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Current Topics.

**CHRIST AND JOSEPHUS.**  
—The famous passage in Josephus, says the *Christian Evangelist*, which makes a statement about Christ has always been a puzzle. On the one hand it was thought impossible that such a man as Josephus could have written such a passage. On the other, there is no record of a copy of Josephus, ancient or modern, which omits the passage. It is quoted by Eusebius, Jerome, and many other ancient writers. It was long held to be spurious, but the trend of criticism is now to accept it in an amended form. In the translation of Jerome for the Christian literature edition by Dr. Ernest Richardson, he gives this quotation from Josephus as follows: "In the eighth book of his 'Antiquities,' he (Josephus) most openly acknowledges that Christ was slain by the Pharisees on account of the greatness of His miracles, that John the Baptist was a true prophet, and that Jerusalem was destroyed because of the murder of James the apostle. He wrote also concerning the Lord after this fashion: 'In this same time was Jesus, a wise man, if indeed it be lawful to call him a man. For he was a worker of wonderful miracles, and a teacher of those who freely

received the truth. He had very many adherents, also, both of the Jews and also of the Gentiles, and was believed to be Christ (italics our own), and when through the envy of our chief men Pilate had crucified him, nevertheless those who had loved him at first continued to the end, for he appeared to them the third day alive. Many things, both these and other wonderful things, are in the songs of the prophets who prophesied concerning him, and the sect of Christians so named from him, exists to the present day." This is thought to be about the form in which the passage was written by Josephus.

**HOW TO REACH THE MASSES.**—This question has been frequently discussed, but with very little practical benefit so far as results are concerned. The whole question lies in a nutshell—"If the mountain won't go to Mahomet, Mahomet must go to the mountain." This solution of the difficulty is well put forward in the following extract, and only requires to be improved by the statement that what is applicable to the "pastor" is equally so to all Christians so far as opportunity permits:

"While we are holding innumerable religious conventions and asking how we are to reach the masses, the

masses as individuals are passing beyond the reach of the Church and religion. We forget that the masses are made up of individuals, that they sin as individuals and perish as individuals, that every one shall give account of himself to God. Men are converted as individuals, and not in masses and by the wholesale. Even great revivals commence in individual work, and during its progress in the inquiry meeting and from house to house the individual work is kept up with most intense activity and persistency. It is the individual word that reaches the masses. The pastor of experience learns this lesson well, and you seldom find him in all the conventions asking 'How shall we reach the masses?'

The most successful pastors, and those who gather most into the heavenly fold, are those most persistent and faithful in going from house to house and from individual to individual, suiting instruction to each individual case and making the message as directly and intensely personal as possible, rendering it impossible to turn the message off to the person in the next seat, and compelling him to feel that, 'Thou art the man.' The most successful preachers are those who do the most individual work, who are best acquainted with each individual hearer, his sins and narrow, doubts

and difficulties. He is the only preacher able rightly to divide the Word and give to each a portion in due season. He is the only one wise to win souls. Those who constantly repeat the worn-out question, 'How shall we reach the masses,' will do well to get Dr. Spencer's 'Pastor's Sketches,' and there find the best answer. It is this individual work which gives the preacher influence with his hearer. It is sure to make an attentive listener. And there is nothing which makes it so easy and interesting to write sermons, and nothing which makes sermons so definite and effective. The pastor who has done this individual work, preaches at a mark and not into the air. He preaches for immediate results instead of talking against time. He knows just where to find each hearer, and aims his message with a directness which sends the arrow right between the joints of the harness. By constantly reaching individuals, he discovers at the end of his ministry that he has reached the masses. But Church methods, as revised to suit the times, work largely through conventions, mass meetings, summer schools with all sorts of lectures and lecturers. It masses men together in job lots and the individual or small crowd is not worthy of attention. It would be a pity to waste one of those learned lecturers on a small crowd. The big crowd at the summer school is doubtless reached, after a fashion, but it leaves them about where it found them. After a considerable experience in conventions and with conventional religion and schools and vacation religion, we are driven to the conclusion that the masses are only to be reached through the individual diagnosing each case and suiting the medicine to the disease. The quack medicines advertised to cure every conceivable disease, to cure people in the mass, are just about as effectual as our conventional way of reaching the masses."

THE RECORDS OF CREATION.—We expect that most of our readers are acquainted with the fact that it has been repeatedly stated that the writer of the story of Creation, as found in the book of Genesis, obtained his information from Babylonian sources. This statement obtained currency shortly after the finding of the tablets containing the Babylonian record. Among other reputed authorities, Dr. Moorhouse, in one of his lectures, warned his hearers that they should be prepared to learn that our Biblical record was not an independent narrative, but more or less a copy taken from Babylonian history. This is but another instance of how even recognised scholars are led to make statements which do not rest on sufficient data. There is an indecent haste on the part of many to give credence to almost any hostile utterance in regard to the inspiration and veracity of Holy Writ, and we have to warn our readers against being led astray by such utterances, no matter how great the name may be that is found behind them. The Babylonian tablets referred to, we believe, have found a resting place in the British Museum, and have been carefully examined and deciphered, and Mr. Pinches of that institution gives the result of his examination and study regarding them and the Biblical narrative in the pages of the *Expository Times*. After devoting some considerable attention to the two narratives, he concludes by saying:—

"From the above it will easily be seen that no charge of plagiarism can be brought against the Hebrew writer on account of any parallels which may exist between his narrative or narratives and those of the Babylonians. They are parallels, and nothing more; for the two sets of narratives are so different, that no one, comparing them, would venture to say that either was copied from the other. That the legends current among the Babylonians were known, at least to a certain extent, to the scribes of the Hebrews, is very probable, and it is just as prob-

able that the legends current with the Hebrews were known to the scribes of Babylonia. How much each has been influenced by the other, the reader can, from the above, judge for himself. That the Hebrew writer may have been influenced by the Babylonian legends is not only possible, but probable; but if he was so influenced when he wrote, he has managed to suppress the fact in a remarkable way, for such parallels and similarities as these are, are only what might be expected among writers so closely akin in race and language, belonging to nationalities whose forefathers had in early times, inhabited the same country, and between whom there was much intercourse in later days. Two descriptions of the same event, especially if that event be the creation, are, moreover, bound to contain a certain number of parallels."

THE AUSTRALASIAN

Christian Standard.

MELBOURNE, JULY, 1893

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PUBLISHER'S NOTICES

Articles for publication (which should be as brief as possible) to be addressed to "Editors, care of A. H. Maston," and should be to hand not later than the 16th of each month. All Church News should reach the local printers who have charge of the NEW ZEALAND departments by the 6th, NEW SOUTH WALES, SOUTH AUSTRALIA, TASMANIA, and QUEENSLAND by the 14th, and VICTORIA, by the 16th of each month. The address of these letters will be found in their various departments at the end.

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Manager and Publisher.

117 Swanston-street, Melbourne.

PEACE, PURITY, UNITY, LOVE, POWER.

WHICH IS THE TRUE CHURCH?



ANY inquiry that leads to the solution of this most important question must be of interest to all those who are identified with the

movement which has for its object the restoration of the apostolic Church in all its main and essential features. When, therefore, we find a representative of a religious organisation proclaiming that the body he is connected with is the true Church, to the exclusion of all others, our attention is at once arrested, and we cannot do other than examine the grounds on which such a claim is based. Such a claim has been made by an Anglican divine, and for making it he has been taken to task by a preacher belonging to the Presbyterian body, and as a result a somewhat lively discussion has taken place in the columns of the *Warrnambool Standard*.

It is not our intention to follow the example of the Presbyterian and charge the Episcopal preacher with a want of charity in assuming such a position, and so make capital out of a spurious liberality, but on the contrary we are disposed to admire the candour and consistency of the man who is true to his conceptions of truth. In our opinion, the consistent member of a religious organisation should either believe that it is the true church or else admit that there is no such thing in this mundane sphere. Of course there is another position which may be taken, viz., that assumed by the Presbyterian, who, whilst claiming that his organisation is the true church, would also admit the claim of other Protestant denominations in this direction. If this admission is correct, then the question naturally arises, why continue to perpetuate the sin of division? As a matter of fact the so-called liberality is only on the surface, and disappears at the first practical test applied to it. Take any given district where there is already in existence churches of the Episcopal, Wesleyan, or Baptist order, with ample accommodation for all churchgoers. No "true-blue"

Presbyterian will be satisfied to identify himself with any of these "true churches," but will immediately set to work and establish one of his own faith and order. Practically he regards his own body as the "true church," notwithstanding any protestations to the contrary. Our sympathies, therefore, are with the consistent "narrow-minded" Episcopalian rather than with the inconsistent "liberal" Presbyterian. It will, therefore, be clearly seen that we hold that the members of any particular religious organisation should regard it as the "true church," or else never rest until he has discovered it. If there were less false liberalism in the world, consistency and truth would gain immensely thereby.

But while thus speaking we do not for one moment admit the claim of our Anglican friend. On the contrary, we unhesitatingly assert that the foundation on which it is built is of the most unsubstantial character. It is a house built upon the sand, which the first wave of honest criticism utterly demolishes. What, then, is this claim based upon? It is based upon the old exploded theory of "apostolic succession." This is how he expresses it: "All dying in Adam, so also all are made alive in Christ, being regenerated by His Holy Spirit through an apostolic succession in holy baptism." Which simply means that the bishops of the Anglican Church are the successors of the apostles, and that baptism is only valid when administered by the ordained clergy of the Church of England. Again, he declares "that if Christendom is to be united, it must be through the reformation of the Church of Rome, whereby she throws out all un-catholic accretions and returns to the catholic faith in its simplicity as taught to-day by the Anglican Church, and that the 365 different sects of Protestants must return to the Church of England, from which they have all gone out, accepting those great catholic teach-

ings which at present they have disregarded." The claim, therefore, of the Church of England to be the "true Church" rests, as we have said, on the theory of the apostolic succession of its bishops. It unfortunately happens, however, for this theory, that independently of the absurd idea contained in the words "apostolic succession," that the office of bishop in the Church of England is not only *not* apostolic, but *anti*-apostolic. The Anglican bishop is nowhere discoverable in the pages of the New Testament, in fact he has no place in history until well on in the second century. Bishop Lightfoot, than whom the Church of England had no brighter scholar, admits the identity of bishop and elder in the pages of the New Testament—"that the title (bishop) which originally was common to all, came at length to be appropriated to the chief among them" (see Christian Ministry, page 196). No scholar of any repute will question the fact that the Church during the days of the apostles was governed by persons known indifferently as elders or bishops, nor will they question the fact that the monarchical or Anglican bishop was an office then unknown. To make any show at all, the defenders of the Anglican bishop must have recourse to post-apostolic writings, at periods when unquestionably the Church had commenced her apostasy from the primitive order of things. And further, in order to establish their position they must destroy a fundamental principle of apostolic Christianity, which makes every member of the Household of Faith a priest, and therefore condemns as anti-Scriptural the assumptions of any privileged order which would in any way deprive them of their glorious heritage.

The author of *The Sub-Apostolic Church*, after combating certain statements made by Canon Liddon in reference to apostolic succession, concludes by saying:—"I have thus shown that the doctrine of apostolic succession, so strenuously advocated

by Canon Liddon and the school which he represents, though the greatest of all obstacles to union between Episcopal and non-Episcopal Churches in the present day, grossly violates some of the first and most vital principles of Christianity, and has no countenance in the New Testament or in sub-apostolic Christian literature. The idea is essentially a pagan one, derived from pagan sources, excusable, or at least intelligible in men like Cyprian, who brought with them into Christianity many of the materialistic heathenish superstitions in which their youth had been nurtured, and which pervaded the air which they breathed day by day; but it is unworthy of those who have never labored under their disadvantage, and who are familiar with the spiritual teachings of our Lord and His Apostles."

In view, therefore, of these things, we cannot be expected to recognise the Church of England as the "true church," but can only look upon it as one that has departed from the New Testament model, and, therefore, standing greatly in need of reformation. The church that we shall recognise as true is one that finds its charter within Apostolic limits, and does not need to buttress itself up by appeals to authorities of a later date.

## THE POSITION OF WOMAN IN THE CHURCH.

### PAUL'S PROHIBITION.



WE should not deem it necessary to further discuss this subject, were it not for the fact, that the method of interpretation adopted by those who advocate the setting aside of the Apostolic instructions, if admitted as valid, render null and void the authority of the New Testament. If it is urged that there is no necessity

for our adopting this conclusion, as we may legitimately hold that Paul was influenced in giving his decision by the social customs of the time in which he lived, we reply by saying that matters are not improved thereby, for we only get out of one difficulty by falling into another. For those who contend that Paul's prohibition is obsolete, do so on the ground that woman has an equal right with man to teach or exhort in the public assembly. If they do not admit this to be their position, they at once abandon any right to advocate any alteration in the old-time regulation. It must be assumed, then, that there is nothing in public speaking on the part of woman that is not in keeping with her true position. This being so, it follows that when Paul allowed himself to be so swayed by deference to ignorant and tyrannical custom as to use his apostolic authority (in a manner most unusual with him) to deprive woman of this right, that he inflicted upon her a most grievous wrong. This is a position that must be faced by those who urge that Paul gave his prohibition in deference to the customs of the days in which he lived. It appears to us that if we are not to regard Paul's prohibition as universal and lasting, we must do so at the expense of either despising the authority of the New Testament, or else reflecting most seriously upon the courage, wisdom and inspiration of the Apostle Paul. Neither of these alternatives would have been forced upon us if Paul had intimated that his prohibition was merely temporary—if he had said: "It is not well, brethren, for us to run counter to public opinion in this matter; and though admitting the right of women to do these things, my advice is, that for the present the women remain silent in the churches." Unfortunately for the advocates of woman's rights, he

did not thus speak. On the contrary, biblical scholars draw our attention to the fact that there is no command uttered by him in any of his epistles that he gives with more unreserved emphasis than this. Even the lapse of time did not abate the exercise of apostolic authority in this direction. The prohibition given in his first Corinthian epistle is repeated with equal solemnity and authority ten years later in writing to Timothy. And yet in the face of this we are asked to believe that, yielding to passing custom, he deprived woman of an inherent right. Is it possible that those who adopt this theory cannot see they are imperilling the reputation of the great apostle, and what is of much more consequence, impeaching the wisdom of the Almighty?

Consider the far-reaching consequences of Paul's action in this matter. For over eighteen centuries woman, according to her latter day champions, has been deprived of exercising an important privilege and right, through the unqualified adherence of the Apostle Paul to a custom said to be unjust and unreasonable. So pronounced was the apostle's injunction that the Church through all these centuries has never mistaken the drastic character of the regulation, and it may be reasonably presumed will not do so for generations to come. Is it possible, we ask, in view of this to regard Paul's prohibition as due to deference to a passing custom, and still retain our preconceived idea of the unerring wisdom of the Holy Spirit by whom Paul was guided? For it must be borne in mind that this is not a decision given by Paul on his own responsibility. He does not here, as elsewhere on another subject, give his own mind—the best of his own judgment irrespective of inspiration—but as he expressly states, he is giving the commandments of the Lord (1 Cor. 14: 37). As, therefore, we dare not impeach divine wisdom in this or any other matter, we reject as untenable the idea that the prohibi-

bition was given in deference to a custom which was in itself arbitrary and wrong.

But here we are reminded by Bro. Green of "feet washing" and the "holy kiss." "It has long been understood," he says, "that some commands of Scripture relating to prevailing customs are not binding upon Christians now, if other customs express the same sentiments, e.g., 'the washing of feet,' 'the holy kiss,' etc." He might also have added that it is only those who have a weak argument to sustain who ever use these two customs to prop up their position. If our readers will turn to the Angus and Moyses debate in our last issue they will find that Mr. Angus endeavors to make effective use of the incident relating to feet washing. In fact he manages to make a new use of it, but will probably, if the debate continues long enough, find employment for the old stock argument in connection therewith. Those who find a parallel between "feet washing" and Paul's prohibition are not a whit more scholarly and candid than those who use the object lesson which our Saviour gave on humility as an argument against the practice of immersion. We regret to see that there is a growing disposition on the part of some of our brethren to use the old stock arguments of our religious neighbors, the validity of which they would indignantly repudiate if occasion served. It is sufficient to say that if Paul's prohibition is clearly sustained as binding upon the churches, the non-observance of other things will not affect the question in the slightest.

It is evident that Bro. Green does not regard "feet washing" as a law, for it he did he would be bound by his own definition to regard it as of binding force to-day. He tells us: "The perpetuity of a law depends upon its reason. If the reason remains the law continues. Hence the meaning or binding nature of a command may be ascertained, if doubtful, by consulting the reason of its

existence." The reason of the "feet washing" was to teach humility, and as the necessity for enforcing humility will continue through all time, it follows that if "feet washing" were a law, it also must continue; but as no sensible person dreams of regarding it as such, it finds its proper place as a most striking and beautiful object lesson.

Paul's prohibition, on the other hand, is said to be one of the commandments of the Lord, and was given to the churches to guide them in their public worship. It is, therefore, law, and we may apply to it the test which Bro. Green gives in order to prove its perpetuity or otherwise. "If the reason remains," says Bro. Green, "the law continues." What, then, was the reason or reasons for Paul's prohibition? Referring to 1 Tim. 2:12-14, we find that Paul "gives the facts that Eve was last in creation and first in transgression as reasons why a woman is neither to teach (in the public assemblies) nor have dominion over a man." The following commentators remark:—"Reason of this precept, in the original order of creation. Second reason—as the woman was last in being, so she was first in sin."—*Alford*. "First reason for the previous prohibition, taken from the history of creation. The second reason taken from the history of the fall." *Meyer*. "The grounds of the prohibition, &c., however, are somewhat different in the two cases. The two grounds here given are—(1) the fact that the man was created before the woman; (2) that the woman fell into transgression through being deceived." These are the reasons, and using Bro. Green's own logic, as they "still remain, the law continues." But, says Bro. Green, "It was only after the transgression that the ban of subordination was placed upon her, and as this was the result of sin, and a part of Satan's work which Christ came to destroy, it may reasonably be inferred that a portion of the restorative work of

Christ would be to place woman again as a co-equal at the side of man." This simply means, if it is correct, that Paul did not know what he was talking about; that he was ignorant of the full extent of the restorative nature of the work of Christ. Well, for our part we think Paul the best authority, the more especially as he was inspired and Bro. Green is not. It should, moreover, be borne in mind that woman was not the only sufferer by the fall. Man, too, fell under the "ban." "Cursed be the ground for thy sake, said the Almighty; in toil shall thou eat of it all the days of thy life, &c.;" and as there is no evidence of any mitigation of man's penalty, we do not see how it can be "inferred" that there should be any as it relates to woman.

It is evident, therefore, that the plea that Paul's prohibition was founded on deference to custom is not borne out by the facts of the case, and further, that the assumption is dishonoring to the memory of the great apostle. As a matter of fact, it is evident to the sympathetic student of Paul's writings, that so far from his actively co-operating in fostering the prevailing sentiment regarding woman held in his day, he did the very reverse. The assertion so frequently made outright, or else insinuated in some shape or form, that Paul joined in the general depreciation of woman, is one of the most ungrounded ideas it is possible for us to conceive of. "One of the most distinctive elements in Paul's Christian experience was the recognition of the claims of woman; in nothing is he more sharply distinguished from his Jewish countrymen. Even those passages in which he seems to depreciate are dictated by a precisely opposite motive—the desire to conserve for woman that distinctive and peculiar sphere of which Jewish politics had deprived her. When he depreciates the notion that a woman should teach in the public assemblies, he does so on the ground that teaching in the public

assemblies is not her sphere, but inimical to her sphere. . . . He looks upon her true province, nay as her true power, to be a helper rather than an originator. The origin of action belongs, in his view, to the man; the reception and transmission of action is the gift of the woman."

He links the mission of the woman with the mission of the angel. As the mission of the angel is that of ministrations, so is that of woman.

What the world requires to-day is not more platform orators; it has enough and to spare of such. Its great need is a mighty host of quiet but effective workers. Not on the public platform, nor in the intrigues of political life is woman to reach her highest ideal, but in the performance of kindly deeds of ministrations, which in the sight of heaven are beyond all price. Not ours will be the task of unsexing the sexes; on the contrary, our aim will be to conserve the distinctive excellencies to be found in each. Man is superior to woman in some things; on the other hand, woman is his superior in others. The work that man has to do is honorable, but not more so than that of woman's. Therefore, in listening to the voice of Paul we feel we are listening to the voice of inspiration, without any misgivings as to its wisdom or quality.

## Editorial Notes.

**Meaning of "Baptize."**—The following interesting correspondence has passed between L. Russell, secretary of the church at Kaniva, and Professor Tucker, of the Melbourne University. As the "Rev." Treatrail of Bordertown, stated that "Lexicons contained the word 'sprinkling' as a meaning of baptize," Bro. Russell thought it best to consult some unbiased authority in Greek, and so forwarded the following letter:—

Kaniva, 25th May, 1893.  
To PROFESSOR TUCKER, Melbourne.

Having seen a written statement from your hand that the word "baptize" meant "dip" or "immerse" and "sprinkling or pouring were out of the question," and a man having quoted Lexicons in this town stating the word "sprinkle" was given as a meaning of the word baptize as well as

"dip," will you be kind enough to inform me if you know of any Greek Lexicons that give such meaning and are reliable. I have examined Liddell and Scott's Lexicon, but cannot find "sprinkle" as having anything to do with baptizo. I trust I am not troubling you too much in this matter, as I am interested, and I also wish to know may I use your name as a scholar in the matter, as it is as such I desire your authority.

Yours obediently,

LEO RUSSELL.

The following reply was received:—

The University, Melbourne.

May 31st, 1893.

LEO RUSSELL, Esq.

Dear Sir,—I know of no honest Greek Lexicon which gives "sprinkle" as a meaning of *Baptizo*. I would have little respect for a Lexicon which did give any such meaning. You must understand that I look at the word purely as a word of Greek, and that I am not the least concerned with any theological question which may arise out of it. I am not a "Baptist," but was "sprinkled" in the Church of England when an infant. But I have studied Greek for many years and claim to have some authority in regard to it. Whether men continue to "immerse" or to "sprinkle" the word *Baptizo* will never mean anything but to "dip" or "soak."

Yours faithfully,

T. G. TUCKER.

This requires no comment.

**Preaching Collections.**—The Autumnal session of the Baptist Union of Victoria was held at the beginning of last month at Bendigo. During the session an interesting discussion took place on the question of making preaching services attractive. The trend of thought was against the use of extraneous means to secure larger congregations. Our old friend Thomas Porter had something to say on the question which the *Bendigo Independent* reports as follows:—

"Dr Porter believed that the church was responsible for the drifting which had taken place and for the present unsatisfactory state of their church. Were they standing on God's line—doing His will? Much had been said about the people not attending churches. This, he believed, arose mainly from their having regular collections. When he was at George-st. they had no collections excepting for special purposes. If the Christians whom God had blest with riches would supply funds for the working of the churches, then this cause of complaint and this undoubted hindrance would be removed out of the way. The time was coming when, besides the ordinary church services, the public buildings in cities and towns would be used for the holding of evangelistic services. When in Bendigo he preached for some considerable time in the Royal Princess Theatre, and several were saved. In Ballarat he always had a larger audience in the "Rink" than he could get in the church, nevertheless, a few after hearing the gospel in the "Rink" afterwards came to the church, but many did not. He believed that the dispensing with the collection, if it

could be done, would have God's blessing." We are very pleased to be able to report this sign of progress on the part of Bro. Porter, the more especially as it was our unpleasant duty when he was preaching in connection with our Collingwood church, to call him to task for the expression of sentiments quite opposite to those reported. We would simply note that your course of action that brings with it the "blessing of God" should not depend upon an "if," especially one so easily disposed of as the one in question. Anything done, which brings with it the blessing of God must be right, and the opposite must be wrong; it therefore follows that the right should be done at any cost.

"My Old Man."—There is something deeply tender about the affection of a husband and wife who have journeyed together for many years, especially if they have been closely bound together in the bonds of Christian fellowship. When one passes over to the farther shore the other is lost and ill at ease. Last month we recorded the death of our aged Sister Kingsbury of Sydney. For 57 years herself and husband had been travelling the journey of life together, and now that she is gone we can well understand how lonely her husband must feel. In writing us the other day Bro. Kingsbury says he is "very near the brink and waiting every day" to go and meet his loved partner on the other side. In the letter he enclosed the following lines of poetry which he states were cut from the *American Christian Standard*. We have much pleasure in giving them a place here, as they may cheer other old hearts. The short poem is entitled "My Old Man"

Ah! well I know he's growing feeble;  
His whitened hair so thin and grey,  
Reminds me oft that he is passing  
Swiftly down the sun-set way.

Years have fled and left their footprints  
Since we started on our way;  
Yet he loves me just as fondly  
As upon our wedding day.

My old man is kind and tender,  
His true heart full well I know,  
For he put it in my keeping  
"Seven and fifty" years ago.

He is nearing the dark river;  
Soon he'll gain the farther strand  
And beside him I am walking,  
For we journey hand in hand.

We have sorrow'd o'er the loss  
Of fond hopes so sadly given;  
Yet ever near him I am keeping,  
'Travelling on my way to heaven.

Trusting when we cross the river,  
"Who e' dark tide no bridge can span,"  
If I first should make the journey,  
Soon will come "my dear old man."

**Sandwiches.**—Anybody with the least taste for "the beautiful" admires the sandwich, that is to say, if it comes up to the ethical idea of that much admired article of inward adorning. A church in Boston is trading on this universal weakness in the

sons of Adam by announcing that coffee and sandwiches will be served at the close of its *royal* (Wednesday evening) prayer meeting. The announcement gives the people to distinctly understand the proportion of prayer meeting and sandwiches will be largely in favor of the latter; that the prayers will be short and the sandwiches long, and the coffee piping hot. There is not the least doubt but what this new thing will rapidly spread, and we may soon expect it in the antipodes. We may smile at this Boston church, but are not the churches everywhere up to these miserable subtleties? Instead of breaking to the world the bread of life, they are trying to catch them with sawdust, or in this particular case, a sandwich. The Church had just as well learn now as any other time that she has nothing to gain by tying her self to the coat tail of the devil. What we need just now is a bold and dignified gospel, modern, but not altered, sympathetic, but not sentimental. If this is not presented, all the sandwiches this side of the crack of doom won't save the world or make a good prayer meeting.

"Now Australia."—Looking over the vast land areas and resources of Australia, we might think it almost incredible that a company composed of nearly two picked farmers, agriculturists, and mechanics, together with their wives and little ones, is about to leave our shores for the centre of Paraguary, a republic of South America. But such is the case, and more than that, they are going in search of land, where they can make home for themselves. In May, 1892, three men left Sydney for South America to "spy out the land." After some searching they selected a spot fifteen miles from Assumption, the capital of Paraguary. The land was gladly given by the Government, the condition being that they were to settle 250 families on it within four years. The "Royal Tar" has already sailed from Sydney with 200 passengers, and in September or October 500 or 1000 more are expected to leave. But what we are more interested in than anything else is the *basis* upon which they propose to operate. As we gather it, it is the very pink of socialism, and if Bro. Selby will watch for a few years, he may find a living illustration of the principles evolved in his Conference paper, and "Luz" may be completely routed out by living evidence. What is the basis? Every member pledges himself to contribute to the funds of the association *all he may possess* when he is *fully carried for actual possession*, such sum not to amount to less than £50. So it will be seen that these people have something to divide, in fact must have. Most people who talk learnedly about this dividing up business have not anything worth speaking of to divide. As stated above they propose to "give the

world a practical lesson in Socialism. There is to be no individual ownership, the community is to control all the means of production in exchange and distribution, and by the same means all production, superfluous of labor saving co-operation, and disposal of the produce of labor will be managed. The community, in fact, is to provide for everything as well as for everyone. Children will be maintained by the State under the guardianship of their parents; all sanitary and educational establishments will be provided by the State, all the capital required by the community will be taken charge of by the community, and all the remaining wealth is to be divided equally among the community without regard to sex, age, office, physical or mental capacity. As for laws it is hoped that "the common sense of all shall hold a fearful realm in awe," but the simple rules they need will be made by direct ballot. There is just one weak spot in this whole system, but that to our mind, is a fatal one, *it won't work*. As long as human perversity and human selfishness exist communities of this kind will fail. We believe in some respects his ideal of civilization, and there is just one thing which prevents its universal adoption, and that's *man himself*. The "Universal Brotherhood of Man" sounds well coming from the lips of a skillful orator, but it is a dream, which, in our opinion, will never be realized this side of Christ's glorious coming, who, by the magic of His own glorious presence, will cleanse out our human selfishness, when there will be universal justice, if not equality. But as another effort of humanity to raise itself the movement referred to is worth noting.

**Mutual Improvement Societies**—A movement has been set on foot by Bro. Jno. Adams, w.c., of the Hobart Church Improvement Society for the interchange of essays between different Societies, and which is apparently receiving approval on this side of the water. His idea is for a number of Societies to agree to contribute, say, one essay each session from each Society, which will be read before all the other bodies. The Swanston-st. Class has agreed to contribute, and the scheme is also regarded favorably by some of the members of the Lygon-st. Society, which will also be approached on the subject by our brother. His intention is to create a more fraternal feeling between those meeting in different parts of the colonies for mutual improvement, and to extend the scope of essays.

**Sunday Evening Entertainments**—The thin end of the wedge of a "mission-club" Sunday in Melbourne, has lately been inserted very vigorously, the management of two theatres, and one concert hall, have been catering for the public amusement on Lord's day evenings. Admission has been by "collection," but it seems that a

change has really been made, as notices have been displayed that a specified sum should be contributed before admission could be obtained. An influential deputation from a number of religious bodies waited on the Premier to protest against this violation of the law. Mr. Patterson promised that he would see that these Sunday evening caterers for the public would be obliged to be satisfied with a genuine "collection," and not a charge in disguise, and so the matter stands. It seems to us that this kind of thing should be stamped out at once, or there is no saying where it will end. Surely, apart from any respect they ought to have for the religious sentiment of the community, they ought to be satisfied with six nights in the week in which to carry on their avocation, that the tendency is for evil cannot be questioned. We know of instances ourselves where churchgoers have been allured away by these entertainments. We notice that one of these Sunday caterers intends to adopt a method of reprisal, his management is taking counsel's opinion as to the legality of *raising fees* in the dress circle. We are afraid the churches are not blameless in this matter, what with bazaars, pew rents, and other means of extracting money from the public. A feeling has got abroad amongst men of the world that all the churches want is money. Let us preach a *fit gospel* to a perishing world. The following clipping from the *Age* shows that some Christians are emulating the bad example set by the theatres:—

#### CO-OPERATIVE VILLAGE SETTLEMENTS

##### A GRAND MUSICAL SERVICE.

Will be held in the St. Kilda Town Hall, ON SUNDAY, the 10th inst., at 3 p.m., Conducted by the Rev. J. T. Evans.

Several well-known Singers have kindly volunteered their services, and Mr. H. T. Ingham presides at the organ.

While sympathising with the effort to "settle people on the land," we are surprised at our Baptist friend lending his name to an entertainment of this kind. Surely some other method could have been adopted to help the "Village Settlements" than by holding a "musical service" on the Lord's Day. (We presume with the object of raising money.)

"Church Troubles"—Who has not heard of "church troubles"? Those who have not have certainly been very happy in their church associations. We are not referring by this title to any special church trouble, but to a neat pamphlet which we have received bearing the inscription given, with the addition of "their cause and their cure." The pamphlet consists of a paper read before the Conference of Churches of Christ in the South Island of New Zealand, by J. Leslie Wright. We send it through from start to finish on two occasions. It is written in a most able manner, the facts

and figures are forcibly and tellingly arranged, and we believe it will form a valuable addition to our colonial literature, and will be very helpful to those churches and individuals who *live* troubles, and to those who have not, as it is not only a cure but a preventative. But as we carefully went through our brother's paper we thought we discovered two defects. We think that the evil of which he writes is somewhat over estimated, and second, that both the statement of the cause and the cure is too general. It is true that we have had our troubles in all parts of the world, but we venture to hope that it is not nearly so bad as the writer of this paper seems to think. If he had confined himself to New Zealand, we might have more nearly agreed with him, but even then there are splendid exceptions as we have reason to know. In Australia it is true we have our "family jars," but certainly not so bad as Bro. Wright points out, and we are glad to know that it is getting better every year. The cause of "church trouble" is that which causes all other kinds of trouble, *sin*, and the cure is something like the patent medicines we see advertised; its good for everything else as well as church trouble. "The master key," says the writer, "which will give us escape from all church troubles is inscribed with this word, love." But that's good for all forms of spiritual weakness. But the subject is a deeply important one, and we sincerely hope that the reading of the paper at the conference and in its more permanent form will result in much good. T. H. Riv. Star office, Dunedin, while Australians can send to the printers of the STANDARD where the pamphlet can be obtained for 6d. by post, 7d. Everybody who is at all vexed with "church trouble" ought to read this interesting pamphlet.

**Off to America**—In spite of the efforts to educate our young men for evangelistic work in the colonies, they still seem to drift to America. By the mail steamer leaving Sydney on July 10th, Bro. Frank Hale, of Collingwood, and Bro. Thos. Dingley of Sydney, leave for Lexington. Both these young men have proven that they have some ability for preaching. We wish them success, and a safe return to Australia.

## Temperance Column.

All communications to the Temperance Department, should be addressed to ALBERT M. LUDBOCK, 14 Exchange street, Melbourne, Victoria. Suggestions, stories of news, extracts, and original articles will be thankfully received.

The land in Germany devoted to producing grain used in the manufacture of beer would support fifty million of people.

Queensland consumed 4,784,296

gallons of intoxicating drink last year, or twelve gallons for every man, woman, and child in the colony. This liquor cost about £1,800,000, or £20 per head for every male adult in the country.

Victoria spends about £800,000 a year in fighting the Devil of Ignorance, that is, on education; but more than eight times that amount, viz., over £6,500,000 in feeding the Devil of Intemperance. The share of Victorian Drink Bills paid by the working classes is probably much more than one-half.

A celebrated statistician, the late William Hoyle, thus enumerates the losses which follow from the liquor traffic: 1. Loss of workmen's time and labor. 2. Loss through deterioration in capacity and skill. 3. Loss through deterioration in physical power and damage to health. 4. Loss through premature deaths. 5. Loss owing to destruction of property both by sea and land. 6. Taxes and burdens resulting from pauperism, crime, lunacy, &c. 7. Loss of productive labor of paupers, criminals, &c. 8. Loss arising from the unproductive employment of judges, magistrates, lawyers, jurors, gaolers, rate collectors, &c. 9. Loss arising from the non-productiveness of the capital employed in the drink trade, and from the money spent in drink, which would otherwise rapidly accumulate, and so increase the nation's income. 10. Losses arising from the general demoralisation brought upon the nation by drinking which makes progress more difficult, and largely increases the cost of all political, religious, social and educational reform and progress.

Says Dr. Talmage: "Gather up the money that the working classes have spent for drink during the last 35 years, and I will build for every workman a house, and lay out for him a garden, and clothe his sons in broadcloth and his daughters in silks and place at his front door a prancing span of sorrels or greys, and secure him a policy of life insurance so that the present home may be maintained after he is dead. The most persistent, most overpowering enemy of the working classes is intoxicating liquor. It is the anarchist of the centuries, and has boycotted and is now boycotting the mind, body and soul of American labor. It is to it a worse foe than monopoly, and worse than associated capital.

The liquor traffic is, indeed, the

people's deadly enemy. It is so for this reason among others, that the great bulk of the profits derived in it go to capital and scarcely any to labor. Surely those trades should be encouraged which distribute the profits most widely. There are some trades in which out of every £1 the capitalist gets 10s. and the workman 10s. In others the workman gets as much as 18s. out of £1. But in the liquor trade, above every other trade, nearly all the profit goes to the rich man, the distiller and the brewer, and only a few pence to those whom they employ. Here is a striking illustration of this. There is a great gin-distillery in Edinburgh, called the Caledonian Distillery, with a capital of £1,500,000. In Sheffield there is a great ironworks, the Atlas, with the same amount of capital. In the ironworks at Sheffield there are 3,000 men employed, so that 3,000 families share in the profits. In the gin-distillery at Edinburgh, how many men do you think are employed? 3,000? no, one hundred and fifty! A million and a half in drink gives work to only 150 men; the same money transferred to iron would provide employment for 2,850 additional, and now idle hands. To put the matter in few words and plain—the transfer of the capital now invested in this misery-making, body-and-soul-destroying business to other trades would at once give work to all the unemployed in Australia to-day!

## The Querist.

By G. B. M.

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

**QUERY.**—Is it not contrary to New Testament doctrine to admit to the Lord's table baptized persons who do not say that baptism in the name of Jesus is for the remission of sins?

**ONE BAPTIST.**  
**REPLY.**—We do not think so. The conditions of communion at the Lord's table are the terms of salvation and a joyful life. Correct views of the doctrine of the design of baptism are not included among those conditions. As a matter of fact the New Testament contains no direct teaching upon the point.

## 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.)

JULY 2nd.

OLD TESTAMENT.—Psalms 46.

NEW TESTAMENT.—REV. 11.

### CONNECTING LINK.

The mighty God our refuge and help in times of revolution and trouble.

There are truths expressed in this morning's Psalm that have a special appropriateness in their application to the troublous days through which we are passing. Through the machinations of the evil one, the foundations of our legitimate commerce have been severely shaken, and institutions that were thought to be solid and immovable as the granite rock, have toppled over like children's skittles, and lie there a confused heap, the silent and mournful witnesses of the instability of all temporal things. By these experiences, than which we have perhaps never known more painful, God designs to lead our thoughts heavenward, to that "city which hath foundations, whose builder and maker He is." Happy are they who, amidst all the heartrending sighs and terrific noise, arising from the hurrying down of these proud palaces of wealth, are able to hear these calm and assuring words from heaven's throne: "Be still, and know that I am God; I will be exalted among the heathen; I will be exalted in the earth" (v. 10). Only those who, in our period of bubble prosperity, succeeded in carrying their uncorrupted Christianity along with them, and did not defile their garments with the disgraceful fraudulencies of that awful time, can now feelingly and sincerely employ these comforting facts: "God is our refuge and strength, a very present help in trouble. Therefore we will not fear, though the earth be

removed." "The Lord of Hosts is with us; the God of Jacob is our refuge" (v. 1, 2, 7). In the New Testament lesson, as in the Old, we have the power and overruling majesty of God emphasised, in events that are to happen to His faithful witnesses, both immediately before and after the temporary reign of Antichrist. Surely the trend of now passing events upon the earth warrants in us the expectation of a probable early fulfilment of these strange revelations, when we too shall join in the great chorus shout of v. 15, saying "The kingdoms of this world are become the kingdom of our Lord and of His Christ, and He shall reign for ever and ever." "We give thee thanks, O Lord God Almighty, because thou hast taken to Thee Thy great power, and hast reigned"—in these our times of fearful revolution and bitter distress.

JULY 9th.

OLD TESTAMENT.—Genesis 3.

NEW TESTAMENT.—REV. 12.

### CONNECTING LINK.

"That old serpent, called the Devil, and Satan, who deceiveth the whole world."

In the chapter from Genesis this old and detestable identity appears in the form of a serpent, a meek yet cunning tempter, soliciting the woman to discredit the word of God, and accept instead his assurance, "Ye shall not surely die;" and in the lesson from Revelation he assumes the character of a hideous monster, intent upon devouring the woman's offspring, and finding himself baffled in that, proceeds to persecute and then to drown her. He approaches her at first as a friend, concerned only for her happiness, and his design succeeds; he is to meet her again in his truest color of a wrathful and revengeful foe, and his scheme is to utterly fail. Those who seek to live near to the heart of our adorable Christ, need not to be told that Satan is an artful enemy, and as cruel as he is sly; they are "not ignorant of his devices." "Ah,"

one is sometimes inclined to think, "how nicely I could get along through life, if only the old Devil were dead!" But the temptations to which we are subjected by him are all overruled by God for our profit, for in the steadfast resistance of and victory over Satan's allurements, we become stronger and better men and women than we would have been if we had had no such struggle at all. Part of the penalty inflicted by God upon Eve for her disobedience, was the raising up of a life-long enmity between her seed and that of Satan, and very likely this, combined with that other statement, "It (her seed) shall bruise thy (Satan's) heel, and thou shalt bruise his heel," explains very largely the change of front to be assumed by Satan at the close of this dispensation. All God's dear children are on terms of the most deadly enmity with the Devil: he is one of those enemies whom we cannot love, in even the smallest degree, and for whom we never can have a single good thing to say. "Resist the devil, and he will flee from you!"

JULY 10th.

OLD TESTAMENT.—Psalms 74.

NEW TESTAMENT.—REV. 13.

### CONNECTING LINK.

The temporary triumph of evil powers.

To judge from this morning's Psalm, there appear to have been times in the history of God's chosen people, when the evil powers reigned almost supreme, and did just what they pleased to disturb the worshipping assemblies, and demolish the edifices in which they met, blaspheming God continually. The N.T. portion speaks prophetically of a similar condition of affairs that is to be in the latter days, with this addition, that the enemies of God will also exercise a miracle working power, by means of which they will "deceive them that dwell upon the earth." Evil as this age is, it is almost a paradise in comparison with what is predicted in this 13th

chapter of Revelation. Why evil should be allowed to exist at all, is an enigma beyond our power of solution; that a holy and loving God should tolerate sin in any of His creatures, much less permit that sin to rise in temporary triumph over all the forces of goodness at His command, is one of "the deep things of God," at which we can do no more than reverently wonder, until the brighter light of heaven shall burst upon our astonished gaze, and reveal to us the wisdom of it all. Of this, however, we have the fullest assurance, that He whose name is "King of Kings and Lord of Lords" will not fail to bring, by gentle or by drastic measures, every individual of the human race, however rebellious, into willing captivity and submission to Jesus Christ. "He must reign whose right alone it is." The day will yet come when the familiar words of that sweet hymn will be fulfilled, which says:

The whole creation join in one,  
To bless the sacred name  
Of Him, who sits upon the throne,  
And to adore the Lamb.

#### JULY 23rd.

OLD TESTAMENT.—Joel 3.

NEW TESTAMENT.—Rev. 14.  
CONNECTING LINK.

Ripened for Judgment: the Harvest time of the world.

The harmony between these two chapters is more than usually marked and beautiful. The prophet Joel outlines the method of reckoning which is to be adopted by God, in reference to the insults and injuries which Israel's enemies had inflicted upon them, during the period of their captivity in Babylon, and from that proceeds to speak of the awful judgment that is to overtake all sinful nations, when the measure of their iniquity is full, and they are ready for the Reaper's sharp scythe; and in Revelation we get a description of the events antecedent to and consequent upon the fall of wicked Babylon, the unrelenting persecutions of the saints of the Most High,

followed by the self-same vision of the harvest, with just this difference, that the hand that bears the sickle, is the hand that was nailed to the cross. The coming judgment is not altogether a pleasing fact to contemplate. Culprits who know they are guilty of violating law, do not usually hail with gladness their formal introduction to the judge; neither so do we, pardoned sinners though we are, like to think of the time of solemn reckoning, and "casting up of accounts" coming for us. It will, however, remove all the terror from our anticipation of that ordeal, to remember, that He who shall sit upon the judgment throne will be, as John here puts it, "One like unto the Son of Man." If, then, our future and final Judge is to be the righteous, gentle, and loving Christ, who, we know, looks with compassionate eyes upon our failings and offences now, and with whom we so often hold sweet converse on earth, we need never fear but that we shall get proper justice, tempered with the fullest mercy, by-and-bye. But for those who have despised and set at naught His great salvation, and those who have ripened their characters in the domain of sin, that judgment day will be an indescribably painful time; "These shall go away into age-long punishment, but the righteous into life age-during." The Saviour's interpretation of His own parable of the sower, in Matt. 13: 37-43, throws considerable light upon the latter part of this N.T. chapter.

#### JULY 30th.

OLD TESTAMENT.—Psalm 145.

NEW TESTAMENT.—Rev. 15.

CONNECTING LINK.

The glorious majesty and supremacy of God's everlasting kingdom.

What a strange mingling there is of the terrible and the beautiful, in this chapter of Revelation! The "seven last plagues," and "seven golden vials, full of the wrath of God," borne by angels clothed in emblems of purity, and girded with

golden girdles, on the one hand; and on the other the exquisitely charming picture of a victorious throng, harping on their "harps of God," and singing to their own accompaniment the song of Moses and of the Lamb. David likewise, in this morning's Psalm, combines both these seemingly opposite aspects of the divine nature, as he sings, "One generation shall praise Thy works to another, and shall declare Thy mighty works; and men shall speak of the might of thy terrible acts, and I will declare Thy greatness. They shall abundantly utter the memory of Thy great goodness, and sing of Thy righteousness. They shall speak of the glory of Thy kingdom, and talk of Thy power; to make known to the sons of men His mighty acts, and the glorious majesty of His kingdom. Thy kingdom is an everlasting kingdom, and Thy dominion endureth throughout all generations." To be subjects of Her Majesty Queen Victoria's, United Kingdom, is something to be glad of, but how much more gladdening it is to have an eternal part in "the Kingdom which cannot be moved," and in which Jesus Christ is the only recognised and ever victorious King! His kingdom is quite unique; it stands alone; the history of earthly monarchies cannot furnish a parallel to it; from his throne on the cross of Calvary, He, to-day, wields an authority and power unequalled by any other majesty that ever lived. Ah! it was a wise proceeding, though it was otherwise designed, to place a crown of thorns upon His dear head, and put a sceptre of reeds into His hand, for His dominion is a dominion founded on suffering, and wielded in meekness, and gentleness, and love; and the crown of thorns, fashioned by bloody hands, still lies beneath the many diadems that He wears in heaven; while the sceptre of reeds—light, fragile, emblem of a meek and merciful rule, that lays a light and loving hand upon the inner impulses of the human will, and commands by serving, is a stronger

rod of dominion really, than all the golden and jewel-tipped sceptres that earthly monarchs bear. Thank God! the time will come when He shall be universally acknowledged and adored as, not King of the Jews only, as Pilate's inscription on the cross implied, but King of the whole world. "Great and marvellous are Thy works, Lord God Almighty; just and true are Thy ways, Thou King of saints."

A.H.B.

## Farewell Words

TO THE CHURCH OF CHRIST MEETING AT ST. GEORGE'S HALL, OAMARO, BY BRO. HENRY ENLEY, EVANGELIST, ON SEVERING HIS CONNECTION WITH THEM OWING TO LONG CONTINUED ILL HEALTH.

Acts 20 : 31-32.  
PAUL AT MILETUS.

"Therefore watch and remember that by the space of three years I cease not to warn every one night and day with tears, and now, brethren, I commend you to God and to the word of His grace, which is able to build you up, and to give you an inheritance among all them that are sanctified."

So spake Paul to the elders of the church at Ephesus, when he met them at Miletus some 20 or more miles from Ephesus, as he journeyed on his way to Jerusalem. His past life amongst them seems to have come rushing back to his memory, and he saw it all over again. He tells them how he had testified to both Jews and Greeks repentance toward God, and faith in our Lord Jesus Christ, and had kept nothing back—that he had not shunned to declare the whole counsel of God, but had been faithful to all the will of God; and now that he was about to leave them he felt deeply concerned for their future as a church of Christ, a future which he clearly foresaw, and warned them accordingly.

### OURSELVES AND THIS HOUR.

The words spoken to you to-day may possibly, perhaps certainly, be the last words from my lips to you. Looking over the past of my short sojourn among you, I can, with an honest and true heart, say to you that I have sought to speak to you the whole truth of God, and to speak

it in love. I am not aware of having refrained from speaking the whole truth of God, as occasion seemed to call for it. If I have in any measure failed, it has not been for want of faithfulness to the gospel of the grace of God.

### THE TIME HAS COME

which once seemed to be far off, when my face must be turned away from the field I have learned to love very much indeed, and from which I turn away with a very deep and sincere regret. I came hither, leaving behind me those it cost a great wrench to leave; and it costs me a great heart-ache to leave this little church and go elsewhere, not knowing what shall befall me. To break away from associations, which (if they have not been life-long) have yet been very precious, is not to me a trifling matter. The sweet Christian friendships and fellowships formed during my short sojourn amongst you, are very sacred and precious to me.

From this time it has been my privilege as well as solemn responsibility, to preach and to teach Jesus the Resurrection and the Life, and to lead the faithful to a higher personal consecration to the life that is in Christ Jesus. All this part of my life is apparently gone for ever, but its record is in the book of life. Whatever in our past brief fellowship has been Christlike, gracious, loving and pure, we shall meet it again in the glorious day yet to come, and meet purified from all stain and imperfections incident to the present life.

Now that brokenness of health compels me to go elsewhere, precious memories will also go with me. I shall often in thought and feeling sit at your fire-sides, and sometimes at your graves, graves which have cost you so much. So far as I know, my labors amongst you have been without a single discord, or unkindness to myself. I came believing that I was coming amongst brethren and sisters who truly loved the Lord Jesus, and I resolved and endeavored to strive to so preach the gospel that whether you should love me or not, you would be led to love the Saviour more. I have stood amongst you as only one of you, and am not conscious of ever having once sought to place myself above my brethren.

### MY WORK.

I have sought to be always loyal to the truth, and to hold it up as a mirror, in which we could all see ourselves. I am not conscious of

having suffered the fear of this man or that man to have influenced me to hold back the truth, or any portion of it. I have neither flattered nor cringed to any one, but I am joyfully conscious that it has been my supreme ambition to preach Christ and him crucified, and as one who believed and felt that the King's truth should be preached with an almost divine and uncompromising dogmatism, whether it should prove sweet or bitter to the taste. My aim has been to tell the story of the love of Christ, His labor and His cross, His resurrection and redemption victory, in such a way as to help to build up the church, and to save the hearers, and I would fain hope I have not labored quite in vain.

### THE PREACHER'S HELPS.

And now suffer me to say a few words on things touching the welfare of the church. The Saviour said of one, "She hath done what she could." Of whom amongst all of us can this be truly said? Who can say: "I have done all I could to make the gospel a success, to spread abroad the kingdom of Jesus, to hold up the hands of the preacher, to remove every difficulty and every stumbling-block out of the way?" There are some things which belong to success, and one of these is

### A SACRED REGARD FOR THE LORD'S DAY.

in obeying the exhortation—"For-sake not the assembling of yourselves together, as the manner of some is," and for the purpose of meeting with the Lord in fellowship. "Do this in remembrance of me" was a last loving request before He suffered. To habitually neglect this, without the most imperative of reasons, is thorough disloyalty to Jesus. Your presence, your prayers, your help and loving sympathy are all needed to make a living church. Here the preacher can only be present for himself.

### SELF-SACRIFICE.

You have been called upon for self-sacrifice, and often; and yet more is still necessary. If the earth is to become acquainted with the knowledge of Jesus, each one must take a part. Whatever is done, either of work or gifts of money, should be done with a single spirit, and laid at the feet of Jesus.

### FAULT-FINDING.

There is one thing that will help to hinder the success of any church, that all should resolutely avoid, and that is indulgence in a spirit of

fault-finding—looking out for faults. With some it is as easy to find fault as it is for a slothful person to sit still. If they do not manage things, they think they are never managed. A successful church needs constantly to strive to do all things "without murmurings and disputings." It is so easy to hinder and pull down, and so hard to build up, that all avoidable hindrances should be moved out of the way. A preacher soon finds it out, that some will fret and worry and find fault, and knows it with sorrow, how such injure the peace of a church, and hinder the work of Christ. "Be pitiful, be courteous—love as brethren."

#### "I COMMEND YOU TO GOD."

And now, dear brethren and sisters, I say with the apostle, "I commend you to God and the word of His grace." The care of souls is not a light burden to carry. Fitful effort and passing thought will not build up the soul in the life of holiness. Holiness in its highest sense is not found in a moment of time, neither by prayers, nor beseechings, nor tears. That doctrine is not of God, but wholly of men. Solid Christian character is a growth; often, indeed, a slow and toilsome process. Success in this is only to be found in fellowship with God in Christ Jesus, and conformity to the word of His grace. "Without Me," said Jesus, "ye can do nothing." Paul said, "By the grace of God I am what I am." It is only by looking to Him that we can be led in the pathway of all true holiness, and the perfect knowledge of His will. "I commend you to God, who is able to keep you from falling, and to present you faultless before the presence of His glory with exceeding joy." "I commend you to God, who is able to do exceeding abundantly above all that we ask or think, and to make all things work together for good to them that love Him." Dear brethren and sisters, in prospect of trial, pain, temptation, trouble, affliction, and things which may distress and put the severest strain upon your faith, and upon your highest and dearest hopes—in prospect of disappointments which may dishearten, of sorrows which may grieve—in prospect of weariness, weakness, and manifold conflict, "I commend you to God, and to the word of His grace, which is able to build you up, and to give you an inheritance among all them that are sanctified." In His word He speaks to you and communes with you, and

ministers to you grace, and strength, and comfort. It is given to build us up. It is not enough to know what it says: we must make it a part of our very life. Of what value would it be to us to know all that the word has to tell—of what value to us if we have gazed upon all the visions which ever fell upon the eyes of prophet or apostle, if our own hearts are still untouched, and we move about as icebergs in summer? I once heard a man complain of the lack of spirituality in a church, but so far as I could see no one took less of it into the church than he did. If spirituality I do not mean that wishy-washy sentimentalism which is so very common, and which can talk of lofty Christian experiences, but live at the same time the poorest of Christian lives. I mean by spirituality that state of mind and heart which is full of tender and sacred reverence for God and His word, full of love to Jesus and His gospel, and gives evidence of the presence of the Spirit of God, by a humble, sober, righteous, and godly life amongst men. Unless it is this, it is only as sounding brass and a tinkling cymbal. "I commend you to God and to the word of His grace," that by it you may be built up into all true spirituality and nobility of life. Take its great and glorious promises, great and glorious revelations, concerning God and Jesus, and that infinite future we call eternity, and let them ennoble your lives with the dignity of godliness. Take its gracious commands and precepts, and, by simple obedience to them, let them be woven into the very warp and woof of your lives, that you may be "strong in the Lord and in the power of His might," and rich partakers of the divine nature.

#### THE INHERITANCE.

Doing these things, you shall be but built up and at last reach the inheritance reserved for the saints in light, "that is incorruptible, undefiled, and that fadeeth not away." These promises of the word, in the midst of all the darkness and shadows here, give us glimpses and flashes of light as from the far-off land shining upon our pathway, "until the day dawn, and the day star arise." How wondrously rich it is! Rich in immortal life; rich in restored fellowships; rich in recovered love; rich in the presence of the saints of all ages, and whose lives have shone upon the dark places of history like great lamps of light; rich in the

assurance of eternal safety; and rich in the open fellowship with the Father, and with the Son, and with the Holy Spirit, and with all the saints and angels of heaven. The inheritance is the glorious heritage of the saints; and this fills all eternity, and embraces all the universe. "Set therefore your affections on the things above, where Christ sits at the right hand of God.

#### THE AGED.

There are some of you upon whose heads the weight of years is increasing fast, but beloved in Christ, your hope and trust are centred in One whose years never fail—"Jesus Christ, the same yesterday, to-day, and for ever." To Him I commend you, who is able to sustain you, and to give an abundant entrance into the everlasting kingdom at His coming.

#### THE YOUNG.

Some of you are young in years: life is all before you. Your years are rich in promise, and in possibilities. I pray that your lives may be rich in all that true nobleness which has upon it the stamp of God's immortality. You have answered the question, "What do you think of Christ?" And in your answer to that great question you have surrendered the throne of your hearts to Christ, to the government of the King Immortal. In the great battle of life you have given your decision to stand on the Lord's side. Hold fast by the simple gospel of Jesus. The times are full of peril. From multitudes of pulpits the word of God is being torn into fragments, and faith undermined. I commend you to God and to the word of His grace, which is able to build you up and to give you an inheritance among all them that are sanctified.

#### TO ALL THE REST

I say: "Hold fast the faithful word." "Hold fast the form of sound words" given you by the Holy Spirit of all truth. "Hold fast the liberty wherewith Christ hath made you free." "Hold fast, that no man take your crown." All of you stand together for the faith of Jesus, and in the midst of this latter day laxity and departure from the faith, resolutely hold to the gospels as given at the first.

#### FINAL WORDS.

And now, dear brethren and sisters, farewell. My ministry to you as a church of Jesus in this place, and with you surrounding the table of the Lord, is now done. I am sorry with an unspeakable regret

that it is so. I had planned out to do what I fondly hoped would prove a great and lasting good, but my purposes were suddenly broken off. The word that I have from time to time spoken to you, in so far as it has been any blessing to you and to me, has been the word of truth and righteousness, and the same will again meet us in the last day. The verdict will be spoken then. We have met as friends, and as comrades in the battle and struggle and journey of life, on our way to the city of God, and as brethren and fellow-citizens in the everlasting kingdom. We have met in the assembly of the saints, in the city, in the street, and in the home, and sometimes by the open grave! Some of you also have met together for work, and loving self-sacrifice. We have had at least some little common joy in the work of Jesus; and in all, and through all, we have had some tokens that faith in Jesus gives rest, and peace, and triumphant joy in the hour of trouble—in the hour of sickness, and pain, and trouble, and brokenness of heart; and looking upward and onward, past all time and all earth-born things, and over and across the grave to the life beyond, we have felt that all the broken ties of earth would be renewed in heaven. I left my far-away home to make a home with you, and in hopes of some years at least of a successful work amongst you for Jesus, and at last to sleep in the same field of God amongst you till the resurrection. My long affliction has changed the current of it all. My short sojourn in this place has left me an altered and very feeble man. Other years, and many of them, and full of blessed realities, will I trust come to each of you. I shall not see them, only as I may look upon them from the home and city of God. I pray that God may send you, and speedily, a man after His own heart, that the blood-red banner of the cross may continue to be lifted up; and that salvation may be within these walls, and prosperity come to Zion; and this place, or some other one, be the birthplace of many souls.

One word or two more. It is a pleasure to me at this hour to reflect that I do not recollect one unkind thing said or done to me from first to last of my coming and sojourn here.

And now, dear brethren and sisters and friends, young and old and middle-aged, my heart's desire and prayer to God for you all is, that

you may be saved at last into the everlasting kingdom of our Lord and Saviour Jesus Christ, and that to you and to me may be granted the unspeakable privilege of being presented spotless before the presence of His glory, and with exceeding joy. Amen.

(Owing to our brother's weakness, and being unable to be present, the above was read to the church by Bro Verney, Clerk of the church.)

## Hearth and Home.

By A. H. DEWANT.

### SOW IN TRUST.

If ye sow in tears and sadness,  
Ye shall reap in joy and gladness—  
Christ did weep  
If we faint not, grow not weary  
In well doing, shall be cheery—  
Ye shall reap  
Not one sorrow of heart feeling,  
While one struggle in soul-healing,  
But he knows;  
Not there's given strength in weakness,  
Given hope and peace through meekness,  
His word shows.  
Yours to plant, on him relying  
For the increase, he supplying  
All your need  
Yours to water after sowing—  
Leaving unto him the growing  
Of the seed.  
Morn and eve'n need be sowing  
Which shall prosper though unknowing—  
Both may grow  
Blessed are ye sons and daughters  
Who shall sow beside all waters  
While below  
Service done for him through sorrow  
Will an added lustre borrow  
When ye die  
Ye who here Christ's cross are bearing;  
Shall His glorious crown be sharing  
By and bye  
Unto such as are enduring,  
Rich the words divine, adoring  
In their repose  
Round life's thorns, as roses twining,  
Through life's cloud a radiance shining  
In death—hope.

### A MODEL LOVE-LETTER.

BY THE LATE JOHN W. KELTON,  
L.L.D.



It was a damp and dreary morning when Jas. Beaver arose after a good night's rest at the hotel where

he had stopped for the night after a heavy day's work among his customers.

"Not very inviting," he said to himself, "to turn out in this kind of weather. Still, we must take the rough with the smooth, I suppose, if we are to discharge each day's duties properly."

Occupied with such thoughts, he quickly dressed himself, and made his way down into the "commercial room," where he found several other travellers had already gathered round the blazing fire.

"Good morning, gentlemen," he said, as he made his way to the place where all letters were placed in a rack, waiting for those to whom they were addressed to pick them out and carried them away to be read. On taking up one a curious smile was observed to manifest itself on his face, but this was quickly followed by his gently pressing it against his lips and actually kissing it, quite unconscious of the wondering eyes of those who gazed upon him while thus absorbed in his own thoughts.

A loud laugh from two or three of his fellow travellers quickly started him from his contemplations. Ernie had time to recover himself, one of them said in a loud voice:

"Caught in the very act, by Jove. Now look here, old fellow, that kind of thing won't do here, you know. It's too much like courting. We can't stand it. Come, confess you are in love. That letter is not from your wife, I'm sure."

"No, it is not, I am ready to own." Another hearty laugh as one after another began to chaff and badger him. At length one of them said:

"Tell me who it is from, if it's not from your wife? I thought you were married."

"Married or not," he added, "I am ready to own that this letter is from the best girl in the world."

Again he was seduced by a hearty laugh, which also seemed to quicken their desire to make more fun out of it.

"Read it to us," said one, rather jokingly.

"Yes, let us have a taste of the sweetness which belongs to such a charming girl. We want to know all about your best girl."

"I have no objection," replied James Beaver, with a coolness which rather amazed them. "I will give you the letter to read on one condition, that whoever takes it up

shall read it out to the whole company."

Having said this, he laid it down on the table.

"No, no; that's carrying the joke too far," said one, who had been the loudest in his demand for it. "That will never do; we are, I hope, gentlemen, and I feel quite sure no lady would like to have her letter treated thus as public property."

"But I insist upon it being read," was James's decided answer. "You will find nothing in it that I will be ashamed of, except the style of the writing and spelling. But of these neither the young lady nor myself care a bit. So read away, Jackson, as soon as you like, and judge for yourself and the others whether I am right in saying it is from the best girl."

Pressed thus strongly Jackson quietly took up the letter, and having put on his spectacles he slowly looked over the letter, as if he felt ashamed after all at being thus caught in his own trap. Evidently it was short. But having finished reading it to himself he was observed to heave a deep sigh, and then pass the back of his hand across his eyes, as if he was troubled with an affection of the throat in addition to that of the vision.

"I can't read it to you, if I try. If I had a love-letter like that I would——" and he lapsed into silence.

"Now, let's have no backing out," said one, trying to force a laugh.

"Of course not," said another.

"Let us all join in the chorus."

"Then you shall," replied Jackson, and I feel sure when you've heard it, you will all agree it is a model love-letter, which any man with proper feelings would rejoice to receive. Listen, this is what it says:—

"Mi deare own PaPa,—I hop you are well, and that you are doin well. Tho I don't see you now I can see yure Pictshure, and I have liked it, and wen I sa mi Praits at nite I arsk god to bless you. Good bi PaPa, yure best girl. With lots of kisses x x x x x KITTIE."

Not a word was said when the letter was ended, but more than one who had laughed was seen to weep. The silence became so general that each felt the spirit of the best girl had penetrated that morning gathering in the commercial travellers' room, and the result was that from that day many homes realised kinder letters were sent, greater tenderness was shown, and warmer sympathy was manifested; and what was even

better, mutual prayers began to be offered that all might be led to pray for each other during any absence from home, and in this way help to make better fathers, mothers, and children, and brighter and happier homes.

## The Plea of Churches of Christ.

BY SYDNEY BLACK.



HE Churches of Christ are Churches set for the unqualified restoration of Primitive Christianity, in all its pristine simplicity and purity. In order to this, they discard and discountenance all human names, creeds and confessions of faith. They maintain that the Christian institution was absolutely perfected, as to its faith, polity, ordinances and worship, from the first Pentecost after the ascension of our Divine Lord until the death of the Apostle John, and that it is capable of no subsequent development or improvement. They hold, however, that in relation to the "region of expediency" there is enormous latitude for DIVERSITY OF METHOD in applying Christianity to the special exigencies of the age and of the times in which we live. But there must be no violation of *Christian principle*. The principles of Christianity are inelastic; but their methods of application are by no means of the red-tape order.

The Churches are one with Chillingworth in affirming that "the Bible, the whole Bible, and nothing but the Bible contains the religion for Protestants." Each Church is a self-governing, self-supporting, and self-edifying body, and is independent of any conference, synod, council, or other legislative assembly.

The Churches of Christ are *Episcopalian*, because they have bishops. They are *Presbyterian*, because these bishops are elders. They are *Congregational*, because every member has a voice in church government. They are *Baptist*, because they practise believers' immersion. They are a *Society of Friends*, because they seek to do WHATSOEVER THEIR DIVINE LORD REQUIRES at their hands. They are *Methodist*, because they seek to do everything decently and according to method. They hold

that each of these forms of Church government, and each of the phases of ecclesiastical life, is partial, and emphasises one special phase of government and life, whereas the New Testament Church combines them in one harmonious and comprehensive whole.

In their contention for the organic union of all obedient believers in the Son of God, the Churches hold the absolute essentiality of adopting the names, both as individuals and Churches, which are found in the New Testament Scriptures. As individuals they adopt such New Testament names as "Christians," "Saints," "Disciples," or "Brethren"; while the congregations in their corporate capacity are known as "Churches of Christ," "Churches of God," or "Churches of God in Christ."

In relation to *human creeds*, they hold their utter inutility on the following grounds:—Firstly, if a *creed* contains more than is in the Bible, it contains *too much*. Secondly, if it contains less than is in the Bible, it contains *too little*. Thirdly, if it contains the *same*, then the inutility of the creed at once becomes apparent. And fourthly, if intended to render the Bible more explicit as to what is to be believed in order to salvation, then they hold it impugns the wisdom and judgment of the Holy Spirit, who has vouchsafed to us a simple revelation of the Christian system in the New Testament.

The Churches of Christ hold further that THE ONLY CONFESSION OF FAITH recognised in the New Testament Scriptures is the *rock* confession which Simon Peter made at Cæsarea, "Thou art the Christ, the Son of the Living God." They maintain this to be an all-sufficient and all-embracing confession of faith, and that this great foundation truth must be confessed with the mouth in order to obtain the remission of sins.

They also emphatically PLEAD FOR THE ORGANIC UNION of all followers of the Lord Jesus Christ upon the well-known apostolic basis enunciated by the Apostle to the Gentiles, in Ephesians iv: 3-6: "There is one body, and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism; one God and Father of all, who is above all." The leading theologians of the movement are decidedly of opinion that the Evangelical Churches of Christendom are *factually* one upon six of these planks, and that in

the event of the Scriptural settlement of the long baptismal controversy, the desired consummation of Christian Union would speedily be reached. This, however, can only be brought about by the annihilation of all littleness of spirit, and the exhibition of mutual forbearance and Divine brotherliness.

In contending for this simple basis of union, they lay special emphasis upon speaking where the scriptures speak, and being silent where the Scriptures are silent, in all matters relating to the faith, institutions, and polity of the Church of Christ. They plead that in things essential there must be *unity*; that in things doubtful there must be *liberty*; while in all things there must be *unselfish love*. They hold that in all essential matters, or matters directly involved in the basis of union named, the Scriptures give forth no uncertain sound. The present movement rejects the Apostasy *in toto*, at the same time holding tenaciously by everything good, pure, and Scriptural in the religious life of eighteen centuries.

In their proclamation of the saving Evangel they feel morally compelled to lay special stress upon the conditions of salvation laid down by Jesus Christ in His parting behest, and invariably enunciated by His inspired Apostles. They hold that there are several co-operating causes at work in the salvation of mankind. On the Divine side there is the *moving* cause—the pure, disinterested love of God. There is also the *preparing* cause—the free gift of the Divine Son. On the human side there is the *qualifying* cause—faith involving a determination to follow the Lamb everywhere. There is also the *receiving* cause—the Heaven-appointed ordinance of Christian immersion. They use this last word because they reject both sprinkling and pouring as part and parcel of the Great Apostasy, and unhesitatingly take this course on the authority of the scholarship of the ages. They hold that Baptism administered to believing penitents is, in the words of good old John Wesley, "both a means and a sign of pardon," and upon this point they are pleased to propagate the teaching of that revered pioneer on Acts 12:16. Hence, every member of this great movement is an immersed believer.

The Churches of Christ discard completely what is rightly known as the "one-man ministry." They equally

repudiate the idea of an "all-man ministry." They select and ordain elders as bishops to rule the Church; deacons and deaconesses to wait upon their respective ministries; and send forth evangelists as *ex-officio* members, laboring for special seasons with the various congregations. The bishops are either professional or commercial men, or independent gentlemen, who up to the present have invariably vouchsafed their services entirely unremunerated financially. Some of the evangelists are paid. They live to preach, and do not preach to live. The evangelists simply control and organise their own department of work, *viz.*, evangelisation, and in no sense rule the Church. The Church through the bishopric, governs her own affairs. LIBERTY TO PREACH, teach, expound and exhort is extended to all members capable of edifying. Judgment as to capability is, of course, vested in the bishopric. The bishops are also, of necessity, the pastors who feed the flock of God. The work of Christian women is recognised and encouraged within the prescribed New Testament limits.

The Disciples tenaciously believe that the New Testament enforces the weekly observance of the Lord's Supper, and that this constitutes the great focus-point of the Christian institution. They hold that the Lord's Supper is only open to those who have attended to the Scriptural conditions of pardon, and are walking before God consistently. The Churches absolutely refuse any financial assistance for any evangelistic or ecclesiastical purposes from the general public. The Lord's Supper and Christian fellowship are co-extensive with membership in the kingdom of favor. The Churches are willing and anxious, however, for the most part to co-operate with all philanthropists and lovers of humanity in the various beneficent, social, and rescue movements of the day. Hence their leading speakers are constantly found on "Prohibition," "Social Purity," and other platforms. They hold it to be just as important for the Christian Church to weed and prepare the soil as to sow the seed.

## Notings.

The American Missionary Association has received the request

of over \$1,000,000 of Daniel Hand for the education of the negroes of the South.

There are 185 spoken languages. The Bible has been translated into about 200 of them, but is accessible to fully two-thirds of the human race, 1,000,000,000 people. The Mandarin Chinese affords communications to 200,000,000 souls; the English to 120,000,000; the Hindustani to 82,000,000; the German to 54,000,000; the Arabic to 50,000,000. It appears, however, that there are still 500,000,000 souls who have no Bible in their own tongue. The English people have translated most of the versions that now exist.

Mr. A. F. Shaufler, of the New York City Mission and Tract Society, has recently published a special report on the Jewish work, which for two years has been carried on in that city with such remarkable results by the converted Polish Jew, Mr. Hermann Warszawski. He visits from house to house among his brethren, and holds frequent services, which are attended by 600 to 800. Some 15,000 copies of the New Testament have been distributed, mostly in Hebrew. It is estimated, that 50,000 of the 200,000 Jews in New York have attended the services held in Dewitt Memorial church, Rivington-street. Mr. Shaufler says:—"The largest male audiences that this city affords are now to be seen listening to him," and affirms that, "not for 1,000 years has God shown such favor to one preaching to Jews;" and further, "that now it is the most important work for Jews in the whole world."

China, India and Africa are recognised as the great foreign mission fields. Of these, China has the largest population, the greatest difficulties, and the most missionaries. Africa is occupied by 43 societies, and about 1,200 missionaries; India with its friendly government, perfect security of life and property, and easy access to every class of the people, has about the same number of regularly organized societies, with nearly 1,500 missionaries. China, notwithstanding the difficulty of its language, the determined opposition of the Government, the steady hostility of the people to every form of foreign influence, has 47 missionary societies, more missionaries than Africa, and nearly as many as India. The number of communications in China according to the best sources of information is about 40,000. In

Africa there are over 100,000, and in India not far from 150,000. China can never be evangelized while so-called Christian lands treat the Chinese in such an unchristian way. The conduct of England and the United States toward China and Chinese is a stigma upon Christian civilization.

## Open Column.

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

### BRO. SELBY IN DEFENCE OF HIS PAPER.

I enter the lists to break a lance with "Iota" not because I am insensible to the defects of my paper, but because his criticisms are misleading. He preferred to assail detached sentences rather than face the main issues, adopting what was the easier task for him, as the paper was more suggestive than definite. He denounced the production as chiefly a work of fiction, but if your readers have suspended judgment till reading this reply, I think they may be convinced that there is much less of fiction and much more of fact in my paper than in "Iota's" review.

He opens his attack with the naked assertion that "the spirit of Socialism is lawless," but he does not tell us what kind of socialism he refers to. If he means Anarchic or Atheistic Socialism, I agree with him, and I prefaced my essay by saying so; but if he refers to Christian Socialism, the only Socialism I defended, then he has placed himself in the dilemma of affirming that the spirit of the primitive Church was a lawless spirit. For the first Church in Jerusalem was run on communistic lines.

He confound. Socialism with trade unionism, and asserts that it is the beast pictured in the 13th chapter of Revelation. This cannot be, for while every one of the characteristics of that creature resembles those of the Church of Rome, not one will apply to unionism. Let us take them in order:—

(1) The beast is a worker of lying miracles—"doeth great wonders." This is true of the Papacy, which

has always claimed to be a worker of miracles, but not true of unionism.

(2) It fosters image worship—"they should make an image of the beast, &c." This is also true of Rome, but not of unionism.

(3) It is a diabolical persecutor—"as many as would not worship the image of the beast should be killed." Rome, with her Inquisition, has acted thus, but unionism has not.

(4) It forbids trade—"no man might buy or sell." This is true of Rome, that forbids commerce with the excommunicated; but "Iota" tells us that, though not yet true of unionism, might be some day—but this is one of his fictions.

(5) Its followers are marked—"to receive a mark in their right hand and on their forehead." The devotees of Rome are marked with the sign of the cross on the forehead at baptism; but unionists do not mark their adherents.

(6) Its number is "six hundred three score and six" (666). The word *Lateinos*, which refers to the Latin or Romish power, is in Greek alphabetic letters the equivalent of that number. To fasten this on unionism "Iota" adopts a most amusing policy. He reminds us that engraven on the banners of the union are the figures 8, 8, 8, symbolising eight hours' work, eight hours' recreation, and eight hours' sleep; and he predicts that the numbers some day will be reduced to 6, 6, 6. But he forgets that the three eights constitute a day of 24 hours, while three sixes would only make one of 18, consequently they would have to have four sixes, which would destroy the parallel with Revelation. Joshua made the sun to stand still that he might lengthen the day, but "Iota" would perform a more marvellous feat: he would shorten every day in the week by six hours that he might accommodate his argument to the beast of Revelation. Surely one can condemn the errors of aggressive trade unionism without being so foolhardy as to make such sweeping assertions. But what has prompted "Iota" to venture on this little bit of fiction? Why has he thus turned his attention to romancing in this direction? He it known I never mentioned trade unionism, or in any way advocated it, in my essay!

He next finds fault with my contention that the mission of Christianity is the regeneration of man, that it aims to establish a new social order and a restored Church, or as I

rhetorically expressed it, "a new earth and a new heavens." In refutation of this, with charming simplicity he directs me to the twenty-first chapter of Revelation, where we find John's picture of the Church triumphant. This passage says precisely what I affirmed, and whether you interpret this as scene of things after or before the resurrection, you must acknowledge it as a pictorial sketch of the ideal condition of things, and you are confronted with the fact that the millennium which is to take place before the resurrection must be upon those lines. Then why disparage the work of the Christian? Is he not a fellow sufferer and fellow worker with Christ? If our preaching is to end in things getting worse rather than better, then where is its utility? but if by the aid of the cross we can regain what man lost by the fall, and restore the world again to Eden like felicity, then we have a noble incentive to labor.

The oft-discussed passage from 2 Thess. 2: 1-12, is next used as an argument against me, but which, when carefully examined, strongly supports my position. The purpose of Paul in writing it is to counsel the Thessalonians against being "shaken in mind" by those who were preaching the early coming of Christ, as some are doing to day. He tells them that "a falling away" must come first, and the "man of sin" be revealed. I have already shown that that falling away was the lapse of the Church into popery; but after the falling away comes the restored Church, and the millennium. Paul says that this "man of sin" shall be "consumed by the spirit of His wrath," speaking of its destruction by the word of God, by "the brightness of His coming." The polluted frosts of popery are to melt away before the rising Sun of Righteousness. Some may contend that this passage, "the brightness of His coming," refers to a personal and not a spiritual coming of Christ, but this is disproven by the fact that the rise of the "man of sin" is also referred to as a "coming," and if the one were personal so would the other be. It therefore must refer to the destruction of the Apostasy by the rise of the restored Church.

"Iota" seems to make a point of me through my affirming that there was plenty of money in the banks awaiting investment. So there was, but during the panic the money was withdrawn, and still awaits secure

investment. It was want of confidence as much as want of money that closed the banks, and their failure are a commentary on the need of a State bank, for it was observable throughout the panic that the public never once lost confidence in the Government, but drew their money out of the commercial banks and placed it without interest in the Post Office Savings Bank. But if the reader will turn to the essay he will see that "Iota" entirely misses the main issue, for I not only referred to money, but showed that there was a plethora of food in this community, in which men are in the direst poverty, which might be avoided by a more equitable system of distribution.

The next contention of my critic is an ignoble one. He would whitewash the land-boomers, and throw the onus of the present depression on the trade unions. He says the losses during the land boom were less to the individual, and not to the community. By what subtle process does he divorce the individual from the community? A community is but the individual in aggregate, with all his virtues and vices multiplied, and you cannot injure a great number of individuals without hurting the community. After all, he would seem to be less of an Individualist, and more of a Socialist, than I am, when it suits his argument.

When he estimates the loss to Victoria by the two great strikes at twenty millions, I am sceptical enough not to believe him until we have substantial data before us. It is too much like some of those mystical and marvellous feats of computation made during the treacherous days of the land boom. The present depression is undoubtedly largely due to the mistakes of the boom. It inflated society, created an artificial prosperity, and led men to incur obligations that they could not discharge. The colony became overbuilt and overstocked with unsaleable articles, and thus trade has been crippled.

He thinks that my picture of a society with none rich and none poor, but all fed with food convenient for them, is a terrible one, and he dramatically asks: "Who would then toil on the sea to catch fish? who delve in the mines for coal and gold? who toil in the forest for timber, &c.?" I would reply by asking who did this kind of work in apostolic times? Who caught fish

then? who made tents then? who worked at the carpenter's bench then? True men will never disdain manual labor, but a Judas or a Simon Magus might.

I agree with "Iota" that we will not be equal at the resurrection, that as one star differeth from another star in glory, so there will be a difference among men; but I submit that at that day we will not be graded for the wealth we had on earth, but for the treasure we laid up in heaven—for our spiritual and moral worth. Nor do I advocate a "flat level of Socialism here." I have never argued for an equal distribution of unequal earnings, but for equal opportunities in the struggle for existence, to be produced by the extension of primitive Christianity and the gradual nationalising of the chief sources of production. I plead for gradual and not spasmodic reform, for society is not an edifice, as Spencer shows, which you can pull to pieces and erect upon some more approved plan, but it is an organism which has to be grown up to a certain standard.

The assertion that no millennium has been found along these lines in Greece, Rome, Carthage or Paris is no refutation, for primitive Christianity, or even benevolent Socialism, were not tried in these places.

When "Iota" prefers "Peter to Selby," I can but admire his preference, for I too have a kind regard, and a deep admiration for the impulsive apostle, and I have derived my ideas largely from the study of his works. I remember how he taught that Jesus will not come till the restoration of all things. "Heaven will receive Him until the time of the restoration of all things" (Acts 3: 21). The passage cited from his second epistle proves that Jesus comes at the Judgment, when the destruction of the world takes place, and therefore after the millennium, which corroborates my argument.

My contention that it was impossible for vast wealth to exist side by side with the direst poverty in the Hebrew commonwealth, when governed by the laws of Moses, is not at all negated by the reference to Solomon's court, for the old Jewish commonwealth had passed away, and a monarchy had taken its place. When Samuel granted the Jews a king, to appease their discontent, he predicted that these evils would follow in the wake of kingscraft.

"Iota" is mistaken in thinking I

am unhappy in my reference to the State ownership of monopolies, such as railways, post office, education, &c. In fact, I never felt more comfortable than when giving expression to that sentiment. The mere fact that some of the railways in Victoria do not pay does not alter the moral advantages resulting from their public ownership. They have developed the resources of the colony, provided employment for the people, and have enhanced the value of State lands. Our tramways are run by private enterprise, and do not pay; in fact a large number, if not the majority of private enterprises, do not pay, as witness the records of our bankruptcy courts. But you would not urge that as an objection to private enterprise, so the mere fact that some Government railways have not been a financial success is not a reason for passing an unqualified condemnation on Government undertakings.

Although your correspondent has sought to overturn my reasoning, he closes his review by coming to the same conclusion as myself as to the ultimate destiny of the world. He has read his Bible twenty times—let him read it once more, and he will discover that a Christian theocracy is a social democracy. I, like himself, look and labor for a day when "the Lord shall be King over all the earth, and His name shall be one," when He shall be a universal Monarch reigning in the hearts of His disciples. This theocracy involves a spiritual and social democracy, for He will reign then, as He does now, through His people, by His people, and for His people. Thus enthroned upon the intellects and hearts of mankind, "the kingdoms of this world will become the kingdoms of our Lord and of His Christ, and He shall reign for ever and ever." But shall we sit down and, as you counsel us, patiently wait for it? No! let us be up and doing. The angel of the Lord forbade the apostles to remain gazing up into heaven; their task was to prepare the world for His second coming by extending His kingdom.

Thus far I believe I have disposed of the structures of my eccentric critic. I have addressed her, she, or it in the masculine gender, but if my censor should be a lady she will pardon me, for she writes in a very masculine hand, and she should not cover her fair face with the veil of a *non de flammé*, and thus modestly hide her maiden blushes from the admir-

ing gaze of her brethren. If, however, it is a masked knight armed cap-a-pie, let him reveal himself, for when brothers have a friendly tilt we need not mask our faces. Farewell, my valiant Greek, and when we meet again it will be face to face.

ISAAC SELBY.

## Sisters' Page.

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

Commencement for this "Page" should be addressed to Mrs. L. L. Cook, 13 Ewalds-road, Malvern, not later than the 15th of each month.

### CONFERENCE DIRECTORY.

President—Sister A. K. Thurgood  
Vice-presidents—Sisters Huntsman, Maston,  
Pitman, and Ludbrook senr.

Secretaries—Sisters Ewers and Hill.

Treasurer—Sister Walker.

Financial Secretary—Sister L. Dewar.

### SUPERINTENDENTS OF COMMITTEES.

VICARIES—Maston—Mrs. Pitman, Airie

Avenue, Armadale.

Visiting and Durcan—Do., do.

Foreign Mission—Mrs. Maston, 13 Federation-street, Ascot Vale.

Tracts—Do., do.

Stable Literature—Miss Dewar, King-street, West Melbourne.

Hospital Visiting—Mrs. Stutter, The Terrace, Malvern.

Sunday School—Mrs. Schofield, Byron-street, Footscray.

Endeavour—Miss Hill, 23 Blenheim-street, Malvern.

Prayer Meetings—Mrs. Forbes, 172 Holden-street, North Fitzroy.

Temperance—Mrs. Huntman, 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 June 2nd was full of interest, though only 19 were present. Letters were received from Sister Thurgood, Bro. McClellan, hospital secretaries, also excellent reports from N. Richmond, Footscray, and the Melbourne Endeavour Societies, etc.

Sister Walker reported visits to Hands of Hope, Sister Dewar, to the Women's, Melbourne, and Children's Hospitals, leaving 200 papers for distribution. Four Sunday school scholars have joined the church at N. Carlton during the month. Praise the Lord! Collected for the V. M. Fund, 75 11d.

### VICARIES' MISSION FUND.

Since the accounts closed at Conference time, our total receipts have been £221 11s. 5d., of which sum the sisters collected £49 11s. 2d.

Our liabilities up to date leave us at present in arrears to the sum of £75.

Since Conference, evangelists' reports show that there have been additions by faith and baptism, besides three other decisions for Christ.

In these depressed times we realize that an effort will be required to meet our liabilities, and keep the same number of workers in the field, and we cordially invite the co-operation of the sisters to this end. With thanks and kind regards, yours fraternally,  
M. McCLELLAN.

June 2, 1893.

### HOUSEHOLD BIBLE READINGS.

#### Judges.

The Book of Judges continues the history of a period of about 400 years. Its title indicates the form of government in Israel as being administered under a supreme Judge-ship. These Judges who were raised up by God, in answer to the cries of His people, were supernaturally endowed, and led a life of victory, besides acting as their rulers. From the death of Joshua the children of Israel rapidly lapsed into idolatry, and various other vices. They failed to fulfill the commission which they had received to exterminate the Canaanites, sparing some and making them tributaries; they also inter-mixed with them against God's express command. By these follies their decline was precipitated, and God, to punish them, permitted their enemies to gain victories over them from time to time. When thus subdued they cried unto the Lord, who raised up Judges by whom they were delivered. One of these Judges was a woman. In placing Deborah at the head of affairs in Israel, God upholds the honor of womanhood, and rebukes all who would degrade her. Some of the incidents in this book are full of interest, and some are somewhat shrouded in mystery. A word upon the latter may be helpful, let us take the incident of Jephthah's daughter. The reading leads us to suppose that she was actually sacrificed as a burnt offering by her father, but that this was not the case. It seems clear from the following considerations:—

1. According to some high authorities, the text may be correctly translated: "That which cometh to meet me out of the door of my house. . . . Shall belong to the Lord, or I will offer it for a burnt offering." 2. This rendering is consistent with the fact that Jephthah meant to offer a kind of burnt offerings God had appointed, and that human sacrifices were most abominable to Him. 3. The request of his daughter that she might lament her virginity, two months is inconsistent with the theory that she was to be slain as a sacrifice, but is perfectly in keeping with the alternative. Jephthah reserved to himself in his vow, viz, that she should belong to the Lord, the meaning of which is that she should be dedicated to the Lord in a life-long charity. Many wholesome lessons may be learned from Judges. Perhaps the chief is the folly and danger of disregarding the word of the Lord in the least particular.

#### Corinthians 1st-2nd.

Corinth was the great mart of the world, and was on that account a most important city. The 1st epistle was written from Ephesus (16. 8), and probably Timothy the great minister of Ephesus (16. 10). It was written chiefly to correct certain abuses which had crept into the church. These were of such a serious nature, that one almost wonders the church was not dissolved as reprobate; that they were not cast off altogether for their offences illustrates the great jealousy of God, and warns us against condemning those whom God once has chosen. The evils which the Apostle seeks to correct, relate to trust in worldly wisdom, instead of the wisdom of God, envyings, strifes, divisions, building bad material on God's foundation, going to law with a brother, sinning in eating and drinking, abuse at the table, and in the order in mutual teaching, false views of the resurrection. While we may look with surprise on this church declining so rapidly in the days of inspiration, we may be thankful to God for the valuable lessons those de-

clensions called forth, which are recorded for our instruction. Hidden rocks and other dangers of the sea have been discovered at the cost of a thousand shipswrecks, so the precious lessons of this epistle are made ours through the failings of our brethren at Corinth.

The 2nd epistle was written mainly to impart comfort and consolation to the church in her sadiment and repentance, and would seem that our many brethren gave the most sorrow. 1. That they had harbored in their fellowship so flagrant a sinner as the man mentioned in 1 Cor 5: 1-2. 2. That they had condemned the Apostles. Hence it is concerning these two particulars that this and the other chapters. But the language of reproof is changed to explanation and comfort. In both epistles Paul speaks much of the necessities of the poor saints of Judea, and the liberality of the church at Corinth, and other churches in contributing to their supplies. P.

1425 Bluff-st., Pittsburgh, Penn.

Dear Executive Sisters,—

Loving Greeting! "The blessing of the Lord, it maketh rich, and He addeth no sorrow therewith." Prov. 10. 22.

We have been with you in spirit during all the last time, and are looking forward with eagerness to the next mail budget, to bring us tidings of your plans for the new Conference year; we know the Lord will bless your efforts.

The Semi-Annual Conference of the Church, of Christ in the Western Penn. District, was held April, 10 and 11, at our "East-End," one of our lovely suburbs, the Toxak of Pittsburg. We almost felt, when we were getting ready to be gone all day, that we were in Melbourne once more, having time to meet our own dear brethren and leave to report on our trials and toils of the year, and it through it all the gladness and joy of work "well done." It was a happy time for us to get acquainted with our fellow laborers. We made many friends, and have a better idea of the needs and how to work in this large district. The sisters provided a dinner and tea, or "lunch" as they call both meals, here. When we were through we all went for a stroll while others got their lunch, and we had such a happy hour to talk and walk before the next session. We met two dear old ladies who had been immersed by Alexander Campbell when they were to be married, also the State secretary of the C.W.F.M., Sister Green, she has made me promise (I will) to deliver an address at the State Convention, which will be held in Philadelphia some time in the fall, the date cannot be fixed until after the National Convention, which is to be held in Chicago. The next District Convention will be held in October, at Somerset, Penn, one of the "cradles" of the restoration. It would do you good, dear sisters, to read the story of the "Times and Seasons" in the tale of "A Pioneer Church," by Peter Vogel, one of the "Times and Seasons" idea of our met and its surroundings in the early days, and of those women, and how they worked to start a primitive church. We hope very much to be able to pay our respects to the dear old lady (Sister) at Bathany, Va., while we are so near.

Our work in central goes on steadily and we trust as soon as the pretty weather comes, to gather in the harvest from our winter's sowing. We have had six or seven additions since last writing to you, this is without a contracted service. "Hand

plucked fruit," Mr. T. call it. On the 14th of May we are to have a very interesting exercise for the Sunday School, called Children's Day services. In the morning a suitable sermon is to be given, and in the afternoon the different classes arrange the programme. One class gives a dialogue, another a lovely song, one will give the books of the Old and New Testament, and the primary class has a special exercise, and so on. Just fancy 19 classes each enlisted to do something, and imagine how delightful it will be. Mr. T. is arranging for three of his young men to give a short talk on a given subject for the evening's discourse; it will be their first effort, and we hope for a blessed day in the annals of Central Christian Church. To show the energy of our young people, we enclose a copy of a little paper issued once a month for our Sunday School. "The Central Christian Sunday School News." It is first type written, seven mimeographed; this is the first issue, we hope that each one will be better than the last.

We will be very much cheered by the coming of Sister Duffin, it will be like a breath from the dear home, and loved ones there. May God help us to be patient and faithful, and in His own good way bring us together again for useful and happy service in Australia's sunny land. The loving prayer of your sister in Christ,

ANASTASIE K. THURGOOD.

#### SUNDAY SCHOOLS.

On May 21 the Avelal Sunday school began the celebration of the second anniversary at 3 p.m., when an excellent address was given by Bro. B. J. Kemp, and singing by the scholars. Much interest was manifested by visitors from religious bodies in the neighborhood. On May 23rd, the children were given a tea by the teachers. Parents and friends were invited to the meeting, when a good programme was gone through with credit to the scholars. Prizes were distributed by Bro. Maxton in his usual happy manner, the chapel which was splendidly decorated for the occasion being crowded. Although this is only our second anniversary we have 126 scholars on the roll, there have been in addition to the church from the school, monthly magazines are distributed, and teachers hold a prayer meeting the first Sunday in every month. We feel that the ultimate triumph of the gospel depends greatly on the training of the children, and that God is richly blessing us in our efforts to implant a knowledge of Jesus and His love in these young minds.

MARY PETER.

#### NEWS FROM FOREIGN FIELDS.

"Hiland are ye that now beside all waters"

**HURDA.**—The Bible school opened in February by Bro. Wharton, for training native preachers and teachers with seven pupils, now has eight, whose ages range from seventeen to forty years. "I have fitted up the verandah of the longhall for a class-room, where I spend several hours daily. There are Christian women. Our studies this session are in Genesis, the Gospels and Acts of Apostles. We have daily preaching out of doors as a part of the training. The work is interesting. The missionaries at the different stations are all helping to make it a success."

**SUPPORTING A NATIVE HELPER.**—The Bible class at Dancastra, of which are all members of the church, have plucked twelve pounds a year to support a native helper in India.

**KANAKA MISSION.**—Bro. Thompson writes: "The meetings are fairly attended. The

Kanaka brethren meet on Lord's day for the breaking of bread at Doodley in a "tabernacle" built by themselves, and at Childers in the house of Bro. Thompson.

**THE CHINESE WITHIN OUR GATE.**—The mission commenced by Bro. McLean at his home in Lygon-st., is already a great success. The classes are held three evenings a week, with an average attendance of eleven Chinese. The meeting is opened by singing and prayer, followed by a few verses of scripture being read and explained. The rest of the evening is spent in teaching them English. Some of them who did not know the alphabet two months ago, can now get along well in the primary reader.

M. MAXTON.

#### A PHILANTHROPIC SINGER.

The people of Melbourne have been greatly stirred and cheered by the late visit of Madame Antoinette Sterling. She has for many years been one of London's favorite singers, but it is only recently that we have heard of her beneficial efforts as a temperance and social reformer. She was welcomed here by the W.C.T.U. with a public reception at the Town Hall, and it was soon discovered that her programme in this city was not only to give six popular concerts, but to address the working class at chapels and elsewhere as opportunity offered. She also spent five hours in the gaol, and visited hospitals and other benevolent institutions, where by sweet teaching, songs and loving words she strove to win the inmates to the side of truth, temperance, and a better life. The climax of her good works in our midst was reached on the last day of her visit, when she gave a concert in the Town Hall from 10 to 2 p.m. for the benefit of the poor. A large and enthusiastic audience is reported. Nearly 500 was gathered, which Madame Sterling handed to the Mayor for the various charities of Melbourne, expressing her wish that £20 of it might be given to the village settlement fund, and £20 to the unemployed. Let us "approve the things that are excellent."

## Correspondence.

#### BAPTISTS AND COLLECTIONS.

To the Editors of the A. C. STANDARD.

DEAR BROTHERS,—Although you have closed the discussion respecting collections from all and sundry when the gospel is preached, you will perhaps allow me to say that our neighbors the Baptists appear to be opening their eyes to the evils of the practice; for the Bendigo newspapers in their reports of the Baptist Conference, at Bendigo, state that one of their prominent ministers advocated dispensing with the evening collection, as he believed it was hindering the spread of the truth. Brethren, let us be watchful that the evil not spread amongst us. The discussion has shown that only one church in Victoria, and not one of the English churches has departed from primitive practice in this matter. May all others stand firm!

M.

Ballarat.

#### THE HISTORY AND MYSTERY

## OF Christadelphianism.

By DAVID KING,  
EDITOR OF THE "ECCLESIASTICAL  
OBSERVER."



ALL admit the term

*Christadelphian*, like the faith of those who adopt it, was constructed by John Thomas, M.D. Consequently,

before the latter part of his life none was ever called by that

name. It was appropriate that he abandoned the old name *Christian*, which had been honored by the apostles and borne by saints and martyrs along the centuries. By inventing this new name, which neither prophet nor apostle ever heard, he left the God-honored designation for those entitled to it. It was late in his life that he originated this new name. Before that his followers were generally known as *Thomasites*; and properly so, because, though not accepted by them, thus was expressed their relation to him, as no one ever embraced his doctrines who did not, either directly or indirectly, obtain them from him. Accordingly, his tombstone is inscribed:—"He demonstrated the unscriptural character of popular Christianity, and made manifest the long lost faith of the apostles, and at his death left behind him, as a result of his labors, a body of people in different parts of the world, known as Christadelphians." He died in March, 1871.

It was under a sort of political necessity, during the American civil war, that "*Christadelphian*" was coined. The object was that of claiming exemption from military service, which could not be accomplished without some distinctive cognomen. Dr. Thomas says:—"Something had to be done to save the brethren from being seized upon by the devil and Satan and hurled into the bottomless pit, now engulfing with the voraciousness of death and *Hades* the sinners of the ungodly nation. I did not know a

better denomination that could be given to such a class of believers, than "Brethren of Christ." This declares their true status, and as officials prefer words to phrases, the same fact is expressed by the term *Christadelphian*."

But some Thomasites, both in this country and in America, refused to adopt the new-fangled term. It was repudiated by the organ of one of the Thomasite sections, published here, thus—

"They have assumed the name *Christadelphians*, said to mean 'Christ's Brethren.' They hold that this name is scriptural and apostolic. Neither the name nor the Greek expression from which it is derived occurs in Scripture. Can it then be scriptural? The apostle never used it; can it then be apostolic? Indeed the assertion is sufficiently refuted by the acknowledged fact that the name was first adopted in Illinois, during the civil war. The roots of the Greek word *christadelphos*, according to the analogy of *telegraph*, *photograph*, etc. give *christadelphos*. The word *Christadelphians* contains another element—the *allos*—which materially modifies the meaning. This *allos* sometimes denotes a *des*, as in *tragedian*. More frequently, especially with the names of places, it denotes *of*, or *pertaining to*, as *European*, belonging to Europe. With the name of persons it denotes a *fellow*, as *Wesleyan*, a follower of Wesley; *Christian*, a follower of Christ. Hence "Christadelphians" properly signifies not the brethren of Christ themselves, but *fellowers* of the brethren of Christ."

Thus, then, the pedantry of Dr. Thomas (his writings mostly bear foreign names, as *Elpis Israel*, *Eureka*, *Pharos*, *Anathia*) led him to a faulty construction, so that instead of naming his followers "Brethren of Christ," he really named them "Followers of Brethren of Christ," which is a widely different thing, for some of Christ's brethren wander very far from the truth. But be that as it may, it is certain that the *Brethren of Christ*, the *Church of God*, have not been left nameless these eighteen hundred years; nor is it less certain that Dr. Thomas was neither commissioned nor competent to invent a name for them.

*Christadelphian*, however, was not the first name concocted for his followers. Formerly he named them *The Antipas*, which he said was "a symbolical name, representing all who in every place hold fast the Spirit's name, bestowed upon the faithful because they were unopinionably opposed to all names and faiths which are not identical with those delivered once for all, to the saints, by the Apostles of Christ." But it was a strange freak to give his followers names that were never given to Christians, as a

reward for their refusing all names not of apostolic origin.

Dr. Thomas left our shores, for America, A.D. 1832. He was then destitute of any settled theological faith. There were at that time in America a widely-spreading Christian people, pleading a complete return to the faith and order of the apostolic churches, as found in the New Testament. Consequently, they took no denominational designation, calling themselves only by Scripture names, as Disciples, Brethren, Christians. Mr. Thomas Campbell and his son Alexander were prominent advocates of this restoration of apostolic ways. Among other earnest and active spirits in this work was Mr. Walter Scott, whose acquaintance Dr. Thomas made soon after his arrival, the result being that he was baptised by Mr. Scott, and took a place among the people thus described.

In the life of Dr. Thomas, written by Mr. Robert Roberts, the writer proves himself a worthy successor of the Dr. by putting as much contempt on this baptism as possible, winding up his narrative thus:—"There was no escape. The Dr. was obliged to give in his adhesion, and, the necessary arrangements being made, a move was made to the canal, which passed the front of the house, and the Dr. was immersed, by Mr. Scott, for the remission of sins, in the presence of a number of witnesses, at ten o'clock at night, by the light of the moon." But Mr. Roberts well knew, because he had published a letter from the Dr. containing it, that the Dr.'s estimate of the matter, in A.D. 1837, was widely different. In a letter to Mr. A. Campbell he then wrote:—"I am a Christian, and glory in the name, and am jealous of the honors and privileges and immunities attached to it; so much so that I am not content to share them with the innumerable pretenders to the title in the Protestant and Papal sections of the kingdom of anti-Christ. Bro. W. Scott can testify that I believed the gospel, and obeyed it before witnesses. . . . Those brethren can testify from the development of a three hours' conversation upon the truth, that I heard it and read it and obeyed it. They, therefore, are my witnesses that I put on Christ understandingly and honestly, and I am, therefore, a Christian." This was written as a sort of protest against Mr. Campbell counting as Christian congregations of pious

persons who had been baptized on confession of faith, without understanding the full design of baptism. But, whatever might have been his reason for so writing, the Dr. thereby shows that his baptism, by Mr. Scott, was not at all the hasty, ignorant procedure his biographer describes.

Some ten years later, however, Dr. Thomas concluded that he had never been a Christian; that the baptism by Mr. Scott was worthless, because he had not previously understood certain Old Testament promises, which he had since come to hold as of that faith and hope by which we are saved. Consequently, he then got himself re-immersed.

The Dr.'s second baptism we hold to be but a humanly devised induction into a faith and hope concocted by himself, upon which three or more small sects have since been founded, each, up to a given point, truly *Thomasite*.

We must, however, retrace our steps a little. In the *Herald of the Future Age*, March, 1847, Dr. Thomas declared that "pride and ambition were the leading characteristics of his early manhood," and those who know his career perfectly understand that his later life has not been otherwise characterized. To be an equal among brethren, where no man is master, would not satisfy him. To be the *founder, leader and designator* of a party seems to have been his aim.

Considerably before his re-immersion, having been accepted as a preacher among the disciples, he created contentions by advocating the non-immortality of the soul, the non-resurrection of heathen, infants and idiots, the unconsciousness of the dead, and the final annihilation of the wicked. Though these views were distasteful to the disciples generally, they did not consider the understanding of such topics essential to fellowship, and, therefore, continued in communion with him so long as he held them as opinions not

"It suits the purpose of the Dr.'s followers to designate by the name of Mr. Campbell those whom he then held to be simply Christians. He knew that they never knew Mr. Campbell as lawyer, cross-maker, or ruler. After years of communion with them he printed these words among us: 'We no heads of party or leaders among us. We have only one leader—the Messiah, and he that would be great among us must be our servant.' The opinion or act, therefore, of any one brother, be he public speaker, elder, editor, or private brother, is a mere isolation and leading upon us, no, but base self."

to be imposed upon his brethren. They were, however, advocated to a disturbing extent, and Mr. Campbell and others found themselves compelled to protest. This led, in 1838, to a discussion between him and Dr. Thomas, which resulted in the following resolution being adopted by brethren who were present, and accepted by the Dr.:-

"Resolved, that whereas certain things believed and propagated by Dr. Thomas, in relation to the mortality of man, the resurrection of the dead, and the final destiny of the wicked, having given offence to many brethren, and being likely to produce a division among us, and believing the said views to be of no practical benefit, we recommend Dr. Thomas to discontinue the discussion of the same, unless in his defence *when misrepresented*."

Upon this resolution, a month later, the Dr. said: "Thus has been happily composed, and, I trust, for ever extinguished, the misunderstanding which has so long subsisted between us." Still he was not content to let it be so, but soon lifted his dogmas out of the region of opinion into that of the faith and made them parts of the gospel, without the belief of which there is no salvation. After this of course his remaining with the disciples was impossible, and, therefore, he published an abjuration of the foundation upon which he had stood and started anew, making belief in his theory of the coming of the Lord to set up His kingdom in Jerusalem, as also the reception of his opinions as to the immortality of the soul, etc., essential to salvation. Speaking of his then abandoned faith and baptism, he wrote—"We confess that *the whole matter was a mistake, and as such made this public abjuration thereof*." He further intimated that, "having been immersed into an erroneous system," he there and then should "abjure the whole transaction in which we have once firmly thought we had once believed the one only true gospel of Christ." He then adds: "No man can acceptably believe the gospel who holds the dogma of an immortal soul in man. We abjure it as a damnable heresy." "We erred in holding in abeyance the most trivial inference from the truth on any pretence whatever." This abjuration of his former faith, baptism, and associates was published in his own periodical, in March, 1847, and reprinted in the *British Millennial Harbinger*, Nov., 1848.

From the date of this abjuration he has stood in the attitude of leader and founder of a sect entitled to

bear his name—which sect, after compassing sea and land for some sixteen years to make proselytes, he then put down as not "exceeding, perhaps, a thousand in America and Great Britain." The next year found him in this country, for the purpose of propagating his opinions. But why come here? Because there were then, perhaps, a hundred churches of the faith he had abjured, from which he hoped to make converts. But how did he proceed to accomplish his purpose? He arrived in London in 1848, and immediately applied to the Church of Disciples there for fellowship. That church, and the churches in Great Britain generally, knew nothing of his published abjuration. The writer of these pages, who was at that time a member of the London Church, had heard from America some indefinite intimation that the Dr. had denounced the Disciples as not holding the gospel and as without valid baptism, etc. This he made known to the church, and was appointed one of a deputation to see Dr. Thomas. The deputation was charged to say that if he had denounced the faith of the Disciples in America the church in London must decline his fellowship, as it would be inconsistent in him to fellowship persons here who hold the faith and baptism he had abjured. But reception by that church was important to his purpose. It would give him access to the churches generally, that he might apply himself to ridding them as far as possible. Consequently, he gave vehement assurance that he had not at all denounced the Disciples in America, that there were a few who denounced him, but only a few, and that he recognised them everywhere. On this assurance he was received, being informed that while the church did not agree with the views attributed to him, they were willing to hear him, and that, on the understanding that he held those views not as of the faith but merely as opinions, he might occupy Lord's day mornings and evenings in discoursing thereupon. Thus he occupied their attention for some three weeks, and then, full of profession of friendship and brotherhood, left to visit the churches to which his having been received by the London church gave him access. During his stay he was completely concealed that his views were held as of the faith and essential to valid baptism. But before the expiration of the year there came

to hand from America his own paper, containing the abjuration, published the year before he came to England. The document was put before the London church, when all were amazed. Some could not bring themselves to believe that such an imposition could have emanated from the fair-spoken man who had treated them in every respect as brethren, and who had never hinted that he could not count their faith and baptism valid. They, therefore, directed a kindly letter to be addressed to him, asking how, having published his abjuration of the faith and baptism of their brethren in America, he could deny the fact and obtain fellowship in a church of precisely the faith and order he had thus abjured? They received answer to the effect that they need not trouble about his fellowship with them, as he had received nothing at their hands but some small portions of bread and wine which his contributions had more than paid for, and that as to his having had fellowship with them, they should remember "that the Lord had fellowship with Judas." It was, thereupon, resolved to the effect that Dr. Thomas, being guilty of deliberate untruth, is unworthy of further fellowship. Several of the churches to which he thus obtained access were by his subtleties divided, or small parties were taken off and re-baptized into what he termed the Hope of Israel, and thus *Thomasism* obtained a footing in England and Scotland, the adherents thus made, for the most part abiding but for a little, were largely swallowed up by worldliness or infidelity.

The miserable attempt to evade this charge, put forth by Dr. Thomas, and later on by his interested biographer, Mr. Roberts, is that the abjuration was not of our churches, but of their faith, hope and baptism, which, as he held, appertain to a "damnable heresy." It is also put that his repudiation of "leading men" did not refer to those of the Disciples, as he embraced the leaders of all denominations (which, of course, included those of the Disciples also). He had been informed by us, in the plainest terms, that if his views upon the kingdom, immortality, etc., were held by him, as of the faith to be believed in order to baptism and membership in the Church of Christ, he could have no fellowship with the London church, nor the use of its chapel. His answers were such as could but assure us that he had not renounced

the faith, hope and baptism of that church, and he accepted its fellowship, and used its meeting house on that assurance. Thus we were deceived by the founder of Christadelphianism, in order to aid its introduction into churches in this country. And though Mr. Roberts backed up the subterfuge that it was not an abjuration of us, because all sects were alike abjured, he knew that the abjuration of our faith and standing was absolute, because he, himself, had printed in the *Christadelphian*, long before his publication of the biography, a letter from Dr. Thomas to Walter Scott, in which the thing is completely apparent, and which reads—

"I see, or think I see, in it confirmation strong as Holy Writ, that you are not 'of the faith,' and have no help in the 'anchor within itself,' consequently, if you continue the believer and apologist of one of the world's systems of religions—your *own system of Protestantism*—you cannot be prevented holy, unblamable, and unchangeable before God. This is my view of your case, and not of yours only, but of all your editorial co-laborers, and, as far as my Christian friends, of all the holders of what is called, 'this Reformation.' But, alas! how are you spoiled by *philosophy and vain doctrine*—a philosophy deemed wisdom by the Greeks, but consummate foolishness by God."

"You believe, doubtless, that you lifted me into the kingdom of God when you immersed me for the remission of sins in 1832. I once thought so, too, but I believe otherwise now. You will see from the *Heard* that I have repudiated the event in which you and I were concerned."

"I believe you wrong in all the premises. I, therefore, withdraw my adhesion to them."

Though the followers of Dr. Thomas have been few, yet they have divided into opposing parties, with as little liking for each other as had the Jews and Samaritans. A few lines will show the kind of treatment those received who followed Dr. Thomas for some time after his re-immersion, but who did not advance with him in his more recent speculations. In this country there were a few such, whom the doctor pleased to call *Dowrites*, and others, somewhat similar, in America, who he named *Benjanites*. These parties, declining to follow him, when he made the resurrection of the saints in *world bodies* part of his gospel, were consequently handed over to Satan as deniers of the faith. Then, according to their testimony, he poured out a torrent of reviling, of which they give a sample in their *Gospel Banner*, Sep., 1867.

"We have a great many speculators in the faith on this side of the Atlantic, who profess to be the *First*, more distinctly, also are a sort of amalgam, made up of a little *Stoneman*, a little *Adventist*, a little

Campbellian, and a hodge-podge of traditions, of which water, pork, alcohol, tobacco, salt, heaven, raisins, and the everlasting nigger, are the prolific head-centres." "They would rather be notorious for abomination than not notorious at all."

"The Benjamin Mark Paper [a periodical devoted to original Thomassism] is a truly *He-It-thy* and *It-thal-thal* sheet."

"His own selfishness has been the god of his idolatry; and to gratify this such a man will *stagger his steel*, or play the *hypocrite*, if it will only pay."

"They have thought that their new paper might be their old, dirty, and blood-stained banner, new revived—for editing at other people's risk, *little lies* has discovered, pays, better than printing on his own hook."

"These dishonest, *cran-fangled* traitors to good faith sought excuse and justification in the *devil's law of incorporation*."

"I have put you in possession of these details that the real friends in Britain know by what sort of natural brute beasts I am avoided."

"I have hitherto taken no notice of *his*, nor his confederate, the *extraneous article-writer*, being too much occupied with the *Apocalypse*."

"We *Christadelphians* in America are a distinct generation from the so-called *Benjanites*—we are strong in the faith and unspiced by accursed crochets, which, when blended with it, make it intellectual and generative of *hears and hypocrisies*."

Now if the *Thomasites* of the earlier sorts were anything like the description Dr. Thomas thus gave of them, they were a very sorry lot, indeed, and the reader can judge as to the sort of people his gospel calls out, or as to what under its influence they subsequently become. If, on the other hand, they are not base men, what must he have been who thus vents his spite upon them? False charges were urged against the *Dowrites*, in Edinburgh, which they were able to refute, and then it was said that it was a mistake, the *Dowrites* of another town were intended.

(To be continued.)

## Missionary Page.

FOREIGN.

F. M. LUDBROOK.

Even now it is not too late to urge upon the brethren to give very liberally to the Foreign Mission work. Very many will read this before the 2nd of July—Foreign Missionary Sunday—and many more will be reminded in time, as some churches have for local reasons thought it best to postpone the date. Also some brethren through misadventure or other circumstances may be absent from the Lord's table on July 2nd, such will be glad to be now asked to send along their contributions—cheques, postal orders, notes, stamps, or what not—to Mr. Thompson, Swanston-st., Melbourne. Some worthy brethren who believe in special arrangements may prefer to earmark their contributions "China," "Kashak," or "India," such funds will be acknowledged and utilized accordingly.

May we say that our Foreign Mission is of a truer nature and church, but is working among three very differing people. As to anything there is to tell—from India Miss Thompson reports herself with Miss Judson and Dr. and Mrs. Durand up in the hills, and expecting Mr. Wharton from Illidrup daily. This was in May; and our sister further writes: "I have not been well, but am able to get out now, I am thankful to say, and Dr. says the mountain air will do me more good than he can. I asked the wife of the guide to show me what was right, and it seems as if I could stay here at least till the worst of the hot weather is over. Our schools are all closed for six weeks, during part of May and June. Brother Wharton wrote me a few days ago that the students in the Bible College had passed in their examination. He is very much encouraged with their work the last four months. Miss Judson has organised a Y.P.S.C.E., so we are able to do a little work here. With love to all our dear fellow workers in the home land." Also Dr. Durand has forwarded a scheme for the establishing of a Leprosy Asylum in Hurda, of which more anon. Dr. Durand writes, that it only costs £12 a year to employ an efficient native if a woman only £8 a year. Some brother or sister blessed with means and a grateful heart might be glad to know this, and thro' our Australian committee undertake to the support of one or more native workers in the work.

Turning to the Kanaka field—by this time all our brethren ought to be aware of how the Islander, at Dooleys, after working their 12 hours a day on the plantation, built a meeting-house to accommodate the crowd that gathered there. Eighty-four were present at the opening meeting, and there are 14 Christian Kanakas at Dooley's meeting for the breaking of bread. This is three miles away from Childers, and Bro. Thompson, who writes: "My place would not be big enough to hold more than 100 people, but that was not our intention."

As for the Chinese work in Melbourne recently begun, many of us can see with our own eyes and need no report. Others distant from Melbourne will be glad to hear of the bright prospects of this mission. At present the class meets in a large room kindly lent by Bro. McClean at his residence in Lygon-st., Carlton. It will accommodate some forty or fifty, half of whom should be English teachers—one for each scholar. The committee has furnished the room with necessary benches, etc. On Tuesday, Thursday, and Friday evening the classes meet. From 7 to 8 o'clock there is an evening fast week, but more teachers (brothers and sisters) are wanted. The work is educational, the reading and writing of English, but a religious tone is given to the whole by Bro. McClean, who is the conductor, by the opening and closing with prayer, in the reading of a portion of scripture, and the singing of a stately hymn. We should like to add that these twenty Chinese behave themselves as *truly gentlemen*. They are thoughtful, well mannered, and obliging to a degree, and will really compare with any set containing a couple of white folks in Melbourne. Let us all help. If you can, by these means an abundant harvest crown our efforts.

### AT A MISSIONARY'S GRAVE.

BY A. J. GORDON, D.D.

But our interest in Bramer's grave lies especially in this, that, standing there, we find and find one of the fountain sources of modern missions. We doubt if any single

life has given such powerful and such permanent impulse to the great movement for the world's evangelization which we are now witnessing as that of this young man, who died at less than thirty years of age.

Within a few rods of his last resting-place stands the old elm which marks the residence of Jonathan Edwards, that theologian and Christian philosopher whom Robert Hall pronounces "the greatest among mortals."

This may be an extravagant estimate, but it is the opinion of one of the greatest men of another of the greatest ages. It is true, however, that this estimate of Drainered: "I never knew his equal, of his age and standing, for clear and accurate notions of the nature and essence of true religion and its distinctions from its various false appearances." We know something of the influence of Edwards in inaugurating the era of modern missions, but perhaps we have thought too little of the influences by which he himself was moved.

Let us recall the fact that in 1757 he issued his famous appeal, entitled "A humble attempt to promote explicit agreement and joyful union of God's people in extraordinary prayer for a revival of religion and the advancement of Christ's kingdom on earth, pursuant to Scripture promises and prophecies concerning the last days." This appeal was the echo of one issued a year before from Scotland. It had such a powerful effect upon one Englishman at least that a recent writer names it as one of the chief factors in "the making of Carey." But what especially moved Edwards in the writing of it? Our reply is more than a conjecture. During this year (1757) Drainered was dying of consumption at the house of Mr. Edwards, in Northampton. In his sickness he was pouring out those incomparable yearnings for the revival of the spirit and the advancement of God's kingdom in the earth, which we know from his own diary and from Edwards's report of them. We give one example from many. "He said to me one morning, as I came into his room," writes Edwards, "My thoughts have been employed on the dear old theme, the prosperity of God's Church on earth. As I waked out of sleep I was led to cry for the pouring out of God's Spirit and the advancement of Christ's kingdom, for which the dear Redeemer had suffered so much." He expressed much hope that at glorious advancement of Christ's kingdom was near at hand, and on his deathbed a full permission that he should in heaven see the prosperity of the Church on earth and should rejoice with Christ therein." Turn now to Edwards's appeal and note its phraseology and spirit, and ask how much these yearnings of Drainered had to do with it. And he speaks only from conjecture when he records his opinion that "however, Mr. Drainered, during the last four months of his life, was ordinarily in an extremely weak and low state, often scarcely able to speak, yet he was made the instrument of much more good in that brief time than he would have been if he had been well and in full strength of body." The greatest teachers are they who are the most that scholars. We are strongly convinced that Drainered's deathbed was Edwards's missionary college, and that the latter moment all he said when he expressed his gratitude to the Providence which ordered that the devoted young missionary should pass away at his house, thus enabling him "to see his dying behaviour, to hear his dying speeches, to receive his dying comforts, and to have the benefit of his dying prayers." It is enough that we ask the

reader to note that it was during the months from July to October, 1757, that Drainered was doing at the Northampton mansion, giving utterance continually to those earnest heart-impulses for the spread of the Gospel throughout the world, that during this same year Edwards issued from that mansion the appeal which had been named the "trumpet-call of modern missions;" and four years later, in spite of the urgent invitations to high positions which his acknowledged genius had won for him, the great divine chose the calling of his departed friend, and went, in 1761, as a missionary to the Stockbridge Indians.

(To be Continued.)

## HOME

(M. McLELLAN)

### VICTORIAN MISSION FUND

It is with considerable regret that we have to intimate to the brethren throughout Victoria that the treasurer has to announce an urgent vacancy. He is unable to meet current expenses. No doubt the present depression has something to do with the unsatisfactory state of the finances, but it is earnestly hoped that all those brethren and sisters who desire to see the home missionary work kept going, will respond to this earnest appeal on behalf of the Home Mission Fund. At this date we are in arrears to the extent of £80. Will churches and brethren who have made promises remember that the contributions are sent on at once they will be very timely at present. They may be sent either to Bro. Thurgood, treasurer, 357 Swanston-street, or to the secretary, M. McLellan, 117 Swanston-street.

### THE FIELD.

The following is a brief synopsis of the reports received from the various evangelists—

W. D. LITTLE has fairly started upon his large "circuit." Since last report he had labored at Myla, Waddellburn, Echuca, Eranthust, Kyabram, and Kerang East, and at date of writing was at Yarrawalla. Good meetings, especially at Waddellburn (where he had the pleasure of baptizing three upon a confession of their faith, one being the eldest son of our esteemed I. Bro. Twiddy). Also good meetings at Kerang East. Bro. L. states that "Wednesday night was very dark, and as we drove at a walk through the deep, sticky mud, one and we had better have stopped and had the meeting at home, for there will be no one there. But nearly 40 people gathered in the school-room," and he adds "it will take very heavy rain and deep mud to cause us to despair in future." Another interesting item in his report is the public pronouncement of Bro. Little's absence from Echuca during Bro. Little's absence from Echuca. May he be the means of opening the eyes of those who are spiritually blind.

W. T. CLAPHAM reports good meetings at Corowa and Lower Corowa. Three additions by faith and baptism during the month, and three more decided. He says that "there are numerous enquiries and many convinced, but family ties and social associations in many cases form a barrier to their uniting with the Lord after His appointments." It is the desire of Bro. Clapham that the brethren throughout his "circuit" to open up at Albury, where there is a large and fine brethren already, but the main difficulty is in obtaining a suitable hall

at a reasonable rent. They could get one for 10s. per week, but it would require to be adapted to do this would cost about £75. The amount they have not got. An application to the Synods Committee was made for assistance, but they are unable to give it. However, a rented hall at 2s. per night may be obtained for a start. His intention is to be at Albury and Corowa on every alternate two weeks, as there are brethren at both places who can conduct the meetings during his absence. The Combarava brethren have agreed to forgo his monthly visit there, on condition that an effort is made to establish the cause at Albury.

W. W. TOMLINSON.—Our brother's report shows that during the past month he has been in a very controversial atmosphere (some particulars of which will be found in our "Victorian Department"). In contending for the faith once delivered to the saints we are almost sure to meet with opposition from some quarter, but we have the satisfaction that we are only contending for "truth and right," and have therefore nothing to fear from our opponents. As a rule we are the gamers by those Antinomians.

Bro. Tomlinson has labored at North Yanae, where he had our confession and baptism "the same hour of the night." He says "The service was unique, the congregation by the light of a lantern gathered at the water's edge, when convert and preacher both went down into the water, and he the preacher baptised him (the convert)." On the following day he baptised one more.

He had also labored at Bordenstown, Kanwa, Lillimar, and says that the visit of Bro. Selby has done much good.

G. H. BOSSIST, since last report, had baptised one into Christ at Galaxai, where he had spent four Lord's days. The other Lord's day he was at Pokemottet and Herham. He had also labored at Bancrangan. Meetings have been good, considering the unfavorable state of the road. They had quite an interesting time waiting to the visit of Bro. Isaac Selby, whose features had been much appreciated. Bro. H. thinks that his visit to the Wimmera will remove some of the prejudices that have existed there.

M. McLELLAN had continued his labors at South Melbourne during the month. Good meetings, no additions to report.

## TASMANIAN DEPARTMENT.

By A. W. ADAMS,

At Kellyburn, Hobart.

HOBART.—There is very little to report this month. The meetings are all well attended, and Bro. Donaldson is still working away. Bro. Donaldson gave a lecture on Monday last, and the proceeds are to go to a brother in distress. The Endeavor class is very much alive, and the sisters are holding special week-day meetings to keep pace with press of work.

At the meeting of the Mutual Improvement Society on the 22nd May, the debate on the question, "Is it consistent for a Christian to be a Soldier?" was resumed and much interest was evinced in the matter. On the 31st June, Bro. G. Howe read a paper on "Physiognomy," illustrated by drawings on the blackboard by Bro. John Adams. There were large attendances at both these meetings.

15 June 93.

## NEW SOUTH WALES DEPARTMENT

By ARTHUR HARRIS,  
44 Elizabeth-st., Paddington.

Things are moving along quietly in Sydney, and if the present wet and stormy weather, combined with the unprecedented depression in the commercial world continues much longer, it will prove a very severe winter to many. But as this has a tendency to crush the vitality out of the people, and as a natural consequence it affects the churches especially in the attendance at the meetings.

A friendly debate took place in Sydney between three representatives from the Enmore Mutual Improvement Society, and a corresponding number from the Elizabeth-street society, which was listened to by a large audience. We hope a continued effort will be made to sustain the interest, there can be no doubt as to the benefits to be derived from them.

The church in Woolahra celebrated its first anniversary a week since by a Tea and Public Meeting, and about 200 sat down to partake of the splendid repast provided. In the after meeting representative brethren from the kindred churches addressed the audience, their remarks being well timed, appropriate and interesting. The brethren have reason to congratulate themselves on the success which has attended their efforts, the interest in their meeting is still maintained, and additions are being made from time to time. Bro. Thomas Hagley, who has been preaching for the church there, is going to America to study for the work of an evangelist; he had the pleasure of preaching his farewell sermon on Sunday night last to a large audience. Bro. H. is likely to make his mark as a preacher, his genial disposition, unflinching zeal and disinterestedness with far more than the average ability qualifying him for that particular work. We wish him God speed and every success. Bro. George Day, who has recently arrived from S. Australia, has identified himself with the Woolahra church, and no doubt will be a tower of strength to them. They have also started a Lord's day school with about 40 scholars, and a good staff of teachers. We heartily wish them peace and prosperity.

We in Sydney were favored with a short visit from Bro. McCracken, who is still carrying on the work in the Newcastle district; he reports well attended meetings, and a fair number of additions. His speech relative to the work in that locality is very cheering and full of hope, notwithstanding the great distress among the miners. He says they are true and staunch in their advocacy of the truth, and vigorous in all their undertakings. We expect great things from that district, and sincerely hope that better times will especially shine upon them, so that for their sake and the cause of Christ our expectation will be realized.

I have not been favored with any other reports, but from what I can glean, peace and harmony reign triumphant.

ENMORE.—We are pleased to record that the interest at our preaching services is fully maintained, and good audiences assemble Lord's day after Lord's day to hear Bro. Watt hold forth the word of life. During the month we had the pleasure of receiving into our fellowship four by commendation, and one by baptism and oblation. We are also glad to note that the Lord's day

school is prospering. The number of scholars are increasing, and an able staff of teachers assemble each Sunday to teach them the way of the Lord. Bro. Kofe, after a number of years absence, has been appointed as secretary, and has been obliged to suspend operations in this particular capacity, and has reconstructed his work on a different basis. Bro. E. Hardsley takes his place.

C.A.R.

SYDNEY.—The following letter was received by the church at Sydney—

Wagga, 20th Jun 1893.

To the Officers, Church of Christ, Sydney.

DEAR BROTHERS,—On behalf of the church in this place, I have to thank you for your kindness and generosity in permitting Bro. Colbourne to visit this district.

He commenced his labors here on Saturday, 27th ult., at which evening we held our eighth anniversary tea meeting, and although the rain poured down incessantly we had a large gathering of brethren from all parts, even from Junee and Currawarna, 22 and 26 miles distant. The public meeting after the tea was well attended by strangers as well as brethren. Bro. Colbourne delivered a very clear and vigorous address, lasting about an hour and a half, on the first principles of Christianity, which was listened to with great attention by all.

On the following morning there was a good attendance at the worship meeting, and Bro. Colbourne's address on "Crucifying the Old Man" will long be remembered by the brethren.

The rain still pouring down heavily, it was deemed unwise to visit Downsidge in the afternoon as arranged; but, however, notwithstanding the rain, the preaching meeting at night was fairly attended, when Bro. Colbourne gave us another forcible address on the "glorious gospel."

We arranged that Bro. C. should have plenty of work during his visit, and we hired the Temperance-hall for all available nights, and when not available we held cottage meetings, at which Bro. Colbourne gave addresses.

On Saturday last Bro. Colbourne and myself proceeded to Currawarna, and in the evening we held a prayer meeting, and also a preaching meeting, at which Bro. C. again spoke. On the following morning we held two meetings, at 10 o'clock for worship, and 11 for preaching. Bro. C. addressed both meetings, and we know from remarks passed afterwards that he was much appreciated.

After lunch we returned to Wagga, ready for the proclamation of the gospel in the evening, at which there was a fair attendance, weather considered. At the close of the meeting the head teacher of our public school remarked that he was much pleased, and that it was a pity that all preachers did not follow our example, by adhering closely to the Scriptures.

No doubt the very wintry weather which lasted nearly all through our brother's stay, was materially adverse to our meetings. However, the brethren have been encouraged and edified, and Bro. C., by his earnestness and genial manner, has won the hearts of both brethren and friends; and we shall look forward with much pleasure to another visit from our brother at some future time. With kind regards, I remain,  
Yours truly,  
E. Gould, Secretary.

## WEST AUSTRALIA DEPARTMENT.

NORTH PEETH.—We are getting on very well over here, and now number 15 Bro. Fealy of Warragul, was with us for a

few Sundays, and left for Dunbury in search of work. Our brethren here all escaped the small-pox epidemic, although it was in the house with four of them. Glad to see any brethren coming from "either side."  
May 20th.  
ALFRED BELL.

## NEW ZEALAND DEPARTMENT.

—O—

SOUTHERN DIVISION.

Bro. J. INGLIS WRIGHT, Caretaker, Dunedin.

INVERCARGILL.—Since last report there have put on Christ by baptism. One young woman, the other two are young ladies. These two youths live a distance out in the country, and have been brought to the knowledge of the Lord through the influence of a God-fearing mother, showing that the Lord's work may often be carried on without much outward show. The Sunday evening meetings are well attended. On 24th May we had a very successful tea meeting. About 150 sat down to tea. The meeting-house is only intended to seat about 100, but by getting a few extra forms we managed to get seats for all. After tea was over Bro. Todd sent, took the chair, and interesting addresses were delivered by brethren Butters and Perkins of Mataura, and brethren Sims and Martin of Invercargill. Bro. Pryde of Mataura gave a recitation "The Two Swords," which was much appreciated. The choir under the leadership of Bro. R. W. Todd added to the enjoyment of the evening by giving some very good selections. We also had several other pieces of music which was much enjoyed. A solo by Bro. J. T. Wright, also one by Miss Jessie Wilson; a duet by Bro. Wright and Sis. A. B. Todd, and a solo by Mr. Brotherhood. We were highly pleased to have 10 of the brethren from Mataura at our meeting. We are looking forward with pleasure to having the Conference of the S.A. Island Churches, held in Invercargill next Easter.

June 3.

JOHN C. TOWN, Sec.

## SOUTH AUSTRALIAN DEPARTMENT.

By DR. J. C. VREACO,  
North Adelaide.

GLENELG.—Since last report there has been baptised. Several have been received by baptism. Our evening audiences keep up very well. The Sunday School numbers about 40. With patience and perseverance the cause will prosper here. There is a very good field.  
T. J. G.

HENLEY BEACH.—Notwithstanding a number of families to this watering place having returned to their city residences, the services are still well maintained, the attendance on the evenings being very good. We are happy to say our young man has become concerned about his soul, confessed Christ as his Saviour, and became obedient to His command of Christ. This makes the first confession since the chapel has been opened. We trust it may be only one of a great many more who shall do likewise. The Sunday School keeps up its regular attendance of scholars, who are very attentive to the lessons, giving the teachers every encouragement and the promise of a harvest by-and-by.

GROTE-ST. AD LAIDE.—On Wednesday night, 7th June, 280 were met by Bro. Light by baptism, viz., Miss Strydom and Mr. Wood. The latter made the confession

at Glenelg, where he will no doubt join the brethren in fellowship. Bro. Gore performed the baptisms. Bro. Gore has entered on his labors with the church, and it appears evident that the brethren have made up their minds to work well with him.

**HINDMARSH.**—The report from this portion of the vineyard this month will be necessarily short, there being no additions to record. The most important event has been the illness of Bro. H. D. Smith. For about three weeks he has been laid aside, and for a longer period one could see he was anything but strong. But we are all very thankful he is again restored and in full work. There has been much sickness of late, and some have been called upon to part with loved ones. Brethren Doley and Beasley and Sister Ship are amongst those who mourn, and have the sympathy of the brotherhood. The singing of some time past have been preparing a new service of song entitled the "Tramro-e-Garth," by Mr. John Burnham. This was given a week ago in a very creditable manner, and we hope to hear it again; the narrative seemed so homely and touching. June 13, A.G.

**NOIWOOD.**—Whilst the past month has not been so fruitful to us in the way of decisions for Christ as the previous one, yet we have reason to thank God that He has taken the stand for Christ. There have been added to the church *TWO* others have been received by commendation. Our Endeavor Society is still increasing, and many of the younger members are receiving training therein to engage in public prayer, reading the scriptures, hymns, &c., as also to speak a word for the master. We will try to hold our annual meeting on June 20.

**NORTH ADELPHI.**—On June 24 a young sister united with us. She has been an immersed believer for some time, though without membership in any church. May the seek and work and desire to commend the Church of Christ which Jesus loved, to all who love Jesus. A few others are carefully feeling their way. We are glad to receive requests for admission to the church, especially when the step has been slowly and carefully considered with the aid of the word of God. Bro. Verco has delivered two lectures on Wednesday evenings, in response to a request from the sisters' meeting. There has been an encouraging attendance. The next will be held on 25th June, July 12th and 26th, the subject being "Union of Believers in Jesus." Will the members come, and bring as many strangers as possible.

**QUEENSLAND DEPARTMENT.**

**By A. COOK, Langland-street, E. Brisbane.**

The church at Gympie are about to benefit by the services of Bro. Mahon, who for a considerable time before uniting with the Disciples was connected with the Brisbane City Mission. On the 11th inst. Bro. Dickson accompanied him from Brisbane to Gympie, and during the week special meetings were held, Mahon preaching and Dickson preaching. The prospects seem to be good in that town, and we hope to hear of Mahon's success.

The committee of the united churches in Queensland are to hold a meeting about the middle of July. An effort is to be made to secure the services of two evangelists, one to be located at Toowoomba, and the other to itinerate amongst the other country churches in the neighborhood of the railway

line southwest. It is understood that overtures are to be made to Bro. Charles Watt for Toowoomba, and the name of Stephens is mentioned for the other churches.

The president of the Queensland Conference recently met with a somewhat serious accident, being jammed by his cart against his fence, and hurt internally, but his recovery very much recovered, having undertaken a journey to Marlburg to immerse nine Kanakas who have been converted.

The meetings at Brisbane are maintaining their interest, and good audiences are the rule both in front of doors. Several addresses have been added to the church, and there appears to be not a few interested suitably, for us to entertain the hope that they will yield themselves. P. A. Dickson is very much appreciated. The expectation of getting the use of the old Ward-st. Baptist Chapel for the church in Brisbane has not been realized yet, although the lease has been signed in Brisbane, but as it has yet to be signed by the proprietors the matter still is delayed.

**VICTORIAN DEPARTMENT.**

**By J. PITMAN, Adelaide-street, Adelaide.**

The month shows a rich harvest of precious souls won for Christ. At the last preachers' meeting, 11 additions were reported. Besides which we hear of one at Port Fairy, two at Collingwood, one at Horsham, eight at N. Carlton, three at Woddenburg, two at Lygon-street, three at Doncaster, two at Kangaroo, one at Malvern. At the preachers' meeting held in Lygon-street chapel, June 5th, Bro. Mowsey read a paper on "Reconciliation, or the death of Christ as it relates to man." This paper is the complement of the previous one by the same Bro. on the "Attainment." Together they form one of the very best treatises on this exalted theme we have ever heard or read, and richly deserves to be printed and placed in the hands of every disciple of Christ and every one else.

The Swanston-street Sunday-school celebrates its anniversary June 26th and 27th. Special speakers, and hymns, decorations, prize distribution, and entertainment. No collection. Everybody welcome.

**ISOLATED BROTHEREN.**—We are very pleased to hear that Bro. and Sis. McClure (formerly of Drummond) and Bro. and Sis. E. Styles (formerly of Crofton) meet at Lord's Day's for the "breaking of bread." They meet at Carlruhe, Bro. and Sis. Styles having 5 miles to go from Woodend. We hope that the little meeting thus begun will grow much larger.

**WEDDERBURN.**—We are pleased to be able to report that Bro. Little commenced his circuit work with us on Lord's day, May 21st. In the morning he gave us a splendid address, which was very much appreciated by us. In the afternoon he commenced a series of lectures on "The Mystery of Godliness." In the evening, "Manifest in the Flesh," Tuesday evening, "Justified in the Spirit." Thursday evening, "Seen of Angels." Every meeting was well attended, and the lectures were very much appreciated both by the members and much appreciated both by the members and the strangers, and after the lecture on Thursday evening three put on the Lord in the appointed way and were received into his church on the following Lord's day, for which we are thankful to our Heavenly Father, and we trust that it is the beginning of better things to come. J. TAYLOR.

**BALLARAT EAST.**—I have very great in sending this report to the STANDARD to let them know we are still holding forth the glorious gospel of the grace of God, and earnestly contending for the faith; our meetings are fairly well attended, and we are holding our own; we have a Dorcas Society between the two churches, and they are doing a good work in relieving the poor. We have had a visit from our Bro. Pieten, who has been with us for a few weeks, and we have been greatly benefited by the sound teaching and since he has been with us, you know by this that our Bro. is still active in the Master's cause. He gave us two lectures. 1st. On the "Verity of Christ's Resurrection," which was ably given, the facts of which to strengthen our faith as believers in Christ; the 2nd one was on "Miracle and Scientific Thought," which was very ably given. In all the little time he has spent here has been our gain by educating us in these great abstractions, which are the fundamental basis of Christian system. We have been holding out or preaching, which have been well attended. We have had one added to the church from the Plymouth Brethren, and he was received into fellowship last Lord's morning. "Glory to God!"

**By W. RAMSAY, Secretary.**

**WEST WIMBORNA.**—Since Bro. Perry was with us we have had Bro. Sedley, who was greeted with about the warmest experience we have had here for some time, rousing the whole of his visit, and left us only on the day he departed, notwithstanding which he received a hearty welcome from all of the brethren and sisters who could get to Kaniva; the meetings were well attended considering the distance, his preaching was highly appreciated, and I think I never all who heard him when I say he has done us good." We trust to see him again soon. That is not all we have had to keep us alive. Ecclesiastical war has been declared on the subject of "Baptism" by the united forces of the Churches of England, Wesleyan, and Bible Christian at present. "Rev." F. H. Johnson (Wesleyan), led the attack in Kew, but he took the precaution to let our hands to speak from a closed platform, and after firing a popgun loaded with powder and spite, retired under cover of the smoky to Bolder Town, whither I intend to follow him this week and strive to induce him to engage this guerrilla warfare, and discuss the question face to face. The result of his attack on my reputation, and the churches has been good, for never have the churches here stood so unitedly together in "defence of the truth of the gospel," and the brother who preaches it, than at the present time, and our watchword is still "forward." I tell you, brethren, it is a grand thing to be a soldier for Christ when the battle is fierce, and you need not fear for the spirit, in which we fight, we are moved by a clean spirit when he made war on the enemies of the Lord, and like him we mean to conquer, for the "Lord our God will fight for us."

War has also broken out at North Yance. The "Rev." Mr. Doane (Bible Christian), has delivered himself of a lecture on the subject of "Baptism," which I went to hear of course the platform was a densely populated one, and the Rev. gentleman to me, there is to be no debate, that is prohibited. Some of his assertions seem to say the least of them startling in the extreme. "In the New Testament James the Apostle baptized some who were not converted." "The attempts to prove that there were no infants in the households of the New Testament are foolish." "No



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**CONTENTS.**

Current Topics ...	207
<b>LEADERS—</b>	
A Lost Book ...	208
Editorial Notes ...	210
Christian Evidence, &c. &c. ...	211
Temperance Column ...	212
<b>ORIS COLUMN—</b>	
Iota v. Selby ...	214
Christadelphianism ...	215
Lord's Day Readings ...	219
<b>HEALTH AND HOME—</b>	
He Leadeth Me ...	220
A Help to Patience ...	220
His Gift ...	220
Judge Not ...	221
The Querist ...	221
Sisters' Page ...	222
The Centroversialist ...	223
Sunday School Union ...	225
Missionary Page—Foreign ...	227
Missionary Page—Home ...	227
New Zealand Department ...	228
New South Wales Department ...	228
South Australian Department ...	229
Victorian Department ...	229
Loved Ones Gone Before ...	231
Book Notices ...	232
Acknowledgments ...	233

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