel highly delighted with him as a preacher and a man. His powerful discourses have attracted good audiences to the chapel, and additions have been made to the churches at nearly every meeting. They wish they could keep him permanently, but the claims of the New Zealand brethren will not permit of this. Bro. Houchins expresses himself as being well pleased with the city of Melbourne, and especially with the brethren in whose midst he has been labouring. We can say of our own personal knowledge that he is the stamp of a preacher needed by the churches; he is in the highest sense "sound in the faith," and fearless in his defence of the truth. We have learned to like him not only for his ability as a preacher, but for his kind and genial disposition, and will be glad to see him back in Victoria when our New Zealand friends can spare him.

By last Californian mail we received a letter from Bro. J. C. Dickson, formerly of the Christian Chapel, Carlton, and now a student in one of our colleges in Kentucky, U.S.A. We were very pleased to hear from our young brother, and to learn that during vacation he is doing some preaching at a place called Ripley, Ohio. He also sent us some interesting facts relating to our late Bro. Geeslin, which we will publish next month. We will be glad to hear again from Bro. Dickson.

THE following letter from Bro. J. H. Edwards (formerly labouring in connection with the Church at Collingwood) addressed to Bro. O. A. Carr, and published in the *Christian Evangelist*, will, no doubt prove interesting to our readers:—

"DEAR BRO. CARR:—Contrary to your expressed wish before I went away, I am now at home. I arrived via London and New York last Lord's Day morning (April 26th). I found my wife and family as well as I expected, but not the best.

I am now in a position to express myself freely with regard to the Australian brethren. I cannot give my feelings in a few words of a brief note. Let me sum them up thus: I have never found a more faithful, pleasant, pliable brotherhood anywhere than those met in Victoria, Australia. A few of them entertain some notions I did not fall in with, but these were no sources of trouble to them or me. In some important things I think they are in advance of our American churches—in others a little behind. My personal experience was nothing but pleasant with

them. They treated me handsomely. My expenses and salary were promptly paid, and then at the last they complimented me with a testimonial of 35 sovereigns; and last of all, when I went to the ship, about 100 of them went the 12 miles to Williamstown to accompany me to the ship.

I am glad I went to Melbourne. I am sorry I had to come away. But affairs had so shaped themselves that I felt compelled to do so.

At present I have no plans for the future, but will respond to any suitable openings that may present themselves. I have no doubt of these when it is known that I am at home and ready for work.

I was a little unfortunate on the way home. While passing the Island of Crete, in a severe gale, I was thrown down on the deck of the steamer and severely hurt in the knee. I am now only barely able to walk about. I hope to be all right shortly.

I am the bearer of kind regards, and much love to you and Sister Carr from the Melbourne brethren and sisters."

"Your Brother in Christ,"

J. H. EDWARDS.

Shelbyville, Ind., April 28th, 1887.

THE following is from the *Christian Pioneer*, edited by Bro. Ewers:—

"There is always a danger of the "one man system" in the churches. We have heard of at least one case in Australia in which an evangelist styles himself "the Pastor" of the church, and we know of other large churches in which the preachers have become the pastors, whether so-called or not. In a small or newly-formed church, an evangelist has often to take the oversight. This is unavoidable at first, but as time progresses a faithful and wise preacher will endeavour to so develop the talents of the brethren that he may be relieved of the oversight and be enabled to devote his time to gospel work. "The Pastor" or "the Bishop" is an unscriptural expression, and used to convey an unscriptural idea. All scriptural truths may be conveyed in scriptural words, and if we have to coin terms to express our ideas, it is clear that the ideas themselves are not scriptural. In New Testament times we find a plurality of overseers in a single church, never a single elder as "the Pastor." An evangelist is a man of like passions with others, and if he gets the supreme rule of a church is likely to abuse it. All church history attests this. To some this may appear a small matter, but a great principle is involved. The elevation of one bishop above the rest as "the Pastor" was the first step of the great ecclesiastical apostacy. Then followed one bishop over several churches; the metropolitan, or Lord Bishop, and finally the "Universal Bishop" or Pope. As we hear of an evangelist becoming "the Pastor, we think of the hymn said by a wag to Dr. Pusey's favourite, "I nightly pitch my moving tent, a day's march nearer Rome."

GOD dwells far off from us—lost, to speak, in the bright empyrean. Prayer brings him down amongst us, brings him to our earth, and links his power with our efforts.—*Madame de Gasparin.*



## The Expositor.

### THE SECOND ADVENT: WILL IT BE BEFORE THE MILLENNIUM?

#### AFFIRMATIVE, IN REPLY.

BY THE REV. CANON FAUSSET, D.D.,  
YORK.

[The last on the affirmative side of a series of articles on the Second Advent, which appeared in the *British Weekly*. The "negative in reply," by J. A. Beet, will appear in our next issue.—Eds.]



HE growing interest in the prophecies of the Lord's coming in glory appears conspicuously throughout this brotherly discussion, and is among the remarkable signs of our times.

The promise is that, as the blessed event draws nigh, the veil will be more and more withdrawn, and the details be revealed. Thus, when Daniel desired to "understand the end" of what by revelation he had "heard", the Divine reply was, "The words are closed up and sealed *till the time of the end*." "Shut up the words, and seal the book even to the time of the end." Then, and not till then, "many shall run to and fro [to seek the word of the Lord: Amos viii. 12: and to announce it to others: Habak. 2, 2] and [thereby] the [so the Hebrew] knowledge [of it] shall be increased." Dan. 12: 4, 8, 9.

One brother argues, that "it is safer from the plain teaching of the Four Gospels and Epistles to approach" the Book of Revelation, "than to reverse the process." That is equivalent to saying, we ought to judge of the revelations of the latest and best telescope by what the naked eye or the earliest telescope informs us. For what other purpose was the latest book of Revelation given but to unfold by the Spirit what had been given in prophetic germ in the earlier Scriptures? Hence the command no longer is "Seal the book"; but in Rev. 22: 10, "Seal not the sayings of the prophecy of this book, for the time is at hand." If, then, there was no other Scripture for the first resurrection, and the reign of Christ's transfigured saints with Him, except Rev. 20., the question at issue would be decided. But it has been shown already, that this revelation is not isolated: nay, it crowns and complements the hints scattered throughout the Psalms, the Prophets, the Gospels, Acts and Epistles.

The force of truth is shown in the candid admission (11. Negative) "that the spiritual interpretation of the pass-

age completely breaks down: it is quite impossible that the words 'they lived' in ver. 4 mean the life of regeneration, but that the same words in ver. 5 mean the life that follows a resurrection. I frankly accept the interpretation that finds in the passage the doctrine of two resurrections, and that a long period, symbolically a thousand years, comes between that of the saints, and that of the rest of the dead." That it is at Christ's coming the saints, living and dead, shall be transfigured, is certain from 1 Cor. 15: 23 and 1 Thess. 4: 14-17. Thus the Advent of Christ is proved to be pre-millennial, not post-millennial.

The difficulty still remaining to some is "the inherent probability is altogether against an earthly millennium." Suppose it were so, the improbability is no greater than that there should be a resurrection at all. We believe, not because it is probable, but because *God hath said it*, and "the Scripture cannot be broken": "This same Jesus that was taken up into heaven, shall so come in like manner as the disciples saw Him go into heaven," *i.e.*, visibly and in person: Acts 1: 2. His feet shall stand in that day upon the Mount of Olives, from which He ascended: "All the saints shall be with Him"; then "the Lord shall be King over all the earth," after having delivered Jerusalem from all nations gathered against it to besiege it: Zech. 12: 2-9; 13: 8, 9; 14: 1-11. And Jerusalem shall be the throne of Jehovah"; realising His immediate presence in a far higher sense than when it had "the ark of the covenant" in the temple: Jer. 3: 16, 17. Thus "The Lord God will give Him the throne of His father David," which remains vacant from Zedekiah's time "until He come whose right it is." Ezek. 21: 27; Luke 1: 32.

Another just difficulty is suggested by the question, "Is the millennial reign of Christ earthly or heavenly?" Herein was the error of the later Chiliasts. They confounded what will be distinct, the earthly and the heavenly glories. The saints in transfigured bodies shall "not in any sense be subjected to earthly weakness or circumscribed by the limitations of the present life" but shall be "equal unto the angels": Luke 20: 36. But as they are to "have authority over cities," they must have subjects: Luke 19: 17. These subjects are the nations of men *in the flesh*, with Israel at their head. These shall be "circumscribed by the limitations" of the flesh. But, Satan being bound, who, with his demons, had heretofore been "prince of the powers of the air," and had thence

tempted and assailed man,—and Christ and the transfigured saints, from the heavenlies whence Satan shall have been supplanted (Isa. 24: 21. ministering as king-priests unto their brethren in the flesh, in a manner analogous to our Lord's manifestations during His forty post-resurrection days on earth, there shall ensue a blessed age of peace and all but universal righteousness, described by Isa. 65., 66. Isaiah's language about the millennium foreshadows the final perfect state which shall only be when the present tainted home of man shall be burnt up at the close of the millennium, to be replaced by the new heaven and new earth, wherein shall dwell righteousness, as described by Rev. 21., 22. and 2 Pet. 3: 7-13. Not the millennial earth where, though much restricted, sin still shall have place, but the new heavens and earth shall be the fitting and eternal home of the transfigured saints.

Another difficulty suggested is, that at the close of the millennium "the forces of evil are once more let loose to turn the face of the earth into another hell." Thus, it is argued, "there is no real and ultimate development in the world's history, Christ's reign on earth ceasing as suddenly as it began." What! Is there no real gain to the progress of the kingdom of God in "the nations of them which are saved" in the millennium being made ready to walk forever "in the light of the Holy Jerusalem descending out of heaven from God" upon the new earth in which there will be no sin, and therefore no death? Is there no gain in Christ taking His great power and reigning where once He was disowned and crucified? In His being Leader of the praises of the great congregation, where once His people were but a "little flock"? Ps. 22: 22, 27; 11: 9, 10; Luke 12: 32).

But it is objected, Still the millennial reign ends in failure. Not in failure of the vast majority, as in our present dispensation; but in the revolt of the few whom even the grace and glory of Christ and His transfigured saints, manifested from time to time during the millennium, failed to win. Isaiah recognises the presence of sin, and therefore of death, though rare, even in the millennium (65: 20). Revelation informs us, that out of this latent germ of evil, the flesh still remaining, whilst Satan and the world cease to tempt during the millennium, Satan, loosed at its close, shall draw materials for his final revolt. Every previous age ends in apostasy, after God has ushered in each age with His own epiphany—the age of paradise, in the fall—the antediluvian age in the



flood—the post-diluvian, in Babel—the Israelite, in the Babylonian captivity—the post-captivity age, in the rejection of Messiah—the Christian (Luke 18: 8), in Antichrist. Is there then, any unreasonableness in our accepting God's testimony that apostasy for the last time shall end the millennial age? Satan has tried to overcome Christ's kingdom on earth, first by persecution of the Church, then by seduction, issuing in the harlot, then by the last Antichrist just before the millennium; finally, at its close, he makes his last short, desperate effort in person, and is instantly cast into the lake of fire for ever. Christ and His Church and kingdom, not by mere might, but by righteousness, are at the last more than conquerors all along the line, glory be to His name!

It is true the passage, 1 Cor. 15: 23, 24, "does not suggest a long interval between the rising of the servants of Christ and the end." But neither does it suggest a long interval between Christ's resurrection as "the first fruits" and that of "them that are Christ's at His coming." Yet already more than eighteen centuries have intervened. Is it a hard strain, then, that God puts on our faith by requiring us to believe (Rev. 20) that an interval of a thousand years will intervene between the first resurrection, that of His saints, and that of the rest of the dead? From John 5: 28, 29, "The hour is coming in the which all that are in the graves shall hear Christ's voice, and shall come forth, they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation," it is argued that good and bad rise together in the same "hour." But as "hour" in ver. 25 must include this whole dispensation of at least 1900 years during which Jesus' voice is quickening the spiritually "dead," the "hour" in ver. 29. may well include the thousand years between the saints' resurrection unto life and that of the evil unto damnation. The words, "At the last trump the dead shall be raised" (1 Cor. 15: 52) refer to the righteous only, as the whole context proves. The trump is "last," not in the sense of sounding the earth's death knell before its burning, but as *last of the Seven*, which close our present age, and usher in, with preliminary judgments on the Anti-Christian foes, Christ's reign on the earth; as Rev. 9: 15 proves, "The seventh angel sounded, and there were great voices in heaven saying, The kingdoms of this world are become the kingdoms of our Lord and His Christ, and He shall reign for ever and ever." "Negative 111. (second part)" argues, that the theory of the first resurrec-

tion "collapses," since the saints raised at the opening of the millennium are not all "that are Christ's," but *martyrs only*. Rev. 20: 4 disproves the objection, for it designates THREE classes to "live and reign with Christ a thousand years:" (1) The saints transfigured at Christ's coming, who "sit upon thrones;" (2) the martyrs "beheaded" in "the great tribulation;" (3) "such as worshipped not the beast" (the world power). Countless millions, too, are saved and prepared for the new heaven and new earth during the millennium; though they shall not have what is *our* exclusive privilege, that of "suffering with Christ" now, and therefore "reigning with Christ" then (2 Tim. 2: 12).

The positive proofs from Scripture in "1. Affirmative," therefore, remain unshaken. The doctrine of the Pre-millennial Advent is the key to open large parts of Holy Writ which are dark to its opponents. It gives joy unspeakable in looking for the blessed hope. It raises the soul above the present troubled scene to be ready at any moment for the Lord's return to reign in righteousness. It stimulates to fresh zeal for His cause in prospect of proportional reward when He comes.

O the joy to see Thee reigning,  
Thee, my own beloved Lord;  
Every tongue Thy name confessing;  
Worship, honour, glory, blessing  
Brought to Thee with one accord,  
Thee, my Master and my Friend,  
Vindicated and enthroned  
Unto earth's remotest end,  
Glorified, adored, and owned.

#### PAUL'S DILEMMA.

Phil. 1: 21-24.

"For me to live is Christ, and to die is gain, but if to live in the flesh this to me fruit of work, and what I shall choose I wot not. But I am in a strait betwixt the two, having the desire to part and be with Christ; for it is very far better; yet to abide in the flesh is more needful for your sake. And having this confidence, I know that I shall abide, yea and abide with you all for your progress and joy in the faith, that your glorying may abound in Christ Jesus in me through my presence with you again."

Owing to the conciseness of the language in which the apostle in this paragraph expresses his ideas, there is considerable difficulty in the interpretation of the terms, and in apprehending the exact line of thought which he wishes to convey. To put ourselves in the most favorable position for obtaining a correct idea of what the language was intended to express, it would greatly help us if we could, to begin with, ascertain the writer's mental stand-point and thoroughly acquaint ourselves with the circumstances under which the paragraph

was written. With a view to put ourselves in such a position, it seems to me that we require to go back to the 12th verse, in which the train of thought, which consecutively flows on to the 26th verse, commences, "Now I would have you know, brethren, that the things which have happened unto me, have fallen out rather unto the progress of the gospel." The *progress of the gospel* is the dominant idea in his mind—that the gospel may be proclaimed, and Christ as therein set forth, may be magnified, is the one grand object of his existence. In so far as he is personally concerned, he finds the joy of his life and the reward of his labors in seeing the gospel making progress, and Christ becoming more and more exalted in the estimation of mankind. It is a matter of secondary importance to him as to the manner in which his personal services may contribute most effectually towards the furtherance of these ends. Whether by his active ministry or by his imprisonment or by his death. Only let Christ be magnified, and he has his reward. For to him to live is Christ. That is, to him to live is to have Christ as his reward, his joy, his crown, even while here on earth; and to him to die is gain, that is to him to die is to have Christ as his reward in heaven. The two alternatives of life or death as a means of magnifying Christ, having thus presented themselves to his mind, he pauses for a moment to debate the question as to which under all the circumstances is the more desirable of the two. To him the fruit, the result of living in the flesh would only be toil and suffering such as that to which he had been all along subjected since he commenced his apostolic career. This however he was willing to accept, if such should be the will of heaven, but he had at the same time an earnest desire to depart from the toils and sorrows of this mortal life, and to be present with the Lord. This willingness to remain, and the desire to depart, placed him in a dilemma, or as he expresses it, "in a strait." There can be no question that if he had allowed selfish considerations to decide the matter, he would have preferred to have passed at once through the gate of death into the presence of Jesus, but in the Spirit of Him who when once placed in a similar strait said, "Nevertheless not My will but Thine be done," he sacrificed his own feelings, and for the sake of Him, whose cause was dearer to him than all personal gain, he was content to abide in the flesh. To interpret *analusai* as referring to the return of Christ, as the author of the *Emphatic Diaglott* does, is to introduce



an idea utterly foreign to the train of reasoning, whereby the apostle is seeking to reach the conclusion at which he ultimately arrives. That conclusion is not that he expected to be caught up along with his Philippian brethren to meet the returning Lord in the air, but to abide here on earth with them for their "furtherance and joy of faith." What he is chiefly concerned about throughout the entire paragraph is, not the returning of the Lord, but the progress of the gospel. It is true indeed that he believed in the personal advent, and that in this very letter he gives expression to his belief of the doctrine; but for anyone to attempt by so glaring a misinterpretation of the term in question as to make it appear that the passage favours the doctrine alluded to is only to show that he is woefully deficient in those qualifications which are indispensable to one who aspires to the position of a reliable hermeneutical critic. Whatever the apostle's views may have been respecting the Lord's coming, whether he regarded it as pre or as post-millennial, there can be no question whatever as to the fact that he expected to die previous to the occurrence of that event, "For I am already" he says in 2 Tim. 4: 6 "being offered and the time of my departure (*anulusos*) is come. The author of the Diaglott would doubtless have rendered the Greek term by the same word as he has rendered it in the passage already quoted, had it been at all possible with any degree of plausibility to have done so. In this case, however the contradiction between the two clauses "I am already being offered," and the "time of the returning is at hand," would have been too glaring to have escaped instant detection, and consequently he has properly rendered it "dissolution." That he should have so rendered it in Philippians is what ordinary candour, as well as the rules hermeneutics, imperatively require. As a small contribution to the elucidation of the apostle's train of thought, as expressed in the passage under review, I conclude with a somewhat free paraphrase of the text. In reference to myself, my earnest expectation and my hope is that I shall not be put to shame as one whose well-being for time and eternity is bound up in Christ in the progress of the gospel. I cannot be put to shame by failing in the one grand object of my life. That object is to magnify Christ. If this object is gained, then all is gained, and I know that it cannot but be gained, because if I live He will be magnified by my work or service on His behalf, and if I should die a martyr's death, the effect of my death will be the advance-

ment of His cause, so that it is certain that Christ shall be magnified in my body, whether by life or by death. In so far as I am concerned, therefore, my well-being is secured in either case, for to me to live is to find the end and object of my life in Christ, and to die is to find the end and object of my death in Him. In living, I magnify Him by spending and being spent in the service of the gospel, and in dying, I also magnify Him by the influence which my death is fitted to exert in the advancement of His cause and kingdom upon earth. Living or dying therefore is alike gain to me inasmuch as whether by life or by death the one grand object of my existence is in either case attained. To me to live is gain, for it is to *work* for Christ, and to me to die is gain, for it is to *rest* in Him. As to which however is the more desirable of the two I am not prepared to say, I find it difficult to decide. To live means to work—to continue toiling and suffering, enduring hardship and being evil entreated as if I were the worst of criminals and the very offscouring of the earth, and this in itself is ill to bear and to be abhorred, and shrunk from rather than to be desired. To die on the other hand is to cease from my labours, and so enter into the rest that remaineth for the people of God. Willing therefore as I am to magnify Christ by any means in my power, I feel at a loss to decide as to which alternatives it were best to choose. Were it left for me to decide in the light of my own inclinations and personal interests, I should feel no difficulty in casting the balance, for I have a desire to depart, to be present with the Lord, and in His presence to enjoy the rest for which my spirit longs, but I have other interests to consider besides my own. By continuing here, there is needful work for me to do. You Philippian brethren are anxious for me to abide in the flesh, that I may be a helper of your faith and joy, and for your sakes. I sacrifice my own personal desire and am content to remain. The hour of release for either you and me has not come. I am willing therefore to abide in the flesh, that I, by ministry amongst you may contribute to your progress and joy in the gospel.

J. K. HENSHELWOOD.

It requires a sterner virtue than good nature to hold fast the truth, that it is nobler to be shabby and honest than to do things handsomely in debt.—JULIANA H. EWING.

MAN owes his growth, his energy, chiefly to that striving of the will, that conflict with difficulty, which we call effort.—*Channing.*

## The Church.

### THE MESSIAH'S MINISTRY.

BY (THE LATE) THOMAS HUGHES MILNER.

#### CHAPTER IV.

##### THE FAITH.

"Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort, that ye should earnestly contend for the faith which was once delivered unto the saints"—Jude 3.

(Continued from page 182.)

1. That which in modern style is commonly called Christianity is in scripture language designated by such terms as "the grace," "the truth," "the gospel," "the faith." Sometimes these terms are amplified thus, "the grace of God," "the truth of God," "the gospel of Christ," "the faith of Christ." And in certain passages they combine, as in John 1: 17, "The law was given by Moses, but the grace and the truth (*ee charis kai ee aletheia*) came by Jesus Christ;" or as in Phil. 1: 27, "Only let your conduct be as it becometh the gospel of Christ; that whether I come and see you, or else be absent, I may hear of your affairs, that ye stand fast in one spirit, striving together for the faith of the gospel."

2. Now, just as the law was one thing, and the obedience which it required another—the one objective, and the other subjective—the one delivered by God, and the other demanded of men, so *the faith* differs from *faith* in this, that the former is revealed and delivered to man, while the latter is demanded of him. It is patent to every one that the gospel has an existence in itself, just as the law had, apart from the obedience due to either. Though not a Jew had obeyed the law, yet there was the law condemning the disobedience of those under it. Precisely so with the gospel; it has in itself an existence apart from either the belief or unbelief of those on whose behalf it has been consummated and proclaimed. On this consideration Paul argues, "What if some did not believe? Shall their unbelief make the faith of God without effect? Impossible." The faith, the gospel, the truth, the grace of God stands in itself perfect and complete, unaffected by either the obedience or disobedience of men.

3. Yet king James' translators have greatly overlooked this undeniably



important distinction between subjective faith—that belief or trust which the gospel requires on the part of man and “the faith”—that economy of grace and truth which has come by Jesus Christ, and is contained in the Scriptures of the gospel. They have overlooked this distinction in quite a multitude of places; they have done so by omitting the *article* when the original contains it, and when its presence is of the utmost importance in the meaning expressed by the sacred penmen.

4. That in some cases the omission is in accordance with the different construction and idiom of the English as compared with the Greek, and that in some the sense remains much the same, notwithstanding the omission, we do not dispute; but since by the oft-repeated phrase *the faith*, the Holy Spirit has been pleased to designate the christian administration in itself, distinctively from that *belief* of the individual which it requires, it cannot but be important clearly to ascertain the distinction in every passage where it is really made. Because, to put *faith* for *the faith*—the duty of the sinner in place of the grace of God—is to commit a mistake so radical as most materially to affect alike the whole complexion of the teaching, the perception, and the action that are based upon the blunder. Its immediate effect is perplexing and dangerous in the extreme to the enquirer after salvation. It leads him from the first and continuously after to look within himself, instead of out and away from himself to that Saviour who is at once the *object of faith*, and the *subject of the faith*. It induces a vain attempt at filling the mind with faith rather than an engrossing of it with Him on whom the candidate for salvation is commanded to believe. It makes a saviour of faith rather than of Christ. It produces a continual preaching of faith, in place of a distinct announcement of the facts of the gospel. It invests faith with such an all-engrossing importance as makes it almost, if not altogether, the only term of salvation. Other terms specified in the tidings of salvation with equal distinctness are pronounced non-essential, if not altogether ignored, and “faith alone” is inscribed on all the banners of Protestantism, albeit, the phrase occurs in Scripture but once, and there only to be condemned! To say the least, it is singularly unfortunate that churches which declare that “the Bible and the Bible alone contains their religion,” should have adopted as their standing motto a phrase which the Bible does not contain, save the once where the doctrine expressed by

it is reprobated! James is the only apostle who speaks of faith alone, and he says, “faith, if it have not works, is dead, being alone”—“that by works a man is justified, and not by faith only”—“that as the body without the spirit is dead, so faith without works is dead also” (Jas. 2:14-26). Paul truly and altogether consistently with the teaching of James, affirms justification of faith “without the deeds of the law.” But the deeds of the law are not the deeds of the gospel. He nowhere affirms justification by faith, without “the obedience of the faith.” On the contrary, he declares that that faith which justifies—that which avails in Christ Jesus—“worketh by love.” It is not “faith alone” for which he anywhere contends, but faith which, though unpreceded by any justifying obedience, is, nevertheless, always accompanied, succeeded, and evidenced by obedience to Christ.

5. He does not scruple to affirm justification and salvation of faith apart from the immediate mention of other requirements of the gospel. But though these other conditions are not formulated in every context, it does not follow that they are excluded—it does not follow that justification is perfected without them—it does not follow that they are non-essential, or in other words, that they are not terms or conditions of salvation. He proceeds, as all the sacred penmen do, on the equally philosophical and scriptural principle, that all the parts of the whole are necessary to the whole. The whole being composed of all its parts, the sum is predicated of each part as in its place conducive to the whole. It is not merely of faith that justification, salvation, or life is distinctively predicated in Scripture. It is affirmed of each of the items of the obedience of the faith respectively; of one here, and another there, according to the circumstances of the case. In multitudes of cases, faith is not mentioned in the specification of the terms of salvation; but who will say it is not implied? Faith is not mentioned in Peter's famous answer on Pentecost to the multitude who cried, “What shall we do?” His reply was: “Repent, and be baptised every one of you on the name of Jesus Christ, for the remission of sins, and you shall receive the gift of the Holy Spirit.” Why was not faith mentioned? Manifestly because his oration had already produced it; it had come by hearing, as Paul affirms it comes. It was unquestionably because the thousands believed what Peter had testified concerning Jesus as the now exalted, glorified, salvation-empowered Messiah, that the cry of conviction was uttered. Who among the thousands

who heard the apostle's discourse can be supposed to have joined in that cry without faith in the tidings proclaimed? Not one. Why, then, mention faith if it was already produced? But why, if it was produced, and if justification or salvation were by faith alone, did the apostle reply as reported? Why did he not say, Just believe, as you have now done; justification is by faith alone; only continue to believe; nothing more is required of you? But the “faith alone” theory had no existence then, and Peter enjoined the obedience of the faith according to the requirements of the gospel, and the nature of the case in hand.

6. This common sense, matter of fact, scriptural, and undeniable principle will go far to explain why salvation in one or other of its forms is ascribed in the case of such as have not yet heard, to *hearing* as in Acts 3:22; to *knowledge* as in John 17:3; to *faith* as in Acts 16:31; to *repentance* as in Luke 24:46; to *confession* as in Rom. 10:10; to *baptism* as in 1 Pet 3:21; to *prayer* as in Rom. 10:13; to *obedience* as in Heb. 5:9; to *perseverance* as in Col 1:23. All these together constitute what in Scripture is called “the obedience of the faith.” It is said (Acts 6:7), that “a great company of the priests were obedient to the faith.” And the apostles are said to have received their apostleship not merely to produce faith, or make the Gentiles believe, but “for the obedience of faith among the nations” (Rom. 1:5; 16:26).

7. Paul's epistle to the Galatian believers sets this matter in the clearest light. From chap. 3:22, he contrasts “the law” with “the faith,” and shows that the former was but an introductory institution intended to exist till, and be superseded by the better economy, the faith. He says, “Before *the faith* (*teen pistin*) came we were kept under *the law*, shut up unto *the faith* which should afterwards be revealed. Wherefore *the law* was our schoolmaster until Christ, that we might be justified by faith. But after that *the faith* (*tees pisteos*) is come, we are no longer under a schoolmaster, for ye are all the children of God by *the faith* (*tees pisteos*) in Christ Jesus; for as many as have been baptised into Christ, have put on Christ.” Here three times out of the four in which the article is found in this context, the translators have omitted it, and by so doing have greatly obscured the sense in general, and the contrast instituted by the apostle in particular. It would seem as if mere sound had led them to supply the article in the second clause of the twenty-third



verse, while they omitted it in the three other occurrences. They do not appear to have noticed the contrast between the law and the faith, nor yet to have appreciated the distinction between faith and the faith. Yet it is plain as can be, that the apostle is speaking of the two institutions—the legal and the gospel. Compare 3:17, with 4:24. He speaks of the faith as “the promise,”—that which was to “come”—that which in the fulness of the times was “revealed.” No one can doubt that the faith thus revealed comprises the whole christian revelation as made known by the apostles in order to the obedience of the nations.

8. It is by this revelation, and not by the single item of faith, that Paul affirms that these Galatians had become the children of God; he says, they were all the children of God by the faith in Christ Jesus. The faith in question is that which is in Christ. And this explains why the apostle immediately refers to their baptism in proof of their new and christian relationship, for in it they were immersed into Christ, and thereby put on Christ. The faith by which sonship to God is attained being “the faith in Christ,” and baptism being the ordinance wherein the confessing penitent believer is “immersed into,” or is formally inducted into Christ: the fact that these Galatian converts had thus “put on Christ” is at once adduced in proof of their standing as heirs according to the promise. This were vain if mere belief was meant.

9. So also as respects Paul’s statement of his own case, as given to the Philippians. Describing his conversion from Judaism, he says, “What things were gain to me, those I counted loss for Christ; yea, doubtless, and I count all things loss for the excellency of the knowledge of Christ Jesus my Lord; for whom I have suffered the loss of all things, and do count them refuse, that I may win Christ, and be found in him, not having mine own righteousness which is of the law, but that which is through the faith—the righteousness which is of God by the faith” (*tee pistei*). Here is denoted a righteousness which was “of the law,” in contrast with a righteousness which is “through the faith,”—the former the apostle’s “own righteousness,” the latter that “which is of God.” And in Paul’s own case we have an example in reverse of what he says of his compatriots in Rom. 10. “I bear them record,” says he, “that they have a zeal for God, but not according to knowledge, for they, being ignorant of God’s righteousness, and going about to establish their own righteousness, have

not submitted themselves unto the righteousness of God; for Christ is the end of the law for righteousness to every one that believeth.” The Jews did as Paul himself once acted, they did not do as he did on his conversion—he then submitted himself to the righteousness which is of God by the faith, in a word, he became obedient to the faith. By so doing he came to be found in Christ, not having his own righteousness, but that righteousness which is through the faith, even the righteousness of God which is by the faith of Jesus the Christ. Christ is thus announced as the end of the law in order to righteousness to all the believing—*telos gar nomou christos eis dikaiosuneen panti too pesteuonti*. The words rendered “righteousness” and “believeth” are both terms of character. It is not a mere act of mind that is described by *pistuonti*; it is a class of characters, those who, according to the sixth verse, have submitted to “the righteousness which is of faith.” For as the tenth verse says, “with the heart man believeth unto righteousness and with the mouth confession is made unto salvation.” This phrase, *believing unto righteousness*, shows the connexion between christian faith and christian righteousness. The former is (*eis*) unto or in order to the latter, just as Christ is in the previous context said to be (*eis*) for, unto, or in order to righteousness to all the believing. On God’s part the righteousness is of him by Christ through the faith that is in him; and on man’s part it is attained not by faith alone, but by that faith which is unto righteousness, i.e., into the practice or obedience of that righteousness which is thus of God.

10. It is only or chiefly when we perceive, as here stated, that the righteousness of God—the right doing which he requires—the character which he approves is attained in this way, that we see the full propriety of the apostle’s argument in a previous part of this epistle, where he intimates that Jesus was set forth for a present declaration of the righteousness of God, “that he might be just, and the justifier of him that believeth in Jesus.” If the believing were not made righteous—if they were not brought into the practice of that doing which is right by faith, God’s justice could not be seen as the apostles present it in justifying those who believe on Jesus. But since the faith in question is that which is unto righteousness—unto right doing, the justice of God in justifying such persons is manifest. Ungodly they were before, but they are not so now, and they are never denominated so in Scripture: on the contrary they are

called saints; they are no longer described as sinners, but holy persons, the saints, the righteous. The righteousness of God by faith of Jesus Christ is (*eis*) unto or into and (*epi*) upon all the believing, without difference between Jew or Gentile. God therefore rightly counts for righteousness this faith which is the introduction to all right actions in the sight of God. And in this sense doubtless are we to understand the words, “to him that worketh not but believeth on him that justifieth the ungodly, his faith is counted for righteousness. Even as David also describeth the blessedness of the man unto whom God imputeth righteousness without works, saying, “Blessed are they whose iniquities are forgiven, and whose sins are covered; blessed is the man to whom the Lord will not impute sin.” Forgiveness has always reference to past action, and it is in regard to the previous history of the forgiven that the apostle says righteousness is imputed without works. He does not argue for the imputation of righteousness to anyone whose faith is not unto righteousness. Were such his argument in this context he could not affirm as he does that the law is not made void but established through the faith—*dia tees pisteos*. Those precepts of love to God and man which the law inculcated, but which it had no power to effect, the gospel develops in the life of the believer; so that the apostle taught that what the law could not do, in that it was weak through the flesh, God has accomplished by sending His own Son in the likeness of sinful flesh, and by a sin-offering, condemning sin in the flesh, so that the righteousness of the law is fulfilled in those who walk not after the flesh but after the Spirit, Rom. 3:31; 8:3, 4.

11. We have this same truth evolved with additional particulars in Eph. 2:8-10, “By grace are ye saved through the faith, (*dia tees pisteos*) and that (salvation) not of yourselves, it is the gift of God: not of works, lest any man should boast; for we are His workmanship created in Christ Jesus, unto good works, which God hath before ordained that we should walk in.” In this passage, salvation is declared to be the gift of God, through the faith; and not of, or out of, or arising from works; but on the contrary, that believers are themselves, as the saved, the workmanship of God, created not out of, but in Christ Jesus, that is according to the gospel method of renewal, and this unto good works, as ordained by God for the walk of the faithful. Christian good works are thus set forth as the object of gospel renewal, so that, while there is



no salvation without them, they are not the cause, but "the things that accompany salvation." The salvation is the gift of God through the faith, and the works accompanying it are ordained by God in Christ, so that in the faith we have at once and inalienably conjoined that salvation which is the gift of His grace, and those good works which He has ordained the saved to walk in. As a piece of mechanism is the workmanship of the machinist, and is designed by him for some given useful purpose, so the Christian is God's workmanship in Christ designed by Him for specifically ordained good works. But as the mechanic's design is fulfilled only as his machine answers his intentions, so the purpose of God in the salvation of the sinner is secured only by his practice of the good works ordained for his walk. And as the object of the machinist is not attained till he has constructed his machine, so it is only upon renewal in Christ that man can practice the good works which God has ordained the saved to walk in. Such is the connexion established between the faith, salvation, and good works.

12. Analogous to this is Acts 15: 9, where Peter says God put no difference between the Jewish and Gentile converts, having purified their hearts by the faith (*tee pistei katharisas tas kardias a antoon*). And when we collate this with consentaneous passages we see very distinctly that "the faith" includes primarily on God's part, the gracious provisions of the gospel, and secondarily on ours, that obedience which these provisions require. In Heb. 9: 13, 14, it is argued: "If the blood of bulls and of goats, and the ashes of a heifer, sprinkling the unclean, sanctifieth to the purifying of the flesh, how much more shall the blood of Christ, who through the eternal Spirit offered Himself without spot to God, purge your conscience from dead works to serve the living God." The sacrificial blood of the Lamb of God is thus said to purge or cleanse the conscience; to purge it from dead works—works useless, inoperative, and unacceptable—to the service of the living God. In 1 Pet. 1: 22, this new and divine service is shown to be brought about by the purifying of the soul through obedience of the truth: "seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, love one another with a pure heart fervently." We have thus three manifestly related ideas—the purifying of the heart by the faith, the purging of the conscience by the blood of Christ, the purifying of the soul by obeying the truth.

## Open Column.

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

### THE SECOND COMING OF THE LORD.

I have read with very much interest the articles of Bro. Watts and Houchins on Phil. 1: 21-24, which is generally supposed to have some connection with the subject: I am not going to offer any criticism on their respective rendering of the passage. But I am constrained to say that the subject of the Second Coming, in my humble judgment, does not occupy that important place in the mind of the brotherhood it ought to, or as it did in the days of the apostles, when the pure and unadulterated word rolled forth from the fountain of life. Indeed I am forced to the conclusion that it is a great fundamental truth almost entirely lost sight of, or ignored. Why this should be so I cannot divine. Except it be as Bro. Watts hints that the prevailing idea is that the coming takes place when the dissolution of the mortal tabernacle takes place. If this be anything like a correct interpretation of Scripture on this most vital part of the scheme of redemption, then I confess that I am in complete ignorance of what a great number of passages can possibly mean. In truth; if there is no *literal* Second Coming, I am forced to this position to declare there can be no literal resurrection of the dead. And further that Christ himself did not rise. And still further that the apostles are found false witnesses. It also follows that the whole Christian system is without foundation. But on turning to the New Testament, these forebodings are dispelled like mist before the rising sun. And from the clear mountain top of Olivet the ancient hope burns with immortal lustre, shining into and illuminating our lonely path that leads to immortality and eternal life. If my conception is a wrong one, will some brother kindly tell me what the following passages mean. In my humble way I have always thought they had a direct bearing on the resurrection and the Second Coming. Indeed, I am convinced that I am right, and shall remain so until some one teaches me more fully. I quote from a literal and critical translation by J. B. Rotherham of London, made from the Greek text of Tregeles. I do not quote from this translation, because the C. V. or R. V. don't teach what thousands firmly believe, but because the literal one is

supposed to carry the correct meaning from the apostles to our minds.

"Let not your heart be troubled; be putting faith in God, and in me by putting faith. In the house of my Father are many abodes, but, if not, I would have told you, and perchance if I go away and prepare a place for you, again I am coming and will take you near unto myself, that, where I am, ye always may be"—John 14: 1-4. "And as they were gazing into the heaven, while he was going his way, behold also two men were standing by them in white garments, who also said: Men of Galilee! why stand ye looking into the heaven? The same Jesus who was taken up from you into the heaven, in this way will come—in what manner ye yourselves gazed upon him going his way into the heaven" Acts 1: 10-11: That even creation itself shall be freed from the servitude of corruption into the freedom of the glory of the children of God. For we know that all creation is jointly sighing and jointly travailing in birth-throes until the present time; and not only (so) but even ourselves who have the first fruit of the Spirit—even we ourselves within ourselves are sighing ardently waiting for adoption—the redeeming of our body, for in hope were we saved, but hope, if beheld, is not hope; for what one beholds why does he hope for? but if, what we behold not, we are hoping for, with endurance, are we ardently awaiting (it.) Rom. 8: 21-24.

"Behold I tell you a mystery; all of us shall not fall asleep; but all shall be changed, in a moment, in a twinkling of an eye, at the last trumpet; for it shall sound, and the dead shall be raised incorruptible, and we shall be changed (1 Corinth. 15: 51, 52.)

"For this, to you, we say, by a word of the Lord; That we, the living who are left unto the arrival of the Lord, in no wise may get before those who fell asleep. Because the Lord himself, with a word of command, with a chief messenger's voice, and with a trump of God, will descend from heaven; and the dead in Christ will rise first; after that we the living who are left over, all at once together with them, shall be caught away in clouds to meet the Lord into air, and thus at all times, together with (the) Lord shall we be." (1 Thess. 4: 15-18.)

These must suffice for the present, which are a few out of a great many which I think directly teach the Second Coming of the Lord. Peter and John should again have been heard but space forbids.

Brethren, is it so, that all this goes to teach us, that the "longing" "waiting" and "ardently" "hoping for"



"groaning" and "sighing" is for the dissolution of the mortal tabernacle to meet the Lord in hades. Is this the realisation of the *hope* of the Christian and of the church? Surely no, it cannot be. May I hint, I would like that whoever may endeavour to throw some light on these and kindred passages that they would do so not in quite such a flippant manner as Bro. H. did with Phil. 1: 21-24, and I shall be gratified.

ALEX. HUTCHINSON.  
Glen Innes, N.S.W.

## Querist.

[This column is open to all brethren who are seeking for information in reference to biblical matters. We will always be glad to give the best information we can, but cannot undertake to enter into a discussion on the replies given. We do not lay this down as an absolute rule, but as one that we will not depart from unless, in our opinion, the circumstances of the case seem to call for a more extended discussion.]

### THE CHURCH OF JESUS CHRIST.

Would you kindly answer the following question in your next issue:—Has the Church of Jesus Christ ceased to exist since the date of its inception; if so, during what period of time.

J. RANKINE.

[The church of Jesus Christ has not ceased to exist since its inception.—Eds.]

### BAPTISM WITH THE HOLY SPIRIT AND WITH FIRE.

Would you please be kind enough to inform me through the columns of the *A. C. Standard* whether the baptism of the Holy Spirit and with fire (see Matt. 3: 11, Luke 3: 16) took place on the day of Pentecost to the apostles' only; or is the baptism of fire yet in the future for those who obey not the gospel of our Lord and Saviour? If you would please throw a little light on this subject you would greatly oblige.

ENQUIRER.

[*And fire*—Lange, Van Oosterzee, and most expositors understand this of the *punishment of the impenitent*—as being equivalent to the unquenchable fire of verse 12; as the "burial in the fiery baptism of eternal judgment." The language will certainly bear this interpretation, and it is therefore possibly correct. I am inclined, however, to dissent from it, because:—1. There is no mark in the text distinguishing two different classes, but the same thing is predicted for all alike who are embraced in the pronoun "you." 2. I think that the word *fire*, standing alone, is naturally, as it is etymologically, suggestive of purifica-

tion rather than of destruction; and (3) this view is strengthened by the epistles, which *expressly* ascribe this influence to it. But, abandoning the view above mentioned, shall we accept that of Alford, Schaff, and a few other excellent expositors, that the language indicates the kindling, warming influence of the *Spirit*? Dr. Schaff holds that the "prophecy was literally fulfilled on the day of Pentecost, when the Holy Spirit descended on the apostles in tongues of fire." Doubtless the cloven tongues *like as* of fire originally suggested and still tend to perpetuate this interpretation. The objection to it is that it *identifies* the fire with the Spirit, whereas they appear in the text as distinct and different. It seems to me, therefore, that the language more naturally refers to the baptism of earthly sufferings (Matt 20: 23, 1 Cor. 3: 13-15, 1 Peter 4: 12), to the tribulations and fiery trials to which Christ subjects his professed people, or in which He baptises them, so that at least they may be said to "come out of them" (Rev. 7: 14) as out of an immersion. While the base and hypocritical will be burned up by this fire, it will purify the genuine by consuming their dross.—*Lamar on Luke*.—Eds.]

### TO DELIVER SUCH A ONE TO SATAN, &c.

I should feel obliged if you could enlighten me on the meaning of 1 Cor. 5: 5 through the *Standard*.

W. W. WHITE.

Lismore, N.S.W.

[The passage reads "to deliver such a one to Satan for the destruction of the flesh, so that the spirit may be saved in the day of the Lord Jesus." The following from Beet on the Corinthians will probably help our brother:—*Destruction of the flesh*, which is given as the immediate purpose of this bodily affliction, might denote destruction of the power of bodily appetites, to which this man was evidently a slave. Comp. Gal. 5: 24. For these have their source in the peculiar material of the body, the *flesh*, which "body of the flesh" must therefore (Col. 2: 11) be "put off." If so, the man's body was to be smitten (for no other surrender to Satan can we conceive to be beneficial) that it might cease to be a chain binding him to sin. Or, by naming the purpose, these words may practically specify the extent of the surrender to Satan, viz., to be smitten with a fatal disease which, by leading him to repentance, may save his soul. And this is the simplest and most likely meaning of

the words used. . . . This miraculous punishment for gross immorality cannot in anyway justify corporal punishment inflicted by man for doctrinal error.—Eds.]

### MALACHI III: 10.

Would you please answer the following in your next issue, viz:—Is it necessary for the followers of Christ to comply with Malachi 3: 10?

[Literally speaking, the followers of Christ cannot comply with this, but with the *spirit* of it they can, and are exhorted to do so in numerous places in the New Testament.—Eds.]

### THE SPIRITS IN PRISON.

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

Will you give the readers of the above a paraphrase or some remarks as to the simple meaning of 1 Pet. 3: 18-20, in connection with 4: 6 of same epistle. I perceive that in some directions there is a leaning towards purgatory, or something like it. Not that I am alarmed at that, if it be legitimate teaching of the apostle (but I cannot see it myself); the several translations at my disposal are much alike in their reading.

I would venture one remark,—that if Jesus was a missionary to the spirits of those who died before the flood, it is more than the thin end of the wedge towards universalism, because if the antediluvians have a chance of salvation offered them, why not all the rest of the wicked who have died since. But even this conclusion must not hinder us from desiring the truth taught. I have no fear myself for the outcome. I am prepared to look at any subject and judge from the merits of the case.

I am not in a hurry for a reply; take your own opportunity.

Yours faithfully,

In the one faith,

W. ROSSELL.

[The interpretation of this passage is beset with difficulties. There are at least five different interpretations given by commentators of note, but it seems certain that the solution lies between two of these. These are—(1) That Christ went in person to hades and preached the gospel there to the spirits in prison—to those who, in the days of their flesh, were disobedient and unbelieving. Some suppose that He preached to all the disembodied spirits; others limit it to those who were disobedient in the days of Noah. This view is very generally adopted. (2) The view held by many



eminent expositors is that the preaching here mentioned is the preaching of Christ not in person, but in Spirit, through the instrumentality of Noah to his contemporaries — Eds.]

## Gleanings.

The man who cannot mind his own business is not to be trusted with the king's—*Saville.*

When we do not understand other people it seems to be second-nature to ridicule them.

Life is short, and art is long; therefore it is almost impossible to reach perfection in anything—*Goethe.*

The impressions we receive depend, not on our actual situation, but in the mood we happen to be in at the time.—*Candere.*

The secret of thrift is knowledge. A knowledge of domestic economy saves income; knowledge of sanitary laws saves health and life.

The love of reading enables a man to exchange the wearisome hours of life, which come to everyone, for hours of delight.—*Montesquieu.*

What madness it is for a man to starve himself to enrich his heir, and so turn a friend into an enemy, for his joy at your death will be in proportion to what you leave.—*Seneca.*

He who is godly is both a diamond and a loadstone; a diamond for the sparkling of his grace; and a loadstone, for his attractive virtue in drawing others to the love of God's precepts.

The true and grand idea of a church is a society for the purpose of making men like Christ,—earth like heaven,—the kingdoms of the world the kingdom of Christ.  
*Arnold, 1795-1842.*

The influence of the Christian on posterity is undying. His kind words, like his good deeds, can never die. He who has grown like a cedar in Lebanon will, like the cedar, long after it is cut down, send forth a sweet fragrance.

A Boston minister says he once preached on "The Recognition of Friends in the Future," and was told after service by a hearer, that it would be more to the point to preach about the recognition of friends here, as he had been in the church twenty years and didn't know any of its members.

Do not be troubled because you have not great virtues. God made a million spears of grass where He made one tree. The earth is fringed and carpeted, not with forests, but with grasses. Only have enough of little virtues and common fidelities, and you need not mourn because you are neither a hero nor a saint.—*Beecher.*

The religion of Jesus Christ is altogether a practical thing. Just consider how we are taught anything else that is practical. It is not by hearing or reading about making shoes that a man becomes a shoemaker, but by trying to make them.  
*A. W. Hare.*

Christianity did not come from heaven to be the amusement of an idle hour, to be the food of mere imagination; to be as a very lovely song of one that hath a pleasant voice, and playeth well upon an instrument. No: it is intended to be the guide, the guardian, the companion of all hours; it is intended to be the food of our immortal spirits; it is intended to be the serious occupation of our whole existence.  
*Bishop Febb.*

Unfortunately for the orator, his remarks were overheard by the doctor who, stepping up to him, asked: "Well, sir, have you found a religion that is better?" The scoffer, considerably abashed by this unlooked-for question, was forced to acknowledge that thus far he had not. "Well," responded the doctor, "when you have, let me know, and I will join you in adopting it."

The rebuke was as wise as it was just.

### THE COMFORT OF SINCERITY.

What we want to be is not to look Christians, or to pretend Christians, or to profess Christians, but to be Christians. You need not then so carefully guard yourself, you need not be on the ceaseless watch what you do. Take an anagram; read it from the right or from the left, or from the top or from the bottom; it reads the same thing. Take a Christian, look at him at one angle, or look at another angle, look at him in any light or in any direction, and he is a Christian still. The great secret of getting rid of a vast amount of trouble and inconvenience, is being a Christian; and when you are a Christian your eye will be single, your body will be full of light, and all influences, sanctified and blessed by the Holy Spirit of God, will be sanctifying, and will bless all that are connected with you.  
*Cumming.*

### SHORT SUMMER SERMONS.

BY BROTHER GARDNER.

Dar' am sartin fings which you kin chalk down on de cellah doah wid a feelin' that you am gwine to hit nine times whar' you miss one.

De wuss a man's brea' smells de clusser he am gwine to git to you in an argyment.

No man can remember whar' he frowed his empty cans and bottles until he discovers that somebody has dumped ashes ober his fence.

Broadcloth an' silks look well on de street, but dey doan' hitch werry well with cold 'taters at home.

De value of de dog you kick am no guage fur de feelins of de owner if he happens to be around.

It am powerful easy to discriminate between a wise man an' a fanatic. De wise man belongs to your party; de fanatic to de opposishun.

While you should luv your naybur as yourself, doan gin him to understan' dat you kin be depended on to lie awake o'nights to purlfect his grape-arbor.

De man who figgers dat he kin so live as to dodge slander an' escape malice has got a heap o' thistles waitin' fur his bar-foot.

The aiverage man's bizness word kin be depended on up to a sartin pint—as fur as he will profit by keepin' it.

De problem of livin' doan' depend so much on hangin' to an old welvet ca'pet in de parlor as it does in saving the crusts and crumbs in de kitchen.

When a man's whisky costs mo' dan his flour he should stan' ready to wote fur de buildin' of two wings on de County House.

While it am true dat all men war created equal, a heap of us have got spoiled in de bringin' up. About de only time social barriers am abolished am doarin' a steam-boat exploshun.

## Our Sisters' Column.

### A GLIMPSE OF SYDNEY.



It is a long weary ride through the night by express to Sydney, but with agreeable company the weariness is forgotten, and the stopping at the different stations along the line is a pleasant break to the rapid swinging motion of the train.

We were very glad to reach Sydney, however, and stepping from the station into George Street, through a misty rain, you see narrow streets covered with mud, and smoky, ugly, shaky, shrieking tram cars rushing by; busses, cabs, wagons tearing along, all fail to produce a pleasing impression of the fair "Queen of the Pacific." But wait until the glory of a golden sun beams out, and what a change we see, the mud dries rapidly, those trams so hastily condemned prove to be the most pleasant and convenient way of getting from place to place, they stop at sections along the line for passengers, and one mother told me there was no need for perambulators now, as the tram takes mothers, babies, and all, most comfortably. Indeed for a small sum you can go from one end of the city to the other.

George Street is the principal street, and instead of noticing its busy thoroughfare, as at first, you observe the lofty buildings on either side, and enter some of the large draper shops that are elegantly fitted up with rare and magnificent display of goods, and obliging attendants. They also have the American elevator for the comfort and easy transfer of customers to the various departments in the building.

Some of the public buildings were splendid structures, the new post office, the public works office, the Jewish synagogue, the various banks were all exceedingly massive and imposing in appearance.

The lovely parks and reserves with their rich coat of green in midwinter deserve special mention. Belmore Park right in the midst of the city is very refreshing, and we were told that often on a Sunday afternoon, preaching services are held there.

Hyde Park is a lively spot, with its broad walks and stately avenue of trees. There we saw the large bronze statue of



Captain Cook, the discoverer, and we stop a moment to think of him, in his good ship Endeavor, on his first voyage of discovery when he landed at Botany Bay, and gave the new land its name on account of its resemblance to the rugged coast of South Wales in England.—New South Wales. He was sent out a second time with two other ships, Resolution and Adventure, and his discoveries were so important that the British Government availed itself of them, with a view to establish a depot for criminals at Botany Bay, so called from the diversity of plants found on its shores.

Port Jackson.—This magnificent port is a vast expanse of water stretching miles away, the grandeur of which is the theme of every tongue. The numerous bays, coves, inlets, that dot either side, forming small harbors themselves, and the scenery, picturesque in the extreme, hills and valleys, cultivated gardens, handsome villa residences, trees, shrubbery, present a view that charms the eye with its beauty.

We had a pleasant trip to Watson's Bay where you get sight of the Heads, the magnificent "gateway into the harbor." On either side the rocks rise up to a great height; North Head is about 300 feet, and South Head about 350; the distance between is a mile in width. Outside, the grand old ocean stretches on and on into seeming infinite space. It is about four miles to the city from the Heads. As you stand on this great elevation, and hear the dashing, roaring waves, with their beautiful spray, and see the mighty rocks, water-worn, yet massive still, and hear the sad story of the Dunbar wrecked there, with only one seaman saved to tell the sorrowful story, your heart aches with sympathy; but there is cause for rejoicing, as you turn to the Macquarie Lighthouse, which stands out bold and true, and you hasten to visit it. 368 feet above the sea, built of solid rock, with an electric revolving light that throws its beams 45 miles out to sea. We were told in a heavy gale the spray sometimes came up to the top. From the lighthouse the scenery was wonderfully grand. The giant Heads below, the beautiful harbor, smooth and smiling in the distance, the brown old cliffs forming a natural defence, yet fortified with cannon to protect the city, glimpses of mountain tops, all so varied, elevate the mind and delight the heart. We had a beautiful ride in the early morning to Rooty Hills passing Parramatta to the orange groves. Our delighted eyes could scarcely credit, avenues of trees, richly laden with golden fruit, and to have full liberty to "pluck and eat" as many as we wished, so sweet, so delicious, was a rare treat. It was amusing to see us (a merry party) making bouquets of them, their lovely green branches forming a strong contrast to the bright gold of the fruit; pinning the smaller ones in our brooches and *taking home* as many as we could carry. The kindness and hospitality of the friends who entertained us made this one of the happiest days in Sydney. The next day was spent in the Art Gallery and Museum. The *outside* of the Art Gallery gave you no idea of the joy and beauty within. I felt as though the entire day would be well spent there.

The statuary and paintings are arranged with much taste. One of the large pictures as you enter attracts your attention—"Non angli sed angeli." It represents four or five fair beautiful children on the steps of a large building in Rome, feet chained, half clothed, exposed for sale. Pope Gregory, with some Italian, dark-browed, are looking at them.—He observes "these are not English but Angels."

Another touching picture is "The Widower"—The interior of a poor cottage, the stricken father has on his lap a dying child, half wrapped in a blanket, his breaking heart is read at a glance; the eldest girl, with all the responsibility of a mother has set the table, and stands by, the picture of helpless grief, while two or three little ones are playing on the floor as though they knew nothing of sorrow.

"The Fugitive."—A slave girl crouching in a swamp for safety, was very true to nature.

"A wedding morn in Brittany"—was very fresh and pretty. There were beautiful landscapes, dreamy, hazy, summer skies; vivid war scenes, ocean-girt coasts,—indeed it would take more than a day to do justice to the skill and genius of the many paintings there. Some of the water colors and engravings were very fine. Leaving there you get an excellent view of Woolloomooloo Bay and suburb, which is one of the prettiest in Sydney. We went next to the Museum. It is very large and very full, every description of animals, birds of rare and lovely plumage, insects, beetles, butterflies of varied hue, precious stones, gold, emeralds, sapphires, amethysts, opals, agates, all instructive and interesting. Another day of almost perfect enjoyment was at the Botanic gardens. The entrance by large gates. As you go through a smaller one, a scene of marvellous beauty opens before you as you walk on green velvety lawns, lovely flower beds, broad asphalted walks, fair marble statues, representing "Industry," "Agriculture," "Commerce." "The genius of music," &c., &c., &c.

Comfortable settees in shady places to rest the body while the delighted eye roves at will. Flowers and plants from all parts of the world, tastily arranged. Steps to go down from one lovely terraced part to another. You go on until you reach the aviary where the birds of gorgeous plumage are—the golden pheasants, brilliant parrots, singing birds, stately peacocks, with highly colored spreading tail, were wonderfully attractive. One very large shapely and stately tail we admired exceedingly.

Passing out of the gardens into the Domain we wander along until we reach Mrs. Macquarie's chair—a seat hewn out of a rock upon which are these words—"Be it thus recorded that the road round the inside of the Government Domain, called Mrs. Macquarie's road, was named by the governor on account of her having originally planned it, measuring three miles, 377 yards, was finally completed on the 13th of June, 1816." From this spot the scenery is surpassingly lovely, maybe because a woman's work and skill had been at work, maybe because her

husband gave her honor due. Somehow we felt this spot was the crowning part of all the beautiful places seen, for nearly the entire harbor is in view, a sweep of lovely glistening water. Five of Her Majesty's war vessels (very large), their shining port holes looking terrible to us; pretty little boats manned by merry sailors, whose strokes so even and strong caused them to skip over the water with the very poetry of motion, heavily laden barges, pleasure steamers puffing along, Macquarie's Fort frowning in the distance. On the other side a grand castle-like building almost hid among the trees, pretty little cottages nestling on the sides of the hills, whose dark green foliage make a rich back ground, all present a scene of beauty unsurpassed. The variety of scenery, hills and valleys, mountain tops rising here, grand old rocks there, gentle, lovely homes, flower gardens, terraced hills, frowning forts, gaily dressed ships, flags flying, music playing, combine to make Sydney Harbor the "glory of the southern skies."

This glimpse of Sydney would be incomplete without speaking of the hospitable christian homes and loving hearts that made our visit such a delight. Well may it be said—

"A blessed tie unites  
Our hearts in christian love."

ANTOINETTE K. THURGOOD.

## Hearty and Home.

### DAN'S WIFE.

Up in early morning light,  
Sweeping, dusting, setting right,  
Oiling all the household springs,  
Sewing buttons, tying strings,  
Telling Bridget what to do,  
Mending rips in Johnnie's shoe,  
Running up and down the stair,  
Tying baby in her chair,  
Cutting meat and spreading bread,  
Dishing out so much per head,  
Eating as she can, by chance,  
Giving husband kindly glance!

Toiling, busy life—

Smart woman,

Dan's wife.

Dan comes home at fall of night—  
Home so cheerful, neat and bright;  
Children meet him at the door,  
Pull him down and look him o'er;  
Wife asks how the day has gone;  
"Busy time with us at home!"  
Supper done, Dan reads with ease—  
Happy Dan, but one to please!  
Children must be put to bed;  
All the little prayers are said;  
Little shoes are placed in rows,  
Bedclothes tucked o'er little toes:

Busy, wearing life—

Tired woman,

Dan's wife.

Dan reads on and falls asleep—  
See the woman softly creep;  
Baby rests at last; poor dear,  
Not a word her heart to cheer.  
Mending basket, full to top,  
Stockings, shirt, and little frock;  
Tired eyes and weary brain,  
Side with darting, ugly pain;



"Never mind, 'twill pass away;"  
She must work but never play;  
Closed piano, unused books,  
Done the walks to pleasant nooks;  
Brightness faded out of life—  
Saddened woman,  
Dan's wife.

Up stairs, tossing to and fro,  
Fever holds the woman low;  
Children wander free to play,  
When and where they will to-day;  
Bridget loiters—dinner's cold,  
Dan looks anxious, cross and old;  
Household screws all out of place,  
Lacking one dear, patient face,  
Steady hands so tried and true,  
Hands that knew just what to do.  
Never seeking rest or play,  
Folded now, and laid away,  
Work of six in one short life—  
Murdered woman,  
Dan's wife.

## PAUL DARST;

OR,

A CONFLICT BETWEEN LOVE AND  
INFIDELITY.

By D. R. LUCAS.

### CHAPTER I.—AN OPEN QUESTION.

**U** NCONSCIOUSLY to ourselves, we measure the character of those around us. And the estimate we put upon the characters of others is sometimes an index to our own. This is especially true if we express the estimate we form in words. If we listen to one person dissect the character of another we are sure to form an estimate of the character of the speaker. This fact will often help us to account for the discrepancies that exist in the minds of different persons concerning the virtues or vices of those by whom they are surrounded. Our education also gives a tinge to the direction of our estimate. Hence it was an open question in the town of Bethel as to whether Albert Darst, the merchant, was a Christian or not, and the subject was one that caused much discussion in religious circles. He did not belong to any church, but his life was one against which very little of harm could be truthfully uttered. At the Mite Societies and Sewing Circles, the subject was always a disturbing element. Miss Penelope, who was a lady of some experience,—although I cannot give her age, as she never volunteered to give it and no one ever had the courage to ask her,—was very outspoken in her criticisms of his course, and boldly denied that he was a Christian. When called upon for a reason, she would answer in a peculiar curt way she had when any one implied a doubt about her infallibility:

"I know he is not a Christian, for he never went so far as to criticise a sermon delivered by our preacher, on the final perseverance of the saints, and I know that any man who would find fault with the preaching of our minister is not a Christian. He even said that a soul would starve to death on the dogmas—husks, he called them,—that came from our pulpit,—as though the decrees of God and the things done 'in the secret counsels of His

own will' were not the things for a man to preach! He says he wants him to preach Jesus in His life work of doing good, as though a man could do something to save himself, or that any would be saved except those God elected from all eternity. The idea that a man can be a Christian and criticise these blessed doctrines when preached by so good a man as Rev. Mr. Fate, our preacher, is absurd."

When Miss Penelope said "absurd," in her peculiar style, it seemed an end of all controversy, and her little speech caused quite a flutter in the circle where it was delivered, but no one seemed disposed to take the matter up. All eyes turned, however, to the widow Ingraham, who was present; for it had been rumored that Mr. Darst, who was a widower, had called on her once or twice, and the gossips were busy with their suggestions of probabilities. As if anticipating the movement, but without any sign of embarrassment, Mrs. Ingraham said very quietly and pleasantly:

"I do not know whether Mr. Darst is a Christian or not, but there is a little matter that I feel in justice to him I ought to state. You remember last winter when Mr. George, the carpenter, fell from my house, where he was doing a kind act for me in repairing the roof, and broke his limb, the family were left in quite a destitute situation. I did not have much, but I felt if I could help them I would like to do it, so I went over to inquire about their condition, when they told me they were provided for, that Mr. Darst had paid their rent and furnished them provisions enough to do them until Mr. George would be able to work again; but I must not say anything about it as Mr. Darst would not like it. Many other such cases have come to my knowledge accidentally, and although Mr. Darst may not be a Christian, I think there is as much Christianity in feeding the hungry and assisting the unfortunate as there is in long prayers and sermons on the decrees of God."

The company were somewhat astonished at the audacity of the widow in the last remark; but if the truth must be told, rather pleased that the challenge of Miss Penelope had been so deftly taken up. The latter saw this, and in a milder tone than usual, said:

"I will not quarrel about that, but there is one thing I guess not even Mrs. Ingraham will call in question, and that is the fact that Mr. Darst has not properly reared his family in the way they should go, for Solomon said, 'Train up a child in the way he should go and when he is old he will not depart from it,' and now just look at his son Paul, notwithstanding he's named after the great Apostle who taught the comforting doctrine of election and reprobation, 'without any faith or foresight on the part of the creature,' as our Confession of Faith says, he is a complete infidel. This you all know, so that even Rose Leyden, though she does deny the decrees and belongs to the Methodists, has refused to keep company with him any more, because he is such a notorious infidel. He has gone so far as to say that Tom Paine wrote more sense in his "Rights of Man" and "Age of Reason," than our minister preached in his pulpit. Now, if Albert

Darst is a Christian, why is it that he has not taught his son to know better than that, is what I don't think any body can answer."

As she uttered the last words, she arose preparatory to her departure, determined that no one should have a chance to reply, if any desired to do so. Judge her not too hastily, dear reader, you have seen but one side of her character as yet, and appearances are often deceptive. The Sewing Circle broke up that day before any other character beside that of Mr. Darst could be dissected, though the fact that so intelligent, earnest, and promising a young man as Paul Darst should be so outspoken an infidel was a source of much regret to all present.

### CHAPTER II.—BETHEL.

Why the town of which I am writing was called Bethel is a question I cannot answer. The ancient Bethel was where Jacob saw the ladder reaching up to heaven with the angels ascending and descending upon it, and I have heard it said that when the "old settlers" founded the town, a large stone in the shape of a pillar was found, which recalled the ancient history and they called the new location Bethel. But, you inquire, "what's in a name?" Very much! The celebrated Bacon once said "the world is ruled by names," and they play an important part in the history of our race. The study of the origin of names is one of peculiar interest to the antiquarian, and names often betray the character, politics or religion of people. The names of persons from various trades, such as Smith, Miller, Farmer, Tanner, Potter, and Merchant; of colors, such as Black, Brown, White and Green; of peculiarities, such as Bright, Keen, Sharp, Meek, Rich, Good, Strong, and Smart, are so familiar that we scarcely ever stop to think of their origin. Animals also have transferred their cognomens; hence we find Lyon, Badger, Roe, Hart, Hare, Wolf, Cat, etc., though I do not now remember ever to have known a man by the name of a Dog, and though I would not slander my fellowmen, yet I have known some men that the name might not have been an altogether inappropriate suggestion of possibilities. I read once of two lawyers, Uriah Ketchum and Isaac Cheatham, who formed a co-partnership and called upon a painter to prepare them a sign. He cut his board a little to short and could only paint "U. Ketchum & I. Cheatham." The lawyers were not exactly pleased, but the people did not consider it an extraordinary departure from the facts in the case. Men may not think much of names, but a patriot would hardly name his child Benedict Arnold, or Aaron Burr, or a Christian call his offspring Thomas Paine. If you find a child named John Wesley, you may be certain that his parents are the methodic followers of that worthy personage. A Presbyterian will probably name his child Calvin much sooner than he would Servetus.

At a town meeting once held in the Hoosier State, it was found impossible to select a name to suit all parties. Names had been presented and rejected, until the chairman, who was the lamented Elder



George Campbell, a pioneer preacher, of Indiana, and one of the purest, plainest, and most amiable preachers of his generation, was beginning to despair of success, when he called on the village physician, a somewhat poetical personage, to suggest something. The Doctor had been reading Longfellow, and suggested "Hiawatha" as a symphonious appellation. The suggestion was hardly made before the chairman, in his disgust, using a phrase well known in western parlance, exclaimed, "O, get away, get away!" "That's it!" exclaimed several bystanders, "let us call it Gitaway," and "Gitaway" it is even unto this day. Efforts have been made to bury the name under another, but such is the power of a name that it still lives.

If Bethel has any such history I know it not, what I have heretofore given being the sum of my knowledge in the premises. I know that many years ago when the Mississippi valley was being settled, the town was located, and there being no "milk sickness" near and the people only having the "chills" once a year--though some scoffers said that was all the time--and immigration from the east and south setting in, the town soon became a thriving and prosperous one. Where a few years before, the Indian roamed unmolested in the pursuit of game, in his primitive barbarism, now may be seen stores, shops, churches, and school houses, and the prouder portion of the inhabitants delight to call the place the "City of Bethel."

### CHAPTER III.

The town of Bethel was honored as the location of the Scott University, a celebrated institution of learning, and the college was the boast and pride of the place. The students were many of them of superior ability, and remarkable for their moral deportment. One class especially attracted much attention from the faculty and community. They were very warm friends, though it was the wonder of every person how this could be the case, owing to the dissimilarity in their education, especially in their religious opinions. The tie between "chums" and class-mates is however a very strong one, engaged in the same studies and recitations, meeting together with perfect freedom from restraint, the element of discord generally gives way to those of amity and harmony.

Aaron Wingood, the eldest, was the son of a Presbyterian elder who was an enthusiastic Calvinist. He fully believed that to leave his children without a knowledge of "Divine Sovereignty," was to throw them upon the world without a protection against the temptations and vicissitudes of life. Consequently the catechism was Aaron's study from his earliest years, to which was added as he grew older the Confession of Faith, and works explanatory of that system of predestinism and fatalism. Unconsciously to himself, therefore, Wingood was fully indoctrinated before his mind reached its maturity and he complacently believed his system of faith to be impregnable to any assault that could be made upon it and prided himself on the strong position he occupied. He was ready at all times to defend the faith of

his fathers with a most commendable zeal.

William Lanire was the antipode of Aaron in many respects. His parents were Wesleyans in all their religious thoughts and actions, and used all the diligence of fond parents to impress upon the mind of their son the tenets in which they so profoundly believed. It is scarcely necessary to say that both in early infancy had been "dedicated to the Lord" in an act which to their parents was one of earnest religious feeling. The name of God had been called upon them in connection with their own, long ere their own lips could lisp it, by men who, with conscientious devotion, ministered in what they deemed holy things.

The dispositions of the two young men were as opposite as had been their religious training. Aaron was habitually sedate and calm, while William, easily ruffled in spirits, was sometimes gay and buoyant, at others sad and melancholy.

Job Raines, an uneducated philosopher of Bethel, was in the habit of saying: "William Lanire is a illustration of Paul Darst's new theory that he and Unruh Henry has been inventin' out of the materials Darwin has lately been presentin', that this earthly tabernacle controls the inhabitant of it, instead of the inhabitant controlling the tabernacle, for he is one day onto the top of Mount Pisgah with Moses, viewing the land of promise, and the next one he is into the Slough of Despond along with Bunyan, so deep he can't see the main road, when its corduroyed through the swamp, accordin' to his digestive apparatus. If his dinner agrees with him, he's lookin' for the milk and honey land, if his stomachic machinations are disordered, he's down among the roots and herbs of the miry way."

Walter Belcamp, the third, was the son of Baptist parents who, though rejecting the theory of the other parents so far as the christening was concerned, yet carefully watched the spiritual education of their son, leading him to early imbibe their religious sentiments. On coming to a proper age it had been decided by the church of their "faith and order" that Walter had experienced the necessary change of heart to make him a proper subject for reception into the church. His experience, it is true, had nothing remarkable about it, as he honestly told the assembled congregation, but that he desired to be a Christian, that he believed in Christ and desired to obey him. The elder who put the question of his reception to vote made a short speech in his favor, in a sort of apologetic way, showing that as Walter had never been into the greater depths of sin, it was not to be expected that his deliverance would be so marked and well defined as those who had been long engaged in the practice of sin. He was then received without a dissenting vote, and the next day was baptised, being from that time forward a persistent and earnest advocate of the teachings of the church with which he was identified.

Scott Harvey, the fourth, was educated somewhat differently from either of the others. His father had been reared after the straightest sect of the Calvinists, but had in his later years under what he called the "liberty of the gospel," become an

ardent disciple of the teachings of a class of liberalists, of which we might mention the able and distinguished Henry Ward Beecher as a representative. While he clung with great tenacity to his own way of thinking and church, he with equal freedom gave every body else the same right, so far as both Divine and human authority extended, to have their own way. Scott therefore became an advocate of what he called "liberty," and being opposed to clerical government, in fact it might almost be said any government at all, he became an uncompromising Congregationalist.

Paul Darst, the fifth, was an Infidel, whose experience will be found in another chapter.

(To be continued).

### HOW ABEL THOMPSON PUT IT.

If Abel Thompson was anything at all, he was a positive man. What he knew, he knew; what he said, he stuck to. "No use talking," was one of his favorite phrases; "words are words only, but facts are facts. Give me the facts," said he, "and anybody may have the words for themselves."

In the town in which Abel resided there was a large meadow, which was town property, and was held for the recreation of the inhabitants generally. Here on fine Sunday mornings hundreds of the men of the town would congregate, to while away the time until the public houses opened, or the hard-worked women at home had the dinner ready. They would divide themselves into small and large groups, as opportunity offered, to listen lazily to any one who had any thing to say on any subject whatever. Here a man was lecturing on infidel subjects. There, another holding forth on political ethics. Next to him a Temperance lecturer, and next, members of the town mission sometimes delivering brief addresses; at other times speaking to individual members of the crowd. After an hour or two the discussions would wax hot, fierce, and sometimes exceedingly personal.

One thing that furnished Abel with material for thoughts, many and deep, were the infidel attacks upon the Scriptures, and to those Abel carefully applied his thinking powers. He had taken the precaution to purchase a bible, and always had it ready on Sunday mornings. He had also been constantly reading it at the day and Sunday school, and knew many portions of it well from early lessons there.

The first thing he noticed was the utterly unfair method of quoting the Scriptures adopted by the infidels, and next their unjust fashion of twisting them to serve their own purposes. "I'm positive of it," said Abel, after much listening, "either these men don't know the book they are talking about, or they are cheating with it, making it say what any plain common-sense man can see it was never meant to say; and I'll lie in wait for one of them one of these days when discussion is invited, and I'll tell him my opinion in the plainest words."

Accordingly, Abel waited and watched for the coming of one of the infidel lights from London who would lecture in the meadow on a certain Sunday morning, on



the subject of "Life, Death, and Immortality." Amid a dense crowd of closely-packed working men, the light from London was raised upon a rather rickety washing stool that had been hastily borrowed for the purpose, and gave his lecture.

There was some applause when the lecturer concluded, during which Abel elbowed his way to the front and commenced, "I say, mister, may a plain common-sense countryman ask a few questions after saying a few words?" "Cert'n'y, cert'n'y," said the chairman; and Abel went on. "I shall follow your own order. You said, Death resulted from the conditions; it is a 'law' of our nature, did you not?" "Of course I did," replied the lecturer; "what then?" "If there be no Creator," said Abel, "I want to know *who* formed the conditions? *who* made the laws?" "There's no 'who' in it," replied the lecturer; "I only meant by 'law,' a series of observed sequences that always occur under given conditions." "But *who* arranged the 'sequences'?" again asked Abel. "I don't know," said the lecturer; "they happen, that's all." "I'm thinking your 'happen' is but your foolish name for God Almighty," said Abel; "but let that go, as I want to come to your next point, 'Immortality'; are you going to tell us there's no such thing?" "Certainly not," said the lecturer; "I'm not such a fool as to attempt a negative!" "Then don't tempt others to play the fool with it until you are certain of it yourself," said Abel; "and so I come to 'Life'; and here I will tell you a little story. When I was a lad at home my father used to keep fowls, and my sister had to take the eggs to market and sell them. One day he was sitting on a barrow with his hat on the back of his head, and he took up one of the eggs in his left hand thumb and finger, and he asked us this question, 'Which was the first, the hen or the egg?' Now, Mr. Lecturer, I pass my father's question to you, 'Which was first, the hen or the egg?'" "Why of course the egg must have been first," said the lecturer, "the principle of evolution makes that clear." "Then where did the egg come from?" returned Abel. "Have it your own way then," said the lecturer, "and say the 'hen' was first." "I have no way about it," said Abel; "but now I ask you where the hen came from?" "Time's up," said the chairman, "our friend from London will lecture this evening in our Hall, on 'Marriage.'" "That's not fair! that's sneaking out of it in a cowardly fashion that I'm not the man to put up with," replied Abel, excitedly: "and I appeal to my fellow workmen if it's fair?" "No! No!" roared the crowd, "fight it out, fight it out fairly." But the lecturer and the chairman had departed, and were now hidden in the surging crowd.

So Abel continued,—"Fellow-workmen, my own common sense tells me not to trust such teaching. All life must come from life, and it seems far easier to believe that God made the hen at first, than to believe in the egg with life in it happening by chance at some remote period of time. But when we say that God Almighty formed the hen at first, we produce a

cause sufficient for the effect, and this common sense teaches us is the only right way of thinking. But I musn't say any more, or your dinners will be cold, and the ladies at home will be waiting." So Abel descended from the rickety stool and went home to his dinner, whistling softly, as if rather pleased with himself that morning. A lot of folly was cured that day.

## Correspondence.

### "THE APOSTLES' CREED."

Sir,—It was with very great surprise I saw on the walls of a Baptist Church Hall the fashionable long scroll of the above Creed, and drew the attention of the editor of the monthly serial to the impressions made upon my mind by its being hung up there, as if sanctioning its correct authenticity, and confirming very many who, like myself, had been early trained and instilled of its having been from the very apostles themselves, and hence perpetuating an error, as great as infant sprinkling, etc. He refused my contribution "has being likely to promote unprofitable discussion." Now, as I consider every error should be exposed, and the above-named creed not the least, I shall be glad if you can direct your readers to the fact, that it has no more authority as having the stamp of the apostles than infant sprinkling, etc. Indeed, I find the *Christian Commonwealth*, in an article on Unity, notes the proposition made in New York, one of the bases being "the sufficiency of the scriptures."—"And the very next was the (so-called) Apostles' Creed. Could there be anything more ludicrous? The scriptures are in themselves sufficient! Yet they must be supplemented by a creed, which has no authority whatever, the origin of which nobody knows and which is purely a human production." Furthermore, the epithet *Catholic* given to the church was unknown in the age of the apostles, nor did Rufinus know it, It was probably assumed to distinguish the church which existed everywhere from the *Novatians* and afterwards *Donatists* and hence cannot excel Peter's I believe thou art the Christ.

A. CARMICHAEL.

### CORRESPONDENCE BIBLE COLLEGE.

A number of our young men have gone to America to study, and many more would like to but cannot. Believing that it is not generally known that a Correspondence Bible College

has been started, I ask your permission to use a little of your space to make it known. This scheme is designed to educate those who desire to increase their usefulness in the cause of Christ. Lessons and examinations are printed, and supplied by me to students; the MSS is sent by post to America where it is criticised and returned to the pupil. The course includes a complete study of the Bible; and the only books required to commence with is a Bible and dictionary. Quite a number are already engaged in studying under this system.

Bro. Floyd who is personally acquainted with the founder and president, says—"I have much pleasure in recommending the 'Correspondence Bible College.' . . . Its president is a true and experienced man, and the College will doubtless prove a blessing to many." Bro. Gore says—"I have examined them (the lessons), and believe they may be made very helpful to students of the Scriptures."

I shall be glad to supply information to any who would like to know more about it, if they will apply to me.

Yours,  
HENRY GOODACRE.  
Cheltenham, Victoria.

### GENERAL EVANGELIST'S REPORT.

To the Missionary Committee.

Dear Brethren,—After preaching at Minyip on 7th August, as mentioned in last report, we spent the following week at Laen, preaching twice, and visiting, in company with our Bro. Geo. Smith, some of the residents. We had good meetings, and were much cheered by the submission to the Master of three gentlemen who have been considering their duty for some time, and who were baptised in Bro. Saunderson's dam. On Saturday evening, 13th, reached Horsham again, having in the fortnight travelled on horseback 250 miles, preached 9 times, and by our heavenly Father's goodness baptised seven. Things in Horsham are moving along smoothly but rather slowly at present. There are some who know the truth, and whose obedience we expected to witness before this, who will linger and delay, being held in bondage either by worldly pleasure or sectarian ties. The gospel meetings are, as a rule, fairly attended, although the cold, showery weather still interferes with evangelistic work, especially with Sunday afternoon open air preaching. For the last fortnight, I have not been able through sickness to do much personally; but the work has been carried on ably by Bro. Rowse, of whose services in the cause I feel compelled to speak. In the gardens, the hall, the Sunday school, the Tuesday Bible class, he uses most diligently those talents which our Lord and Master has entrusted to him; and we pray that He who is able will confirm him in the part that he has chosen,



strengthen for the work, and make him fruitful in the gospel. There are now 20 disciples in Horsham, who are being taught in the word, and exhibit signs of growth; so we have much cause for gratitude to the Giver of all good. We shall labor diligently and pray the Lord that He may still continue to add unto the church such as shall be saved. There are also many points in this large district which we hope to reach with the ancient gospel as the weather gets more settled. Pray for us, brethren, that the Lord will strengthen us for the work and grant that we may see many "obedient unto the faith." Yours in the love of Christ,

W. D. LITTLE.

Horsham, 12th September, 1887.

### 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.

## Loved Ones Gone Before.

AITCHISON.—On the 20th July, Bro. Robert Aitchison, Queenstown, Caledonian Diggings, died after some months of failing health; he was one of our isolated brethren, having resided at the above place for about 30 years. Some 18 years ago, he came to Melbourne for the purpose of obeying the Saviour in the institution of baptism. His father was connected with the Baptists in Scotland, and by the influence of early impressions and the study of the Scriptures, he decided to be immersed, and came to Melbourne for that purpose. He called on Mr. Martin of the Baptist church, Collins Street, and made known his desire. After some conversation he presented difficulties in attending to the matter, but recommended him to see Mr. O. A. Carr, as his views expressed were more in harmony with his, he did so and the following day he was baptised by Bro. Carr, and received into the church at Collingwood, and subsequently Sister Aitchison was added to the church. During that time they have made periodical visits to meet with the brethren coming on Saturday and returning on Monday. Sister Aitchison remains at present at her lonely home at Queenstown, having no family.—R. DICK.  
Collingwood, September 16th, 1887.

MCLEOD.—Our Sister Jessie McLeod, departed this life on June 27th, after an illness of some six months. About six months ago, she caught a severe cold which rapidly developed into that dread disease consumption. In hopes of receiving some benefit from a change of air and scenery she had left the city and was living with her sister, Mrs. Buchanan, at Badaginnie, near Benalla. The day before her death she was as well, apparently, as usual, and wrote a letter to her sister, Mrs. Reekie of the Hotham church, which was received after death. This letter was full of words of cheer and hope. During the night she took a turn for the worse and died in the early morning. Sister McLeod made the "good confession" the third Sunday evening that Bro. C. A. Moore preached in Hotham, and from that time till the day of her death she lived a most consistent Christian life. She was of a naturally retiring disposition, consequently did not often come into view in a prominent manner, but by all she was known as a most sweet spirited and kindly Christian woman. Her remains were brought to Melbourne and interred in the General Cemetery. We extend our cordial sympathy to the dear sisters who are left behind. We were away from home at the time of her death but Bro. W. S. Houchins went to the house of Sister Reekie and from thence to the grave, and said a few words of comfort to the sorrowing ones. May God help us all to be faithful, so that when the summons comes we may be ready.  
August 15th, 1887. A. B. MASTON.

PRITCHARD.—On the 23rd July our aged sister, Susan Pritchard, fell asleep in Jesus. Our good sister was a member of the church at Prahran for the last 22 years, and has proved herself to be a very earnest devout Christian, and it may be said of her, although suffering much pain, she always attended to the assemblies of the saints to commemorate the death of her dear Lord, up till within the two last Lord's days of her death; and when laid by she expressed her desire for the Saviour to take her to himself. On one occasion, when surrounded by brethren and friends, she said that she would clap her hands for joy if she knew that the Lord would take her home before morning. It was quite a treat to hear her talk of the blessed Redeemer, always explaining His loving kindness, and her face would beam with delight when conversing thus. We miss her very much at the morning meetings, her seat being vacant in the meeting house, but we are sure that she is singing praises unto the Lamb. We cannot mourn for her, because we are confident that she is better off, being with her heavenly Father, glorifying his name for ever.  
J. C. SEMKEN.

WORDEN.—Again we have been called upon to part with a much respected resident, and a beloved brother in Christ, Bro. John Worden, Senr., of Mallala. On Monday 12th September, after dinner, he went for a walk around his farm, apparently in fair health, but it appears he must have fallen down in an epileptic fit, his lifeless body was found in an adjoining paddock, laying face downwards. It fell to the writer's lot to communicate the very sad intelligence to his loved ones at home; our brother's cheery face, kind counsels, and fervent prayers will be much missed by his brethren. Only the day before he was in his place with the church at Mallala, and offered up an earnest prayer to God, and around the family altar the morning of his

departure, he asked the Lord to help them to bear their trials. Among the trials, he and his family have had, I might mention, his brother who was run over by the train, and killed in a frightful manner a few weeks ago at Gawler. Our brother who was only fifty eight years of age, leaves a widow and a large family. We pray that they may be sustained, and comforted with the thought that "he is not lost but gone before." We sorrow not as those who have no hope. A very large gathering of neighbours and friends assembled at the funeral, showing that he was highly esteemed as a friend and neighbour. Let us be ready, for we may be called away as suddenly.

WM. JUDD.

## The Harvest Field.

SUMMARY of additions by baptism reported in August and September *Standards*:—Victoria, 49; Queensland, 18; South Australia, 8; New Zealand, 5; New South Wales, 4. Total, 95.

A. B. MASTON.

Chetwynd-st., Hotham.

### VICTORIA.

FOOTSCRAY.—Since my last report I have much pleasure to announce three additions by faith and obedience, through the very able and sound teaching of our esteemed Bro. Joiner, who is working very earnestly here for our Master. Since Bro. Joiner has been with us he has been very successful, and the church throughout are pulling along very pleasantly. The meetings are very well attended, and we anticipate a good number coming forward on the Lord's side.

CHAS. CLARK, Secretary.

THE inmates of the Melbourne Benevolent Asylum were afforded a great treat on the evening of Thursday, August 25th, when the choir of Chetwynd Street rendered a selection of anthems, &c., to a crowded audience in a manner that reflects great credit on their conductor, Bro. M'Cance. Sister M'Cance presided at the organ; Miss and Master M'Cance played a duet on the piano very prettily. Bro. Ames was chairman, and opened the meeting with prayer. At the conclusion Bro. Sharpe proposed a vote of thanks to the choir, and Bro. Barker to the chairman and Mr. Stobie, the superintendent, for the use of the large hall, to which very happy replies were made, with a promise that another visit may be expected before long. Where is Bro. Tinkler? We are sure that he would meet with a warm reception if he could possibly arrange to attend with his large Union Choir.  
C. J. B.

MELBOURNE (Swanston-st.)—We have to report since last month an addition of eight to our number, two by letter from sister churches, and six by faith and obedience. The latter were led to a decision under the preaching of Bro. Houchins, making altogether ten added to the church as a result of his labours amongst us. A social tea meeting was held on the 20th ultimo, to give the members of the church an opportunity to say "good-bye" to Bro. Houchins; full justice was done to the good things provided, and afterwards a large gathering assembled in the chapel. The meeting was presided over by Bro. Dunn, who expressed



the satisfaction felt by the church at the agreeable and successful time spent with them by Bro. Houchins, and wished him a safe return to his field of labour in Dunedin and "God speed" in his future work. Addresses were given by brethren Henshelwood and Maston, also selections of music by the choir, which made up a very profitable and enjoyable evening. Bro. Houchins left on the 23rd ult. for Sydney, where he intends making a short stay before returning to Dunedin. It is hoped that the interest created will be maintained, and that the church will be able to continue the work of preaching the gospel so as to win fresh victories for the Master.

R. LYALL, Sec.

The new Brunswick chapel will be opened on October 23. There will be a prayer meeting at 7-30, usual service at 11, and preaching at 3 and 7 o'clock. Bro. F. Illingworth has agreed to conduct the opening services, and will also conduct the evening meetings for some time to come. Tea and public meeting on the 26th inst.

**SUNDAY SCHOOL UNION LECTURES.**—The second discourse of the series arranged by the Committee of the Union, was delivered by Bro. Porter, on Thursday evening, 25th August, in the Swanston Street chapel, his subject being "The Teacher's Qualifications." Bro. Porter impressed on those present the importance of the Sunday school teacher's work in winning the souls of the young committed to their care for Christ; and of the necessity of careful and prayerful attention to the great work. Bro. Porter gave a very interesting and earnest address, calculated to stir up teachers to their duty as well as giving them words of encouragement and advice. The next lecture was given by Bro. Strang, in the same building, on the "Existence of God." There was a good attendance, and those present received a treat at the hands of Bro. Strang. The subject was ably dealt with, the evidence of God's existence being forcibly brought forward and illustrated in a most interesting manner. The attention given by the audience and their hearty vote of thanks accorded at the conclusion of the lecture proved that it was well appreciated. The next discourse is by Bro. Maston, subject "Money and the Kingdom."

R. LYALL, Sec.

**HAWTHORN.**—A few words, Bro. Editor' to report progress. On the 8th instant the church entered on the second year of meeting in the new chapel, and we had the privilege and happiness that day of immersing into the ever-blessed names *three* men who had made the good confession before the largest meeting that had come together to hear the gospel. Our prayer is that having entered for the Christian race, they may run with patience, diligence, and steadfastness, and may daily press forward toward the mark of our calling in Christ. We have had several additions by letter, and have also granted four letters. Bro. Illingworth concluded his labours with the church on the 21th June, after four months' earnest faithful work for the Master. His stirring exhortations and clear exposition of the word will not be easily forgotten, and the church has been built up and strengthened thereby, while many have heard the word of life faithfully and fearlessly proclaimed. The three who were immersed were convinced by our brother's preaching, and we know of others who were also convinced, but have not yet decided to

take the all important step. At a largely attended meeting of the church it was unanimously resolved to give our brother a letter of thanks for his self-denying and loving labours amongst us. After due consideration we resolved to invite Bro. Brockway to take up the work here, and having accepted the invitation, our brother commenced his labours with us on the 17th July, and is working for the Master faithfully and zealously. May he have many souls for his hire. The time that remaineth is short; therefore, let us "be steadfast, immovable, always abounding in the work of the Lord, knowing that our labour is not in vain in the Lord."

W.H.B., Sec.

**CHELtenham.**—Our Sunday School anniversary tea was held on September 5th, and a social connected with the same on the 8th. Both were an undoubted success. The work is moving nicely here. Good audiences; *two* have been added during the month by faith and baptism, and one restore. The sisters have started a sewing meeting, and a Woman's Christian Temperance Union has also been formed in the neighbourhood.

**BARKER'S CREEK.**—Since Bro. Joiner left, we have kept the preaching services going with our local brethren, and also with the assistance of some brethren from the city and suburban churches, to whom we return our thanks. Our meetings are well attended. The anniversary of the Sunday school Barker's Creek, was held at the hall on Wednesday, July 27th, when more than seventy scholars and teachers sat down to a splendid tea, the gift of our superintendent, Bro. Geo. Symes. The beginning of the year, Bro. Symes promised to give, a special prize to the best behaved boy and girl. At the end of the year, there were so many good boys and girls that he determined to give them all a tea, and invited the teachers. After doing full justice to the good things provided the tables were cleared, and the public were invited to witness the distribution of a prize to every child. Bro. J. H. Leversha presided at the meeting, and in a good address said that the children attending this Sunday school would entertain the meeting with readings, dialogues, singing, etc., which they did very creditably. The secretary, Bro. H. Walters, read the report of the year's work, showing that *two* had obeyed the Saviour from the Sunday school, and that a great increase of Scripture lessons had been rendered during the year. There had been twelve thousand three hundred and eighty two verses of scripture recited to their teachers, besides answers to questions for which a prize was given by Sister Upstill to the first class girls, and one by Bro. Leversha to first class boys. Bro. Leversha gave an address to the parents and children, showing that should the school continue to increase in numbers during the next two years as it has done in the past, the building will be too small to carry on the work. The "parents," many of whom are not identified with us, expressed their surprise that their children received such good books without a penny being asked from them or the children. The singing of a hymn and prayer brought a very happy meeting to a close.

HENRY LEVERSHA, Sec.

**DONCASTER.**—The church here continues to hold on the even tenor of its way. Considering the surroundings, and that almost every Sunday, during the present winter,

has been more or less wet, our Lord's day meetings have been well attended. A Bible class held on Tuesday evenings is also well attended, as many as 25 having been present. Bro. Cameron is also conducting a three-month mission at Templestowe, preaching in the evenings to fair audiences. Recently *one* decided for Christ and heaven, and we are expecting others to follow ere long. On August 14th, we had the pleasure of a visit from our Bro. Clapham, who spoke words of good cheer to us in the morning, and delivered a telling address in the afternoon. We shall be glad to see and hear others of our city brethren.

**WEDDERBURN.**—The Sunday School anniversary in connection with the church in this town was held on the 7th instant, and was a happy and successful occasion. We were cheered by the presence and help of our esteemed Bro. W.C. Hurgood. About 160 partook of the usual tea in the chapel, after which we repaired to the large hall of the local institute, which was well filled, and a pleasant evening was spent in listening to speakers old and young, with some few pieces of music well rendered by our young sisters, assisted by some of the brethren. Since last report, *two* young sisters have put on the Lord Jesus Christ and united with the church.

E.T.

**BET BET.**—The opening of our new chapel was inaugurated by a tea meeting held on Wednesday, August 3rd, the building being decorated for the occasion by the sisters generally, all adding something to make the chapel look pretty. Great praise is due to the two Misses Sewell for the texts and motto. Over the platform forming a semi-circle was the words "Hitherto the Lord hath helped us," and in the centre the motto "No cross no crown," the whole artistically formed of ivy leaves, and over the fanlight, worked with white wool on pink satin, was the word "Welcome," whilst wreaths, garlands, and appropriate texts met the eye in every direction. After tea the tables were cleared away, and a large number of people filled the building, until every foot was occupied. Bro. Bowman presided and gave a short address. The programme, which contained selections by the choir, recitations by Misses Fanny and Emma Banks and Harry Young, and a solo on the accordeon by John Bowden (Bonaparte's March), all of which were greatly appreciated. The Chairman introduced Bro. Watt, from Sandhurst, who had kindly consented to be present on the occasion. Bro. Watt gave an interesting and able address. He remarked that the comfortable building was a proof, in a practical way, of the truthfulness of the motto. Bro. Watt also preached the following evening to a good audience, and left for home on the Friday.

W.S.

**MURTOA.**—Since my last report in your July number, we have had the pleasure of witnessing the power of the gospel again triumphant on the Wimmera, *sic* more laying on one side pride, prejudice, and early teaching, have submitted to the claims of the Lord Jesus, and have been "buried by baptism into His death." Three of these are added to the Horsham Church, two join the little band in Warracknabeal, and one added to the church at Laen. Bro. Little is busy in the vineyard, although not in first-rate health. He has been on the promised visit to Laen and neighbourhood, but with what success we have not yet heard. The weather has been extremely bad for gospel work the last two months.



In Murtoa we are busy sowing the seed "which is the word of God," and as He alone "giveth increase" we lift up our hands to Him, knowing that if we do our sowing faithfully the harvest will surely follow the "seed" time.

WM. W. TOMLINSON, Sec.

### NOTES AND NEWS FROM BALLARAT.

We can hardly say the tide is rising, but we can say that Ballarat in east and west is materially improving in the gold outlook. This means that those who have left during one of Ballarat's severest depressions will probably return, especially as there is a likelihood of the "boom" being permanent.

The Adelphians, after their autumn and winter campaign, have settled down to solid study, and are hungering already for a taste of the Greek New Testament. Ten are so engaged.

The winter, so far, has been exceptional as regards coldness and continuance of rain. Sinners have felt it very much, and sought their household gods by the fireside.

Our quarterly district officers' meeting is likely to bring forth fruit in a monthly officers' meeting of the four congregations. This will take up all matters in connection with the Church of Christ in Ballarat and neighbourhood. This will reduce the number of officers' meetings in the month from three to one, not to speak of the grand influence it will exert in the city. A practical test will be made of the suggestions of the Conference Discipline Report, submitted some four or five years ago.

As soon as the first years' course of the College of the Bible in South Australia is made known, an effort will be made here to qualify young men in it, and give them the advantages for speaking and cheap boarding which the district affords. Any young man who would like to test himself in the work of school and field would do well to communicate with C. L. Thurgood, Ballarat.

ALETHEUON.

### TASMANIA.

LATROBE.—Brother James Park has been preaching around here since May 27th, at some places getting a good hearing, and the good seed has been sown and will bear fruit in time. He has travelled to New-ground, Nook, Northdown, Sheffield, Barrington, Leven and Penguin, making Latrobe headquarters. Three have been added to the Lord and His church. Bro. Park went to Launceston for a very short stay, then goes to Hobart and to Melbourne. He has our good wishes, and we hope to see him in the sunshine. The church had a "social tea" on Thursday in the meeting-place, Bro. T. O. Mann, narrating the account of his trip to Adelaide.

August 6th, 1887. R. C. FAIRLAM.

### SOUTH AUSTRALIA.

NORTH ADELAIDE.—The annual tea in connection with the church meeting in North Adelaide was held on Thursday, August 4th. The chapel was very beautifully and tastefully decorated by festoons and mottoes of ivy leaves and wreaths of flowers, in the making of which the nimble fingers of the younger sisters found congenial employment. After an excellent repast which was partaken of by about 170

of the members and friends, an after meeting was held, presided over in an able manner by Bro. A. T. Magarey from the church at Stirling. Addresses were also given by Brethren P. Santo and T. J. Gore, (Grote Street), J. Colbourne, (Unley), T. H. Bates, (Hindmarsh), and Dr. Verco, (N. A.) It was a thoroughly representative gathering, and the speakers bore testimony to the heartiness that existed among the brethren of the various churches, which always made them feel at home at whatever church they might be visiting. The annual report containing the statistics of membership as well as the result of a year's work was presented to the meeting, and while it gave evidence of progression, was not all that could be desired, but we hope for greater results in the near future. The addresses were interspersed with some vocal selections and a very enjoyable evening was spent. We have, during the past month, had occasional visits from brethren from the sister colonies who have with us enjoyed the means of grace, and sat down at their elder brother's table, and felt that though they were wanderers they were still at home.

We are looking forward with pleasure to the proposed visit of Bro. Maston to our shores, and trust that he may recruit his health, and at the same time be able to assist us a little and awaken a spirit of enquiry which shall bear good fruit to the salvation of souls. W. S. L.

### STH. AUSTRALIAN EVANGELISTIC UNION.

—The church in South Australia co-operating for evangelistic purposes held their annual conference at Adelaide on the 13th September. The attendance during the day was scarcely so large as last year. It was, however, a profitable gathering. The matters engaging attention were considered in a cheerful, earnest, religious and brotherly spirit. Bro. T. H. Bates read a paper on "How can we best advance the cause throughout the colony." A tea and public meeting was held in the evening. A full report will appear next month.

MALLALA.—The annual tea meeting in connection with the Lord's Day School, was held at Wild Horse Plains, on September 6th, in the Institute Hall. There was a crowded house. Bro. A. Barr efficiently filled the chair, Bro. E. Barr, the superintendent, gave the report, showing the school to be in good working order. Addresses were given by Brethren W. Judd, J. McLachlan and T. H. Bates. Bro. Bates was with them the Sunday previous, and gave them three excellent discourses. Since last report we have buried in baptism two more believers, one united with the church at Mallala, the other at Long Plains. We trust that others will soon step forward in the path of obedience. Wm. Judd.

September 9th, 1887.

GROTE STREET (Adelaide).—The annual conference of churches associated with the Evangelistic Union of the Churches of Christ in South Australia was held here, on Tuesday, September 13th, at 10 a.m. Luncheon was provided for the delegates, and a public tea and meeting held in the evening. Several brethren from Victoria and N.S. Wales have been present with us on Lord's days during their visit to the Jubilee Exhibition, we expect to see more now that finer weather is probable. Those conversed with, regret that they have made their stay so short in our pleasant city—a fortnight is little enough. The excursion express trains now arrive at 10:30 a.m. on

Thursdays. Brethren will still do well to follow advice given in August issue, also to purchase Scrymgeour's Guide 6d. at Ballarat, or Murray Bridge station, or on arrival. Bro. Gore has given three fine discourses—"Shall we know our friends in heaven?" "What Christ is doing for his disciples in heaven;" and "Christ with the saved in heaven;" on successive Lord's day evenings, all based on the testimony of the good old Book. The audiences have been good despite the inclement weather. Bro. Maston is expected to arrive this week, and will visit this and other churches in the colony, and so be able to tell you a good deal about us no doubt. Bro. William Wilson is also coming. D. G.

TEETULPA GOLDFIELD (S.A.)—It is with pleasure that I have to announce to you that the Church of Christ in Teetulpa has at last, by our heavenly Father's blessing, obtained a chapel to worship in. The building is not a pretentious one, being only 35 feet long by 12 feet wide, but it is comfortably floored with deal and lined with matchboarding and canvas, and will seat some 50 or 60 persons. The history of the matter is this—I came up to Teetulpa in April last to seek for gold (I am a member of the Toowoomba Church in Queensland), and did not ascertain that there was a church here till about the middle of May, when I found the brethren, and assisted them in morning and evening of each Lord's day and Thursday evenings in exhortation and preaching. I was just about leaving in June, when I heard there was some hope of our being able to come before the public and proclaim the gospel openly. I urged the brethren to do all they could, and offered to assist in the proclamation of the truth. We wrote to Bros. J. B. Carr and Dr. J. Verco, and the result has been that with their kindly assistance we have erected a comfortable little building, in which we worship God and proclaim his truths, and humbly desire that the blessing of Almighty God may rest upon us. Our building was ready by Sunday, August 27, and we then opened the chapel, Bro. Tourly presiding; and in the evening Bro. Carr preached on God's method of forgiving sins. On Tuesday we had a public tea, which was a great treat—both in the excellent quality of the viands and from the very pleasant feeling that pervaded the meeting: We had a public meeting afterwards. A short address was given by Bro. J. B. Carr. I spoke for about half an hour on "Our Position," followed by Bro. W. Pratt on "The love of Christ constraineth us," then Bro. J. Smith on "Obedience," and the speaking of the brethren was concluded by an address from Bro. F. S. Tourly on "The Christian's reward." There was a crowded meeting, and visitors were invited to speak, and we had pleasant congratulatory addresses from members of many denominations. The meeting was interspersed with singing and prayer. We had so enjoyable an evening that the company very reluctantly broke up after stopping till 11:30. We did indeed enjoy this break in the monotony of life on these diggings, and the manifest blessing of God seemed to rest on the meeting. The Secretary's report read to the meeting was to this effect:—"The present church commenced to meet in a tent lent by Bro. J. B. Carr in November last, the members being then only four or five. This was adjoining Mr. Carr's store. After that they met in Bro. Lawrie's tent on the further side of Gosling's Gully. Members have varied in



numbers by arriving and leaving the field, but although a few we considered it our duty to meet on the Lord's-day for the breaking of bread in commemoration of our Lord's death. Bro. Carr visited us several times, and with his advice and help we resolved to have a building to meet in. On July 4th we bought Mr. Buttery's store, the result being that we have the present comfortable building to worship in.

CHURCH BUILDING FUND ACCOUNT.

	£	s.	d.	£	s.	d.
To cost of Mr. Buttery's store ...	15	0	0			
Mr. Smith's account (material and labour) ...	15	19	2			
Mr. Garratt's acct. for wood, &c. ...	23	4	3½			
Mr. Carr's store acct.	1	3	9			
	<hr/>			55	7	2½
By donations per Bro. Carr from various brothers...	25	0	0			
Contributions from Teetulpa brethren besides work given as a donation ...	3	8	0			
	<hr/>			28	8	0
Balance unpaid ...				26	19	2½

Subscriptions earnestly requested, and may be forwarded to Wm. Dodd, Secretary and Evangelist of the Teetulpa Church. We have already received one addition by faith and immersion on August 26, for which we thank God. Yours in the one hope, Sept. 6, 1887. WM. DODD.

**HINDMARSH.**—In keeping with the festive season which commemorates the fiftieth year of the reign of our gracious Queen, the church at Robert Street held a "Grand Jubilee Social" on the evening of August 3rd. The weather, though unfavorable, did not apparently affect the meeting in any way. Fully 200 partook of tea. The tables were spread in the commodious schoolroom adjoining the chapel, which answers admirably for such and many other purposes. At 7:30 all were invited to the latter building, which was soon filled and crowded by the members and their numerous friends. An excellent programme previously arranged by a committee for the purpose was then carried out. On this occasion the branch church at York, kindly lent their assistance, and when thus united the numerous choir presented both a pleasing and an imposing appearance, while their music, as evidenced by the rapturous applause which greeted almost every effort—was rendered in a very effective manner. After the opening Anthem, "Awake the Song of Jubilee," the chairman, (Bro. T. H. Bates) gave a short address appropriate to the occasion. Then followed in happy alternation, solos, duets, readings and recitations, in which brethren J. Malthouse Junr., T. H. Broker, J. Weeks, A. Glastonbury; Sisters E. McGregor, Bates, E. Weeks; Masters F. Taylor, H. Palmer and Miss Ada Goodall took prominent parts. Bro. G. Maggs ably conducted, and Messrs. Bishop, H. and J. Taylor kindly lent their services with the organ. A marked feature of the entertainment was an address from our genial Bro. Colbourne of Unley, who years ago labored in this field, and whose worthy name is still held in high esteem. Shortly after half past nine, the large and

happy meeting terminated, and with a fine moon to assist in picking our steps homeward, the church and its friends dispersed, fully satisfied that "The Grand Jubilee Social" had been a grand success. In connection with the above our benevolent Bro. Glastonbury had, on the previous day, invited a large number of the aged and poor members of the church to visit the Jubilee Exhibition. Some twenty-five responded. The company left Hindmarsh by mid-day tramcar, and on arrival in the city, were met by their kind friend and brother, who had provided them with fares and entrance fees. He then conducted them to the Exhibition, and escorted them through the various courts. At 3 o'clock, an adjournment was made to Mr. Robert's catering department where all partook of refreshments, after which another inspection followed until the time of closing, when all returned by tram to their homes, happy and grateful for such unexpected kindness. I feel sure, that while our aged brethren and sisters all enjoyed the treat, none enjoyed it more than Bro. Glastonbury himself. The Lord reward him still more. The church is in splendid working order, and now that it has freed itself from the debt on its schoolroom, looks forward to a useful career in the Master's service. Since my last report we have received seven into fellowship—four by faith and baptism, and three by letters of commendation. THOS. H. BATES.

Hindmarsh, Aug. 11th, 1887.

**BLYTH (S.A.).**—We desire to appeal to the churches and brethren in the colonies for assistance towards the erection of a chapel at this place. At present we meet in a private house, and as there are twelve members of the church, besides several in our families, and occasionally some visiting brethren with us, we have not room to accommodate all. We are therefore compelled to build a small meeting house at once. Some brethren have very kindly given a piece of land, also stone, lime, and sand, but we much require assistance in order to build; and as we are urgently in want of the accommodation we will thank any church or brother who can afford to help us to do so. Acknowledgment will be thankfully made through the columns of the *A. C. Standard*. All letters should be sent either to Bro. John Curtis or Bro. C. S. Rogers, P.O., Blyth, S.A.

**LOCHIEL.**—During the last month two disciples have given themselves to the service of the Lord Jesus, and are meeting with us around the table. The meetings here, and at Nantawarra, are being largely attended, and much good may reasonably be expected to follow the teaching and preaching of our Bro. Warren, together with his home visitation. The brethren at Everard, about twelve miles from here, are meeting together on Lord's-day, and hope to start their new building next week, and get it ready for use before wheat harvest. The prospects in both fields are very hopeful and encouraging. J. G. COSH.

NOTES FROM SOUTH AUSTRALIA.

Our exhibition is in complete working order; and is, judging from the numbers attending, a success.

We have had not a few visitors over from the adjoining colonies, to our mutual pleasure. We are hoping for more to follow.

We have too been blessed with grand rains, much to the surprise of many of our visitors, who had learned that South Australia was such a nice dry place. However, the hearts of our brethren up north have been gladdened, and the soaking showers have given them a hope of "seed for the sower, and bread for the eater" next year. For several years they have scarcely had reasons for entertaining it.

Bro. Maston is coming over for one of his holidays. You know what that means. As this is a special holiday, and he wishes to see the exhibition, &c., he can only consent to preach five evenings in the week besides Sundays. Are there any other preachers who need the same kind of rest. They had better come over directly Bro. Maston returns to Victoria. His labors will be divided among the various churches. That at North Adelaide has engaged the large Institute Hall, on all evenings available, and hope much fruit may be reaped.

Bro. Judd is laboring in connexion with the five churches up north, devoting his labors to them in rotation.

Bro. Colbourne will be ceasing his connexion with the Evangelistic Union at the annual meeting in September, but will not be open for engagement, as the Unley brethren have already made arrangements for him to work with them for the ensuing twelve months.

The services at Norwood, which had been discontinued in Chapel Street for some time, have been revived, and are held on Lord's-day mornings and evenings.

The North Adelaide brethren held their anniversary tea on August 4th, when there was a nice gathering of brethren from all the city and suburban congregations.

Bro. Hy. Berry, from New South Wales, is over on an extended visit, and has visited several of the churches, and introduced himself to the brethren, and given them some earnest words. There is a possibility that he may remain amongst us for a while.

The brethren at Teetulpa have purchased a small building for use as a chapel, and have been at work since altering and amending it for its new purpose. As they are not very well-to-do, though they are living on a goldfield, any brother having a pound note to spare will receive the thanks of the brethren by forwarding it to Bro. J. B. Carr, Teetulpa.

NEW ZEALAND.

**TABERNACLE (Dunedin).**—Since last report, eight have been received into the fellowship, three by letter and the rest by primary obedience. On the 8th July the Tract Society held its usual anniversary tea meeting. The treasurer's report showed that £100 had been collected for the work, nearly the whole of which had been expended in obtaining the necessary supplies. The report of the Secretary (Bro. Phillips) speaks for itself:—"The Tract Society, which has now been in existence two years, has a membership of fifty-two, forty-seven of whom are distributors and eight are collectors. This society meets every month to transact the business connected therewith, and to receive all monies connected therewith. The society have had printed during the year just passed—



8,000 32-page tracts...	256,000 pages
47,000 4-page tracts...	188,000 pages
55,000	444,000 pages

Of these 3,500 have gone to Oamaru, and the same number has been divided between Timaru, Hampden, Kaitangata, and Mataura, leaving 48,000 to Dunedin, all of which have been distributed with the exception of some three or four thousand. Our Bro. Robert Grieve left by the last outgoing steamer for America, with the intention of entering the Ministry. Ever since he joined the church he has been an active and zealous worker, and has won all hearts by his good nature and geniality. We wish him every success in the work upon which he has embarked, and for which his temperament eminently adapts him. C.G.

**TABERNACLE (Dunedin).**—We have to report five additions during the month (four by baptism and one by letter) and *mirabile dictu* most of them young men. All the departments of the church are in good working order, and so are the various churches in the suburbs. C. G.

### NEW SOUTH WALES.

**NEWTOWN.**—The Teachers' Union Tea Meeting was held on Thursday, September 6th, in the school room of the Tabernacle at Enmore. These meetings are only held once every four months, in consequence of Petersham school drawing out from the quarterly meetings, thus leaving it as before, once a year at each school. About 60 persons were present at the meeting, which was addressed by two brethren from each school. The following subjects were spoken to:—Sunday school hymn book; International lessons; How to get the church interested in our work; Order and system in our schools; Visiting; Rewards and punishments.—Some useful hints were thrown out by the speakers, and a very profitable evening was brought to a close at 9:30. C. A. R.

Kingston, Newtown.

### NOTES FROM SYDNEY.

**TABERNACLE (Newtown).**—Since our last report, the good work here has gone forward to still greater victories. We are glad to report that nine by confession and five by letter have united with the church. In addition to this, we are especially glad to report the coming into our fellowship of Bro. B. Smith, commonly known as captain Smith, who has been laboring for some years as a mission worker in the church army of the Church of England, under a licence from the Bishop of Sydney. Bro. Smith comes to us with the best of recommendation, and it is hoped that he will find some sphere of usefulness among our churches. He came to see me to understand our plea, and found that he had been trying to work on the same lines. We induced him to come out on the "Bible and the bible alone," as his only creed, which he has done and united with the church here. He not only gave up his support, but at our request, and with our assistance succeeded in leading a number of those to whom he preached in his mission in Balmain West, to come out entirely from sectarianism. He therefore went to work with

nothing but the bible in his heart, and lead eight persons to take the same stand with himself. These precious souls (which are not included in the above number of additions) were baptised in the Tabernacle, and will take membership in the newly formed church in Balmain East. We expect still others to follow Christ in his own appointed way, and this will show that Bro. Smith was a great power among the people with whom he labored. I have no doubt that he will do a grand work among the disciples. His style is very similar to Bro. Troy, for he reaches the hearts of his hearers and leads them to Christ.

We are glad to report that "The Popular Hymns," which we are trying to introduce into our Sunday schools, is meeting with the approval of all who have seen it. Bro. Houchins, with myself and Bro. C. L. Thurgood, has used it in the States, and knows its worth. A number of Sunday schools in Australia have sent for samples, and as soon as possible all shall have copies for examination; but please return the copies if the book is not used by the school. It becomes very expensive to send out a lot of sample copies, and pay postage on them and then lose the books. It is only neglect I am sure, but we need your copies to send to others, who are waiting for them. We expect to the first Australian edition of 2,000 copies to be ready in a month. Please send in orders at once so we shall not bind more than is necessary. We shall wait to see how many to bind up; all can have sample copies who are thinking of having a new Sunday school book. We have also just received a number of new publications from the Standard Co., Cincinnati. We wish we had space to describe the last work by our brethren against the Sabbath keeping craze. It is called "The Evolution of a Shadow," which upon reflection will be seen to be a very appropriate title. The Melbourne brethren can see all the late books at Bro. W. C. Thurgood's, or can write to us direct.

### NOTES AND NEWS FROM QUEENSLAND.

My last month's notes did not appear; I suppose they reached you too late.

Bro. H. Tilcock is now labouring in the Warwick and Killarney districts, endeavoring to revive the languishing cause there.

Bro. Anderson is at Rosewood and Marburg. He has been working with Bro. Tilcock near Harrisville. Their united effort resulted in three additions to the church by faith and immersion.

Bro. Mordaunt writes me hopefully from Gympie. They are still having large attendances. Two more had decided when he wrote. Their new chapel was opened on 18th August with a tea and public meeting, about 200 at the tea. The house is 45 feet by 30 feet, with vestries, baptistry, &c. Gympie is our youngest church.

I returned from Charters Towers on the 25th August. The meetings increased in interest before I left. Altogether thirteen were immersed and four were added formerly baptised. The church was also strengthened during my visit by the arrival of six from Tindale-in-Furness, England. The brethren

had a farewell tea before I left, at which some good things were said. I left on a Monday. The night previous in the presence of a large audience three confessions were taken. The audience at once adjourned to a dam, where Bro. Smith immersed the converts "the same hour of the night" by torchlight. Brethren John Smith and W. Ferguson are the principal speakers, and the church numbers upwards of forty, with an upward tendency.

Before these lines are read I shall have said good-bye to Queensland, and expect to labour in Victoria for awhile. There are many warm hearts here I shall regret parting with. Last Lord's-day at Toowoomba the kind brethren presented me with Spurgeon's "Treasury of David," in seven vols., as a keepsake E.

Brisbane, September 10.

### VICTORIAN MISSION FUND.

#### CONTRIBUTIONS FOR SEPTEMBER, 1887.

	£	s.	d.
Church at Richmond ...	1	11	2
do. Warrnambool ...	1	18	1
do. Swanston Street ...	5	10	0
do. Doncaster ...	4	2	6
Bro. and Sister Munsie ...	2	0	0
	£15	1	9

W. C. THURGOOD, Treas.

209 Swanston Street.

### NEW SOUTH WALES MISSION FUND.

#### RECEIPTS FOR SEPTEMBER, 1887.

	£	s.	d.
Church at Sydney...	3	15	2
do. Rookwood ...	5	4	6
do. Newton ...	2	5	6
do. Petersham ...	0	13	0
Collections, August 14, Newton ...	6	3	3
do. Sydney ...	5	7	6
do. Petersham ...	1	4	0
do. Rookwood ...	1	0	9
Bro. W. R. Rowles, Dubbo ...	4	0	0
Bro. W. Winter, Moree ...	3	0	0
Bro. L. H. Robinson, Bungawalbyn ...	1	5	0
Bro. C. Whately, Newton ...	1	0	0
Sale Pamphlets ...	0	6	0
	£35	4	8

Hay St., Sydney. Wm. WILSON, Treas.

### SUBSCRIPTIONS RECEIVED.

4s. from Fisher, Macfadyen, Rankine, Holland, Miss McLellan Mrs. Eastwood; 2s. Tuck; 20s. B. Hay and G. Smith; 12s. Allan; 8s. Cawood; 24s. Shankly, 66s. 4d. Riordan; 28s. 4d. H. P. Verco as per list.

M. McLELLAN, Publisher.

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