



# THE AUSTRALASIAN CHRISTIAN STANDARD

VOL. VIII—No. 2. MELBOURNE, FEBRUARY 1, 1893. Subscription 5/- per annum post free.

## Current Topics.

**T**HE DEFINITE ARTICLE.—How important a little word the definite article is, says the *Expository Times*, has been shown by Dr. Donald Fraser in the November issue of the *Review of the Churches*. In one of his "Presbyterian Notes" he says: "In his excellent paper last month, the Bishop of Ripon repeats a current tale to the effect that in Scotland 'prayers used to be offered that the people might be baptised into the spirit of disruption.' Has not some injustice been done?" he asks, "not by the Bishop, but by the authority he quotes, through the omission of the important little word 'the' before disruption? The ecclesiastical separation in the year 1843 was represented by the Free Church Party as a Disruption of the National Church; though the opposite party spoke of it as a secession." So the spirit of the Disruption was not a spirit of disruption. He who would know what spirit it was when at its very best, let him turn to that book of the genial "John Strathesk," called *Bits from Blinkbonny*, and he will find it right pleasantly there.

One of the most frequent changes introduced by the Revisers of the kind which the casual reader calls "fincial," but which is very precious to the careful student, has to do with the definite article. There is no severer test of the faithfulness of a version than that "important little word." And it must be confessed that the Authorised Version sustains the test but indifferently. The late Bishop of Durham held that its translators knew nothing at all about it: and he gave good reasons for his judgement. In a delightful chapter of that book which, though written before the revision began, is still its best Apologia (*On a Fresh Revision of the English New Testament*), he shows how often the A. V. misses the meaning by simply mistranslating (or not translating at all) the definite article, and that sometimes when serious doctrinal or historical questions are involved. Thus, in Rom. v. 15-19, there is a sustained contrast between "the one" and "the many," but in the A.V. the definite article is systematically omitted: "If through the offence of *one many* be dead;" and so throughout the passage, closing with, "For as if by *one man's* disobedience *many* were made sinners, so by the obedience of *one* shall *many* be made righteous." Pleading for the correct rendering, Bentley long ago said, "By the ac-

curate version (the one, the many) some hurtful mistakes about partial redemption and absolute reprobation had been happily prevented. Our English readers had then seen, what several of the Fathers saw and testified, that (*ei us. Ceteri*) the many, in an antithesis to the one, are equivalent to (*manys*) all in ver. 12, and comprehend the whole multitude, the entire species of mankind, exclusive only of the one." "In other words," adds Dr. Lightfoot, "the benefits of Christ's obedience extend to all men potentially. It is only human self-will which places limits to its operation."

**THE BEST ATTESTED FACT OF HISTORY.**—The resurrection of Jesus Christ, says the *Anti-Infidel*, is the best attested fact of history. All explanations, except the simple and natural one that He rose from the dead and ascended into heaven, dissolve one after the other, in the clear light of calm, cogent, impartial examination. One after the other they have offered themselves, been tested, been cast away as worthless—the theory of deliberate imposture, that the disciples hid the body and invented the fiction of a resurrection; the theory of suspended animation, that Jesus did not die but was re-

suscitated after he was taken from the cross: the theory of spiritual hallucination, that the eagerly expectant disciples created out of their hopes the substantial vision of a risen Lord; the theory of a myth, that little by little the spiritual confidence of the more exalted natures in the immortal influence of their Master was perverted in grosser minds into a belief in a material resurrection; these theories have been successively propounded by unbelief, and successively rejected even by unbelief itself. There is not one of them that can be called a living opinion to-day. There are but two; one that of the reverent scepticism which declares a resurrection impossible, but frankly confesses itself unable to account for the marvellous history that has proceeded from the tomb of a dead Christ; and that of Christian faith, which believes that Christ "was crucified, dead and buried; the third day He rose from the dead; He ascended into heaven, and sitteth on the right hand of God, the Father; from thence He shall come to judge the quick and the dead." This faith has won its victory through centuries of battle, over active opposition or inert doubt. It won the belief of the disciples in spite of their settled and hopeless despair. It won the assent of the Jews, revolutionising the fundamental conception both of the Messiah and His kingdom. It won the assent of Greek and Roman, in spite of a sneering, materialistic infidelity more callous than any scepticism of modern times. It created a Church; gave to the world a new day of sacred rest; inspired humanity with a new worship; changed the very features of its civilisation. The world's birth dates from the day of Christ's resurrection. This battle has been fought; it is a waste of time to fight it over again.

THE AUSTRALASIAN

# Christian Standard.

MELBOURNE, FEBRUARY 1, 1893

EDITORS

F. G. DENN, 177 Swanston-st., Melbourne.  
A. B. MASTON, 529 Elizabeth-st., Melbourne.

PUBLISHER'S NOTICES

Articles for publication (which should be as brief as possible) to be addressed to "Editors, care of A. B. Maston," and should be in hand not later than the 10th of each month. All Church News should reach the local brethren who have charge of the New Zealand departments by the 6th, New South Wales, South Australia, Tasmania, and Queensland by the 14th, and Victoria, by the 16th of each month. The addresses of these brethren will be found in their various departments at the end.

Subscription, 5s per annum, post free, to any part of the world.

M. McLELLAN,

Manager and Publisher,

117 Swanston-street, Melbourne.

PEACE, PURITY, UNITY, LOVE, POWER.

## CHURCH FINANCE.

THE FELLOWSHIP.



IN our previous article we showed that the Christian Church had in its earliest days a general fund which was called the *koinenia*, which subsequently came to bear a technical meaning, so that when Luke wrote the Acts of the Apostles the offerings of the disciples to the common fund were spoken of as "the communion" or "the fellowship." At the first it is possible that these offerings were not taken up at stated times, but there is no doubt but that it soon became the general practice to receive these offerings at the meetings for worship held on the Lord's day. The offerings would be taken up weekly as soon as churches were organized. This was the practice in the Jewish synagogue, and would no

doubt be continued almost as a matter of course in most of the churches. It is not necessary to connect "the fellowship" with the worship of the church on the Lord's day in order to give it dignity or render it an act of worship. To do this we do not require to enter upon any debateable ground, seeing that we have plain and unmistakable teaching upon the subject. The Apostle Paul has rendered the same service to "giving" that he did for "love"; he took them both out of the mire and made them pure and beautiful for ever.

"GIVING" ONE OF THE GRACES.

"The fellowship" is ranked by Paul among the Christian graces (2 Cor. 8: 7), and in the eighth and ninth chapters of the second epistle to the Corinthians we have an imperishable monument to the power of Christianity to dignify and ennoble the humblest acts of loving hearts. Listen to Paul's concluding words on this subject: "Because the ministry of this public service not only is supplying the shortcomings of the saints, but also abounds through many thanksgivings to God; while through the proof of this ministry they glorify God for the submission of your confession, in view of the Gospel of Christ, and for the sincerity of your partnership (fellowship) towards them and towards all men; while themselves with supplications on your behalf long for you because of the surpassing grace of God upon you. Thanks to God for His undescribable gift." (2 Cor. 9: 12—15, Prof. Agar Beet's translation.)

GIVING A "SACRIFICE."

Again, in the epistle to the Hebrews, chap. 13, v. 16, "the fellowship" is spoken of as a sacrifice "with which God is well pleased." Says the writer: "Through Him (that is Jesus) then let us offer up a sacrifice of praise to God continually;

that is, the fruit of our lips which make confession to His name. But to do good and communicate (koinonias) forget not; for with such sacrifices God is well pleased." Previously the apostle had said: "We have an altar, whereof they have no right to eat which serve the tabernacle." Referring to this verse and those connected with it, the *Expositor's Bible* says: "The thought leads the apostle away from the divers strange doctrines of the Essenes, and brings him back to the main idea of the epistle, which is to induce his readers to hold no more dalliance with Judaism, but to break away from it finally and forever. 'Let us come out,' he says. The word recalls Paul's exhortation to the Christians of Corinth 'to come out from among them, to be separate, and not to touch the unclean thing. For what concord can there be between Christ and Belial, between a believer and an unbeliever, between the sanctuary of God and idols' (2 Cor. 6). Our author tells the Hebrew Christians that on earth they have nothing better than reproach to expect. Quit, therefore, the camp of Judaism. Live, so to speak, in the desert. (He speaks metaphorically throughout.) You have no abiding city on earth. The fatal mistake of the Jews is that they have turned what ought simply to be a camp into an abiding city. They have lost the feeling of the pilgrim. They seek not a better country and a city built by God. Shun ye tois worldliness. Not only regard not your earthly life as a permanent dwelling in a city, but leave even the camp; be not only sojourners, but outcasts. Share in the reproach of Jesus, and look for your citizenship in heaven."

"Reverting to the teaching of the Essenes, the writer proceeds: 'Through Jesus let us offer a sacrifice of praise.' The emphasis must

rest on the words 'through Jesus.' The daily meal is not a sacrifice, except in the sense of being a thanksgiving; and our thanksgiving is acceptable to God when it is offered through Him whose death is a propitiation. Even then lip worship only is not accepted. Share the meal with the poor. God is pleased with the sacrifices of doing good to all, and contributing to the necessities of the saints."

In the foregoing, two lines of thought are clearly revealed. First, that both Jew and Gentile are to leave their old religions behind them. Whatever tolerance might have been manifested in the earlier transition stage, it is to be finally abandoned. Christianity is not tolerant of half service. Christ can not share his throne with Judaism, idolatry or the world; He must be supreme. Second, that only that which is offered "through Jesus" is acceptable to God. The offerings of those who do not accept Jesus as their Saviour and King must be repugnant to God, and those who encourage unbelievers to give are certainly acting at variance with the genius of the Christian religion.

#### TAKING NOTHING FROM THE GENTILES.

Having proceeded so far, we will now be in a position to understand more clearly the well-known passage found in John's third epistle: "Because that for the sake of the Name they went forth, taking nothing of the Gentiles." Evidently the persons referred to here were evangelists who went from place to place, being assisted in their journeys by brethren such as Gaius or the churches nearest to where they were laboring. The "Teaching of the Twelve" refers to an itinerant ministry who were thus supported. It would appear from the epistle that certain of these brethren had visited the church of which Gaius was a member, and subsequently saw the

Apostle John and reported favorably of Gaius' fidelity to the truth. These brethren returning again to Gaius, probably took with them the letter that John wrote to Gaius, in which is found the words: "Whom thou wilt do well to set forward on their journey worthily of God." This letter was necessary from the fact that Diotrophes would not himself render help, and cast out of the church those that did. There is no doubt but that these itinerant preachers were supported by the churches, each church doing as Gaius was exhorted to do, setting them "forward on their journey worthily of God"; and it is highly probable this epistle would not have been written had not Diotrophes used his influence against this practice. Gaius is reminded that these preachers should be supported, because that "for the sake of the Name they went forth, taking nothing of the Gentiles," or as it is paraphrased by Dr. Wells, "Because that for His (viz., Christ's) name's sake they went forth to preach the Gospel, taking nothing from the Gentiles to whom they preached."

This beautifully illustrates the teaching of Scripture in Corinthians and Hebrews we have previously alluded to. Giving to the Lord is thanksgiving; yea more, it is a sacrifice, and as such is only acceptable to God when offered by loving and obedient hearts. It was the opinion of those early preachers—an opinion endorsed by the Apostle John—that it was derogatory to the "Name" to have the preaching of the Gospel dependent upon the support of those to whom they carried the good news, and that this was not a solitary instance in early days will be seen from the following.

#### SECOND CENTURY GIVING.

The splendid liberality of the church in the days of the apostles did not pass away, but was continued in

such a manner as to provoke the admiration of their unconverted neighbours. In those days the church gave no opportunity to scoffers to cast reproach upon it by saying, "You Christians are always begging;" on the contrary, it was a standing marvel to them how so poor a people could give so much. It cannot be questioned that the church in the second century rightly understood the teachings of the New Testament in reference to giving, both as regards those who were entitled to give and liberality in giving. Hence we find that the gifts they offered are constantly thought of not as mere alms dispensed to men, but as oblations or sacrifices offered to God. "This is beautifully brought out by Justin Martyr in opposition to the heathen, who called the Christians Atheists because they had no temples nor altars, and did not offer sacrifices. He shows that to help the needy, to do good and communicate is the most acceptable sacrifice to the living God. And Irenaeus and Clement of Alexandria insist on the same idea. It was partly because they thought of them so and desired to present a pure offering, that gifts were received only from Christians in communion with the Church. No impure offering might be laid upon God's altar. No gifts were received from the excommunicated, from the impenitent, from heretics or heathen, or of money made in unlawful occupations. When the Gnostic heretic Marcion left the Church, the 200th. which he had previously given were handed back to him. The right of presenting offerings was as much a sign of being in communion with the church as the participation of the Eucharist itself." (Heron's The Church of the Sub-apostolic Age.)

Further reflections on this subject must be held over for our next issue.

## WHY IS THE ELDERSHIP A FAILURE?

### THE DIACONATE.

IT is evident from a perusal of Scripture, and later Church history, that the primary work assigned to the deacons was the relief of the poor. This, however, would not be a hindrance to their performing other duties, such, for instance, as distributing the bread and wine at the Lord's Supper. Justin Martyr, who lived about the middle of the second century, informs us that they performed this function, and doubtless others of a similar nature were attended to by them, seeing that they were the public servants of the Church.

When properly considered, the arrangements of the New Testament for the guidance and proper management of the churches are such as to compel our admiration. The elders, who constituted the managing body, were fitly chosen from the aged and experienced members of the church. In view of the important functions they had to discharge, they represented the ripened Christian culture of the several congregations. In order that they might not be hindered in the performance of their duties by devoting attention to other matters, the deacons assist them as they did the apostles at their first appointment. These latter would take in younger members, whose zeal and activity would be wisely directed by the overseers, and so receive a training which in course of time would prove their fitness or otherwise for occupying positions as elders.

### THEIR QUALIFICATIONS.

When we consider the importance attached to "the fellowship" in the early church we need not be surprised that special men were selected to attend to this matter, nor that high qualifications were required of

those who should be chosen. The "seven" who were appointed to "serve tables" were required to be "men of honest report," and also "full of the Holy Spirit and of wisdom." And "Paul writing thirty years later, and stating the requirements of the diaconate, lays stress mainly on those qualifications, which would be most important in persons moving about from house to house and entrusted with the distribution of alms. While he requires that they shall hold the mystery of the faith in a pure conscience, in other words that they shall be sincere believers, he is not anxious, as in the case of the presbyters, to secure "aptness to teach"; but demands especially that they shall be free from certain vicious habits, such as a love of gossiping and a greed of paltry gain, into which they might easily fall from the nature of their duties."

The author of the "Church of the Sub-Apostolic Age," speaking of the Christian ministry, says: "If there is one word in which more than another the essence of the Christian spirit is embodied, that word is 'love'; and it is a most significant and beautiful symbol of the love that animated early Christianity that its first external institution was the diaconate, that the earliest permanent officials to which it gave birth were not bishops or presbyters, not rulers nor even teachers, but deacons—office-bearers charged with the special care of the desolate and the poor, and with the administration of its philanthropies and charities. It is hardly less significant that as, in after times, the spiritual and the moral became subordinate to the ecclesiastical and external, love waned, and the diaconate either disappeared, or busied itself with other functions. No doubt the hospitals, asylums, workhouses, and other num-

berless philanthropic institutions which to-day stud Christendom, are the direct or indirect fruit of Christianity. We are, however, of those who think it a matter of regret that in this age the care of the poor and the sick and maimed is left so much to organisations external to the Church, and that the diaconate is not still as primary and prominent as it was in primitive times."

There would be but few Churches of Christ in these days that would be able to do without a diaconate, and at the same time maintain their character for fidelity to primitive beneficence, therefore in order to the complete organisation and efficient working of a church there should be the eldership for general management and oversight, with a diaconate under its superintendence.

#### DEACONESSES.

No very strong argument can be advanced in favor of an "official" female diaconate. Nevertheless it is evident that there were sisters such as Phæbe (Rom. 16: 1, 2) who rendered service to the poor and sick; but whether this is to be regarded in an official or unofficial sense is not certain. Lightfoot and other scholars understand it in an official sense, and believe that they see traces of a female diaconate in other parts of Scripture.

There is no reference to a female diaconate in the "Teaching of the Twelve," but later on we find allusions to it; but it appears to have soon died out. From what we can gather their duties were, 1, to attend to the poor and the sick; 2, to instruct female candidates and prepare them for baptism; 3, in private life imparting needful admonition to females, especially in regard to cases of discipline where it would be more fitting for women to deal with women. From these duties it will be seen that, whether regarded officially or unofficially, the female

diaconate did a most useful work, a work such as is required in this and every age. May many Phæbe's be found who are ready and willing to serve the Church in all helpful and beneficent ministrations.

## Editorial Notes.

**Our British Brethren and the Money Question.**—In Bro. Newham's letter is a statement that may mislead the uninformed. It is asserted therein that not only the American, but "many of the English churches," are one with the church at Collingwood in receiving monetary support from the world. Unless we are greatly mistaken, of *not one* of the 160 or 170 co-operating churches in Great Britain is this true, but only of the few churches, some 10 or 12 in number, formed in recent years under the auspices of the American Missionary Board. We state this fact simply in justice to the brethren at home, and to remove possible misconception out here.

**Political Baptism (?).**—It is certainly very wonderful, and sometimes startling, the extremes to which people can go in the name of religion when they once make up their minds to leave the New Testament. In a Woman's Suffrage Convention recently held in Des Moines, Iowa, the following incident occurred:—"Three pretty young mothers, carrying their infants in their arms, came upon the platform and presented them to Rev. Olympia Brown to be christened. In the absence of the fathers, Miss Susan D. Anthony, Henry D. Blackwell, of Massachusetts, and Senator Castle, of Illinois, acted as sponsors. The three beautiful young mothers, with their babies, sat side by side, a charming spectacle, while Rev. Mrs. Brown read the Scriptures and offered prayer. The three infants meanwhile crowed merrily and tried to pull each others hair. Then Mrs. Emma Smith DeVoe, of Illinois, sang "Precious Jewels," the audience joining in the chorus. At the invitation of Rev. Mrs. Brown, the mothers and sponsors then came forward and stood in a semi-circle, under the three Wyoming banners, amid a perfect bower of golden rod and suffrage sunflowers. They promised to bring up the children in the nurture and admonition of the Lord, and in a belief in the equal rights of women. Mrs. Brown then christened the babies successively as Hugh Waugh McCulloch, Abigail Scott Dunaway Lutz, and Bella Blackwell." Now if this is not woman's rights carried to a ridiculous extreme, then we don't know anything about the meaning of the word. We believe in woman's rights, but we

certainly fall to see that they have a right to drag in the dirt the religion of Christ. They may claim and even exercise the right to do many foolish things, but when they begin to practice them on others it's carrying the joke too far. Apart from this view of the case altogether, it illustrates in a wonderful way what we have often said in these pages, that there is no safety only in standing strictly by the New Testament. When people once cut loose from the good old moorings, there is no telling where they will pull up. Let us stand by the good old Book.

**Church Finance.**—The correspondence on this question has aroused quite a commotion, and our friends with "liberal views" are being rather hard pressed for arguments. As bearing on the question under discussion we commend the following extract:—"At a meeting of the English Congregational Union at Bradford, Mr. Keir Hardy, a labor leader and a member of Parliament, was called out by the charge that he had said: "Christianity is dead, and I am glad of it." He asserted that he was misquoted, and explained that he had declared: "The Christianity of the *Ashes* is dead, and the Christianity of Christ is coming to the front and I am glad of it." In his speech he gave his explanation of the reason why the church has lost its hold on the masses. As the solution of this much discussed problem by a laboring man, it is worthy of reflection. He said: "The reason why the laboring classes turn their backs on the churches is because the churches have turned their backs on Christ. You get your respectable congregations and you turn your back on the working classes. I know it, for I have seen it. In the slums of great cities, where little children, made in the image of God, are being driven down into hell for time, and for eternity, you have no word of hope and no helping hand to stretch out to them. It is a shame and a disgrace to you, the Christian ministers of England!" This rebuke was not wholly resented by the ministers present. One of them acknowledged that the pew system especially was a notice to the poor that the churches were not for them. Another declared that the churches "placed a McKinley tariff on places of worship." If the churches would show forth the spirit of Him who came to preach the gospel to the poor, then again it might be written, "The common people heard gladly." We would like our churches, especially those that take up collections on Sunday nights, not to pay for the gospel the people receive, oh no! that would be too monstrous, but to pay for the accommodation received in the shape of comfortable seats in a well lighted building. This comfortable seat business is one of the latest discoveries in the way of arguments, so we have thought the above extract might help

our liberal minded friends out a little, or in, we are not sure which.

**Bro. Floyd's Reply.**—Just as we were going to press we received thirty pages of MSS. from Bro. Floyd in reply to our rejoinder in last issue.

**Changes.**—We are requested to state that Robert Tennent is secretary of the church at Brunerton, N.Z., and that George Gray, Webb-st., is secretary of the church in Wellington, N.Z.

**American Books.**—The AUSTRAL Publishing Co., through their manager, has purchased the goodwill of the book business carried on for some years by the PIONEER Publishing Co., so that in the future all orders for our American books should be sent to the address of the first-named Company.

**Old Faith Restated.**—We have received a copy of the above book from the AUSTRAL Publishing Co. It is one of the best books which our American brethren have brought out in recent years. As its title implies, it is a rediscussion of the positions held by our people from the beginning. We understand that only a small shipment has been received. For full particulars we direct our readers to our advertising pages.

**A New Society.**—We had begun to hope that a "society" had been started for just about everything imaginable, but in this we are disappointed. This new organisation is called "The Brotherhood of Christian Unity," and was evolved out of the productive brain of one Theodore F. Seward, of New York. Of course they have a "basis" and a "pledge"—they would be nothing without a bottom to stand on and a pledge to hold them together. The "basis" is rather big to quote here, but we give the pledge:

I hereby agree to accept the creed promulgated by the Founder of Christianity—love to God and love to man—as the rule of my life. I also agree to recognise as fellow Christians and members of the Brotherhood of Christian Unity all who accept this creed and Jesus Christ as their leader.

I join this brotherhood with the hope that such a voluntary association and fellowship with Christians of every faith will deepen my spiritual life and bring me into more helpful relations with my fellow men.

Promising to accept Jesus Christ as my Leader means that I intend to study His character with a desire to be imbued with His spirit, to imitate His example and to be guided by His precepts.

Signed.....

Addressed.....

Date.....

Member of church or not.....

Denomination.....

Strange to say this new society has "caught on," and a number of the leading lights of America have taken it up, and no doubt its resplendent rays will soon cross the Pacific. We have no doubt of the honesty of these

men and their sincere desire to do something for the cause of Christ, but the scheme must fail eventually. Why not, instead of inviting men to sign the above pledge, invite them to unite upon the creed which Jesus gave (Matt. 16: 16)? It is not only divine in substance, but it is perfect and complete, and declared by Jesus Christ himself to be the foundation of His Church. This just brings us back again to the same old place, that all these efforts *outside of the New Testament* are at the best but patchy and partial, and sooner or later the world will have to go back to the simple Christianity of the inspired record. If the Christian world is ever united it will not be by signing some pledge or getting together on some cunningly devised "basis," but it will be on the divine creed above referred to. We would not like it to be understood that we have no sympathy with such movements, as we have, or rather we sympathise with the motives that prompt them, but for the life of us we can't see why it is not just as well to say, and be done with it, that there can be no half-way measures in these matters. In taking Christ, we must take the Christianity which He founded, and take it all, and take it as He founded it. This we can do only by taking the New Testament, *no more, no less*. It seems to us that men who are so anxious for Christian union as these men seem to be ought to see this when it is pointed out to them.

**£5 Reward.**—Bro. W. W. Tomlinson in a small handbill recently offered this reward to any one who would "produce one single instance in the whole range of Greek literature, classical or sacred, where baptize means to sprinkle or pour, or anything else than to dip, to overwhelm in the baptizing element." The "Rev." T. Trestrail, Wesleyan minister of Bordertown, states that he is prepared to prove that the Greek word "baptizo" is used in the N.T. to mean "to pour, to sprinkle, or to shower upon." But this he will only do upon certain "conditions." His conditions are: 1. That Mr. Tomlinson hands over the £5 to some unconcerned person (this has been done), to be paid to him upon his producing the proof. 2. That he is to produce in writing such proof to unconcerned judges. The latest development of this matter is that Mr. Trestrail proposes the following method of submitting his proof. He is to place it in the hands of the gentleman who holds the £5, and stipulates that Mr. Tomlinson is to hear it read *once only*, he is not to have a copy of it, or any part of it, neither is he to make any notes in writing while it is being read. The judges are then to be appointed, and Mr. Trestrail is then to send an *undated copy* to the gentleman who holds the £5, which is to be sent on to the judges, and their decision is to be final." This is certainly remarkably cool. We have often heard about people "buying a pig in a

poke." Evidently the "Rev." gentleman thinks Mr. Tomlinson one of this kind. Surely Mr. Trestrail will not keep us on the rack of expectation any longer. Here is a question which has been agitating the Christian world for centuries, diligent but ineffectual search has been made by hundreds of inquiring scholars for the very thing that Mr. Trestrail says he has found, and yet he will keep it hidden away in the recesses of his own heart, not even allowing Mr. Tomlinson "to make a note on it." When this great mystery is revealed we hope we will not be doomed to disappointment, but we are rather inclined to think that there is as much likelihood of Mr. Trestrail finding the "Philosopher's Stone" as that he can produce the *proof* that he alleges he has discovered. Our pedobaptist's friends, we are sure, would have it printed in large *caps* with letters of gold.

## Temperance Column.

[All communications regarding this department should be addressed to Alex. or M. L. Thompson, 27 Edsall Street, Malvern, Victoria. Suggestions, items of news, extracts, and original articles will be thankfully received.]

### THE ANGEL OF TEMPERANCE.

Into the homes of sadness  
She came with eyes of light,  
With summer sounds of gladness,  
A spirit pure and bright.  
She came with health and happiness  
And whispered words of love,  
A light amid the darkness  
To point the soul above.

Into the homes of sorrow  
Her presence brought relief,  
And then a glad to-morrow  
Dawned on a night of grief;  
And hearts of lonely anguish  
That long had dropped in pain  
Smiled as her blessed footsteps passed,  
And dared to hope again.

Her shining robes were pure and white,  
Her bright hair wreathed with flowers,  
So sweet their breath, so softly bright,  
To gladden earthly bowers.  
She came to lead the erring  
To the bright and better land,  
And souls grew strong for victory  
That clapped her helping hand.

Where'er she came, smiled peace and love  
And sweet words of prayer  
Were softly raised to God above,  
Souls sought forgiveness there  
Where'er she came, came faith and hope  
To spirits dark and cold,  
The weary wandering feet were led  
Back to the Saviour's fold.

She is the Angel Temperance,  
A spirit brave and fair;  
Oh, take her to your homes and hearts,  
And peace will enter there,  
And every heaven-born flower shall bloom,  
All evil will depart,  
And she will lead our feet to Him  
Who blest'd the pure in heart.

## ODDS AND ENDS.

—The liquor traffic is said to cost the United States, directly and indirectly, 140,000 dol. every hour, and kills, in the same space of time, 185 men.

—Hamburg is said to have the worst water and the best beer of any city on earth. For the moral, observe the result when cholera struck Hamburg!

—Said a successful competitor in a bicycle race: "Gentlemen, I have won this cup by the use of my legs. I trust I may never lose the use of my legs by the use of this cup."

—We would like to see the man who could truthfully say, "No relative or friend of mine ever fell through intemperance."

—An English cartoon represents John Bull as giving Gen. Booth £100,000, saying, "Go and save the submerged tenth." With the other hand he gives the saloon keeper £100,000,000, and bids him "Go on submerging the masses."

—We read that the wise city fathers of Rochester, N.Y., have decided that it is harmful to cows to be fed on brewery grain, and have legislated accordingly. The boys of Rochester, however, have no protection against the brewery.

—If the expenditure upon drink were turned to the purchase of articles which people who drink want, but do not buy, it would provide six days' work in the week all the year round, at good wages, for every pair of hands willing to work, and we should want far more retail shops to supply the people than all the closed liquor shops would give."

—Within the province of Canterbury, England, there are upwards of 1,000 parishes in which there is neither public-house or beer-shop, and where in consequence of the absence of these inducements to crime and pauperism, the intelligence, morality and comfort of the people are such as the friends of Temperance would anticipate.

—The question has often been asked, Does Prohibition prohibit? The answer may be found in facts which cannot possibly be gainsaid. One such has come to light. The State of Kansas, with 100,000 more people than Texas, has only one penitentiary, with 596 prisoners, under prohibition. Texas, with less

population and a liquor traffic, has two large penitentiaries, with 3,000 convicts.

—An English resident in Dakota, U.S.A., writes as follows: "One thing we are ahead in is, there are no public-houses in this State and not a drop of intoxicating liquor can be obtained at hotels, saloons, or any place except a drug shop, and then a certificate has to be given in to say the liquor is for medicinal purposes. The moral results are noticeable in the absence of rows, quarrels, &c., which follow in the drink train."

## A JUDGE'S TESTIMONY.

At the Sydney Criminal Court recently, a man named Thomas Conlan was found guilty of the murder of his paramour, and sentenced to imprisonment for life.

Judge Murray, who passed sentence, said that "as was so often the case, that horrible murder—he could call it by no other name—was committed when the prisoner was drunk. Nothing of the kind would have occurred had it not been for that curse of the country—the worst that had ever fallen upon any country in the world—drink. As to the woman, her end was possibly the best thing that could have happened to her, but it was not in mercy but in brutality, that the prisoner suddenly brought her wasted and wrecked life to an end. If it were not for those men who made it their business—those men who ruined and damned both body and soul, by selling drink under all circumstances and conditions, to make a living out of this wretched and disgusting trade, offences such as the prisoner had committed would never happen."

We thank Judge Murray for these brave words. He rightly condemns, as does the ecclesiastic we quote below, those who make a gain out of the temporal and eternal ruin of their fellows. But what about the legislators who continue to license such a traffic? And what about the people who continue to vote such legislators into power? Will the great Judge of all the earth hold them guiltless?

## A CATHOLIC PRIEST'S TESTIMONY.

The Rev. Father Powell, at a funeral service in Birkely, St. Helen's, England, recently, ascended

the altar steps, and delivered an address from which we take the following passages:—"I have buried since I came to this church 457 men, women and children, and of all the funerals at which I ever assisted either here or elsewhere this is the saddest. A poor man, weak, addicted to drink, with good resolutions from time to time, forming occasionally good and pious intentions, is led away for a days drinking. A curse to the men who make their money out of drink! When a man has left their doors in that state, when they know he is unable to take care of himself, the least they can do is to guide him to his home. They have caused him to lose his reason, and his death is at their door.

"Unfortunately in this case it was a Catholic publican who gave him this drink, and the blood of this dead man is on that Catholic's head partly, but more so on the head of that so-called boon companion. It is said there is honesty even among thieves, there is faith among bad men, but the way that poor unfortunate man was left—he who left him had not even the heart of a rat. A rat would not have abandoned his companion; a rat would have done something to save him. He was allowed to fall into the water; he was allowed to cry, and he was allowed to shout out, but no one came to help him, and his death was kept quiet as long as it could be. Accused be the man who had served him that drink; accused be the boon companion who abandoned him!

"You would think that that miserable companion would abandon the public-house for ever; that he would do penance for the rest of his life in sack-cloth and ashes; that he would bear in mind it was through him that that man was robbed of his life; that he would bear in mind that it was through him that those children are orphans; that he would bear in mind that it was through him that that man sinks into a drunkard's grave; and yet so hard-hearted are some that even this death would make no impression on them. Let it be for you a warning. Have nothing to do with the accused drink; have nothing to do with selling it; have nothing to do with buying it. It is the cause of the loss of countless lives, and, worst of all, the cause of the loss of millions of souls."

## Rescue Home.

### THIRD ANNUAL REPORT.



THE year just closed has been one of severe trial to all benevolent institutions. We feel we have therefore special cause for thankfulness that the Rescue Home has, in the good providence of God, weathered the storm. The fact that, short of £18, all its increasing needs have been met is to us a source of great encouragement, and fully attests the wide-spread sympathy which it enjoys. The Home is now able to accommodate fourteen inmates—the number allowed by the Board of Health. We have had a full house during the whole of the year. 55 cases in all have been admitted. Most of these were young girls, some under 16 years of age. A few were preventive cases, snatched from the gulf of sin. Several cases were brought to the Home through the influence of our sisters, which fact is to us very encouraging, as it shows that they are active in seeking to save these lost ones. The W.C.T.U. members are also very active in rescue work, and appreciate the Home, as it is always open to receive the many cases they bring to us. The cases sent out have been as follows:— Situations have been found for 24, 13 were restored to their friends, 2 were sent to other institutions, and 10 left of their own accord. There are 14 in the Home at the present time.

In addition to the inmates, we have also rendered assistance to a number of cases whom we could not admit into the Home. We have found situations for friendless young women of good character, and helped them according to their needs. Then again so many poor have come under our notice that we felt bound

to help them as far as our means would allow.

We may say that everything possible has been done to make the work a success. Suitable employment has been found for the inmates with a view to fitting them for the duties of an honorable life or domestic service.

Their spiritual and moral interests have also received careful attention. Several of our sisters have conducted services, and the Sunday afternoon Bible class has been faithfully attended to by our Sister Mrs. Daws.

The Prahran Mission Band have given four entertainments, in which religious and temperance lessons were imparted. Looking over the names and thinking over the history of each case, we feel that a good-sized volume might be written full of thrilling facts, and truth would be stranger than fiction. But we forbear. We cannot afford the space, and it were unkind to particularise cases. We may say this much, that if we had but the expressions of gratitude which we have received from the girls rescued and from their sorrowing parents we should feel amply repaid for all the toil and care expended upon them. One pleasing fact may be mentioned. Many of those placed in situations visit the Home when opportunity affords, and when changing their situations write and ask if they can come home for a few days till they get another place, and of course they always receive a welcome.

With much pleasure we again place on record our appreciation of the help we have received from the many friends of the Home. Among these may be named all who have contributed of their substance, all who have given their time and labor, those who have helped with collecting cards and boxes, those churches who have given us collections, and all societies and brethren who have lectured and raised funds for the Home's benefit. We pray that the good Lord may richly and abundantly bless them.

And now, as we look forward we are impressed with the full conviction that this work is destined to develop greatly, and in order to be relieved as much as possible from wearing care, we would much like to get a promise from each church in these colonies to give us one collection a year and make it a permanent thing. Also it would be well if we had a good list of *annual subscribers*. In this way, and with a free distribution of our collecting cards and boxes, the finances of the institution could easily be placed upon a firm basis.

And now in concluding we plead for the earnest prayers and co-operation of all the faithful in Christ Jesus.

Go forth, and rescue those that perish,  
Where sin and darkness reign  
Go lead a helping hand to save them,  
And break the tempter's chain.

Go forth, with patience, love and kindness,  
And in the Master's name  
The blessed news of free salvation  
To all the world proclaim.

J. AND L. PITTMAN.

### FINANCIAL STATEMENT FOR YEAR ENDING JAN. 14th, 1893.

RECEIPTS.	
Last Year's Balance .. ..	£45 10 1
Donations from Individuals .. ..	114 12 0
.. .. Churches .. ..	30 12 4
By Col. Cards .. ..	53 3 7
.. .. Boxes .. ..	8 10 0
.. .. Lectures .. ..	20 3 1
.. .. Tea Meetings .. ..	21 0 9
.. .. Societies .. ..	11 15 9
.. .. Sunday Schools .. ..	1 18 0
.. .. Money Earned in the Home .. ..	0 0 0
.. .. Deficit .. ..	18 8 9
	£352 17 6
EXPENDITURE.	
Maintenance .. ..	£188 10 6
Rent .. ..	67 18 4
Assistant's Salary .. ..	31 4 0
Furniture and Clothing .. ..	16 13 2
Firing and Gas .. ..	6 4 0
Cow and Provender .. ..	15 3 1
Stamps and Stationery .. ..	5 18 0
Printing and Publishing .. ..	6 4 0
Medicines .. ..	1 7 6
Carrage of Parcels .. ..	1 16 0
Travelling Expenses .. ..	7 16 8
Outside Relief .. ..	1 10 0
Exchange .. ..	0 15 0
Incidental Expenses .. ..	1 2 0
	£352 17 6

Audited by CHAS. HARDIE.

Melbourne,  
January 16th, 1893.

## 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.)

FEBRUARY 5th.

OLD TESTAMENT.—Psalm 119: 89—112.

NEW TESTAMENT.—2 Peter 1.

CONNECTING LINK.

Spiritual Power.—Psalm 119: 91; 2 Peter 1: 4.

Our portion from the Psalms indicates the mainspring of power in the divine life, by which alone we can do as Peter directs. Because the Psalmist could say the law of the Lord was his "delight," and exclaim "O, how I love Thy law," and also experience its great utility as "a lamp unto his feet and a light unto his path," he was able to "observe God's righteous judgments." As a matter of duty, the Christian life appears hard; but when the duty becomes a delight it is easy. In the phrase "like precious faith" (verse 1) the apostle puts his finger upon this great principle. Faith in Christ is not a cold abstraction, not a mere mental apprehension that Jesus is what the Bible represents him to be: it is more. It is the rush of the soul into the arms of the loving Saviour, where it rests with clinging fondness. It "works by love," and "delights" to do God's will. It is thus the rich soil in which all the Christian virtues named in this chapter grow and flourish and bear abundant fruit. The importance of these traits of Christian character, according to Peter, cannot be over-estimated. Their possession produces activity and fruitfulness; but their absence means spiritual stagnation and blindness. How earnestly and faithfully, therefore, should we examine ourselves, to know if "these things" indeed "be in us and abound." O my soul, let me interrogate thee. Dost thou richly possess this "vir-

tue" or courage to say and determine and do right? Dost thou increase in the "knowledge of our Lord Jesus Christ, which is so essential to guide and control thy zeal? Hast thou power to control thyself, so as to be always in subjection to Christ and His truth? Canst thou endure, without murmuring or complaining, suffering for Christ's sake? Is thine eye ever towards God, looking to Him for all things? Dost thou love thy brethren with a pure heart, fervently? And hast thou love, broad and catholic, for the lost, the froward, the vile and sinful?

From v. 12 to 15 Peter's own heart is bared to view. We can see him an aged warrior of the Cross, having fought the good fight, now ready to lay aside his armour to be crucified himself; yet full of holy longings for the dear brethren he is leaving behind. His one desire is that after his decease they should have "these things"—the seven virtues before named—"always in remembrance."

Verses 16—21. In these verses the *ground* of Christian faith is the theme. Three evidences of the strongest possible character are stated: 1st. That of the eye. Peter and other apostles had seen the superhuman "majesty" of Jesus on the mount of transfiguration. 2nd. That of the ear. They heard the voice of God, while they beheld the glory, saying "This is My beloved Son, &c." 3rd. That of prophecy. Fulfilled to the letter, and so clearly as to leave no room for "private (or peculiar) interpretation."

FEBRUARY 12th.

OLD TESTAMENT.—Genesis 6.

NEW TESTAMENT.—2 Peter 2.

CONNECTING LINK.

Iniquity punished: righteousness rewarded.—Gen. 6: 17, 18; 2 Peter: 2, 9.

The previous chapter closes, as we have seen, with references to the immovable, rock-like foundation of our faith. Thus confirmed in their faith, Peter's readers would be the better prepared to look out on the

storm and wreckage he now reveals. The Church was not destined to sail over the sea of time without storms from without or mutiny from within; and while with that same prophetic precision referred to in the previous chapter he foretells the *facts* of apostasy, he also places his finger on the chief cause of all the mischief. This may be summed up in the one word "self-love." In verse 3 it is called "covetousness," and in verse 10 it is "lust" and "self-will." Men governed by this spirit of selfishness have their judgments unconsciously perverted. The love of power is their ruling passion, and truth itself is often made to bend beneath its sway. There is no doubt that this very thing was at the root of the great apostasy which has devastated the fair vineyard of the Lord for so many generations. Men under a profession of Christianity, borne along by self-will, soon learned to love a lie and became the victims of a "strong delusion." Dark indeed is their fate pictured forth in this chapter—a terrible warning against the lust of power and self-will.

FEBRUARY 10th.

OLD TESTAMENT.—Psalm 90.

NEW TESTAMENT.—2 Peter 3.

CONNECTING LINK.

God's faithfulness.—Psalm 90: 1—4; 2 Peter 3: 8, 9.

Peter's last word is on the last day—the world's funeral knell. In the previous chapter he predicts false teaching, which covers the reign of popery. In this he predicts scoffing scepticism, which is characteristic of the *present time*. It is noteworthy how little of the hope of the coming of the Lord, which was so bright and strong in the early Church, possesses the minds and hearts of Christians now. How easily may this dimness be turned into darkness, this weak faith into infidelity! The faith of the early Christians brought this rajutous day very near: to us it is, alas! very far off. But why does the Lord

delay His coming? Because He "willeth not that any should perish, but that all should come to repentance;" and because His "long-suffering is salvation." But He will not always delay; and when He does appear many will be taken with awful surprise. His word CANNOT fail. With terrible suddenness He shall come to those who are unprepared; even as a thief in the night, who approaches stealthily "to kill and to destroy." But that day shall not overtake as a thief those who are watching and waiting for the Lord's appearing.

It must be a comforting thought when the house is burning, to be insured against loss. So to the Christian it is a joy indeed to know that though this world and all things in it shall be burned up, yet according to His promise there shall be a new earth and a new heaven, where righteousness shall reign.

In view of the transient nature of all things temporal, well might the apostle ask, "What manner of persons ought ye to be in all holy living godliness?" and to exhort to "diligence, that ye may be found in peace, without spot and blameless in His sight."

#### FEBRUARY 20th.

OLD TESTAMENT.—Proverbs 20.

NEW TESTAMENT.—1 John 1.

#### CONNECTING LINK.

There is none that doeth good and sinneth not.—Proverbs 20 9; 1 John 1 8-10.

This epistle was written by John in his extreme old age. He speaks throughout as a father to his beloved children, and his language is mellow with love. The beginning is strikingly like the beginning of his Gospel, only not so formal, which fact seems to indicate that the Gospel was written first. He loves to dwell upon the thought that Christ Jesus is the incarnate Word of God. There were those even then who denied that Jesus had a *fleshy* nature. This error is here refuted. John had "seen" and

"heard" and "handled" the "Word made flesh." This he affirms, and re-affirms that by the assurance of faith we may with him have fellowship with the Father and with His Son Jesus Christ; and that "our joy may be full." We are not expected to believe without evidence; but as evidence is not wanting in rich abundance, it is our privilege and duty to possess ourselves of it, that confidence may be unshaken and full of rest and peace.

The apostle announces a "message" from God touching the Christian life. It is that as God is light we must be the children of light, for we can have no fellowship with a God of light if we walk in darkness. Light here stands for truth and darkness for sin. God's children will be godly; they partake of the "divine nature."

We are, however, warned against the vain conceit of absolute sinlessness. However closely we walk with God, we still have shortcomings to confess. We need the "blood of Jesus Christ" for continuous cleansing. There cannot be perfection where there are imperfect knowledge and power. But surely the sorrow of our failures is more than atoned for by an abiding consciousness of ever-recurring forgiveness. I would rather be the sinner forgiven than among the ninety and nine that need no forgiveness.

J.P.

## Hearth and Home.

BY A. H. BRYANT.

### ONE DUTY AT ONCE.

One by one thy duties wait thee.  
Put thy strength entire to each.  
Let not future dreams elate thee.  
Learn thou first what these can teach.

One by one thy griefs shall meet thee.  
Treat them not as armed band.  
One will fade while others greet thee.  
Passing shadows o'er the land.

Look not at life's long short supper.  
See how small each separate pain  
Heaven to help thee for each mornow,  
Then for next begin again

One by one bright gifts from heaven;  
Joys come to thee here below.  
Take them thankfully when given.  
Nor reluctant let them go.

Do not linger sad, regretting.  
Nor for passing ills desponding.  
Nor thy present work forgetting.  
Look too eagerly beyond.

Hours are golden links, God's token  
Reaching Heaven one by one.  
Take heed, lest the chain be broken.  
Ere thy pilgrimage be done.

Each pearl period, fleeting slowly.  
Has its task to do or bear,  
Luminous for thy crown, and holy.  
Only set each gem with care.

### "TELL JESUS."

BY THE LATE JOHN W. KIRTON,  
LL.D.

IT was a dull, dreary morning when Mrs. Parker arose and began to prepare for the duties of the day. She was one of those busy active kind of women who never seem to be content unless she was doing and getting others also to be equally busy. Her house was always a model of cleanliness and neatness, except when she gave it the regular weekly cleaning out, and then not a corner escaped her quick eye, or a stray cobweb could get beyond the reach of her broom or duster to be removed out of the way. She prided herself upon her cleanliness and order, and if there was a mistake in her mode of life in that respect, it was to be seen in the disorder she often created by her too frequent upsetting of the house when there was really no occasion. Everything like litter or dust she absolutely detested with all her heart, and never rested until it was cleared out of her sight.

Her children, too, were the tidest and cleanest that went to the school. A dirty pinafore, hands soiled, or face and hair with any sign of neglect would at once lead her to insist upon its being put tight, by saying to the child:—

"The idea of your going to school in such a condition. I wonder what your teacher would think of me if I allowed it? Come here, and let me put you in order. If you do not care about it, I do, and I shall not allow my character to be called in question by your carelessness or neglect."

It will thus be seen that she was a woman of unbounded energy and determination. She made a good wife and mother; and, on the whole, people, as they passed her cottage door, or saw her children going to

school, gave her the credit for being a model which some in the locality might copy with great advantage.

Her neighbor, Mrs. Beaumont, was also a clever manager of her home and children, and it was doubtful which of the two could claim the credit of being the best. There was, however, no rivalry between them, although it must be confessed that over and over again Mrs. Parker sighed as she saw the quiet restful spirit which marked the life and conduct of Mrs. Beaumont; although she would not, for a moment, condescend to ask the reason, or seek to discover by any other means from whence it arose.

She was, however, led to find it out in a way she never had anticipated would bring it about. It occurred through one of her children coming home earlier than usual, complaining of being unwell. At first she treated the matter lightly, thinking that a night's rest would overcome the child's weakness, but with the morning graver symptoms had set in, and it was thought wise to call in a doctor. He soon pronounced it a case of fever, and ordered the child to keep her bed and the mother to isolate the rest of the family as much as possible for fear of contagion. When Mrs. Beaumont's little girl Alice came home from school, she brought the news of her companion, Ruth Parker, having had to go home, and this naturally led the mother next morning to watch, with a natural desire, for the child's appearance, but as she did not pass the door in time for school, she concluded that something serious was the case; and with a true neighborly feeling she made it her first business to call and ask what was the matter.

"I am truly sorry to hear such sad news," but I trust the doctor, with God's blessing, may soon bring her safely through.

"I hope so," replied Mrs. Parker; "for it is a great worry to me to have her down just at this time. But somehow it never rains but it pours. No trouble comes alone."

"Perhaps not, but if the trouble brings also the help to bear it from our heavenly father, it may, after all, be a blessing in disguise."

"Not much of a blessing, that I can see, to have everything upset in your house, after doing all one can do to keep it tidy. But things always go smoothly with you, for I never hear of your complaining about anything."

"Because I have found out an effectual way of guarding against such a state of mind."

"Indeed, I was not aware that you ever had any reason to complain."

"Nor do I think I ever had. But sometime ago I used to find myself doing so until one day when reading my Bible I came across a sweet passage which said, 'The Apostles gathered themselves unto Jesus, and told Him all things, both what they had done and what they had taught.' So it occurred to me that if ever I had any trouble, before I told anyone else, I would first tell Jesus; and I found after doing so, whenever I told Him first, I seldom had any occasion to tell anybody else. Indeed, I often find the burden removed, while I am in the act of telling Him about it, and trouble, which has the burden taken away like that, ceases to be trouble altogether."

"Ah, I see my mistake. I have been troubled about many things for a long time, but I have never told Jesus about a single one. I have gone on, day after day, carrying them about. But I will try your plan for the future."

"Do, and I am sure you will learn that even this special trouble after all may have been sent to lead you to 'cast all care upon Him Who careth for you,' and you will find that if you make it a rule to tell Him every day all you feel, propose, wish, or suffer, He will help you beyond your greatest need."

"Thanks, many thanks, I believe He has sent you to point me to Him, and I will no longer fret and fume as I have done over so many little things, but ask Him to help me to exercise a spirit of patience and trust, which will, I am sure, cast a ray of sunshine over our home, even amid this serious illness of my child."

"It will, and if it is His will to raise her up again, you will see that 'He does not afflict willingly, . . . that it is not for His pleasure but our profit.' God never desires but to bless His children who trust in His word."

For a few days Mrs. Parker's faith was tried to its utmost. Her child's restlessness and extreme danger at times led her almost to despair. But amid all her anxiety one idea alone possessed her that was so firm that she at last saw the wisdom of turning everything into an occasion of prayer. "Tell

Jesus" all about everything at length brought peace and joy to her soul, and when the crisis was passed and her little one was declared out of danger and gradually restored to full health again, she was so changed in her mode of life and in the spirit which governed her daily doings, that her husband with the rest of her family realised also, that it was a happy decision to which she had come, when she resolved that instead of carrying her own troubles, she would go and "tell Jesus."

## The Controversialist.

—:—

### "THE ELDERSHIP NOT A FAILURE."

The articles of our editors on the eldership are ably written. If the premises be admitted, the logic bids fair to reach the desired conclusions. To my mind, however, the premises are erroneous; and the conclusions must prove unsatisfactory. I demur to the title of these articles, and to the arguments built upon that title. At the outset there appears to be a contradiction, for it is asserted over and over again that "we have no elders"; then it is asserted that "the eldership is a failure." If we have no elders, how can the eldership be a failure? Let this, however, pass. As a basis of discussion I affirm: 1st. That we have always had and still have a scripturally-constituted eldership in ALL our churches. 2nd. That this eldership is NOT A FAILURE.

It has succeeded as fully as we have any reasonable right to expect any eldership to succeed. Here are two distinct issues easily laid hold of. Let me now invite attention to THE WORK which the ELDERSHIP is intended to perform. This is briefly stated by Paul and Peter thus: Acts 20: 28; 1 Tim. 5: 17; 1 Peter 5: 1-4. The primary duties of elders then are: 1st. "To feed the flock." 2nd. To rule well. 3rd. To labor in word and doctrine. 4th. To take the oversight.

Now the questions which bring us face to face with the subject under review are these: Has this been done? Has the flock been fed and ruled? Has oversight been taken? Has any one "labored in word and doctrine"? If so, the churches have had elders. The successful laborer proves his existence and

qualifications by his work. 'Tis not the man who bears the name of a baker, but bakes no bread; but the man who really can and does make good bread whereby man may be nourished, that is worthy the name and the honor belonging to that needful work. We may have been at fault in that we have not called things by the right names; we may have been even more at fault in that we have not honored the laborer and "highly esteemed him" as we ought to have done; but the fact remains that the men have been and are with us. The work has been well and faithfully done; there has been no failure. There has, on the contrary, been great success. Noble, true, brave, devoted, God-fearing men have "taken" the oversight. "This well for us that they did. If they had waited till we appointed them, they would have been waiting still. But the Chief Shepherd gave them the oversight. They took it from His hands—oft with fear and trembling; but they took the oversight. They have labored in word and doctrine; they have fed the Church of God. Not by constraint, but willingly; not for filthy lucre, but of a ready mind.

Now, has their work been a failure or a success? I will confine my remarks here to Victoria, because I know it best. Forty years ago we had but one small church, with a membership of less than a dozen. Now we have nearly *one hundred* churches, and we count our members by the thousand. I venture to affirm that these members are as well, if not better instructed in the sacred Word than any organisation of religious people in the colony. They have been built up in their most holy faith (thus the Church has been edified); they have been raised to a higher, loftier ideal of holy living; they have fought life's battle, and many have fallen asleep in Jesus.

This work is elders' work. It has been well and bravely done. The men who did it were our divinely-appointed elders. The men who are doing such work now are entitled to the elders' name and the elders' reward—*DOUBLE HONOR*. No elders, you say? The eldership a failure? Verily, nay. Elders are in all the churches; the fault is you fail to recognise their work or to give them the esteem that work demands. No Lord's day passes in which I do not (*in spirit*) drop in to a dozen or more of our meetings and watch "our

elders" *at their work*. To me it is a joyous thing. Absent from the bodily fellowship, no greater joy than to see our churches with the elders which "the Holy Spirit has made their overseers." I could make you a list that would run up to hundreds. I will not, however, speak of the living; it would be invidious. I will name just a few of "those who sleep, and whom we shall see no more till the Lord comes and brings them with Him." Elders (but perchance you object to the name)—well, call them Brethren Cox, Kemp, Service, Robertson, McGregor, Davidson, Hillier, Wilson, Thompson, Horton, Evans, Railton, Moysey, Hesketh, Nish, Walker, Buchan, Casey. These and others whose words and work are present with me, but whose names I cannot at the moment recall. These who are gone, and the great company of just such men who remain. These are they who have "taken the oversight," who have fed the Church, who have ruled over and edified it. And yet to-day we are called upon to consider articles written from the standpoint expressed in the title "Why is the eldership a failure?" If this be failure, God grant us an abundance of such failure.

But who appointed these men? No church elected them to "the eldership"; no unauthorised hands ordained them for their work, so nobly done and doing. They obtained their commission from the Elder Brother, the "Head of the Church," the "Chief Shepherd." The Holy Spirit made them overseers by giving them ability and willingness to do the work. They were not official despots such as in olden time grew into the Pope of Rome and the Patriarch of St. Petersburg. They ruled by their word and their faithful work. They received ordination not from frail, fickle men, but from God, who, in His providence, placed them where true eldership required to be done. In apostolic days the qualifications came immediately, often by the "laying on of apostolic hands." Later and in our times they come immediately, but they are none the less divine in origin and power.

This, then, is my point—*THE HOLY SPIRIT STILL MAKES (provides, if you will) ELDERS*. The Church, by its voting power, ballot or otherwise, can neither make nor unmake them. This power has never been delegated to any church or number of churches.

Would you see the process? Go into our Sunday schools and see them being taught to "feed the Church of God," by feeding and tending some of the Good Shepherd's lambs. Go to our Bible and training classes, see them learning and becoming "apt to teach." Watch them in our homes, where they are learning "how to rule a household," and so to rule the Church of God; in our sick chambers, where they learn how to comfort; on our platforms, where they are "edifying the Church of God"; in all departments of life, where in various ways they "take the oversight," ever helping the children of God in life's perpetual strife. Nor can you tell when they are *made*. The process goes ever on; quietly, unobtrusively they gain knowledge and power and wisdom and patience and love and hope. Then as quietly they enter on their work. **THIS IS THE EFFECTIVE ELDERSHIP**. This is God's method, and it has been a success.

But ever and anon our churches grow restless. They want a king; they want officers; they cry out for elders. Moses is in the mount working on the tables of stone on Israel's behalf, and pleading with God. The water flows as before; the manna falls every day. But the cry arises, "*Make us gods to go before us*"; give us "an eldership" to whom we may delegate power and transfer duty and responsibility. And so someone is asked to prepare a paper on "The Eldership." Discussion follows; "darkening counsel with words without knowledge;" clean, clear-cut articles, logically worked out from uncertain premises, appear in our papers. And so the matter ends. No one is the wiser; nothing is done. Occasionally some congregation more impetuous than the rest professes to be convinced, and proceeds to ELECT ELDERS, some even to "ordain" them by the laying on of some unauthorised person's hands—a sorry spectacle! Such an eldership always fails, as it deserves to fail. For God is not in the matter. It is not in accordance with His plan; so the thing breaks down, men wonder why. Christ is quite able to appoint His own overseers. He is the head of His body, the Church; He will provide elders.

Once more the eldership factory doors are open to try a new machine. This time deacons are to be worked up into elders. But the thing will not work. The new product may bear the name of an eldership; but

if you elect them and appoint them they will be *your servants*, and therefore deacons, that is, "those who serve." Here it is your machine breaks down. Elders are *not servants*, they are rulers—Heb. 13: 7 and 8, and again v. 17. And the Church is *not a democracy*; it is a theocracy. Woe betide man or church who attempts to interfere with divine prerogatives. You will quote Timothy and Titus. I reply these letters are not addressed to churches as churches, but to individual members of the body of Christ. The instructions given are not given as a standard by which churches may select elders; but for individual effort and achievement to be striven after by those who "desire the office" of a bishop, which is a good work. Christ Himself will judge and settle the success of the individual attainment therein. Humanity is fond of officialism, but in Christianity this is the one thing ever condemned. "One is your Master, even Christ: all ye are brethren." "He who would be greatest among you, let him be servant of all." He is the greatest man, the true elder, who can do most for men.

How, then, shall we know "our elders"? The answer is by *their works*. Call a man what you please. If he helps me in my spiritual life, if he teaches me some great truth, if he ennobles my conceptions, deepens my convictions, brightens my hopes, I shall esteem and reverence him "for his works' sake." He is my elder. This is honor which no church can give or take away. Meddle not with this business of the "eldership." It is outside your domain. Touch not the Ark of God, even though the oxen stumble and the Ark appears to be in danger. Uzziah tried this in all good faith, but he died for all that.

To the true elders of God's appointment let me say this concluding word. Labor on, take no commission from men, let no human hands be laid upon you. Many will hinder, the Church may give way to officialism: mind it not, be not discouraged, labor on. When Christ the Great Shepherd appears, He will reward your faithful service with a "crown of life that fadeth not away."

F. ILLINGWORTH.

#### REPLY.

1. The mere statement that our "premises are erroneous" does not prove that they are so, the more es-

pecially as it is quite evident that Bro. Illingworth has failed to understand what our premises are.

2. We did not build any arguments upon the title of our articles "Why is the Eldership a Failure?" We simply stated that the churches had failed to reproduce in their organisation the New Testament idea of government, and took it for granted that the truth of this statement would be generally recognised.

3. We never asserted "over and over again that we have no elders." *We never even said so once*, because we knew better. We knew that several churches had elders, but we did not know of a single church in the colonies whose elders constituted its board of management. But although we did not say "we have no elders," we think it must be evident that as so many churches have not any, and the New Testament requires that they should have them, there must be failure somewhere. Either the churches have shamefully neglected their duty, or else they have regarded the eldership as inoperative. The latter reason we *know* to be the actual cause of our failing to have a recognised eldership in the great majority of our churches.

4. As a basis of discussion, Bro. Illingworth affirms "that we have always had, and still have, a scripturally constituted eldership in all our churches." But instead of at once defining what he means by a scripturally "constituted eldership," Bro. Illingworth goes on to speak of the "work the eldership is intended to perform." With most of what he says under this head we quite agree. Much of what Bro. Illingworth has written, however, is quite beside the mark. For instance, we do not require to be told that in the past as in the present there have been men who were elders in fact though not in name. The names mentioned are familiar to us. Most of them filled the position of deacons, and in that position did elders' work. In our opinion they would have done a more effective work if the churches had recognised their merit by properly appointing them as elders. It is quite true that all elders are "men of age," but it is not true that all "men of age" are elders in the Scriptural sense of overseeing. Nor is it in keeping with Scripture or common sense to allow "men of age" to decide for themselves whether they have the qualifications required for the eldership. The

more incompetent men are, the more are they likely to consider themselves qualified for any position. True worth is modest, and shrinks from thrusting itself forward. Hence it is necessary for the church to decide as to those who have the necessary qualifications, and when she does this she elects or sets apart the men so chosen to do the work pertaining to the eldership. But says Bro. Illingworth: "If you elect them and appoint them they will be your servants, and therefore deacons, that is, those who serve." Yes, in a modified, but not in a primary sense they are servants. The President of the United States is a servant; so is the chairman of a meeting; but nevertheless both are rulers. Deacons, however, are servants in the primary sense, and consequently do not rule.

5. "In apostolic days," Bro. Illingworth informs us the qualifications "came immediately often by the laying on of hands." Unfortunately, however, he does not give us the authority for this statement. By qualifications, we mean those mental and spiritual qualities which are the result of training, such as those enumerated in Timothy and Titus, these of course are the gifts of God in a general sense, but they are and were not communicated in any miraculous way. *Miraculous gifts* were communicated by the laying on of the apostle's hands, but there is no evidence to show that all the elders of the primitive church were thus gifted. It is evident to us that Bro. Illingworth is building up an argument on a misconception of the meaning of Acts 20 and 28. (Take heed therefore unto yourselves, and to all the flock in the which the Holy Spirit hath made you overseers.) "This is my point (he says) the Holy Spirit still makes or provides overseers." Now the passage referred to does not tell us *how* elders were selected or appointed by the Ephesian church, and therefore we have to turn to other passages of Scripture to ascertain the mode of appointment, which we will presently do. What Paul meant to convey to his hearers hinges largely upon our interpretation of the word "made." The original word is *ethete*; if Paul had meant to convey the idea of selection he would have used another word, *apherisate*, which means "to separate," "to select to some office or work," as in Acts xiii. 2. We may paraphrase the passage as follows:

"That the elders should take heed to themselves and to all the flock in the which according to the arrangement or will of the Holy Spirit they had been placed to do the work of overseeing." It must be borne in mind that the word "overseers" is not used here as a title, but as a function, which the elders by virtue of their position were bound to perform, and in order to give solemnity to the injunction Paul reminds them that it is the Holy Spirit's will that they should not neglect this important work.

As Acts 20: 28 does not tell us how the will of the Holy Spirit was carried into effect in the appointment of elders, we must turn to other passages of Scripture for information. Turning to Acts 14: 23, we read: "And when they (Paul and Barnabas) had appointed for them elders in every church, and had prayed with fasting, they commended them unto the Lord on whom they had believed."—R.V. Here we have a definite statement that elders were appointed in every church, and that, too, in a most solemn and appropriate manner. But how were they appointed? Young's translation renders the verse referred to as follows: "And having appointed to them by vote elders in every assembly, &c.," and though the words "having appointed to them by vote" may seem somewhat strange to us, yet they undoubtedly express the meaning of the original. They imply that both the churches and the apostles had a hand in the appointment of the elders, the churches electing them and the apostles "laying hands upon them," as in the case of the appointment of the "seven" (see Acts 6: 3—6).

The Greek word *cheirotonantes*, which is translated "appointed," means "to elect or chose to an office by lifting up hands." At Athens, some of the magistrates were called *cheirotonatoi*, because they were elected by the people in this manner." The same word is used in 2 Cor. 8, 19, "And we have sent together with him (Titus) the brother whose praise in the gospel is spread through all the churches; and not only so, but who was also appointed by the churches to travel with us in the matter of this grace." In Heron's "Church of the Sub-apostolic Age," which is practically a commentary on the *Didache* or Teaching of the Twelve, we find in reference to chapter fifteen verse one of the *Didache* (which reads as follows, "Elect therefore for

yourself bishops and deacons, &c.") the following footnote, "Elect—*cheirotonate*. Literally, to elect by show of hands, but then (when the *Didache* was written) simply to elect. The same writer also says:—But no one who accepts the history of the Acts of the Apostles as trustworthy can doubt the official character of the elders named in it: for we are distinctly informed with respect to the churches of Pro-Consular Asia, planted by Paul and Barnabas, that they "ordained" (literally, had elected by vote) elders "in every church" (Acts 14: 28). In addition to the foregoing, it must be borne in mind that the Synagogue elders were elected by its members. Thus the cumulative evidence proves incontrovertibly that in Apostolic days elders were elected by the churches, and so the unsupported statements of Bro. Illingworth must "go by the board."

6. Bro. Illingworth goes on to say: "The Church by its voting apparatus, ballot or otherwise, can neither make nor unmake them. This power has never been delegated to any church or number of churches." If Bro. Illingworth means that no church can make elders by giving them the qualifications, then we agree with him; but if he means that the church has no right to "look out" for men, and decide whether or no they possess them, then we are against him and assert that we have proved that apostolic churches had the right of selection.

7. We agree with him that elders are trained in the Sunday school, the household and the church, and those thus trained and possessing the necessary qualifications form the "effective eldership."

8. "But ever and anon," says Bro. Illingworth, "our churches grow restless. They want a king; they want officers." We never heard of any church wanting a "king"; but this is probably a bit of satire on Bro. Illingworth's part, so we will let it pass. But what are we to say about the statement which implies that to "cry out for elders" is equivalent to saying that we are crying out "Make us gods to go before us"? Surely the brother who can write in this way is very careless of his reputation as a biblical student. Does not Bro. Illingworth's common sense tell him that each congregation must have a certain body of men to manage its

concerns, having the oversight over its spiritual and temporal interests, and that these must be appointed by the suffrages of its members? And if this is so, what more appropriate and Scriptural than to call this body of men by the name by which a similar institution is called in the New Testament, viz., the presbytery or the eldership? We unhesitatingly declare that the voice of scholarship is unanimous in testifying that the eldership constituted the managing body of the churches in apostolic times. If this statement is challenged we are quite prepared to substantiate it.

9. In our November issue we said "The New Testament idea of church government is not autocratic but democratic;" to this Bro. Illingworth replies, "the church is not a democracy but a theocracy," and continues, "Woe-betide man or church who attempts to interfere with Divine prerogatives." In this connection this is not argument, it is solemn nonsense. We might with greater propriety say "Woe-betide the man or church who attempts to interfere with Divine appointments." If Bro. Illingworth had taken the trouble to understand what we had said, he would have seen that we were speaking of the human side of church government, that we were opposing the "one-man system," and contending for the plurality of elders. We were quite aware of the fact that on the Divine side the church is a theocracy, and in obedience to the directions of the King's accredited representatives, were endeavouring to give effect to the regulations relating to the proper management of the affairs of the church.

10. We do not quite understand what Bro. Illingworth means, by saying that the letters to Timothy and Titus were "not addressed to churches as churches, but to individual members of the body of Christ, the instructions were not given as a standard by which churches may select elders." With our present light we only understand it as a convenient way of getting rid of passages of scripture that form an insuperable obstacle in establishing the theory he has advanced.

11. In conclusion, we would inform Bro. Illingworth, that before any warnings he may choose to give can have their proper effect, he must first of all make it clear that he understands the subject under consideration. Ex-cathedra utterances

will never supply the place of sound argument or dislodge the conclusions reached by the soundest scholarship of the age. It is useless to tell us that certain things will eventuate if an "appointed" eldership is generally adopted. Believing it to be rational, and above all scriptural, we will urge its adoption without fear.

We know that almost every divine institution and command has been perverted and made a source of mischief, but for that reason we will not cease to urge a complete return to the observance of divine institutions and commands.—Eus.

## The Kanakas.

MISSION WORK: ENCOURAGEMENTS  
AND TRIUMPHS.



As we showed last week, things did not look promising for the Mission; yet by tact and perseverance, and by the blessing of God, it did turn out to be a great success. *Providence*, at length, was over-  
*come by kindness.* Some of the Kanakas fell ill, and so could not run away! Bro. Thomson visited them, and having had considerable experience of sickness and fevers in hospitals he was able to minister to their necessities, and thus won their confidence. It was no use to talk to them about their souls, of which they knew nothing, before you showed that you cared for their bodies, which they were conscious of possessing. They were convinced of the reality of the missionary's interest in their welfare, by deeds, not by words. About seventeen came to Bro. T.'s class on the adjoining plantation, and continued to attend every night. The Kanakas have no creed to give up, not even idolatry; they are literally heathen. They have no written language. Coming from thirty or more islands, they speak in some fifty different dialects, but meeting with white people they soon pick up a bit of English. So the missionaries began their instruction with the alphabet. Then they were taught about God as the Creator of all things, and when they were told that that great Creator was one who loved them

and that he would punish the white man for the ill-treatment inflicted upon them, they became desirous of knowing more about that God. They sat at the missionary's feet like little children, learning with childlike eagerness and simplicity about the love of God, which filled them with astonishment. By the aid of picture rollers they were taught the principle incidents related in Old Testament and New, especially the life of Christ. Hearing of our Lord's great deeds of pitying love, they quite fell in love with Jesus. When they were told of the crucifixion they were enraged at the cruelty of the white man, and often their wondering and pathetic enquiry was—"What, for, missionary, white man he kill Jesus? He no bad fella master, He cure him sick fella man, He make him dead fella man him come alive again, and He give poor fella man when him hungry kiki. What for white man he kill him Jesus?" Then, of course, they had to be told that the white man did not love Jesus, and that the white man, although he knew a good deal about Jesus. They were told how Jesus prayed even for his enemies, and so they must forgive the white man the injuries he had done them if they wished to be followers of Jesus. Then some of them having learned of Christ's love in dying for them, expressed a wish to be His disciples. Thereupon Bro. T. told them what it was necessary for them to do in order to become Christians. They must believe with all their heart that Jesus is the Christ the Son of the living God; they must *†* "finish longa Satan," and then be baptised. It was not a difficult thing to explain baptism to the Kanakas; all you had to do was to show him from the N.T. that Christ went *down into* the water and was baptised, and he was quite willing to walk in the footsteps of Jesus and go down into the water and be baptised. At this time about forty from the different schools—Miss Young's, Mr. Johnston's, and Bro. T.'s—desired to become Christians. Arrangements were made for the immersions to take place one Lord's day afternoon. The only place to baptise was in the river, publicly. On the river-bank some huts were erected in which the candidates might change their clothing. At the appointed hour great numbers came to witness the ordinance—at

least 500 Kanakas and 200 white people would be there. A few hymns were sung, then, after prayer, each man came bravely out and confessed his faith in the Jesus, went down into the water and was "buried with Christ."

Such is an account of the first Baptism of heathen in that part of Queensland. After this, Miss Young received financial assistance, by which she was enabled to engage the services of another missionary, a Mr. Eustace. The latter was stationed on the south side of the Burnett River, the other paid missionary, Mr. Johnson, along with Bro. T., continuing on the north side. As a result of their combined efforts, 500 of these poor fellows, have, during the past five years, been brought out of heathen darkness into the light of the gospel, and have put on Christ in His own appointed way. One reason for the work progressing so well, is that the Kanakas on becoming Christians, aspire to become missionaries themselves. After working hard for 11 hours on the plantation, they will spend the evening in teaching their own countrymen, as the missionaries cannot visit a given estate more than once a week perhaps, there being so many demanding attention. In some villages the converts have erected huts especially for these purposes, making the frame of saplings, and then thatching it with sugar-cane leaves, or what is termed *trash*. Would that the same devotion, the same earnest endeavor to guide others into the way of salvation, were manifest on the part of their more enlightened and cultured white brethren in the colonies!

Missionaries were often told that the converted Kanakas would not stand, but that when they took sick, or returned to their own country, they would forget what had been taught them. Bro. T. tells of one poor fellow, "sick unto death," whose great desire it had been to be a missionary, and often he would ask Bro. T. whether, if ever he recovered, Bro. T. would go with him to the islands evangelizing.

"No missionary stop longa island belonga me. Very good missionary, you come longa me longa island. Me build him house longa you. Me get him kiki. Me teach him you language, which way you speak longa countryman longa me; and we two fella teach him boy longa Jesus. Countryman longa me, he

\* Break.

† Repent.

no savey God, he no savey Jesus; very good, we go teach him longa God, longa Jesus. He no kill him you, missionary; me tell him chief you missionary." Bro. T. had told him that if circumstances permitted, he would accompany him to his island. But it was apparent that the poor fellow would not recover, being now in the last stage of consumption.

The night he died, he sent for Bro. T. It was late before Bro. T. could get there, and when he entered the room, the dying man said, "Me wait long while, missionary, longa you. Me die to-night, me going longa Jesus. Me want say goodbye longa you, me like him you too much."

Then Bro. T., testing his faith, responded, "Yes, my boy, me think you die to-night; and when you die; you lose, I'm afraid you go longa Satan."

He looked rather surprised that Bro. T., after teaching him to have faith in Christ, and having so much conversation with him during his illness concerning the Saviour, should suggest that he would be lost. So the talk continued thus:

"No, missionary, me no lose, me Christian. Christian be no longa Satan, missionary."

"What! You think you Christian?"

"Yes, missionary, me Christian."

"What name you think you Christian?"

"Missionary, when you tell me which way God he love me, He give him Jesus die on cross longa me, me love him Jesus very much, me do which way Jesus he tell me longa Bible; then me Christian."

"Which way you Christian?"

"Me believe in Jesus longa heart, me trust him Jesus, me finish longa Satan, me baptised, me Christian."

"You think because you believe in Jesus, you finish longa Satan, you baptised, you Christian?"

"Yes, missionary, that's the way Bible he say longa man which way he become Christian."

Then Bro. T. said, "Which way sin belonga you be stop? You do plenty bad before you savey longa God. Man who do him bad, he no go longa heaven."

"Yes, missionary, me savey; me do plenty bad all same longa every fella man. But Jesus he say 'who-soever come longa me, I no cast

him out.' Me come longa Jesus, me believe longa Jesus longa heart, me finish longa Satan, me baptised, me Christian. Blood belonga Jesus, he wash him away all sin what me do bad before savey longa God."

Then Bro. T. suggested that plenty of white men believed and were baptised and yet did not go to heaven.

"Yes, missionary, God him savey heart belonga me." He savey me, me trust Him true fella heart all the time. Before me savey God me plenty frightened longa die. Now longa night time me stop longa myself here; cough belonga me, he bad fella, he no let me sleep; longa night time me talk longa Jesus all the time. Me no frightened longa Jesus; me love him Jesus very much because He love me first time."

"But," said Bro. T., plenty white man he talk longa Jesus, he no Christian."

"Yes, missionary, me savey white man he talk plenty longa Jesus; but he no trust him Jesus longa heart, he no do which way Jesus he tell him longa Bible. Me do which way Jesus he tell me; Jesus say he save me, Jesus he no tell him lie, missionary."

Bro. T. responded, "No, he no tell him lie. I'm frightened you lose though."

"Upon this, becoming exhausted the dying man grasped Bro. T. by the wrist, saying, "all the same, missionary, Jesus he keep me now. Me no hold Jesus, but Jesus he hold me now, all the; same me hold you, He no lose me."

Verily, we have not seen such great faith, no, not in Christian houses in Christian lands! Does not our dark-skinned brother set us all an example of readiness in giving an answer to any man that asks a reason of the hope that is in us, and an example of unflinching confidence that He to whom we have committed ourselves is able to keep us to the end? Bro. T. had visited many deathbeds of white men, but had never seen such faith, or heard such clear testimony as that poor boy had given him. Many similar triumphs of the gospel and victories of faith might be related did space permit. But surely, if no other than that one soul had been converted to Christ, the labors of our missionaries would not have been in vain.

A. M. LUDBROOK.

## Correspondence.

### CHURCH FINANCE.

To the Editors of the A. C. STANDARD.

DEAR BROTHERS,—With your permission, I desire to take advantage of your articles on the above subject, to say a few words on the much misunderstood verse Acts 2: 42. I am much pleased with the excellent translation of this verse given in your January leader, as it will dissipate any lingering idea remaining in any minds that it describes a meeting for worship. As we remember how long this tradition of our elders clung to us, though totally unsupported by proof, we should be very tolerant with others who accept with regard to other passages erroneous interpretations handed down from their elders. "They gave themselves continually to the teaching of the apostles," refers to a life work, and not to a meeting. It tells of their constant earnest striving to adore the doctrine of Christ, communicated through them to the apostles.

The next phrase, "to the distributing," refers to a work that was carried on all the week round, at first in a somewhat haphazard fashion as means allowed, and deserving cases presented themselves, but afterwards more systematically by the chosen deacons. I am not, however, prepared to say that this exhausts the meaning of *koinenia* in this verse. It is true that in a sense there is fellowship in striving together to lead the Christian life, in the breaking of bread, but when we add to these forms of it the fellowship in giving and receiving money, the meaning of the word is by no means exhausted. Now it seems to me that the writer's intention is to exhaust the meaning—to include all forms of fellowship not included in the other specific forms enumerated, and hence to include more than the giving and receiving of material contributions. Though the definite article is generally restrictive, and is so I think in this verse, there is nothing to show that it has quite so restrictive a force as we are asked to believe it has. There is not the slightest evidence that there was a weekly contribution during these early days of the church, and the probabilities are all against it. The converts gave their all, but there is no indication that they did so at a stated weekly meeting of the church,

\* Know. † So much. ‡ You are lost. † That is, what had become of his past sins.

\* God knows my heart. † That is, he engaged in prayer. ‡ Just as.

and the whole narrative in the case of the attempted deception by Ananias is against such a supposition. Paul's directions to the Corinthians to lay by them on the first day of the week as the Lord had prospered them, show conclusively that when he planted the church at Corinth he did not appoint a weekly contribution as a part of the worship. Nor did he appoint it by these directions for they relate to a private laying by for a definite limited time and for a special purpose. Nothing could be more convenient or fitting than our practice of taking up a weekly contribution, but we should be candid enough to confess that we do so, not by command or example, but by virtue of the liberty we have in the gospel to make all necessary arrangements for managing the affairs of the church.

The breaking of the bread probably took place daily. It may have been the custom referred to in verse 46, but the argument is not affected if the reference is to the weekly observance of the Lord's Supper.

The expression the prayers has a very specific appearance, and the context seems to point out that the regular temple prayers are those referred to. We are apt to forget what good Jews the first Christians were, how zealous they all were for the law. We read that with one consent they continued daily in the temple, and that Peter and John went up together at the hour of the prayer. Notice the expression the prayer, which differs from the one under consideration only by being in the singular number. Now when the different times set apart for prayer are spoken of together, as seems to be the case here, the phrase the prayers is the natural one to use. But whatever uncertainty there may be as to the reference here, one thing is perfectly certain, viz., "They gave themselves continually to the prayers" are met by nothing less than several times daily.

J. E. L.

## REPLY.

1. We are not aware that anything we said in our January leader "will disappate any lingering idea remaining in any minds that it (Acts 2: 42) describes a meeting for worship." This aspect of the question was not touched upon by us nor indeed was it in our mind at the time. It is not our intention to enter into this phase of the question just now, we content ourselves with saying that a number

of commentators find no difficulty in regarding verse 42 as having reference to items in connection with church worship.

2. If *koinonia* means "distributing" and the definite article gives it a restricted meaning, we do not see how it can "include all forms of fellowship not included in the other specific forms enumerated."

3. It appears to us that after we have exhausted the fellowship to be found in (1) "striving together to lead the Christian life," (2) "in breaking of bread," (3) "in prayer," and (4) in attending to the welfare of those in need, that there is very little fellowship left worth mentioning. We think the above comprehensive enough to embrace all phases of Christian fellowship.

4. We do not consider "distributing" the best rendering of *koinonia*. In our opinion the word communion best expresses the sense of the original, and also the usage of the word when Luke wrote the Acts.

5. We cannot now enter into the questions of "the weekly contribution," "the breaking of bread," and "the prayers," as these did not receive consideration at our hands, we simply say that we do not agree with some of the conclusions reached by Bro. Laing.

6. We are aware that many of the Jewish Christians were "zealous for the law," but we are also aware that Paul in his epistles, especially that to the Galatians, condemned most strongly this zeal that Bro. Laing refers to. It is true Jewish Christians retained for some time a strong predilection for their old Judaism, but whatever leaning they had to the Temple did not sanction or permit any of its practices in the Christian church.

7. We would ask our correspondents in sending articles purporting to be replies to what we have written to deal only with the positions we have taken, and allow other things they desire to write about to appear separately.—Eds.

## THE BURMA MISSION.

To the Editors of the A. C. STANDARD.

DEAR BROTHERS,—The whole Australasian brethren will, I am sure, have noted with much pleasure that the British Churches have, as related in your issues for December and January, made a definite start in the great work of Foreign Missions. The field of labor has been selected only after long and careful

investigation. The wisdom of our brethren in the old country in preferring Burma to India is manifest from the following considerations, amongst others:

1. Burma is more healthy than the plains of India, and can be worked all the year round.

2. In Burma *caste* is not so great a hindrance to evangelistic success as in India.

3. At Rangoon our brethren will have, right at the beginning of their mission, the valuable co-operation of Mr. Aaron, and Indian resident in that city. This gentleman was formerly a missionary employed by the American Baptist Missionary Society, and was pastor of a native Tamil Church for six or seven years in Rangoon. Latterly, however, he has been employed in more purely evangelistic work, his sphere of labor extending along the line of railway between Rangoon and Mandalay, and the railway authorities, recognising the good he was doing their servants, have given him a *free pass* over their line of about 500 miles. Bro Aaron's assistance will be of much service.

4. The American Baptists have long had mission stations in Burma, their native churches now numbering over 30,000 members. These, of course, practice immersion, and, in addition, admit only the baptised to the Lord's Table. So that our brethren going to work in the same country will not cause that confusion and contention which might otherwise be the case—certainly no small advantage.

Surely, Messrs. Editors, we in the the "sunny south" could not have a better field than this for foreign missionary effort, when circumstances permit!

Meanwhile let us all invoke the Divine blessing upon this noble land; and that little suggestion in Bro. Crook's letter, quoted in your Dec. issue, should not be overlooked. "If there is in the hearts of the brethren in Australia the desire to aid monetarily, we should be very glad of their assistance." Just now in this part of the world, particularly in Victoria, times are bad, and the churches are feeling the general depression. But if, without diminishing by one penny their subscriptions for evangelization locally, any of the brethren in the colonies, specially those who have come out from Britain, would like to show in a practical manner their sympathy with the "home" churches in this

their first effort in the foreign field, I am sure it would be greatly appreciated and would serve to bind still closer the ties uniting the two brotherhoods. Contributions for the Burma Mission, however small, will be gladly received and forwarded by Bro. W. C. Thurgood, 357 Swanston-st., Melbourne. I remain, dear brethren,

Yours in the Bonds of the Gospel,  
A. M. LUDHOOK.

### CHURCH RITUAL.

To the Editors of the A. C. STANDARD.

DEAR BRETHREN,—My almanac received I notice we have suggested readings and suggested hymns. Will you kindly inform me when our Prayer-book and Ritual is likely to be issued, and what kind of Church millinery our future priests are likely to adopt?

Yours, etc.,  
ANTI-BABYLON.

REPLY.—The "dear editors" have placed the above in my hands for a reply. Allow me to say that it affords me unspeakable pleasure to give "Anti-Babylon" information; because he needs it badly. Any brother who sees any connection between the regular and systematic reading of the Scriptures and going to Babylon, or any other town, is sadly in need of instruction of some kind. But as to the information which our brother seeks: "Our Prayer-book and Ritual" are not yet in the printer's hands, or at least I have not heard of it, so that it will likely be some little time before they are ready. If I remember correctly, Bro. F. Illingworth a few years ago wrote and caused to be printed a funeral service and marriage ceremony, which came nearer a "prayer book" and "ritual" than anything I have seen. But poor things, they died young, either as a result of having been born before their time, or were knocked on the head by some of our "Anti-Babylon" friends. It may be that a few copies have escaped the general slaughter of the innocents, so that if "Anti-Babylon" is anxious to secure the very latest and last thing out in the prayer-book line, if he will favor me with his address I may possibly procure and forward him a copy. But now as to the "kind of church millinery our future priests are likely to adopt." That is an interesting and curious ques-

tion, is it not? We have some two or three thousand priests in and about Melbourne with whom I am more or less acquainted, and I know something of the kind of church millinery they wear, as well as their every day apparel, but just what kind of clothes the priests of the future are going to adopt I don't exactly know. Last Sunday night I stood before an audience of some two or three hundred people, about two-thirds of them I suppose being of the priestly class, and judging of the "church millinery" there displayed, I should say the future get-up would be quite sensible, having a tendency to more ease and comfort. But it is one of those questions upon which I would not like to dogmatise. I might say the reason why the "dear editors" have asked me to answer the above "query," is because I am solely responsible for what the Almanac for 1893 contains.

A. B. MASTON.

### LIBERAL VIEWS.

To the Editors of the A. C. STANDARD.

DEAR BRETHREN,—The suggestion of H.W.C. is capital. Undoubtedly those churches which have set the example of general collections to the West Australian one should now show their liberality by supporting it. I presume that these must be the people whom Bro. Newham declares are "more enlightened and charitably disposed" than others. It is a fine opportunity for them to "show their faith by their works." I have carefully read Bro. Newham's letter, with the result that I am convinced that he regards me as one who needs enlightenment, and whose mind is "enveloped in uncertainty and haze"; but the misfortune is that his letter has done nothing to dispel the "haze." That I need enlightenment I do not doubt for one moment, and I assure him that I am ready and willing to sit at the feet of anyone capable of instructing me. I desire information, and through you, brethren, I will ask him to explain a few items in his letter. First, he states that I wrote in the "objective mood." I need a little light on this point, as I do not know what it means. Then he alludes to some things which "are heart-melting indeed from one aspect, but from another are quite puerile." What are these things? He speaks of my "excessive lamentation." I suppose he considers that

so deep that it is likely to affect all but stony hearts. Still this is only one thing; where are the others which are heart-melting and puerile? Again, will he kindly explain his metaphor "shackles of sectarianism"? If he means the practices of the sects—general collections, for example—I have to ask in what way they can be said to be "thrown aside" if these practices are adopted amongst ourselves? Then our brother speaks of certain "dear people," and of the "pious unimpressed whom God has received," and inquires whether I "see the consequences to which my method of reasoning leads." This is but drawing a herring across my trail, so I simply say that, if Bro. Newham's language has any meaning, it is that all whom God has received are to be admitted to the Lord's table. As he is not satisfied with the line marked out in the New Testament, that they who gladly receive the word should be baptised, added to the Church, and henceforth known as saints, Christians, or "of that way," will he tell us where he draws the dividing line between those who are to be admitted to the privileges of the Church, and who are not. Let me assist him. None have walked more closely with their God, according to the light they had, than some who have lived and died in that most corrupt body yeledt the Roman Catholic Church. The compilers of our hymn book have shown their appreciation of some of their strains by inserting them in our collection. Is Bro. Newham prepared to admit them, with their worship of Mary and the adoration of saints and images? Will he admit such men as Channing and other pious unitarians? If he say "No, I would not," I must again ask where does he draw the dividing line? If he say, "I would allow them to contribute, but not to partake of the bread and wine," then I demand, Where is his liberality? It is then getting as much as he can and withholding all, giving nothing for something. That is what the new-fangled "liberal views" amount to. But, brethren, the standards of the Greek, the Roman Catholic, the Episcopalian, the Presbyterian and other Churches all acknowledge that the Lord's Supper is for those who are in the Church, and that baptism is the initiatory rite into what they each regard as the Church. It is some sections of immersionists who are the most inconsistent of all

Christendom, for they in words acknowledge this, but in deed deny it. Far be it from me to insinuate that these "dear people" will be subject to "the pains of hell for ever"; but I submit, brethren, that to reverse the divine order because these "dear people" do not understand what is required of them is not our duty, but "to expound unto them the way of God more perfectly."

But, my brother terms me "sly." Well, brethren, I have many faults, but those who know me do not attribute slyness to me. You are aware, Bro. Editors, that if your editorial scissors had not been applied to my letter, there would not have been so much trouble to recognise two individuals, though unnamed, as there is to identify Paul's "man of sin." Bro. Newham says that I am "sly" for not giving a list of churches who take up a Lord's day evening collection. I said that I knew of one only in Victoria; and Bro. Newham puts the cap on the church with which he is in fellowship, and finds that it fits exactly. He further informs us that this church is "not in the least ashamed of what they do," and that he is "proud to be in membership with it." It is astonishing what a small thing some people imagine to be a fit subject for pride. Paul speaks of some in his day "whose glory was in their shame." But their glory did not make their shame better, and I do not think that our brother's pride will make that in which he prides himself any better. But here is a strange circumstance. In the same paragraph in which he charges me with being "sly" for not having given the name of the one church referred to by me, he declares that many of the English churches do the same. What about "slyness" now? Meantime, I deny his assertion, and I affirm that so far as I can learn not one of the English churches takes up a collection at a Gospel service. I am open to correction on this point, and need enlightenment from Bro. Newham. Will he kindly furnish the names of those English churches which have departed from primitive practice? The American churches in England are not English ones. They have caused some trouble in the old country, and are not recognised by the English brethren. It will not be of any service, therefore, to point to them. To help him in his difficulty, Bro. Newham informs me that the

N. Melbourne church takes up evening collections for Sunday school work. Well, I regard this as a mistake on the part of the North Melbourne brethren, and am sorry to hear of it. I understand the Hawthorne church has seen the evil of this and discontinued the practice. May the brethren there continue firm! Next comes a very grave accusation. Not one only, but several of our churches in Victoria are dishonest! Yes, brethren, Bro. Newham being witness, several of our Victorian churches are dishonest, for they invite contributions from all and sundry "ostensibly" for one purpose but "in reality" for another. If this is not dishonesty, I do not know what is. Bro. Newham, I call upon you for the names of these churches. Pray do not be "sly." Finally, Bro. Newham errs in supposing that I "often boast" of the American churches and their numerical strength; I do not, but often grieve over the reports that come from that country as to the progress of open communion amongst them. I desire to rejoice in the truth.

Ballarat, Jan. 1893. M.

## Sisters' Page.

—:—

Communications for this "Page" should be addressed to Mrs. P. Ludbrook, 27 Edsall-street, Melbourne, not later than the 15th of each month.

### CONFERENCE DIRECTORY.

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

### EXECUTIVE.

Jan. 6th—Owing no doubt to the holiday season, very few reports were presented at our meeting, nor was the usual letter to hand from Sister Thurgood. Sister Maston reported that 1,100 Household Bible Reading Cards had been sent out, and 6,500 Almanacs. Resolved that we hold our next Home and Foreign Missionary meeting at 4 p.m. on Friday, Feb. 5th. The two committees and our secretary, Sister Hill, were appointed to arrange the programme. We hope all the sisters will continue to come.

The approaching Conference also received some attention. Resolved that, God helping us, the Sisters' Conference be held at last year, on the Wednesday preceding Good Friday. Further announcements next month.

The Visiting Sisters reported having been

to North Melbourne, where, was, as usual, a splendid meeting. Sunday schools reported additions to churches.—Collingwood, 1; Lyson-street, 1; Malvern, 1. Collection for V.M.F., 9/-.

### THE BIBLE READINGS

for Feb. are full of thrilling incidents. Let us continue to honor our Father by the systematic reading of His word. The book of Exodus (departure) still further unfolds the world's panorama, and shows how wonderfully He fulfilled His promises to Abraham. The Israelites, from being crushed under the iron yoke of Egypt, were suddenly uplifted, and became the most influential of peoples, God demonstrating through them that He, the Holiest and the Mightiest, was in their midst, and through them would bless all who sought His favor. Pharaoh was a typical son of perdition. Not that he was born such, or that God made him, but his own self-will. Ignoring the blessings which Joseph had brought into his dominions, ungrateful to the Israelites for all their service, selfish and unjust in his cruel, he was a living illustration of the saying by Isaiah, ch. 26: 10—"Let favor be shown to the wicked, yet will he not learn righteousness, &c." How many even now are echoing his delect words: "Who is the Lord, that I should obey him?" As we are towards God, so He is towards us. He will have mercy on them that fear Him, while His repeated warnings and judgments only seem to harden the persistently rebellious.

The presents lavished upon the emancipated Israelites were surely their due, after a long season of affliction and unrequited toil, and doubtless the givers, like the midwives, got a blessing also, according to their faith. The institution of the Passover, and the unparalleled wonders which followed, evidently foreshadow that other "nation," Zion, the spiritual Israel, the Church of Christ, who in Isaiah in his last chapter prophesied should be born in a day. The presence of Jehovah amid the thunders of Sinai was also a day never to be forgotten. It has been well said, "the moral laws were given because they were right in themselves; the ceremonial were right because they were given by God."

The Tabernacle, so carefully detailed to Moses, with its pillar of fire towering aloft over the Ark, is a marvellous study of typical teaching, the antitype of which is found in the New Testament. Already we have seen through Matthew and listened to the words of Him who "spoke as never man spoke." The page is now open at Mark's gospel. He is said to have written under the supervision of Peter, and for Gentiles rather than Jews. "Real religion," says Professor Stuart, "is not a thing of the stars, but of the street." The Lord Himself surely exemplified this when leaving the glories of heaven. He became the Man of Nazareth, toiling from day to day through city and village, amid wandering crowds, in order that He might heal and save. Surely His was an overflowing love, that of His favour until His very life blood was poured out on Calvary, whereby our rescue from a bondage worse than Egyptian was provided for. When we look round upon those who have not accepted this "unspeakable gift," we may indeed thank God that we are not as others are, but we must not forget that He, our Immanuel, Jehovah's real, ear-beat cries out in deepest humanity—

"O that a man might give in me,  
 That the heart I also may give in."

A careful striving to become like Him should fill every day that remains to us in

earth, so that we may be able to say with the Apostle Paul, "No longer I, but Christ liveth in me" (Gal. 2: 20).

SPARE LITERATURE REPORT

November — Benevolent Asylum: 12 Bands of Hope, 12 Christians at Work, 12 Pioneers, 12 Alliance Records, Melbourne General Hospital: 12 Pioneers, 12 Standards 20 Southern Crosses, Women's Hospital: 12 Bands of Hope, 20 Pioneers, 20 Cottager and Artisans.

December — Women's Hospital: 12 Alliance Records, 12 Standards, 12 Christian Commonwealths, Children's Hospital: 12 Child's Papers, 12 British Workmen, 12 Cottager and Artisans, 6 Children's Friends, Homoeopathic Hospital: 12 British Workmen, 20 British Workmen, 12 Standards, 20 Pioneers, Benevolent Asylum: 20 Pioneers, 20 Standards. L D

IF WE COULD KNOW.

MRS. A. W. CURTIS.

If we could know what lies before our feet,  
If we could see the shadows hovering near,

We would not dare to take another step:  
Our life would be in agony of fear.

If we could know what one small word  
would do

To brighten up this little world of ours,  
To cheer and comfort worn and weary hearts,

How carefully we'd scatter these sweet flowers.

If we could know how soon our home  
would be

Hereof all that makes it bright and dear,

How would the shadow of the coming lass,  
O'erwhelm us with its constant dread and fear.

Not knowing, we go onward day by day,  
And if this day be full of grief and pain,  
We think to-morrow will be brighter far,  
And for each loss there will be some sure gain.

Oh! it is well for us our Father keeps,  
Securely hidden from our mortal eyes,  
The rough and rugged pathway we must tread,  
Before we reach our home beyond the skies.

Oh, it is well! for stumbling blindly on,  
We reach like little children for his hand;  
And, clasping it take courage, knowing well  
He'll bring us safely to the better land.

ARE THERE MORE LIKE HER?

A lady once besought Mr. Moody to pray for her unconverted husband, and try to lead him to Christ.

"How long have you been married?" asked Mr. Moody.

"Twenty years," she replied.

"What have you done to bring him to the Lord yourself?"

"I have talked to him. I have prayed for him. I have tried to get him to join the church."

"And you have been his wife for twenty years?"

"Yes, sir."

"There must be something wrong somewhere," said the evangelist, shaking his head. "You ought to have got him to the Lord before this time. Have you always had a Christian life before him?"

"I am afraid not always."

"Have you ever got out of humor with him and said spiteful things?"

"Yes, very often."

"And what did you do then? Did you apologize and tell him you were sorry for it?"

"Oh, no? I never did that. I couldn't."

"Well, then, right there is where the trouble is. It is not your husband that I ought to pray for, but you. When your heart once gets right and makes your life right, it won't be long until God will get into the heart of your husband."

And it wasn't long afterward until the prediction was filled. The heart of the wife became full to overflowing with the love of God, and her husband was soon after converted.

## Christian Evidence and Defence Department.

### FIFTEEN WONDERFUL FACTS CONCERNING THE BIBLE.

1. Its antiquity. Its very latest part was written over eighteen centuries ago. Its earliest portions antedate all existing writings. Moses wrote several hundred years before the birth of Homer. The antiquity of the Bible is in itself a very remarkable fact when we consider how few books survive the age in which they were written.

2. It was composed by over thirty different authors. We know that Tasso wrote the *Jerusalem Delivered* and that the *Pilgrim's Progress* was written by John Bunyan, but we cannot, by any one name, answer the question, Who wrote the Bible?

3. It was written in different ages. About two thousand years intervene between Moses and John.

4. Its unity. Written by many different authors, covering in the period of its composition quite one third of human history, embracing every variety of style, from sublime poem to plain narrative, numbering among its authors prophets and peasants, kings and fishermen, it is nevertheless one Book. We never think of it as a collection of separate books, but as one book—one in purpose and in teaching.

5. Its preservation. Jews carefully preserved the old Testament, although it recorded the story of their many rebellions, the denunciations of the people by their prophets, and the crimes and weaknesses of their favorite heroes. Likewise the early Christian Churches scrupulously

preserved the writings of the apostles although in many they rebuked them as contentious and carnal. In spite of pope and infidel, of multiplied enemies and persecutions, the Bible has come down to us entire and unimpaired.

6. The ease with which it can be translated. No other book in the world can be translated in so many different languages and lose so little of its native beauty and force. This fact alone would indicate that it was written for all the human family.

7. Its influence upon civilization. Compare those nations that enjoy the light of the Bible with the nations that have it not, and this fact will appear as clear and dazzling as noonday.

8. Its influence upon literature. Take from our libraries the immortal works of genius that have received their inspiration from

"Siloa's book that flowed  
Fast by the oracle of God."

and you will rifle them of half their treasures. Milton, Young, Pollok, Dante, Tasso, Klopstock and Bunyan would pass into oblivion. From Goldsmith and Whittier, from Longfellow and Tennyson, and even from Burns and Byron, you will abstract fully one half the beauty.

9. Its influence upon art. It has given to the painter and sculptor their choicest themes. As illustrations, we merely mention, "Christ Lamenting over Jerusalem," by Eastlake; "Job and his Friends," by Poole; Leonardo da Vinci's "Last Supper;" "The Last Judgment," by Michael Angelo; Raphael's "Transfiguration," and Rembrandt's "Nativity." To these might be added the greater number of Dore's works, "Christ before Pilate," and a long catalogue of paintings. Sculpture is equally indebted. Witness the works of Michael Angelo, of Canova, of Thorwaldsen, and of Flaxman. What shall we say of music and architecture? As for music, let the works of Beethoven, of Handel, of Haydn, and of Mozart answer.

10. Its influence upon thought and language. Its images and very phraseology are so imbedded in the minds of men that they use them unconsciously. There is scarcely a book written or a speech made that is not somewhere enriched by imagery taken from the Bible.

11. We never weary of the Bible. Like the morning sun it is ever beautiful and new. Other books we read and lay aside. The Bible is a

perpetual fountain of refreshment and joy.

12. It deals with the profoundest themes, as to the existence and attributes of God, the origin of man, sin, redemption and eternity.

13. It presents truth largely in narrative, in what might be called dramatic style, in the persons and lives of living characters. It does not give us a dry system of theology, but a living Christ.

14. It always represents sin as the most odious thing in the universe, yet opens up a way of pardon and peace for the sinner.

15. There is a marked analogy between God's revelation of Himself in nature and in His word. In both there is a gradual unfolding and development. Both require study, although both are easily understood in all that is essential to life and happiness.

Do not, then, these fifteen great truths concerning the Bible crystallize in demonstration of the fact that it is what it claims to be, the Word of God?

**INFIDEL DEFEATED WITH HIS OWN WORDS.**—An infidel said: "David was a man after God's own heart, was he? And yet a pretty specimen of God's man! An adulterer, liar and murderer!" "You are a profane of the truth of God's Word," quietly replied the Christian to whom the remarks were addressed, "for the Bible says that Nathan told David, 'By this deed thou hast given occasion to the enemies of the Lord to blaspheme!'"

## NEW SOUTH WALES DEPARTMENT.

By ARTHUR HARRIS,  
44 Elizabeth-street, Paddington.

### NOTES.

I have nothing uncommon to report this month, and I do not feel disposed to trespass on your valuable space unless I feel sure that my matter will prove interesting. I have not been favored with notes from country churches. We are having splendid meetings in Sydney, both morning and evening, and two have been immersed since the New Year. The church is in a prosperous condition, and peace reigns predominant within her walls.

The church in Waverley reports three additions, two by letter and one by faith and obedience. There is a good prospect of a strong church growing up there.

ENMORE.—During the month we have had six immersions. We note the annual election of officers in the Lord's day school as follows: Superintendent, Bro. J. Hunter; secretary, C. A. Hole; treasurer, R. Steer;

organist, Sister H. Kingsbury. 12 scholars have put on Christ in His own appointed way during the year. Altogether the work has been well sustained throughout the year by an able staff of teachers.

Bro. Watt has just concluded an able series of discourses on first principles, extending over three Lord's day mornings. They were very much appreciated, and I doubt not will result in the upbuilding of many. Annual collection in aid of Prince Alfred Hospital on Lord's day evening, Jan. 8th; amount, £12 12s. 6d.

### C. A. H.

**MEREVETHER**—Bro. McCrackett is still working as hard as ever. Meetings well attended, and the seed sown at present will soon bear a good harvest, I believe. Bro. McCrackett and myself had a trip to Nundia to open the new chapel there. The brethren at Nundia deserve great praise for the work done by them, and although it is 35 miles from Newcastle, and in the bush, about 100 sat down to a splendid tea. The people came for miles round; yea, 6 or 8 of them came 30 miles. Brethren Want and Nisbet are the main workers, and have started a mission 30 miles farther away and expect good results soon. God bless the work at Nundia.

### J. FRANK.

**MOREE**—We had four immersions last Lord's day at Moree, the first which have taken place there. We had a good crowd to witness the proceedings. The people were pretty orderly. It gave Bro. Forcett a good opportunity of speaking on the subject, of which he took good advantage. There are two more to be baptized on Saturday, and possibly more to follow.

### W. WINTER.

## NEW ZEALAND DEPARTMENT.

### NORTHERN DIVISION.

By H. A. HUGGINS,  
Post-Master-General's Department, Wellington.

### NOTES.

The cause in the empire city is expanding rapidly. During the past year there have been 33 additions to the church, only 9 by letter. This speaks well for Bro. Turner, and those working with him. At Newtown, in the southern end of the city, morning meetings are regularly held, and a strong church in course of being built up in connection with this there is also a flourishing school, held weekly in the large State school building. At Petone there have been from 10 to 20 additions. I am not aware of the exact number. These are mainly due to the efforts of our Bro. Robert Wright, who unselfishly devotes all his spare time to the word, preaching every Sunday evening to large audiences in the Oddfellows' Hall in that suburb. He has earned for himself and the cause a good name and given the struggling little church help which cannot be overestimated. There is also a school at Petone.

It is stated on good authority that the church at Auckland is in a most flourishing and peaceful condition, and that a goodly number of young men are coming into usefulness. Bro. Greenwood, their evangelist, passed through on his way to Canterbury, where he spends his week's well-earned vacation.

Wanganui church is more prosperous than it has been for the past year, as will be seen from reports elsewhere. Thus it will be seen that the North Island of New Zealand is making material progress.

**WANGANUI**—We are pleased to report the addition to our numbers during the past four weeks of nine by obedience, nearly all as the result of Sunday school work; also, by letter, five men and Sister M. Harman, Dunedin, with their two daughters. This has given us a big lift. I find on looking at our church roll that no less than 10 have been added during this year. We are rejoicing over this, and a fresh impetus has been given to the work. We have never experienced anything like this before—the baptism in use for several Sundays in succession, and dear young people confessing the Christ and being buried with Him in baptism. We have great hopes of others who are not far from the kingdom. Bro. Purnell labors indefatigably in church and school, and our God is blessing us. To Him be all praise.

Dec., 1892. H. HERRINGSHAW, Sec.

**WANGANUI**—We have made a very good beginning this year, having been privileged to receive by obedience two on the first Lord's day, and a young man, the son of our Sister Statten, and a young woman, daughter of our Sister Nison. This augurs well for '93, cheering and encouraging us to not be weary in well-doing.

H. HERRINGSHAW, Sec.

4th Jan., 1893.

### SOUTHERN DIVISION.

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

**INVERCARGILL**—In looking over the year that is just gone, we cannot say that our numbers have greatly increased. However, a few have made the "good confession," and have cast in our lot with us. We have also had a few from sister churches, and as we have not had many leaving during the year, our numbers are gradually increasing. On New Year's day a number of beautiful books were distributed among the Sunday school children. Some of the larger books were distributed as prizes, but every child attending Sunday school received a prize to encourage good attendance. On this occasion Brethren Todd, senior, and Martin addressed the scholars in an interesting and attractive manner. The annual Sunday school picnic was held on the 3rd inst. at "The Retreat," Walkero. The day was beautiful, just the sort of day that was wanted for a picnic. There were about seventy-five children and an equal number of adults. The picnic was most liberally provided for by the sisters; in fact nothing was wanting to procure the pleasure of all present. At 7.30 p.m. the teachers had a treat of their own, and the children, also, all present having spent a most enjoyable day.

The Church of Christ at Mataura had their annual tea meeting on Xmas Day. They sent a cordial invitation to all the brethren at this year's meeting. Although Xmas was a busy and stormy day in the morning, about 20 of the brethren went up to Mataura. We all spent a pleasant and profitable evening, and were hospitably entertained by the brethren there. These meetings of the brethren from different parts in a social way greatly tend to cultivate friendship among the brethren.

JOHN C. TORD, Sec.

## QUEENSLAND DEPARTMENT.

A. CORRAN, *Langlands St. Brisbane.*

## NOTES.

A considerable time has passed over since the last Queensland items were forwarded to the STANDARD. Many items that needed attention will now have to be omitted, and a brief general statement will have to suffice.

At Brisbane, the church has been pushing on with its work. The preaching of P. A. Dickson has been very attractive, and notwithstanding the excessive heat we have experienced this summer, the indoor meetings have been splendidly attended, while at the outdoor meetings the singing of the Brisbane church choir induces the people to congregate in large numbers. It had been hoped that before the summer beat came a removal would have been effected into the old Baptist chapel in Wheel-street, but difficulties in the way have prevented so desirable an object being attained, yet it is still hoped that before long a settlement with the proprietors of the building will take place, and the church enter into occupation. There have been a large number of additions to Brisbane since P. A. Dickson came amongst us on the 9th August last, 37 having been immersed, 6 received by letter, and yesterday two more came forward in response to the appeal at the close of the evening service, making a total of 45.

The Sunday-school at Brisbane is also making good progress. On a recent Sunday afternoon prizes were given to deserving scholars. Amongst the prizes were some very useful books, and not the least interesting of presents made were some cartons of flowers from Palestine, given by Bro. Looley.

The church at Gympie still struggles on amidst reverses. They have lost by removal to other places some good members, and have not been able to maintain the effort made to keep Bro. Slaughter preaching for them.

Bro. Thompson has got amongst the Kanakas again, and is hopeful of accomplishing much good, having settled on the Isis scrub, south of Bundaberg, a comparatively new sugar growing district, but which it is expected will shortly be one of the most important in Queensland.

16th Jan.

**CHILDREN, ISIS RIVER.**—Dear brethren and sisters in Christ, just a few lines to let you know that I am once more back among the Kanakas and the sugar cane on the Isis River, where I intend to go to form a mission station on New Testament lines. As there are other missions in existence among the Kanakas, it will be well for our mission to be known as the Church of Christ Mission to the Kanakas. The Isis is some thirty miles from Bundaberg, and it will eventually be one of the largest sugar growing districts in Queensland. At present it is only in its infancy, as far as sugar growing is concerned, owing to there being only one sugar cane crushing mill. There are others in course of erection in different parts of the fields, some 500 are employed in the district. As there is more land here capable of producing sugar than in the Bundaberg district, where there are 2,500 Kanakas employed, it is only a matter of a short time till we have the same number here to work upon. I have seen that Hawaiian Kanakas here from the mission school in Bundaberg, who I intend to get to form

themselves into a church to meet for the breaking of bread on Lord's day, and encourage them to go out and preach to their countrymen. In this way I hope to be able to work the field as it increases in numbers. I am holding meetings in different parts of the district every night, and on Lord's day three meetings. I have been showing my magic lantern of a night time. It has been a great attraction, as some of the Kanakas had not heard of the life of Christ before. Praying that our heavenly Father may bless the humble efforts put forth to reach those who are yet in darkness, that they may be brought to know the only true God, and Jesus Christ as his enrolled Saviour.

Fraternally yours,

JOHN THOMPSON.

## SOUTH AUSTRALIAN DEPARTMENT.

By Dr. J. C. VEECO,

*North Adelaide.*

## NOTES.

At the Evangelist Committee meeting on Jan 9th, it was decided to ask Bro. Gore to read the Conference essay, and Bro. Green to read one on "Woman's Position in the Church," and the Sunday School Union to choose a writer for an essay on some subject bearing on their special work. These, with the President's address, will give us the same amount of material of this kind as at our last Conference.

In accordance with the resolution of last year, it was decided if possible to hold the meeting for three days, and to begin on the Tuesday before the Agricultural Society's show.

Will the members of the churches try and arrange to have their annual holiday at this time, and work in the Conference meetings as part of their yearly outing? Would it not sanctify a holiday? Would it not be a pleasure to meet with so many fellow members of the same body?

Three brethren have been deputed to wait on the Commissioners of Railways and see if the reduction of fares in connection with the Show can be obtained early enough in the week to be taken advantage of by those attending the Conference.

**PERSONAL.**—Bro. Bardsley did call on his return journey from W.A.—a week later than expected. We had the pleasure of his company, and he of a prayer meeting at W.A.

The adjourned preliminary meeting of officers and speakers was held in Grote-st. on Jan. 12th, when the articles of association as drawn up by the sub-committee were discussed. Between 20 and 30 brethren were present. It was decided that all others and speakers and public workers in good standing in the churches should be eligible for persuasion. Those who were teachers in the Sunday-schools only and not engaged in other public work in the church were not deemed eligible, as it was considered that in the Sunday School Union they would find their proper place and privileges. The brethren who attended on the 12th were all enrolled. Those who were present at the previous meeting will be enrolled on application. Any seeking membership hereafter will be admitted by nomination and vote. This last may be open or closed desirable by ballot. The ex-

penses incurred will be defrayed by collections. The objects were set forth, and the exercises named. None of these must exceed 15 minutes in length, and speeches in discussion will be limited to 5 minutes. Meetings to be held quarterly, or oftener if deemed advisable, in Grote-street (if the consent of the church is granted) on Thursday evenings, to begin at 7.30 and to close not later than 9.35. An executive of seven brethren was chosen to appoint all officers from among themselves, and to arrange a programme for the next meeting. This to be held on February 16th. Will the brethren note the date, and all who desire to be enrolled kindly attend and register themselves.

**ANNUAL CONFERENCE.**—The meeting will be held on Tuesday the 25th of February, and on the 1st and 2nd March. Probably the excursion fares will be issued from Monday the 27th.

**NORTH ADELAIDE.**—To-day, Jan. 15th, the right hand of fellowship was given to Sis. Thompson and Sis. V. Thompson, who have joined us from the Baptists. They have been attending the meetings of the church for several months, so that they understand fully the step taken. May they be useful and happy in their church life. Our Improvement Class is just beginning to bring forth its long desired fruit. Besides some thirteen young men prepared to read some thirteen lessons and preside at the evening meetings, several have given us good enjoyable addresses at our prayer meetings, and one has begun to preach the Gospel. The Lord bless them in their efforts to help in His service.

**POINT PIREE.**—On Wednesday evening, 4th inst., a meeting of the church was held to consider and devise some means by which we could advance the Redeemer's cause in this place. For some time past we have thought that some effort should be made to induce strangers to come to our preaching services to hear the Gospel. Bro. Langstaff proposed that a short address should be given somewhere in the street just prior to the service in the chapel, and all that came to listen be invited to the service in the chapel. Bro. Moffat suggested that two and two of the brethren go out visiting the people, and invite them to our services. Both schemes will be adopted. May the Lord bless the means, that more fruit may be brought forth to His honor and glory.

Port Pirie, 4/19/93.

W.L.

**STIRLING EAST.**—No additions since last meeting, and a meeting held on Dec. 28th, brethren from North Adelaide, Unley, Grote-street, and Hindmarsh present. Grand addresses from Bro. Green, Gore, and Jno. Veece. Additions for year, 9, 4 by letter and 4 by faith and obedience. We trust and work for better results.

Jan. 13th, 1893.

G. D'NESS.

**PARK-STREET, UNLEY.**—All the meetings are being well attended, a good number of strangers attending our Sunday evening services. During the month four have come out on the Lord's side, and we are believing that others are nearing the kingdom. J.P.J.

**HINDMARSH.**—Packed meeting again last night as usual. Collection taken up in aid of B. Hill distress fund; amount, £5 2s 10d. Grand meetings lately. Three confessions Dec. 4th, and three ditto on the 11th.

Dec. 19, 1892.

T.J.D.

**GROTE ST., ADELAIDE.**—One of our members was removed from our midst by death just at the dawn of the New Year on Jan. 1st, viz., Mrs. Gard, who was Miss Charlotte Cantow. She was a scholar in our Sunday school for many years.

A church business meeting is to be held on Wednesday, 19th Jan., when the matter of arranging for the preaching will be considered.

19th Jan., 1893.

L. H. V.

**NORWOOD.**—The holidays have passed away for another year, and the meetings, which were a little interrupted on account of several of the members being away from the locality, now begin to assume their old form, as most of the holiday makers have returned. Quiet, steady work is being done in all departments of the church. Last Thursday we held our usual quarterly members' tea, which was followed by the business meeting. At the latter encouraging reports were read from the church, the Adelaide Society, Sisters' prayer meeting, Lord's day school, and Band of Hope. There seems to be an increased earnestness on the part of the church members, for which we are thankful, and trust that all may continue to labor faithfully in the vineyard of the Lord. We are very glad that God has seen fit to bestow upon them. Since last report one has been received into fellowship from the Baptists, and last night the chapel was crowded, when we were again cheered in seeing five come forward who made the "good confession." Praise be to the Lord.

Jan. 16th, 1893.

**ALBERTON.**—Dear Brethren, we are thankful to our heavenly Father that the church is steadily plodding along, though we have had no visible results to the labor put forth last month, although we know that there are some who are very glad that they may soon see the light. We ask that your prayers may mingle with ours, that they may soon be convinced of their need of a Saviour, and that soon they may be one with us in Christ Jesus. We are glad to be able to state that our Sunday school is steadily increasing. We have had several new scholars added to our number this month. We pray that the teachers may be endowed with wisdom, love and earnestness that they may put the truth before the scholars in all its simplicity and grandeur, that they may not only be an addition to the school, but that they may be soon added to the Kingdom. Yours in Christ,

R. H.

**ALMA.**—Things are very quiet here, very little aggressive work being done from the fact of the people having migrated. The church is partly of the same account. We are long illness. We were rejoicing on account of reported improvement, but now we hear of another relapse which has made us sad. We miss him much. We have only the one meeting now unless Bro Day or some of the evangelists look us up. Bro Day's field of labor is very extensive we see him little, so will be very pleased to have a visit from any of the town preachers, and I am sure it would be mutually beneficial.

Dec. 19th, 1892.

R. HARKNESS.

**NORTH ADELAIDE SUNDAY SCHOOL.**—The business meeting of the teachers and officers was held on Dec. 21st. The report showed that the school had made good progress. On the roll, 142 scholars, average attendance, 117; number added to the church, 16. May they remain steadfast unto the end. By the unanimous decision

of the teachers, the retiring officers were re-elected for the ensuing year, viz., Bro C. Messent, superintendent, who has held that honorable office since the formation of the school some nine years ago, and has proved himself to be a model of regularity and punctuality and good order. Bro R. Forsyth, secy., T. Fischer, librarian; and Bro L. H. V. absentee visitor, completes our staff of officers. We hope that 1893 will be most abundantly blessed in seeing many of our scholars deciding for Christ, and unto God will we ascribe all glory and honor.

R. FORSYTH, Sec.

**THE S. S. UNION OF THE CHURCHES OF CHRIST IN SOUTH AUSTRALIA** held its first annual picnic on Monday, Jan. 2nd, at National Park, Belair. There was only a fair attendance of teachers, not being quite so representative as we desired, owing perhaps in a large degree to the hot weather which is so prevalent at this time of the year. After luncheon the whole of the picnic party sought out the cool and shady spots, to endure the "melting moment" with as much comfort as possible, game being almost out of the question under the hot rays of an Australian sun; but what was appreciated more than that was the singing of several well-known hymns.

After sitting down to tea our kind Bro E. Gall took the photos of all present, then of the teachers by themselves. Proofs have already been sent to each school to order from, and the fact that they are having a good sale ought to be sufficient inducement to all concerned to make sure of obtaining a copy at once from the secretary. It will be something to look at in after years, having as some of the central figures Bro Dr. Verco, Bro J. C. Dickson, and other earnest S. S. workers, the trees furnishing a splendid background, and making it a picture that should be placed in a frame to each teacher. After tea preparations were made for departure, so as to catch the early trains and thereby avoid the crush that is usual on the Hills line. Most, if not all, seemed a little reluctant to leave at the coolest time of the day. What enjoyment was in any way marred by the heat was more than compensated by the pleasant companionship of some of the most zealous workers in our Sunday schools.

The greetings of the committee are sent to every member of the Union. May all invitation and prosperous meet, and in their labors as Sunday school teachers, may they be blessed far beyond what they are able to ask or think, and be counted vessels meet for the Master's use.

R. FORSYTH, Sec.

Another cause of the small company (although somewhat over a dozen) that it was thought inadvisable for families, and parties of friends, and church members other than teachers, to be invited. But with the simple arrangements for catering, and the ample extent of Park, it would probably not be necessary to have these limitations in future annual outings. This was our inaugural experiment, and as such it was successful and useful.

J. C. V.

**HINDMARSH.**—Over four months have elapsed since our chapel was taken over by the contractors, Messrs Austry and Gerrard, for alterations and enlargement to plans submitted to and approved by the trustees. The plan was prepared by Mr. J. Conwell, the architect, and the alterations supervised by him throughout. Lord's Day, Jan. 8th, became another red letter day in the history of the church on account of the re-opening which

began that day. At 6.30 a.m. between 40 and 50 gathered in the chapel for praise and prayer with reading of the scriptures and testimony. Verily it was good to be there. At 10 to the church meeting as usual for worship struck the keynote by unting in singing "O worship the King all glorious above." Bro Smith presiding over a comfortable filled reading of the scriptures, a number coming with us to meet from sister churches. We were glad to see their faces. The after address was given by Bro. Dr. J. C. Verco, whose praise is in all the churches. We always feel it a privilege to listen to the doctor, as the glad of his words of warm congratulation and exhortation, and we feel sure the church will profit by his words of counsel to launch out for greater things spiritually. Bro T. J. Gore gave us one of his characteristic sermons on Love as the foundation. Simon, son of Jonas, loved them me." In the evening, Bro H. D. Smith preached to a vast audience, the building being packed from floor to ceiling. "Our Creed" formed the subject of his discourse, based upon Peter's words, "Thou art the Christ the son of the living God." Can there be no trust from such gatherings? Yes, no fruit without our Father's blessing, but with His blessing we expect much fruit. Grant it, Lord, for this is our object that thy name may be glorified and men saved. At the close of the evening service a war was baptised into the likeness of His death. Wednesday evening, the usual tea was held, the whole having been got up and provided by the sisters in their best style, and evoked great praise from all who sat down. It was estimated about 100 persons, so your readers may imagine the quantity of provision provided. We expect a good return financially as the result. The public meeting was happily presided over by Bro. Dr. S. J. Magarey, who became a member of the church early in its history. Much pleasure was experienced in the production of the original church roll with minutes pertaining to the first meeting of Disciples of Christ, with their names enrolled, amongst which was the name of the chairman in his own handwriting, recalling fond memories of steps in his life, steps which have never been regretted. The names of the new church and those present at formation were—Thos. Magarey, J. Olliver, Henry Warren, J. Ireland, Jane Thompson, Janet Thompson, Elizabeth Magarey, E. May Magarey, Mary Ann Warren, Ann Warren, Ellen Ann Wood, Mrs. Goldsmith (at Milang), G. Thompson and Jennina Thompson (present from Willunga), J. Aird, J. Craig and John Brown (present from church in Franklin street, Adelaide), James J. Hill, Sellar, and Andrew Thompson. The first meeting was held on the 10th of June, 1880, ten years ago last year. Aged Sister Warren, one of the original members, was present at the tea and meeting. The high esteem in which she is held by the church was evinced by a prolonged burst of applause at the mention of her name. The little church of Birnie was not represented by even one, and some are scattered bearing precious seed, whilst a goodly number have fallen asleep in Jesus and are waiting the sound of the trumpet. Oh, what a gathering! Much has been done in the three and half decades that have passed, but what the best space of time? Beloved brethren, it depends on us to be faithful and work, it depends on God for the results and blessing. God of our fathers be the God of their succeeding race. Brethren Rankine, Green, P'Neal, Gore, Adcock and others look part in the meeting



**CASTLEMAINE DISTRICT.**—We regret that our first report to the columns of your paper should be mingled with sorrow, but nevertheless we fully realize that all things work together for good to them that love the Lord. During the last two weeks the church here has sustained the loss of our esteemed evangelist, Bro. Macallister. He has been laboring amongst us for the last two years, the result being seventeen precious souls have been added to the church during that time. Although the increase has not been as large as we would like, still we realize that much good has been done, and the seed has been faithfully sown, and will some day bear much fruit.

Bro. Macallister preached his farewell sermon Lord's day Dec. 25th, the audiences being large both at Castlemaine and Barker's Creek. At the latter place we had the pleasure of witnessing three from the Sunday school put on the Lord in His own appointed way, and we feel sure many more are ripening for the sickle. On Wed. Dec. 25th, we gave Bro. Macallister a farewell tea at the Mechanics' Institute, Castlemaine, which was a great success; about 150 sat down to tea. After doing full justice to the good things provided, after meeting, numbering about 200, was presided over by the mayor of the town, who spoke very highly of the guest of the evening. There were also present four ministers of the different denominations of the town, all speaking in the highest praise of our brother as a faithful servant of the Lord, and a co-worker in every good cause. As a lecturer Bro. Macallister ranks very high, in fact many here said that he is the best lecturer that has appeared before a Castlemaine audience for many years. At the close of the meeting the choir sang with good effect that appropriate hymn, "God be with you till we meet again."

We are pleased to report that our esteemed brother has received the call from the church at Warrnambool, and we feel sure that our great loss will be their gain. And we sincerely trust that at the close of his labors in the new field the brethren of Warrnambool will entertain the same kindly feeling to Bro. Macallister as the church in Castlemaine district does.

O. OWENS, Sec.

**NORTH FITZROY.**—A large audience assembled at the Chapel, St. George's Rd., Nth. Fitzroy, on Thursday evening (22nd), to listen to a Christmas entertainment given by the local Total Abstinence Society. Bro. Mills occupied the chair. The meeting opened with singing "All hail the power," followed by prayer by Bro. Way. The chairman in the course of his opening remarks impressed on the brethren and members in general the necessity of pushing forward the cause with a view to obtaining total prohibition of the traffic. The programme consisted of Carols by the choir, quartettes by the quartette party, dialogue by several of the society's members, recitations by Bro. S. Lang, Miss Franks and Master McMillan, songs by Miss E. Trinker and T. Lang and Zither Solos by Bro. T. Gracie, we also had a well selected list of Bro. Way. During the evening a collection amounting to £1 6s. 3d. was taken up to defray expenses. The meeting closed by singing, "God be with you till we meet again," and every one went home feeling that they had enjoyed a profitable evening.

T. S. L.

**WILLIAMSTOWN.**—"Martin Luther, a Tale of the Sixteenth Century," was the title of a lecture delivered by Bro. Isaac

Selby, under the auspices of the Mutual Improvement class, in the Central Hall, Douglas Parade, on January 18th. Bro. T. Hagar, vice-president, occupied the chair. Bro. Selby spoke to a very attentive audience, who appeared greatly interested in the thrilling life of Martin Luther, and the speaker received his seat amidst applause. A vote of thanks was accorded to the lecturer by acclamation; also to the chairman and all who assisted in making the lecture a success. Bro. Hagar gave a few remarks on the Rescue Home, after which a collection was taken up, the proceeds (less expenses) to go to the Home. The Mutual Improvement class goes along at a slow pace owing to the number of its members having left for other parts through want of work, but the meetings are kept up by a few lively members who greatly feel the benefit of the class.

January 22, 1893. G. CARSON, *pro* Sec.

## General Evangelists Reports.

The following is a brief outline of the reports sent to the Victorian Missionary Committee:—

W. D. LITTLE.

Still laboring at Echuca, will re-commence at Nyabram shortly. The church at Echuca intend holding the first anniversary tea meeting on February 8th. The controversy on infant baptism still continues in the local paper. Indications show that an interest has been excited that may lead to good results.

W. T. CLAPHAM.

The new chapel at Corowa was opened on the 1st January. Bro. A. Morris, of Newmarket, addressed the church in the morning. Tea and public meeting on Tuesday, 3rd January. The church has much to be thankful for in having such a large-hearted brother as Bro. C. Johnson, who has so long placed a building at their disposal, and in having so energetic a secretary as Bro. Morley. For the new chapel considerable assistance has been given by various brethren, notably Bro. Johnson, who gave the ground, Bro. J. Howard, who donated £25, Bro. Morley, &c., and various sums have been promised.

Additions during month: Two by faith and baptism, and one formerly immersed.

M. McLELLAN.

Preaching at Williamstown and South Melbourne. At the latter place good meetings, and one addition by faith and immersion.

Has also been busy with financial duties. Arrears have been considerably reduced, but still ample need for the liberal contributions of the brethren.

W. W. TOMLINSON.

On Lord's Day, 1st January, was at Yanae, where eight of us "broke bread." In the afternoon preached in a private house to about thirty people. Reached Norwegian on Saturday, 7th January. The meetings on the 8th not so large as expected. The members are earnest and obedient, and the district is peaceful and prosperous. With such members to the front as Bro. and Sister E. Howard, Brethren White, Cooper, Langley, Watson

and Putland, there should be a splendid future in store for the church.

Two additions by faith and baptism, and two formerly immersed.

Have been deeply impressed with the necessity of more laborers in these splendid fields.

G. H. BROWNE.

We paid our proposed visit to Bangerang, where we met nine brethren who assembled to remember Jesus in the breaking of bread. After this we held two services at Norwegian, afternoon and evening, having very good meetings.

Since then I have visited Murtoa, Polkemmet and Horsham. We have no additions to report.

Last Lord's Day was spent at Horsham, where we had news awaited me. Our Sister Benn, sen. had been ill for eighteen weeks, and on Sunday morning she passed away to be with the Jesus she loved so well. We laid her remains away in the Horsham cemetery on Monday, the 9th, to await the resurrection morn. May the God of all comfort keep the hearts of the sorrowing husband and family very near to himself.

Murtoa, Jan. 11th, 1893.

## Loved Ones Gone Before

**BENN.**—Our Sister Benn Sen. of Horsham has fallen asleep in Jesus after an illness of 18 weeks; and like a tired child her aching body is laid down to rest awhile, till Jesus come. Sister Benn was a worker full of love for Jesus, and always pleased to speak of Him, ever ready to give a word of encouragement. Many times has the writer been stimulated to further efforts in the Master's service by her kind words of approval and encouragement. How we shall miss her, always in her accustomed seat at the Lord's table. And how that husband will miss her. We can but pray that our God will comfort those that mourn, and enable them to look away through the blinding tears, to that Jesus who has said, though they die, yet shall they live again. Dear mourners, there is a reuniting time.

Sister Henn was among the first converts at Horsham, baptized by Bro. Little at Murtoa; her life from that time has been faithful and consistent and she is highly esteemed by all who know her. She was a member of the W.C.T.U. of Horsham, many of whom were at the grave weeping. Her brethren loved her. The little church at Horsham will be sadly weakened by her absence, but we have been obliged to say good-bye. She was buried and aside her armor her crown, her last battle has been fought, her last victory won. When she wakes from this sleep, she will be able in triumphant tones to say, Oh grave where is thy victory, Oh death where is thy sting? The last words I heard from her were, "I am still trusting in Jesus." And so that life well spent has passed away trusting to Jesus and the power of his resurrection.

G. H. D.

**BULL.**—Sister Emma Louisa Bull, beloved wife of Bro. George Bull fell asleep in Christ on 27th Dec. at the residence of her son, Dunkeld, aged 53 years. Sister Bull came to this country from Warrnambool, England, when 14 years of age; was married at 18, went to New Zealand and lived for some years at Nelson and Christchurch, where by the gospel, she and her husband

had their hearts changed among the Wesleyans. For the health of Bro Bull, they returned to Victoria about 19 years ago, and settled at Geelong, where our late beloved Bro Hamill was laboring in the gospel, making their acquaintance, he explained the word of the Lord more fully, and soon Bro. and Sister Bull made the good confession and were baptised into Christ. They united with the church meeting at Geelong, and Sister Bull, being an active energetic woman, were active members. After 12 years they moved to Dunkeld and opened a business. After eight years, they returned to Geelong and enjoyed the fellowship of the church for 18 months; then they left for a sheep run in the Wimmera. Sister B. has been in delicate health for some years, about 11 months ago her illness increased. In August, accompanied by her eldest daughter, Sister L. O. Bull, to whom she was much attached, she visited Melbourne for medical advice. She also settled her earthly affairs, to be ready for departure if the Lord so willed. She also visited Creswick to consult a doctor, and then returned to Dunkeld, where after 12 weeks acute suffering, endured in the patience of hope in spirit communing with her Lord, and at last, surrounded by her numerous family, she had her release, and passed on before, leaving besides her sorrowing husband, eight sons and four daughters, the youngest a daughter of seven years. May her faithful admonitions, her consistent life and bright example as a Christian bear fruit, leaving all her children to believe, love, and serve Jesus the Christ of God, that there may be a happy reunion when the Lord comes. 1 Thes. iv. 13 to 18. May our Father the God of all comfort, sustain our aged brother in this bereavement.

C. L.

**SATCHEL**—With sorrow we have to record the sudden removal of Bro John Tuley Satchell. This occurred in the early morning of January 10th. Our brother, who was 83 years of age, was quite hale and hearty up to the last. He came to Victoria in the year 1852, and was among the pioneers of the Collingwood church. Through the infirmities of old age he could no longer attend the meetings of the church, but he always systematically sent his weekly offerings. He will long be remembered by the church, and by all who had the privilege of his acquaintance, as a man of sterling qualities, who tried to live that which as a Christian he professed. For the bereaved widow, who is also a valuable member with us, we feel the deepest sympathy. A. H. B.

**THOMPSON**—It is our melancholy duty to record the death of our Bro. Thompson (son-in-law of Bro. Santwyk who will be remembered by the brethren in Sandhurst). Bro. Thompson was immersed by our Bro. Boyd on Dec. 8th, and succumbed to a severe attack of drosy Dec. 7th. A long time our Bro. has been a great sufferer. Our trust is he is now with the great physician. Our heart-felt sympathy is with Sister Thomson and the little ones who have been called upon to suffer this bereavement.  
Sydney A. Harris

## Acknowledgments.

### VICTORIAN MISSION FUND.

RECEIPTS TO 23RD JANUARY.

Swanston St., per Sister Lawson, £6 10s

Bro. Field, Collingwood, 5s; Bro and Sister Crichton, Donnybrook, £1 12s; St. Kilda, per Sister E. Hill, 12s 6d; do, Sister C. Stevenson, £1; Sisters' Executive, 9s; Bro. T. Mann, Latrobe, Tasmania, 10s; Cheltenham, Bro. Tuck, £1; do, Bro. LePage, £1; do, Bro. Dunn, 10s; do, Bro. W. H. Barrett, 10s; do, Bro. R. L. Judd, 2s; do, Sister Allen, £2; A. Sister, Mildura, £1; Bro. I. Norton, per J. Collins, 2s 6d; do, Flood, Mornington, £1; do, T. J. Bull, Maitland, N. Z., 5s; Bro and Sister J. G. MacFarlane, Flat, 10s; Corowa and Wahgunyah, £8 6s 8d; Wedderburn, £1; A. E. Illingworth, £1; Sister Bredin, Shepparton, 4s; do, Dudley, do, 4s; do, L. M. Sale, 5s; L. M. an isolated brother, 10s; Bro. E. Knights, Dandenong, 5s; Bro. H. McCance, North Melbourne, 5s; Lygon St. per Sister Duffin, £2 4s 6d. Total, £36 2s 2d.

### RESCUE HOME

The following thankfully received—  
Sydney Church Sunday School, 9s; Col. card Miss Ker, Sydney, N. S. W., 7s; Mrs. W. H. Smith, Doncaster, 10s; Mrs. E. Gilmore, Drummond, Col. card, £4 5s 8d; Bro. J. H. Sydney, N. S. W., £1; Bro. Zelius, Doncaster, £1; Mrs. J. Orange, N. Melbourne, £1; M. Navoy, Carlisle, 10s; A. Sister, Shepparton, 5s; Friends at Dimboola, per Col. card, £1 18 6d; C. Sykes, Doncaster, 2/6; A. Sister, Malvern, £1; Mrs. Allway, Malvern, 4/6; Mrs. Roper, Prahran, 5s; Mrs. Hart, Lygon street, 10s; Mrs. Gill, Doncaster, 5s; Mr. Crichton, Donnybrook, 10s; W. C. C. Lygon street, £2; Mr. J. Saxby, Taree, N. S. W., 15s; Mr. F. Goode, Wagga Wagga, N. S. W., £1 11s 6d; Bro. and Sis. Bogle, Kangaroo Flat, 15s; Mr. Thomas Mann, Latrobe, Tasmania, 10s; "Inasmuch," 10s; Miss May Brown, Murtola, Col. card, 10s; Miss Gertrude Parker, Lillimer, Col. card, £1 6s; Mrs. H. Lewis, Launceston, Tas. Col. card, 8/6; Col. Box. Mrs. E. M. Buck, Launceston, 5s; Mrs. Henshaw, Adelaide, S. A., £1; A. Bro. N. S. W., 2/6; Mrs. E. Wilson, Doncaster, £1; Mrs. J. A. Davies (for collection at A. M.), £1; Col. card, Miss Tippet, Buninyong, £1; Collection, Rescue Home, A. M., £6 11s 6d; Church, Brunswick, £1; Bro. Wells, Brighton, Col. card, £1 10s; Kanaka brethren, per Bro. Thompson, 10/6.

### ANNUAL COLLECTIONS.

JANUARY, 1893

Lygon St., £10; Fitzroy, £1 1s; Doncaster, £5 2s 6d; Doncaster (Bro. Lawson's house), £5 5s 6d; Toolamba, £2; Croydon, £1; St. Kilda, £1 10s; Elphinstone, £4; Eltham, 7s 6d; Bet. Bet., £1 7s 9d; Dinnyrak, 10s; Fernhurst, £5; Gembrook, 10s; Warracknabeal, £1 5s; Mildura, £3; Brighton, £1 11s; Laen, £1 17s; Newcastle, £1; Werwick, £4 13s; Donolly, 18s; Balarat West, £9 13s 3d; Buninyong, £1; Malvern, £5; Swanston St., £14 7s; Drummond, £1 10s; Surrey Hills, £1 10s; Mount Clear, 15s; Warrnambool, £1 8s; Richmond, £1 9s; North Melbourne, £4 12s 3d; Horsham, £1 10s; Lillimer, £1 8s 3d; Lancelfield, £1 11s 6d; Norwegan, £8 14s; Hawthorn, £4; Pascoe Vale, 8s 9d; Villamstown, £1 17s 6d; Bairnsdale, 13s; Wedderburn, £8 18s 9d; Kanla, £3; Geelong, £1 10s; Taradale, 18s 6d; Minyip, £1 5s 6d. Total, £130 12s 1ud. A few returns still expected.

W. C. THURGOOD, Treasurer.

357 Swanston St., Melb.

### VICTORIAN BIBLICAL INSTITUTE.

Received by W. C. Thurgood—Church Gembrook, £1 8s; Church Bet. Bet., 15s; Church Laen, 18s; Church Ballarat West, £2 2s; Church North Richmond, 15s; Total, £5 18s.

### FOREIGN MISSIONARY FUND.

RECEIPTS TO 23RD JANUARY.

B. St. Kilda Sunday School, 4/6; B. Miss Keescker, birthday gift, 4/6; Church, Cheltenham, per Bro. W. H. Barrett, 10s; B. Lancelfield col. boxes, per Sister Lockwood, 5s; B. Sister Miss McCulloch, Warrnambool col. box, £1 5s; Mrs. Caleb Wallis, Papekura, N. Z., 10s; Miss Lizzie Wallis, Papekura, N. Z., 2/6; surplus H.M.B., 2/10; New Year's gift, Bro. and Sis. F. Ludbrook, £3; Sister at Croydon, birthday gift, 5/3; Psalm 146, 5s; Bro. W. Finger, 5s; Total, £6 10s 10d.

W. C. THURGOOD, Treas.

### WEST AUSTRALIAN MISSION.

Received per Bro. Gorr, £1 7s 6d.

H. WRIGHT.

### SUBSCRIPTIONS RECEIVED

To 31st January.

With thanks—Dr. J. C. Verco, £14; G. Jordan, £4 19s; H. Rodd, £3 10s; L. Broad, £3; J. Treble, £2 5s; Jas. Barton, F. Goode, £2; A. R. Lyall, 13/; A. E. Kemp, Jas. Lowe, W. Winter, 30/; Dr. S. J. Magarey, 21/; C. A. Ball, E. Stubbs, 20/; W. Pridor, Mrs. Harrison, 16/; C. G. Lawson, 15/; Jas. Swain, 13/; Jas. Lamban, 12/6; J. Marsh, W. Turner, Mrs. Hart, Feeney, K. Tennent, W. Pattison, 10/; Thos. Todd, 9s; Arnold J. A. Davis, 8/; J. B. Carr, 7/3; Flood, Thompson, 5/6; J. T. Bull, Buchanan, Waring, Legg, Mrs. Hopgood, Massey, Hoak, B. Jenkin, Taylor, H. Lewis, Mrs. J. Eastlake, Bowman, Liddle, Lawrie, G. Templeman, H. Templeman, Mrs. J. McKay, J. Tully, J. Smedley senr., J. Smedley junr., H. Bell, E. Dawson, Fleet, Montague, Winter, Bros, Goudy, Brownhill, J. Verco, Miss Webb, R. B. Butler, W. H. Kitch, 5s; Mrs. Crichton, W. Henderson, 4/6; Iardwell, Miss Jereems, Tewkesbury, R. Cartwright, Shreeve, 4/; Mrs. McQuinn, 2/6; Nisbet, 2/; M. McLELLAN, Manager, 117 Swanston-st., Melbourne.

### CHURCH OF CHRIST, PERTH, W.A.

RECEIPTS AND EXPENDITURE FOR YEAR ENDED 30TH SEPT., 1892.

Receipts—Balance from last year, £23 6s 10d; contributions, Eastern Colonies, £171 9s 6d; do, Fellowship, Perth, £75 1s 4d. Total, £266 18s 8d.  
Expenditure—Advertising, £3 15s; rent, £20 13s 6d; painting, etc., £1 15s; baptistry, £8 1s 6d; charges on unfemented wine, £1 9s; circulars and cards, £2 14s 8d; hymn books (Sankey's 9s, morning service, 7/6), 16/6; stamps for circulars, £1 2s; postage, telegrams, exchange and other incidentals, £2 17s 3d; amount paid to Evangelist, £26 13s 3d. Total, £269 17s 8d.  
H. W. WATSON, Sec. Church of Christ, Perth.

ERRATA.—On page 31, last column, fourth line from bottom, after the word "building," read, "to peruse the above extract twice."

Printed by the AUSTRAL PUBLISHING CO. LIMITED, 351 Elizabeth street, Melbourne, and published by MAXWELL McLELLAN, 117 Swanston street, Melbourne, for the "AUSTRALIAN CHRISTIAN STANDARD" Newspaper Co. Limited.

**W. BROWN,**  
Sign Writer, Decorator & Painter,  
145 QUEENSDERRY STREET,  
NORTH MELBOURNE  
Opposite Bank of Victoria.

ESTIMATES GIVEN FOR REPAIRS.

**Tailors, Clothiers, Hatters**  
AND  
**GENERAL OUTFITTERS.**  
**READY-MADE CLOTHING.**  
*Boys' Clothing a Specialty.*  
**NEWHAM & CRAWFORD**  
208A JOHNSTON STREET,  
COLLINGWOOD.  
NEAR HODDLE STREET.

**T. W. SKEHAN,**  
PRACTICAL  
Upholsterer and Cabinet Maker,  
AND  
GENERAL FURNISHING WAREHOUSE.  
CORNER OF  
ELGIN & RATHDOWNE STREETS, CARLTON.  
Reliable Furnishing Estimates Given.  
DESIGNS SUBMITTED.

A well-selected Stock of Drawing, Dining, and Bed-room Suits, Bedsteads, Cots and Cradles, Perambulators, Oilcloths, Linoleums, Fenders and Irons.  
Carlton and North Carlton Trams Pass Warehouse.

**FOUND!**  
**JAS. AMESS,**  
OUTFITTER,  
34 ERROL STREET,  
NORTH MELBOURNE

**BEST OF ALL.**  
**PARKIN'S**  
"Triumphant" Self-Rolling  
**FLOUR**  
**PURE ROLLER.**

**CONTENTS.**

Current Topics ... ..	53
<b>LEADER—</b>	
Church Finance ... ..	54
Editorial Notes ... ..	55
The Kanakas ... ..	55
A. F. Turner ... ..	59
The Quertist ... ..	60
<b>HEARTH AND HOME—</b>	
I shall be Satisfied ... ..	61
A Sharp Thrust ... ..	61
The 'Fast Warnin' o' Danger ... ..	61
Baptism ... ..	64
The Controversialist ... ..	64
Slavery's Page ... ..	69
<b>CORRESPONDENCE—</b>	
Liberal Views ... ..	70
Lord's Day Readings ... ..	73
Sunday School Union ... ..	73
New South Wales Department ... ..	74
New Zealand Department ... ..	74
South Australian Department ... ..	75
Tasmanian Department ... ..	75
Victoria Department ... ..	76
General Evangelists' Reports ... ..	77
Book Notices ... ..	78
Acknowledgments ... ..	78

**EPPING DAIRY.**  
177 FENWICK ST., NORTH CARLTON  
**B. HORNER,**  
Wholesale and Retail Dairyman  
Pure Milk delivered twice a day,  
4d. per Quart.

**KING, KING & CO.,**  
80 & 82 ERROL STREET,  
NORTH MELBOURNE  
WHOLESALE AND RETAIL  
DRAPERS, MERCHANT TAILORS,  
And HOUSE FURNISHERS.

**NATURE'S REMEDY.** **ELECTRICITY.**



**R GRAY'S (U.S. America)**  
**ACME ELECTRIC BELT**  
SINGLE AND DOUBLE BATTERY.  
They are comfortable to wear, reliable and durable, and relieve and cure all blood and nervous diseases, such as delirium, nervous prostration, dyspepsia, constipation, liver and spinal troubles, kidney complaints, gravel, paralysis, rheumatism, sciatica, neuralgia, vertigo, cold feet and hands, (the result of bad circulation of blood), etc.  
Send for particulars to  
**HADDOW & SON, Sole Agents,**  
150 QUEENSDERRY STREET, NORTH MELBOURNE.  
"Consultance to be addressed to."  
"JAMES HADDOW, Co. Haddow and Son."

**F. G. DUNN**  
(FORMERLY DUNN & CO.)  
**VALUATOR & ACCOUNTANT**  
117 SWANSTON STREET  
(Over A. E. Tilling's north's).  
**MELBOURNE.**  
Sales of Businesses Negotiated.  
Partnerships Arranged.  
Stocks Valued.  
Estates Realised.  
Ac. & Ac.  
References—  
Messrs. Geo. R. Symonds & Co., Messrs. Ward & Co.,  
Alfred Shaw & Co.

**T. GREIG** **BAKER AND PASTRYCOOK,**  
409 SWAN STREET, BURNLEY.  
BREAD MADE FROM BEST ROLLER FLOUR.  
Families waited on for Orders Melbourne and Suburbs.

# GOODALL'S TEAS

Wonderful Values, 1/1, 1/3, 1/6, 1/9, 2/- per lb.

These Prices at the Quality supplied are really Wholesale Quotations, A Trial will convince of the Truth of our assertion.

Our "Delightful" 1/6 TEA, Once Used Always Used, Obtainable Only at  
**15 SWANSTON STREET.**

**GOODALL & CO** WE UNITE PRODUCER AND CONSUMER AT  
LEAST POSSIBLE COST.



By Special Appointment  To Lady Loch.

AWARDED MEDALS AND CERTIFICATES AT VARIOUS EXHIBITIONS.

**MISS WARLAND**

(LATE MRS. ATKINSON)

**CORSET AND BELT MAKER, AND UNDERCLOTHIER,**  
**150 COLLINS ST., MELBOURNE.**

(Between Swanston and Russell-streets.)

Full particulars with instructions for Self-measurement forwarded on application. Imported Corsets at lowest prices. Long Waists a speciality. C. B. in great variety. Thomson's Invigorator, with shoulder Braces. C. P. A. La Mireue. Izod's Madame Cave's Corset and Belt Combined. Sensible Bodices without bones for ladies and children. Shoulder Braces, 5/- and 7/6, unequalled. Elastic Stockings, etc.

**Dressmaking.**

**MRS. MOYNIHAN**

Fashionable Dressmaker,

**71 BRUNSWICK ST. FITZROY**

(Near Gertrude Street)

**Fit and Style Guaranteed.**

A TRIAL SOLICITED.

**RIDING HABITS A SPECIALTY.**

**SELECT REGISTRY OFFICE.**

A SAFE AND PROFITABLE INVESTMENT.

# THE EXTENDED

**STARR-BOWKETT BUILDING SOCIETY.**

THE MOST LIBERAL BUILDING SOCIETY IN AUSTRALIA.

REGISTERED UNDER "THE BUILDING SOCIETIES' ACT, 1890."

**Entrance Fee, 1s.**

**Subscription, 1s. per week.**

Every Share in the Society will receive a Dividend of 5 per cent. interest, repayable at the rate of 2s. 7d. per week. Members requiring a loan before obtaining their Ballot, can retire at the rate of 5 per cent. per week, including principal and interest, those obtaining a loan in this manner will still have the same chance to obtain a Ballot. Members whose subscriptions are suspended for sickness or other cause, have full benefit in all ballots held during such suspension. THIS IS THE ONLY SOCIETY that gives its members such easy terms of repayment. Full particulars on application.

S. O. KING, Esq., J.P., Chairman.

JOHN HEAD, Secretary.

Office: 17 QUEEN'S WALK, COLLINS STREET, (Opp. Town Hall) MELBOURNE.

PRICE—ONE SHILLING. Post Free.

# "THE GREAT PROBLEM,"

AND HOW IT IS SOLVED.

By J. E. LAING, M.A.

The "Great Problem," concisely stated, is the following:—Given a number of intelligent beings, endowed with free will, how shall their Creator succeed in obtaining from all of them a voluntary adherence to the requirements of His righteous law? Few, if any, doubt God's willingness to solve this exceedingly difficult problem, but very many still think that it is morally impossible for Him to do so. It is claimed for this book that it demonstrates the feasibility of the solution: that God will indeed solve it follows as a matter of course. A careful perusal is recommended to all who are interested in the study of God's dealings with man. The recent Selby and Symes debate brought out very clearly that one most fruitful source of infidelity is the common view concerning the nature, duration and aim of future punishment. *This subject therefore demands earnest investigation.*

By THE SAME AUTHOR.

**"GOD'S RIGHT DOING."** A PAPER FOR THE TIMES.

One Penny; Twelve Copies post free for Nineteen.

**J. H. CRAIG, (late Dunn & Co.) 309 Bourke-st., Melbourne.**