

THE AUSTRALASIAN
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Current Topics.



THE BIBLE AND SCIENCE. — Joseph Cook, while not admitting that there is any real conflict between the Bible and science, contends that if there were it would not disprove its inspiration. He says:—"It is not unimportant to notice that our faith, rightly defined, would not be touched at all, even if we were to prove a geological error in every verse of the first chapter of Genesis. I do not believe there is any error there. With Dana, with Guyot, with Pierce, with Dawson, we can hold that this record of the progress of events in the creation of the world is correct. If it is correct, it must have been inspired; for, unless it was taught to him from above, no man could have known accurately the complex order of events that occurred before man was. Dana says, in the last chapter of his geology, 'This document in the first chapter of Genesis, if true, is of divine origin. It is profoundly philosophical in the scheme of creation it presents. It is both true and divine. It is a declaration of authorship, both of creation and the Bible.' (Geology, pp. 767, 770.) Read Thos. Hill's subtly powerful articles issued in a book on 'The Natural Sources of Theology,' and you will find the ex-president of Harvard

University, together with Professor Pierce, holding similar views. The biblical record states that light was created before the sun—a most searching proof of inspiration; for we know now that the first shiver of the molecular atoms must have produced light; and the sun, according to the nebular hypothesis, must have come into existence long afterwards. But what if merely geological or botanical error, touching no religious truth, were found in the Bible? We should yet hold that, in the first pages of the Scriptures, we have most unspeakably important religious truth. They teach the spiritual origin of creation; they affirm that man had a personal Creator; they show that, in the beginning, God, an individual Will, brought into existence the heavens and the earth. I do not admit that scientific error has been proved against the Bible anywhere, but if an error in merely physical science, touching no religious truth, were proved, inspiration would yet stand unharmed. Parker's trouble with the Bible arose largely from his carelessness in definitions. Confusing intuition and instinct, and inspiration and illumination, he made almost as great mistakes as when he confused the *supernatural* with the *unatural*."

☪ THE POWER OF THE POPE.—Those who think that the "old man in the Vatican" has given up any of his

pretensions to power, or that he has abated any of his energy in quiet, aggressive movements, are very much mistaken, as will be clearly seen by the following from an American contemporary:—"That so-called figurehead at Rome, the Pope, is proving an active and important factor in shaping the history of the world. The United States is the special field of his most sollicitous concern now. According to the best political authorities, he is dictating the political authority of the government. It was he who secured the nomination of Mr. Cleveland, and by the votes of his loyal subjects the Democrats were put in power. By him an attempt somewhat successful has been made to determine the nature of our public schools. There is no question that in the large cities the education of youth is committed to the hands of Catholic teachers far beyond their proportion of population. In Chicago the Catholic population is about 40 per cent. of the whole; but they have 60 per cent. of the teachers. The school question is one in which they are divided themselves. It is a question in what way that Church can exert the greatest influence on this country for her own advancement. The late visit of Mgr. Satelli undoubtedly had this question principally in view. It is probably true that at no time in our past history has Rome exerted such a controlling influence here as just now. Even the World's Fair can

not be governed by Congress, but as it is dictated by the Catholic Church. If the gates shall be opened on the Sabbath, it will be due to the unanimous wish of the Catholics. To a man they are in favor of open gates, and all the more because it would be a defeat of Protestant Churches and a partial victory, at least, for Rome. To humiliate Protestantism would be the next thing to the exaltation of Catholicism. This would be a personal gratification to the old man who sits in the Vatican, and would show the increasing influence of his power in this country. Nothing shows the vigor of the Vatican more than this power to control the hand of the most vigorous nation on earth, that has never acknowledged his supremacy. We call attention to these things in order to awaken people to a sense of the real nature of the struggle which is going quietly forward for the supremacy of the world and the progress that is being made. If we would not become vassals of the Roman power, it will be needful to put forth proper efforts in time. By-and-bye we will likely have reason to repent present supineness in this matter. To have Congress go back on its past action at the behest of a few bishops, combined with the other enemies of the Christian Sabbath, would be most humiliating to our Protestant religion.

BACK TO JESUS.—A paper recently appeared in the *New World*, in which the "Future of Christianity" is discussed by a non-Christian. Though faulty and unsound in many respects, the following extract is an exception, and will be found well worth reading:—"As I turn to speak of what is necessary on the moral side, I shall urge what is in one sense a backward step. Strange as it may sound from one who does not call himself a Christian I will say that the next step, morally speaking, in Christianity, is to go back to Jesus. As I look out on the Christian Church at large, one of the things that strike me is the almost total lack of that idealism, that ardor, that faith and that hope that lived in the breast of the man of eighteen centuries ago, after whom Christendom is named. I do not mean that the Christian Church does not value morality, in the conventional sense of that term, that it is not itself humane, charitable, full of good works. I mean that morality is without wings; that there is no expectancy in it, no largeness of

vision; that, so far as this world is concerned, the Christian seems to look for nothing better from it than any one else does. Yet the attitude of Jesus and of the first Christians was that of looking for a great change. It was as with those to-day who are carried away by what are called utopian social dreams. They believe that a new justice might be done in the world, that the state might be transformed, that a new industrial order might arise. The world as a whole looks askance on these enthusiasts, and so, alas! does the church, for the church has become a part of the world—the church that at the beginning condemned the world as it then was and looked for a better. The church at the outset was but a body of those who were consumed with a great expectation; whose eyes were fixed on a new heaven and a new earth in which justice should rule; who blessed the name of Jesus for the priceless gift of this faith, and looked to him to come again to turn faith into sight and bring in the new age. Where shall one look for such a faith now, and for the ardor and joy that go with it? How dreary are our lives and all the business of them, how dreary even our good works, our charities and philanthropies, if with the soul we cannot have the vision of a time when good shall conquer evil, when whatever oppresses shall be cut down, when the tears of humanity shall cease, when for sorrow there shall be gladness, and instead of wrong a triumphant right! The words of Emerson sometimes come over me with strange power:

The politics are base;

The letters do not cheer;

And 'tis far in the depths of history,

The voice that speaketh clear.

In the things of the spirit, in the realm of conscience, time counts for nothing; there are ideas in some of the world's oldest literature that are in advance of us to-day; the Christian Church, instead of having outgrown the primitive Christian enthusiasm, has rather to go back to it, and to drink deep of those ancient springs, before it can take the step forward that is needed now.

THE PORTRAIT OF CHRIST.

—Amongst the non-essential but always interesting topics of sacred discussion (says the *Christian Commonwealth*) most Christian people will include that of the Likeness of Christ. Of course the likeness referred to is the physical, not the spiritual. This subject has of late been receiving much critical

and artistic attention. Everyone must have been impressed with the fact that although no authentic portrait of Jesus can be said to be extant, yet there is a constant type of physiognomy which attaches to all the ideal pictures of the Saviour. The question rises unconsciously in the mind of a thoughtful observer, how is it that there is a likeness of Jesus everywhere to be seen, which is adopted by every artist? Whence can this typical ideal have been derived? Mr. Wyke Bayliss has been making this question a matter of diligent investigation, and he has written upon it in an admirable essay. The *English Illustrated Magazine*, in which the article this month appears, contains a striking collection of copies of the most ancient of the traditional portraits found in the catacombs and basilicas. Mr. Bayliss argues that there is a type of likeness of the Saviour's face which can be no mere beautiful dream, for we find it fixed in all the productions of Raphael, Correggio, Michael Angelo, Fra Angelico, and all the great masters of the Renaissance, as well as amongst those of our modern painters, Watts, Burne-Jones, Holman Hunt, &c. No artist ever ventures to depart from it, for he recognises in the long-established model something greater, truer and more divine than he could himself create. Whence did it come? The answer is convincing. All through the Dark Ages, when art was dead, and when there were no painters for a thousand years who could have invented this ideal, yet it was existing in all its splendour as a living, speaking, authoritative likeness of Christ. Thus nearly 1,600 years ago the likeness of Christ was existing substantially as we know it to-day. This at once takes us back to the early times of the Christian era. At that day the likeness was seen everywhere. The Roman and Greek artists all conserved the type. In Byzantium and Rome there was found a traditional likeness, and the Greek and Roman artists alike followed it. Helena, mother of Constantine, built the Church of S. Prossede to enshrine a portrait she, rightly or wrongly, believed to have been actually drawn by an Apostle. Going back now to the very time of the Apostles, it is found that the Catacombs contained multiplied copies of the likeness. They all seek to copy the type, however rudely, and as this was the age when Roman portraiture flourished, it becomes a certainty that the type must be authentic.

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EDITORS:

F. G. DUNN, 117 Swanston-st., Melbourne.
A. B. MASTON, 518 Elizabeth-st., Melbourne.

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M. McLELLAN,
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PEACE, PURITY, UNITY, LOVE, POWER.

THE POSITION OF WOMAN
IN THE CHURCH.

THE VEIL

A NOTICEABLE feature of Bro. Green's essay is the amount of space devoted to side issues, and the comparatively scanty consideration given to the real vital question. The question of the veil, for instance, receives far more consideration than the occasion warrants. This in itself would not be a serious matter, if there had not been such an evident intention to magnify its importance as a factor in the solution of the problem. A few quotations will help to show the emphasis Bro. Green places on this phase of the subject:—

"The headress of women also nearly compelled their silence in the larger assemblies."

"It is clear the apostle enjoins upon the Corinthian Christian women the wearing of veils in the churches."

"The Hebrews used several kinds of veils, but all chiefly for covering the face. In addition they had several kinds of mantles or shawls, which could be drawn over the face at pleasure, each being of such thick material as to impede speech: thin veils would have been regarded as indecorous as no veils."

"With their customs, both modesty and reverence for men required the women to wear the veil in the presence of the synagogue officials."

"The word 'uncovered' in 1 Cor. 11 is literally 'unveiled,' &c., &c."

It seems to Bro. Green to be a matter of importance (1) that the veil should cover the face, (2) that it should be a thick one, and (3) that it should impede speech. If Bro.

Green had been speaking of Mahomedan women this picture would have been sufficiently correct, but as applied to Jewish or Grecian women it cannot be so regarded, as will be clearly seen by the following quotations from Dr. Win. Smith's Dictionary of the Bible. We may say that Dr. Smith is, without exception, the highest authority on biblical antiquities. He says: "The dress of women differed from that of the men in regard to the outer garment, the *kestoneth* being worn equally by both sexes (Cant. 5: 3). The names of their distinctive robes were as follows:—1, veil, wimple, a kind of shawl (Ruth 3: 15; Is. 3: 22); 2, mantle, another kind of shawl; 3, veil (A.V.), a robe worn by Rebecca on approaching Isaac (Gen. 24: 63); it was probably a light summer dress of handsome appearance, so that it might be thrown over the head at pleasure; 4, veil (A.V.), a similar robe. We may conceive of these robes as resembling the *peplum* of the Greeks, which might be worn over the head as represented in Dictionary of Antiquities, p. 885." "Much of the scrupulousness in the use of the veil, dates from the promulgation of the Koran, which forbade women appearing unveiled except in the presence of their nearest relatives." "In ancient

times the veil was only adopted in exceptional cases, such as betrothal and marriage." "Generally speaking, women both married and unmarried appeared in public with their faces exposed, both among the Jews, and the Egyptians and Syrians, as proved by the unvariable absence of the veils in the sculptures and monuments of these people." "Among the Jews of the New Testament age, it appears to have been customary for women to cover their heads (not necessarily their faces) when engaged in public worship."

From the above citations from the highest authority on the subject it is evident Bro. Green has enhanced the difficulties attending the wearing of the veil. In reference to the word "unveiled" occurring in 1 Cor. 11 being a *literal* translation we may say that the word "uncovered" is equally so, and is so rendered in Young's translation, and Bagster's Englishman's Greek New Testament, both of which are *literal* translations. In addition to what we cited from Dr. Win. Smith, we give the following by Marcus Dods. "Among the Greeks it was the universal custom for the women to appear in public with the head covered, commonly with the corner of their shawl drawn over their head like a hood. Accordingly Paul does not insist on the face being covered as in Eastern countries, but only the head."

When Bro. Green says that "The Hebrews used several kinds of veils, but all chiefly for covering the face," he makes a statement which is not sustained by the facts of the case. He fails to distinguish between the veil proper, which was used for covering the face and only on rare occasions, as in the instance of Moses at Sinai and the shawl or mantle which was commonly worn. The improper use of the word "veil" in

the authorised version and Bro. Green's anxiety to make a point is no doubt largely responsible for the confusion that appears to have existed in his mind on this subject.

Having now removed the fog with which Bro. Green surrounded the "veil," we are in a position to enquire the reason which lead Paul to deal with this question. Evidently he had been called upon to give his decision relating to certain practices obtaining in the Corinthian church. One of these was the appearance of women in the public assembly with "uncovered heads." The result of this action was confusion and disorder, and consequently Paul is asked for advice. It may have been that according to national custom, the Greek male appeared with his head uncovered, on the other hand the Jewish male with his head covered and some females contrary to custom with their heads uncovered. Thus confusion and disorder were introduced into the assembly. To regulate this state of things Paul gives the necessary instructions. These instructions were not dictated merely by bias to custom. In directing that the Jewish male as well as the Greek should appear "uncovered," he went directly against custom so far as the Jew was concerned. His instruction to women that they should appear with heads "covered," is supported partly by an appeal to custom, but mainly by an appeal to higher reasons. Speaking on this subject, Marcus Dods says, "It is a singular specimen of the strange matters that must have come before Paul for decision when the care of all the churches lay upon him, and his settlement of it is an admirable illustration of his manner of resolving all practical difficulties by means of principles which are as true and useful for us to-day, as they were for those primitive Christians who had heard

his own voice admonishing them. In treating ethical or political subjects, Paul is never superficial, never content with a mere rule." Hence we find that Paul's reasons for women covering their heads in the public assembly are, (1) the headship of man, (2) because of the angels, and (3) the teachings of nature. These reasons are essentially different to those given by Bro. Green, who says "The conclusion to which the foregoing facts seem necessarily to lead is, that the silence of women in the churches became an absolute moral necessity, except in special cases of inspiration; because of the general condition of women, and the estimate in which she was held in the apostolic age, and hence the prohibition given." The "foregoing facts" alluded to are two and a half columns dealing principally with the "veil" aspect of the question. The cogency of Bro. Green's reasoning, we humbly submit, is conspicuous by its absence. If Bro. Green had followed Paul's example, and dealt with one thing at a time, he would not have mixed up things in the way he has. The "covering of the head" and "silence in the churches" are two separate subjects, and are dealt with separately by the Apostle Paul. At any rate Paul has a right to speak for himself, and Bro. Green must accept Paul's own reasons, and not manufacture them for him.

We have thus far given attention to the "veil" question, because of the prominence assigned to it by Bro. Green. Nearly all his arguments are built upon it, and if all allusions to it were taken out of his essay, very little would remain. Hence we are not surprised when he says, "Strict veiling among us is no longer insisted upon," and asks, "Why then insist on absolute silence?" Without expressing any opinion about "absolute" silence,

we say in reply, there is no necessary connection between the two, and further, that Paul appears to allow a certain amount of liberty in regard to the first that he does not in connection with the second. This is evident in reading 1 Cor. 11: 16. "But if any man seemeth to be contentious, we have no such custom, neither the churches of God." Here, as Farrar says, "Paul cuts the question short, as though impatient of any further discussion of a subject already settled by instinctive decorum, and the common sense of universal usage. He appears to say, if any of you wish to be disputatious and quarrelsome about this minor matter of ritual, I must content myself with saying he must take his own course. If you Corinthians prefer these abnormal practices in spite of reason, common sense, and my arguments, you must stand alone in your innovation upon universal Christian practice. But Catholic custom is against your 'self opinionated particularism.'" Paul here does not use his apostolic authority to enforce his judgment, but leaves it to the good sense of the Corinthians as to whether they will be guided by him or not. It remains to be seen whether the Apostle Paul did likewise in regard to the "silence of women." This question, however, will be dealt with in our next issue.

It is satisfactory to note, we may say here, that the church from the apostle's time till now, has not failed to observe his regulations in this respect. Men have always appeared in the public assembly with heads "uncovered" whilst women equally obedient have appeared with heads "covered," and trilling though the matter may appear, it will not be a healthy sign, if at any time these apostolic regulations should be ignored.

We cannot close our remarks upon

the "veil" question without noting how Paul, whilst insisting on the natural headship of man, a headship which woman's new found spiritual freedom was never intended to destroy, yet also insists upon the mutual dependence of one upon the other. "Howbeit, he says, neither is the woman without the man, nor the man without the woman in the Lord. For as the woman is of the man, so is the man also by the woman; but all things are of God." This he says as "a corrective against undue depreciation of woman which might seem to be implied in verses 7-10. In the development of spiritual life, of which Christ our Master is the element, each sex helps the other. Both man's strength and woman's tenderness develop Christ-like character in the other sex. This is emphatically true of husband and wife; and is therefore true of the sexes generally as originally constituted. It is very conspicuous in the brothers and sisters of Christian families. Neglect of it is a great defect of monastic life. Just as in the Christian life woman needs man, so man needs woman. Paul proves this from the original bodily relation of the sexes. He assumes that with this the spiritual life must accord. It also suggests our unspeakable debt to woman's maternal care. Paul thus places side by side, in order of creation, the obligation of each sex to the other, and the differences noted are not so great as they might appear. For man and woman and all else have alike sprung from God. Thus Paul concludes his argument in the presence of the Supreme." (Beet).

When we have mastered the philosophy of the foregoing, and all else Paul has said about woman, we will see that whilst he regulated her sphere as in some respects different to that of man's his one desire was

to place her upon the throne which nature fitted her so well to adorn. "The greatest gift of Christianity to the social fabric, is the development of the idea of home. Here, for the first time, the refinements and amenities of the domestic altar are cultivated for no utilitarian object, but simply for appreciation of their own beauty and joy. Every step of this development is contemporaneous with the steps of that progress by which woman rises in the social scale. Just in proportion as she becomes an authority in the family circle, does the family circle itself become a centre of national life." But here we must stop, and take up the further consideration of this interesting theme next month.

Editorial Notes.

No Depression.—Our readers may have heard of this monster being at large; at all events we have heard it mentioned a few times. We will take it for granted, then, that we are in the midst of rather dull times. What's the remedy? Bishop Gore wants to have a day of humiliation and prayer. J. L. Purves, Q.C., wants to get a gigantic land lottery, to be conducted by the State. As far as we are concerned, we don't believe in the lotteries in any shape or form, nor do we believe in days of humiliation and prayer from a national standpoint. The hard times is the result of a cause; we are simply reaping what we have sown, and we ought to reap it. We have put our hand into the fire and got it burnt, and now we must pay the penalty, and all the humiliation and land lotteries in the world won't save us! Mr. Purves declares that when the churches get hard up they start a bazaar, accompanied with lotteries, &c., and argues that now the State is in a muddle they might follow the example. But we trust the State is above any such wicked business, and that it will leave such questionable methods of raising money to the churches. But what shall we do? Behave ourselves, and go to work, and the thing will come right itself. There is nothing wrong with the times, it is the people who have gone wrong. The real remedy for the depression is, honest hard work.

Very Plain.—Theology is the latest thing out in the shape of religion. Its name and fame, and even the thing itself has

reached Melbourne. One of its leading complaints about the religion of Christ is that it does not clear everything up as well as it might. The Bible, they claim, ought to make everything about the creation and all that kind of thing very clear, but it doesn't. Theology supplies the long-felt want. Here is the story of creation as revealed in one of their journals.—"God the Life in God the Lord in God the Holy Procedure organised the first orb-creation in form of appearing as one globular ovium, which was the germ of the terrestrial universe of universes; and within the globular was the embryo of the external of the universal, impersonal creation, as one curvilinear ovium; and within the curvilinear the germ of the external of the universal, personal, or intellectual creation, in the form of one vertical ovium. In the beginning of the orb-formation, preparatory for man formations, vehicles of the quickening Spirit into intellectual formations, the universal concavity, and the universal convexity were co-enclosed and encompassed in the universal zodiac, and within the concavity was the visible disclosure unto the germ of the terrestrial." There, now, is the whole mystery explained. "Thou, Lord, in the beginning hast laid the foundations of the earth, and the heavens are the works of Thy hands," is entirely too obscure; besides it wasn't done that way at all. "The universal concavity, and the universal convexity were co-enclosed and encompassed in the universal zodiac" is as clear as mud, and means just nothing at all. We very much prefer the old way of putting it: "In the beginning God created the heavens and the earth."

The World for Christ.—Many are the earnest prayers which are continually going up that the world may shortly taken for God. But when and how is this to be done? Many think it will be by a multiplication of denominations. But we are glad to notice that the best minds of the age see the morning light only in the union of God's people. Talmaque preaching in Brooklyn not long ago, gave utterance to the following words:—"If this world is taken for God, and it is, they overthrow it, will be by the marching of all the hosts of God in solid column to attack. The sixteen kinds of Methodists will come under one wing, the ten kinds of Baptists must come under another wing, and the seven kinds of Presbyterians under still another wing. After all the branches of each denomination have united, then the great denomination nearest able will unite, and this absorption shall go on until there shall be one great Millennial Church, divided only for convenience into geographical sections, as of old it was the 'Church of Laodicea,' and the 'Church of Philadelphia,' and the 'Church of Thyatira,' so it shall be the

'Church of America,' and the 'Church of Europe,' and the 'Church of Asia,' and the 'Church of Africa,' and the 'Church of Australia.' Of that world-wide Church there will be only one article of creed—Christ first, Christ last, and Christ forever." Of course many tell us that this is only the words of a dreamer; if so, he is in splendid company, as it was the great thought of the Master mind, and still continues to be the chief desire of many of the best men of every land. May God hasten the day!

The Propaganda of the "Old Disciples."—In the *Review of the Churches* for March 15, 1893, is a well-ordered and interesting statement, from the pen of Bro. Sydney Black, of our position and plea as Churches of Christ. It is a capital article. We would like to see it in tract form and disseminated throughout Australasia. It would do good everywhere. But we notice in a recent number of the *Christian Commonwealth* an adverse criticism on the above, to the effect that the writer of the article, claiming for the "Old Disciples" in Australasia, "ought to know that very few, if any, of these disciples [Australasian] are identical in faith and practice with the 'Old Disciples' in this country [England]." The *C.C.* editor brackets together, as in contrast to the British churches, the churches in Australasia and America, and says that in the last-named country "not half-a-dozen churches could be found where (1) strict communion is practised; (2) money is refused from 'outsiders'; and (3) 'mutual teaching,' as it is called, is made a fundamental practice in church life." He concludes:—"We make this statement in the interests of truth and because we have a clear understanding [?] of the facts of which we write." Well, we can only say that as regards his references to the Australasian brotherhood the light that is in him is, indeed, dense darkness. It is some time since we have seen such a gross misstatement of facts. In each of the three particulars specified wherein the British churches differ from the American, *we do the nearly 200 Australasian churches*, and this, so far as we know, without a single exception, except that, as regards the second item, one or two churches take up an evening collection. We consider it due to the brotherhood beneath the Southern Cross, as well as to the writer of the article in the *Review*, that the editor of the *Commonwealth* should make the *assault* honorable by inserting in his columns a correction of such an erroneous statement.

The Victorian Baptist.—This paper has been improving so much lately, that we hardly recognize it any more. Not only has it improved in mechanical get-up, but its contents have wonderfully improved also. Among other good things lately, has been a splendid discussion carried on between Rev. J. B. Gillison and Mr. Chas. Edgerton on

the subject—"Should Baptist churches admit non-Baptist members?" Mr. Edgerton's second reply in the May number is truly refreshing reading. Mr. Gillison had said: "Personally, I should make *spiritual* life the only qualification required for Church membership." "But what does the *Book* say?" responded Mr. Edgerton. "Then they that gladly received His word were baptised; and the same day there were added unto them about three thousand souls. The early Church did not examine men and women as to the depth of their spirituality, however specious the argument may appear in its favor, but they gladly received those who professed to believe in the Lord Jesus Christ, and were baptised in His name." Now we have not the honor of a personal acquaintance with Mr. Edgerton, but from the above we would conclude that he is a very near relation of ours. Mr. Gillison had hinted that at the best baptism was non-essential. This is the refreshing manner he is met by his lay opponent: "As to it being a non-essential—who says so? Does our Lord? If Christ could associate the act of baptism with the act of faith in the salvation of the world, it is a moot point, whatever our sympathies may lead us to hope or to cherish, as to how far His followers should depreciate obedience to His distinct command." Mr. Gillison had spoken of some of Mr. Edgerton's arguments as "moonshine." If he has any sense of the force of a reply, he won't talk that way again: "Moonshine, forsooth! If Christ thought it worth his while to be buried in baptism, there is no moonshine in us requiring others to follow His example at His own command. Moonshine! If being baptised is set forth by His apostles as the ordinance significant of being buried to the world of sin and rising into newness of life in Christ Jesus, then it must surely be the glorious sunshine of the Son of Righteousness, rather than the pale light Mr. Gillison would have us believe. And in it we would rejoice, and trust by faithful teaching to lead others to enter in also." We rejoice at what we believe to be great boldness for the truth.

The Center of Things.—In the last month's STANDARD, Bro. Walden, in his London letter, was telling us something of the stir made by Mr. Robert Buchanan's poem, "The Wandering Jew." If we are to judge from the papers, Mr. Buchanan has been rather severely knocked about, and he has not seen fit to take the criticism without a reply. In some of his replies to the higher critics, Mr. Buchanan says some splendid things. Some of these gentlemen tried to rob Christ of the Crown of Divinity by saying he was a good man, &c., &c., our readers know the rest. Here is Mr. Buchanan's reply to that sort of talk: "Now Jesus of Nazareth clearly claimed to

be the Incarnation of the living God, not in the sense in which all good men are incarnations, but in the special sense that He, more than any other human being, represented the Godhead. To establish His claim He did one thing—if Christian evidence is to be credited. He performed *miracles*, even to the extent of raising the dead. If He did not perform miracles He was either self-deluded or an imposter, and in any case He failed, if He did not perform them, in establishing His theory of immortality. Now the man who can believe that miracles are possible under any circumstances whatever can take Christianity at one bite, without a single grain of salt. The man who rejects the theory of miracles can never save his soul alive (as so many men seek to do) by simply believing that Jesus was the best of men, and that His moral teachings were supremely beautiful; for he must acknowledge in the same breath that Jesus was ignorant of the laws of nature, and that the teachings of Jesus, however beautiful, were based upon a thaumaturgist's delusion. We may refine all this away. We may follow Mr. Matthew Arnold in his pitiful feats of literary Jesuitry, put all the miraculous business aside, in order to throw one last straw of hope to the sinking Church of England. We may putter and quibble about 'poetry' and 'essential' religion just as much or as little as we please; but with the loss of supernatural pretension perishes the whole fabric of organized Christianity. Therein lies the crux of the whole discussion. To regard Jesus Christ as merely a social reformer, or as the spirit of perfect humanity 'which is to be,' is to shut one's eyes altogether to His Divine pretensions. Now this is our position precisely, though stated by such a noted ecumenic. Jesus was the Son of God or He was not. We believe He was, and consequently all He said and is true; and the sooner men give up this yielding process the better for all concerned. That Jesus was divine is truly the very center of all things spiritual.

The King's Daughters.—We were glancing over an exchange the other day, and dropped across three new societies, or at least new to us, and we were not looking for societies either. It seems that "The Order of the King's Daughters" take the particular form of "circles," of which there are 17 in Victoria alone, with 175 members. "The Guild of the Sisters of the Indian People" has its headquarters at Geelong. We are told that it is an "all-denominational society," representing the "various sections of the Church of Christ," and that it is "formed for sending Christian women to evangelize Mysore, South India." If there is anything in a good bye name this late venture ought to do a fine work. The dear sisters are not going to have a full

their own way, as the third venture is by the other party. "King Solomon's Sect." The object is not very commendable, but it is formed on purely a religious basis. These gentlemen consider it a part of their religious duty to knock their wives about; and seems that the Lord has often directed them to leave their wives altogether. Our exchange adds, "It is not stated, but it may, we suppose, be probable that these apostles of the new Evangel had set before them King Solomon's 700 wives and concubines as the ideal domestic establishment." So you see we are getting on fairly well in this particular line.

Personal.—W. J. Way's engagement at North Fitzroy will likely terminate in about three months time. He has been preaching there for about fifteen months, during which time over 40 have been baptised. The cause of his leaving, we understand, is financial depression. M. W. Green was on a short visit to Melbourne during the month. He has been invited to labor with the church in North Melbourne. Isaac Selby is on a visit to the country, resting and lecturing every night, and speaking twice on Sunday. This is the proper sort of holiday. T. J. Gore, M.A., has been invited to labor with the church in Grote st., Adelaide.

Tracts.—This is the time of the year when specially good work can be done with attractive tracts. In an editorial note elsewhere, mention is made of the "Propaganda of Churches of Christ." This is now in the printer's hands, and will be issued in tract form in a few days. "Salvation" is the title of a new tract by A. H. Turner; it is the old story put in a new form. D. A. Ewers has written another new tract to be added to the conversational series; while the article in this number of the **STANDARD**, by Sydney Black will be issued in tract form for general distribution. These are in the hands of the Austral Co., where orders can be sent. A number of the "old favorites" which had run out, are now again in stock, and will be glad to see and welcome old friends. Send for samples.

Our Missionaries.—As will be seen from other parts of this paper our missionaries are all now actively and successfully engaged in their respective fields. Bro. Thompson amongst his colored brethren in Queensland is doing a splendid foreign missionary work on our own shores, while our home missionaries in all the colonies are weekly reporting that men and women are turning to the Lord. These are hard times to know, but if all will help just a little, this great work can be carried on. Every penny, by the Committees is being used to the best advantage, and we hope now that the brethren everywhere will rally to the work. Let us remember that we are responsible to God.

Sisters' Page.

"Build each other up, even as also ye do."—1 Thes. 5: 11. (R.V.)

Communications for this "Page" should be addressed to Mrs. L. Birch, 13 Esplanade, Adelaide, not later than the 15th of each month.

CONFERENCE DIRECTORY.

President—Sister A. K. Thurgood.
 Vice-presidents—Sisters Huntsman, Maxton, Pittman, and Ludbrook senr.
 Secretaries—Sisters Ewers and Hill.
 Treasurer—Sister Walker.
 Financial Secretary—Sister L. Dewar.

SUPERINTENDENTS OF COMMITTEES.

VICTORIAN MISSION—Mrs Pittman, Adelaide, Armadale.

VISITING AND DOLEFUL—Do, do.

FOREIGN MISSION—Mrs Maxton, 13 Federation-street, Ascot Vale.

TRACTS—Do, do.

SPARE LITERATURE—Miss Dewar, King-street, West Melbourne.

HOSPITAL VISITING—Mrs Stutter, The Terrace, Malvern.

SUNDAY SCHOOL—Mrs Schofield, Iron-street, Footscray.

ENDEAVOR—Miss Hill, 23 Blenheim-street, Balaclava.

PRAYER MEETING—Mrs Forbes, 172 Holden-street, North Fitzroy.

TEMPERANCE—Mrs Huntsman, Stanhope-street, Malvern.

All the above mentioned will be glad to hear from brethren or sisters on matters relating to their various departments.

EXECUTIVE.

The meeting on May 5th was occupied with completing committee lists. As our hospital visitors for last year had resigned, it is thought desirable if possible to increase the number of visitors, that the work may not become burdensome to any. Sister Stutter was elected superintendent. The visiting to be arranged, if possible, each month at or after the executive meeting. Sister Jerrens having resigned Foreign Mission work on account of her mother's failing health, Sister Maxton was appointed in her stead.

Letters were read from Sisters Thurgood and Forbes; also from Bro. McClellan, encouraging our collectors to persevere in gathering much-needed funds for Home Mission work. Small sums taken up to \$500, we think, the best plan of procedure.

A sister's prayer meeting has been started at Ascot Vale. A verbal temperance report was given by Sister Huntsman, who brought with her a petition for us to prohibit the sale of intoxicants to young people under sixteen. Footscray reported two additions from Sunday school.

Collected for V.M.F. 10/3. Treasurer's statement of conference expenses—£2 4s 4d deficit. \$7 handed to her as once.

HOUSEHOLD BIBLE READINGS.

Joshua—God's Salvation.
 Having concluded the Pentateuch, or five books of Moses, termed by the Jews the Law, we now come to the historical division of the Old Testament.

Forty years previous to the appointment with which our record opens, "Othniel the son of Nun," and servant of Moses, was head of the tribe of Ephraim, and was sent as one of the twelve spies to inspect the "promised land." Moses changed his name to Jo-hua, or Joshua, whom he is a grand type, the greater "Saviour." His age at that early period is not mentioned, but as his book comprises the history of toward thirty years, and he was one hundred and ten when he died, we can say that he was not much older than his valiant comrade, Caleb, head of the tribe of Judah, who was forty when they went to "spy out the land." So Joshua must have been over eighty years of age when he was elected to be "servant of the Lord, instead of Moses," and leader of the host of Israel. After crossing the Jordan and taking Jericho, they conquered the entire country in three great campaigns—central, south, and north—after which the land was surveyed and divided according to divine arrangement. This extermination of the Canaanites has caused many to cavil at the Lord's dealings, but they had ever been an evil race. Human nature, ignoring God, always sinks to low and lower depths of degradation and cruelty. Divine retributive justice waited till their iniquity was fully ripe before He would allow that swift destruction, which may in some cases be delayed upon as mercy to the world. The Israelites were agricultural in their habits, and their subsequent wars were, as a rule, defensive rather than aggressive.

Some parts of these records are evidently added by those who compiled them, soon after the death of Joshua. The great advice claimed in *the Law* and in *various Epistles* against us.

Romans.

Without controversy the Apostle Paul is the author of this epistle, although Tertius may have been his amanuensis. It was probably written early in the year A.D. 58, in the house of Gaius at Corinth, in which city Paul stayed three months on his way to Jerusalem, carrying thither contributions to the poor from Gentile Macedonia and Achaia. He did not see Rome till he went as prisoner, A.D. 60, but the intercourse between Jerusalem and the capital of the world was very great. "Strangers from Rome" were present on the day of Pentecost, and government officials, centurions, soldiers, &c., from that city abounded in Palestine. Doubtless some of them had been eye-witnesses of the doings and sufferings of the Lord Himself, and many were converted, who, when they returned to Rome, like those who followed them on account of the persecution, "went about preaching the word." Thus the Church was composed of both Jews and Gentiles, and the design of the apostle was to instruct and reconcile them on various disputed questions, chiefly Jewish. After the introduction, he portrays the dark condition of the Gentile world before Jesus and His salvation were known. He next describes

the beautiful son of Abraham, and goes on to show that all the world alike are under condemnation, for all have sinned; that the privilege of the gospel are equally accessible to Jew and Gentile; that circumcision is nothing, and the keeping of the Mosaic ritual of no avail, since the heart of the new covenant is faith in Christ Jesus, by which we are justified.

With many administrations he beseeches them to receive one another in love, and to manifest their daily lives to the service of God. The epistle was sung by Phoebe, an eminent worker in the church at Corinth.

Ray Sheriff, Pittsburg,

Sun., March 25, 1895.

Dear Esteemed Sisters,—

Having received "And this I pray, that your love may abound yet more and more in knowledge, and all discernment, so that ye may approve the things that are excellent, that ye may be sure and void of offence unto the day of Christ, being filled with the fruit of the Spirit, which are through Jesus Christ unto the glory and praise of God" (Eph. 1, 2, 3).

What a heart-throb the little booklet you sent for my birthday gave me. How very kind to ever keep me in remembrance. Paul says "Not that I seek for a gift, but I seek for the fruit, that increase to your account."

Your Sisters, our thoughts are continually with you in this contingent time, and earnest prayers are daily offered for the prosperity of our Master's cause. We believe that your work is so well arranged, and has been going on so faithfully and systematically all through the year, that no one will be hindered, and the conference season will be one of much joy and refreshment to all.

How the souls of the White Handicap Ministers and Sisters, Pa., are glad to have a magazine assistant to give them so many dear readers. Thank you, Sisters, for so promptly accepting and carrying out the plan.

Now, dear Sisters, realizing that anything that benefits us will benefit you, for we know the Lord is using to here for your aims, we shall from time to time send you hints of the work and workers here. We determined at our first missionary meeting for the year to "double" at every meeting—give our attendance, by each bringing one that our subscription to the *Friend* our missionary paper, and our regular contributions, if possible. You would be surprised at the interest manifested. We have invited our young sisters to come in and give us a reading, recitation, or solo. These are monthly meetings, at which only a few reading lessons used to attend. Now, we have a well-prepared, attractive programme, that is helping us to "double" all along the line.

Our Church Aid Society meets every Thursday afternoon at a o'clock. The first half-hour is given to prayer and thought. Subject for next meeting, they will delight in studying God's word, with a happy little talk about it. Then Dornas' work will go, when Mr. Thompson comes in to receive the report of the visitors for the past week. The visits were last reported, such ones mentioned, a special note made of them—stronger, too. The visitors go in pairs one every six weeks, so it is not very heavy upon any of them.

A little ago I saw a Mr. Gray give a peculiar object lesson. He had a large sheet of paper long and a flat wire, so

which he had arranged the twelve apostles; figures cut out of wood, very roughly done, yet they served the purpose of illustration. He had Peter, Andrew, James and John, and the rest around their feet, to show they were fishermen. By the side of James was a sword, to show how he met his death; and Peter had an inverted cross in his arms. He had small banners at the back of each one (about two inches square), with the place where he lived—Galilee, Capernaum—and the books he had written, on them. Matthew was at a table with a roll of paper on it, the "rest of the custom"; he said he could take all the figures away, and the children remembered so well they could tell who should be there; then he would take the banners away, and they could tell every place, and all the books of the New Testament; belonging to each figure. Judas was there with his back turned, Marking in front of him. It was a very excellent idea to impress the children with the facts of the New Testament.

We have a very helpful "Post Office" in our church. Some of Mr. Thurgood's young men have made him a neat wooden box, large enough to hold a good number of our church papers; and the members, after reading their papers, bring such of them as they can spare, to be distributed after church and Sunday school; so that these "missionary" papers may go into many a home, and be passed on again to their neighbors, thus preparing the way for the evangelist when he makes his visit.

Our Young Ladies Society keeps up its interest and numbers. The girls are very bright and intelligent. During the April month of moving and spring cleaning they are to have no home work set out for us. In fact, as evening is long-faded, Mark Twain, Don Her and Miss Gervel, entertain regularly for them to read, and hand out after the opening exercises. The second copy of this paper—"The Century Journal"—to be read next Monday, is to be of original articles chiefly.

We are very much interested in our work here, and although it is so foggy to-day over the bluff our street is on the edge of a Hill like the one at St. Kilda; where our new home is—our market see the houses on the great hills beyond—yet to-morrow perhaps we may have a sunshine, and a scene opening to delight our very eyes with its changing beauty. We feel sure when the pretty weather does come, our work like the building trees, will bring forth its fruit to the season.

May God bless you all, and direct all of your plans to His honor and glory.

Your loving, ever-loving-to-be-with-you Sister, woman.

ANTONETTE K. THURGOOD.

DOXAS.

(*Read one from Conference reports.*)

During our very enjoyable visit to Adelaide, we were privileged to be present at the Dornas meeting in Northside-street. It was a splendid meeting—a good number of sisters, with bright, happy faces, all busy making garments for the poor's coat. We had a nice talk together, and made the arrangements of the sisters. At a given time, work was put aside, and we had a social cup of tea, and spent a very happy and profitable time. We had our board of the Sunday afternoon class, conducted by our dear Sister, Elizabeth, and were very glad to receive an invitation to be present about 100-150 young ladies were there, and a spirit of earnestness and devotion

permeated the meeting. One sister opened the meeting with prayer, another gave out a hymn, a third read a chapter. It is usual for the sisters to talk over the Scripture lesson, but this afternoon Mr. Pittman was asked to give an address, after which four sisters engaged in prayer, asking God's blessing on the word spoken. They did not forget our "rescue work." Not only did they pray that we might be helped and blessed in the work, but they took up a collection, amounting to £2 15s 6d. One good sister had made a bag, and the class decided it should have 5p in the meeting room every Sunday afternoon, so that any having a little to spare could put it in the bag for the Rescue Home. One of the ladies said: "Every time I put a little in the bag I shall feel I am helping you a little in your work for the Master." May God bless our dear sisters, and make them a blessing to all around. L. PITTMAN.

SUNDAY SCHOOL.

HAWTHORN.—We are making good progress considering the many removals and other depressing causes. Number on roll:—Scholars, 75; teachers, 11, including superintendent, 7. Average attendance:—Scholars, 58; teachers, 7. Library, under supervision of Bro. Davy, has about 100 volumes, some of which are lent out every Sunday as required. Periodicals, distributed first Sunday of each month, are the Prize, Infants' Magazine, Children's Friend, Child's Companion, and Family Friend. Bible Class.—We have a good class, all of whom are led by a husband. Immersions.—Four have been added to the church during the past year. Lessons.—The International papers are used, in which examinations are held quarterly.

ENTRANCE.

DEBITION.—Endeavor Society has suffered the loss of its president through the removal of Sister Mrs. Elliott, the W. F. has been elected in her place. The attendance keeps to the average. It has been decided to commence the meetings at 7 o'clock during the winter. The society is considering the desirability of commencing doxas work.

LYONSIST SOCIETY has developed a debating spirit during the past month. The members held a discussion on the 10th among themselves, as to "Which has caused the greater evil to mankind, war or intemperance." The majority of the members favored the latter. Last Wednesday the Endeavorers met the Adolphians in friendly discussion, "Is it scriptural for women to teach in the church?"

E. E. HILL.

WARRNAMUND.—Our society is still flourishing. We have lately had the joy of welcoming four new members. The study of "The Tropic of Heaven" has now reached its final conclusion. Through the indefatigable efforts of our Bro. Burgess, the State school at Wangonee, a place distant about seven miles from Warrnamund, has been obtained in the purpose of holding religious services in on Sunday evenings. It is cheering to see what numbers of young people, who hitherto have not had any place in which to spend the evening of the Lord's day, flock to these meetings, and with what rapid attention they listen to the word of life as presented to them by our energetic president, Bro. Hayward. Our Heavenly Father gives that many of them are long to pay visits to the Bayview in His own appointed way, accepting Him, indeed, as their "all in all." E. M. M. 207.

Hearth and Home.

By A. H. BRYANT.

REST AND WAIT.

"Rest in the Lord and wait patiently for Him. Delight thyself in the Lord, and He shall give thee the desires of thine heart" (Ps. 37).

Rest in the Lord! ah, the human heart
Is full of its own unrest,
And does not patiently wait to see,
The ways of the Lord are best.

Rest in the Lord, and patiently wait
The unfolding of His will,
Then in the darkest hour will come
His message: "Peace, be still."

Rest in the Lord! the true child of God
Will learn what that rest doth mean,
And when the shock of some trouble comes
Closer on his Lord will lean.

Rest in the Lord, He knoweth how hard
Is each trial we have to bear,
And in the silence before Him we'll hear
"On Me cast sorrow and care."

Rest in the Lord while waiting to see
The answer to many a prayer
For erring ones who have wandered afar,
From His guidance and tender care.

Rest in the Lord, He only can know
If the Spirit has turned away,
From some hardened hearts, no more to
return;
We only can wait and pray.

Rest in the Lord, and trust in His Word,
His promises are so great,
To us He will give our heart's desires,
If we rest in Him while we wait.

—F. H. HIN.

A WIFE'S PRAYER.

WE recently came across the following beautiful prayer of a Christian wife for a Christian husband:—

Lord bless and preserve that dear person whom Thou hast chosen to be my husband. Let his life be long and blessed, comfortable and holy, and let me also become a great blessing and comfort unto him—a shatter in all his sorrows, a meet helper in all his accidents and changes in the world. Make me amiable forever in his eyes and forever dear to him. Unite his heart to me in the dearest love and holiness, and mine to him in all

sweetness, charity, and compliance. Keep me from all ungentleness and unreasonableness, and make me humble and obedient, useful and observant, that we may delight in each other according to Thy blessed Word, and both of us may rejoice in Thee, having our portion in the love and service of God forever, Amen.

"I COULDN'T BE DISHONEST."

AN INCIDENT IN THE LANCASHIRE DISTRESS.

During the Lancashire distress an old woman, in humble life, although not a "mill-hand," found her little means getting less and less, until the pressure grew too great for her to bear. She resolved to pack up the few articles she had left, and go to Preston, where she had a married daughter, with whom she might live.

She went to take leave of the minister where she was a member. On hearing her plan he endeavoured to dissuade her from it, urging her to remain where she was in hope of better times, and that perhaps her daughter might be worse off than herself. "That cannot be," said the old woman, "for I am very poor, and have nothing left to live on; I will go to my daughter—for that will be shelter for me at any rate." The minister, finding she had so miserable a prospect if she remained, gave her the amount of her railway fare to Preston, and half a crown besides. With many thanks she departed on her journey.

When she reached Preston a crowd of boys begged to carry her box, which she refused, as all the money left in her purse was a half-crown and three pennies. One poor lad, with a piteous look, besought her earnestly to let him take it for her, adding, "I will carry it to any part of the town for twopence—do let me—for it is the only way that I can get a bit of bread—and we're *dying* (starving) at home."

Small as was the sum the old woman had, she had a pitying heart—and the appeal made was enough. The lad shouldered her box, and followed her to a humble part of the town, where she knocked at the door of one of the houses, and receiving no answer, she found it locked. Supposing that her daughter might be out on some errand, she

desired the boy to put down the box; and, paying him, seated herself on it, by the door, to await the daughter's return.

After a time the daughter came, and, finding her mother, burst into a lamentation—"Oh! why have you come! for we are starving. I have been trying to get a morsel for the children, and I can't. What *can* we do?"

Her mother calmed her a little, and begged her to open the door. "Let us go in—I have a half-crown in my pocket, and you can take that, and buy something to carry us over to-morrow, at any rate."

They entered; and the old woman drew forth her purse to take the half-crown, when, to her dismay, she found she had paid it to the boy, in the dim light of the evening, in mistake for a penny. Both the women sank down and cried bitterly over the prospect before them.

The mother, however, was a true Christian, and when the first burst of sorrow was past her faith rose triumphant. "Well!" said she, "never mind! *we have twopence left*—and let us be thankful to God for that, and a roof above our heads. You take it—it will buy bread for you and the children to-night—and I will go to bed, for I shan't want anything—and let us hope God will provide for to-morrow when it comes."

The daughter did so, and that night passed away with its griefs and sorrows.

With the early morning came a tap at the door, which the daughter opened. A boy stood before her.

"Didn't I bring a box here for an old woman last night?" he asked.

"Yes, you did."

"Where is she?"

"Upstairs."

"Then tell her to come down, for I want to see her."

The mother made her appearance, and was greeted with: "Missus, do you know you gave me a half-crown last night instead of a penny? I have brought it back."

"Yes, my lad, I did—and I am very much obliged to you for bringing it back again. But I want to know how you came to do so, for I thought you told me you were cleaning at home?"

"Yes, we are very bad off," said the boy, brightening up as he spoke, "but I go to Sunday school, and I love Jesus—and I *couldn't* be dishonest."

Temperance Column.

[All communications regarding this department should be addressed to ALBERT M. LUDWIG, 13 Evansdale-road, Malvern, Victoria. Suggestions, items of news, extracts, and original articles will be thankfully received.]

WHAT THEY SAY ABOUT SMOKING.

Cancer of the lip is rarely seen except in men who smoke.—C. R. DRYSDALE, M.D., M.R.C.S., &c.

I have seen the most distressing and fatal cases of stomach and liver diseases traceable to snuff and tobacco.—Dr. CONQUEST.

Smoking tobacco weakens the nervous powers and favors a dreamy, imaginative, and imbecile state of mind.—Dr. COPLAND, F.R.S.

Not only is the physical effect of tobacco most debilitating, but it tends, in plain language, to paralysis.—Prof. MILLER, Edinburgh, Surgeon to the Queen.

The poison of tobacco gets into the blood, interferes with the heart's action, and affects every organ and fibre of the frame.—Dr. MARSHALL HALL.

Rev. C. GARRET (President of Wesleyan Conference)—"I see with great regret the habit of smoking formed amongst the lads and young men. It is to many of them the first step on the wrong road."

JOHN G. WHITTEK, the celebrated American Poet—"I feel a great interest in any effort to check the pernicious habit of tobacco using. It is not only a nuisance, but a moral and physical evil, and a shame to our boasted refinement and civilization."

Dr. W. CHAMBERS, (Chambers' Journal)—"The odious practice of tobacco smoking by the young concerns the national welfare, and is worthy of very general consideration. Every one in his sphere is called on as a matter of moral obligation, to do what lies in his power to discountenance and abate a practice so needless and reprehensible."

Dr. B. W. RICHARDSON, himself once a great lover of the weed, says that though tobacco smoking is not so bad as drinking, it is radically bad. "If drinking deserves the gallows, smoking deserves penal servitude for life. It disturbs the

circulation, often impedes digestion, sometimes impairs the lenses of the eyes altogether, generates a craving for itself in the nervous organism, and sometimes calls up hereditary evils like cancer, which would lie latent if left alone."

Rev. W. ARNOTT, D.D.—"It is time that all Christians should take tobacco smoking into their closets and shut the door, and ask, ask on, until they get an answer as to their duty in the matter. For my part, I have no doubt that it is one of the great waves stretching like the tide over all the breadth of the world—to the extent of their power impeding the coming of the kingdom. It is a system of self-gratification at the expense of others. The gospel system is the reverse."

HOW TO LIVE A HUNDRED YEARS.

A meeting of Temperance reformers was recently held in London, to celebrate the 100th birthday of Dr. Severin Wicliobycycki. The latter is a notable example of the "length of days" which a well-ordered life tends to promote. In replying to several congratulatory speeches, he attributed his long life largely to his entire abstinence from intoxicants and tobacco, declaring that "if you want to live a hundred years you must live carefully." The 1st thing is, not to take intoxicants, because if even small doses are taken every day they bring disease and death afterwards. They affect the brain and nervous system, congest the liver and kidneys, and cause apoplexy. The 2nd thing (and on this the doctor laid great stress) is, not to use tobacco, which is a very poisonous thing. It injures the eyes and causes blindness. In 9 out of 10 cases of cancer of the lip, smoking is the cause. It stops the growth of young men, blunts the nerves in middle age, and causes paralysis in an old man. The 3rd thing is, not to take much animal flesh. It causes many disorders and diseases.

Dr. W.'s experience and advice tally closely with four rules for "living a century," recently given by a medical journal. 1. Live as much as possible out of doors. 2. Keep mind and body congenially occupied. 3. Avoid excess of all kinds. 4. Never despair, but maintain uniform cheerfulness. Work it is added, should be continued as long as possible, and the elderly

should be very careful not to catch cold. Anyone carefully complying with these instructions, to which, in Dr. W.'s opinion as above, and in ours, abstinence from intoxicants and tobacco should have been distinctly added, ought, we are told, "to live to be 100 years old at least." In our Australasian brotherhood we have septuagenarians and octogenarians, who bid fair to live long yet, and on the same lines as the "grand old man" above referred to. But if the most of us never get to be centenarians like him, our life will certainly be rendered healthier, happier, and more useful by the practice of strict temperance, and by obedience to all the dictates of a morality.

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.]

JUNE 4th.

OLD TESTAMENT.—Isa. 49: 5-23.

NEW TESTAMENT.—Rev. 7.

CONNECTING LINK.

The Song of Salvation.—Ezra. 49: 11.

Rev. 7: 10.

We have been reading, in the previous chapters, a prophetic and pictorial sketch of the chequered history of the Church. As the theme of Old Testament prophecy was the fortunes of the Jewish kingdom, so that of the New is the prospects of Christ's kingdom—the spiritual has superseded the natural. We have now arrived at that period when the four winds of Judgment are being held back by the four appointed messengers of God, until He has marked out His own, when they will again be let loose upon the wicked. A great number are sealed, symbolised under the figure of an hundred and forty-four thousand. I will not speculate on the time when this has or will take place. History repeats itself, and in a sense it is taking place to-day. Sealing into reference to inscribing the name of

the master or proprietor on his servant or soldier. Those who have been baptised have been sealed with the name of Christ. It is engraven on their foreheads, for they have made an open confession of their faith in and love for Him. Besides this hundred and forty-four thousand, there are myriads from every clime and nation, who sympathise and help the work. They have come through great tribulation, and serve the Lord day and night in His temple. These have had their robes washed white, and carry in their hands the palm leaf of peace. They, too, join in the song of salvation.

JUNE 11th.

OLD TESTAMENT.—Psalms 143 and 144.

NEW TESTAMENT.—Rev. 8.

CONNECTING LINK.

Trouble in the Church.—1's. 144: 11; Rev. 8: 11.

"There was silence in heaven about the space of half an hour." There was quietness in the churches, but it was but the treacherous calm before the storm, the hush before the battle; the hail of controversy soon descended. One of the great teachers sounded his trumpet, and the tempest of blood followed, volcanic action shook the world, and from heaven there fell a star—a fallen angel. He had been a great teacher, but now he was like an exploded lamp; his name was wormwood, and he turned all that he touched into bitterness. He divided the Church; a third left and went with him: thus did he dim the light of the sun and eclipse a portion of the moon. Such is the evil effect of schism. Bro. Tyler has well said in his pamphlet on our peculiarities, that sectarianism has been "christened with wormwood and with gall." No quarrels are more bitter than domestic ones, no wars more savage and cruel than civil wars, no hates more horrible than sectarian hates. The people who are nearest to us in faith and practice are often our bitterest opponents, and we there. Let us,

however, guard against this, and cultivate the sentiment of love and unity.

JUNE 10th.

OLD TESTAMENT.—Joel 11.

NEW TESTAMENT.—Rev. 9.

CONNECTING LINK.

The Scourge of the Wicked.—Joel 11: 10; Rev. 9: 6.

In this chapter we have a story of retribution. A fallen angel throws open the bottomless pit, from the mouth of which arises volumes of smoke that darken the atmosphere, and there streamed forth myriads of locusts, led by Apollyon, the king of destruction. These creatures tormented the wicked for a time, but they did not touch the righteous. The way of the transgressor is hard: our vices that we love so much are our worst enemies. The drunkard, in gratifying his desire for alcohol, but adds to his torment, enfeebles his frame, impairs his mind and shortens his life; yet still he continues in dissipation. The selfish man hoards up his money, and seeks to obtain a large interest. He invests it in doubtful enterprises, and is in continual fear lest he loses it; yet he continues to hoard. The libertine is in hourly fear of exposure, yet he sets at nought the commands of God. The false and dishonest man is distrusted and despised by his fellows. He feels it; yet still enchained by his evil inclinations, he continues to intrigue and deceive. Satan has always been a hard taskmaster. Let us avoid all idols, seeing and hearing clearly, and walking uprightly.

JUNE 26th.

OLD TESTAMENT.—Daniel 12.

NEW TESTAMENT.—Rev. 10.

CONNECTING LINK.

The Great Restorer.—Daniel 12: 7; Rev. 10: 6.

Christ is the pinaceta for all our woes. He is the great physician of the soul, but we can only come to Him by the study of His Word—the Scriptures. We have read how

the world was smitten with judgment, and the Church tormented with trouble, but now in his vision John sees a great angel with an open book in his hand, and he is instructed by the Spirit to obtain possession of it and eat it. This should teach us the value of Scripture—we are to devour it. It must be meat to us. We must make faculty of it. We hear it said of students that they devour their books, they absorb into their brains all the information they contain, thus they become able to teach others. So after John had eaten his book he was told that he must teach before many peoples and nations, and tongues and kings. In cursorily glancing at the four chapters from the New Testament to be read in the churches this month we have seen that whatever importance they may possess in foretelling events, they are also of life lessons to us, and that the wayfaring man, even if he be a simpleton, will be edified by their study. I. S.

Christian Evidence and Defence Department.

By J. F. FLOYD,

Frederick-street, Danden, N.Z.

After a long holiday the Christian Evidence Department again makes its bow to the many readers of the STANDARD.

We note with pleasure that Prof. J. W. McGarvey has commenced with the new year a department in the American *Christian Standard*, entitled "Biblical Criticism." Bro. McGarvey is a very clear and able writer on Christian evidences, as his two books, the "Canon" and the "Credibility and Inspiration" of the New Testament, fully attest. His making his department very interesting and instructive to Bible

students, and is especially handling the "higher critics" with a strong hand. We would be glad to see a book from the pen of our brother on the Old Testament, similar to those he has written on the New Testament, with perhaps a little more direct reference to the so-called "higher criticism."

Since we last wrote for this department we have had some rather rich experiences, one or two of which we will mention here. A few weeks ago the New Zealand Wesleyan Conference was held in Dunedin. What was known as the Conference lecture was delivered by the Rev. C. H. Garland, the subject being "The Bearing of Higher Criticism on Leading Evangelical Doctrines." The lecture caused a mild sensation among the members of the Conference and the people of the city generally. It advocated many of the extreme positions of the higher critics, and paraded against the Bible many of the stale objections of infidels. Being urged to do so, we replied to this lecture in the City Hall, a large audience being present. The people seemed to thoroughly appreciate the reply, and the *Evening Star* made a three columns report of it. Yet the Conference lecture was printed in pamphlet form, and some two thousand copies have been sold. The higher criticism seems to be gradually taking hold of the preachers and people of New Zealand. Several preachers already strongly advocate it, and the others do not seem to know how to answer it, and hence are silent on the subject. We believe, however, that the Bible will stand the test, and will finally come out triumphant.

Mr. Garland tried to break the force of Christ's indorsement of the Old Testament by asserting that the knowledge of the Son of God was limited. The only successful example he gave, however, was Christ's statement that He did not know the day and hour of His second coming. But we pointed out that this fact does not help Mr. Garland, seeing that his reasoning respecting it is fallacious. Here is a fact which Jesus says plainly he does not know. Hence we accept His statement. If, however, He had asserted that He did know it, we would also have to accept His statement, or else flatly contradict the Son of God. Now Jesus nowhere tells us that He

does not know who wrote the Pentateuch, or the other books of the Old Testament; had He done so we would have to accept His statement. But on the other hand He has everywhere spoken of these leading books as coming from their reputed authors; hence we are forced to accept His indorsement of their genuineness, credibility and inspiration. To say that Jesus did not know what He positively declared to be true is blasphemy. It is more; if true, it would shake the very foundations on which Christianity rests. Besides, Jesus used the Pentateuch as the sword of the Spirit with which to fight the devil in the wilderness, and His "It is written" was sufficient to vanquish the foe. But according to the higher critics, the devil might have gained a brilliant victory on that occasion by simply reminding Jesus that He was mistaken respecting the Scriptures He quoted, and therefore He could not be the beloved Son of God. Verily the devil is wiser in his generation than the critics.

Another experience we have recently had was our debate in Christ-church with Mr. W. W. Collins. This is the second time we have met him on the platform, and we found him as dishonest in debate as ever. Judging from the Selby-Symes debate, Mr. Symes is a thorough gentleman compared with Collins. Yet it was the general verdict of Christians that the debate did good. As evidence of this fact we instance the following:—On the third evening of the debate, when we were dwelling on the unique and lofty character of Christ, an intelligent young lady turned to a gentleman—a stranger—and said: "I came to this debate not committed to either side, but this night I have accepted Christ as my Saviour, and I mean to live according to His life." She was seen afterwards, and she declared she was holding fast to her profession. However, as you will probably have a short report of the debate from another source, we need not pursue that feature of it further at present.

As an example of Mr. Collins' method of dealing with authorities we will take this fact:—We had quoted Clement of Rome to show that some of the Gospels were in existence at the time he wrote. Mr. Collins in his next speech asserted

that not so much as the name of Christ is once mentioned in all Clement's epistle. On an actual count we found that it was mentioned not less than 47 times. Yet Collins claimed to have Clement in his hand when he made the statement. It is not always pleasant, though it may prove profitable, to deal with men of this sort. But Jesus disputed with the devil.

The Controversialist.

—:O:—
BAPTISM.

FROM A PRESBYTERIAN MINISTER'S POINT OF VIEW.

COUNTER REPLY TO MR. G. B. MOYSEY.

Besides the primary dictionary meanings of a word, there are new meanings that spring up in process of time—conventional meanings, poetical meanings, and adapted meanings. All these are legitimate, and due to the usages of language, or what is called *usus loquendi*. It is true *baptizo* means "immerse," but it is also the frequentative *elapto*—to dip, to dye—and it is significantly noticeable that the frequentative meaning is now abandoned. Besides the above, other meanings are given in our dictionaries. But the usage to which we refer furnishes many more, and usage has frequently more authority than a root meaning.

Circumstances must determine the degree of authority. So far I have taken meanings from Liddell and Scott. But Bagster's goes further, and makes quotations. Besides giving "immerse," it adds "to wash," "perform ablution," "cleanse"; and for their authority they give Mark 7: 4, Luke 11: 38. Other meanings are given further on. I cannot, therefore, but take exception to the strong language used by Mr. Moyssey regarding the limits of meaning to be given to the word *baptizo*. I presume Mr. Moyssey is not troubled with the difficulties which beset Dr. Carson, a famous apologist for immersion only. When trying to explain 1 Cor. 10: 1, 2, he was reduced to the extremity of saying "Moses got a dry dip." If Mr. Moyssey were beside me I would be disposed to ask him, "What is meant by being baptized with fire?" His answer would in all probability be right, but could not be consistent with his theory. The usages of language permit of variation and modification in the meaning of words without producing any misunderstanding. But let us examine the claims of *baptizo* further. We hold it is not right for those who make much of root meanings to say *baptizo* means immerse. They should say

immerse frequently; and as it also means to dye frequently, we have two very significant meanings, significant because of their description of two very old customs existing at the present day in the East, and handed down from a distant past of at least three thousand years. The manner in which the two meanings come together suggest a close alliance between Greek and Sanscrit, the root tongue of the Aryan languages, for it is two Hindoo sacred customs the meanings most suitably describe, one of which refers to immersion in sacred rivers, especially at their junction with their tributaries, as in the case of the Mouta and the Mouta; the other is descriptive of the custom of dyeing the forehead with symbols, which on fading must be re-dyed. As the deity worshipped is indicated by symbols painted on the forehead, the symbols employed indicate the preferences of the worshippers.

To express the idea of immersion the Baptist body have made a departure from the old original. (I do not say unjustifiably from my standpoint, but unjustifiably from theirs.) The frequentative meaning is dropped off. If a Brahmin were seen passing along the street with his symbolic marks freshly dyed, you would in all candour be obliged to say, guided by the root meaning of *luptus*: "There goes a true, literal Baptist, for he dyes frequently, to keep his colors bright and fresh. Follow him to the river in the early morning, and you will see that he immerses frequently as well. According, then, to the root meaning of the word, which is the better Baptist—the Baptist who immerses once in his life, or the Hindoo Baptist who does it frequently, and who in addition paints his colors on his forehead, and keeps them fresh by frequent dyeing? If, however, Christian Baptists may make a departure from the old original, why may not others make departures? The departure is authorized by the usage of language. Even in the old original this liberty is taken, and the idea of flowing or pouring down introduced. In proof, Liddell and Scott furnish as an example *luptus* *luta* *luta* *Sarabani* *luta*, "to give one a bloody comb," a thing that could not be done without blood flowing freely down the face. And this, according to the root meaning, constitutes a baptism, but no one would call it an immersion.

What we find is that in the matter of immersing, the Easterns take the lead; then follow the Baptists' departure, with a definite, well defined *single* operation; next follow the sprinklers, who, guided by such passages as Mark 7: 3, 4, Luke 11: 38, Heb 9: 10; and indirectly Titus 3: 5, and likewise guided by the use made of *luptus* in the Septuagint translation of the Old Testament, in which it is applied to the customary washing of the hands before meals, and in its interchange with *luptus*,

which signifies a partial washing, make a greater departure, as they consider that *luptus* is often limited in its significance to partial washing, and the writer believes that Christ Himself authorised by anticipation this departure.

The above remarks dispose sufficiently, we think, of the observations which follow on customs, with but one personal exception. My observations on the Mouta-Mouta meant a great deal to me, and perhaps explain my exceptional attitude among Presbyterians.

On the next point I must dwell somewhat fully. Mr. Moyses's strictures on the washing of Peter's feet lose sight of its most important element. The connection is not that which is indicated by the words "already bathed," "already washed," and "who need no cleansing save that of the feet." It is with the words, "If I wash thee not, thou hast no part with Me." The disciple is not made to depend on obedience, but on Christ's washing, who is also the speaker. The fact of the washing being a part symbol is, I hold, proved by the not washing being made to signify by Christ Himself "having no part with Him." With all due respect to Mr. Moyses, I submit he becomes misled when making quotations from Pre-baptist divines. I agree with the quotations, but not with the setting he gives to them. There can be no doubt that a principal lesson intended is one of humility; but my dear brother cannot fail to see that behind it there is a qualification necessary, without which the humility is impossible, and that is "having part with Christ." I cannot look past this fact, nor with what I believe to be the case, that Christ's part washing represented it.

I have now only to deal with Mr. Moyses's strong point—"buried by immersion." He is correct as to what constitutes a logical definition. He is partly correct in his inferences. The passages in question inform us respecting the form of baptism in vogue in the apostles' day, otherwise called the action. It was not repeated dyeing, nor was it frequent immersion. It was simply *one* immersion. Here Mr. Moyses and I agree; but we differ in the formation of premises for an argument. This *one* immersion was not *all* *luptus*. I use here a logical phrase, for there were, and had been other modes of baptism, as indicated above. In other words, there had been a change in the form of its administration, for which the usages of the ancient Greek had prepared us. There was no stiffness in those usages, and the later Hellenistic Greek—the Greek of the New Testament—shows no stiffness either.

It is not the design or purpose of baptism which I conceive to be the great idea in the apostle's mind, but rather its result, considered on its painful side, accompanied

with the announcement as to what shall best assuage that pain and turn it into joy. On this point I am in a better position to judge than many. I have witnessed several times the agonies of heathen converts and their heathen friends in anticipation of baptism by sprinkling. I have shared in the sufferings of the converts. I have been made acquainted by reliable information with the terrible trials to which they have been subjected; and yet none was half so terrible as those with which Paul was familiar. Mr. Moyses lays stress on the fitness of language, and justly; but in metaphorical language fitness of expression may run away with correctness of thought. No doubt it gives a beautiful setting to an idea, but because the setting to be apt is necessarily limited, the truth conveyed may be only partial. On this account there are some debaters who have a great horror of figurative language, because while it conveys truth, the truth is sometimes so limited as to be misleading to the inaccurate thinker. I am afraid the apostle's Hellenistic tropes have partly misled Mr. Moyses, and in naming him I include a great many more. Only a few are qualified by their personal experiences to comprehend the bearing of the passages in Romans and Colossians we are considering. The figures employed for this purpose direct our attention to death and the tomb, and to their conquest in the end by resurrection. These figures are poetically employed. They cannot be reduced to prose, and read as they stand, without absurdity, and herein lies their difficulty of explanation. The meaning of my argument will be at once made plain when applied to Mr. Moyses's text. It cannot be done without solecism, but it expresses the truth as correctly. "Know ye not that so many of us as were sprinkled into Jesus Christ were sprinkled into His death; therefore we are buried with Him by sprinkling into death." Remove the solecism—and it can be done by an alteration of the figure—and the sense intended will seem as appropriate and as true as buried with Him by immersion. Baptists seem to me to be led astray by the figures. They consequently insist that the Bible teaches that immersion is an emblem of purification, and of our death, burial and resurrection with Christ at the same instant. Now Paul does not mean this. The idea in his mind is not that of literal, but of spiritual baptism. It is by this, not literal baptism, we have fellowship with the death and resurrection of Christ. The Baptists, from their strongly defined views, are unconsciously liable to confusion in reference to the emblem. What is the point of comparison in the passages we have been discussing? It is not between our baptism and the burial and resurrection of Christ, but between our death, to sin and final

triumph over it, and the death and resurrection of the Redeemer. They make baptism to mean too much, when they make *the mode* an emblem of the death of the believer to sin and of life into holiness. It is admitted there is an association of ideas that is confusing, but when tested by plain prose the confusion disappears. When Christ's body, wrapped in grave clothes, was laid on a shelf of a new rock-hewn tomb he was not immersed, and when believers are immersed they are neither dead nor buried. But there is a dying and burying and rising again when our lives are hid with Christ in God, that make our lives to be one with Christ's, and which finally ensure a complete triumph over all the ills and obstacles of life, as well as over sin and its death-dealing wounds. And all this is effected by our fellowship with Christ in His death and resurrection.

ROBERT ANGUS.

REPLY

By G. B. MOVSEY.

With your permission, Mr. Editor, I will make a few friendly criticisms on the courteous counter reply above.

All that my friend says about words having different meanings is fully understood, but this by no means permits us to substitute a secondary for a primary, a figurative for a literal meaning, just as it may suit our prejudice or convenience. In a few instances, comparatively, the root or primary meaning is lost, and a secondary has taken its place. Usage is the supreme arbiter to determine when this takes place. Whenever it has taken place, the secondary meaning becomes the proper meaning. The alleged "frequentative" meaning of baptizo will afford an illustration. Mr. A maintains that we should not say baptizo means immerse, but "immerses frequently." Since it is, as he says, the frequentative of *bapto*, and since we do not say this, he thinks it is so "bold a departure" from the proper meaning of the word as to warrant him and others in substituting sprinkling in place of immersion. How is the question of "lopping off the frequentative" meaning to be settled? Unquestionably by an appeal to usage—the usage of the age of Christ and His apostles. And what does usage say, as read for us by competent lexical authority? Why, that baptizo had practically lost its frequentative meaning. Robinson (Gr. Lex. N.T.) says, Baptizo, "a frequentative in form, but not in fact." Of the definitions now before me, of 24 Greek lexicons, 20 give the meaning of baptizo without any reference whatever to the "frequentative" idea, plainly showing that though it may have been an element in the root signification of the term, during the earlier ages of the Greek tongue, it had become so rare a meaning in general Greek literature that 20 out

of 24 authorities do not deem it worth while even to notice it. As to *baptisma*, the noun for baptism, I believe there is not an authority in existence that defines it to be a "frequent immersion," but simply, as for example, Hagster, "pr. immersion, baptism, ordinance of baptism." As to the "making much of root meanings," we make much or little of them just to the extent that the usage of the age to which the document in question pertains, determines that they are or are not the proper ordinary current significations of the term in question. Mr. A seems to imply that in eliminating the many immersions for the one immersion, we have introduced a principle upon which he is warranted in acting, when he drops the "one immersion" for no immersion at all, and that therefore we have no just ground of complaint. We have given our reasons, and if he can give similar we will admit that he has only bettered a good example. Let him, for example, name 20 standard lexicons that omit immersion and insert sprinkling as a definition of baptizo, or as that is asking much, though no more than what is fair, let him name one, only one, Greek lexicon that does so, and we will give him credit for having performed what we deem an impossible feat. To prove that even according to the "old original," baptism may be by "flowing or pouring down," my friend gives a mutilated example from Liddell and Scott. Before making any comments I will give the definition of this authority entire. "Bapto 1. Transitive, to dip, dip under, Latin immergere. 2. To dye, colour, steep: proverb *baptin tina lamna, Sardianikon*, to steep one in Sardinian dye, to give him a bloody coxcomb." It will be observed, 1st that the word in question is not baptizo, but bapto, a word never applied to the ordinance of baptism; and, 2nd, that our worthy friend does not give us Liddell and Scott's translation of their Greek example, but omitting this, gives us their interpretation of the meaning of the proverb. This may be ingenious, but is hardly ingenious. The phrase "*baptin tina lamna Sardianikon*, to steep one in Sardinian dye," is a proverb meaning to so injure about the head and face as to cover it with blood, or in the words of the dictionary, "to give one a bloody coxcomb," and this *effect* being the same as would result from dipping, is by a common figure of speech ascribed to that act. The phrase, a pugilistic one, is analogous to our familiar ones "to paint one's eye," "to measure it for a suit of black." This particular kind of painting is done with the fist, but who in his senses would imagine from the fanciful and figurative use of the words paint and measure, that their proper use in sober prose, in a legal enactment and apart from something in the context, to specifically indicate the fact, was to strike with the fist! And yet it is only by

such prodigious philological sleight of hand that meanings like sprinkle, pour, etc. can be attached to the word baptizo in the great initiatory statute of the Kingdom. Concluding his remarks, Mr. A asserts "this (steeping one in Sardinian dye, or giving him a bloody coxcomb) according to the root-meaning, constitutes a baptism." This statement is quite incorrect. If the reader will refer to Liddell and Scott's definition above he will see that it is not given under the root meanings, which are always the first, but under number "2," which contain only the secondary and figurative meanings. From every point of view, then, our friend's appeal to this example is a failure.

Mr. A wishes to know what is meant by "baptism in fire." With Lange, Van Oosterzee and many others in the first rank of Biblical criticism, we understand it to mean the immersion in suffering which, as a punishment, shall be the final doom of the wicked. It is of course a figurative use of the term baptism or immersion, and determines but little as to its meaning, for while we can determine the figure from the fact, it is not so easy to determine the fact from the figure. If adopting the views of others, we suppose earthly sufferings or the Holy Spirit to be the element of the baptism, it does not affect the character of the action, overwhelming, submergence, or immersion being the idea intended. If we take the less appropriate rendering of *en*, and say *with* instead of *in*, the meaning is not necessarily altered, since a thing is often done *in* and *by* an element at the same time, e.g., the smith cools his iron *with* water when he immerses it *in* water. The above answer is "probably correct," and Mr. A's fear that it would be "inconsistent with my theory" of baptism appears quite unfounded.

Mr. A finds that Hagster and other lexicographers give, as meanings of *baptizo* "to cleanse, to wash," etc., and on account of this takes exception to what he calls my strong language in affirming that baptism means immerse, and that the evidence that it means in its literal and proper import to sprinkle or pour has not yet been produced. His argument is plainly this: Baptizo may mean "to cleanse, wash," etc., but we can cleanse, wash, etc., by sprinkling or pouring, therefore, baptizo may mean to sprinkle or pour. The fallacy of this argument is easily demonstrable. On referring to my dictionary I find that sprinkle may mean *to wash, to cleanse, to purify*, but we may wash, cleanse or purify by immersing, therefore sprinkling may mean to immerse or immerse may mean to sprinkle! Or to take the sophistry still more apparent, let me the following, involving the same false principle: "Gold will pay debts, copper will pay debts, therefore gold is copper." In all these apparent arguments my friend will recognize an unwelcome logical acquaintance in the

fallacy of "Undistributed Middle." No definition of baptism known to me by any recognised lexicographer, and I have about 30 before me, made by men of all churches or of no church, but chiefly paedobaptists, gives wash, cleanse, or purify, as a literal and proper meaning of the word. Those of them that give wash, dye, etc., as meanings, give them as secondary and figurative meanings, since it describes not the act, but it may be the result or effect of baptism, and many of them state this distinctly in their definitions, e.g., Scapula: "Bapto, plunge, immerse, also to dye, because it may be done by immersing." Schleusner, one of the very highest authorities: "Baptizo, properly it signifies I immerse, I dip, I immerse in water. and, it signifies, I wash or cleanse by water—because for the most part a thing must be dipped or plunged into water that it may be washed." Here it may be noticed that these authors while they give us as figurative or secondary meanings "wash," etc., tell us why they do so, viz., because the washing, etc., was done by the baptizing. But in this connection we must bear in mind the fact that the nature of the *Luxurians* in which the word occurs in many cases determines absolutely the class of meaning, whether literal or figurative, proper or secondary, that is to be attached to it in a given case. Now the chief document in which the word baptizo occurs, is of this character precisely—it is the Great Commission, the statutory law of initiation into the Kingdom of Christ. How then are words in such documents to be understood? The highest legal authorities in the world have declared that terms found in such connection must be taken in the most generally known, popular and vulgar sense, unless the context specially indicate to the contrary. If this canon for the interpretation of laws be true, then the meaning of baptizo in the great Commission is for ever settled, for granting its figurative meanings such as work, purify, &c. (*sprinkle and pour* are out of the question), they are wholly out of court in the case, since the *scholarship of the world* has declared that to dip, to immerse, to whom, &c., are the literal, proper and generally known significations of the word. If the terms of the law had run, "He that believeth and is *rhantizo'd*" (from the Greek *rhantizo*, I sprinkle), then its demands could not have been met unless the subject had been sprinkled, i. e., either unless he had been "thrown forth in small drops or particles" (Students Die), or small drops or particles had been "thrown forth" over him. If now, someone having discovered that a figurative or resultant meaning of sprinkle is to "wash, cleanse, purify," and should thereupon maintain that the demands of the law had been met when the subject had been "washed, cleansed or purified," no matter by what means this had

been accomplished, everyone would at once perceive that he had been guilty of a flagrant violation of the great canon of law interpretation which demands that the literal and ordinary signification shall be adhered to unless specially stated or implied to the contrary. But suppose in addition to this that some Baptist should contend that since one of the meanings of "sprinkle" is "to wash, to cleanse," and that since washing and cleansing can be done by immersion, therefore *sprinkling means immersion*, and proceed to straightway immerse candidates for *rhantizo*, claiming that he was reasonably and fairly fulfilling the law of sprinkling every paedobaptist would feel that the very acme of absurdity had been reached. And yet it is only by a process of similar philological legerdemain that the result is reached, that sprinkling meets the demands of the law, which by all the canons of legal interpretation demands the immersion of its proper subject! But is it an undoubted fact that there is such a canon of law interpretation? We settle the question by appending a few authorities of unquestioned standing. Sir Wm Blackstone, one of the greatest of names on the interpretation of law, says, "Words are generally to be understood in their usual and most known signification, not so much regarding the propriety of grammar as their general and popular use" (Com 59). Greenleaf says, "The terms of an instrument are to be understood in their plain, ordinary and popular sense on Evld 278). This principle is just as applicable to divine law as it is to human. So clear is this that Dr. Hodge the celebrated Pre-bbyterian author says, "The fundamental interpretation of all writings, sacred and profane, is that words are to be understood in their historical sense, in which it can be historically proved that they were used by their author and intended to be understood by those to whom they were addressed. The object of language is the communication of thought (Unless words are taken in the sense in which those who employ them know they will be understood, they will fail of their design" (Syst Theol vi p377). It is unnecessary to give further authorities on this point, for all agree with the above, and if so this ought to seem to me to settle the question with all unprejudiced men as to the action required by the term baptizo in the Commission. No one can pretend to deny that its historical, its proper, its literal meaning is to dip or immerse, this then is the only meaning which the imperious demands of this canon of law interpretation will permit us to attach to the word baptizo in the great law of pardon and initiation into the Christian Church (Matt 28: 18-19, Mark 16: 15-16, Acts 2: 28)

4. Passing over now some minor matters for want of space, we come to our friend's

argument to prove that "Christ by anticipation, authorised" "a partial washing" as the action of baptism, drawn from the incident of the washing of the Disciples' feet. He says, "The Discipleship is not made to depend on the obedience, but on Christ's washing." He further says he "agrees with the quotations" I gave from Barnes and Campbell. Will he kindly listen again to Barnes who will answer him. "If I *carth this out*, denotes that if Peter had not so much confidence in him as to believe that an act which he performed was proper, though he could not see its propriety; if he was not prepared to submit his will to Christ's, and implicitly obey Him he had no evidence of piety." If Mr. A. agrees with the above, as he says he does, then he agrees with me that Peter's discipleship *did* depend upon his obedience or submission to the will of Christ, for Barnes expressly says so. Mr. A. however, still maintains that Peter's discipleship depended not upon his submission to Christ's will, but to the mere fact of Christ's washing his feet. Our friend is evidently able to make much of little water; so much so that Peter's discipleship, and inferentially, his salvation depended on his feet being washed in water! When we have taught the penitent believer to "be baptised for the remission of sins" (Act 2: 38). Pre-bbyterians have often accused us of making "too much of water," but here is a Pre-bbyterian divine, teaching that not his own obedience, but merely his feet being washed by Christ constituted Peter's discipleship. Surely this is "making too much of water"! Our friend maintains that Peter's partial washing was intended to be a symbol of the cleansing of the soul, and to *teschadizo* that, a partial washing such as, sprinkling, might be substituted for the original immersion. A reference to the incident (John 13: 15), shows all of these contentions to be wrong. The reason the washing was partial is given thus by Jesus himself. "He that is *baptiz'd*, need not save to wash his feet, but is *cleansed every whit*." Instead of this being an example of a part for the whole, it is an example of adding what was lacking, that the whole might be complete in all its parts. The object of this is just as clearly intimated, viz., to teach a lesson of humility. We feel that our friend has not made a single new point on this argument, that he has not met our objections upon it in our last, and that they lie against it with all their force. (20th March No.)

5. We now come to our criticism on his position on Rom 6: 3, 4. (1) And first, we notice Mr. A's great objection. He says: "The passages in question infer as respecting the form of baptism in vogue in the apostle's day, otherwise called the action. It was not repeated, dying, nor frequent immersion; it was simply one immersion." This statement has an imper

tant bearing on many points in his paper. If "buried in baptism" indicates the action of baptism in apostolic hands as "one immersion," then his charge that to express the idea of immersion the baptists have made a departure from the old original, "in that the frequentative meaning is lopped off," is wholly gratuitous, for it is not the *baptists* who are responsible for such departure, but Christ and His apostles; and if Christ and His apostles made the departure, then as faithful *disciples* we are not only warranted, but bound to follow their example.

If "buried with baptism" inform us as to the "form of baptism" in vogue in the apostle's day as "one immersion," then it infallibly stamps it as the *divine* "form," and, inasmuch as there is no evidence whatever that they ever made use of any other "form," this is stamped as the *only* divine form. Any other "form," therefore, must be post-apostolic, unauthorised by divine warrant, and sinful. No matter how many figurative meanings baptism may have, in the divine sense, as fixed by these passages, it is most emphatically "all baptism."

(2) Mr. A. asserts "the idea," in Paul's mind, Ro. 6; "is not that of literal but spiritual baptism." Just above he has told us that he admits that this passage describes the action of baptism as practiced in Apostolic days, and now he says that the baptism in Saul's mind is not "literal" but "spiritual." If it is only "spiritual," then how does he learn from this spiritual or figurative baptism the action of the literal? We understand how the figure can be determined from the fact, the metaphorical from the literal, but to decide the literal from the spiritual or figurative, is something new under the sun. The simple truth in the matter is this: when Mr. A. admitted that Ro. 6: 4 informed us that Apostolic baptism was "one immersion," he was looking at the matter in the light of plain common sense, but when he declared the baptism to be spiritual and not literal, he was looking at it in the light of *theological* sense (so asense, if I might be permitted to say), and appears to me to become hopelessly befogged, and has to admit that "the association of ideas is confusing," which his "plain prose" by no means dispenses. That we are not doing our friend an injustice when we say that he changes his base from the literal to the spiritual, in discussing the text in question, is plain from the following words from his former article: "We believe the rite of baptism considered in connection with Rom. 6 and Col. 2 should be viewed only as a rite of initiation, an initiation into the fellowship of Christ's sufferings." Unquestionably, it is literal baptism which he here declares in connection with Rom. 6 and Col. 2 is an initiation into Christ's sufferings. Again, he says: "It is not the design or

purpose of baptism which I conceive to be the idea in the apostle's mind, but rather its result considered on its painful side," &c., and then in the same connection a few lines further on, as an illustration from his own experience of the apostle's idea, he says: "I have witnessed several times the agonies of heathen converts in anticipation of baptism by sprinkling." Undoubtedly, when he was writing this, Mr. A. thought Paul was thinking of "literal" baptism, and yet in the next column he asserts "the idea in Paul's mind was not that of literal, but spiritual baptism!" Mr. A. said I was "mixed" in my quotations from Presbyterian authors. Without for a moment admitting the soft impeachment, I think I may return it with interest, for in his labored and hazy attempts to make Rom. 6: 3, 4 teach something contrary to the doctrine of immersion, after having in express terms admitted that it informs us that the "form" of baptism in vogue in apostolic days was "one immersion," he swings back and forth between the "literal" and the "spiritual" baptisms, and most clearly contradicts himself!

(3) Is the baptism of Romans 6: 3, 4 literal or "spiritual"? "The idea in Paul's mind is not that of literal but spiritual baptism," responds our friend; it is, says he, "by spiritual, not literal baptism, that we are confirmed into the death and resurrection of Christ!" At the outset of our enquiry we meet with a difficulty. What is meant by "spiritual baptism?" The phrase is an unscriptural one, and unscriptural phrases often clothe unscriptural ideas. New Testament writers tell us of the "baptism in the Holy Spirit," and of the "gift of the Spirit," but "spiritual baptism" is a stranger to their terminology. Does our friend mean to affirm that Paul refers to baptism in the Holy Spirit? If he does then we respectfully deny that this is the baptism here spoken of. For *first*, the baptism of our text brought men "into Jesus Christ"; but the baptism of the Holy Spirit did not, "the apostles were branches of the living vine, before they received this baptism, and Cornelius received this baptism before he was brought "into Christ." *Second*, the baptism of our text was common to all the Roman Christians, but the only undoubted instances of baptism in the Holy Spirit are the apostles, and perhaps the 120 disciples who were with them on Pentecost and the household of Cornelius, and its sign was supernatural wisdom and the power to work miracles. But does our friend mean by "spiritual baptism" "the gift of the Holy Spirit"? Then we must deny once more, for this gift was conferred not to bring men into Christ, but because they were already in Him. Paul tells us this himself. "Heaven ye are now," says he to the Galatians (Gal. 4: 7) "God hath

sent forth the Spirit of His Son into your hearts," etc. Presuming that one or the other of these administrations of the Spirit just mentioned is what our friend refers to, "we see from the above that it is impossible for the baptism of Romans 6: 3, 4 to be "spiritual baptism." But if not "spiritual baptism" it must be water baptism, and water baptism meets the demands of all the facts of the case. For, *first*, it brings its proper subjects (penitent believers) "into Christ" (Matt. 28: 19; Gal. 3: 27); so did the Romans' baptism, "baptized into Christ." *Second*, it was common to all believers; so was the Romans' baptism, "so many" all. *Third*, its action was "a burial" ("one immersion," R. Angus), from which there was a resurrection, an immersion. So it was with the baptism of the Romans, buried with Him by baptism, "wherein ye are risen." *Fourth*, its antecedent was a "death to sin" (by repentance the believer dies to sin (Acts 2: 38); so it was with the baptism of the Romans, their "burial with Christ" in immersion, necessarily implied that they had died to sin. While then the facts of any form of "spirit baptism" entirely disagree with the demands of our case, the facts of water baptism meet all its requirements as the members of a key fit the wards of a lock. Our friend's entire argument on Romans 6: 3, 4 bristles with debatable positions, but space forbids their further consideration. His application of our rule, viz., that a definition that will not make good sense when substituted for the word it defines, is false, notwithstanding his labored remarks may be left without note or comment. When thus tested "sprinkling" stands self-condemned. "Sprinkled into Jesus Christ," "sprinkled into His death," *buried* with Him by sprinkling," are not simply solecisms, but it is nonsense. In conclusion we may say that the scholarship of the Christian world, broadly speaking, is unanimous in its verdict that Paul here speaks of baptism in water. It is one of the very few passages upon which scholars of every creed and party are almost unanimous. As expressing our own views, and at the same time giving a sample of the testimony of hundreds of scholars on this famous passage, we quote from Canon Liddon. In a sermon delivered on Easter Sunday, 1889, on the "Likeness of Christ's Resurrection," after showing that Jesus really died upon the cross, the canon pointed out that according to Paul's teaching the convert to Christianity should really die to sin. He says, "Of this the apostle traced the token, in the ceremony, at that time universal, of baptism by immersion. As Jesus, crucified and dead, was laid in the grave of Joseph of Arimathea, so the Christian crucified to the world, through the body of Christ descends, as into the tomb, into the baptismal waters. He was

buried beneath them; they closed for a moment over him; he was "planted." Paul would have said, not only in the likeness of Christ's death, but of His burial. But the immersion is over; the Christian is lifted from the flood; and this evidently corresponded to the resurrection of Christ, as the descent had done to His burial. "Buried with Him in baptism, wherein ye are also risen with Him."

Correspondence.

SUNDAY EVENING COLLECTIONS.

To the Editors of the A. C. STANDARD.

DEAR BRETHREN,—How are the mighty *not* fallen!!! H.W.C. in your last writes under a misapprehension. Whatever the other churches mentioned may have done, Swanston-street took up a collection from the Victorian public for the Queensland public, just as we have often done for Melbourne hospitals, etc., where "poor saints" and poor sinners alike are being benefited. Compare this practice with statement in Matt. 5: 45-48. The collection was announced as in aid of the *fleet sufferers*, without any qualifying clause and the same was intimated when the money was forwarded. There our responsibility ended. The writer is just as anxious as H.W.C. to conserve the faith and practice of the churches, and in the past has not failed by word and deed to show it. And the same is true of the Melbourne Church. H.W.C. was, to this extent, misinformed, but has evidently written with the best intentions, so we conclude by thanking him for the compliment implied in his reference to "even Swanston-street."

A. M. LUDBROOK.

LIBERAL VIEWS.

The following has been handed to us by Bro. Newham for publication:

MY DEAR BRO. NEWHAM,—I am quite confident you will not willingly misrepresent me. Nevertheless, you have certainly unwittingly done so in your letter in reply to Bro. M., of Ballarat, in the March number of the A.C.S. It is a pity you have brought my name into the

controversy, seeing that I am 14,000 miles away, and cannot answer on the spot. Your case could have been amply illustrated by your reference to Bro. Pittman's Home, apart from any reference to me.

Your statement (page 72), "on behalf of which, on his arrival in the colony, only the brethren's contributions were taken, but when these were found inadequate, public collections were resorted to," &c., is not according to fact, and I shall feel greatly obliged if you will be so good as to correct it as publicly as it appeared.

From the day I landed in the colonies, I made it known everywhere that my proposed scheme had two departments: (1) Evangelistic and Ecclesiastic, and (2) Rescue. Also that the first was supported by members of the kingdom of grace only, but that for the rescue work donations were received from all quarters, on purely humanitarian principles. This was understood from the day I landed in the colonies, and in some cases before I left home at all.

On my part, therefore, dear Bro. Newham, you will see there has been no collecting *ostensibly* for one object but *really* for another. Every penny collected for rescue work is being devoted to:—

- (1) Rescue and preventive homes.
- (2) Temperance work.
- (3) Night shelter for destitute men.
- (4) Home for orphan and destitute lads.
- (5) Soup kitchen and clothing clubs for the poor, &c.

In this work every lover of men is at liberty to assist.

In the work of proclaiming the gospel and erecting meeting-houses, &c., we confine ourselves to the assistance of those who have accepted the gospel, and are members of the Kingdom of Christ.

Surely this is both logical and Scriptural.

Your insinuation as to a change of front in my principle of collecting, when the brethren's donations were found to be inadequate, is as unkind as it is incorrect and uncalled for. There is absolutely no foundation for it.

I feel sure, therefore, you will be most pleased to put the matter right in a few words. Do not, however, begin any discussion about it, as I am too far away to carry it on.—I remain, yours very affectionately in Jesus.

SIDNEY BLACK.

The Evangelist.

THE MOST IMPORTANT QUESTION IN THE WORLD.

A SOUL-SATISFYING REPLY.

"WHAT MUST I do to be saved?" is a question almost savouring of heresy to many earnest professors of Christianity in these days. "Do!" they exclaim, with a tinge of indignation in their tone, "You can do nothing what ever to be saved; Jesus Christ has done it all long ago!"

Now this is all very well as far as it goes; but it does not go far enough. It stops short of the real issue. Very often half a truth is much more misleading than a downright falsehood. It is so here. It is perfectly right to say, in *one sense*, that we can do nothing to be saved, and that Jesus has done it all. But to bring an earnest seeker to this point, and then and there to leave him, is to render confusion worse confounded. It almost invariably intensifies soul-sickness, instead of removing it.

It is incumbent upon us to distinguish most clearly between the various *causes* co-operating in the salvation of the human race. The Divine and the human clasp hands in the uplifting of a sin-cursed people. There are *two* causes operating on the Divine side; and *two* on the human side. On the Divine side we notice:—

- (1) The disinterested love of God.—THE MOVING CAUSE,
- and (2) The free gift of the Divine Son.—

THE PROCEEDING CAUSE. On the human side we have—

- (1) Faith evolving a fixed determination to follow the Lamb.—THE QUALIFYING CAUSE,
- and (2) Immersion in water into the name of the Father, Son and Holy Spirit.—

THE RECEIVING CAUSE.

It is perfectly true, then, to affirm that, in *some sense*, Jesus Christ has done it all long ago, and that we have absolutely nothing to do.

LET US IN WHAT SENSE?

In the sense that He has merit-lessly worked out for us, in His life, death, burial, resurrection and ascension, a gloriously complete and perfect salvation; and that you and I, dear reader, can do absolutely

nothing to earn, merit, or purchase salvation, either for ourselves or for any member of the human race. That is perfectly true. It is gloriously true.

You may as well light a farthing rush-light to intensify the brightness of the firmament's meridian blaze, as to attempt to add one jot or tittle of man's goodness or righteousness to Christ's finished work, to make it more effectual. Human merit is *nil*. Away, away with it! With this conception before us, we confidently exclaim with the poet—

"Cast your deadly doing down—
Down at Jesus' feet;
Stand in Him, in Him alone,
Gloriously complete."

When man apostatized from his primeval state of rectitude and bliss, he incurred the penalty of death; and he forfeited eternal life. He received what he did not want. He lost what he desired to retain. Eternal life depended upon a complete career of absolute obedience to Jehovah. Adam utterly failed to live such a career. A wilful, daring, flagrant act of self-assertion disfigured it; and his partner and he at once went forth from the garden of God, under the glare of the glittering blade that flashed upon them, to water the barren earth with their tears, and to fertilise it with the sweat of their brows. The age of Cain followed, when the crime of murder was added to the catastrophe of the curse, and the guilt of the fratricide left its trail upon the earth he trod, and its brand upon his forehead. And the cup of man's iniquity was full to overflowing!

What then did the exigencies of our case demand? They demanded the wholesale removal of the penalty of death by the offering up of some spotless sacrifice. They also demanded the regaining of eternal life by a complete career of unblemished and absolute obedience. For over 40 centuries mankind *en masse* utterly failed to produce either. All alike violated God's righteous law—some more and some less. The human race reeled, staggered and fell to a man; and failing thus to exhibit a perfectly obedient life, they of course had no flawless life to offer as a propitiatory sacrifice.

But when Jesus Christ, the second Adam, came into this dark world, He took up and fulfilled the broken institution, just where the first Adam left it. He lived a life of unbroken obedience to His divine Father's will, from the cradle to the grave.

All the way from Bethlehem to Nazareth, from Nazareth to Capernaum, from Capernaum to Jerusalem, from Jerusalem to Gethsemane, and from Gethsemane to Calvary, we see emblazoned upon His vesture, upon His forehead, and upon His thigh, the words "Perfect obedience." We challenge you, attentive critics, to find a single flaw. Having thus earned the spotless life which all mankind had failed to evolve, what did He do with it? Did He suddenly disappear into glory with it, and then sarcastically challenge the human race to reproduce it? A thousand times so! Having earned the life,

HE FREELY Laid IT DOWN!

And God Almighty accepted the sacrifice. Praise the Lord! Thus, through Christ's perfect sacrifice, we may at once rid ourselves of the curse of an accusing conscience; and through His perfectly obedient career we may regain eternal life.

Do not, however, imagine, beloved reader, because you can do nothing to earn salvation, that you can therefore do nothing to *take* salvation now Jesus Christ has earned it for you. You can do a very great deal; and unless you do it, your condemnation will be just indeed.

To answer the great question,

"WHAT MUST I DO TO TAKE SALVATION?"

It is essentially important to "rightly divide the Word of Truth." Leaving the Old Testament Scriptures as out of court in this particular enquiry, we repair without delay to the New Testament. To which book or books shall we apply to get our question satisfactorily answered? Let us divide the New Testament into four leading sections:—1, The four Gospels; 2, the Acts of the Apostles; 3, the Epistles; and 4, the book of Revelation. We thus reverently advance to the first section to obtain an answer to the question,

"WHAT HAS CHRIST DONE TO SAVE ME?"

We turn to the second section for an answer to the question—

"WHAT MUST I DO TO BE SAVED?"

We turn to the third section for an answer to the question—

"HOW OUGHT I TO LIVE AS A SAVED MAN?"

And finally, we apply to the fourth section with the question—

"WHAT IS MY SPIRITING HOPE AS A SAVED MAN?"

It will thus be clearly seen that

we get our great question completely answered in the much neglected book of the Acts of the Apostles. This important book furnishes us with a graphic account of the teaching and preaching of the apostles and evangelists of our Lord Jesus Christ during the great forty years.

In instituting a comparison between the respective designs of the four Gospels and the Acts of the Apostles, it will be seen that in the former we have a picture of the strong saving arm of the divine Father let down within reach of fallen humanity. In the latter we view the lost sinner putting up the feeble hand of faith, and grasping Omnipotence. In the four Gospels we have a picture of the great Physician holding out the Gospel medicine for sin-sick souls. In the Acts of the Apostles we view the dying sinner accepting and applying the prescribed remedy. In the four Gospels we see a loving Father looking down. In the Acts of the Apostles we view rebellious, selfish children looking up. In the four Gospels we note the divine side. In the Acts of the Apostles we note the human side. In the four Gospels we see saving faith *produced*. In the Acts of the Apostles we see saving faith *in action*.

The preaching of the inspired apostles, and of all the evangelists and early Christians, as recorded in the Acts of the Apostles, from the first Pentecost after the resurrection of the Son of God, was of such an intensely practical character that it almost invariably extorted the cry: "What must I do to be saved?" The aptness of the question was never challenged. It was a direct and sensible question, which always received a prompt and straightforward reply. O that history would more largely repeat itself in our nineteenth-century evangelism!

We now manifestly discern that Jesus has finished His work—but not ours. He has accomplished His part—but not ours. His part is completed, that ours may begin. It is for us to move now. God has done all He ever intends to do for us, so far as making the way of our salvation possible is concerned. It is for us to walk in that way. O that the plaintive question may pulsate here and now, dear reader, through your whole being, "What must I do to take salvation?"

In the last chapters of Matthew, Mark and Luke respectively, we have a direct statement of the great

commission vouchsafed by our divine Lord to His apostles immediately preceding His ascent to the right hand of the Majesty on high. How did the apostles understand that commission? To answer that enquiry, let us watch them carrying it out, under the direct superintendence of the Holy Spirit sent down from heaven.

To the Acts of the Apostles, then, let us repair. Let us carefully note the circumstances under which the three following questions were put, and which three questions are practically one:—

1. "Brethren, what shall we do?"—Acts 2: 37.
2. "What shall I do, Lord?"—Acts 22: 10.
3. "Sirs, what must I do to be saved?"—Acts 16: 30.

The first of these questions was put on the day of Pentecost by thousands of convicted Jews and proselytes, to the Apostle Peter and his co-adjutors, during the delivery of the first sermon ever delivered under the new covenant. The second question was put by the proud, conservative, self-assertive, yet convicted young Pharisee, Saul of Tarsus, to the ascended Lord Himself. The third question was addressed by an ignorant heathen jailor to Paul and Silas, in a prison-house in Philippi. All these enquirers are desperately in earnest, and cannot live for five minutes in an atmosphere of doubt and mysticism. They are indeed ready to take the kingdom of heaven by violence. A throbbing question has been put straight from the heart. It must be instantly met.

Note carefully the answers that are forthcoming. (1) The Pentecostians are instructed as follows:—"Repent ye, and be baptised every one of you in (upon) the name of Jesus Christ unto the remission of your sins, and ye shall receive the gift of the Holy Spirit (Acts 2: 38). (2) Saul of Tarsus is instructed, direct from the excellent glory, to go into Damascus, and there it should be told him of all things which were appointed for him to do. Shortly after his arrival, Ananias is sent by the Lord to him; and after a few introductory explanations, he instructs him as follows:—"And now why tarriest thou? Arise, and be baptised, and wash away thy sins, calling on His name" (Acts 22: 16). (3) The jailor in Philippi receives the following command:—"Believe on the Lord Jesus and thou shalt be

saved, thou and thy house" (Acts 16: 31). Here, then, are three distinct and different answers to practically the same questions; one by the Spirit-directed Apostle Peter; one by the devout Ananias, sent directly by the Lord; and one by the directly-commissioned apostle to the Gentiles and his fellow-prisoner. Now are we at liberty to select one of these three, and other similar answers, to the exclusion of the rest? And is there any contradiction, or lack of completeness, in any or all of them? We answer there must be no choosing and rejecting. All alike must be taken and honored in their proper significance and place. There is a beautiful and sublime harmony running through the whole of them.

"NOW, THEN, SHALL WE RECONCILE THEM?"

Remember, dear reader, the Gospel of Christ meets a man with its healing and life-giving instructions just where it finds him. Look for one moment at the condition and environment of the enquirers under our notice at the time these questions were advanced. (1) The Pentecostians are *believers in Jesus*; inasmuch as Peter's saving message had "pricked" them in their heart. Hence they are told the *next step* for them to take, viz., "Repent and be baptised." (2) Saul of Tarsus was a *penitent believer*. He had been believing, repenting, praying and fasting in the city of Damascus during three whole days and nights, and yet he was manifestly unpardoned. Hence he, too, is told the *next step* for him to take, viz., "Arise and be baptised, and wash away thy sins, calling on His name." (3) The jailor is either an *unbeliever* or a *Job's-believer*, awakened by a mighty miracle of Providence, and he is told the *first step* for him to take, viz., "Believe on the Lord Jesus and thou shalt be saved, thou and thy house." He was not, however, left at this point. When he also became a believer, he was told the *next step* for him to take; and we are informed that "He (the jailor) took them the same hour of the night and washed their stripes; and was baptised, he and all his, immediately." All this is exceedingly simple. It needs no further comment here.

To an unbeliever or disbeliever the gospel says—*Believe on the Lord Jesus, and thou shalt be saved.*

To a newly-dedged believer, throbbing with golden impulses, the

gospel word is—*Determine manfully to assume and maintain a right attitude toward Him thou has begun to love, confessing His divine Sonship before the world.*

To a whole-hearted, penitent believer, the gospel urgently cries—*Arise and be immersed and wash away thy sins, calling on the name of the Lord.* To the believing, penitent, obedient, pardoned soul, the gospel says—*Be filled with the Holy Spirit. Be thou faithful unto death, and I will give thee the crown of life.*

Believing is not a work of merit. It is an act of submission—of the mind and heart. Repentance, or a determination to follow the Lamb, is not a work of merit. It is an act of yielding—of the soul and will. Baptism into Christ is not a work of merit. It is an act of consecration or dedication—of the body or fleshly instruments. Beloved reader, we beseech thee at once to make this wholesale surrender to Jesus Christ.

Possibly the readers or the writer of this tract may some day be steaming away over the Indian Ocean in one of those magnificent P. and O. vessels. Supposing we stand some clear, bright day upon an upper deck, and leaning over the side of the vessel drop a huge boulder into the untroubled waters. As the vessel speeds on her way, and we watch the ripples dying out upon the surface of the waters, we exclaim: "We shall never see that boulder again; it is gone out of sight for ever." Now that is precisely the way in which God forgives sin. He forgives and forgets. He stands upon the upper deck, and leaning over the side, He takes the huge boulder of all our iniquities, transgressions and sins, and drops it into the boundless ocean of His immortal love—an ocean without a bottom and without a shore. And as we view the ripples dying out upon the surface of that ocean, we exclaim:—

"O love, thou bottomless abyss!
My sins are swallowed up in thee."
"With faith I plunge me in this sea;
Here is my hope, my joy, my rest!"

SUNSET PRAYER.

[We understand that the above is to be printed in tract form, either in two four-page or an eight-page tract. Any of our readers wishing to use it in this way will receive samples by writing to the printers of the STANDARD, &c.]

Open Column.

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

FACT VERSUS FICTION.

BRO. SELBY REVIEWED.

To reply to Bro. Selby's essay on Christianity and Social Reform would occupy far more space than you could possibly allot for the purpose. Seldom has any production appeared in your pages in which there was so much fiction and so little fact.

To save space and the patience of your readers I will refrain from any distinct reply to Bro. Selby, but will place facts opposite his fictions and leave it to the brotherhood to judge.

"The spirit of social unrest moves upon the face of the waters, and God has decreed." There shall be light.—Bro. Selby.

The spirit of socialism is lawless, and is described by John in Rev. 13: 11-18, thus:

And he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men.

And deceiveth them that dwell on the earth by the means of these miracles which he had power to do in the sight of the beast, saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by a sword, and did live.

And he had power to give life unto the image of the beast, so that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed.

And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads.

And that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name.

Here is wisdom. Let him that hath understanding count the number of the beast: for it is the number of a man; and his number is six hundred threescore and six.

Now trades unionism says we may not work. Soon 'twill say we may not buy or sell. Now it inscribes on its banner 8 8 8. Soon it will change the figures to 6 6 6, and demand we show the mark on forehead or on wrist.

"When He (Jesus) comes a new heaven and a new earth shall welcome Him"—Bro. Selby.

A sorry new earth 'twould be if Socialists, Christians or others had the making of it! But this is only Bro. Selby's fiction. John gives us the fact. Rev. 21: 1-5.

And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea.

And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband.

And I heard a great voice out of heaven, saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God.

And God shall wipe away all tears from their eyes, and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away.

And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write: for these words are true and faithful.

"It seems to me that Christ cannot come till happiness is universal, etc."—Bro. Selby.

It did not seem so to Paul, for he wrote to the Thessalonians thus, in his second letter, chapter 2: 1-12.

Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto him,

That ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand.

Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition;

Who opposeth and exalteth himself above all that is called God, or that is worshipped: so that he as God sitteth in the temple of God, shewing himself that he is God.

Remember ye not, that, when I was yet with you, I told you these things?

And now ye know what withholdeth that he might be revealed in his time.

For the mystery of iniquity doth already work: only he who now letteth will let, until he be taken out of the way.

And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his wrath, and shall destroy with a brightness of his coming;

Even now, whose coming is after the working of Satan with all power and signs and lying wonders,

And with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved.

And for this cause God shall send them strong delusion, that they should believe a lie.

That they all might be damned who believed not the truth, but had pleasure in unrighteousness.

"In Victoria our banks are full of money waiting for investment."—Bro. Selby.

The painful fact is that up to the time of this writing no less than six Victorian banks have had to suspend payment in consequence of

their being unable to pay over 3/6 in the £ in gold on demand.

"There are more empty houses, and greater poverty, in Melbourne than has perhaps ever been known before. And all this for the want of Christianity."—Bro. Selby.

The fact is that the houses are empty because people have left Melbourne. They left Melbourne for want of work. They killed work by striking under the direction of Socialistic leaders. It is convenient to say it was the land boom.

The land boom caused fearful loss to individuals but not to the community at large. The maritime strike and the strike at Broken Hill cost Melbourne over twenty millions of money. This is the real cause of the depression, not the land boom, had as that was.

"In this new society there will be none rich and none poor."—Bro. Selby.

May the good Lord protect us from such a terrible condition. If all are equal who will attend to our sewers? who will sweep our streets? Who toil on the sea to get fish? Who delve in the mine for coal and gold? Who toil in the forest for timber? Who grow wheat? Each man will have to do everything for himself. The toil will be so great that he will do without much and still less as time rolls on, till the human family gets back to the savage state. Nay, Bro. Selby, human happiness will never be found on the lines of equality. The distant stars tell a different tale, and Paul tells us that when the highest state is reached men shall not be equal. 1 Cor. 13.

But every man in his own order. Christ the firstfruits; afterward they that are Christ's at his coming.

There are also celestial bodies, and bodies terrestrial; but the glory of the celestial is one, and the glory of the terrestrial is another.

There is one glory of the sun, and another glory of the moon, and another glory of the stars; for one star differeth from another star in glory.

So also is the resurrection of the dead.

Not in the flat level of Socialism lies human perfection and joy, but in unity of purpose to a glorious end. God never intended men to be equal for He has not built them so. In His sight they are of equal value, for we are "all His offspring." But Social equality never was and never will be a part of the Divine plan.

Not in equality but in mutual differences, each complementary and useful true progress and happiness lies.

"All sunshine makes the desert."
 "There will be no monopolist," Bro. Selby says, and then goes on to say "Monopolies will be possessed by the State."

That is, the Treasurer of the land will be the one great monopolist. But what better will it be for this concentration? History and all experience tells that no millennium for the people comes along this line. Greece, Rome, Carthage, and Paris, have all tried this "Liberty, Equality and Fraternity" doctrine. To what end?

In Bro. Selby's revised world, no man is to owe anything, on the one hand; and his verbal promise to pay is to be as good as his "IOU," on the other. These ideas don't seem to fit, somehow.

I have read Bellamy once (quite enough). I have read the whole Bible over a score of times; and the New Testament not less than one hundred times. I see nothing there of Bro. Selby's "Christian Socialism and his new heavens and new earth arising therefrom." I read of lack of faith, declension, growth of evil, and finally the manifestation of the "man of sin," bringing wild desolation to our sin-stricken world; and a weird, wild cry rising up from broken, longing hearts: "Come, Lord Jesus, come quickly," which is answered by the Lord's appearance in "flaming fire, taking vengeance" on Bro. Selby's ideal world, with its monster hydro-headed despot, who represents the wild Democracy or rule of the people to which the times are hastening—not universal prosperity under the flag of Liberty, Equality, Fraternity; but "distress of nations," winds and waves roaring. Not by human development, but by divine interposition, comes hope to our world.

I prefer Peter to Selby. He writes thus:—

This second epistle, beloved, I now write unto you; in *it* which I stir up your pure minds by way of remembrance.

That ye may be mindful of the words which were spoken before the holy prophets, and of the commandment of us the apostles of the Lord and Saviour:

Knowing this first, that there shall come in the last days scorners, walking after their own lusts.

And saying, where is the promise of his coming? For since since the fathers fell asleep, all things continue as they were from the beginning of the creation.

For they who wholly are ignorant of, that by the word of God the heavens were of old, and the earth standing out of the water and in the water.

Whereby the world that then was, being overthrown with water, perished.

But the heavens, and the earth, which

are now, by the same word are kept in store, reserved unto fire against the day of judgement and perdition of ungodly men.

But, beloved, be not ignorant of this one thing, that one day it will be as the Lord as a thousand years, and a thousand years as one day.

The Lord is not slack concerning his promise, as some men count slackness; but is long suffering to us-ward, not willing that any should perish, but that all should come to repentance.

But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up.

Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness.

Looking for and hastening unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat?

Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness.

I am Nihilistic enough to believe that this world must pass away before the glory day will dawn.

Bro. Selby, speaking of "the old Hebrew Commonwealth," says: "The accumulation of vast estates or immense fortunes was an impossibility under this condition of things." Has Bro. Selby never read the first and second chapters of Ecclesiastes? Was ever king more rich or more extravagant than Solomon? If he will take the trouble to look up, he will find that Solomon was not the *only* rich man in Palestine, and that the end desired—"No poverty in the land"—was far from being realised under his rule.

Bro. Selby is no more happy in his deductions from secular than from Scripture history. He says: "The Government is stepping in and regulating the distribution of wealth." He quotes the State railways, post office, education, etc. The fiction is that in so doing so much advantage accrues to the people that it is desirable that the State should take up all the people's burdens; take up all the nation's wealth; and distribute equally as "every man has need." The fact is that Victorian State railways are run at a State loss, which has during the last five years caused no less than two millions to be drawn from the people in taxation to meet this loss. State schools have lost in the same time over a million in excess of what the same results would have cost under private enterprise. So with the other items mentioned. The fact is the greatest economic

results can be attained by close personal management. The larger the institution the greater the waste. And of all wasteful institutions the State is the greatest. The destiny of the world is a Theocracy, for as Zechariah tells us—

The Lord shall be King over all the earth, and his name shall be one.

The Socialistic dream of Bro. Selby is a wild dream. It can never be realised.

Until the voice of the angel is heard, of whom John writes when he says (Rev. 11: 15):

And the seventh angel sounded; and there were great voices in heaven, saying, The kingdom of this world are become the kingdom of our Lord, and of his Christ; and he shall reign for ever and ever.

Let us patiently wait until we can join that song of which John writes when he says, in Rev. 15: 5 to 7:—

And a voice came out of the throne, saying, Praise our God, all ye his servants, and ye that fear him, both small and great.

And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia: for the Lord God omnipotent reigneth.

Let us be glad and rejoice, and give honor to him: for the marriage of the Lamb is come, and his wife hath made herself ready.

IOTA.

Missionary Page.

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HOME

(M. McLELLAN).

The news from the various fields is very encouraging this month. The following is a brief synopsis of the Victorian Missionaries' reports:—

W. D. LITTLE—Reports *three* addresses by faith and obedience at Fuchsia, also that he has entered upon the new circuit referred to last month. On the 3rd April he inaugurated a meeting for breaking bread at Kerang, seven breaking bread. It is intended that these meetings will be held regularly. Proclaimed the gospel at Kerang, Lara, and at Colona. On 5th May the day was spent at Yarrasdale, where a small, but devoted band of brethren, have been meeting at Bro. Marlett's house, nine breaking bread, and in the evening there was a good audience at the preaching service. The following week Fernburn was visited.

W. W. TOSTERSON—Bro. Tosterston has returned to his old place in the Kaniva district. Had visited all the preaching fields since conference (except Morderton). Reports an addition by faith and baptism at Kaniva, also one decision. Bro. Perry of St. Evaroy, had visited the district, and was giving them some very acceptable help. Bro. Selby is to visit some of the Wimmera churches during the month.

G. H. BROWNE—Bro. Browne has returned to the Malles, but before returning he visited Red Hill, near Dromana, had an audience of about 50 at the preaching service. Has labored at Gallaquill, Murrain,

Warracknabeal, Horsham (twice); four additions by faith in a hospital and decision. One of his little ones has been very seriously ill during the month, but we are pleased to say that the child has taken a turn for the better.

W. T. CLAPHAM.—Bro Clapham reports our decision at Corowa. The brethren were cheered with us from Hiramton, Hillingworth and J. Pallot from Melbourne, and Bro. Pallot from Mulwiva. It is his intention to visit Albury, to see what prospects there is for holding preaching services. There are a few brethren already located at this place, who commenced worship meetings in the house of Sister Combs on the 14th May. Albury is an important town of about 8 or 9,000 inhabitants.

M. M'LELLAN.—Bro McLellan continued his labors at South Melbourne, conducting Sunday evening and week night services. The proclamation meetings are well attended. Since our report our addition by faith and obedience. Also visited the church at Echuca, preaching there on Lord's day, 23rd April.

THE CONTRIBUTION QUESTION.—Evangelist (giving handbill).—Will you come to our series of services in the Mechanics Institute this week? You won't hear anything that will do you any harm. Scipitall Shoemaker.—I don't know so much about that, I don't believe in that stuff. E.—"What stuff?" S. S.—"The stuff you preach." E.—"How can you believe in what you have never heard? Come and hear us. The things we have to tell you may be different to what you imagine." S. S.—"Oh I'm sure it will be the same old thing. No, I won't come, but (throwing a half-crown on the counter) there, you can put that into the collection." E.—"Oh no, I can't." S. S.—"Why?" E.—"Well, I wouldn't because you won't come; and I couldn't if you did come, because we never take up collections from those we preach to." S. S.—"You're the first person ever I met who refused money. Why won't you take collections?" E.—"Because we preach a free gospel," and the conversation that ensued ended with a promise from the Scipitall Shoemaker to attend, which promise was faithfully kept. W. D. L.

One of our country Evangelists preached one Lord's day in a Baptist Chapel, the next in a Bible Christian Chapel, and the third in a Wesleyan Chapel. This could not have happened a few years ago, when all not connected with us, regarded the brethren as ecclesiastical Sunday keepers. W. D. L.

An Evangelist cannot fail to be struck by the diversity of the views held by brethren concerning the prospects of the cause in their immediate locality. There is the extremely languine brother who says, "If you can only come and stay a fortnight with us and get rooms ready for me, I'm sure a dozen or more will be converted in Christ." Then the exceedingly dependent one moans, "You will never be able to do any good here, the people are so prejudiced against us." Between these two extremes lie all manner of prognostications. Now, while it is well to guard against such confidence in immediate visible results from evangelistic labor, a pessimistic wall is almost certain to have a chilling and discouraging effect upon the laborers themselves. Let us bear in mind that "to this end we labor and strive, because we have our hope set upon the living God, who is the Saviour of all men, specially of them that believe." W. D. L.

FOREIGN.

F. M. LUDDRICK.

Through these columns we hope to be able very frequently to reproduce letters from India, Queensland, Burma, England, America, etc. relative to the Foreign Mission enterprise. Let it be thoroughly understood, however, that the contributors of material to this page may be exactly as numerous as are its readers. Surely every friend reads some Missionary Magazine from which extracts may be taken, or possesses some wonderful Missionary paper, containing stirring soul-inspiring incidents he would feel like sharing with his fellows.

AT A MISSIONARY GRAVE.

BY A. J. GORDON, D.D.

Passing through the historic town of Northampton, Mass., one January day of the present year, I stopped over a train in order to visit a grave. True to the end of the chapter is the saying of John, "Therefore the world knoweth us not, because it knew Him not." The highest saints are often hidden from the eyes of those among whom they dwell while living, and their sepulchres are soon forgotten when dead. Before entering the gate of the old cemetery I inquired of several passers-by if they could direct me to the grave of Brainerd. "I never heard of him," was the reply, though those of whom I asked the question were by their own confession old residents of the place. I succeeded, however, through the kindness of a Christian gentleman of the town, in finding the grave, and brushing away the snow with which the tablet was covered, I read the inscription:

"Sated to the memory of REV. DAVID BRAINERD, the faithful and laborious missionary to the Stockbridge, Delaware and Susquehanna Indians of America, who died in this town, October 16th, 1747. Aged 30."

Does it savor of saint-worship or superstition to be thus exploring old graveyards, wading through snow-drifts, and deciphering ancient head-stones on a cold day in midwinter? Perhaps so, on the face of it, but let us justify our conduct. What if the writer confesses that he has never received such spiritual impulse from any human source as from him whose body has lain now for nearly a century and a half under this Northampton slab? For many years an old and worn volume of his life and journals has lain upon my study table, and no season has passed without a renewed pondering of its precious contents. If you would make me think well of you, make them think well of themselves," is the maxim of Lord Chesterfield, which he regarded as embodying the highest worldly wisdom. On the contrary, the preacher and witness for Christ who makes us think meanly of ourselves in the one, but does us most good, and ultimately wins our hearts. This is exactly the effect which the reading of Brainerd's memoirs has on one. Humiliation succeeds humiliation as we read on:

"How little have I prayed! How low has been my standard of consecration! If the angels' exclamation, 'and when we meet the book we are not praising Brainerd, but condemning ourselves and reviling that by the grace of God we will follow Christ more closely in the future.' An early biographer states the case exactly, we believe, when he says of this remarkable man: 'One must be either very good or very bad man who can read his life without blushing for himself. It is hard pity

and enlarged benevolence, [if supreme love to God and the insatiable desire of promoting His glory in the salvation of souls, if persevering resolution in the midst of the most pressing discouragements, if cheerful self-denial and unremitting labor, if humility and zeal for godliness united with conspicuous talents render a man worthy of remembrance, the name of Brainerd will not soon be forgotten."

(To be Continued.)

THE DEVIL'S MISSIONARY ENTERPRISE.

All vessels bound from West and South Africa, coming from ports in Europe and America, stop at Madeira. Here is the list of liquors which passed through in *one week*. It is taken from the daily returns posted at Liverpool.—

960,000 cases gin.
24,000 butts of rum.
30,000 cases of brandy.
28,000 cases Irish whisky.
80,000 demijohns of rum.
30,000 cases of old tom.
15,000 barrels of arrack.
40,000 cases of vermouth.—*Selted*,

Any of the following now in our possession will be *gladly lent* to brethren in town or country on application:—James Gilmore of Mongolia; John G. Paton, New Hebrides; Mackay of Uganda; Thos. J. Comber, Congo Pioneer; Cannibals Won for Christ; Centenary of the Baptist Missionary Society, 1792-1892; Evangelization of the World; True Celestials.

A United Missionary Conference will be held through five days, commencing Monday evening, June 14th, in the Y.M.C.A. rooms, Bourke-street. Besides speeches and debate upon the great question in all its bearings, there will be held a Missionary Museum and Exhibition, of necessarily interesting and educational. Write for full programme.

On the 10th ultimo the Swanston-street Mutual Improvement Class had quite a missionary convocation. Excellent papers were read on the Lives of Robert Moffat (Mr. T. Hall) and James Calvert (Miss M. Lawson). Others addressed themselves to the subject, and earnestness of thought and purpose pervaded the whole meeting. July, collection for Foreign Missionary work.

Sunday School Union

OF THE
CHURCHES OF CHRIST IN
VICTORIA.

By A. R. LYALL,
116 Queensberry St., N. Melbourne

During the past month the anniversary meetings of the Union were held in the Swanston-street and Lygon-street chapels, and passed off successfully.

The annual business meeting took place on Monday evening, May 18th, when a fair number assembled to hear an account of the year's work. The Committee's report, read by the Secretary, gave a brief and interesting résumé of what had been done in connection with the Union, and was unanimously adopted. The Visitors' report was read by

Bro B. J. Kemp It contained an account of the working and general order of the schools belonging to the Union, and was listened to most attentively by all present. Special attention has been paid to this department of work during the past year, and the visitors, Brethren Jas. Itcid, B. J. Kemp and A. R. Lyall, were accorded a very hearty vote of thanks for their labors in this connection.

The statistical table is not quite as complete as we would like it, owing to many of the returns sent in not being properly made up. The increase of scholars for the year numbers 80, while we have a decrease of 7 teachers. One very encouraging feature of the year's work is the addition of 139 scholars to the church, this being an increase of 17 over the number added last year.

The election of officers for the ensuing year resulted as follows:

President, Bro A. M. Bryden; Vice President, Bro A. E. Illingworth; Secretary, Bro R. J. Dick; Assistant Secretary, Bro H. Black; Committee, Brethren J. Laing, Jas. McGregor, D. A. Ewers, A. M. Ludbrook, and A. R. Lyall.

The anniversary services were celebrated in the Lagon-street chapel on Tuesday evening, May 16, when, at the request of a large number of friends, the cantata "Under the Palms," so successfully rendered at Easter was repeated. As on the previous occasion, the building was quite inadequate to seat the large number who assembled to hear it, the chapel was crowded, many stood in the lecture hall at the back, while a large number was turned away for want of room. The piece was ably rendered and much appreciated by those present. During the evening the prizes and certificates won at the examination were distributed to the successful competitors by the retiring President of the Union, Bro Robert Lyall.

Our term of office has expired, and not seeing our way clear to fulfil the duties for another period, we take this opportunity of expressing our sincere thanks for the assistance and courtesy received and shown us by all those with whom we have been associated while carrying out the work of the Union, and ask for our successors the same cordial sympathy and support accorded us.

We pray that the work of the Union will grow and prosper, and that through the instrumentality of the Sunday School the Kingdom of our Master will be extended, and the young people of our land brought to a knowledge of the truth as it is in Jesus.

THE SUNDAY SCHOOL UNION OF THE CHURCHES OF CHRIST IN VICTORIA.

TABLE OF STATISTICS.

AUXILIARIES.—1. Adult Bible Class. 2. Preparation Class. 3. Periodicals. 4. Special Services for the Young. 5. Library. 6. Singing Class. 7. Teachers' Prayer Meeting. 8. Band of Hope. 9. Morning School. 1891-92.

No.	SCHOOLS.			AUXILIARIES.			NOTES.					
	No. of Scholars Attending.			Scholars Employed.			No. of Teachers.					
	Mar.	Apr.	May.	Mar.	Apr.	May.	Mar.	Apr.	May.	Increase of Scholars.	Decrease of Scholars.	
1	159	167	147	3	3	8	131	11	1	19	7	
2	18	14	2	6	9	8	25	2	4	4		
3	24	159	15	14	13	14	220	18	7	21		
4	110	109	14	10	6	12	139	15	1	14		
5	116	109	14	10	6	12	139	15	1	14		
6	110	109	88	250	11	25	110	20	11	44		
7	104	143	113	10	13	34	130	16	11	54		
8	104	143	113	10	13	34	130	16	11	54		
9	78	80	50	18	13	65	75	108	8	16	10	
10	74	80	50	18	13	65	75	108	8	16	10	
11	102	139	139	9	10	9	129	13	3	33	20	
12	78	58	7	20	16	9	129	13	3	33	20	
13	127	239	28	23	10	32	20	8	5	5		
14	24	38	78	4	10	12	345	39	5	18	15	
15	189	159	15	12	40	19	115	4	13	5	18	
16	59	59	12	12	12	8	130	200	11	19	5	
17	29	19	14	19	3	25	130	200	11	19	5	
18	29	19	14	19	3	25	130	200	11	19	5	
19	29	19	14	19	3	25	130	200	11	19	5	
20	100	110	14	12	4	13	142	13	17	2		
21	102	110	14	12	4	13	142	13	17	2		
22	102	110	14	12	4	13	142	13	17	2		
23	125	89	9	8	23	80	258	24	13	41	16	
24	78	54	9	3	1	16	84	9	8	3	3	
25	104	64	9	3	1	16	111	11	12	3	7	
Totals	399	3448	2238	43	429	28	455	3668	39	278	122	7
										228	3	148

Increase of Scholars, 1923-92.

Decrease of Teachers, 1923-92.

Increase of Scholars, 1923-92.

Decrease of Teachers, 1923-92.

SOUTH AUSTRALIAN DEPARTMENT.

By Dr. J. C. VIKEN,
North Adelaide.

YORK—Since last report we have no additions to record. Last week the church decided to accept the offer of Bro. M. Wood Green to labor with us for three months. We pray that God will bless his labors.

May 11. Wm. Bookner.
GROTE ST., ADELAIDE—At a church business meeting held on 3rd May, it was decided to invite Bro. T. J. Gore to the position of evangelist, which will take effect about the beginning of June.

Sister Mrs. Trehear who was baptized by Bro. Gore on 3rd May, was received into our fellowship on 7th May.

We hear that the York Church has resumed the services of Bro. M. W. Green for a few months. L. H. V.

May 12.

UNLEY—We are pleased to report that the work here is steadily increasing. The young men's society, the Wednesday evening prayer meeting, and the Christian Endeavor society are all being well attended. The Dorcas society is also alive to the wants of the needy.

The word is being faithfully proclaimed by our Bro. Dickson, souls being saved and the name of God glorified. Two were immersed last evening, and at the conclusion of the address, we were made the good confession. We feel sure there are others almost persuaded. May God increase our faith and bless our labors in our prayer. J. P. JONES.

ALBERTON—I am sorry to say I have very little to report this month. To all appearance we have come to a standstill, if I may use the term. Our numbers at both morning and evening meetings are much smaller, though we can account for a little of this as some of our members are sick, but for the remainder we cannot account, unless the depression of the times may have something to do with it, but we can scarcely think that this would be the cause. Our school is very well attended, but we feel that something must be done at once to uphold the truth in this place, as there seems to be a lack of interest. We ask that your prayers may go up with ours, that the work may be acceptable and prosper, so that Christ's Kingdom may extend. R. H.

STIRLING, EAST AND ADELAIDE VALLEYS—Held Lord's day School Anniversary on Lord's day, April and Monday and Prizes distributed on Lord's day. Bibles and Testaments to elder scholars, and other books to smaller ones. Bro. H. Murgary officiated. Tea meeting on Monday. Not a great success owing to rain. Number of scholars—Adelaide, St.irling, East, &c. Resolves for year, 1893. Expenditure, £15 4s.

Lord's day meetings continue good. Weather wet and cold. *Synthetic*, 1893 Cottage meetings continue. G. DENNETT.
May 12.

NORWOOD—The present seems to be a great reaping time with us in this part of "the field." From Lord's day to Lord's day our hearts were continually being gladdened during the month, as we have witnessed decisions for Christ. Four young men and five married men have during the month been added to the church by faith

and obedience. *Three* sisters have also been received by faith and obedience. Two were added by letter, and *five* who were formerly members, making a total of *eight* additions for the month. In our report for last month it stated *five* were added by faith and obedience. It should have been *seven*. ANDREW C. RANKINE.

May 15.

HINDMARSH—This month has not been without fruit in the ingathering of souls. Six having confessed Christ, were baptized and received into fellowship, one also has been welcomed back from a church in Victoria, who was formerly an active member with us. There remains still one or two who have made the good confession, but have not yet submitted to the Lord's command yet. A method has been adopted by a special committee for the gathering of funds to pay for the recent enlargement of the building, we trust every member will enter into the scheme willingly. We have grouped the membership into teams, making the fittest of the group collector, to gather the minimum sum of one penny per week from each member. The various sums will be received by the treasurer once a month to be handed to the credit of building fund, and it is hoped once per quarter to pay off an installment, our help cometh from the Lord in this as well as in all other matters. May 15th. A. G.

BALAKILVA—The church here were very sorry to hear of Bro. Day's sudden departure for Sydney, as they had hoped to again have the pleasure of listening to his plain sound scriptural teaching. We hope his labors will be abundantly blessed in his new sphere.

The week after Bro. Day left us we were again cheered by his more coming forward with a desire to put on Jesus in the divinely appointed way; this makes four immersions in April. We trust that they have each risen to newness of life. W. T. S. H.

May 15.

STRATHALBYN—We are still striving to bear witness for the Christ in this place, and to proclaim the glorious gospel of the blessed God. But are greatly hindered by the indifference and prejudice of the people generally. Yet as in the days of the Apostles there are some worthy exceptions, and we have been lately cheered by one of these, who, after much perplexity and conflict of mind through human teachings, has found rest and peace by faith and obedience to the Lord Jesus Christ according to his own word proclaimed to the world by the holy spirit through the Apostles. And we labor and pray in faith and hope that others may soon follow her noble example, and yield themselves to him who gave himself a ransom for us all. GEORGE PRATER.

May 16, 1893.

MALLAMA—We have no additions to report, but on the other hand, it has been our unpleasant experience to say good-bye to some of our brethren. Bro. Day and family have been and gone to New South Wales to labor. There was a vacancy for three years and a half with Christian zeal and earnestness. I am sure some of our brother's well thought out addresses will not soon be forgotten. It has been his pleasure and joy to organize a possibly permanent mission to the name of the Lord and His Son, Jesus Christ. It is to be regretted that Bro. Day has left us. Bro. and sister Gordon also have removed from our district a considerable distance. Bro. Gordon was one of our main speakers, not only here, but also at

Alma and Dalkey. Probably as a result of the recent removals, our Sunday evening services will be closed. We are now reduced to twenty-one members. May the blessing of God which maketh rich and addeth no sorrow, be with those who have left us. See.

May 9th.

MILLICENT—Nothing of any importance has transpired of late in our midst in connection with church matters. The attendance at morning meeting ranges from 7 to 14, generally 10 to 12. The writer accidentally met Bro. H. D. Smith at Mount Gambler a few weeks ago, but that was for the time the end of his journey. It is, indeed, unfortunate to be situated more than a day's journey from the city. Otherwise, we might see more of our preaching brethren, then be able to report additions.

We are at present studying the Bible under Bro. Macallister, and find it indeed profitable. We are surprised that more do not avail themselves of the advantages it offers. If Bro. Macallister could be persuaded to launch out, it might be made a very big concern, and be a great help to many who lack other opportunities.

15/5/93.

R. C.

NEW SOUTH WALES DEPARTMENT.

By ARTHUR HARRIS,
44 Elizabeth street, Paddington.

MOJKEE—We have established meetings regularly now on Lord's day morning in Mojke for the breaking of bread. We have a brother who is very well able to conduct the meetings. We also on day in afternoon commenced a Bible class, which I trust will be, with God's blessing, of great good. I remain, yours fraternally,
7th May, 1893. Wm. WINTERS.

TASMANIAN DEPARTMENT.

By A. W. ADAMS,
31 Kelly street, Hobart.

HOBART—We have to report but additions during last month, and others are enquiring anxiously the way of the Lord.

A social meeting of the brethren was held a few weeks ago, when relations, addresses, choruses from Sankey's, and solos were rendered by the brethren and sisters. Bro. Poultny, in his address, made the capital suggestion that the Tasmanian churches should combine to hold a conference in the near future. Bro. Poultny is now on holiday, and visiting many of the country churches, and on his return we may hope to hear more of his suggestion.

The Band of Hope still holds meetings as usual, and there is also an increased interest being shown in the practice of the church, and periodical meetings are held for practice.

The Improvement Class have had two very successful meetings, and the session promises to be a lively one. At the last meeting we had a debate on the subject—"Is it incumbent for a Christian to be a soldier?" Bro. J. Bradley led in the affirmative, and Bro. D. Wick in the negative, the brethren following up the discussion. A large number of brethren and strangers were present.

NEW ZEALAND DEPARTMENT.

NORTHERN DIVISION.

PETONE (Wellington)—The work is still progressing since my last, two have decided for the Master, and one reclaimed. Bro. Turner has resumed teaching at the bible class every Friday evening, which is much appreciated. How See.

WELLINGTON—Three Sunday age *three* men and *three* women came out. One of these was a Sunday school teacher amongst the Wesleyans, and whose wife I baptised the night before leaving for Melbourne. Two others have since made the confession and were baptised. Last night a married woman came forward. The meetings are splendid. We have Bro. Wood from Christchurch here looking for work. He came while I was away. He is a good speaker and a nice quiet man. He told me yesterday that he was greatly taken up with the church here. A. F. TURNER.

SOUTHERN DIVISION.

BRO. J. ENGLISH WRIGHT, Caretaker, Dunedin.

A COLLECTION—In our report last month of the Conference in South Island. It was stated that the collection in cash and promises was £115. It should have been £30 11s.

KAITANGATA—The church here, although in what you might call a doubtful state, is still encouraging to do what she can. Some of the members take a very great interest both in Sunday school and church work, and also attend the prayer meetings regularly, while there are others who seem to have the ease to look at the heart, that their faces seldom seen at any of the meetings.

At our social held on the 3rd, which was made the occasion of a parting tea meeting to our Bro. James McCallan, who was on the point of leaving our midst for America, to go through a course of preparation for re-association, we had a very pleasant meeting. Our brother being made the recipient of a handsome Bible, as a token of estimation he was held in by the members of the church.

No additions since last report, but we are in hope. The harvest cut out.

My love to
A Fox.
It is a long time since I favored your readers with even a line indicating my whereabouts and work. Only very meagre results to chronicle in my excuse. Since the second week in January I have been laboring under engagement with the Missionary Committee of the associated churches. Prior to conference I spent four weeks at Invercargill, three at Kaitangata, three at Hampden, and two at Oamaru, holding special week-night as well as regular Sunday day meetings at all these points. During conference I preached at Christchurch, since then I have preached once at Hampden, once at Mataura, and once at the Tabernacle, Dunedin. At present my location is Oamaru, I will be here for a couple of months, and shall occasionally visit Hampden. My present engagement with the committee is for one year from last conference, and I am expected during that period to visit and labor at Christchurch, Kaitangata, and the west coast as well as Oamaru and Hampden. I have been hoping for Oamaru and rest at Harewood. Correspondents will note that my address is Alverst, Oamaru.
THOS. J. HULL.

VICTORIAN DEPARTMENT.

By J. FITTMAN,

Public Assessor, Adelaide.

NOTES.

BRO. SELLER—Bro. Selley first present on a lecturing tour in the Wimmera, visiting Ballarat, Warracknabeal, Loxton or Millyp, Hershman and Kanbar. He is spending two Lord's days with the church in the district. Bro. Wm. Wilson will occupy the Lygon-st. platform on Sunday evenings during his absence, and Mrs. Ewers, Bryant and Mc Lellan will conduct the Thursday night meetings. We hear that he had splendid meetings at Warracknabeal on Sunday and Monday evenings, 21st and 22nd May.

Bro. H. Berry of Stb. Fitzroy has been visiting the churches in the Kaniva district. His services much appreciated.

VICTORIA'S MISSIONARY UNION—We understand that owing to the present depression this fund is suffering very much. The treasury is empty and wants replenishing; all those who can should send an financial aid as soon as possible, either to Bro. Thurgood, Treasurer, or to M. McLellan, Secretary.

BRO. JAMES PARK—Bro. Park, who has for the past few years been laboring with the Queensland Missionary Committee, has returned to Victoria. We understand that he is intending going round the country churches with a "bible carriage," and preaching as opportunity occurs. His address is 37 Monmouth, Adelaide.

The sixth anniversary of the North Williamstown Church of Christ Sunday school took place on April 6th and May 2nd. On Lord's day afternoon (April 30) Bro. J. Pittman addressed the assembly—100 children and 30 adults. The scholars rendered very nicely several selections of appropriate music. In the evening Bro. Davidson, of Collingwood, addressed a full house. On Tuesday evening a tea and public meeting was held. An ample table was spread for the children, who fell to unparagonably. The public meeting was well attended. There were present about 200 visitors besides the children. The distribution of prizes by Bro. Maston, the sweet music by the children, and the speeches by Brethren Pittman and Maston, together with a report of the year's work, combined to make up an enjoyable evening.

The report showed a slight decrease in the number of scholars on the roll—107 this year, as against 114 last. The school has suffered from a large number of scholars removing from the district. One scholar has during the year put on Christ in baptism. The receipts were £16 11s. 9d., and the expenditure £15 15s. 9d., leaving a balance in hand of 19s. The sum of £125 had been given by the scholars to the Melbourne Hospital. There is a library of 116 vols., and a Band of Hope of 99 members, and a Band of the secretary, Bro. Thos. Hagger, from the district, gave rise to many expressions of regret, as he has been a most energetic and able worker. A beautifully bound Teachers' Bible was presented to him by the superintendent on behalf of the scholars and church, as a mark of their love and esteem, which was acknowledged very gratefully by Bro. Hagger. Our brethren at Williamstown are feeling the financial strain severely, and unless the contributions increase they fear they will lose their nice chapel.

During April a meeting, partly to advocate the cause of temperance, was held in the lecture Room, Armadale, when six of the inmates signed the pledge.

The cause at Malvern is progressing. Bro. Pittman preached to a fine audience on Sunday evening last (May 14th), when three made the good confession (all inmates of the Armadale Reformatory).

FORT FAIRY—Bro. MacCallan and Bro. H. G. Harward are visiting as once a month, and their helping and encouraging the brethren there to make known and uphold the truth. We are expecting the Lord to bless their labors to the advantage of some. Bro. Mazzengill has also visited us, lecturing on Philology and preaching the gospel. I may say that we enjoyed his short visit very much, and would recommend other country churches to obtain a visit from him. Before finishing let me thank Brethren F. H. Jennings, A. D. Maston, M. McLellan, and Bro. J. Barnacle for their kindness and hospitality to my brother during his recent absence.

May to
I Gray.

NEWMARKET—We are pleased to report another interesting meeting this evening, our building being well filled. Bro. Barnacle, who has been preaching for three months, and who is continuing during May, preached on "Christ the first of them that slept." At the close of the discourse five sisters became obedient in the faith, having made the good confession. The service was blessed with Christ in the ordinance of baptism. This marks the fifth institution during this month, and under the blessing of God we hope to see others accepting salvation through the adorable name of Jesus.
JAMES WESTON.

HELVICK—Our Bro. F. Pittman has been encouraged for a further term. Meetings well attended and interest maintained. For addition since last report, our restored and on by faith and obedience.

MARKYBOROUGH—My six months' work with the church at Mt. Bat having terminated a few weeks since (though at Mt. Bat are going along "swimmingly," or even better than that), I am now preaching at Markyborough. The work here has gradually dwindled down to a "fairly good." I am told that before I came there were only two or three attending the morning and evening services. Enough to make one's blood run cold, especially when we think of the "showing" blessing that fell here years ago—over two additions in six months—Bro. Surber preaching. If there was a preacher stationed here for some time, much good might be done. There are a number of baptized believers in the town, as other chapel of the Baptist persuasion here, a nice large brick chapel, and prospects are bright generally, to the eyes through which I look.

If any of the churches of Christ in Australia desiring to have the writers grouped of the grace of God preached in their chapels or streets, let them write to me. I want to be wherever I can do the most good, and wish to *near* out rather than *rest* out. Here, as yet, nothing definite has been decided, as I do not desire a big salary, raise a small one, or don't preach in money.

At the conclusion of my address last night, on "How to study the Bible," a very promising young man of more than average ability confessed Christ, and was baptized. The same hour of the night.
Ed. Hill.

Mt. Bat, 1893. J. H. STEVENSON.

CHELLENHAM—The Church at Cheltenham has celebrated its anniversary by a fruit soiree, which proved most successful. And during the month, since we have held special Lord's day evening services, our Bro. Moysey exchanging with Bros. I. Selley, A. H. Bryant, A. M. Ludbrook, and Wm. Wilson, and the result has been some very interesting meetings. We have no additions to report, but we believe some are very near the Kingdom, and we trust ere long to see them opening a banking account in our heavenly home, which we know will never break. The Church here is feeling the universal depression, but we trust this will only give us more enthusiasm in the Master's work. The Lord's day school is flourishing; we have quite a number of new scholars lately. The Church holds its annual business meeting and election of deacons and other officers during the present month, and thus we look forward to another year's work. R. W. T.

Loved Ones Gone Before

FORBES—Our beloved Sister Alice Forbes, the eldest daughter of Bro. and Sister Forbes, fell asleep in Jesus on Thursday, the 6th of April, after a slow and painful illness, borne with exemplary patience. When writing to a dear friend a few days before her death, she made this comforting statement: "Although I have suffered so much, Jesus is always with me. And what is my suffering compared to his, who endured the cross, despising the shame?" Thus testifying (although she could not speak) how firm her trust and hope was in the Lord Jesus Christ. We deeply sympathize with our bereaved brother and sister and their family, and we pray that this dispensation of God's providence may work out for them a far more exceeding and eternal weight of glory.

NORTH FITZROY. T. H. C.
HUGHES—It is with sorrow that we record the death of our Sister Jane Hughes. She was born May 3rd, 1825, and was consequently in the golden period of life. At the early age of 14 she gave her heart to Christ, and put him on his own appointed way. From that time forward she proved "faithful unto death." Her illness which lasted nearly three years, proved fatal on February 4th, 1893. On February 6th, amidst a crowd that gathered, we laid her in the cold, cold grave, with a sure and certain hope of a glorious resurrection. On Sunday evening (Feb. 12th) I preached a memorial sermon to the largest audience it is said (tea meetings excepted) that ever assembled in the chapel, which shows how highly she was respected.

Weep not for me, my parents dear,
I am not dead but sleeping here.
I was not yours but Christ's alone,
He loved me best and took me home.

JAS. H. STEVENS.

ELM GROVE FARM, BCT BEL, 20/5/93.
HUTCHISON—Bro James Hutchison, one of the pioneers of the church at Collingwood, and a "brother beloved" by all who had the privilege of his acquaintance, passed away home on the morning of April 5th, at the ripe age of 78. For a long time he had been confined to his bed through a most painful complaint of a rheumatic nature, but though suffering excruciating pain, he was always cheerful, patient,

and full of vigorous faith in Jesus Christ. Twenty years ago he, with his wife, was led into a glad obedience to the gospel, at the Baptist church, George street, Fitzroy, under the preaching of the honored father of the writer of this obituary, and a few years afterwards transferred his membership to Lygon-st. where Bro Surber was then laboring. He was among the number of those who drafted themselves off to form the church at Collingwood, which met first of all in the Forrester's Hall, Smith street, and then in their own building, since disposed of, in Langridge street. He was for a long time a deacon in the church, and filled that office with every credit to himself and the brotherhood. Sister Hutchison, who misses her beloved partner very much, deserves, and has, our fullest sympathy. The funeral cortege was a very lengthy one, testifying to the great respect in which our brother was held. An In Memoriam Service, largely attended, was conducted on the following Lord's day night. B.

KINGSBURY—On Sunday evening last, at 7 o'clock, Mr. Chas. Watt, of the Emnore Tabernacle, preached a memorial sermon when the building was packed to overflowing, many having to go away, or find standing room in the vestries behind.

He took for his text Job 5th chapter, 26th verse—"Thou shalt come to thy grave in a full age, like as a shock of corn cometh in its season."

Our late Sister Sarah Kingsbury was born at Bishop's Hull, near Taunton, Somersetshire, Feb. 28th, 1814, and there 22 years later, she was married to our esteemed brother, Dr. Joseph Kingsbury; and in October 1839, together they came to try their fortunes in Sydney. During her early years her father, who was clerk of the parish, was quite an ardent religious man, and was fond of his daughters, and delighted to see them dressed in all the finery of the then reigning fashion, frequenting ballrooms and dancing parties. About the age of 21, however, a change came over her. Under the preaching of a young Congregational minister, she became deeply conscious of the uselessness of such a life, and was shortly enabled to look to Jesus and see in Him the one who alone could save. With her "conversion" meant something real. It meant breaking entirely with the motives, the maxims and the follies of the world, and turning with full purpose of heart to the Lord. Henceforth the ballroom became to her a place only to be shunned, and dancing a pastime whose tendency was only evil. Henceforth, the outward adorning of plaiting the hair, and wearing of gold, and dressing after the fashion, were for ever put aside, and with a lofty incentive for living and a higher ideal to strive after, she put on that ornament which will outlast sixty years of continuous wear had failed to tarnish; "the ornament of a meek and quiet spirit, which is, in the sight of God, of great price."

During the year 1853 the attention of herself and husband was directed to the ordinance of baptism and the unity of the church as the body of Christ taught in the scriptures, with the result that on December 28th of that year, she, along with Sisters her faith was baptised by Bro H. Mitchell, in the Sydney baths, her husband having taken the step three months previously. Henceforth all party names were for ever put away, and she clung only to the name of Christ. Some six months ago she was seized with the illness that had ended fatally,

and throughout all her trouble her faith in and love for the Saviour shone out with conspicuous lustre; and on the 19th instant, at 4 a.m. in her 80th year, and in the old house that for 43 years had been her home, she quietly, gently, and peacefully put off her earthly tabernacle and entered into rest. In the literal words of our text, "She has gone to her grave in a full age, like as a shock of corn cometh in its season."—*Newcastle Chronicle*.

Acknowledgments.

VICTORIAN MISSION FUND.

RECEIPTS TO 20TH MAY.

Collection at Conference, £7 15s 4d;
Bro. and Sister Lee, Colac, £2; Bro. J. F. P. Pallot, £2; Collingwood, per Sister Rowles, £1 2s; Surrey Hills, per Sister Cust, 11s; St. Kilda, per Sister E. Hill, 11s; North Fitzroy, per Sister Nesbitt, £1 4s; Corowa and Wahgunyah, £8 6s 8d; Sisters' Executive, 10s. 3d.; A Brother, £2; Brethren at Gombargana, per Sister Wm Howard, £1 10s. Total, £30 10s 3d.

W. C. THURGOOD,

357 Swanston street,
Melbourne. Treasurer.

RESCUE HOME.

The following sums for the month that fully received—Part collection of Church Festival of S. S. Union of Victoria, £1 1s; Col. card, Mrs. A. Lloyd, Roma, £1. £2. Collection M. I. Society, Social, Church, Sydney, S. S. W. £3; Mr. Hilar, Richmond, £1. R. P. Society, N. Fitzroy, 12/7; Church, N. Richmond, £1 6s 7d.; Mrs. Cockerell, Newmarket, 2/6; Church, Rockdale, Balla N. S. W. 8/6; Col. card, Mrs. Shaw, Malvern, £1; Mrs. Alway, Malvern, 2/; A. S. Miniply, 5/; Col. box, Mr. Kenny, Williamstown, 1/6; Collings, Taradale, 1/; Church, Dawson-st., Ballarat, 1/; Col. card, Mr. O'Brien, Maryboro, £1 7s.; Mr. James Saunders, Roma, £1 1s.; Col. card, A. Sister, Prahan church, 10/; Mr. John F. P. Pallot, Malvern, £3. J. FRYMAN.

Note.—The Rescue Home is £35 in debt. This would be a small matter if the Treasurer were fully paid, but as he is not, the case is a sad one. Speedy help will be greatly appreciated. The Home is £17. Forty-five meals have to be provided every day.—J.F.

SUBSCRIPTIONS RECEIVED.

(With thanks)

£3 Upstill, Lower, 20/; J. Fraser, 15/; Grimmer, 10/; Galbraith, 10/; Price, 2/; W. Hunter, 8/; J. T. Paul, W. G. Potter, 5/; Bremner, H. Scott, 5/; Coles, Mrs. Dudley, Harwell, Mrs. Evans, Mrs. Shaw, Brockway, Mrs. Lupton, R. A. Moore, Fisher, Mrs. McLelland, 4/-; Tanner, 2/6; McKindley.

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