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A POSER FOR THE INFIDEL.—An infidel was once addressing a crowd of people in the open air. He was trying to persuade them that there was no God, and no devil, no heaven, and no hell, no resurrection, no judgment and no life to come. He advised them to throw away their Bibles, and not to mind what parsons said. He recommended them to think as he did, and to be like him. He talked boldly. The crowd listened eagerly. It was the blind leading the blind. Both were falling into the ditch.

In the middle of his address a poor old woman suddenly pushed her way through the crowd, to the place where he was standing. She stood before him. She looked him full in the face. "Sir," she said in a loud voice, "are you happy?" The infidel looked scornfully at her, and gave her no answer. "Sir," she said again, "I ask you to answer my question? Are you happy? You want us to throw away our Bibles. You tell us not to believe what parsons say about religion. You advise us to think as you do, and be like you. Now, before we take your advice, we have a right to know what good we shall

get by it. Do your fine new notions give you much comfort? Do you yourself really feel happy?"

The infidel stopped, and attempted to answer the old woman's question. He stammered, and shuffled, and fidgeted, and endeavored to explain his meaning. He tried hard to turn the subject. He said he "had not come there to preach about happiness." But it was of no use. The old woman stuck to her point. She insisted on her question being answered, and the crowd took her part. She pressed him hard with her inquiry, and would take no excuse. And at last the infidel was obliged to leave the ground, and sneak off in confusion. He could not reply to the question. His conscience would not let him: he dared not say that he was happy.

The old woman showed great wisdom in asking the question that she did. The argument she used may seem very simple, but in reality it is one of the most powerful that can be employed. It is a weapon that has more effect on some minds than the most elaborate reasoning of Butler, or Paley, or Chalmers. Whenever a man begins to take up new views of religion, and pretends to despise old Bible Christianity, thrust home at his conscience the old woman's question. Ask him whether his new views make him feel comfortable within. Ask him whether he can say, with honesty

and sincerity, that he is happy. The grand test of a man's faith and religion is, "Does it make him happy?"

WHO DOES THE DEVIL'S WORK?—Dr. Parker, in one of his sermons, speaking of the anti-religious tendencies of the age, said that "one Bible doctrine after another has been thrown overboard. The devil is gone, and God is going." But if the devil is gone, who, we ask, is carrying on his business? The following verses contain both sound sense and suggest a sound theology: Men don't believe in the devil now, as their fathers used to do:

They've forced the door of the broadest creed to let his majesty through.
There isn't a print from his cloven foot, or a fiery dart from his bow,
To be found in earth or air to-day, for the world has voted so.
But who is mixing the fatal draught, that palsies heart and brain,
And loads the bier of each passing year with ten hundred thousand slain?
Who blights the bloom of the land to-day with the fiery breath of hell?
If the devil isn't, and never was, won't somebody rise and tell?
Who digs the steps of the toiling sinner, and digs the pit for his feet?
Who sows the tares in the field of time, wherever God sows the wheat?
The devil is voted not to be, and, of course, the thing is true;
But who is doing the kind of work the devil alone should do?
We are told that he doesn't go about as a roaring lion now,
But whom shall we hold responsible for the everlasting row

To be heard in the church, and home, and State, to earth's remotest bound,
If the devil, by a unanimous vote, is nowhere to be found?

Won't somebody step to the front forthwith,
and make their bow, and show
How the frauds and crimes of a single day
spring up? We'd like to know.

The devil was fairly voted out, and of course the devil's gone;
But simple people would like to know who carries his business on.

JONAH AND THE WHALE.

—The August number of *The Quiver* contains an article on Jonah from the pen of the Rev. W. M. Johnston, M.A., Vicar of East Twickenham, which in a very satisfactory way disposes of the shallow and flippant criticism which makes fun of the story of the great fish, and classes it amongst mythical legends. He says:—

"Jonah was sailing in the Mediterranean right along its whole length from Joppa, in Palestine, to Tarshish, in Spain; and it is in this very sea that even at the present day a huge fish, the white shark, is found; and not only this, but the bones of a much larger species now extinct. For the word used in the Bible is a general term for a large fish, and it includes, in various writers, sharks, tunnies, whales, dolphins and seals. This white shark attains such a size that it has been known to weigh four tons and a half. One that was exhibited last century over Europe weighed nearly two tons, and very nearly re-enacted the part of Jonah's fish. A British war-vessel was sailing in the Mediterranean when a man fell overboard. A huge shark instantly rose, and the unlucky seaman disappeared within its mouth. The captain fired a gun at it from the deck, and as the shot struck upon its back it cast the man out again, and he was rescued by his companions. They forthwith harpooned the fish, dried him, and presented him to his intended victim."

Mr. Johnston adds the following particulars, to which we invite the

attention of Mr. Aked and others, whose omniscience is their foible, and who are never surer that they are right than when they pronounce the Bible to be wrong:—

"In the beginning of this century a shark was taken at Surinam, and in it was discovered the body of a woman, excepting the head. Instances are recorded upon good authority of specimens being found in the same sea, one with a sea-calf in its stomach as big as an ox, another with a whole horse, and another with two tunnies and a man. That a man could live there for a considerable time seems by no means impossible. The Jews called it three days, if the period in question occupied the whole of the middle day, and any portion whatever of the other two. In this way the New Testament speaks of Jesus Christ having been three days in the grave, whereas he was there only 33 hours or thereabouts.

DEATH OF RENAN.—France (says the *Anti-Infidel*) has lost a generous philosopher and distinguished *littérateur* by the death of M. Renan. Trained in the Roman Catholic Church, the author of the "Vie de Jésus" found that he "could not become a priest without culpable hypocrisy." From error and superstition he made a recoil which landed him in Deism. He regarded Christ as a Divinely-inspired Philosopher, not as the Way to God, and his writings have magnified humanity and flattered intellectual pride.

He is reported to have asked his wife a few hours before dying:

"Why are you sad?" "Because I see you suffer," she replied. "Be calm and resigned," replied the dying man; "we undergo the laws of that nature of which we are a manifestation. We perish, we disappear, but heaven and earth remain, and the march of time goes on for ever."

A newspaper correspondent characterises this as "showing something

of the hopeful temper of a Christian!" On the contrary, the Christian has confidence in his death, and can say, "I know Him whom I have believed, and I am persuaded that He is able to guard that which I have committed unto Him (2 Tim. 1: 12 —R.V.)

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PEACE, PURITY, UNITY. LOVE. POWER.

CHURCH FINANCE.

SECOND PAPER.

THE TEACHING AND PRACTICE OF THE APOSTLES.



In our previous article we considered "Christ's teaching on the use of money"; in the present one it is our intention to enquire how far the apostles were faithful exponents of their Master's precepts, and in doing so we are brought face to face with a statement concerning the practice of the early Church, found in Acts

ii. §2, which, if rightly interpreted, enables us at once to see that the apostles and disciples had not failed to realise in practical life the true spirit of the lessons inculcated by the Great Teacher.

THE FELLOWSHIP. (ACTS 2: 42.)

The question to be settled is as to whether the word translated "fellowship" is in this connection to be regarded in a *specific* or *general* sense. Bro. McGarvey, in his commentary on Acts, contends that the word is to be understood in a general sense, and says: "We are not authorised, however, by the rules of criticism, to give it this limited signification, except where the context clearly requires it. Seeing that Christians may enjoy fellowship with so many sources of happiness, the term unrestricted must embrace them all. In the present instance, the context imposes no limitation upon its meaning and it would be quite arbitrary to restrict it to the sense of contribution." Now, while we have a profound admiration for McGarvey's ability, we cannot in this case agree with his conclusions. It is our contention that the context *does* limit its meaning, and this we hope to prove by a careful examination of the subject.

The first thing to be done is to obtain a correct translation of the original, which we regret to say is not to be found in either the authorised or revised versions of the New Testament. In order that our readers may see at a glance the two renderings, and the difference between them, we produce them here.

"And they continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers"—A.V. "And they continued steadfastly in the apostles' teaching and fellowship, in the breaking of bread and the prayers"—R.V.

It will be noticed from a comparison of the two quotations, that two alterations are made by the

Revisers. They change "doctrine" into "teaching," and they introduce the definite article twice. "But there is a surprising omission. There are four substantives—teaching, fellowship, breaking of bread, and prayers; and in the Greek the article is found in front of each of them. When the revisers restored it to two of them, why not to the other?" The omission in the case of "fellowship" is one of those conundrums that no one can understand. The Speaker's Commentary gives the definite article in front of "fellowship," so does Young in his translation, and as we have said before, it is found in the Greek text, while Sharpe's translation boldly renders it thus: "And they gave themselves continually to the teaching of the apostles, and to the *contributing*, and to the breaking of the bread and to the prayers." We are thus particular in enforcing the proper use of the definite article, because its use tends to give each thing before which it is employed, a specific character. That this may be more easily seen we give the four items separately:

1. The Apostles' Teaching.
2. The Fellowship.
3. The Breaking of Bread.
4. The Prayers.

It is admitted without controversy that 1, 3 and 4 of these items are of a specific character, but it is asserted by some that No. 2 is general and not specific, but we ask on what grounds? On the same line of argument as that adopted by McGarvey and others we might insist that "breaking of bread" referred to an ordinary meal, for there is *nothing* in the context to give it a limited signification. Then, again, we might ask, is there not fellowship in *teaching*, and in *breaking of bread*, and in *prayers*? And if so, why speak about "fellowship" as though it were something separate and distinct? But the real

question is, was there anything of a specific nature that might be regarded as "the fellowship?" We answer, Yes. It must be borne in mind in reading the Acts of the Apostles that we are reading history. That events and things, especially those occurring in the earlier stages, are regarded and spoken of in the light of the days in which the writer sat down to pen his record. Institutions and things have been duly named, some which at first bore names which might equally apply to other things have had these names fixed upon them. A general term has taken on a specific meaning. For instance, "breaking of bread" in the course of time came to have in the Christian Church one signification, viz., the Lord's Supper. In our day the word "communion" has come to have a specific meaning, so that when we say "the Communion" we know that the Lord's Supper is meant. And as in apostolic days the "breaking of bread" had reference to the Lord's Supper, so we venture to assert the words *te koinonia* (the fellowship or the communion) when used without any other qualifying words, had reference to the contributions which Christians gave as "the Lord had prospered them," and which were distributed to those in need. The word *koinonia* means "common participation" or "communion." This is the original and natural meaning of the word, and *koinonia* should be translated "communion" wherever it occurs in the New Testament. (For a detailed discussion of the usage of the word, see STANDARD, June, 1892, page 179, article headed *Koinonia*.)

Turning again to Acts 2: 42, let us ascertain if there is anything in the context to which the words "the fellowship" can be legitimately employed. Clearly it does not refer to the "teaching," or "the breaking of bread," or "the prayers," for

while there is fellowship or communion in all these, the separate and distinct reference to "the fellowship" indicates that something else is intended. The reference is undoubtedly found in verses 44, 45 of the same chapter. "And all that believed were together, and had all things common (*koina*); and they sold their possessions and goods, and parted them to all, according as any man had need." Is there anything, we ask, in this explanation of the words "the fellowship" to warrant its rejection as a satisfactory solution of the matter? Is there not rather everything in its favor? What was the distinguishing characteristic of early Christianity? Was it not this very "communion"? Was it not sufficiently marked as to stand out prominently as worthy of being catalogued as one of the items in which they continued steadfast? Yes, indeed, for it was the very flower of Christly love. Without it or the principle involved in it, their steadfastness in "teaching," in "breaking of bread," and "in prayers" would have been but an empty show. Truly, these early disciples had learned well the lessons of our Lord as to the "use of money." It is with this explanation before us that we can understand such passages as occur in Philemon 6 and Hebrews 13: 16. "That the *fellowship* of thy faith may become effectual," which Bishop Lightfoot paraphrases as follows: "It is my prayer that this active sympathy and charity, thus springing from thy faith, may abound more and more"; and "To do good and communicate forget not," the literal translation of which is: "Forget not the well-doing and communion." "This last is one of the most unmistakable examples of what is called *hendiatry*, the naming of one compound thought by two separate substantives. The "well-doing" consists in the

"communion," the participation of property and wealth with the poorer brethren. "Be not unmindful of the beneficent (the kindly) communion."

Hutchinson, in his "Lectures on the Epistle to the Philippians," has the following note on the word "fellowship":—"The word *koinonia* gives us a good instance of what Schleiermacher calls 'the language-moulding power of Christianity.'

Its first and essential meaning is, of course, fellowship, association, joint participation. In the New Testament, however, we find it shading off into the meaning: 'Material communication, so far as it arises from a communion of hearts,' e.g., Rom. 15: 26—a benefaction jointly contributed, a contribution as exhibiting an embodiment and proof of fellowship. 2 Cor. 8: 4, and 9: 13; Hebrews 13: 16."

Having, therefore, found that the word "communion" was applied in a technical sense, and giving proper weight to the context of Acts 2: 42, viz., verses 44, 45, we claim that we have proved to a demonstration that "the fellowship" had a specific meaning, and referred in the first place to the "community of goods," and afterwards to the contributions of the brethren, given according to their several ability.

The "community of goods" existing at the first was undoubtedly the outcome of fervent love, evoked by special needs, a manifestation which does not stand alone in the annals of the Church in the first few centuries. It was not, however, the result of any law passed to secure a given end. The case of Ananias and Sapphira proves that none were under obligation to sell all that they had and put the proceeds into a common fund. The Apostle Peter clearly recognised the right of Ananias to do what he pleased with his own, and this right is also recognised in the apostolic writings, but the principle that there should be a

common fund to which all should contribute according to the measure of their ability, is enforced over and over again. Thus the spontaneous generosity of the first disciples became a shining example for all succeeding ages, not in its precise form but in the deep abiding love that prompted them to such generous deeds—a love so strong and unselfish that it deserved to be enshrined then and afterwards in the words "the beneficent communion."

In our next article we will deal with the question of "Who are entitled to give?"

WHY IS THE ELDERSHIP A FAILURE?

(FOURTH PAPER.)

THE DIACONATE.



FEELING that our series of articles on the eldership would be incomplete if we did not deal with the question of the diaconate, we now propose to enter, as fully as time and space will allow us, into this most interesting subject.

THE WORD DEACON.

The terms *diaknos*, *diakonia*, *diakonein*, are primarily employed with reference to every kind of service and every species of assistance, whether relating to religion or not. In the New Testament the words are of frequent occurrence, both in a general and a specific sense. It is used of the angels (Heb. 1: 14), of a magistrate (Rom. 13: 4), of Christ (Rom. 15: 8), and in a variety of ways we need not now stop to mention. In a general sense all Christians were servants, *diakonia*; but in a particular sense there were those who were known (if we may use the expression) in an official sense as servants of the church, and it is of these we now have to deal.

THE ORIGIN OF THE DIACONATE.

It is generally admitted that Acts 6: 1-7 gives an account of the first appointment of the servants or ministrants of the Church, and that the deacons or servants mentioned in 1 Tim. 3 and Philipppians 1 refer to the same class of persons. In support of this we give the following quotation from Lightfoot, who says, in dealing with Acts 6: 1-7:—"I have assumed that the office thus established represents the later diaconate; for though this point has been much disputed, I do not see how the identity of the two can be reasonably called in question. If the word deacon does not occur in the passage, yet the corresponding verb and substantive, *diakonein* and *diakonia*, are repeated more than once. The functions, moreover, are substantially those which devolved upon the deacons of the earliest ages, and which still in theory, though not altogether in practice, form the primary duties of the office. Again, it seems clear from the emphasis with which Luke dwells on the new institution, that he looks on the establishment of this office not as an isolated incident, but as the initiation of a new order of things in the Church. It is, in short, one of those representative facts, of which the earlier part of his narrative is almost wholly made up. Lastly, the tradition of the identity of the two offices has been unanimous from the earliest times. Irenæus, the first writer who alludes to the appointment of the Seven, distinctly holds them to have been deacons." The testimony of Irenæus, who was a disciple of the Apostle John, is strong corroborative evidence on this question, and taken in conjunction with other considerations, places the matter beyond reasonable doubt. It is true that the appointment of the Seven was brought about by special circumstances, yet it is certain that

these circumstances continued to exist to a greater or lesser extent right throughout the history of the Church. The community of goods that existed at the first required special attention in their equitable distribution, and though it is evident that this phase of early Christianity, brought into existence by special needs, never was intended to be a permanent feature of it, yet the care of the poor and the sick was ever afterwards a prominent part of Christian work. And as it was the community of goods which led to the appointment of deacons in the first place, so the needs of churches would afterwards require their being perpetuated, that is to say, every church having connected with it a considerable number of the poor, would find it necessary to appoint deacons whose work it would be to give them special attention.

THEIR WORK.

As already indicated, the work of the deacons consisted in watching over and attending to the needs of the poor. There is no hint in the New Testament of any other functions being performed by them in the capacity of deacons. It is true that two of the seven, viz., Stephen and Phillip, were preachers of the Gospel, but they were so, not because they were deacons, but because they were Christians. The right of preaching of the Gospel belonged to no section of the Christian community, it was the right, the privilege, and the duty of all possessing the necessary ability.

ELDERS AND DEACONS—THEIR POSITIONS.

It is evident from a fair and candid induction of New Testament teaching that the elders were the executive or board of management of the churches in Apostolic days. Lightfoot, in his essay on the Christian Ministry, after speaking of the first mention of elders in con-

nection with the Church, says: "From this time forward all official communications with the mother church are carried on through their intervention. To the presbyters (or elders) Barnabas and Saul bear the alms contributed by the Gentile churches (Acts xi. 30). The presbyters are persistently associated with the apostles, in convening the congress, in the superscription of the decree, and in the general settlement of the dispute between the Jewish and Gentile Christians (Acts xv. 2, 4, 6, 22, 26, xvi. 4). By the presbyters Paul is received many years later on his last visit to Jerusalem, and to them he gives an account of his missionary labours" (Acts xxi. 18). In addition to the foregoing, the presbyters or elders are spoken of as ruling, overseeing, etc. It is therefore evident that the elders had the management of the affairs of the church, but would of course be subject to it, seeing that from it they had received their appointment.

The deacons, on the other hand, were the servants of the church, and inferentially their work would be under the superintendence of the elders. Heron, in his "Church of the Sub-Apostolic Age," says: "It is indeed singular that the relief sent to the poor brethren in Judea, subsequent to the appointment of 'the seven,' is given in charge of the elders (Acts xi. 29). But this only serves to illustrate the position held by deacons all through the history. They appear as subordinate to, and as assistants of, the elders or bishops." We are aware that there are some who will resent the idea of the *deacons* being regarded as assistants of the elders, but we do not see how exception can be taken to it, if all the circumstances of the case are taken into consideration. In any case their position must be in keeping with the fact that the elders were the mana-

gers of the church, and as such would be responsible to it for the orderly conduct of all its affairs, and this would not be possible if the deacons were not under their supervision. If the deacons in the church at Jerusalem were an independent committee, carrying out their duties without respect to the superintendence of the eldership, how did it happen that the money collected for the poor saints of Judea was sent to the elders and not to the deacons? The objectors to our position must meet this difficulty squarely and fairly.

WERE THERE DEACONS IN EVERY CHURCH?

In the first place we may say that it is clear to us that there ought to be deacons in every church *where there is work for them to do*. In some churches they would not be required, as the elders would be strong enough to cope with all the work required to be done. We know of churches where there are so few poor that the deacons' position would be quite a sinecure. It seems to us from the fact that definite instructions are given in reference to the appointment of elders (see Titus 1:5), and not in reference to deacons, that the appointment of the latter is only needed when the exigencies of the case demand it. It may be urged that the word "office" in 1 Tim. 3:13 seems to militate against this view. In reply we would say that the word office or its equivalent cannot be found in the original. The literal translation is as follows:—"For those *well having served* a degree for themselves good acquire, and much boldness in faith which is in Christ Jesus" (Englishman's Greek New Testament). Young renders it: "For those *who did minister well* a good step for themselves do acquire, and much boldness in faith that is in Christ Jesus."

In our next article we will have something to say on the "qualifications" and "deaconesses."

IS THE ELDERSHIP A FAILURE?

UNDER the above heading, Bro. Floyd, of Dunedin, has contributed three articles to the *Pioneer* evidently in answer to the articles appearing in our columns "Why is the Eldership a Failure?" About these articles there are two remarkable features: (1) That while undoubtedly they are replies to what we have written, they never once allude to the *STANDARD* by name; (2) That they appear in a different paper to that in which our articles were written. In reference to the last of these we may say that while it is true Bro. Floyd is at liberty to reply in any paper he may choose, yet we think the brethren will agree with us that it is only fair and right that replies should appear in the paper that called them forth. The plan adopted by Bro. Floyd (not in this case for the first time) gives the appearance of antagonism between the respective journals, which in our opinion and the opinion of the brotherhood generally, ought to be avoided as much as possible. Bro. Floyd taunts us with not replying to his reply in the columns of the *Pioneer*. We may inform our Bro. that we have not the slightest intention of following our critics into the pages of any journal in which they may elect to give publicity to their opinions. Our pages are open to Bro. Floyd and always have been, but if he prefers to reply to us in the *Pioneer* he and the editor thereof must take the full responsibility of any friction that may thereby seem to exist between the two papers.

We very much regret the style which Bro. Floyd has chosen to adopt in his replies to our articles. There is an element of bitterness and an absence of candour that ought never to be the case when "in all seriousness" a question of this importance is under consideration. If, as Bro. Floyd alleges, he "has found the truth," he ought to be able to tell his brethren what he has found in a calm, and dispassionate manner, and above all he should be able to tell the truth about those

whom he is criticising. We have to complain that Bro. Floyd has not put our position fairly before the readers of the *Pioneer*. For instance, Bro. Floyd says, "Now, how the eldership can be pronounced a failure with the hundred and ninety churches which *have never tried it* is a mystery to us." No doubt our Bro. thought that in thus writing he was scoring a point against us, but unfortunately for him he was only misrepresenting us, as we will now show. If Bro. Floyd will look up the September issue of the *STANDARD* he will find that after stating that "there are some truths we do not care to face," we say: "One of them is the failure of the Church of Christ to reproduce in its organisation the New Testament idea of Church government." Further on, we give the reason of this failure, viz., "Our erroneous conception of apostolic practice and teaching," and afterwards go on to show the reason why the eldership has been a failure in most of our churches in these Colonies that have tried it. From this it will be seen that the position we assumed was that the "failure" consisted in our not reproducing the eldership system owing to our erroneous conception of apostolic practice and teaching. The failure, as we clearly pointed out, was on the human, not on the Divine side. We regret very much that Bro. Floyd did not take the trouble to find out what our position was before attempting to criticise it. Again, Bro. Floyd makes another misrepresentation when he says: "The notion that the elders are to constitute the only executive in the Church of Christ, and that the deacons are to work under them as their special servants, is an exceedingly strange one." Will Bro. Floyd kindly point out where the words we have italicised are to be found in our articles? Speaking of the deacons, we say that they would be "entrusted with the special work of attending to the wants of the poor, and this, we should say, would be under the superintendence of the eldership." Is there anything here about being "their special servants"? No, and nowhere else in our articles. Ought not Bro. Floyd to be ashamed of himself for thus misrepresenting us, and then talking about being "greatly surprised that any brother with an average degree of Bible knowledge should boldly advocate a theory so utterly destitute of reason or revelation." Leaving out of consideration for the present the

idea of the "single executive," what is there in the expression of opinion we gave utterance to, that the deacons "should be entrusted with the special work of attending to the wants of the poor, under the superintendence of the eldership," to provoke the wrath of Bro. Floyd? Does he deny that the elders were the overseers of the church? We presume not. Then if *oversers*, they would have some sort of superintendence over the *servants*. Is not this reason? Is not this a "legitimate use of the English language"? If the elders had no superintendence over the deacons, how did it come to pass that the money collected for the poor saints of Judæa by the church at Antioch was sent to the *elders* at Jerusalem by the hands of Barnabas and Paul? Why was it not sent straight to the deacons? There is only one legitimate inference, and that is that the elders were recognised as the managing body having the oversight of the entire church, deacons included.

Turning now to Bro. Floyd's quotations from Fisher's "History of the Christian Church," we may say that our impression on reading them was that Bro. Floyd was not quite candid in his arrangement of the quotations, and this impression was confirmed on reference to Fisher's work.

Bro. Floyd says: "In Fisher's 'History of the Christian Church' the author is speaking of the first churches in the light of both the New Testament and the 'Teaching of the Twelve Apostles.'" He thus leaves us to infer that the quotation which follows is the light shed by *both*, when it is only the light reflected by the so-called "Teaching of the Twelve Apostles"? In order to supply the omission, we give the light shed by the New Testament as set forth by Fisher. He says, on PAGE 35:—

The synagogue naturally served as a model in the organisation of churches. They are even called by that name in the Epistle of James (Jas. 2:2—R.V.). This was their character at the outset. Yet the first office created, that of deacons, sprang out of the special needs of the church at Jerusalem, their being no office just like it in the synagogue.

As first the deacons had it for their business to see to the poor. Luke gives an account of the institution of the eldership, perhaps because the same office was a well-known feature of the Jewish synagogues. In the church, as in the synagogue, the elders or presbyters were equal in rank, although one of the "rulers of the synagogue" among the Jews may sometimes have acted as president of the board. . . . The work of the council of elders in all the churches was primarily to

superintend religious worship, and in part to watch over the temporal well-being of the brotherhood. They were first chosen "to rule," not to teach; yet the ability to teach was soon deemed an important qualification, and became both an essential and leading function of the office.

Here Professor Fisher is stating the origin of church organisation, and then speaks of other subjects, and at page 51 goes on to speak of the "rise of the episcopacy." He has left for the time being New Testament ground, and is considering the evidence furnished by later writings, and at this stage Bro. Floyd commences to quote. We give the quotation in full from Fisher:—

"New light," he says, "has been thrown on the early constitution of the Church by an ancient writing, lately discovered, the 'Teaching of the Twelve Apostles.' It was composed, it would appear, very early in the second century. Two classes of permanent officers of the local church are referred to—bishops and deacons. Nothing is said of a ranked division of *and* bishops *themselves*. A high importance is attributed to 'apostles,' who were travelling evangelists supported by the aims of the churches, and to 'prophets' and 'teachers,' who were also itinerant, but might settle in a particular place. These three classes are the prominent guides in matters relating to doctrine. The *office of bishops and deacons is primarily administrative*; but they, too, perform this work of prophets and teachers. Later, there was a gradual displacement of the three classes of spiritual guides, who call to the work depended on gifts of the Spirit, and who were tied to no particular flock. The bishops, the permanent officers of the local church, in the main absorbed their functions, and, while retaining their local relation, each to his own jurisdiction, were considered as standing in a general relation to the entire church. The episcopal office thus assumed an altered aspect and an increased dignity."

The words in italics are those quoted by Bro. Floyd, and thus quoted apart from their context are calculated to mislead. The full text, taken in conjunction with our quotation from page 35, shows that Professor Fisher is speaking of *three* distinct periods, which may be classified as: 1, apostolic; 2, sub-apostolic; 3, post-apostolic. Bro. Floyd ignores what Professor Fisher says about the apostolic, and quotes only part of what he says about the sub- and post-apostolic. This may have been done for the sake of brevity, but cannot be excused on those grounds.

As to the relative positions of elders and deacons, the "Teaching of the Twelve" is absolutely silent, nor does it touch the position assumed by us that the elders were the executive of the church. That deacons were administrators in the sense that they administered to the wants of the poor no one denies.

Even supposing the "Teaching of the Twelve" showed that the position and functions of the elders and deacons were similar at the time it was written, that would only prove that error had been at work, for even at that early time there had been departures from the truth, traces of which are to be found in the work referred to. Professor Fisher very clearly expresses his views of the relative position of elders and deacons in apostolic times in the following words: "With the *foundation* of the Christian Church the reign of love on earth began. Kindness and charity to the poor, Jesus had inculcated by precept and example. The diaconate was instituted for their sake, and in some of the churches was committed to women as well as men. *It belonged, however, to the elders to dispense the charities of the Church; the deacons and deaconesses rendered them aid in this work.*"

Mosheim, in his "Ecclesiastical History," from which Bro. Floyd also quotes, shows the gradual rise of what is called the Episcopacy, the germ of which is found in the appointment of one bishop for each church. So far is it from the truth that the "one executive, with deacons serving under it" was a departure from the divinely appointed system of things," that the very opposite is true. The apostacy did not lower the status of the deacon, but on the contrary raised it. Hear what Mosheim has to say on the subject. Speaking of the third century, he says:—"Many bishops now affected the state of princes. . . . The presbyters imitated the example of their superiors. . . . And this emboldened the deacons to make encroachments upon the office and prerogatives of the presbyters."

It did not require any quotation from Mosheim to tell us that the Pope of Rome sprang from an abuse of the eldership system. The departure began by the introduction of the "one-man system." A special individual was singled out from the board of elders and raised to episcopal dignity, and "little by little this development soon reached the Roman Pontiff;" but the relative positions of elders and deacons had nothing whatever to do with producing this result, and Bro. Floyd is only attempting to throw dust in our eyes by saying so. No doubt the "Pope is an overgrown bishop, not an evangelist," but on that account we do not propose abandoning the eldership. Infant sprinkling

sprang from the abuse of the practice of immersion, but we do not propose giving up the latter. Nay, the lessons taught by the history of the past will warn us not to allow that which is right and true to be abused.

Instead of misconstruing ecclesiastical history, why did not Bro. Floyd show us from the New Testament what the relative positions of elders and deacons were? Why did he not fairly and candidly examine those passages that we submitted in substantiation of what we said? Why did he not tell us in what sense elders were *executors* and deacons were *servants*? Why did he not admit candidly and at once that the words "overseers" and "servants" express a distinction that no sophistry can obliterate? And why all this talk about the danger of a "single executive"? Have not the churches in these colonies had "single executives" all along without any great calamity happening?

Now, about this "single executive," which, according to Bro. Floyd, is "utterly destitute of either reason or revelation." We presume that Bro. Floyd knows that the word "executive" is used to express the idea that certain persons have been entrusted with the general supervision and carrying out of the affairs of a particular body or organisation; that while other persons in connection with the same organisation may be entrusted with a special work, and of course execute it, yet they are not called the executive. Now, he must know, or else plead guilty to great ignorance, that it is impossible for two executives like the first we have mentioned to exist in connection with one institution; and he must know, if he has paid any attention to what we have previously written, that we used the word executive as applied to the eldership as having reference to a general superintendence over the affairs of a congregation. Bro. Floyd calls the police force an executive body, and we don't intend to quarrel with him for doing so; on the contrary, we thank him for suggesting so admirable an illustration. The police force of Victoria is no doubt an executive body in the sense that it executes the functions entrusted to it, but it is not the executive of the colony. It and all similar bodies are under the control of the Executive Council, and two of the latter cannot exist at the same time. In every congregation there must be an executive or board of management: there cannot pos-

sibly be two, without friction and disorder. Our contention is that the elders should be this executive; others (call them deacons, committees, or what you will) may be appointed to do special work, such as taking care of the poor, but the elders remain the executive.

Though Bro. Floyd talks much of the New Testament, he does not trouble himself greatly about quoting from it, but prefers to indulge in mere assertion. For instance, he says, "It is further evident that the appointment of deacons is just as essential as the appointment of elders." Now while this may be quite "evident" to Bro. Floyd, it does not follow that the question is settled. Most people will be disposed to give more weight to the opinion of a scholar like Lightfoot, when he says: "On the other hand we may perhaps infer from the instructions which he (Paul) sends about the same time" to Titus in Crete, that he did not consider it (the appointment of deacons) indispensable; for while he mentions having given direct orders to his delegate to appoint presbyters in every city, he is silent about a diaconate."

Further, Bro. Floyd says: "To deny the deacons the position the Scriptures rightfully assign to them, and reduce them to a mere body of servants under the elders, would be, in our judgment, to establish a form of ecclesiasticism very detrimental to the Lord's work." Whatever the result would be, it would be wrong "to deny the deacons the position the Scriptures rightfully assign to them," and it would be equally wrong, we presume, to exalt them to a position to which the Scriptures did not entitle them. We have never "reduced" the deacons to a "mere body of servants," nor have we ever intimated that they should "serve under the elders, going at their bidding, and coming at their beck." This is only the outcome of Bro. Floyd's vivid imagination, and can only impose upon those who have not read our articles. We found in the New Testament that elders were spoken of as "rulers," but we never made them despots, so also when we found a body of men spoken of as "servants" we never made them serfs. We found that the deacons did noble service in rendering assistance to the poor, a service that was not rendered mental even though it came under the superintendence

of the elders. But we never found, as Bro. Floyd asserts, that the deacons exercised "authority" in the church, on the contrary we found that on great occasions elders alone are mentioned, which would not have been the case if deacons had exercised the authority and held the position Bro. Floyd assigns to them. No argument for "authority" can be claimed from the "qualifications" required in deacons, for they are just those qualifications that would be most important in persons moving about from house to house and entrusted with the distribution of alms.

But it appears that Bro. Floyd has his own solution of the difficulties relating to the position of elders and deacons. It is as follows:—

"Let neither the elders nor the deacons be ambitious to exercise power, and let neither assume power that does not belong to them. Let them meet together on an equality, and in the light of the New Testament define their respective duties."

The first sentence contains excellent advice, and as such has our most hearty approval. But it appears to us that Bro. Floyd is setting aside a New Testament distinction when he counsels "overseers" and "servants" to meet together "on an equality." True, as Christians they are "on an equality," but not in regard to the functions they discharge. We challenge Bro. Floyd to produce a single example in the New Testament in which deacons are placed "on an equality" with elders in regard to administering the affairs of the church.

In conclusion we have to say that Bro. Floyd is welcome to reply in our columns to what we have written, and we will then have no objection to continue the discussion if it is carried on in a fair and friendly spirit, but we will disregard any reply from him appearing in any other paper.

Editorial Notes.

A Happy New Year.

A Correction.—In our article, "Why is the Eldership a Failure?" in last issue, in quoting from 1 Timothy 5: 13 the word "dialonised" appears. It should have been "diakonantes."

Our Christmas Number.—From all sides we have heard nothing but good words about our Christmas number. We are always glad when we are able to please our

*The time Paul wrote 1 Timothy.

readers in any way. Let all remember that the whole of the literary work is done absolutely without pay, and then we are sure that they will not be too critical, and do all in their power to assist us.

Ordination.—Referring to Bro. Hodgson's question as to whether candidates are constituted elders and deacons simply by election, or by election and laying on of hands, we feel that the subject is too important to be disposed of in a line or two in the "Querist" column. An article in connection with the general subject of the eldership and diaconate will appear at an early date, dealing with the question of "ordination" specifically, in which the matter will be fully discussed.

Missionary Meetings.—The last mail from America brought news of the great annual missionary gatherings of our people in the United States, in fact we might say that the whole Christian and a part of the heathen worlds were represented there. Bro. H. M. Black conveyed the greetings of the Australasian brethren. Bro. J. J. Haley spoke for England, while a large number of returned missionaries were present to tell the story of their struggles and triumphs in heathen lands. We would like to give a full report, but it would entirely swallow up our pages.

The Burma Mission.—In our last issue we announced the embarkation from Liverpool of missionaries sent out by our British brethren to Further India. By this time they will have arrived at Rangoon, where they will be located for the present, laboring in English while learning the native language. From a Mr. Aaron, an Indian residing in Rangoon, they expect to receive valuable help in connection with linguistic and other studies. This gentleman has been connected with the American Baptists, and is likely to prove a most useful ally. We hope to publish in the *Standard*, from time to time, "Letters from Burma," detailing the experiences of our Scotch brethren in their new field of labor. Let us all pray for the success of the Burma Mission!

Why is the Eldership a Failure?—Our Editorial Note in November *STANDARD* cleared the atmosphere a little, until now we can plainly tell "who's who and what's what." Bro. Floyd faced about so courageously that we thought he was going to carry all before him; but to our great surprise after talking so valiantly of facing the New Testament and all that kind of thing, he ran off into church history, and saddest of all, misquoted that. In the whole of his article he never quotes a passage of Scripture, but contents himself with the sweeping assertion that from Genesis to Revelation there is not a passage in support of our position. We have heard this kind of talk a few times before about other questions, but

when it comes to argument it don't count much. But we are glad Bro. Floyd has come out, and in another column we have tried to answer him as kindly and as courteously as we know how.

McGarvey on Acts.—More than 28 years ago Prof. McGarvey first issued his Commentary on Acts. He was then a young man and not so widely known as he is now, but the book at once attracted attention and has ever since had a steady and ever increasing sale. But the best of our story is to come. From the first Bro. McGarvey intended to re-write, enlarge and correct his book. This he has now done, and the result is that we have two handsome volumes of interesting matter. The book is not written in the ordinary commentary fashion, but is so arranged as to form a consecutive narrative. Prof. McGarvey is one of the finest teachers of the New Testament our brethren have ever produced, and this book he considers the work of his life. All who want to understand Acts should obtain these two books. We consider it unfortunate that they have been issued in two volumes, thus making the complete work rather expensive. The books may be ordered through the Austral Publishing Co., though no regular shipment has yet arrived from America. Price 6/6 per vol.

Musing. A number of our correspondents have fallen into a contemplative mood, and have been *musung*. The worst of it is it seems to be catching like the *la grippe*. First Bro. M., of Ballarat took it, and then C. C. and H. W. C. We can only expect this kind of thing with these older brethren, but the musing spirit has taken hold of our young Bro. Chas. Newham, of Collingwood. We don't know just where this thing is going to stop, but we hope that it won't spread much farther. It is a well-known principle that a paper does not hold itself responsible for the sentiments of its correspondents, but in some way readers frequently confound the sentiments of individual writers with the principles of a paper. Now, we want it distinctly understood that we in no way discourage the payment of men for preaching the Gospel. None of our preachers in these colonies are overpaid. We believe it is the duty of all men who can, to publicly proclaim the unsearchable riches of Christ; if they have other means of living, all right, if not, let them be paid. We believe that common sense, common justice, and the New Testament are all in favor of this view of the case.

Morning Meetings.—As far as the spiritual life of our churches are concerned, there is no doubt but what our Lord's day morning meetings is one of, if not the principle element of power. In order that they may accomplish the object for which they are designed they *should be made interesting*,

This can be done without resorting to any tricks of any kind. How? 1. Let the brother who presides be *prepared*. Have his programme all arranged beforehand. 2. If he can, let the president say something *interesting and fresh*. If he can't do this he had better be content with reading the scriptures. Reading the scriptures reminds us of the fact that about nine-tenths of the morning meetings we attend we hear a part of 1 Cor. 13 read, and the reading invariably commences at "For I have received of the Lord," &c. Now this is all right enough but there are other portions of scripture almost if not quite as appropriate as the one referred to. 3. Let everybody be prepared to take a part or at least an active interest in the meetings. If brethren will look up and give a little time to the study of the scripture lessons, it would add an important element of interest and profit to the morning meetings. May all our meetings for breaking bread, grow in usefulness during the present year.

News from America.—Bro. and Sister C. L. Thurgood are now located at Pittsburgh, Pennsylvania. The "Iron city," as it is called, is one of the most important and populous in the States, standing ninth from the top at the last census. So there is plenty of scope for the new-comers. The Central church where their efforts will focus, is of comparatively recent formation, but has been making good progress. Bro. Henry Talmage, a nephew of the famous De Witt "of that ilk," was laboring here for some time. The church is possessed of a comfortable and commodious building, a good Sunday school, and some fine workers. Our readers will join us in heartily wishing Bro. and Sister Thurgood much success in their new sphere of service. American exchanges give lengthy reports of the Nashville Convention, at which Bro. H. M. Black was an interested visitor. It was one of the largest and most enthusiastic gatherings of the kind ever held. Bro. S. J. Black writes us that he has "travelled extensively through 24 States, and had a royal welcome everywhere." He was to sail for "the white cliffs of Albion" on Nov. 16th, by the "Majestic," all being well, will be home long before this. Concerning his impressions of America, he promises a series of articles for the *Standard*.

Lauriston College.—On the evening of December 20th, we had the great pleasure of attending the closing exercises for the year of the above institution. The programme of "music, song, and story" was an exceedingly delightful one, every scholar in the school taking some part. The French recitation was magnificent, that is what we understood of it. One little man told us in a most delightful fashion, of a man who lived at Grumble street, but afterwards removed into Thanksgiving-street, from which

change he received great benefit. We recommend some of our readers, some of them, mind, to consider this man's action. This well-known school is under the charge of our Sisters, Misses McCoughtry, and is situated in one of the highest parts of Richmond. With all we saw and heard we were greatly pleased, and can most heartily recommend the institution to any having children whom they want to send to a school of this kind. The principal, Miss McCoughtry, would be glad to furnish information about the school to any desiring it. The next term opens January 31st.

Annual Collection.—HOPE MISSIONS.—With this issue our Victorian readers will receive a supplement, in which the claims of the Victorian Mission Fund are specially brought under their notice. The annual collection will be taken up, we hope, by every church throughout Victoria. The fact that really good work is being done, that not one of the fields can be left without a worker, and that the funds are over £200 in arrears, should incite us all to do the best we can to fill the now depleted treasury. We hope to be able to announce in our next issue that this year's collection will be characterised by generous giving, and that the present deficit is more than liquidated.

A Heavy Subject.—The Preachers' Meeting in Melbourne has been discussing the question of Future Punishment lately, or at least one phase of it. First, Bro J. E. Laing read a paper on the subject: "Is all punishment intended for the reformation of the subject?" Bro Laing took the affirmative, in which he tried to show that the object of all punishment is the final salvation of the punished, and that God will eventually save all. A month later, J. K. Henshelwood read a paper in which he tried to show that the future punishment of the wicked was eternal, and not intended for their reformation, but as a punishment for their sins and to vindicate the righteousness of God. To say that both these papers were able productions is to put the thing very mildly indeed, but to say they are both right is to talk nonsense, as they are as opposite as the poles. But now comes the third stage of this matter. At next monthly meeting Bro. J. Pittman intends to read a paper showing that both these good brethren are wrong, and that those who know not God will be punished with everlasting destruction. We have heard some talk as to the publishing of all three of these papers in a single book. We are sure it would be interesting reading and might contribute something towards the settlement of this great question.

"The Church of Christ."—That the Church of Christ is a scriptural name is admitted on all sides, but that it may be used in an unscriptural way is quite apparent to us at all events, and that it is used on many occasions in these colonies

must be evident to all who take the trouble to observe the matter closely. Now we say we are not a denomination or a party, but we often use the very language of scripture to build up and foster that idea which we most of all deprecate. An American exchange speaking of this matter says:—"When the brethren call themselves the Church of Christ, they employ words found in the New Testament, but they often use them in a denominational and therefore unscriptural sense. The church of Christ, or the Christian church, as designations of the disciples engaged in this reformation, becomes a denominational name. The Christian church, the church of Christ, the church of God, are all proper when properly applied, but they are descriptive of the whole family of God, many of whose members are in heaven, many in our churches, and many scattered amongst the various denominations. Any name designating any company less than the whole family, is a denominational name, though expressed in the words of scripture." We want it distinctly understood when the *Standard* speaks of the church of Christ it means that institution of which the New Testament speaks, and that we wish to include every man and woman in every land who is in that institution. We believe every man and woman to be in the church of God who has accepted the Lord Christ in the way we read about in the New Testament.

lonely young wife to take a fresh interest in life, and to awaken within her aspirations after a higher and nobler sphere of being.

In the meantime, Mr. McLean had been making enquiries as to a suitable investment for the money, which Mabel consented to receive on behalf of her child, and which she proposed to make use of for her own support and his upbringing.

As the result of his investigations McLean ascertained from his brother, who was a small farmer some 80 miles south of Dunedin, that an opening existed in the little township of Wairana for a small store. There was already a storekeeper in the village, but he was generally disliked, and Hugh McLean thought that seeing Mrs. Steel had been brought up in her father's business as a grocer, and would therefore know something of the trade that, no better investment for the £200 and her own labour, could be found than the occupation he had indicated, with this further inducement that as the lad grew up he would be able to assist his mother, and ultimately take possession of what in time would probably be a thriving business.

To be brief, we must but say that this course was finally adopted, and the result proved the wisdom of the choice.

With but a small beginning, Mabel's gentle winning manner, her courteous attention, together with a decided business capacity, soon resulted in her being received with favour, and most liberally supported.

Hugh McLean she found to be a man very much after his brother's nature, except, that instead of being a staunch and true blue Presbyterian, he was a zealous member of a little band of Christians known as Disciples of Christ. Alick looked on Hugh as being decidedly heterodox, but as this only happened to be the general opinion held with reference to the body of which he was a member, it affected him but little. Whatever ideas might be held of Hugh McLean's religious views, he was universally looked up to and respected as a man of strict integrity, benevolent disposition, and unswerving Christian life. It is therefore not strange that he was able to influence a deal of business in the direction of Mrs. Steel's store, which in every case justified his recommendation.

In Hugh McLean Mabel found as faithful a friend as she had left in

Christmas Tale.

THE GIFT OF A HUSBAND'S SOUL.

IN FOUR CHAPTERS.

BY J. INGLIS WRIGHT.



CHAP. III.—"Wairana."

DURING the course of the next few days, it was arranged that Mrs. Steel should stay at Cosy Dell until such time as her money arrived from Scotland, the understanding being that she should receive her board and lodging in return for her assistance in house work, and in sewing. The nine months that thus passed proved a time of peaceful quiet and great strengthening to Mabel. The motherly interest of Mrs. McLean, and the pious conversations of her husband, were the means of leading the

Specially written for the A. C. Standard.

his elder brother, and indeed it was he who was her adviser, and it was at his home that she found relief and relaxation from the cares and worries of business.

For many months Mabel attended at the little Christian Chapel, and greatly did she enjoy the homely, and at times truly touching exhortations of the "speaking brethren."

It seemed strange to her at first to see the pulpit, or platform rather, occupied by farmers, and working men, but she soon found out that God even now oftentimes makes use of the unlearned in human lore, to bring to nought the wisdom of the wise, and to make known the perfection of the Divine revelation to fallen humanity. It is an age when the extended area of knowledge demands "specialization" in given branches, in order to distinction and success, and many of the brethren at the Christian Chapel had chosen the Divine wisdom and become "specialists" in the Word of God, thereby enabling them to divide aright the word of truth with ability and power. Like Hugh McLean, they walked with God in daily life, and drew from Him the inspiration of Divine love, by which they were enabled to exercise a beneficent influence upon all with whom they were brought in contact.

That was a happy Lord's Day morning upon which the little church gathered by the side of the charming stream which skirts the township, when in the presence of many witnesses, Mabel Steel was immersed by her friend into the name of the Father, Son, and Holy Spirit. It was not that Mabel had been thus lately converted, for indeed from childhood she had loved her Redeemer and striven to serve her God, it was rather that she had learnt the way of the Lord more perfectly, and with the ardent love of an affectionate child, sought but to know her Father's will that she might joyfully yield implicit obedience.

Two years had now elapsed since Mrs. Steel came to Wairana, and many were the friends she had made. The people loved the quiet little woman, and everyone helped to further her prosperity,—did we say everyone? Well there were a few exceptions, those who were the companions of her characterless business rival, were ever on the alert to annoy and injure, but such anxieties she bore with calmness and they interfered with the tranquility of her life but little.

Mabel had a sorrow, but it was far different from those we speak of. It encircled her heart like an iron band, and the heart beat not but she felt the tension beneath the chilly grip. At morning and eventide, with her child alone, she knelt before the throne of Deity, beseeching the God of Love for the husband of her affections, that he might be brought back to her, with his heart made clean by the blood of Christ. She pleaded with impassioned fervency that if she might not see him again on earth, he should be led from his evil ways into the path of righteousness which has its ending by the great white throne where together they would blend their voices in adoration to the loving Father.

Ah me! who can fathom the depths of a woman's love. Poverty cannot affect it, suffering but strengthens it. Contumely, reproach, or displeasure may dim its lustre; unfaithfulness and violence obscure its shinnings, but amidst it all the love of a true woman to the man of her affection endures while life abides. With agony she will bear, and in patience wait, and if but the husband return from his evil, she will receive him again, and the old love will revive within her heart towards the sinning one.

Truly the nearest approach to the love of the Christ is the affection of woman!

Oh! what an unutterable longing came over poor Mabel for her husband's return, would he not forsake the bad, and learn to love the good: surely if he were but here to watch the playful antics of their little child, he would stay with her and cherish her, and they would be happy. None but God and the child knew Mabel's thoughts. She lived by prayer, and life found its vitality in faith and hope.

There are many like Mabel, but alas! they know not the God of the weeping and the suffering. What weary, weary, lives theirs must be!

CHAP. IV.—FORGIVEN.

WE pass over a period of sixteen years, which have elapsed since Mabel Steel first started in business. Her son is now an intelligent young man, and a thorough Christian. His character is manly, straightforward, and gentle. The mother's whole soul is wrapt in her darling, and as she watches him doing his utmost to lighten her labours and

attend her slightest wish, Mabel repeatedly breathes a silent prayer of thankfulness—and anticipates.

The near approach of Christmas is once more increasing the work at the store, but notwithstanding, Mrs. Steel has resolved to leave the business in charge of the manager, and accompany her son upon a long promised visit to the McLean's at Cosy Dell.

They left Wairana the day previous to Xmas Day, and arrived in Dunedin in the afternoon, where they were met at the station by McLean's buggy, Mrs. Steel was driven to the farm, but in accordance with a previous arrangement, Alfred waited in town with some young friends, intending to go home with the trap in the evening. Mabel received a hearty welcome from the folks at Cosy Dell, while Alfred enjoyed himself thoroughly in town. At 9 o'clock, in company with Mr. McLean's youngest son, they harnessed up the horse and set out for home. As they were driving along one of the quieter streets, they came on a crowd which had gathered round a loaded dray, and Alfred at once jumped down to see what was wrong. Forcing his way to the front, he saw a man lying prostrate on the ground, and heard from the bystanders that he was drunk and had been knocked down and run over by the dray. Some one had gone to an hotel for brandy, which he was pouring down the throat of the unconscious man, with the object of reviving him, but apparently without success.

"What's the use of all this sort of thing," said Alfred, "the man needs a doctor, here, some of you fellows, lend a hand and we'll put him in the bottom of the trap and take him to the hospital."

This was quickly done, and in a few minutes John McLean drove gently with the scarcely living freight to the hospital. On arriving there it was found that the man was seriously injured, several ribs being broken. As he was still unconscious, and nothing could be learned about him, they set out for home.

Early next morning, the two young men returned to town, and called at the hospital to see the doctor. Alfred was told that the man had regained consciousness, but owing to the seriousness of his injuries, could not possibly recover. He was well dressed, apparently in good circumstances, and gave the name of Alfred Steel, though he said he was a stranger to Dunedin.

A thrill passed through Alfred as he asked permission to see the injured man, and when he stood by his bedside the man looked at him with a dazed, fixed expression on his face. By a few questions, Alfred soon recognised the stranger as his father, and leaning down gently he kissed him on the forehead, saying:

"Father, my father, thank God we have found you."

The tears trickled down the face of the sick man as he said:

"Where is your mother, my son, is she living? For God's sake bring her before I die. My poor Mabel, my poor wife."

In a few words he told the events of his life during the past sixteen years. When he reached Melbourne he sunk to the lowest depths of infamy, and at length with his constitution wrecked by fever he was taken from a low lodging house to an hospital. On recovering he went to the gold diggings, where he acquired a great deal of gold. After this he purchased a sheep run in New South Wales, upon which he had been for the last five years. Here his conscience gave him no peace, and he returned to New Zealand to search for his wife, but so far without avail. He had been but two days in Dunedin, and weary at heart, had taken but little food, so that the effect of a glass of whisky he drunk—the first for many a month—instead of strengthening him as he intended, completely stupefied him, and in crossing the road from the hotel door, he was knocked down by the horse of a passing dray, and remembered no more until, on regaining consciousness, he found himself in the hospital ward suffering the most acute pain.

Alfred did not wait long beside his father, but hurried home with the glad news. At once Mrs. Steel came back with her son, and who can tell the emotions of the excited woman on that toward journey.

A few weary hours ere Mabel was taken to the bedside of her husband. He was sleeping, breathing heavily, but forgetful of those present. She threw her arms around his neck, and kissing him, cried aloud:

"Alfred my darling, Alfred my husband, waken, it's your little wife, it's Mabel."

Quickly he raised his arms, and caught her to himself.

"Mabel, my love, my own Mabel, forgive me. In God's name forgive me, my poor heart-broken darling. My dearest sweet Mabel, can you

ever forgive me?" And looking into her soft brown eyes, bedimmed with tears, he kissed her again and again in ecstasy, saying: "Just the same pure girl, my own sweetheart, speak dearest, tell me if you forgive me, and pray your God for me."

Mabel murmured "Yes, my husband, I do forgive you, I did so long ago, and I know that for Jesus sake God will forgive you too—but we draw the veil, such scenes are too sacred to unfold to every eye. The reunion of severed hearts; the contrite, repentant husband, and the ill used, long suffering, unresenting wife,—ah, it is too sacred to speak of."

Though against the hospital regulations, the doctor, knowing that the injured man's end was close at hand, permitted his wife to remain by his bedside all day. Eagerly did he drink in what she told him of the Saviour's love, and forgiveness,—a love that transcended hers as the heavens do the earth, and oh, how it went to his heart. Her words fell upon him with all the sweetness of a shower upon the arid desert. His soul thirsted for the comfort she gave, and in all his weakness, he joyfully placed his whole trust upon the risen Christ, looking to Him for his pardon. Justification and redemption, through the efficacy of His precious atonement.

At 9 o'clock, Alfred came to his mother, and together they waited, until, at 5 minutes past 11, the newborn soul of the once guilty man left its bodily tenement to take its place among the blood-bought sons of God.

"It's all over, mother," said Alfred.

"Yes, my son, father has gone home; we know where he is now, and some day we'll see him again."

Poor Mabel, she was filled with sadness, and grief, but her heart beat free, the iron band had been shattered, and with unutterable thankfulness, she poured out her praises to Him who upon this Christmas night had bestowed upon her the unspeakable Gift of a Husband's Soul.

THE END.

The Kanakas.

MISSION WORK: BEGINNINGS AND DIFFICULTIES.

In the Nov. number we gave an account of the recruiting of the Kanakas,

and of their life on the Queensland plantations. Now we take up the subject of Mission work amongst them—what has been done for their social, moral, and spiritual welfare.

The Kanakas, strangers in a strange land, were for a long time totally neglected by their white neighbors. They were never visited in sickness, not even when dying, except as a matter of course, by doctor and overseer. No kindly hand to minister to their necessities, no kindly voice to speak to them of a Saviour's love. Several years ago, however, a young lady, part owner of a large plantation, was "moved with compassion" towards them, and determined to try to do something for their good. But it was very hard to get at them. They had been kidnapped, ill-treated, shot;² what wonder that they mistrusted even kindly advances! To them all white people were Christians—drinking, swearing, cruel planters and overseers included. They did not want to become Christians! So, at first, they always ran away into the sugar-cane when a missionary appeared upon the scene. But Miss Young persevered, and at last got eight of them to come together for instruction. In course of time her kindness winning their confidence, from eight the class increased to eighty. Then this devoted servant of Christ sought assistance, for the work was great, there being no fewer than 2,800 Kanakas in that part of the colony. A helper was secured in a Mr. Johnson, who at once entered with zest into the undertaking so nobly begun by Miss Young.

Bro. Thompson at this time was working in a saw-mill on a neighboring sugar plantation, and was already devoting his spare time to Sunday school work, and to sick visitation. Meeting Mr. Johnson one day, the two entered into conversation. Learning that Bro. Thompson had come out of the superstition and bondage of Roman Catholicism into the light and liberty of the gospel, Mr. Johnson visited him to help in teaching the benighted Kanakas the way of life. A meeting was arranged for, in which the matter of starting a mission was talked over. Bro. Thompson asked what he would be expected to teach. Mr. Johnson said that the gospel was to be preached; that no money was to be taken from them; that those who believed were to be immersed; and that after putting on

²This under the old regime.

Christ they were to be called by no name but Christians—the Mission was to be known simply as a Christian mission to the heathen. So Bro. Thompson agreed to assist in the work.

He commenced to teach on the estate where he was employed, on which there were some seventy Kanakas. His first mission-school was started in an old shed. By persistent efforts, visiting their sick and manifesting an interest in their physical well-being, Bro. Thompson induced a number of them to attend, and his classes made good progress.

There was a neighboring plantation, however, on which Mr. Johnson had made several attempts to reach the Kanakas but had never succeeded. As soon as he put in an appearance away they scampered into the cane. So he made known his difficulty to Bro. Thompson, who thereupon paid these very retiring islanders a visit. As he approached their village, he heard them say, "Missionary, missionary! he come, he come!" and again they disappeared in the cane. It would have been in vain to follow them there; they would have led the missionary a rare dance, and mightily enjoyed the fun. Bro. Thompson saw there was no alternative but to "let patience have her perfect work," so sat down till the mosquitoes should drive them out. After a time he saw one poor fellow putting his wooly head out of the cane, while another made the inquiry, "Missionary go?" to which the response was, "No, he no go; that fella he stop all the time, he no go." At length, patience and the mosquitoes co-operating, hope was realised, and the runaways emerged from their retirement, then Bro. Thompson expostulated thusly:

"What name, my boy, you run away? Missionary he no touch him you. He only want to teach him you savey—read longa book; then you savey 'greement which way you make him longa master. Altogether you stupid fella, now no savey nothing; you come longa school we teach him you read. Spose you come longa school, then you savey longa God, longa Jesus; by-and-by we teach him you which way you become Christian."

To this they replied: "We no want to be Christian! Ought to go to white fella, he Christian! Master he Christian, too, he go longa church longa Sunday, he got a Bible all

same longa you; longa Monday he swear plenty, he no kind fella longa boy. No good we Christian too! Then altogether white fella he drink, he swear, he fight, he kill him boy plenty longa island before; altogether he Christian." (They take all white men to be Christians, and they had seen only the worst class of whites, which visited their islands on the labor vessels.) Bro. Thompson could make no impression, so returned home.

The next evening he met with similar treatment, so determined to try a different plan. The following night he came down later, got into a hut where 17 of the men were sleeping, and then put his back to the door so that they couldn't escape. Then having with him his lantern (not a magic one yet!) and an illustrated Scripture roller, he tried to interest them by showing them the pictures. But not one would look at them. "We no want to savey longa picture longa God! Altogether white fella he savey plenty longa picture, longa Bible, longa God, and master he savey plenty too longa picture, longa Bible; he no good, he swear plenty longa God. No good you come here, we no want you; altogether you go home.

"Well," Bro. Thompson replied, "spose you no want missionary, missionary want you. He no want him money longa you, he only teach him you."

"We no want go longa school," they responded, "we no want you teach us longa God. Ought to go to white fella; he savey plenty longa God, and he swear plenty all the time."

It was useless to try to get them to look at anything or to listen, so Bro. Thompson had to go back to his lodgings again without having made any impression upon them.

The next night Bro. Thompson, not easily daunted, returned to the charge, and paid them yet another visit; but this time he found all the doors in the village securely fastened, so that he should not get in. In vain did he plead to be admitted, they told him "No, you go home. We no want a missionary come here, we no want savey longa God. We tell him plenty time you go home; you no go, you come all the time." It was impossible to gain an entrance, so Bro. Thompson had once more to return home.

This is a sample of the difficulties and discouragements with which aspiring missionaries must be pre-

pared to meet; and thus it is, as in India and China, so in Australia, that the inconsistencies and iniquities of professing Christians prejudice the heathen against the Gospel, and retard so greatly the extension of the Redeemer's Kingdom.

Such were the beginnings and difficulties of mission work among the Kanakas in that part of Queensland. Next month (n.v.), continuing our account, we shall relate some of the encouragements and triumphs of the Mission.

A.M.L.

Lord's Day Readings.

(The thoughts here presented are upon the Readings suggested for the use of Churches at the Lord's-Day morning services. They are intended to be suggestive, not exhaustive; simple, not profound; practical, not doctrinal.)

JANUARY 1st.

OLD TESTAMENT.—Isaiah 40.

NEW TESTAMENT.—1 Peter 1.

CONNECTING LINK.

The stability of God's word or will contrasted with the transiency of human life.—Isa. 40: 6-8. 1 Peter 1: 23-25

This first letter of Peter is in many respects thoroughly characteristic of its author. His graphic style, so very noticeable in the Gospel by Mark, the major portion of which there is every reason to believe he dictated, is distinctly noticeable, and that more especially in the last chapter. It is supposed to have been written about the year A.D. 65 or 66. It cannot be described as doctrinal in its teaching, but is mainly hortatory throughout, the object of the writer evidently being to commend and enforce a holy behaviour in those to whom he wrote, and to prepare them for "the sufferings that should follow" by encouraging them to patience and steadfastness in the faith.

Verses 1-12 contain the customary form of salutation, followed by the expression of his deep gratitude to God for the work of grace effected in them. There is a remarkable similarity in the form of introduction

which the Apostles Paul and Peter in their letters employ. After the usual greeting of "Grace, mercy and peace," they both immediately break forth in fervent expression of thankfulness for the favors which, in Jesus Christ, He has bestowed on them, and on those to whom they spoke. Were they in this respect copyists of each other's style, or is it a mere coincidence that has happened without being designed?

The leading theme here is "salvation," a melodious word indeed, and full of signification to those who are its possessors, but a word of almost foreign import to those who are not. Salvation is in the New Testament represented to us under three aspects, each distinct from, and yet beautifully agreeing and coalescing with each other. It is referred to as: 1, an event already fully accomplished; 2, a process now going on; and 3, a prize to be attained.

Verses 13-25 are a series of exhortations to right living and right doing, interspersed with telling allusions to the great considerations and lofty motives by which all righteousness in men ought to be inspired, and closing with the contrast, which forms an appropriate topic for a New Year's Day meditation, between "the incorruptible seed," or word of the Lord, which time and change are unable to injuriously affect, and all flesh, "which, like the grass and flowers of the field, to-day is, and to-morrow is not to be found." Nothing material, however lovely, can resist decay. "Passing away" is written upon all things here, with but two solitary exceptions, and they are: 1, the Word, which is synonymous with the Will of God; and 2, the man whose will is conformed to, and whose identity is buried in Jesus Christ. "All that is in the world, the lust of the flesh, and the lust of the eyes, and the vainglory of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof: but he

THAT DOETH THE WILL OF GOD ABIDETH FOR EVER.

Time and Change are busy ever:
Worlds decay and ages move:
But His word abideth ever—
God is Wisdom, God is Love.

JANUARY 8th.

OLD TESTAMENT.—Psalm 118.

NEW TESTAMENT.—1 Peter II.

CONNECTING LINK.

Jesus Christ the Chief Corner Stone of the Spiritual Temple.—Psalm 118: 22, 23. 1 Peter 2, 5-8.

A cursory glance over this exclusively arranged chapter suggests three nice thoughts. 1. It will be remembered that Jesus, addressing Peter when he was a young man, full of rash impetuosity and lacking in that stability which afterwards he developed in such a wonderful degree, in answer to Peter's brave confession "Thou art the Christ, the Son of the living God," said "Thou art Cephas—a stone—and upon this rock (meaning presumably the rock of the confession just made) I will build my Church, and the gates of Hades shall not prevail against it." And so here, with a mind recurring doubtless to that event, Peter draws for us this delightful picture of a spiritual house or Church of Christ, with its "sure foundation" and "precious Corner Stone"—Jesus Christ; with its living stones in process of arrangement, and its "royal" and "holy priesthood," whose office it is to "offer up spiritual sacrifices acceptable to God by Jesus Christ." Christ, as He is made known to us in His word, is a rock on which we, poor, sinful creatures as we are, can build for a blissful eternity; and if we will not do that with Him, the same gentle and loving Lord becomes to us "a stone of stumbling and a rock of offence," against which, by our unbelief, we fall and sorely mar ourselves. He is either "a saviour of life unto life or a saviour of death unto death." "Whosoever falls on this Stone—the Stone of Israel, and the Chief Corner Stone—shall be

broken; but on whomsoever it falls, it will grind him to powder."

2. What singular words they are respecting the priesthood, in verses 5 and 9, to come from the man from whom the old harlot of Rome claims to have derived her priestly power? Thank God, that unwarrantable domination of priestism is unknown in the true Church of Christ. With us *all are priests*; indeed, we only have one legitimate right to that honored designation; and all among us are entitled, by virtue of their regeneration through Christ, "to offer up spiritual sacrifices," the only sacrifices which God requires or will accept.

3. How eloquent upon Peter's lips are those last words in verse 21, and all those in verse 25! "But Peter followed Him afar off;" surely that must have been the thought in his mind when he wrote to these "strangers," saying, "ye should follow His steps." And had not he too, like a silly "sheep," once gone widely astray? "Then began he, Peter, to curse and to swear, saying, I know not the man." Yet he, thus profane and blasphemous once, returned, as indeed all backsliders may, to the loving heart of Christ, who is "the Shepherd and Bishop of our souls."

Was there ever kindest shepherd
Half so gentle, half so sweet,
As the Saviour who would have us
Come and gather round his feet?
Aye! the love of God is broader
Than the measures of man's mind,
And the heart of the Eternal
Is most wonderfully kind.

—*Psalms and Hymns* 291.

JANUARY 16th.

OLD TESTAMENT.—Psalm 34.

NEW TESTAMENT.—1 Peter 3.

CONNECTING LINK.

The Secret of a Happy Life in the Right Management of the Tongue. "The eyes of the Lord."—Ps. 34: 11-18; 1 Peter 3: 10-12.

Himself a married man, Peter was qualified to speak authoritatively regarding the duties of the marital state. Verses 1-6 are addressed to the gentler sex, and should be

thoughtfully pondered by them. In an old family Bible now before me there is, opposite to verse 3, a sentence which reads, "Mark the present age 1869," intended no doubt by its unknown author as an allusion to the prevalence of extravagant dress among females in that year. The remark will also apply to the present time. The excessive extravagance in personal attire now so prevalent among Christians of both sexes, requires some check. It is a crying shame for the children of God to imitate, as in this respect, they often do, the children of the devil, and more especially when to do so they have to keep back part of that substance on which their Lord has the prior claim.

"Be courteous" verse 8, is a motto which might profitably be fastened over the mantle-shelf of many a dining room, and retained in the memory of many a church member. Verses 10-12 furnish the link between both lessons, and suggest the topic for husbands and wives. "Taming the Tongue," or the Secret of how to be happy though married. Half-a-dozen angry or scornful words uttered in the household, or in churches, do more mischief than ten thousand kind ones can repair. The thought that the Lord is a continual spectator, and a hearer of all we both do and say, should, and, if we believed it, would exert a restraining influence over us whenever we are being tempted into that which is wrong. "In His favor, which they enjoy who copy His right-doing, is life, and his loving kindness is better than life." There is a deal more of helpful teaching in the remaining verses 13-22, into which, want of space forbids our entering.

JANUARY 22nd.

OLD TESTAMENT.—Proverbs 10.

NEW TESTAMENT.—1 Peter 4.

CONNECTING LINK.

The value and uses of brotherly love.—Prov. 10: 12; 1 Peter 4: 8-10.

What an ugly list that is, in verse 3, of sins which these "scattered"

Christians, prior to their conversion, had committed! By the restraining influences of a Christian parentage which so many of us happily possessed, we have, thank God, escaped most of these. This, instead of fostering pride in us, should humble us the more. And cause us to be the more pitiful and compassionate towards those now sunken in the depths of sin. Many a clean bird comes out of a foul nest, and some of the brightest, most consistent, and earnest workers in the Churches of Christ to-day, are people who, by God's long arm of grace, were taken out of "the miry clay, and horrible pit" of social degradation and shame. In verse 8, instead of "charity," which has come to have a meaning distinctively modern, read "*love* covereth a multitude of sins." We are not to interpret this in any "popish" sense, as meaning that love will justify us before God. Peter is here enforcing that mutual love between Christians to which he refers in the previous chapter (verse 8), when he says "love as brethren," and which, in the exuberance of its divinely-imparted strength and ever-accompanying sympathy, will overlook and forgive the offences or sins which we commit against one another. O for an increase in the hearts of some of our beloved brethren and sisters of this "fervent love." Then should we, as congregations, be troubled less with the thankless task of squaring disagreements and settling differences between members, and be able to employ that time in more remunerative work. "Hospitality" (verses 9, 10), is one of the fruits of love. We are gratified to find that as a people we do not, in this regard, come behind any of our religious neighbors.

Verses 12-19, speak of suffering, and tell us how it may be easily borne. "If any man suffer as a Christian," v. 16, he will not, when financial troubles overtake him, hang the head like the proverbial hulrush, and go about blaming everybody

but himself for his misfortunes; and if sickness or death invade his home, or persecution be meted out to him by the world for the faith which he has espoused, "if he suffer as a Christian" he will not lose heart, but bear up bravely through it all, holding on to Jesus with a tenacious grasp, the more these adverse circumstances ask him to let go.

His way was much darker
And rougher than mine,
Old Christ my Lord suffer,
And shall I repine?

JANUARY 20th.

OLD TESTAMENT.—Proverbs 3.

NEW TESTAMENT.—1 Peter 5.

CONNECTING LINK.

The beautiful grace of humility.—Prov. 3: 7, 34; 1 Peter 5: 6.

The first four verses of this chapter are addressed to those well advanced in years, and the next seven to the younger, who are to be subordinates to the "Elder," and who, because of their comparative inexperience, were more liable to fall into the sins here warned against pride, and thoughtlessness. Peter is always profuse in deeply significant short sentences, and "be clothed with humility," is one of these. The original word here used signifies that humility is the chord that fastens together and so makes one all the rest of the Christian graces; if this should break they are scattered; indeed, it may be said to also indicate something equivalent to the action of tying a knot, just as if humility were the knot that holds securely every other virtue. It is then, as love is also declared to be, "the bond of perfectness." The higher the pedestal on which we, in the consciousness of our own importance, elevate ourselves, the greater the distance and the heavier we shall one day have to fall. Be it ours, dear brethren, to put ourselves down into the dust of self-abasement, acknowledging that in our flesh there dwelleth no good thing. "They that are down there need fear no fall; and these only are

they whom "God will, in due time, exalt.

O for a lowly, contrite heart,
Confiding, meek, and clean.
Which neither life nor death can part
From Him that dwells within.

A heart in every thought renewed,
And full of love divine;
Perfect and right, and pure and good.
A copy, Lord, of Thine.

—*Psalm and Hymns 569.*

A. H. B.

Correspondence.

CHURCH FINANCE.

To the Editors of the A. C. STANDARD.

I was very much pleased with the leader in *Standard* on "Church Finance," and also with the letter on "Liberal Views," signed "M." and I think it is time we spoke out on this matter. We have fellowship in the different items of worship, why should one of them be selected as if it was a matter of indifference? The apostle speaks of a "fellowship as concerning giving and receiving," he also says, "have no fellowship with the unfruitful works of darkness." I think the church or churches which practice, I will not say unlawful, but unauthorised proceedings should support the church in West Australia, to whom they have set the example.

H. W. C.

LIBERAL VIEWS.

To the Editors of the A. C. STANDARD.

DEAR BRETHREN,—The letter entitled "Liberal Views," and signed "M," in your last issue, has set me also musing, and as you have seen fit to publish the cogitations of the one, you will perhaps extend the same kindness to the other. I have been thinking what a sad pity it is that the talents of such a gifted person as M. apparently is, should be employed in penning such sweeping denunciations of those of our congregations, who acting upon our familiar motto, which says, "In all matters of opinion, liberty," have chosen to leave the old beaten track of the brotherhood in relation to public collections, as well as the employment of paid evangelists, to

herald the glad tidings of salvation through Christ.

I am very much afraid that your correspondent belongs to the almost obsolete species of grumblers, who are only happy when finding fault with people more enlightened and charitably disposed than themselves. His excessive lamentation over the fact that some of our churches have seen fit to receive contributions of money from the pious unimmersed, whom God has received, and through whom, in many cases, He is working mightily for the redemption of the world, are heart-melting indeed from one aspect, but from another they are quite puerile. Does not M. see the consequences to which his method of reasoning leads? If it be wrong to accept financial aid from those who, though loving the Lord, have never passed through the baptismal wave, is it equally wrong to allow these dear people to participate in our other acts of worship, such as praise and prayer? If not, why not? Yet, I suppose M. has never thought of debarring them from these.

Alexander Campbell himself argued in this same fashion. Whether then, has he drifted? Is he prepared to pit his notion of orthodoxy against the American churches, of whose numerical strength and mighty influence he has no doubt often "boasted," and who in the matter of receiving money from outsiders, act precisely the same as do the three churches in the Eastern colonies, who fall beneath the awful weight of this brother's bulrush.

It would have been more creditable to M. if instead of making this sly allusion to the three churches in the Eastern colonies, he had given their names. They are not, I supposed, in the least ashamed of what they do. The church at Collingwood with which I am proud to be in membership, is not, I am sure, but on the contrary, rejoices to find itself in such excellent company as that of the American and many of the English churches.

But is your correspondent speaking accurately when he says, that only one such church exists in Victoria. The church at North Melbourne are in the habit of taking up Sunday evening collections for the carrying on of their Sunday School, which certainly is evangelistic work. Hawthorn recently did the same, while there are several other churches, which occasionally invite contributions from all and sundry, for

work that is ostensibly philanthropic, but in reality has the evangelisation of its subjects as the chief end in view. Now that will be a nice subject for M. to get up another musing over. "Seats free and no collection," Bro. M.'s suggested motto to give our religious neighbors the idea that we don't want any of their money, when, in point of fact, through the downright stinginess of many of our own people, we do, suggests a few other things which perhaps might as well also be free, that is if the gospel must be free in the literal sense in which M. thinks it should be;—gospel tracts. Free, all volumes of Gospel Sermons, ditto; Bibles, ditto; Religious newspapers the same.

The truth is Bro. Editors, notwithstanding all that has been written and said upon the money question, there is a great deal of uncertainty and haze enveloping the minds of most of our Colonial Disciples concerning it, and the sooner we face the entire subject bravely, and unravel it thoroughly, and drop this cross-shooting at each others' supposed heterodoxy through the columns of our religious magazines, the better it will be for the cause with which we are identified.

If letters like this of Bro. M.'s, cast entirely in the objective mood, are often allowed to appear, it will simply disgust and drive away out of the brotherhood those who, throwing aside the shackles of sectarianism, have come in amongst us for the freedom and liberty which we offered them, and which we informed them could not be obtained elsewhere. Thanking you in anticipation,

I am, yours for the Truth,
CHAS. NEWHAM,
Collingwood.
Dec. 12/92.

ANOTHER'S VIEWS.

To the Editors of the A. C. STANDARD.

DEAR BRETHREN,—I see by a letter in your paper for December, that Bro. M., of Ballarat, has been musing, and after reading I was affected by the same complaint. I mused over it, and said, Yes, Bro. M. there is certainly plenty of room for us reformers to reform still further. Evolution may have its charms, especially to those who are of a scientific turn of mind, and I said to myself, Well done Mr. M., for if your musings are carried out by us as

body there would be a truer evolution from a lower moral and religious standard, to a higher religious one; for instance, being a strong believer in individual efforts, for the glory of God and the good of men, I consider that all the churches in the colony would be in a far healthier state, if each individual member would realise their responsibility to our Lord, and use their talents loaned to them, in edifying the churches and preaching the gospel, and the giving of their substance, as the Lord has prepared them for the Lord's cause, realising that we serve not man alone, but the Lord the Christ. I could mention instances where in Victoria, churches are getting so awfully orthodox, that there is often not one to be found to speak in edifying, or to preach the evangel. This state of things is often brought about I believe by the laziness of the brethren not using their God given talents, but preferring to listen to an evangelist, or a gifted brother, hence the rust takes possession of their mental powers, and there they are, listeners, rusty listeners, till they get into such a state of intellectual torpor, and spiritual apathy, that nothing but a mighty spiritual earthquake will ever wake them up out of it, and this is whither we are drifting, into a state of spiritual death. But let all the brotherhood realise their responsibilities to our Lord, seeing what He has done for them, and what He expects them to do for Him, then I know that there would be an evolution of the right sort; not one of paying a man to speak for them, but each would educate himself or herself from God's Word, and so be able to put their shoulder to the grand old chariot of Truth, and push it along at both the morning and evening meetings, and if there is no room for the use of their talents in their respective churches, let them go out further into the world and preach the gospel, making sacrifices with the single eye and heart, and doing this, God will bless their effort. And, further, if this were done, there would be no need of those continual appeals in the *Standard* for money to pay off debts, as no debts need be incurred. Well, brethren, I think I have mused far enough; like my Bros. Jensen and M., of Ballarat, I believe the work of reformation must be done by individual effort, trusting and asking God individually, to bless us in so

doing. Now I leave these musings, hoping some giant will arise amongst us to carry out many needed reforms, so that as the church of Christ we shall be far more worthy of the name, being as lights in the midst of the universal darkness of orthodoxy, so that earnest hearts may be attracted to the light, and thus the day of the Lord hastened on. I am your Bro. in Jesus,
Bendigo. C.C.

Christian Evidence and Defence Department.

By J. F. FLOYD,

Fr. Jerich Street, Dunedin, N.Z.

THE MEANING OF THE HIGHER CRITICISM.

We can answer this in one sentence. The extreme so-called Higher Criticism, as set forth by the German school of critics, and accepted by a goolly number of the English divines, means nothing less than the utter ultimate destruction of the authority of the Bible as the Word of God. We do not say that this is the purpose of all these critics, or that all of them would be pleased with such a result; for it is evident that some of them do not see the logical consequences of their own theories, while on the other hand, it is plain that avowed infidelity is using the higher criticism as an indirect means of overthrowing the Bible. But that our readers may see that we are not alone in holding this opinion, we make a few quotations from leading scholars who have written on the subject. Our first witness will be "The Right Rev. C. J. Ellicott, D.D., Bishop of Gloucester and Bristol." Bishop Ellicott is one of the most accomplished scholars of the present generation, and of course is thoroughly conversant with both sides of this important question. He has written some able articles in the *Expository Times* on "The Teaching of our Lord as to the authority of the Old Testament." In his introductory remarks he says: "This so-called 'higher criticism' of the Old Testament took definite shape some two generations ago. It commenced with Genesis and the earlier historical portions of the Pen-

tateuch. In these it claimed to demonstrate the existence of earlier documents in portions which had been supposed to be the work of a single writer; and it called especial attention to many indications, of which but little notice had been taken, that the alleged work of the single writer had received additions at periods considerably later than the supposed date of the original work. If it had stopped here there would have been no serious cause for apprehension. But it went much further. It proceeded to adopt criticisms which steadily tended more and more to disintegrate the inspired record, until about half a generation ago, three writers of considerable learning and acuteness brought to something like completeness this work of critical demolition. Ingenious theories were framed to support it, resting slightly upon language, but far more on internal arguments, until at length a view of the composition and probable dates of the books of the Old Testament has been commended to the general reader which, to use the most guarded language, is irreconcilable with a sincere belief in the inspiration, and even the trustworthiness of several of the writings of the Old Covenant."

In speaking of the attitude of this criticism toward the miraculous in the Old Testament he says: "The basis of the histories and criticisms of the most eminent foreign exponents of the so-called higher criticism is patently and even avowedly naturalistic. 'We have outgrown the belief of our ancestors,' is the candid language of one of these writers, and certainly one who is not the least eminent among them. We thus do not deem it unfair to say that the whole system of the Old Testament criticism, as set forth by some at least of these foreign expositors, is based upon rejection of special revelation, miracles and prophecy—in a word, the supernatural in all its relations to the history of the Chosen People." And again: "We are, in fact, called upon to set aside the greater part of the belief of the past, and to see in the old Testament a collection of ancient documents, many of highly composite structure, which came consecutively into existence centuries later than when they have been supposed to have been written, and which, after various re-editions and redactions, only received the

form in which we now possess them, in the later, if not the latest, period of the Exile. . . . We are at length beginning to realize the gravity of the present state of the Old Testament controversy. The traditional views are being examined under the light of modern discoveries; and efforts are beginning to be made fairly to put in contrast that inspired and trustworthy record of the past bearing the name of the Old Testament, and sealed with a belief of more than two thousand years in its genuineness and integrity, with that strange conglomerate of myth, legend, fabrication, idealized narrative, falsified history, dramatized fable, and after-event prophecy to which modern critical analysis has sought to reduce that which our Church, day by day, calls the "most Holy Word" of Almighty God."

From the conclusion of his introduction we quote: "It is simply amazing that these things are not realised by those who are now advocating, it may be in a modified form, views of the Old Testament which, at any rate, owe their origination to writers who frankly avow that the religion of Israel is regarded by them as simply one of the principal religions of the world—nothing less and nothing more—and is to be dealt with according to the principles of ordinary critical history. Inability to accept the supernatural is the distinctive feature of the analytical system; all its results patently disclose it; all its investigations consciously or unconsciously presuppose it. How modifications of such a system, or deductions that may be drawn from it, however cautiously and guardedly, can ever be used to help falling faith, especially in such an age as our own, is to me inconceivable."

We next call Prof. W. H. Green, D.D., LL.D., of Princeton Seminary, U.S.A., of whom the New York *Independent* says: "Dr. Green is recognised as the leading conservative Bible critic of this country, and his position as Moderator of the Presbyterian General Assembly entitles him to a wide hearing." Dr. Green has recently preached a lengthy sermon on "The Higher Criticism," which the *Independent* prints in full.

In his opening remarks he says: "No graver crisis has ever confronted the evangelical churches of Christendom, than that which they

are called to face at present; none which affects matters so fundamental or the issues of which are so serious and so far-reaching. Heretofore, the contests within the church have concerned questions of doctrine or of policy, more or less momentous; but all parties recognised one supreme authority. The Word of God was the admitted standard by which all controversies were to be ultimately decided. But now the Word of God is itself brought into question, and the issue which is forced upon us, 'Is the Bible what the church has always believed it to be, and what we have always been taught to regard it?' Or must the old view of the Bible be given up, and a new view be substituted for it, by which its authority and trustworthiness will be seriously impaired?"

Moses was a commissioned messenger of the Most High. His inspiration is attested by indubitable proofs. Our Lord and the inspired writers of the New Testament abundantly confirm the claim of the Pentateuch to be regarded as the Word of God, but in so doing, they uniformly attach to it the name of Moses; Moses says, Moses wrote, Moses taught, the law of Moses, etc. etc. It is as God's Word through Moses, that they commend it to our faith. If you detach these books from Moses as their author, you thereby detach them likewise from the indorsement of our Lord and his apostles. They bid us accept what Moses taught and what Moses commanded. If these are not the teachings of Moses, and these commands are not his, their sanction is withdrawn.

Much has been said of late about the absolute inerrancy of the original autographs of Scripture, as though the question at issue at present was one of minute accuracy in trivial and unessential matters, and this related only to hypothetical originals no longer in existence, and was a mere inference from a particular theory of the mode of inspiration. This is an utter misunderstanding of the real gravity of the case. The actual issue which is now before the Evangelical Churches of Christendom is far more serious and far-reaching than this. It is vital and fundamental. It is a question of the historical truth and the divine authority of the Old Testament from beginning to end. Are its statements trustworthy? Can they be depended upon, not in minor and unessential

matters, but in the great body of its contents? and has it any just claim to be regarded as really the Word of God? Its historical truth and its divine authority are closely linked, and must stand or fall together, not only because that which is untrue is thereby evidenced not to be from God, but because the Old Testament is professedly a record of God's revelation to his chosen people through a long series of ages. If the facts as therein set forth are true and real, it is beyond question an immediate divine revelation. If the alleged facts are fictitious the revelation itself is unreal. . . .

However some of its adherents may retain their faith in the historical truth of the Pentateuch and its divine inspiration and authority, this hypothesis, as has been shown, undermines them all. Its acceptance by those not so well grounded in these doctrines must tend to unsettle their faith. Its general acceptance must lead ultimately to the denial of its inspiration even in that qualified sense in which these critics profess to accept it now, as well as to the denial of its historical truth, as surely as the tree will bear fruit after its own kind.

We think it capable of demonstration that Moses did write the Pentateuch, and that the objections by which the attempt has been made to set aside the faith of all past ages and to contravene the explicit testimony of our Lord in this matter can be shown to be invalid."

The Doctor concludes his sermon as follows: "It is not Biblical Criticism properly so-called which antagonises its truth, but what ought rather to be denominated "Anti-Biblical Criticism," since even in temperate hands and those which are most anxious to claim for themselves evangelical standing, it unsettles the verity of the sacred oracles and annuls the reality of their inspiration."

The testimony of these two scholars, representing both England and America, will be sufficient for our present purpose. In conclusion we wish to say, let no Christian be alarmed, for the Bible is not going to be destroyed by the Higher Critics. Let us go on believing its facts and being governed by its lofty precepts and principles, and God will look after the rest. Like rebellious Saul of Tarsus, the Higher Critics will find it "hard to kick against the pricks."

Sisters' Page.

"Prove all things; hold fast that which is good."—1 Thess. v. 21. Rendered in J. B. Rotherham's more literal version: "But all things put to the test: that which is comely, hold fast."

Communications for this "Page" should be addressed to Mrs. P. Ludbrook, 27 Edal-street, Melbourne, not later than the 12th of each month.

CONFERENCE DIRECTORY.

President—Sister A. K. Thurgood.
Vice-Presidents—Sisters Maston, Pittman, Huntsman, and Ludbrook, sen.
Secretaries—Sisters Evers and Hill.
Treasurer—Sister Walker.
Financial Secretary—Sist F. M. Ludbrook.
Hospital Visitors—Mrs. McNab, McConnell-st., Kensington; Mrs. Morris, Shields-street, Newmarket.

"The love of Christ constraineth us." 2 Cor. v: 14.

ANOTHER YEAR.

(ADAPTED.)

Again Time's dial doth remind
 Us all, that we have left behind
 Another Year.
 Its memories fain would linger yet,
 Its blended joy, and sad regret.
 In the great Fast its sun hath set—
 Another Year.

What friends shall with us still remain,
 What higher gifts shall we attain
 Another Year?
 Lord help us all to do, and dare!
 If we are only in Thy care—
 What matter whether here or there
 Another Year?

Having selected a soul-stirring text and seasonable verses, we now wish our dear readers the happiest of New Years, and in order to make it such would venture to commend for adoption one of B. Franklin's most practical mottoes: "Resolve to perform what you ought: perform without fail what you resolve."

EXECUTIVE.

During our meeting December 2nd, a number of the Household Bible-reading Cards were supplied from Bro. Maston, and a number to the value of 10/9 sold at once. Sister Maston who was presiding, read an excellent paper on the subject, part of which we give.

Resolved that Sister Pittman be requested to send from the Executive a card and new Austral almanac to each of the isolated sisters known to her in Victoria."

Sunday schools reported additions of scholars to the churches: Brighton, 5; Ascot Vale, 1; N. Fitzroy, 1; N. Melbourne, 1.

Sister Pittman gave financial statement of V.M. Fund which was 1/90 in arrears, and urged all to exercise much self-denial, and use every effort to make the new year offering liberal, and worthy of the cause.

Sister McNab reported three visits to Homeopathic and two to Melbourne hospitals, accompanied by the distribution of a considerable amount of literature.

EXTRACT OF PAPER BY SISTER MASTON ON OUR BIBLE-READINGS FOR JANUARY.

The reading of the Bible should have the

first place in our religious employment, for it is upon the word of God that our faith is founded. We hope all the dear sisters of Australasia will join with us in a course of Bible readings for 1893, that will teach us something more about God's work. His thoughts, what He has done, and what He promised to do. During the month of January we propose studying the books of Genesis and Matthew. The common consent of Jewish and Christian scholars has fixed upon Moses, the great leader, as the author of Genesis. This book is so called because it gives first of all an account of the beginning, or creation of the world, then the creation of man and the peopling of the earth. What can be more interesting than the history of our earthly home as given in Genesis—how the "Word" spake all things into existence, and when they were finished day by day, "pronounced them good." Here we see the thoughtful care exercised by Him in the order of creation. As soon as the habitation was prepared God said: "Let us make man in our image, and after our likeness." This He did, and gave him charge over all things; and when He saw that it was not good for man to be alone, provided a helpmeet for him. Matthew Henry says: "Woman was taken out of man: not out of his head to top him, nor out of his feet to be trampled under foot, but out of his side to be equal to him, under his arm to be protected, and near his heart to be loved."

The power which God has visibly put forth in the creation of the heavens and the earth makes it certain that He can accomplish for us all the great and glorious promises of the Gospel. Thus we might go on through the entire book, taking up descriptions most wonderful, biographies most charming, with the golden thread of God's redemptive plan woven throughout.

But we must pass on to the Gospel of Matthew. The testimony is unanimous that this book was written by the apostle whose name it bears. The historical part, like that of Genesis, is placed at the beginning. The birth, life, death and resurrection of our Lord are closely described, and frequent reference shows that all the prophecies concerning Him were minutely fulfilled. Ought we not, then to be diligent in searching the Scriptures, for they testify to Christ, and the prophet concerning His second coming will as certainly be fulfilled as those which were completed in His life. All that was written by him was given for our benefit, that by believing in Him, through the evidence granted us, we might have life through His name.

CORRESPONDENCE. Ocece.

DEAR EXECUTIVE SISTERS,—loving greeting!—Am for though I am absent in the flesh yet am I with you in spirit, joying and beholding your order and the steadfastness of your faith in Christ. Col 1: 5.

Executive committee reports come in the harmony and interest continued in each department, speaks well for our dear workers. Press on.

"A heavenly race demands your zeal,
 And an immortal crown."

Mr. Thurgood and I have again been doing some pioneer work in the very heart of Florida. This winter, in the days, we go to follow, and be gathered in when our State Evangelist goes that way. One of the most important cities we visited on our journey, TAMPA, beautifully situated on Hillsborough River, with Tampa Bay in the

distance. It has handsome public buildings, nice hotels, street cars, and a number of well supplied shops. It is not quite so tropical, and regularly laid out, as Orlando the county seat of Orange Co. The chief attraction in Tampa, is the New and elegant Tampa Bay Hotel, that is said to be the finest in the world. The architecture is Moorish in design and the golden accents on top of each minaret and dome, glitter in the sunlight. It is said to have cost two millions and a half dollars; has 500 rooms, some of which are fitted up in extravagant luxuriousness. It looked to us like some of the magnificent palaces we saw in Italy. It will not be opened to our visitors until December. It is said that to occupy some of the suites of rooms costs five hundred dollars a day! What do you think of having your chairs, in such a room, decorated with living plants, laden with perfume, renewed every day from a mossy conservatory? It is said several of the suites of rooms are named after American millionaires; one, the Vanderbilt, the furniture of which cost 25,000 dollars, was brought from the original Vanderbilt mansion, repaired and retouched, after months of work. Such is the way the American Dives "receive their good things; in this lifetime."

We went thence to Port Tampa, 3 miles away, the Port itself is three quarters of a mile in the water. The Fountain Inn is built off from the pier. Just imagine a series of lovely buildings built off from St. Kilda pier, in deep water. The pier is crowded with guests during the Florida winter season. We had a delicious bath here—the first one in the sea since leaving Australia. Next morning as we were going to Ocoee by a new route, we passed a Cuban settlement (Elbo), surrounded by cigar factories, ugly-looking, passing pretty patches of light-green sugar cane, which is now being sold in the fruit stores, in sticks, and you often see the children whittling and chewing them to get the juice out. The railhead facilities are not very fine, only on the TAMPA trains to the North and East, for the tender of our engine got off the track, and delayed us an hour and a half, as we were returning, and when we started, our train was 6 hours late as the engine was ditched! So that is how we travel on other than the main lines, in fair Florida, the beautiful land of bright sunshine, and sweet flowers, whose balmy air makes winter a delight. Soon the fashionable world from the north will run wild with enjoyment here, and many a weary invalid will find summering through the winter season. How strange to live in a land where there are no streams, but rivers in the lake water, and never grow stagnant, and are ever covered with beautiful water lilies; where you can go for miles and miles and never see a stone, where the earth is so fine a sand that it is unfit for building purposes, and the bricks made from its clay crumble in a few days. You need never rest in the best of cubicles, and the touches make sad havoc with your book covers, but it is the land where "throat-affections" disappear under the anointing influence of the pinous air, and where consumptives, if not too far gone, regain vitality, and the sound of asthma is rarely heard, rest in the best of cubicles, this month, found Columbus, sailing the Western main in search of a new road to the Indies. We are grateful to him for reaching San Salvador, and thus giving to us, this new world.

On the 21st of Oct, all our schools will

celebrate Columbus Day, by raising the national flag at every school-house, and spending the day in exercises commemorative of his work, mingled with the social festivities of the lunch basket. May each Christian be a Columbus, to open up a newer world to those who are in the old world of sin. Out of the darkness, into the light and liberty of God's dear children.—Your sister in His blessed word.

A. K. THURGOOD.

FRANZAN DORCAS

We are still keeping up our Dorcas work, and have given away a large number of garments this winter, also boots. Up to the present we have met at 3 o'clock and sewed till 8 p.m., when we held a sisters' prayer meeting, but during the summer months we will meet at 6 o'clock. There are 21 on the roll, with an average attendance of 14. Each one is supposed to give 1d. per week towards material, some give more, some less, as they can afford. We are working in peace and harmony, striving to do a little for our Lord and Master.

L. T. Sec.

ENDEAVOR REPORT

An endeavor class has been formed in connection with the British church. Quite a number of the young members attend and take part in the exercises of the evening. Our esteemed Sister Christopher is the president of the society, which meets in the chapel on Friday evenings. This class is open to all, brethren as well as sisters taking part.

North Richmond has also started an Endeavor Class, Sister Pittman acting as president *pro. tem.*

Dottings.

There are 142,256 church edifices in the United States, valued at \$31,221,303; an increase in value of 651 per cent. in the past forty years.

Mr. Moody, who will have charge of the Gospel meetings at Chicago during the World's Fair, is now securing assistants who will preach in the language of every nation whose people are likely to attend the fair.

The *Times* in a leading article on the Drink Bill, said: "Drinking baffles us, confounds us, shames us, and mocks us at every point. It outwits alike the teacher, the man of business, the patriot and the legislator. Every other institution flounders in hopeless difficulties; the public-house holds its triumphant course."

A German Baptist and Dr. D., a Methodist, were crossing the river

on horseback. The Doctor's horse blundered, and buried his head under the water. The confusion caused by it over, the Doctor said: "I am somewhat puzzled now to know what to call my horse. It will not do to call him a Dunkard, as he has been dipped but once face foremost; and I can not call him a Baptist, as they baptise backwards. What shall I say?" Short pause. "Well," said the German brother, "we will shoost call him Mc'odis', as dey shoost baptise any way."—Wm. C. MAUPIN.

The *New York Observer* thinks there is nothing remarkable about the statement that whiskey is now manufactured out of old rags when every one knows that nearly all the old rags in the country are manufactured out of whiskey, and there is no apparent reason why the process of conversion may not work as well one way as another; from whiskey to rags, and from rags to whiskey. What a beautiful business it is!

Dr. Magarey has introduced a complete Local Option Bill into the Legislative Council of South Australia. It also contains some drastic provisions for controlling the liquor traffic in places when it is not "vetoed," such as making imprisonment the penalty for the third offence of Sunday trading, and forbidding the sale of liquor to any boy or girl under the age of fifteen years, *not to be drunk upon the premises, or to any person under the age of twenty-one to be drunk upon the premises.*—*Alliance Record.*

PROGRESS OF MISSIONS.—The British and Foreign Bible Society reports:—Fifty years ago our receipts were £100,000; now they are nearly £225,000. Fifty years ago the auxiliary societies amounted at home to 2,370; now they are over 5,300. Abroad we had 260 auxiliaries and branches fifty years ago; now 1,500. Fifty years ago the annual issue of the Bible and portions of it from this society was 600,000; now it is about 4,000,000. "The cheapest copy of the book, half-a-century back, was issued at about two shillings; now the price is sixpence. The cheapest Testament then was tenpence; the cheapest now is Lord Shaftesbury's, and the price is a penny. Fifty years ago the Scriptures were

circulated in 136 languages; now they are circulating in 280. Fifty years ago 14 fresh languages of Europe had been honored by Bible publication. Now the Bible has been published in 12 fresh languages in Central Asia and Siberia, 12 in India, 14 in China and Mongolia, 19 in the Pacific, 30 in Africa, and 30 in America. There remains only one great language which has not a complete translation of the Scriptures, namely, the Japanese language.

The *Tribune*, the new barrel organ, says the need of stimulants "only remains unsupplied amongst those primitive or degraded peoples, who are rather to be classed with the beasts of the field than the men of the world. *Apropos* to this sentiment we quote the following:—

"Once upon a time a hog drank from a trough into which a barrel of beer had been emptied. He became very much intoxicated. When he came to himself he was very much ashamed of his conduct. He was truly penitent, and said to his friends, 'I have always been a beast until this unlucky slip, and I promise you I'll never make a man of myself again.'"

In Stewart Island, New Zealand, no alcoholic drinks are sold. The island is a temperance land, and the inhabitants as a rule are averse to a license to sell liquor being allowed to any one. "We are aware of a number of cases," says the *Australian Cordial Maker*, "in which persons afflicted with alcoholic neurosis—the nervous craving for drink—found a safe refuge in the beautiful island of the South. No pleasanter spot on earth could be found than Stewart Island, which is beautiful beyond description, and enjoys a climate on an average five degrees warmer than the mainland of Southern New Zealand."

VICTORIAN HOME MISSION FUNDS.

Annual Collection.

LORD'S DAY,
1st JANUARY, 1893.

Let us give, brethren, "As God hath prospered us."

Sunday School Union OF THE CHURCHES OF CHRIST IN VICTORIA.

By A. R. LYALL,
146 Quintinity St., N. Melbourne.

How shall we retain our senior scholars? is a question we often hear asked, but not satisfactorily answered. That it is an important one, no Sunday School worker will deny, as the very nature of it suggests a state of things that should not be. It is the testimony of a great many who take an active part in Sunday School work, and who are therefore quite competent to give an opinion on the matter, that there is a tendency on the part of the senior scholars either to become "too old" to go to Sunday School, or as is very often the case, the classes set apart for our young people are not conducted as they should be, nor do they receive the amount of attention they demand; and the consequence is, that many prefer spending their afternoons in our parks and gardens rather than in the Bible class. Doubtless there are more ways than one which might be suggested whereby our senior scholars could be retained, and while not at present prepared to deal with those who are "too old," we think it important that every inducement should be given our young people to attend the Sunday afternoon Bible class.

Dr. Clark, the founder of the Young People's Society of Christian Endeavour, attributes the great success of that movement to the fact that each one of the members take a part in the meetings, this is expected of them; the object being that all having something to do and some work to carry out, they will naturally become interested, and be benefited thereby: he says, that the society is the missing link between the Church and the School, inasmuch as its meetings are made more attractive for young people, affords them opportunities to engage in work, and supplies a want that is not found in our Sunday Schools. Seeing that the Bible class is, or should be, a very important medium for instruction in Scripture truths, we think that too much attention cannot be bestowed upon it; every Sunday-school should have one, and officers should see that it is placed on a proper footing and conducted in the very best manner possible. If we are to retain our senior scholars we must make our classes as attractive as can be by securing the services of thoroughly capable brethren to lead them, brethren who can be relied on to attend and devote their afternoons to them, who have a good knowledge of the Scriptures and ability to expound their contents to those in the class. If we have the right teachers and

pay attention to the mode of conducting it, the Bible-class and the lessons could be made interesting and profitable, and would at the same time give greater inducement for our young people to attend.

The Committee of the Union met for the last time in the "old year" on Monday evening, November 28th. We are glad to say that the meetings have so far been splendidly attended, the average being about 35; all are very much interested and do what they can to forward on the work the Union seeks to accomplish. We have almost completed our arrangements for holding the annual examination for teachers and scholars, which takes place early in April. The scholars will be examined on those portions of Scripture prescribed by the International Series of Lessons for 1893, afternoon subjects from October 2nd to December 11th inclusive, and teachers from the Lessons for 1893, afternoon subjects from January 1st to March 19th inclusive.

The copies of the words of "Under the Palms," the cantata to be rendered by the scholars of our schools at Easter, are now ready, and obtainable on application from the secretary. We want all to take part and give the brethren assembled at Conference a real musical treat. Bro. E. Pittman has kindly consented to lead, and his name is sufficient for us in saying that a first-class production can be expected.

The Committee of the Union, in sending its greetings to the teachers and scholars of our schools, expresses the hope that the New Year will be a very happy one for all, and result in a grand and glorious work being accomplished for the Master through the agency of the Sunday-schools.

NEW SOUTH WALES DEPARTMENT.

By ARTHUR HARRIS,
44 Elizabeth-street, Paddington.

It is our pleasure to report an active interest along the line. We have cause for deep gratitude to our Heavenly Father for blessings received from His bountiful hand, especially during the last six months. We sincerely hope that the ensuing year will prove as beneficial to the churches in N.S. Wales; if so, we should be a power for good. Accept my earnest wishes for a Happy Xmas and Prosperous New Year.

ENMORE.—We have pleasure in reporting good Gospel meetings. On several occasions extra sitting accommodation was provided. During the month we have had sixteen immersions, and on last Lord day four more made the good confession. Bro Watt is busy with a Preachers' Class which he conducts every Friday evening. Last Lord's day out-door services was commenced, and with the help of the class it is expected that much good may be accomplished.

C. A. R.
WAGGA.—Three baptisms took place at Downside on Lord's day, 4th Dec. where

the writer visits monthly. The candidates were all from Junee, having been brought into contact frequently with Bro Crosswailie, of Junee, and Bro Wm. Walker, of Sydney, whose influence no doubt had much to do with the decisions. Immediately after the baptisms we attended to the Breaking of Bread, at which meeting the two male candidates gave their reasons for the step they had taken.

Bro and Sister Crosswailie, of Junee, have for a long time been meeting regularly in their own house to remember the death of the Lord, and now there are three others to unite with them. F. G.

CHATHAM.—Last month (Nov.), Bro Edwards paid one of his relations a visit, that lives on the Orara River, which is about 300 miles north of Sydney, and a tributary of the Clarence. The Orara is at present in a very primitive condition, being thinly peopled, and previous to Bro E.'s visit, religious public meetings of any kind were only very seldom held. Whilst there, and very active and earnest brother immersed two believers, and started a Lord's day meeting for Breaking of Bread. There were two members of the church there when he arrived, and Bro Edwards thought another who was searching the Scriptures, would soon be immersed. Let hope and pray that these brethren and sisters, away in the solitude of the bush, will continue to meet to remember the Lord according to his appointment. J. COLLINS.

Dec. 12th, 1902.

NEW ZEALAND DEPARTMENT.

SOUTHERN DIVISION,
By J. INGLIS WRIGHT, *Cargill-st., Dunedin.*

KAITIANGATA.—The church here although not in a very flourishing condition, is still endeavoring to press forward to greater things for the Lord.

We have just concluded a special mission which lasted for a month, and was conducted by our Bro. Holmes of Dunedin who was sent out by the Missionary Committee, and although the Word was faithfully proclaimed during that time, yet we have no new additions to report. The attendance at the Lord's day morning meetings, is a little more encouraging, and we hope may continue so. Our Gospel meetings which were abandoned some time back, have been started again, and we trust that yet much good will be done by the proclaiming of the Glad Tidings in this place. Our Quarterly Social, which was held on the 2nd ult., was a very enjoyable and profitable meeting, and one which should tend to draw us nearer to one another, and to Christ. It will be a glorious time when we are so united as to be as one man in Christ Jesus the Lord. Our attendance at the Lord's day school is fairly good, but the work is hindered for want of teachers.

How true it is that the harvest is great and the labourers are few. A. R.
Dec. 6th, 1892.

MATAURA.—Bro Blatt is still preaching at three different places, and Bro Perkins made a start at a fourth last Lord's day. There is nothing particularly new to chronicle. W. M. PRIDE.

HAMPDEN.—We were all pleased to receive an eight days' visit from Bro. Fox, a few weeks since he spoke to good effect, and was listened to with great attention.

Bro. Frith from Oamaru was with us on the 7th and 13th and 14th of the present month.

We were cheered to see two persons come forward, who were immersed by Bro. Frith, and we believe there are more to follow.

W. T.

QUEENSLAND DEPARTMENT.

A. COBURN, *Langlands-st. E. Brisbane.*

CHARTERS TOWERS—We had five additions last Sunday morning, two from Wales formerly immersed, one restored, and one by faith and baptism. We expect three more baptisms next Sunday, and two additions formerly immersed, so our patience and perseverance are now being rewarded. I believe our little chapel will soon become too small, if so we will enlarge it. The Sunday school keeps up splendidly. We need a larger building, it has good prospects of getting it too.—*J. SMYTH.*

Dec. 8th.

SOUTH AUSTRALIAN DEPARTMENT.

By DR. J. C. VERCO, *North Adelaide*

NOTES.

PERSONAL—Bro. Hardley, of Sydney, gave us a call on his way to Western Australia, whither he was going for combined purposes of business and pleasure. The weather was too rough to permit of a visit on the return journey; for which we were sorry.

We were pleased to have the company of Bro. and Sister Huntsman, of Malvern, for a week or two. They moved about amongst the churches, and enjoyed themselves at the meetings of the brotherhood.

On December 8th, a meeting was held in Grote-street schoolroom, kindly lent for the purpose, to arrange for periodical meetings of the speakers and officers of the Churches of Christ. Preachers' meetings had been held for a year or two at the house of Bro. Wm. Burford, in the afternoon, attended by the evangelists and one or two other brethren. But at the last annual Conference it was a recommendation of the Evangelist Committee to extend this meetings, so as to include all office bearers and helps, and all who take part in the public work of the churches. There were about sixty brethren present. Dr. Verco was in the chair; and H. D. Smith and Jno. Verco were a sub-committee appointed by the Evangelist Committee to convene this meeting, and to act provisionally as secretaries. After a hymn and prayer, H. D. Smith read a short paper suggestive of the aims of the meeting, and of the advantages which would accrue, if it were properly and energetically conducted. After considerable conference, it was resolved that an association be formed, consisting of enrolled members, and a committee was appointed to draw up a constitution for this association, and to submit their suggestions to another meeting for its consideration.

MALLALA—I have but little to report. All things appear to continue as they were. Spent three weeks at Blakely, and through the kindness of Bro. Smith, was able to visit all the brethren around the

district; some who had not attended the worship for a long time, but in an appearance on the first day of the week, but the few is that they will soon cool down again. Had some good meetings; no decisions; some still halting. Immersed one upon confession of faith, at Mallala, on the 4th inst. Purpose D.V. beginning the year visiting the churches at Bowilla, Nanta-warra, and Leochil, spending about seven weeks with them. Geo. Dav.

HINDMARSH—The Lord hath been mindful of us; thus would we commence our notes for this month, for since our last report we have made the good confession before many witnesses, and will be added to the church in due course, therefore "our month shall show forth his praise."

We have been getting good meetings, especially on Sunday evenings; the lecture hall being simply crowded, and we are looking forward to greater gatherings so soon as we get back into the enlarged chapel which we are almost certain to do on the 8th of Jan. Arrangements were made for the 1st, but last week the contractors expressed their inability to get finished by that time.

We intend to hold three meetings on Sunday, and hope to have with us Dr. J. C. Verco in the morning, T. I. Gore afternoon, and our own, H. D. Smith, in the evening.

The text and public meeting will be held Tuesday or Wednesday, when the usual complement of preachers and friends will take part. Will every reader ask for rich blessings for us on these occasions from our Heavenly Father? for this is our one desire to honor and glorify Him, and do good to our fellow men by extending His knowledge unto them. A.G.

Dec. 15th, 1892.

NORTH ADELAIDE—One has been added to our membership by letter of transfer from the church in Grote-street. During the month the preaching and speaking have been carried out by Brethren Fischer, Dickson, A. T. Magarey, and Dr. Verco.

NORWOOD—During the past month we have had some excellent meetings, and whilst we hoped for a larger ingathering of souls, yet we are thankful to our Heavenly Father for the encouragement He has given us.

Last Lord's day morning a young woman from the Sunday school was received into fellowship, having confessed the Saviour and complied with His commandments. In the evening a young man made the "good confession," and in due course will also be received into our ranks.

ANDREW C. RANKINE.

Dec. 14th, 1892.

POINT STURT—We have since last report had two additions, one from the Sunday school by faith and obedience, and one from a formerly connected with the Norwood Baptist church, but has since learned the way of the Lord more perfectly, and cast in his lot with the Church of Christ. May the Lord still bless our labours.

A. W. P.

QUEENSTOWN—We are thankful to our heavenly Father for the good news we are able to record of the church meeting in this place. Our anniversary, as you are aware, proved a great success; the result, the hall being full, and great interest manifested by the people—very many being strangers. We have also to thank our beloved Brethren Dr. Verco, J. Verco, and S. D. Green, and others for their kind help in making it the success it has proved. We have had much joy in the fact

that since our gathering, not quite one month, we have received into our fellowship three additions, being from the ward and one from the Baptists who has been meeting with us for some time. We have also had 20 new scholars added to our Sunday school, and one teacher, which gives us the total at present of 52 and six teachers. Another pleasing fact is that our average attendance for the month at the Lord's table has been 27 members out of 38, and seven visitors, making a total of 34 each Sunday. And now, dear brethren, we must bid you farewell for another month. We pray that our next report may be even brighter than the present one. To His dear name be the glory. Yours to Christ, R. H.

P.S.—Dear Brethren: We are exceedingly sorrowful in the fact that we are losing our beloved Bro. Moffit who is leaving for Port Pirie this week, but while we sorrow at such a loss we praise God for ever sending such a brother amongst us, and we pray that his labor and care for the church, while with us may be a lasting stimulus to our future life, and may God's richest blessing rest upon him and his dear ones wherever they may go, is the earnest prayer of the brethren at Alberton. R. H.

DORCAS SOCIETY—The "Dorcas Society" held its annual "social" in Kerwood-st., when the chapel was well filled with members of the "church" and friends. Much interest was manifested to know about the work which had been done during the year. A little after 7 o'clock the chair was taken by Bro. Dickson, and his "remarks" were very encouraging to the workers; his expressions of sympathy with our increasing efforts, and his words of approval and commendation for what had been done for the Master being quite inspiring. All were very much edified with two practical talks from Bro. Dickson, Bro. Magarey, and Dr. Verco, the one on "Dress," the other on "Work for Jesus."

Bro. Magarey said there were some people who made themselves very conspicuous by their outward garments, for instance the people at the "Destitute" and the "Salvation Army;" these could both be very well dispensed with, but the "dress" of the Christian had been provided, should always be worn, and should be very conspicuous. The instruction was "Put ye on the Lord Jesus Christ," and having put on the clothing (armor) we were not told to put it off again, not like our Sunday clothes some had many changes—for different days and times—but the Christian had the same one dress for Sunday and workday, and it should never, never, be changed, unless in its appearance being more bright and clear. Every affliction is made known to us in the Word of God how to get the "dress," and how to put it on. The nearer we keep to the scriptures for material and pattern and fashion, the better, and in our walks, and visiting, and companionship, the greater care should be taken that we do not get our dress soiled with the uncleanness of place, or people, or allow it to drag into the mire of sin.

Dr. Verco dealt very largely with present duties—work, not talk; doing, not making resolutions to do. This was not good. It was to be "work," and "work now"; not try-and-hay. The present was the time for active labor for Christ and humanity. The sister, having acted on this principle, had begun to work, and from their limited number (12) had now grown to 50. They did not plan and wait, but they planned and worked. He made an earnest appeal for every member of the Church of Christ—

to begin at once, as there is "work for all," and showed the unwisdom of talking about the future—what we would do then—not knowing, he remarked, whether we should be gone to Tasmania, or England, or to dust.

The addresses were very much enjoyed and appreciated, and our brethren deserve and have the hearty thanks of all present, especially the visitors. We were also favored with some nice singing, including two duets and a part song; and the "interval" was the least part of the evening's pleasure, provisions for the natural man being of the finest and best, both in quality and quantity. Our secretary's report, with president's address and treasurer's report combined, gave general satisfaction, and as the years go by our membership increase, our funds increase, consequently more garments are given away and more good is done.

Our annual meeting is a time of pleasure and profit, giving us the opportunity of rendering an account of our stewardship and gaining strength and impetus, so that with renewed energy we may carry on the "good work" we have set our hand to. Our money in donations and subscriptions exceeds any previous year, and with many thanks to our "helpers," both brethren and sisters, and much gratitude to a loving Father, we go forward to another year of useful service to our Lord and King.

O that each in the day
Of His coming may say
"I have fought my way through,
I have finished the work
Thou didst give me to do."

L. C. HENSHAW,
President.

Nov. 30.

TASMANIAN DEPARTMENT.

A. W. ADAMS,
31 Kelly-st., Hbart.

HODART—We are pleased to be able to record *six* additions, since last report. The meetings are well attended, and a lively interest is manifested in them. Bro. Donaldson is a hard worker, and is doing his utmost to spread the good tidings in our city. He has had many difficulties to contend with since his arrival here, but we hope and trust that happier times are at hand.

Your readers are no doubt aware that some of our number left us because the church as a body sanctioned and approved of the Band of Hope and Endeavor Society. We feel, however, that we have the sympathy of the Australian and Home brethren with us, and do not intend—no matter how bitter the opposition—giving up any of these good works.

Last week, our esteemed treasurer, Bro. Leo Bradley (an ardent Temperance Worker), by a splendid majority, was elected to a seat in the City Council, and it is worthy of note that there are now 5 Total Abstinence on the Council, and the Mayor is a Blue Ribboner.

The Endeavor Society, Band of Hope, and Improvement Society are very much alive and in good working order. The Band of Hope held its anniversary a short time back and had a crowded and enthusiastic meeting, and to-night at the Improvement Society Sister G. Brown read a paper on "The Lives and Influence of Great Women."

A social meeting of brethren and friends was held on the 7th inst., and passed off pleasantly. The tea was a capital one, and justice was done to it. After tea a number of the brethren gave short, cheery addresses and some choruses were rendered out of the "Christian Choir."

VICTORIAN DEPARTMENT.

By M. McLELLAN,

NOTES.

GOOD NEWS FROM GIPPSLAND—We hear that Bro. Marengarb has been visiting Bairnsdale and district, has had the pleasure of baptising *six*. The brethren at Bairnsdale are very desirous that some of our city or suburban preachers should visit them, as there is a spirit of earnest inquiry, and much good might be done.

FREE LENDING LIBRARY—Bro. Bryant requests us to acknowledge with thanks, a small parcel of books, from the "Christian Commonwealth Publishing Co." London, for the Free Lending Library. Bro. Bryant would take this opportunity of reminding the one who have promised books to the library, that he will be pleased to receive them.

CONFERENCE SERMON—Bro. D. A. EWERS who was appointed at last conference to preach the conference sermon, has resigned, and Bro. Moysay has been appointed in his stead.

PROPOSED "FAITH HEALING" DEBATE—The public debate that was talked of between Pastor Abbott and Bro. Bryant, may possibly give place to a written debate in a suburban paper. If so, it will afterwards be published in pamphlet form.

Bro. BROUGH—In our Obituary columns will be noticed the announcement of the death of an old and much esteemed brother, viz. John Brough, of Cheltenham. He was one of the "pioneers" of the Eight Hours movement in these colonies, but better still, he was one of the "pioneers" of the Church of Christ, Cheltenham. We deeply sympathize with the bereaved ones.

VICTORIAN BIBLICAL INSTITUTE—The closing meeting of the Fifth Annual Session of the above was held in Christian Chapel, Lygon street on Monday evening the 19th inst. Bro W. C. Grayson presided, and there was a good attendance of students and friends. Principal Henshelwood read the report, in the course of which he said:—"A period of five years has elapsed since the Institute was inaugurated, since then considerably over one hundred students have availed themselves of its privileges. They have received instruction in sacred history, evidences of Christianity, homiletics, exegesis, Greek, hermeneutics, and they are now giving ample proof of the benefit they have received by the efficiency with which they are in various ways serving the Master in the several churches to which they belong. They belong to all the churches in the city and suburbs, and many of them in other colonies, or in other parts of our own empire doing grand and noble service in the glorious cause. Upward of thirty are almost exclusively engaged on Sunday afternoons, and doing the work of an evangelist, while to some of the country districts they are the sole proclaimers of the primitive Gospel."

In the unavoidable absence of the president, Bro. Isaac Selby distributed the cer-

tificates to the following students:—
V.B.I. CHRISTIANITY.—Sister History—Peter Stewart Conning; John Bratcliffe; James Francis Davey; Ernest Tibbutt; John L. Jonas; Charles Golder; Edward Morris; Andrew G. Chaiter; John Hindmarsh; Alfred Morris; Thomas Clements, (senr.); T. Henry Parkes; Alexander Goldsmith; George Gibson; William Rowlands; Emily Day; Elizabeth Dewar; Benjamin W. Hunter; Archibald Campbell; H. S. Field.—
Parker: E. G. Stephens; John Northey; Joseph Rhoads; Lionel Wickerman; Bro. Winter; Sister History; and Junior Greek.—
Alfred Clements; Henry Black; Ernest Burwood; John Thomas; Edwin Johns; T. G. Lloyd; Thomas Clements; James Weeman; Walter Hurten; Sealer Greck, and Exegesis.—William Hall; Annie McCoughy; Jabez Thurgood.

Mr. T. J. Maljon, Baptist Minister of South Yarra, delivered an able and eloquent lecture on How the Bible ought to be Studied by those who Teach it. Bro. E. E. Lving in proposing a vote of thanks to the lecturer declared that it was a grand exposition of our plea in reference to the Bible and I trust to make it of it. Bro. W. C. Thurgood seconded the motion in a characteristic speech, during which he strongly emphasized the fact that the Victorian Biblical Institute was simply giving effect to the great principles enunciated by the learned lecturer. He was proud to think they had such a teacher of their young men and women as Bro. Henshelwood had proved himself to be, and expressed the hope that he would be long spared to carry on the all important work. The North Melbourne choir contributed to the softening of the evening's proceedings by rendering a set of anthems. A vote of thanks to the chairman and choir having, on the motion of Bro. Alfred Morris been carried with acclamation, and the Principal having intimated that the classes would be resumed on the 16th of next month, the meeting was closed by the chairman pronouncing the benediction.

NORTH MELBOURNE—Bro. Henshelwood is still continuing his services at North Melbourne, and will be preaching there during the month of January.

MALVERN—Bro. J. Pittman has been preaching at Malvern during the past month. His vessel is open for a permanent engagement with any city or suburban church requiring his services. His address is: Athre Avenue, Armadale.

GEELONG—Last Wednesday evening a pleasant social gathering of teachers and senior scholars of the Sunday school took place at the superintendent's (Bro. Brownhill's) home, and was presided over by Bro. Seaman, who has labored so energetically in the school for the last 14 months. His services will be missed very much, but our loss will be Brucewick's gain. At the close the superintendent presented our brother with two handsome bound books—Farrar's Life of Christ and Farrar's Gospels. The gathering was brought to a close by all singing "God be with you till we meet again."

Cheltenham—The church at Cheltenham had quite a number of events happening in its midst lately, which may be recorded in brief. On the 12th inst. we have had some additions, principally from the Lord's day school to which we praise God. We have also lost our esteemed Bro. John Brough, by death, and his sorrowing relatives have our deepest sympathy in

their hour of trial. Our evangelist, Bro. Moysey, has been away for two weeks in the Wimmera, preaching for the Missionary Committee, and brought back some very encouraging reports. Our Bro. W. Judd, with his usual kindness, filling the cap. Splendid meetings both morning and evening; large S. school; and although the times are hard, the work is progressing on the up grade.

The church at Cheltenham wishes all brethren and sisters a "Happy New Year."
R. W. T.

RESCUE HOME.—The third annual meeting of the Rescue Home will be held in Lygon-street Christian Chapel on Tuesday, January 17th, at 8 p.m. Very interesting programme, report, speeches (ladies and gentlemen), sweet music (four choirs and Melbourne Vocal Union), recitations, collection. Please come and bring friends.

J. and L. PITTMAN,

Airlie Avenue, Armadale.

WARRAGUL.—We have just had a visit from Bro. Selby. He gave his lecture, "From Atheism to Christianity," and although the audience was not so large as we would have liked (about 90 present), still it was a most appreciative one, for the lecturer made a most favorable impression, and was applauded throughout; and it has been the chief topic of conversation in the town, many regretting they were not present to hear it. Mr. H. Howard (Wesleyan minister) took the chair. Many have expressed a desire to hear Bro. Selby again, and as we are anxious to revive the work here, we should like our brother to give another lecture on a Friday evening, and then stay over Lord's day and preach the Gospel. We are holding a few services at present, we have to rent hall, advertise, &c., and being only few in number, we cannot do more at present. If Bro. Selby could come, and if circumstances warranted and the Melbourne churches would send us a preacher a few times, I think some good might be done just now.

17/12/92.

R. W. JUDD.

General Evangelists Reports.

W. D. LITTLE.

Although we have no additions to report, we have been much cheered and encouraged by the month's experience. At Kyabram, the weekly meetings in the hall have been continued. Some are convinced of the truth, but such conviction has not as yet been suffered to influence their hearts and bring complete surrender to Christ. Bro. Bishop has been advertising in the local paper a reward of £25 for scriptural proof of infant baptism; and in yesterday's issue are two letters from persons who believe they are entitled to the amount offered. One is signed "Sundowner," and the other stands over the signature of the Church of England clergyman, of Tatura. The former has baptism in the place of circumcision, and evidently holds the doctrine of infant damnation, for he says: "If there were no infant baptism, there would be no

way by which children might be delivered from original sin, and as one-half the people born into the world die before reaching years of discretion, they would be lost according to the teaching of scripture, if they were denied admission into Christ's church, and that admission can only be gained by children through baptism." The clergyman admits there is no plain statement either asserting or denying infant baptism; but still the teaching is not uncertain, and there is no lack of inferences. We trust by God's blessing a discussion of these matters will arouse a real live interest in the place, that will result in many both learning and obeying the truth.
Echuca, 17/12/92.

G. H. BROWNE.

My time has been fully occupied during the past month between Norwegian, Warracknabeal, Minyip, Mt Pleasant, and Laen. I have no additions to report, but at each of these places the brethren are hopeful and cheerful. We had a fine meeting at Laen, and trust that there will be an ingathering there soon. Bro. Howard and I paid a visit to Bangerang, about 15 miles from Norwegian; there we found nine brethren within a few miles of each other, and arranged to meet with them next Lord's day.
Norwegian, 15/12/92.

W. T. CLAPHAM.

The work steadily going forward. The new meeting house expected to be finished at the beginning of the year. Two additions by faith and baptism, one formerly a Salvation Army officer. Tuesday night Bible class has an average attendance of 40. Weekly meetings now held at West Chiltern, where we have some valuable assistance from Bro. Stubbins, and the hospitality of Bro. and Sister Montgomery. Bro. and Sister Mills are on a visit to this district; we were cheered to have fellowship once more with them.
Corowa, 14/12/92.

M. McLELLAN.

During the past month has been preached at Williamstown, also visited the Wimmera and Mallee churches, having preached at Horsham, Wondwah, Polkemmet, and Norwegian, also visited some brethren at Natimuk, Minyip, and Warracknabeal.

Found the cause alive at all the places I visited, the weakest being at Wondwah, which I regret to say will soon be losing the valuable services of Bro. W. Smith, who is leaving the district.

The cause at Norwegian is especially prosperous, and the outlook most promising. The meetings were largely attended, and I believe many are near the kingdom. One of the great wants of the district is a suitable place to baptize in. The local brethren

should as soon as possible remove this obstacle to the progress of the Master's work.

19/12/92.

W. W. TOMLINSON.

During the month I have paid my proposed visit to North Yanac, a farming district about 28 miles north of Kaniva, by invitation of Bro. McCallum, a baptised believer. He is residing in a very flourishing and fairly populous district, on the extreme edge of the 90 mile desert. One aged brother of the Scotch Baptists, signified his intention of falling in with us when we made a start, and I have no doubt that when I come to spend more time in the neighborhood that I shall find others also. As the result of my short visit of three days, I immersed one, a son of Bro. McCallum, who, with his father and mother, three brothers and one sister (7) have accepted our position, and by their request their names are added to the Kaniva roll-book. I have made an appointment to be there again on January 1st, to Break Bread for the first time, and to give them a start as a local congregation in Christ Jesus. On my return journey I visited two others who had attended my preaching services at Bro. C. Williams', Bunyip; they decided for Christ, and I immersed them in Kaniva on Saturday last; these also take membership at Kaniva.

Kaniva, Dec. 17th, 192.

LETTER FROM DENMARK.

DEAR BRETHREN AND SISTERS IN AUSTRALIA.—May grace, mercy, and peace from God the Father, and Christ Jesus our Lord be with you all.

I am still hard at work in my native land. Since my last letter, I have been preaching for the Church of Christ in Copenhagen, and God willing, I shall remain here for a winter, and assist the brethren. I labored six weeks in Thisted (where I was when I last wrote), and formed a little church in that town of 10 members, but they are in great need of one to instruct them, as not one of themselves is able to lead the worship. It is a hard task to labor for primitive Christianity here in Denmark. Hypocrisy and infidelity are very great; there are many who are afraid to come and hear the Gospel, and many times I wonder Bro. Holck could remain here so long. He is not doing any church work now, because his health is destroyed, but in financial matters he is doing all he can. We are all anxiously waiting for the Lord's blessing on our work. We hope to have a few baptisms during the winter, but we have not had any yet. All we can do is to labor on faithfully, and in due time the Lord will bless us.

I have sold nearly all the stamps which were fit to be sold, but I certainly did not get the amount of money I expected for them. I got £12 for the lot. West Australian and Fiji stamps are the best of all. I had 500 of them. I believe I could sell them. But sd. and sd. from the Eastern colonies of the last issues, are no use at all.

If the Australian brethren would assist me a little in my labors here in my native land, I shall be very thankful to receive a lot of stamps, but 1d. and 2d. from Victoria of the last issues are so good. And if any one sends me stamps, I must ask them not to cut the points off them. Fully 30,000 of the stamps I had with me were destroyed because the points were cut; they must all be perfectly whole and clean. I there give a list of all stamps which will sell.

For all kinds of *Wests Australian* stamps, when they are good, I can get 1/3 per 100; 5d. Victoria, and Fiji Islands 1/4 per 100; 8d., 9d., and 1/2 of all Australian colonies are 3/4 per 100; Indian stamps and the older issues of Australians such as 1870-1880, I can get 3/4 per 1000; 9d., 2/6, and 5/- English stamps are 8/4 per 100; but all other English and German stamps are not worth the postage. I can't sell them at all. If the Australian brethren and sisters will assist me a little in carrying on the Lord's work in my native land, I shall be very thankful for old stamps, money can be made out of the stamps I have marked down. All ask me for West Australian or older issues.

In conclusion, I am thankful I am in good health, but I must be very careful during this coming winter; the frost has already commenced, and I am not used to this cold climate, but I hope the Lord will protect me from sickness and make me strong to stand this cold, bleak north; it is not what we are used to in Australia.

And with many thanks for past favors, and hoping the Lord's work is prospering in Australia, and many are turning to the Lord, I close for this time with kindest Christian regards to all.

I am, yours faithfully in Christ Jesus,
F. JENSEN,
c/o Mr. O. C. Mikkelsen, Slotsgade 20, A
Sal. Copenhagen N. Denmark
20/10 92.

Loved Ones Gone Before

BROUGH.—In the death of our esteemed Bro. John Brough, we are called upon to chronicle the departure of one of the older members of the church at Cheltenham. He was characteristically a man of great energy and no doubt repeated and long continued over exertion in his earlier days, induced the affection of the heart, which finally caused his death. His membership with the church here must date back upwards of a quarter of a century. He was an example of regularity and punctuality in all things, and for many years indeed, till-treat me finally rendered it impossible, he was rarely absent from his accustomed seat among the people of God. Our late Bro. was a builder by trade, and when some fourteen years ago our elegant and commodious meeting house was built, Bro. Brough rendered valuable and important service to the church in drawing plans and specifications, and acting generally as both architect and clerk of works. Up to two thirds ago he enjoyed on the whole fairly good health, but since that time his constitution rapidly broke up, and it was only at rare intervals he was able to be present at the Lord's table. His strength gradually declined and he lost his relish for the things of this life, his appetite for spiritual food became keener—the Bible was his constant companion—his inner life was quickened, and all of us who visited him during the

last weeks of his life, saw how rapidly the deepening and ripening process in the heart of the aged saint, went on. As his end approached, he suffered much, but was able to give repeated testimony to his confidence in the Lord, who bought him. His funeral service, conducted by Bro. W. Judd, was attended by a great gathering of his old neighbours and friends. Being one of the "Pioneers" of the Eight Hours Movement, some of his venerable comrades were present to show their respect for their departed friend and fellow workman. Bro. Brough has left behind him his wife, the aged and faithful companion of many years (his son (Bro. Charles), and one daughter (Sister K. L. Judd), and quite a number of grandchildren, some of whom entered the church below just before their grandfather was called to enter the kingdom above. His age was 68.

BARNETT.—Our Bro. Thomas Barnett fell asleep in Jesus on Lord's day, 27th November. He was originally a member of the Church of Christ, at Castlemaine, and about nine years since brought the letters of himself and family to the church at Prahran. In the month of this year he removed into the St. Kilda district, and consequently connected himself with the church there. His remains were followed to the St. Kilda cemetery by many of his old friends. For some months past it was evident that his health was failing. We visited him all through the illness, and can testify that his faith was firmly fixed on the Rock of Ages, and when he became aware that his end was drawing near, he oft expressed his strong confidence in God, and his great desire to depart and be for ever with the Lord. C. N., Sec.

St. Kilda.
SPARGO.—Died at the residence of his son John, No. 2 Williams-street, Prahran, Bro. Peter Spargo, aged 84 years. In the death of Bro. Spargo another of the very old members of the church at Cheltenham has been taken away. For many years he was a pattern of fidelity in attendance at the meetings of the church. Up till a little more than a year ago he with his aged wife resided in their old home at Beaumaris. But the burden of years and infirmities pressing upon both so heavily that they could no longer minister to each other's wants, one of their sons took them to his home and cared for them till the aged pilgrim laid down the traveller's staff for ever. Thus,

One by one they cross the river,
One by one they're passing o'er;
Aged and hoary, bowe'd and feeble
To the bright and happy shore.

G. H. M.
WATSON.—We have just been called upon to part with our brother, James Watson, of Wellsford, Albertland, who passed away on Lord's day, November 13th, at the age of 61 years. He had been a great sufferer for some time from diabetes, but continued to attend to his duties, and to be present at the Lord's table, until a few weeks of his death. Bro. Watson was the first of our brethren who settled in the northern part of this province, and it is from this small beginning that the cause has sprung. Our brother came from the church at Grey-shears-d, Manchester, and was one of the pioneers of the cause. He was an elder of the church at Wellsford, and was esteemed for the consistency of his life. He leaves a family of nine, five of whom are in the church. Brethren Laing and Davies went up to the funeral and helped

to lay away the remains of our departed brother, and strove to encourage the bereaved ones to look forward to the glorious dawn of the resurrection morn. We extend our heart-felt sympathy to the bereaved ones, and trust that they will continue faithful to the end, and thus meet the loved ones who have gone before. F. W. G.

A CHAPTER OF CHURCH HISTORY.

If the importance of this history was taken into consideration, it should occupy the front page of the *Standard* and be printed in very large type, but owing to the many other interesting things, it has been compelled to take this humble place on the closing pages of the first number of the New Year. But the importance of the message must make up for the obscure place it occupies.

Did you ever hear of Acot Vale? No! Well it is one of the most charming suburbs of Melbourne, only four miles from the General Post Office. If you want to convince yourself of its many delights, you can reach it on any one of more than sixty trains a day from Spencer-street railway station. For a number of years a great few brethren and sisters have been living in this district, but attending the various churches in and about the city. About eighteen months ago they determined to organize a church, and thus commence holding forth the Word of Life in the midst of the people among whom they lived. They organized with nineteen members, and at once commenced a school and Sunday night preaching. There are now *fifty-five* members of the church, and *one hundred and twenty-five* scholars on the roll, with an average attendance of more than *one hundred*. More than twelve months ago we, for about that time I came on to the scene, bought a piece of ground, and in three months time paid for it. This land cost us £241 10s. 4d., which, with the exception of £5, we raised ourselves. This piece of ground is right in the centre of an immense population of working people, the most of them owning the houses in which they live, and having just swarms of children. But of course we could not have our meeting on the piece of land, and as the hall in which we now meet is both expensive and unsuitable, we determined to put up a meeting-house. Plans and specifications were drawn up, and a gentleman was found who was willing to loan us £150. But our story grows in interest as we advance. *The building is now in course of erection*, and in about two months will be finished. Now is not that grand? But now comes the interesting point; the building will cost £600, and we have only £450 towards it, so if you take the trouble to do a little subtracting, you will see that we want £150 more. Where are we to get it? You may not see the point at first glance, but as sure as anything, I am writing this little chapter of Church History,

in order that I might have a chance of asking the brethren and sisters of Australasia to help us find that £150. Mind you now, I say *help us*, because we can, and will do more ourselves, but we must have help. If you will just read on you will see that I have good grounds for appealing for aid in this matter.

1. **We have Helped Ourselves.**—A little church of fifty-five members with a very few exceptions of working people raised £230 to pay for the land on which to put up a building, besides paying current expenses at the rate of more than £2 10s. per week. Many churches ask for help and promise of *this*, *let it* they will do something themselves. We have started the work and ask for assistance on the strength of what we have done.

2. **The Work is In Progress.**—It's already a going concern. By the time this reaches the most of the STANDARD readers the slate roof will be over the building, which will when done seat more than two hundred people. There is nothing expensive about the building, but simply neat, substantial and attractive.

3. **The Building is in the midst of a large Population,** and that to of a people we will be most likely to reach. They are working people who mostly own their own houses, who have come into this part of greater Melbourne to find permanent homes.

4. **We have a large and growing School.** If the young church here was doing nothing else than simply preaching the gospel to this audience of from 100 to 125 every week they deserve help to get a suitable place to meet in.

I could give many other reasons why you should help us, but for fear the reader should be anxious to send the money right away, I will just mention that I am treasurer of the building fund, and any contributions sent to me will be sacredly used for this purpose. As a rule I take but little stock in appeals, and only make this one because I have such confidence in the cause here, and because the church here has done so nobly itself. I will receive anything in the shape of money, postage stamps, postal notes, post-office orders, cheques, bank notes, gold or silver. Of course if the drawer wishes to add exchange to his cheque, I shall not mind. My address is 528 Elizabeth street. If I get a good hearty response to this I shall not trouble you again, but if not, the story will be continued next month. Don't forget the address, 528 Elizabeth-st., Melbourne, and *above all don't forget to send me a contribution.*

A. B. MASTON.

VICTORIAN DEPARTMENT.—Too late for classification
COROWA.—It is expected that the new chapel at Corowa, N.S.W., will be opened for service on Lord's day, 1st January. Bro Dunn will probably be at the tea meeting, and remain over the Lord's day following.

Acknowledgments.

VICTORIAN MISSION FUND.

RECEIPTS TO 24TH DECEMBER.

Sister W. Howard, Gombargana, £2; Corowa—per Sis. Dora Morley, £1 10s.; Malvern—per Sis. Pallot, £2 3s. 6d.; Sisters' Executive, 4s. 7d.; Berwick—per Sister Jakel, £2 4s.; Croydon, £1 1s.; Drummond, £1; Drummond—per Sister McKenzie, £1; A brother, Prahran, £2; Bro and Sis. F. M. Ludbrook, Malvern, £2; Brethren at Stree's Gully, £4; Bro F. Malvern, £6; Bro. Foster, Meredith, 5s.; G. Smith, £6; Bro. Wimmera U Evangelistic Fund, £10 11s. 6d.; Bro. and Sis. E. C. Ludbrook Ararat, 10s.; Bro. Chas. Hardie Lygon-st., £1; Sister Selby, 10s.; Corowa and Wahgunyah, £8 6s. 8d.; Bro W. Finger, Hawthorn, £1 10s.; Bro Jno. Tully Duncaستر, £2 10s.; Duncaستر—per Sister Mary Gill, £1 1s. 7d. Total, £55 13s. 10d.

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RESCUE HOME.

Received with many thanks—Proceeds of Berwick Tea, Cup day, £1 17s. 9d. Mrs J. A. Davies, "Milford," Hawthorn, £2; Lord's day evening collection Lygon-street Christian Chapel, £6 12s. 3d.; Miss Jessie Jenkins, Horsham, collecting card, £1 3s. 6d.; Brother S., 10s.; Col. box Mrs. F. Ludbrook, Malvern, £1 1s. 11d.; A sister, Malvern, wood, Minyip, 10s.; Col. box Mrs. Pallot, Malvern, 11s. 8d.; Mr. F. Hilbrich, Narre Warren, col. card, 12/6; Church of Christ, choir, Auckland, N.Z., £2 10s.; Sisters' Endeavor, Christian Church, Hobart, Tasmania, £2; A brother, Prahran, 5s.; Col. card, Mrs. Howard, Norwegian, £1 3s.; Col. card Mrs. Baum, Polkemmet, 9/6; Brethren at Stree's Gully, £1; Mrs. Griffin, wood, Menzies, 10s.; Sis. Sarcobrook, Col. card Mrs. Folland, Brunswick, £1; Sister E. Carr, Geelong, 5/6; Mr. W. C. Hooper, Adelaide, S.A., £1; Col. card Mr. I. Evans, Mysia, £3 17s.; Mr. B. Hill, St. Kilda, £1; Mr. K. Trivett, 5/; 14 inmates.

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FOREIGN MISSIONARY FUND.

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Sis. Howard, Gombargana, £1; Sis. Ewers, Newcastle, 10s.; Sis. Sarcobrook, Burnley, 5s.; "Awake" Fund, Bro. D. Dunham, 5s.; Dubious, 5s.; Birthday gift, 4 year old Jack, 4s.; Collecting Box, Mrs. F. Ludbrook, £1 6s. 6d.; Collingwood S. school per H. D. Black, £1 11s.; Church Polkemmet, 4/9; Church Springgrove, Nelson, N.Z., £2 6s.; Birthday gift Florrie Minnett, 1/; do. do. Arthur Laing, 1/; do. do. Lydia Cox, 4/11.—Total £8 3s. 5d.

W. C. THURGOOD, Treas.

KANAKA MISSION FUND.

RECEIPTS TO 24TH DECEMBER.

Sister Bonnin, Newcastle, 10s.; Sister Mackie, Newcastle, 2s. 6d.; Sister Williamson, Newcastle, 3s.; Sister A. R., 2s. 6d.; Church—Drummond, £1; church—Bet Bet, £1 2s. 5d.; church—Mildura, 10s.; church—New Ground, (Tas.), £1; church—Gembrook, £1 6s.; Bro Jno Collins, Taradale, 10s.; church—Croydon, 10s.; Bro. A. L. Galbraith and family, £1 1s.;

Sisters Martha and Henrietta Heath, 5s.; A brother, Prahran, £1. Total—£9 2s. 9d.
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LONDON MISSION SCHEME.

SUBSCRIPTION LIST FOR SOUTH ISLAND, (NEW ZEALAND)

Per J. Inglis Wright, Treasurer—Dunedin: Special collection taken up at Tabernacle, Sunday evening, 13/12/91, sermon preached by Sydney Black, S.R., £14 16s.; S. Elborn, J.P., 10s.; Alex. Thompson, £1 10s.; Contributions (expenses), 3s. 2d. Total—£16 10s. 2d. Kaitangata: Special collection before sermon, by S. Black, 21/12/91, S.R., £2 9s. 1d. Green Island: Collection at Reform Lecture 20/12/91, S.R., £2 0s. 4d. Oamaru: Per Bro Hood—Special collection, S.R., £2 16s.; Donation from Temperance Society, S.R., 10s. Total—£3 6s. West Coast: Per Bro. I. H. Muir—Collection at sermon by Sydney Black in Presbyterian church, 17/11/92, S.R., £2 9s. 6d.; ditto, on 19/11/92, S.R., £2 13s.; Sister Bernard, S.R., 7s.; Wm. Johnson, Ararua, S.R., £1. Total—£6 9s. 6d. Greymouth (West Coast), per Bro. Benj. Dixon—Collection after sermon by Sydney Black, in Public Hall, 24/11/92, £2 0s. 1d.; ditto in Volunteer Hall, 26/11/92, £2 7s. 3d.; ditto in Schoolroom, W. Wallace, 25/11/92, £1 11s. 6d.; ditto in Presbyterian church, Brunerton, 27/11/92, S.R., 5s. £1 9s. Total—£7 7s. 10d. Nelson: Per Bro. Jas. Barton—Collection at close of sermon by S.B., 2/12/92, S.R., £2 0s. 6d. Petone (Wellington), per Bro. Grey—Contribution from brethren, £2. Spring Grove (Nelson), per Bro. A. Knapp—Bro. Metzenstein, £2; collection at Farewell Address by S. B., £2 0s. 5d.; collection at chapel Lord's day morning, 20/11/92, £2 14s. 9d.; Sister Ida Knapp, 2s. 10d.; Sister Alice North, 2s. Total—£7 6s. 10d.—£50 2s. 5d. Interest on amounts deposited as received in Savings Bank, £1 11s. 9d.; Less exchange on cheque, postages of circulars, etc., 3s. 2d.; Cost of Draft on London, 19s. 10d.; Amounts remitted, £50 11s. 2d. S.R. denotes social reform and rescue departments of the mission.

SUBSCRIPTIONS RECEIVED.

To 24th December.

4s. from McKelvey, L. Martin, Anderson, Mrs. Keane, Reid, Hardwell, Knight, Fisher, Marriage, Hudd, Biggs, Pollard, Wright, Burgess, Palmer, Colvin, Miss Mitchell, Lowen; 5s. from F. G. Smith, Pearce, Carr, Mrs. Bulwain, H. Saltmarsh, Leslie, Overall, Binney, Rhodes, J. Gilmour, Steele, Goaden, Baillie, Paterson, Hall, Hyndman, McCougtry, Saltmarsh, and Kemp, 4s. 6d. from Toner; 7s. 7s. J. R. Smith, J. Selby, and Mrs. Murray; 8s. from Miss Walsh, Mrs. Anderson, Kershaw, H. Butler, Leach, T. Crouch, C. Cooper, Nelly, Langford and Gardner; 9s. Mansell; 10s. Geraghty, and Pattison; 12s. from H. W. Crouch, T. W. Martin; 13s. 6d. Langley; 15s. Alick Roy; 16s. Shankly, G. Walsh, Oldfield; 17s. 6d. Phillips; 20s. B. Hill; 23s. 6d. J. W. Cosh; 24s. Potts; 44s. 8d. J. Thurgood; 60s. McGregor.

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