

THE AUSTRALASIAN CHRISTIAN STANDARD

Vol. VIII—No. 9. MELBOURNE, SEPTEMBER, 1893. Subscription 5s. per annum post free.

Current Topics.

NEW WITNESSES.—We have frequently called the attention of our readers, says *The Christian Evangelist*, to confirmations of the Scriptures afforded by the repeated discoveries made in the progress of exploration. Many of these are of startling significance, but the facts brought out by the excavations at Tel El Anarna, in Egypt, and Lachish, in Palestine, are among the latest, and are by no means the least important. The tablets found at Tel El Anarna are a series of letters, three hundred and twenty in number, written on clay tablets, which were afterwards hardened, and were sent in this form from Babylonia, from Aralia, and from various cities of Palestine to Egypt. They are of an official character, were on official business, and were preserved among the official archives. They are in Babylonian characters, evidently the official language of that early period, and were written at a very early date, some of them before the times of Abraham, and all of them more than twelve hundred years before the Christian era. A work has been recently published by Capt. Conder, so well known for his long superintendence of the Palestine explorations, in which he gives translations of no less than one hundred and seventy-six of these letters, all of which were written from Palestine to the king of

Egypt, or other official persons, about the time of the sojourn of the Hebrews in Egypt, or of their exodus and conquest of Palestine.

THEIR IMPORTANCE.—The discovery and translation of these letters are of the utmost importance in the settlement of the question whether the accounts in the Pentateuch and Joshua are historical, or the myths, legends and transformations of a later age. The fact that one hundred and seventy-eight letters exist which were written from Palestine during the period to which the sojourn of Israel in Egypt, the exodus, and the occupation of the Promised Land is assigned, settles the question whether the Palestine of the Pentateuch and Joshua is the real Palestine as it existed in that age, or an imaginary Palestine described by writers a thousand years later. They also determine what has been a mooted question, to wit: whether the art of writing was sufficiently understood thirteen or fourteen centuries before Christ to make it possible for the Pentateuch and Joshua to be committed to writing in those remote times. We will say briefly that these letters establish (1) that the art of writing was well known and extensively practiced before the time of Moses, and (2) that the Palestine of the Bible at that period is the Palestine of the tablets. We will speak with more attention to details.

RENAN REFUTED.—Renan in his history of Israel expresses the conviction that the Hebrew history found in the Pentateuch, Joshua and Judges could not have been written in the times of the events which they describe, but must belong to a much later period. He supports this view by the assertion that the art of writing was not sufficiently known to render it possible that such written records could be prepared. The discoveries of the last five years have exploded his criticism. It is now known that the art of writing was well understood and extensively used long before the times of Abraham. Great volumes of documents, discovered in Mesopotamia and Egypt, belonging to dates as early or earlier than the times of Moses, are now collected in the libraries and museums.

THE BIBLE VINDICATED.—Not only were many of the letters written from cities named in the Bible history of that period, and mention made of the nations and tribes mentioned in the Bible, but some of the letters in the volume just published by Capt. Conder were written by men who are named in the early Bible history. In Joshua 10: 1; mention is made of Japhia king of Lachish, and Adonidzeck king of Jerusalem, as among the Amorite Kings who fought against the Hebrews. In Joshua 11: 1 another of the enemies of Israel appears in the person of Jabin

king of Hazor. It is a significant fact that among these letters, assigned to a period which must be about the times of Joshua, are three, one each from Jabin king of Hazor, Japhia king of Lachish, and Adonidezek king of Jerusalem. Thus there is furnished incontestible evidence, the evidence of their own autographs, that the men named in the book of Joshua, lived at the very times to which they are assigned by the Bible. It is also a remarkable fact that some of these are appeals to the king of Egypt to furnish them aid against the attacks of the *Aperiti*, a term which most etymologists and philologists understand to be a foreign term for the Hebrew race.

IGNORANCE OF THE "HIGHER CRITICS.—One other fact is

worthy of mention in this connection. In Joshua 17: 16 it is mentioned that the children of Ephraim complained to Joshua that the hill country that they possessed was not enough for their numerous tribe, but that they had not been able to dispossess the Canaanites of the valley of Jezreel and of Bethshean, on account of their chariots of iron. It has been claimed that this is an anachronism, and an evidence of composition at a much later period; that at the early period when Joshua is supposed to have lived iron had not been brought into use. The recent discoveries have something to say in response to this. In the excavations at Lachish in Palestine conducted by the Palestine Exploration Fund, the explorers found the evidence that several different races had successively occupied the same site, and had left a stratum in which the relics of their occupation were deposited. When they reached the lowest stratum they found the remains of the old Amorite city which was standing in the times of Joshua. In this stratum were found tablets of the same character and of the same age as those found at Tel El Amarna, a sufficient evidence that the Amorite relics belong to a date as ancient as the time of the Hebrew invasion. In the April number of the monthly magazine which contains the reports of the Palestine Exploration Fund there is announced the discovery of "a smelting furnace for iron attributed by Mr. Bliss (the superintendent

of exploration) to 1400 B.C." In view of this discovery all question of the possibility of the Amorites having chariots of iron must be silenced.

Indeed, it becomes more and more evident that the objections raised to the historical records of the Bible are due to ignorance. As human knowledge increases, the answer to every objection is furnished. "All signs point," says a recent writer, "to a time not far distant when it will be as manifestly impossible to bring, by any process of critical legerdemain, the date of the earliest Old Testament books down to a period centuries later than the events of which they are the history, as it is to discredit in a like way the history of Herodotus or the Commentaries of Julius Cæsar."

THE AUSTRALASIAN

Christian Standard.

MELBOURNE, SEPTEMBER, 1893.

EDITORS

F. G. DUSS, 117 Swanston-st., Melbourne
A. B. MASTON, 52B Elizabeth-st., Melbourne

PUBLISHER'S NOTICES

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

Subscription, 6s. per annum, post free, to any part of the world.

M. McLELLAN,
Manager and Publisher.

117 Swanston-street, Melbourne.

PEACE, PURITY, UNITY, LOVE, POWER.

"HOLDING A STRAIGHT COURSE."



book the world has ever known has received the severe handling and harsh treatment the Bible has. And this, not only from its enemies but from its pro-

fessed friends. Indeed, the treatment meted out to it by many of its so-called friends has been vastly more injurious than that accorded to it by its open and avowed enemies. Its enemies may be likened to the bold highwayman who in broad, open daylight demands your money or your life, while the others may be compared to the rogue who, while embracing you, at the same time manages to pick your pocket. In the one case you are on your guard and fight in the open; in the other you are robbed before you are aware of it. The most dangerous enemy is not the man who openly declares his intention of burning the Bible at the first opportunity, but the man who while professing great friendship for it, unblushingly perverts its teaching.

To many, these words may seem unduly harsh, but when all the evils which have resulted from false teaching are fairly borne in mind, it will be admitted, we think, that no words can be too severe in their condemnation of such conduct. Plain speech is somewhat scarce in these days, and those using it are apt to suffer for not concealing their thoughts with diplomatic speech. It is satisfactory, however, to note that plainness of speech is of apostolic origin, while smooth words are a modern luxury.

True the apostolic injunction enjoins upon us the necessity of speaking the truth in love, but it should be noted, that it is the truth that should be spoken, and not lies or half-truths, which are worse than lies. You may take a lie by the throat and choke it, but a half-truth eludes your grasp, and is altogether mean and contemptible.

We are not surprised, then, that the Apostle Paul exhorted Timothy to "hold a straight course in the word of truth," for this appears to be the literal and exact meaning of the words "rightly dividing the word of truth." The expression denotes "fearless faithfulness," a simple straightforwardness in deal-

ing with the word of God. And this exhortation was not meant for Timothy's benefit alone, but for all the followers of the Lord Jesus Christ. No doubt it has a special application to all teachers of the word, but it must not be confined to them, for all who acknowledge Christ as Lord are responsible for the manner in which they deal with the truth. As the ploughman who does not cut a straight furrow is unfitted for his position and deserves condemnation, so in like manner are they who use with craftiness the word of God.

In apostolic days, as now, there were those who sought to escape the force and meaning of Divine teaching. Instead of following the straight line of truth they sought to bend it in the direction of their own inclinations. The Jewish convert, whose Christianity had not been sufficiently clear and strong to free him from Judaism, did not hesitate to elevate Moses at the expense of Christ. That there should have been a tendency in this direction at that period is not surprising when all the circumstances of the case are considered, but what can be urged in extenuation of the conduct of those, who living to-day, are guilty of the same sin? Can it be urged that such conduct now is the result of pure ignorance? No doubt it can in many instances, but not we are constrained to think, in the case of those whose false teaching brings gain to themselves and disaster to those unthinking ones who yield a too ready acquiescence to any man, glib of tongue and fertile in specious arguments.

In apostolic days there was also some excuse for the Gentile, whose associations and traditions were closely bound up with pagan philosophy, if his early training influenced for evil his faith in Christianity. But surely we might expect that the greater light and knowledge of to-day would save men from falling into a like error now, and yet the history of the churches in this en-

lightened nineteenth century is eloquent with the story of many shipwrecks caused by the reception of false philosophies and vain deceptions.

It is true, and sad as it is true, that any new religious venture, no matter how wild or visionary it may be, is sure to find a certain number who are prepared to receive it, and having received it very soon become ardent and zealous in its propagation. In this way such monstrous systems as Mormonism and Shakerism have found a clientele ready to embrace their minimum of truth and their maximum of error. The fact that these things are so is one of the perplexing problems of human life. To solve the problem fully is perhaps not possible, yet we think that in some measure an explanation may be offered for this strange aberration on the part of man, who is sometimes described as a "thinking animal." It may be noticed that very few religious systems, of modern days at any rate, fail to have some substratum of truth, which they have borrowed from the Bible. In many cases they are offshoots of orthodox Christian organisations, and the truth they take with them is vital enough to keep them alive for some considerable time. But how is it, we ask, that these people, having once had the truth from heaven, so easily give it up for that of earth? The answer seems to be that they have never "held a straight course in the word of truth." No observer of average Christianity can get away from the fact that the majority of professing Christians are not very much concerned as to whether or not they are deviating a point or two from the course marked out by the divine chart. In the first place they do not seem to have troubled themselves to find out how to use the chart which is to guide them in the journey from earth to heaven. The Bible to them is only a conglomerate of disjointed texts, and not the record of an orderly development of

spiritual growth. Or if they do, perchance, have some faint conception that there is a difference between the Patriarchal and Mosaic, and the Mosaic and Christian dispensations, the good effect of such perception is nullified by the modern gospel, that the nineteenth century theologian knows more than the apostles in reference to divine things.

It may be that there is very little hope that the tendency to drift can be checked to any large extent or for any considerable time, nevertheless we venture to offer some suggestions which if acted upon may assist some in holding a straight course in the word of truth.

First of all we would say that it is essential that it should be understood that the Bible is the *final* authority on all matters relating to the Christian life, and that this is true in regard to the Christian, either in his individual or associated relationship. It may be urged that this is an axiom so generally received as scarcely to require any special emphasis. Theoretically it may be so, but in practice the axiom is violated in almost numberless instances. The amount of twisting and turning done by amateur and professional theologians is simply astounding. Were it not that theologians had become experts in the art, sectism must have died out long ago.

In the second place, the above axiom must be carried out, not only in theory but in practice, with fearless straightforwardness. If this is done we will not go to the Bible in order to find *tests* to support our own preconceived notions. We will not take *our own light* to the sacred page, but we will allow *its light*, which comes from the throne of God, to shine upon us, and in that light we will walk. We will not shut our eyes and refuse to see that which we do not want to see. In short, we will not handle the Word of God deceitfully, but like honest men and women, having acknowledged the supreme authority of God's Word,

we will obey it without any equivocation.

Finally, let it be remembered that we are workmen employed in the service of God. In the eyes of our fellow-workers we may be able to make ourselves appear as honest, capable servants, when we are not; but we cannot escape the searching eye of Him who never slumbers or sleeps. In our service, we should not trouble ourselves about seeking the approval of men, for that is vain and transient, we should rather seek the approval of God, for that is real and enduring. The instructions of our divine Master should be imperative, and suggestions in the direction of even an approach to disloyalty should be regarded with disdain. Therefore, let us hold a straight course, with our eyes fixed upon God and not upon man.

Editorial Notes.

H. M. Black.—This good brother is expected to arrive in Melbourne, en route to Warrnambool, in about three weeks. At the latter place he is to be married to the second eldest daughter of Bro. Cullough. Bro. Black expects to return in about a fortnight to his work in Kansas. We are glad that Bro. Black has shown his good sense and appreciation of the beautiful in coming to Australia for a wife.

B. S. Commentary for 1894.—We call the special attention of our readers to the advertisement on back cover of the STANDARD. This most excellent Sunday-school help is growing in favour with the Australasian teachers every year. No teacher who takes a real live interest in the work should be without this book. Not only is it a good thing for teachers in the school, but for teachers and those studying the Word for their own benefit, it is splendid. It contains the facts and illustrations for 52 good sermons. For full particulars see advertisement.

"Decoy Ducks."—Bro. M. of Ballarat, has been amusing again, and gives us the results of his cogitations in another column, under the above heading. He would dearly like to know if it is not barely possible that some of our good brethren, and may be sisters, are being used by the old serpent to

decey their weaker brethren into serious danger and may be destruction. We are rather inclined to think there is a great deal of truth in Bro. M.'s remarks, and most urgently advise all who may be engaged in this questionable duck business, both for their own and others' sake, to leave it at once.

Bro. D. Macallister.—At the end of 1887, at Herwick, Bro. Macallister formed a Bible class by correspondence. We have several times had occasion to refer to the good work being done by him, and we are informed that this class is about to pass under the auspices of the Victorian Sunday School Union, and into a much larger field of usefulness than it could ever attain by private enterprise. The superintendent of the Correspondence Bible College will be Prof. Whitley, of the Baptist College, Melbourne, while Bro. Macallister continues as instructor, attending to all lesson corrections, etc. The same general lines as heretofore will be followed. Bro. Macallister in a few months will remove to Melbourne and give his whole time to this work.

City and Suburban Circuits.—A meeting of city and suburban church officers was held on Tuesday evening, 22nd August, to consider the proposed "circuit" system. The attendance was not so large as was expected, but those present believing in the method, have determined that they will do what they can to make a beginning. A provisional committee consisting of Brethren A. Mills, J. Pittman, R. Conning, C. H. Martin, C. Newham (of Collingwood), Morris (senr.), and J. C. Semken was appointed. They will communicate with the city and suburban churches, and to report to the next meeting, which will be held on the last Tuesday in September. Bro. C. Newham was appointed secretary to the provisional committee.

In the Business.—The State of South Carolina has just set up in the whisky business on her own account; that is to say she has taken the sale of all intoxicating drinks into her own hands. They expect to clear a whole million dollars all for themselves. But unfortunately they expect to have to spend the whole million in taking care of the paupers they make, and in looking after the criminals they manufacture. This is a bad business for a so-called Christian State to engage in, but really not much worse than licensing others to do it, as in Australia. Iowa, Kansas, and others of the States have declared that they won't make or sell the stuff or let any body else do it within their borders; and if they do they shall be looked upon and treated as criminals. This is what we call business.

The Unemployed Difficulty.—While we do not think there is anything really practical in the article in the Open Column

to solve the present unemployed difficulty, yet there are some things in it which should be read by every Christian, and above all practised. Of course the words are to Christians. "Nothing tends so much to limit the number of payable enterprises as the fact that so many men think a great deal about their pay, and not much about their work." While it is true that reward is the object of labor, no man calling himself a Christian will think for a moment of taking money without first earning, or trying to earn it. "The Christian takes as much interest in his work whether he is working for himself or a master." That he should do so we have no doubt, but that all church members do it, is open to question. But read the article for yourselves.

Home Mission Funds.—We regret to hear that the Victorian Mission Fund is still in arrears. We understand that the secretary is making special efforts at present to wipe out the deficit of about £120. Circulars have been sent to all the churches and if the officers would kindly give a hearty response, our conference treasurer would have the pleasure of reporting the disappearance of the deficit.

Unemployed and Relief Committee.—In view of the great depression that exists at present in Victoria, especially in and around Melbourne, it has been deemed necessary to establish a system of relief for those brethren and sisters (with others who may be recommended for relief by church officers). The committee desire us to appeal to brethren or sisters in all the colonies for contributions either in food, clothing, firewood, or money. Any goods sent by rail should be addressed to "Relief Committee, per H. Berry, Spencer-st., Ryding," when such parcel will be carried free. Of course it would be necessary to advise Bro. Berry at his address, Brunswick-street, N. Fitzroy. The church at Swanston-st. have very kindly given the Relief Committee the use of their lower hall as a central depot, and which is open from 10 a. m. to 1 p. m. on Wednesdays and Saturdays for the relief of those who are in need. During the three days it has been open 60 families have been relieved—50 of these were members of the churches. Any brethren in town or country who have vacancies for our unemployed, should let the secretary know.

Opening of Twynholm House.—On Friday evening last Twynholm House, Fulham Cross, was opened under the most favorable circumstances. Twynholm House occupies a prominent position at the top of Munster-road, and was originally built for a public house (the "Queen Anne"), but on account of the proprietors being unable to obtain a license, the premises had been used as a coffee place. They were, on May 11th, transferred to the Fulham Cross

Christian Mission. From that time, until Friday, a great deal of alteration has taken place. The basement at present is sublet to a mineral water manufacturer, but in a few months will be taken by Mr. Sydney Black and turned into a night shelter for destitute men, on the same principle as General Booth's. The ground floor has been made into a coffee palace, where tea, coffee, and cocoa may be obtained at the most moderate charges, and all refreshments, except those containing alcohol, are for sale. It is, in fact, nothing more or less than a poor man's restaurant. At the rear there is a reading room where working men may spend a pleasant evening. It is provided with both daily and weekly newspapers, besides monthly and quarterly magazines, and various games. The ground floor also contains a large Mission Hall or lecture room, which is capable of seating nearly two hundred people. At the back is a sitting and reading room in connection with the boy's refuge. On the first floor is another lecture room, which would hold, when filled, about one hundred people. Mr. Sydney Black's office is on this floor, as are also two other rooms connected with the boys' refuge. On the top floor there are eight bedrooms, which will be subsequently be furnished as dormitories for between thirty and forty fatherless, orphan, and destitute lads under fourteen years of age. The word "Twyholm" has been adopted from the name of the birth-place of Mr. R. Black, senr., in Scotland. The opening ceremony was presided over by Mr. R. Black, and among those present were Mrs. Black, Mrs. Roberts, Miss M. Huggill (Superintendent of the Rescue Homes in connection with the Mission), Miss Duffield (Matron of Melbourne House, Walham Green), Messrs. Sydney Black (Superintendent of the Futham Cross Christian Mission), J. T. Ainsworth (Editor of *Sydney Telegraph*), Wilby Kershaw, B. A., R. W. Black (Financial Manager of the Mission), William Hardy (Manager of the Coffee Palace), and several of the officers and members of the mother church at College-street, Chelsea. At 6.30 a tea was given in the Coffee Palace and adjoining rooms. After this the company were taken over the premises, all expressing themselves highly delighted with the place. The meeting began with prayer and singing, afterwards speeches were delivered by the Chairman, Mr. S. Black, who spoke principally of the objects to which the building would be devoted, Mr. Kershaw, Mr. T. J. Ainsworth, and Mr. A. Schofield. Miss Black presided at the harmonium and during the evening sang an appropriate gospel solo. The meeting, which was throughout very enthusiastic, terminated a little after nine.—*Fulham Chronicle, London, June 16th, 1893.*

Correspondence.

DECOY-DUCKS.

To the Editors of the A. C. STANDARD.

I have been musing again. This time on a different theme. It is whether some Christians are not acting the part of decoy-ducks. I must explain. Many men are blessed with such vigorous constitutions that they are able to a great extent to resist the deleterious effects of alcohol and tobacco, and attain to a healthy old age. These are exceptional cases, for both alcohol and tobacco are poisons, that should be shunned by every one who recognises that he is responsible to his Creator for the life and health that have been intrusted to him. There is no necessity for me to prove this; if any one should doubt my statement, Bro. Ludbrook will be able in your "Temperance Column" to satisfy him, that is if the doubter is open to conviction, and if not he must for the present remain a doubter, until his eyes are opened to receive light. Just now, I ask are not these men with vigorous constitutions being used by the devil as his decoy-ducks to allure the weaker to their destruction?

Again, I have been musing. It is because I lately heard that one family—there may be more—but one highly respectable family connected with the Church of Christ in one of our colonies, has dancing parties; and I am informed that some of our brethren see no evil in this, and declare that worse things than dancing occur at Sunday school picnics, tea meetings, and so forth. If such be the case, these "worse things" must be counteracted; but they do not make dancing suitable for a Christian. I take higher ground, and say that though you could prove dancing parties to be lawful, Paul was not satisfied with the mere lawfulness of a thing, for he said all things were lawful for him, but all things were not expedient. Standing on this ground, I want to know whether a dancing party is expedient? Are not these highly respectable families being used by the devil for his decoy-ducks? Bro.

Pittman has set me further musing. He has been to Ballarat pleading for assistance towards his rescue work, and in the course of his lecture he referred to the sources that rendered his work a necessity, specially mentioning alcohol, dancing, and the theatre. Innocent young girls by these means have their passions excited, and when the first step is taken, the descent to a lower and a lower still, alasl! too often follows. As I thought over this, and that no one falls suddenly—there is at first a slight turning aside, a walking afar off, which is but a preparation for a walk still further off—and that one half of our dangers are unsuspected, I pondered over the responsibility resting upon the Christian to "let his manner of life be worthy of the gospel of Christ" (Phil. 1: 27). Do the habits of the ball-room show that they are constrained by the love of Christ to live no longer unto themselves, but unto him who for their sakes died and rose again? Are they exemplifying what it is to be new creatures in Christ Jesus? Have old things passed away, and all things become new? *1st Cor. 5: 14-18.* Is this the way by which they present their bodies living sacrifices, holy and acceptable to God? If attending the ball-room is being transformed by the renewing of their mind, will some one kindly explain what is meant by not being fashioned according to this world? *1st Rom. 12: 1, 2.* Are Christians to show by their lives that they are an elect race, a royal priesthood, a holy nation, a people for God's own possession, that they may show forth the excellencies of Him who called them out of darkness into his marvellous light?—*1st Peter 2: 9.* Peter says they should, but how do the dancers obey the injunction? Brethren, the apostle's exhortation is: "Look therefore carefully how ye walk: not as unwise, but as wise; redeeming the time, because the days are evil."—*Ephesians 5: 15.* Can one just returning from the ball-room sincerely offer up the petition, "Lead me not into temptation, deliver me from evil"; or that of David: "Lord, make me to know mine end, and the measure of my days, what it is; let me know how frail I am"; O brethren beloved, instead of the dance inducing its adherents to "set their minds on the things that are above," they are fascinated by "the things that are upon the earth"; so fascinated are they that they have no taste for

church work. They can find time to attend the dance, but they are so very busy, so much engaged, that they have no time to attend a prayer meeting, or one for the study of God's holy word.

Perhaps I have written sufficient for the present. I have been told that I must expect to be classed as a starched puritan for my former musings. Be it so. That will not cause me to fret. The Puritans were better than I, so I shall find myself in good company. But, brethren, please grant me permission to place before your readers the reflections of one whom none will call a "starched puritan":—

"The system of evening parties is a false and absurd one. Ladies may frequent them professionally with an eye to a husband, but a man is a fool who takes a wife out of such assemblies, having no other means of judging of the object of his choice. You are not the same person in your white crape and satin slippers, as you are in your morning dress. A man is not the same in his tight coat, and feverish glazed pumps, and stiff waistcoat, as he is in his green double-waisted frock, his black ditto, or his woollen jacket. And a man is doubly a fool who is in the habit of frequenting evening parties, unless he is forced thither in search of a lady to whom he is attached, or unless he is compelled to go for his wife. A man who loves dancing may be set down to be a fool; and the fashion is greatly going out with the increasing good sense of the age. Do not say that he who lives at home or frequents clubs in lieu of balls is a brute, and has not a proper respect for the female sex; on the contrary, he may respect it most sincerely. He feels that a woman appears to most advantage, not among those whom she cannot care about, but among those whom she loves. He thinks her beautiful when she is at home, making tea for her old father. He believes her to be charming when she is singing a simple song at her piano, but not when she is screeching at an evening party. He thinks by far the most valuable part of her is her heart, and a kind, simple heart, my dear, shines in conversation better than the best of wit. He admires her best in her intercourse with her family and friends, and detests the miserable, twaddling, slipshod that he is obliged to hear from and utter to her in the course of a ball, and avoids and despises such meetings."

These thoughts are not from a "starched puritan," but from THACKERAY.
Ballarat, Aug. 1893. M.

To the Editors of the A. C. STANDARD.

DEAR BRETHREN,—

I felt a little disappointed at the reply to my query in the July STANDARD, for I have long understood the phrase Christian baptism to apply *alone* to the ordinance commanded by Jesus for the remission of the sins of penitent believers, any other purpose of penitent believers, any other baptism being for a different purpose, and therefore opposed to the one baptism of the gospel. Surely it is not too much to expect that a man who wishes to unite with the Church of Christ will accept what Christ teaches. If he is ignorant or prejudiced, would it not be better to show the truth before admitting him into the Church, than to find after he is received that he is still clinging to his old sectarian opinions, and thereby causing trouble and dissension among the brethren and hindering their work among the unconverted, for if members of the one body preach two gospels how can the world believe? I feel convinced that the recent agitation in favor of taking money from the world would never have arisen if the brethren had not failed to discern the dividing line between the Church and the world through the influence of those who have not been baptized for the remission of sins. In the reply I read: "Correct views of the doctrine of the design of baptism are not included among those conditions (of communion)." We cannot find in the New Testament that men disputed with the apostles as to the design of baptism; if they loved Christ they obeyed His word, for it was so plainly revealed that there was no necessity to teach any views respecting it. When Paul wrote to the church in Galatia that "There be some that trouble you and would pervert the gospel of Christ," it is possible that the lesson taught in that 1st chapter was expected to benefit the Church in all ages.

Yours in the faith,

L.A.W.

REPLY.

The "ordinance commanded by Jesus, for the remission of sins," is immersion into the name of the Father, Son and Holy Spirit, and we certainly do not think that its validity depends upon a full and

correct comprehension of its design. Another "purpose of penitent believers" may be, and Scripturally is, "to put on Christ," which may be considered specifically the design of baptism, since it is affirmed of no other ordinance, and surely the immersion of such a one in the name of Jesus would be "Christian baptism," even though through ignorance or prejudice he did not understand that remission of sins was included in its blessings.

Doubtless, "ignorance and prejudice" are sources of great trouble in the Church, but if we keep people out of the Church till free from them, those of us who are in the Church and of course free from ignorance and prejudice, would most likely drop into our graves without having the pleasure of making a single satisfactory convert, since the rule which requires freedom from ignorance and prejudice upon this point would require the same upon every other ordinance and institution in the Kingdom. Were not the apostolic churches filled with those who clung to old "sectarian opinions," ignorant and full of Jewish prejudice, and did it not cause much "trouble and dissension among the brethren," and yet the remedy was not to keep them out till fully instructed, or put them out because they did not grow in knowledge, but forbearance and patient instruction.

As to the influence of those who have not been baptized for the remission of sins, in the taking-money-from-the-world movement, it is worthy of remark that one who looked on with apparent complacency, was rocked in one of the cradles of British orthodoxy, and that another among us who has frequently called in question the doctrine of baptism for remission of sins, has written quite vigorously against the practice of taking money save from the immersed.

Has our correspondent considered where his principle would land him? All those hundreds, and perhaps thousands, of brethren who have come to us from unimmersionist bodies, no matter how sound their present views upon the subject, should be required to be rebaptized or withdraw from our fellowship, since at the time of their immersion they did not believe that it was for remission of sins, and "a baptism," according to L.A.W., for any other purpose is "opposed to the one baptism of the gospel," and therefore, as a matter of course, a nullity. G.H.M.

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.—Eds.]

THE "UNEMPLOYED" DIFFICULTY.

One of the great questions of the day is how to get rid of the "unemployed difficulty." In the treatment of disease, whether found in the body of the individual or the body politic, the first thing to be done is to make a careful diagnosis. In most cases when this is correct, and the real cause of the disease ascertained, the cure becomes a simple and easy matter.

We have the unemployed among us in great numbers; in vain they go about seeking employment—no work is to be had. And yet a moment's reflection will convince anyone that the amount of work is practically infinite. There are railways to be made, roads to be made, roads to be metalled and kept in order, drainage schemes to be carried out in our cities, cultivated land to be better cultivated, and uncultivated land to be cleared and brought under cultivation. These are a few of the great works waiting to be done even in our small colony, but they are sufficient to indicate that whatever is scarce, it is not work. Perhaps it will be said that it is the money which is scarce. This is too true in the case of many individuals, but it is not true of the community as a whole. It is well known that vast sums of money are at present lying unused. There is quite enough capital to set all the unemployed at work were their numbers twice as great. The scarce commodity is *faith*. Now this want of faith, if groundless, is the real cause of "the unemployed difficulty"; but if well grounded the cause of the difficulty

must be the cause which has brought about this want of faith. The faith needed is just faith on the part of capitalists that there are works to be undertaken which will prove remunerative. Work is infinite in amount, but it is not all remunerative. Capitalists at present think that not many works are remunerative, hence the number of unemployed. Their recent experiences are some excuse for their want of faith, and the question now before the community is how to increase their faith and extend the area of payable undertakings. If people would but remember the axiom that while the workman is worthy of his hire, this hire must be a little less than the value of what he produces, there would be fewer strikes and more industries. When the choice lies between a reduction of wages or the stoppage of an industry as being unremunerative at existing rates, it is surely the reasonable and prudent course, as well as the one dictated by feelings of fair play, to accept the reduction which after all may only be a temporary necessity. That an undertaking may prove remunerative it is necessary that the workmen should produce enough to pay their wages and leave a trifle for the capitalist. It would be a great pity if this had to be brought about either by lengthening the hours of labor or by lowering wages, though the latter is sometimes inevitable. Now to avoid either of these undesirable contingencies it seems to me that the only other alternative is that a better and more valuable day's work be done. This is where Politics and Christianity overlap each other, and it is because they do that a paper like this may fitly find a place in the STANDARD.

Christianity has a great deal to do with a good day's work, because it has everything to do with a faithful day's work. The Christian's service is not eye-service. At least it is not his earthly master's eye that he watches, so that he may idle when it is not on him, and appear to be very

diligent when it is. The Christian puts his work first in order of importance, and his wage second. To do the opposite is to be a worshipper of Mammon. Nothing tends so much to limit the number of payable enterprises as the fact that so many men think a great deal about their pay, and not very much about their work. The Christian takes an equal interest in his work whether he is working for himself or a master. What his hand finds to do he does with his might. When Christians are at work the cost of oversight is reduced to a minimum, and that alone often decides whether or not an enterprise will prove remunerative and be continued, or unremunerative and be abandoned. Christians are sometimes impatient at the amount of time they have to spend at what they call their "secular" work, and grudge it as being so much taken away from their opportunities of engaging in what they call the Lord's work. We fret and fume at the error of dividing Christians into *clergy* and *laity*, but it is an equally pernicious error to divide work into *sacred* and *secular*. Just as all Christians are God's clergy, so all work engaged in by Christians is sacred, is God's work. O that Christians but understood how much they may glorify God by the way in which they perform their daily task, which I will not again define by the title "secular"! Think of God's material works, and never again think lightly or slightingly of manual labor. Let us only think of glorifying God in it, by loving it, by doing it heartily, and so doing it well. This is the better way suggested by Paul (1 Cor. 13). By this means we shall have the satisfaction of knowing that we are not only doing our part to solve the unemployed difficulty by widening the area of payable enterprises, but that we are also in the most effective manner commending Christ and His gospel both to our masters and to our fellow-workmen.

Temperance Column.

(All communications regarding this department should be addressed to ALBERT M. LUMBOOK, 13 Escalade-road, Malvern, Victoria. Suggestions, items of news, extracts, and original articles will be thankfully received.)

THE WINE.

They say 'tis pleasant on the lips,
And merry on the brain;
They say it stirs the sluggish blood,
And dulls the tooth of pain
Aye, but within its glowing deeps
A stinging serpent, unseen, sleeps.
Its rosy lights will turn to fire,
Its coolness turn to thirst;
And by its mirth, within the brain,
A sleepless worm is nursed.
There's not a bubble at the brim
That does not carry food for him.

—N. P. Willis.

NOTES.

The annual report of the Charity Organisation Society of Melbourne, just published, shows that by far the greatest cause of distress in the community, next to want of work, is *drink*. Yes, strong drink is the thief that robs so many homes of not only the comforts, but even the necessities of life—the demon that blasts the health and happiness of thousands.

"Mr. Victor Buxton, of the well-known English firm of Truman, Hanbury, Buxton and Co., Limited, brewers, has decided to retire from the firm because he is a teetotaler. By this step he forfeits a sum amounting to £1,000,000." So runs a recent cablegram from London. Surely this is an example of conscientiousness and self-abnegation rarely to be seen! All honor to Mr. Buxton.

In the July STANDARD we referred to the liquor traffic as injuriously affecting labour. Here, in brief, is further proof and illustration of the fact. To make a 40/- table, 28/- is paid to the workmen; but to make 40/- worth (?) of alcoholic drink, only 8/- is paid to the workmen.

Again, in Guinness's great brewery there are £14,000,000 invested, and 3,000 men employed. In the linen industries of Ulster there is about the same capital invested, but there are 100,000 men employed. This means, practically, that Guinness's brewery throws out of employment over 90,000 men.

The Temperance Committee of the associated Churches of Christ in Victoria is to be commended for the energy and earnestness it is displaying. Very successful meetings have been held in different suburbs of Melbourne, and now a coming series of tracts is announced. Below is the first of the procession. Well done, brethren! Let the good work go on.

FOR THE SAKE OF OTHERS.

It was harvest time. The weather was hot, and water scarce. David, sharing the hardships of his followers, was suffering from thirst. Not meaning to command, perhaps unaware that he was overheard, he exclaims, "Oh that one would give me drink of the water of the well of Bethlehem, which is by the gate!" Three of his mighty men, out of love for their leader, resolve to fulfil his desire—in spite of intervening foes—or perish in the attempt. They break through the Philistine host, draw the water, and bring it to David.

Yet, *he will not drink thereof*. Strange! Why not? He regrets that by his thoughtlessness he has tempted these friends to needlessly risk their lives. How can he derive pleasure from what might have proved their death? To drink this water would seem to him like drinking their blood. So he pours it on the ground saying: "Be it far from me, O Lord, that I should do this! Is not this the blood of the men that went in jeopardy of their lives?" (See 2 Sam. 23: 13-17.)

What a fine example of self-denial for the sake of others! David refused this refreshment so as to discourage his men from hazarding their lives unnecessarily. The incident teaches us the lesson that we should never seek our pleasure from what endangers, and sometimes actually costs, the life-blood of our fellows—never, for instance, go to see a man put his head into a lion's mouth.

And surely the case is stronger when not only physical, but moral and spiritual life is imperilled, as by strong drink, and when not merely temporal, but eternal issues are involved! Perhaps, gentle reader, you are a "moderate" drinker. *Every drunkard was such once*. Oh, remember, "where there's drink there's danger!" But further, your influence upon others. Do you say that you are confident you can continue to partake in moderation and receive no great hurt? I refer you to David. Thirsty as he was he refused the water. Why? Because he was doubtful of its purity? No; he refused the pleasure and blessing of a really healthful and refreshing drink because it had been obtained at unnecessary risk of precious life. How much more should we dash down the poison-cup which has ruined, temporally and eternally, tens of thousands of our fellows? Does not Christ pronounce a woe upon any who cause one of his little or weak ones to stumble? Will you, then, be free from bloodguiltiness if, *by your example*, you encourage another to play with a deadly serpent and your weak brother perish, for whom Christ died?

Do you say, "Am I my brother's keeper?" Yes, *you are*. "None of us liveth to himself." Even if intoxicating liquor were not evil in itself, but, to us, as harmless as the water of Bethlehem (which it certainly is not), the law of love, the law of Christian liberty, anticipated by David 1000 years before it was given, would require us "neither to eat flesh, nor to drink wine, nor anything whereby our brother stumbleth."

My brother! my sister! what is our religion worth if it does not enable us, yea, compel us, to make a sacrifice such as this, if it be a sacrifice! If it would be a hard thing to give up your drop of drink, *do it for your own sake*; if an easy thing, *do it for the sake of others*. In the name of the dear Lord who died for us, let us pour the intoxicating draught into the gutter, and say with David, "Be it far from me, O Lord that I should do this! Is not this the blood of the men that went in jeopardy of their lives?" and with Paul, "If meat [or strong drink] make my brother to stumble, I will eat no meat [I will drink no intoxicants] while the world standeth, lest I make my brother to stumble."

A.M.L.

The Evangelist.

FAITH, AND HOW TO GET IT.

SERMON BY J. V. UPDIKE.

"But without faith it is impossible to please Him, for he that cometh to God must believe that He is, and that He is a rewarder of them that diligently seek Him."—*Heb. 11: 6.*

Faith, and how to get it, is one of the questions of the day. When we make faith a condition of salvation it is because God has made it so. "He that believeth and is baptized shall be saved." "Without faith it is impossible to please Him." Faith, abstractly considered, is conviction, or credit given to testimony, or, in other words, the assent of the mind to the truth of what is declared by another; for faith and the Bible are to the Christian what a light and a compass are to the mariner. Without the compass and light to see the direction to which the needle points, the mariner can not know how to guide the vessel.

We come to the subject of faith, and the first question that arises is, What is faith? Faith, as described by the apostle, is "the substance of things hoped for, the evidence of things not seen."

You certainly can at once get the definition that is thus given in the Book of God. Books have been written upon the subject, preachers have preached about it, persons have been told what it is again and again from a theological standpoint, just as though the Book of God was silent respecting the great question of faith and what it is. So we take up our Bible as its own interpreter, and find that God does make it plain. And when we come to the question, in the next place, of how to get faith, we are compelled to go to the Bible again, and we turn to the tenth chapter of Romans and the seventeenth verse, and we read, "So then faith cometh by hearing,

and hearing by the word of God"—just as nicely explained as it is possible to explain it. It comes by hearing, and hearing by the word of God. And when we thus look at faith and its importance, and how we are to get it, it is one of the grandest yet most simple subjects that we have in God's book. We need it in everything. Business can not exist without it. All the business of to-day is run upon faith—the banks, the stores, railroads—everything is run upon faith. When I get upon a train of cars to go anywhere, I get on by faith. I have faith in the engineer, and I have faith in the train, and I get into the sleeper and go to sleep, and think I will get through all right. I believe I will. We deposit our money in the bank because we have faith that it will be cared for. Sometimes we miss it; but if we had not faith we would not deposit our money there. Men trust you for groceries and for dry goods because they have faith in you (that is, some of them do); and if they don't have faith they are not likely to trust you for very much or very long.

We have business faith, then, and we have domestic faith that keeps the family together. Talk to me about a man respecting and loving a woman that he can have no faith in! Talk about a woman loving a man that she can have no faith in! Faith is the foundation of love, for love produces obedience, and obedience and love combined produce harmony, and all together unites them. They are united by faith. Talk to me about that man there dealing with a man very long and going into partnership with him, if he has not any faith in him! Talk about a family standing without faith! Talk about the world existing without faith! Parents have faith in their children. Sometimes they have too much faith in them. Children must have faith in their parents if they are governed very well by the parents. And when it comes to politics, we have what we call political faith. We have Democratic faith, Republican faith, Prohibition faith, Greenback faith, Farmers' Alliance faith—all kinds of faith. Here are persons I suppose to-night of the various political

faiths, and if I would ask all the Democrats here to raise their hands they would raise their hands; if I should ask the members of any party here to raise their hands they would do so. That is their political faith. How do they get political faith? Why, by reading political literature and studying political questions. The man who reads Democratic literature and thinks upon that line and has been influenced that way is very liable to have democratic faith, and he gets his Democratic faith very largely by his reading. It is true some men are Democrats because they are born that way; some are Republicans because their fathers were Republicans; and so we might go the rounds politically. Persons go a great deal as they have been trained, it is true, but the large majority of men to-day are thinking for themselves, reading for themselves, and are trying to be able to give a reason for their conduct, for their actions. Every man is trying to be able to give a reason why he votes the Republican ticket, or the Democratic ticket, or any other ticket, whatever the ticket may be; and his faith is made up largely of his investigations.

A man becomes a Mohammedan by studying Mohammedan literature and adopting the Mohammedan religion. It isn't anything he "gets" that makes him a Mohammedan, but something he *believes* and *does*. So when it comes to Christianity it isn't anything that a person "gets" that makes him a Christian; it is what people believe and do that make them Christians. So we might go the rounds religiously.

We have found to-day that persons have certain particular or peculiar ideas or notions respecting even the religion of Jesus Christ. We are not to talk about what other people think of religion. We are to find out what pure and undefiled religion before God is; what faith is, and how to get it; and the difference, if possible, between faith and belief.

Faith is the belief of testimony. We are to take into consideration the great question of salvation, and examine carefully and earnestly the evidences we have given to us in the word of God in order to have a Christian faith. And so faith is based upon the testimony that we have, and every man's faith must be measured in accordance with the testimony that he has examined, and so far as he is capable of

examining evidence and deciding the question. You take a jury in a court, and you know that the jury is to decide the question as the testimony is produced. They listen to the testimony, and listening to this testimony they decide the case afterwards, and, of course, have their faith established by the testimony presented. When it comes to the religion of Jesus Christ we make the same plea; if you want faith in Jesus Christ as the Son of God, you must have the testimony that will produce that faith. You can't get faith in Jesus Christ simply by praying for it. You can't any more get faith by praying for faith than you can get muscle by praying for muscle. I don't object to your praying, in accordance with the Word of God, for anything and everything that God Almighty has promised; but faith is not something promised for which we are required to pray, and we haven't anything in the Word of God to give us an example to pray God to have faith in the Son of the living God.

If faith is a direct gift from God, and a man is damned for not believing, and God does not give you faith, then no one in the universe is to blame for not having faith except God. We want God to stand out clear, and stand out in all His attributes, so you may understand Him and understand the conditions of salvation. Then faith is not something that you and I can get simply by praying for it.

Before we leave this question I want to explain one passage, because it is so often quoted by people, honestly, too, to give the idea that we are to pray for an increase of faith, and so they say to me: "Didn't the disciples pray, 'Lord increase our faith?'" Yes, they did. "Didn't they believe what they were praying for?" I believe they did. "Well, then, did Jesus increase their faith?" I don't know whether He did or not; it does not say that He did. But when we understand the circumstances we will know how they happened to ask the Lord to increase their faith. You remember that Jesus taught His disciples that if a brother trespasses against you and ask your forgiveness, you are to forgive him. "If he sins against you seven times in a day, and seven times in a day says, 'I repent,' you must forgive him," says Jesus. Seven times in a day! When the disciples heard

that it stirred them up wonderfully. To illustrate that, here is Brother Hall: he sins against me this morning before breakfast, does a wrong, and then says, "I'm sorry, Brother Uplike; I'm sorry; I repent; forgive me." I say, "Yes, I will forgive you." A little while after breakfast he sins against me again, does me a wrong, and then says, "I'm sorry, Uplike; I'm sorry; I repent." And I forgive him. Then the third time, along about dinner time, he does another mean trick, and then turns to me and says, "Uplike, I want you to forgive me; I repent." That is the third time, at dinner time. And then four times before I go to bed that same night he does some awfully mean thing, and repents every time, and every time I must forgive him. So I say, "Lord, increase my faith in Hall." The disciples did not say, "Lord, increase our faith in you, increase our faith in the Bible or in the conditions of salvation," or anything of that kind; but "increase our faith in that fellow that treated us that way." I tell you we need to pray for that kind of faith, for I don't know how else we will get it.

No place in the Bible are we told to pray for God to give us faith. It is not there. We get the wrong idea sometimes of the conditions of salvation. Might just as well ask God to be baptized, or make you be baptized, as to ask Him to give you faith. It is the same principle. Faith comes from the investigation of testimony, and we examine the evidences and measure your faith, as we have stated, in accordance with that; and when you have examined the evidences of the Word of God you find how the Bible is written. We read here in John, the twentieth chapter and the thirtieth and thirty-first verses: "And many other signs truly did Jesus in the presence of His disciples which are not written in this Book, but these are written that ye might believe that Jesus is the Christ the Son of God, and that believing ye might have life through His name." Here we have the declaration of what we are to believe. We are to believe that Jesus is the Christ. "These are written that ye might believe; and the thing for you and me to do is to go to the Book of God and find out the evidences, and when we have the testimony, as given in the Word of God, then to believe that testimony, that Jesus is the Christ, the Son of the living God.

That is faith—faith in Christ, not faith in some theory; and yet, my friends, that has very much to do with us so far as theory is concerned. If a man's faith is wrong, his theory will be wrong. If his theory is wrong, his practice is wrong; and if his practice is wrong, he is ruined at last. So it is a fearful thing for a man to make a mistake in regard to faith.

Believing in Christ is the thing required of us, commanded of Christ; and after he has given such an abundance of testimony respecting the divinity of the Son of God, are you and I still to look up to God and say, "Lord, give me faith?" It just simply implies that you think God lies. If you ask God to give you faith after he has given you all this evidence, you simply imply that God has not told all the truth. For instance, I should say something to my brother here, and after I had related everything, all the facts, he turns around and says, "Is that so? Oh, help me to believe that, Uplike! Help me to believe that." It simply implies that he thinks I am lying, doesn't it? So after God has given us so much testimony respecting the divinity of His Son Jesus Christ, then for us to get on our knees and say, "Lord, help me to believe that you are telling the truth!" Now, the simplest thing in the world is just to believe the testimony as stated by the Spirit of the living God and the apostles of our Lord Jesus Christ. And when people understand what faith is, and how to get it, don't you know they are going to quit acting as they do oftentimes, respecting this great question, and there will be a coming to the Lord Jesus Christ such as our country has never known before—getting out of the dark and into the light; walking away from darkness and doubt and despair, and coming to the light and life of God and of Christ, and having something for which we can give a reason, standing upon it, and so upon the promises of God, saying, "I believe." For "he that believes not shall be damned." First, he must hear the gospel, and second, he must believe the gospel—the sinner must.

And is there very much difference between faith and belief? We have the words faith and belief in this text used interchangeably, and they mean one and the same thing. We have "He that cometh to God must believe that he is," and we have in the same text, "Without faith it is

impossible to please him." So, then, we say that faith is the same as belief. Why, of course. The idea of asking for faith to believe! Did you ever hear tell of the like? "Lord, give me faith to believe!" Just as much sense in saying, "Lord, help me to walk down to the tabernacle about!" Faith is belief, belief of testimony. It is that, and belief is faith, or else it would be inconsistent. If faith is greater than belief then people can be saved without belief, for Christ says, "He that believes and is baptized shall be saved." And then he turns round and says, "Without faith it is impossible to please him." Paul said when preaching, "Believe on the Lord Jesus Christ, and thou shalt be saved." All the way through the Book of God we find that the words "faith" and "belief" are to be used in the same sense—believing in Christ in the sense of accepting all the conditions of salvation, and trusting in him and his merit for salvation. That's what we understand by "genuine saving faith."

So when we take up our Bible we find the illustration of faith so simple. First the nobleman. Do you remember how the nobleman came to Jesus, and when he told Jesus he was not worthy that he should come under his roof, Jesus answered and said, "Thy son liveth," and the nobleman *believed* the words of Jesus, and his son lived from that hour; began to get well from that point of time, through the faith of that nobleman? When we come to the building of the ark, Noah built the ark by "faith." We have the word occurring some twenty four times in the eleventh chapter of Hebrews. "And Noah built the ark by faith." Do you think he drove the nails by faith, and that all the work that was done upon the ark was simply done by faith? No, but he believed that God would destroy the earth with the flood; he believed that he must obey God if he would be saved, and he went to work and built the ark out of the wood that God told him to build it out of, and showed his faith by his works. "By faith Abraham sojourned in a strange country," and hence Abraham showed his faith by doing what God commanded him to do, without asking any questions, and that, indeed, is about the sum of it. A little girl in Sunday School was asked "What is faith?" And she said, "Believing what God says without asking any questions," and I think that is about

the simplest definition in the world. Take God at his word! That is the short of it, without asking any questions about it, and the little girl's idea is certainly very simple. Believe what God says without asking any questions; that is accepting by faith, and then doing what God commands us to do, and that's the thing. Take God at his word and show your faith by doing just what God tells you to do. Take the colored preacher's definition of it. He was preaching, and he said: "To illustrate, suppose there is a stone wall fifteen feet high and ten feet thick, and suppose the Lord says to me, 'Sam, jump through that wall.' It is my business to jump, and let the Lord make the hole." It is his business to jump, and let the Lord take care of the rest. That is faith; believing what God says, and showing that you believe it by doing just what God commands you to do; that is what we call "saving faith." Faith that saves is the faith *that does what God requires*. That is saving faith; I don't believe in any other kind as far as I am concerned; I don't preach any kind but a living, saving faith. A living faith is that faith that works by love.

We have here in the second chapter of James, you know (some of you know, and some of you possibly do not know)—I want to read a little of it here to-night: "Even so faith, if it hath not works, is dead, being alone." Individuals may have faith; but if they have not works, after all that faith is of no consequence. "Yea, a man may say, thou hast faith and I have works; show me thy faith without thy works, and I will show thee my faith by my works. Thou believest that there is one God; thou doest well; the devils also believe and tremble." The devil has faith, and if man is saved by faith alone, the devil would stand a good chance, would he not? Suppose now some one says, if the devil should happen to be in this congregation, and he should come forward here and I would ask him the question, "Do you believe with all your heart that Jesus is the Christ, the Son of the living God?" the devil would say, "Yes, I believe it," and I say to the devil, "Do you believe with all your heart that Christ died to save you?" "No, he didn't!" Don't you see that the devil never can believe that Christ died for him, for he never did; he died for man, God bless you! I have that faith

in Christ to-night that He is able to save me, but the devil cannot believe that; he would not accept of the gospel upon the terms of the gospel, because it is for men and women, Adam's race. "You see how by works a man is justified, and not by faith only." (Jas. 2: 24.) No man can be justified by faith only in accordance with God's word. "Likewise also was not Rahab the harlot justified by works when she had received the messengers and had sent them out by another way? For as the body without the spirit is dead, so faith without works is dead also." That is the reason why I urge immediate obedience on your part, to believe in Christ and show your faith in Him by obedience to Him; that's what we want, and that's what we call "saving faith;" that's what the Bible teaches is saving faith, and we want you to have the faith that saves.

(To be continued.)

THE HISTORY AND MYSTERY

OF
Christadelphianism.

BY DAVID KING,

EDITOR OF THE "BIBLE ADVOCATE."

CONTINUED.

DOCTRINAL MONSTROSITIES.



HIS outline would not be at all complete without, at least, a brief exhibit of leading doctrines of Christadelphianism; which, it may not be too much to say,

set forth a God, a Holy Spirit, a Christ and Creator other than those of the Bible.

1. GOD AND CREATION. — God, according to Christadelphianism, is not immediately the creator of our world, nor of our race. We owe what we are and have to the creative agency of innumerable subordinate gods, or angels, so that creation is

not the work of ONE God only, but of many Gods. Dr. Thomas writes:—

"There will be found no good reason to question the conclusion that Elohim [translated *God* in Gen. 1:1] is a noun plural, and signifies Gods, and ought to be so rendered throughout the chapter."

"It pleased the King Eternal, nearly six thousand years ago, to send a new habitable province to His dominions, not by an original creation of a globe, but by the reconstruction of one already existing as one of the solar planets. He commanded His angels to go and execute the work, according to the order detailed by Moses. They harkened unto the voice of His word, and in six days finished all they were commanded to do."

"But the animals were still without a King; therefore, said the chief of the Elohim, 'Let us make man in our own image.' There was none like the Elohim of all the creatures they had made, therefore they determined to make an angel after their own form. They shaped him with head, limbs and body, like their own, so that he stood before them the earthly image of the celestial Elohim. As much their image as Seth was the image of his Father Adam."

"It is credible that they [the Elohim] were once finite mortal spheres; that in a former state they were made subject to vanity not willingly; that while in the flesh they believed and obeyed God; that they succumbed to death as mortal men; that they rose from the dead, and so attained to immortality as the Elohim of the Invisible God in other spheres."

"Mortal and corruptible beings like ourselves, became Elohim, mighty in strength, and framers of new worlds."

Christadelphians, behold, then, your Gods and Creators.

But whence comes this gross error? From small knowledge of Hebrew, badly used. Dr. Thomas finds Deity represented by a plural noun, and, therefore, rushes to the conclusion that there were a multitude of Gods. He tells us that one of them said to the rest of them, "Let us make man." But then the One who said that is also Elohim (plural), showing that the thing will not hold. Put it, that there was one God in plural personality (not God's plural). The reading is then congruous, and the plurality indicated thus: "In the beginning was the Word, and the Word was with God, and the Word was God" (John 1:1). Hence, then, without reference to immortalised human beings, it would be proper to say, "Let us make man." And with this agrees the fact, that though the plural form of the noun *Elohim* is used, the singular of the verb is retained, showing that creation is ascribed to ONE God, and not to a multitude of Gods. But that is not all. For dismissing all idea of plural personality, the use of Elohim (plural), with a verb singular, would be appropriate; because, as expressed in the grammar of *Genesis*, "Greatness, espe-

cially as associated with power and sovereignty, is plurally expressed. Hence there are several nouns used in the plural as well as in the singular, to denote LORD or GOD." But as our present purpose is to exhibit Christadelphian doctrines, not to discuss them, we pass on.

2. THE HOLY SPIRIT.—With feelings akin to indignation, we read—

"That God is a material being residing in an unknown but local centre. In Him are assembled light, heat, electricity, colour, substance. The chief of these materials is electricity, which is omnipresent in its operations. Different elements and substances are but different forms of the same eternal essence, or first cause, described in the Bible as SPIRIT, but in scientific language as ELECTRICITY. The Omnipresence of God only means that His Spirit—Electricity—flows forth everywhere. The Holy Spirit is not a personality, but the vehicular influence of the Father."

Then, from elsewhere, we read—

"Having ascertained that the Creator has located existence, we inquire as to His nature. It is common to suppose that He is an immaterial universal diffusion—an incorporated subtle principle pervading the universe—without local centre—without body or parts." It is obvious that the very opposite of this is true.

"Spirit irradiating from Him, has under the face of His will, been created in the actual material creation which we behold, and now constitutes the substratum of all existence."

"The Holy Ghost is the focalised concentration of the will-power of the Father—exercised by means of His 'free spirit,' which fills heaven and earth."—(*R. Roberts*)

"We allude to ELECTRICITY. This is everywhere, and is at the bottom of all organisation, in fact, of all substance, whether organised or unorganised. MATTER in every form is but a combination of grosser elements, held together by electricity. Electricity governs the laws of an animal's life and a planet's motion—Omnipotent under the face of its intelligence to destroy or build up. What is this? Could a later name be devised than what the Scriptures have given it—SPIRIT"—(*R. Roberts*)

Dr. Thomas also says—

"They [the Scriptures] teach that Spirit emanates from His substance, and that spirit, which is unbodied, or infinite, is filled with this Spirit—Spirit which is seen in the lightning and heard in the thunder."

"Yahweh (*Jehovah*) is synonymous with Spirit."

God, then, we are asked to believe, is a material being, residing in some local centre. That which, in scientific terms, is called *Electricity* is in the Bible described as *Spirit*; the Omnipresence of God means that electricity flows from Him everywhere; the Holy Spirit is, "that same free spirit, gathered up, as it were, under the focalisation of the divine will, for the accomplishment of divine results." Well, we have always felt something like awe at the thought of the immediate presence of the Holy Spirit,

which, of course, if this doctrine be true, was but foolish superstition, seeing we have merely to do with electricity, which we control by lightning rods, send along wires at pleasure, convey into lamps to light our streets and entertainments, and get manifestation of its indwelling in the body of our puss, when in the dark we stroke its black coat the wrong way! We use this language in no flippant manner, but in sober sadness. Christadelphianism is responsible for thus terribly trilling with the nature of Deity, for this letting down of God to their sensuous conception.

3. THE "DIVINITY OF THE SAVIOUR."—On this head there is no manner of doubt as to what is really held. But, still, knowing that a clear and full statement of their belief would repel many if it came upon them at once, there seems a studied mystification, a saying and unsaying, Jesus is God, and He is not God; that is, He is in one sense and is not in another sense, and the one aspect or the other seems to be preferred as inquirers may be prepared to receive it. In Birmingham, as in most places of note, where there are Christadelphians, they exist in two parties, who, of course, doom each other to perdition. The party led by Mr. Roberts put out a sort of creed, in two columns, which commenced—

"CHRISTADELPHIANS

BELIEVE	DO NOT BELIEVE
In ONE God revealed to Israel.	In the co-eternity of Jesus with the Deity
In Jesus of Nazareth as a man	In the existence of Jesus before His conception at Nazareth

The published creed of the other section affirms that they—

"Do not believe in the pre-existence of Jesus, nor that *Ably* He was in Heaven before He appeared among men, nor that He came bodily from heaven. His existence was necessitated by the fall, and at that time He existed as the 'word' or promise, and 1,800 years ago 'the word' became flesh and dwelt among the Jews. His own language, 'I came down from heaven,' I am from above, is understood as referring to His supra-bodily origin, which was in heaven, God being His Father."

That is, that though He said He came down from heaven, He never was in heaven; that though He prayed to be glorified with the glory He had with the Father before the world was, yet He never had any such glory, and never was either with the Father or anywhere else before He came into the world; and though it is written, "He was in the world, and the world was made by Him," yet He never made the world

at all, and had no kind of real or bodily existence before He was begotten of Mary! Now we do not say that He pre-existed in flesh, but that as the Word He was in the beginning with God, and that the Word was a divine personality, and was God; that all things were made by or through Him, and that without Him was not anything made that was made. (John 1.) To talk of His having existed not as a person, but as a purpose, or as a promise, or as a spoken word, is to juggle with terms, and the logical result is to get rid of a personal God altogether. They must accept it thus—"In the beginning was the Word (that is, a thought or promise), and the Word (thought or promise) was God" (John 1: 1). But the more exact reading of the last clause is, "And God was the Word," and, consequently, if the Word was merely a thought, purpose, or articulated sound, then God, Himself, is merely that, and Personal Deity vanishes from the field.

A Christadelphian handbill, recently circulated in London, Birmingham, and other large towns, refers to the writer of these pages thus—

"Why do you accuse the Christadelphians of denying the *divinity* of Jesus Christ? A doctrine which they most positively maintain, but which you most emphatically deny, by declaring that He pre-existed, not being able to distinguish between the pre-existence of a thing and the divinity of that thing. Must a divine thing of necessity pre-exist? If Jesus pre-existed, how can you show that He was begotten of the Virgin by the Father when He already existed? Is not this denying the Father and the Son?"

Their admission of the "divinity" is a poor business, as we shall see further on. But how we can be made to deny the *divinity* of Christ by affirming His pre-existence, is more than ordinary minds can comprehend, unless the writer means as his words imply, that the Self-existent and Eternal cannot be divine! Then it is asked, "Must a divine thing of necessity pre-exist?" So, then, Christ is a "thing." We must take that as the most recent Christadelphian development, having already been informed, by Mr. Roberts, that "The declarations of the Scriptures concerning the Spirit of God are so identical with the portraiture of electricity, by modern science, that there can be no doubt as to the synonymy of the two things." There, then, the Holy Spirit is one thing, and, according to the handbill, the

Saviour is another thing! Yes! Deity "must of necessity pre-exist," being Uncreated, Self-existent, Eternal. If the Saviour is not that, He is not divine in the only sense in which the term has place in this question.

Mr. Roberts, pressed by an opponent, becomes at times, on this subject, very explicit. He writes—

"The Spirit with which He (Jesus) was anointed, and through which the Eternal Father manifested Himself in Him, was pre-existent, but not the man anointed of God, who learned obedience by the things which He suffered. He existed only as a purpose, and His glory was a foregone conclusion before the foundation of the world."

About the time of the last visit of Dr. Thomas to this country, there seems to have been some revulsion of feeling owing to such like denials of the proper pre-existence of the Saviour. Consequently, Mr. Roberts published, from the pen of Dr. Thomas, an article on the text, "He was before me," wherein the Dr. says—

"John the Immerser, then, was not sent to introduce One who had no existence until six months after his own birth of Elizabeth, but to herald to the house of Jacob 'the Lord of Hosts, the King of Israel,' 'without whom there is no Salvation' (Isaiah 45: 12), and who, as the Great Light, was about to tabernacle among them in the sense of His Name IMMANUEL (GOD-AMONG-US)." (Isaiah 7: 14.)

"In the days of the decadence of Judah's Commonwealth, Scribes erected for themselves watch towers high as the turrets of the celebrated watch towers of the days of Ninus. On the battlements of these, they set themselves to eye the incidents of the situation with telescopic gaze. But all their wisdom resulted only in the confusion of their tongues, and an inability to discern anything in Jesus but a mad blasphemer, who claimed equality with Deity, and existence before Abraham. Their prophetic telescopes from the pinnacles of their 'Babel' towers enabled them to see nothing but a man of flesh in 'the Man Christ Jesus.' 'Is not this,' said they, 'Jesus the son of Joseph, whose father and mother we know? how is it then that He saith I came down from heaven?' (John 6: 42.)

"No; John did not come to proclaim any such phantasmata. He saw no such sights as these watchtower people professed to see from their fleshly standpoints. He came to introduce one who had been rich for countless ages. 'He who was rich,' and who had said 'the earth is mine and the fulness thereof,' and who by coming into the world he had made (John 1: 10), placed himself in circumstances of extreme poverty, that we through his poverty might be rich—(Cor. 8: 9). This was the mediator, one whose shoes' latchet, John said, he was not worthy to unloose. But to this, he also added the testimony that this mediator one was preferred before himself, because, said he, 'HE WAS BEFORE ME.'"

"In what sense, then, was Jesus before John? Certainly not in the sense of being born of Mary before John was born of Elizabeth, because John was born six months earlier than Jesus. John being six months older

than Jesus, John says, in that sense before Jesus. But John says, *Jesus was before me*. Hence, He pre-existed before John, though born after him.

"Nor can it be said that the mission of Jesus was before John, because before the coming or manifestation of Jesus, John preached the approaching advent of Jehovah, and Jesus did not begin his mission till John had finished and was imprisoned.

"The question then in view of the prophetic word, is, *When did John introduce the Spirit of Christ in Malachi, and Isaiah with it was Jesus?* This is undeniable by anyone claiming to understand and believe the prophets. We are brought then to this: Was John before Jehovah who sent him, or was Jehovah before John? The answer is obvious. Such was the pre-existent mightier one, of whom John said, 'He was before me.'—*Christadelphian, April, 1870*

Now the uninitiated would be likely to take the foregoing as but little short of a repudiation of the ordinary talk of Christadelphians as to the Deity and pre-existence of Christ. But it serves merely to blind those who read it in its ordinary acceptance, and certain Christadelphians were led to inquire whether they were being taken back to Trinitarianism, which, of course, they were not. Mr. Roberts assured them that "Instead of being something new, as some were fearing, it is the same as advocated in all the Dr.'s works, the dressing being a little different, that's all." But we may hear the Dr. a little further on the Deity of Christ—

"He was flesh, having been born of the flesh, though not by the will of man, and He is now Spirit, having been born of the Spirit, from the grave to incorruption. Jesus, then, is Spirit. Paul styles Him a life-imparting Spirit, and the Lord the Spirit. Being Spirit, He is therefore, *Flame*, or God. He is made of lower flesh and blood, but *His Spirit Nature*—a flesh and bones embodiment of Spirit, and, therefore, of the One Jehovah." (*John 1*)

There, then, Jesus is (not was) God, having become so since His death on the cross. And even that does not amount to more than Christadelphians consider will also become true of themselves. They will be as much God as Jesus is. Dr. Thomas writes—

"Those who are taught of God, and by that teaching are enlightened by the spirit—and life words of the truth, are transformed, or fashioned, like unto the body of His glory. This occurs at the epoch of the resurrection, the manifestation of the sons of God, who all become like Him in body, as they have been in faith and practice—Spirit, because born of the Spirit, and therefore God, because Spirit is God."

Thus, Jesus is God because He is Spirit, and Spirit in the Bible, is "scientific language, *Electricity*," and the saints destined for Spirit-bodies, will, in the future, be God, as Jesus

now is. But, though the Saviour is now God, and King of Kings and Lord of Lords, His elevation will not last long. He has to come down again to a subordinate place. Mr. Roberts writes—

"Christ, at the end of the thousand years, is to abdicate His position of absolute sovereignty. It would seem as if on the accomplishment of His mission as mediator in the complete redemption of the world, He steps down from His high position at the end of the thousand years, that God may be manifested (without a medium), as the only eternal governor. Yet though no longer the supreme ruler of the earth, Christ will no doubt continue to occupy a position of peculiar pre-eminence as the Captain of the many sons."

So now, really, after all, He is only the "medium" through which God is manifested; and by and by will not be even that; but a captain over many sons. If these men had imagined themselves specially commissioned to denude and dishonor Christ, they could scarcely have done more to that end than they have.

But, beyond all this, according to one of the parties of the last Christadelphian division, the adherents to Mr. Roberts have so far dishonored the Saviour as to have little chance of salvation unless they repent. The conflict relates to the *flesh of Jesus*. Dr. Thomas was questioned thus: "Was the flesh of Jesus from His birth of Mary, pure, holy, spotless, undefiled?" "Had He not been put to death violently, would He have lived for ever?" The answer given to both questions is "No," and according to Mr. Roberts, those who hold the opposite are engaged in "Satanic effort to resist the truth." He says—

"The idea that Jesus was of the same Nature as Adam before his fall, is equally untenable, in the sense in which it is put forward. His nature was developed from Mary, and He partook of the qualities of that nature. If, therefore, Christ was of the same nature as Adam before the fall, so must Mary have been. The fact is, both were of the flesh of sin." (*Christadelphian*)

"All New Testament allusions to the subject teach that the flesh of human nature is a sinful thing." (*Satanic Effort*)

The *Christadelphian Leaflet*, started in the interests of the Anti-Roberts party, makes known their estimate of Mr. Roberts—

"Concerning the writings of Dr. Thomas, Bro. Roberts, on page 574 *Christadelphian*, writes,

"There is but one safe position, and in that we mean, by the favor of God, to entrench ourselves 'for better or for worse,' viz., the whole truth as brought to light by Dr. Thomas."

"What will Christadelphians as a body,

and independent thinkers, generally, say to this doctrine of human infallibility? Those who knew Dr. Thomas well will probably regard it as a disgrace, which were he alive, he would be the first to cast off. As to people of common sense, on the outskirts of our cause, will not they conclude that some of us are enslaved by the idolatry of dehumanity? Here we have an emphatic declaration, that to depart in any way whatever from the things taught by Dr. Thomas, imperils our salvation! We should like the editor of the *Christadelphian* to speak with more precision in this matter. We should like him to tell us what things, for as our own columns have shown, Bro. R. himself is in grievous contradiction to the Doctor in many things. Besides this, he is guilty of tampering with the Doctor's writings, and plainly tells his readers that the Doctor was in the habit of using "equivocal language," but that he "avoided" such language in his later writings." We further remark that this "equivocal language" is upon the present subject of controversy. See *Christadelphian* cover, Notes, F. R. S. Now what will be inferred from these facts?

1. That Bro. R. professes to stand entirely on the Doctor's teaching.
2. While professing this he is greatly at variance with the Doctor.
3. That the full text of the Doctor's works he does not reproduce on the present question.
4. That he assumes to interpret the Doctor's meaning for the brethren, but refuses to present the whole of the Doctor's words.

"These tactics are tactics of a strongly biased mind; of a mind that shrinks from the full light, and the obvious conclusions of the statements on which it professes to rest its faith; and worst of all, while trying to sustain popularity on professed absolute confidence in the Doctor, insinuates unwittingly that on some matters the Doctor has contradicted himself."

"There is one thing we thank Bro. Roberts for, namely, the insertion of a copy of our diagram in the *Christadelphian*. His styling it the Renunciationist Heresy will not spall its use with those whose eyes are not jaundiced with the spleen of envy. Finally, should this copious vomiting of bile relieve our fiery antagonist of his dizzy madness, we shall not regret it, even though our outer garments have been somewhat befouled thereby."

"We sincerely believe, that any man who has got into the state of mind exhibited in the foregoing handling of the Word of God, to support his notion of the physical uncleanness of the unblemished 'Lamb of God,' at the time of being tumbled into a dilute aqueous solution, and entirely unworthy of any consideration as a professed teacher of the ignorant, and of whom that are out of the way. We feel sure that this display of want of candour, of deliberate abuse of the Word of Truth, and of a list of gross incongruities and shocking absurdities will save many more from his trust and guidance, and we hope will be to them and others a standing lesson of the necessity of testing what they accept to, for themselves."

Here we leave the two Christadelphian camps to settle their conflict. Each seems to think that the earth should open and swallow up the tents of the other faction.

(To be continued.)

Heartly and Home.

By A. H. HUYANT.

BURY THE PAST.

EVERY day is a fresh beginning,
Every morn is the world made new;
You who are weary of sorrow and
sinning,
Here is a beautiful hope for you—
A hope for me and a hope for you.

All behind us is past and over,
The tasks are done and the tears are shed,

Yesterday's errors let yesterday cover;
Yesterday's wounds, which smarted and
bled,

Are healed with the healing which night
has shed.

Yesterday now is a part of forever,
I found up in a sheaf which God holds
tight,

With glad days and sad days and bad days,
which never

Shall visit us more with their bloom and
their blight,
Their fulness of sunshine, or shadows of
night

Let them go, since we cannot retain them,
Cannot undo and cannot atone;

God in His mercy receive and forgive them!
Only the new days are our own;
To-day is ours and to-day alone.

—Susan Colledge.

THE BRIGHT SIDE.

CHEERFULNESS can become
a habit, and habits sometimes
help us over hard places. A
cheerful heart seeth cheerful things.

A lady and a gentleman were in a
timber-yard situated by a dirty, foul-
smelling river.

The lady said: "How good the
pine boards smell!"

"Pine boards!" exclaimed the
gentleman. "Just smell this foul
river!"

"No, thank you," the lady re-
plied; "I prefer to smell the pine
boards."

And she was right. If she, or we,
can carry this principle through our
entire living, we shall have the cheer-
ful heart, the cheerful voice, and
cheerful face.

There is in some houses an uncon-
scious atmosphere of domestic and
social ozone which brightens every-
body. Wealth can not give it, nor
poverty take it away.

THE DRUNKARD'S CHILD.

WHAT a glorious day it was
last Sunday. I was strolling
along Fifth Avenue with its
crowds of gaily-dressed men and
women, young, middle-aged and old,

wending their way to the different places of worship, where for a brief hour or so they are supposed to forget their worldly affairs in listening to the teachings of their favorite pastors, when, turning into 28th-st., sitting on the curbstone near the railing of that good man's—Dr. Houghton's—well known church, I noticed a little girl neatly, though poorly clad, about seven or eight years old, with a face of more than ordinary beauty, selling matches. As I passed by her, she said, with a very pretty accent and voice (Oh, how much there is in a voice), "Please, sir, will you buy a box of matches, I've only six left, and I'm afraid to go home without selling them and giving the money to father, and—and—I want to go in there (pointing to the open door of the little church) to say a little prayer."

I need not say that I became intensely interested, and asked the little one various questions as to her name, where she lived, and the reason for her making so strange a remark about "saying a little prayer." She answered my queries in a straightforward, though somewhat reluctant manner, telling me that she had only a father at home, of whom she was afraid, for he drank, and if she returned without any money, he would strike her, and now that her mother was dead—and she began to cry—who was good and kind to her, she was always fearful of going home without having sold anything. She then told me she had left home early in the morning with one dozen boxes; they were five cents a box. She had sold six. I took the remaining six, giving her 30 cents, and I shall never forget the look of thankfulness on her sweet young face, when she said, "Oh, sir, it's very kind of you, and I can go back to father with 60 cents, for he told me I must not come back at all unless I brought that amount with me." And when I asked her again about her remark of "saying a little prayer" and wishing to go into the church, she said: "Mother always told me, sir, whenever I saw a church door open, especially on Sunday, always to go in and say a little prayer; that God would always hear it from a poor child as well as a rich one, and I prayed this morning that he would send some one to buy my matches—for I didn't like to go into the church with them. Then I sold six, and you came along and bought all, and now I'm going to thank him," and tremblingly walked

into the church. And, oh! how happily I felt! In a short time I quickly followed, and there I saw the little waif kneeling near the door, with her sweet face buried in her hands. My eyes filled with tears; I did not disturb her, nor could I hear a sound. None will ever know what words went up from that little fluttering heart to the throne of grace but the One who said: "Suffer little children to come unto Me, for of such is the kingdom of heaven."—*Selected.*

The Essayist.

BARRIERS TO CHRISTIAN UNION,

AND SUGGESTIONS AS TO THEIR REMOVAL.

AUCKLAND CONFERENCE ESSAY, BY ROBERT LAING.

DEAR BRETHREN,—The things I would draw your attention to in this paper are not by any means of an exhaustive character, but simply suggestive. I would like you to think over them, to examine them in the light of our past history as a people, and to deal with the entire subject thoroughly. I have nothing new to lay before this conference; but in thinking over the pioneer work of a brotherhood mighty in the scriptures—in conning over the work done, and in considering the character of the workmen of 40 and 50 years ago engaged therein, I have long since come to the conclusion that the work was well and faithfully done. I am not going to say there were no mistakes made, or that the lines on which they wrought, and the methods some of them adopted when calling attention to our plea were faultless. It was a plea for the Bible as the only basis on which the spiritual house might be safely built. It was a contention for principles in which those who opposed existing institutions and observances were frequently handled with scant ceremony; it was a fight against creeds, catechisms, and confessions of faith, and mere opinions in matters pertaining to the salvation of men.

The work prospered; reformers and thinkers generally copulated notes, talked over differences, stood close together, and each acknowledged the other a brother.

Thirty or forty years has made a great difference in us. We have grown up as a healthy and well favoured child. With the idea of establishing a more popular feeling towards the church, here and there, I am sorry to say, brethren in authority are found advocating, where possible, the maintenance of a preacher in each church; as well as adopting sectarian plans of getting money. Dear brethren, let us not become so fashionable that in consistency we may not raise our voices for a return to the old landmarks. I don't object to every church supporting a preacher if able to do so; but in keeping him in their midst to the church's injury and the loss of a perishing world, I do object. Brethren, God is the architect of His house. Although there may be seeming advantages in keeping a brother of ability in our midst continually, yet there are evils of far greater magnitude that hinder the growth of the body. Need I say I am not referring adversely to our brethren in and around Auckland; nor is it because these views are generally adopted that I wish to emphasize the evils, but all such questions should receive attention in our Bible studies. To my thinking it is of greater moment that our brethren and churches are walking in the light of the word of God than that adherents be gathered in to partake of, and be leavened by, our disorder. The Church is, or ought to be, the pillar and stay of the truth. If anything is wrong here, its educative power, as God's institution for building up the minds of the younger members of the brotherhood, is not only defective, but its teaching functions are not exercised in the cause of truth. Again, we need to encourage the reading of our literature. The older it is, the straighter it is. The members should take as many of our periodicals as they can. When these are read, the papers should be sent to brethren and friends, that others may also be benefited. Let us be well acquainted with our brethren and their work in other lands. Church growth mentally and spiritually is of more importance than numbers. For this and kindred reasons I ask your aid for the God-bearing all around. It is not so much the gospel they need, as teaching the New Testament order of Christianity; not so much love to God, as a knowledge of His will. We want people to see that union

is necessary, that the world might believe, that Jesus is the Christ, and believing, have life through His name. To this end, let the positive teachings of the new institution, the teachings essential to the salvation of man, be distinguished from mere opinions; let these teachings be emphasized. This will be sooner attained by looking these humanisms squarely in the face, and by doing what we can to remove them. There is no subject more important than the union of God's people. Nothing would tend to advance the Messiah's kingdom more than the union of all Christ-loving people. No subject commends itself more to the thoughtful Christian than how to lessen the breach that divides children of one Father into sections, and how we can in some measure be a helper in gathering together into one all things in Christ. Our very plea of discipleship and a return to the Bible as our only creed, proclaim the work specially ours, and one that lies at our very door. The stand we take seems to convey a censure on those who differ from us; and it is frequently said that we imply that the denominations are not led by the Bible; and so we are often charged with egotism, in calling ourselves the Church of Christ, as though we were the only true followers of the Redeemer, we are looked upon as an insignificant people with little influence, but great pretensions. This is our position—our opponents being judges. How then shall we best do good service in breaking down these prejudices and removing the hindrances that keep divided the people of God?

The plan hitherto adopted by our English and a portion of our American brotherhood, when dealing with these matters in dispute, has been to deal straightly with the subject of contention, showing the fallacy of the position held by some, and holding up instead Bible teaching. Then an opportunity has been given to all who may see differently to ask questions or raise their voices in dissent. Another portion of our brethren, taking a more liberal view, and not bringing into prominence all our plea, but labouring to keep before the people the many things on which we all agree, bring forward only such questions as baptism, and perhaps the weekly observance of the Lord's supper. Thus hoping to allay prejudice and wrong teaching in time. These two schools of thought have each borne fruit. The first-

named produced intellectual disciples—men and women who could give a reason for their hope through Christ (I am not so sure of their meekness and fear.) When I look back I rather think many of them were hard, cynical, and uncompromising to such a degree that they repelled rather than won to their side. Victory in debate, too frequently engrossed their minds to the exclusion of that Christ-like, conciliatory spirit that seeketh not her own.

On the other hand, the liberal brethren were all for conciliation, yea even to practising some things where the word of God has not spoken. As a consequence, a greater number of a certain class were gathered in—these people less reliable defenders of the faith once delivered to the saints. Those first-named were strong in the knowledge of the truth; but the spiritual man lacked cultivation. Thus there was less fervour, less enthusiasm in our meetings for worship, than compared with our plea for a return to the Bible, and the Bible alone. It is only reasonable that those who make a great ado about a return to the old paths, should shine forth in the spirit of the Master. Professing to be clothed with all the graces of the new man, they in every deed proclaim: "We are not our own, but we are bought and ransomed with the precious blood, and therefore we belong to God."

Preachers of the ancient gospel are constantly reminded of the differences that exist between the denominations and ourselves. In almost every preaching effort, the great consideration is: How shall I allay prejudice and win souls without selling or sacrificing the truth? How is the preacher to approach such subjects as ecclesiasticism or the one man pastorate of the denominations or evils arising therefrom. Then there are the many unscriptural things taught concerning the work of the Holy Spirit in the conversion of the sinner, and there are many kindred subjects. Is there not a temptation, too frequently, to leave such themes and glide down the stream smoothly, keeping as close to denominational orthodoxy as comports with our standing as reformers? I say the temptation exists, and I believe many of our public men are silent on some of the subjects that at present divide Christendom. Brethren, this ought not to be, our message is one of reconciliation; our

mission is to gather into one all things in Christ, and in this, our work, let us not suppose that we are the only people who are longing for this grand time. There are members in all the religious bodies who are looking and planning for the accomplishment of the same end. I don't believe in calling those who may not see as we do by ugly names, or doing anything not Christ-like, still we are to contend earnestly for the faith once delivered to the saints. This, to me, seems to teach, not only the building up of the Christian institution from among the non-professing, but also the exposure of the errors that afflict the Christian world and keep asunder the people of God.

I would suggest, in the first place, that a list of those subjects that seem to be the greatest barriers to the union of God's children, be prepared by the elders of churches, or be drawn up under their supervision, and that these subjects one at a time be laid before the usual week night Bible Class or the Mutual Improvement Classes, if such exist. In any case, let the young people of all our congregations be thoroughly grounded in all subjects that have to do with the up-building of the walls of Zion; especially is it desirable that our young men should be invulnerable here, inasmuch as they may frequently be called on to make it plain that we are building on the word of God, the only true standard of appeal. Again, let these themes be dealt with exhaustively, and let the conclusions arrived at be recorded in a book kept for the purpose, with the scripture references and the reasons adduced. Not that these conclusions can be of any authoritative value, but possibly classes may compare notes on any particular subject. Some may object to this on account of the trouble, but, brethren, great consequences are involved, and great good will result to all who desire to qualify themselves for being good workmen in the vineyard of God. In laying these matters before the public: where there are two or more churches in one district or town, let them act in concert, selecting two or three of the most able brethren to arrange details, and otherwise bring the subjects in an orderly and forcible manner before the community. Here is a work that demands the best efforts of the brotherhood, a work for the success of which all good men will pray, labouring not only

for the reconciliation of man to God, but that man may be reconciled to his brother through our Lord Jesus Christ. If there are wise men in any of our churches—men of culture, men of fact—whose hearts burn with desire on this great question, let these be selected, if need be, to labour in this particular branch of the Lord's work, travelling from town to town, holding up the Bible as the only bond of union—the only safe and undisputed basis of amalgamation. Let a central hall be hired on week nights, away from our own meeting houses, that the people may be met unbiassed, questions may be asked and answered at the conclusion of the addresses, and the topics of discourse thoroughly ventilated. It may be urged we shall get into disrepute as a people trying to proselytise from other churches instead of going to the unconverted. Others will say we are too fond of debate. Brethren, these things are said already. Are we to be deterred in this work by what men say? Shall we not try and induce our young people to give special attention to the things referred to, even to scanning carefully the several denominational platforms—looking with their eyes if possible—seeing as they see (for the time being) so that justice may be meted to them when dealing with the hindering doctrines they hold. If this sifting work is undertaken, it would be best to deal with the tenets of one denomination or body at a time, dealing only with real barriers to union, and proving our position by the Bible. Ample opportunity should be given to those who oppose us to defend the doctrine questioned. Need I say how much of the Spirit of Christ will be required on the part of the brethren who engage in this work, and indeed in every preaching effort. When it is our duty necessarily to speak of other bodies of believers and their teachings, we must be careful not to give unnecessary offence; let us credit them as being honest and God-fearing, without any of that patronising spirit that make the exposure of error so unpalatable to those corrected, especially in meetings for the advocacy of truth and love. Let our attitude be such that all will be impressed with the fact that we are not seeking simply a victory in discussion, but are desirous that the honest-hearted around may rally round heaven's unifying medium—the Bible. When we have got the men with the neces-

sary ability for this work, advertise in the usual way, stating the object in view, and the motive for our action; that all may see that nothing mercenary has moved us, but that we have undertaken this disagreeable work in the interests of dying men, and a divided brotherhood to the glory of God and the honor of King Jesus. Dear brethren, if by these considerations any brother is moved to improve on the suggestions in this paper, so that more attention is given to the subject dealt with, then I shall feel that my time in writing, and yours in listening, has not been spent in vain.

Christian Evidence,

Æc., &c.

By CHAS. WATT

THE BIBLE is the best book in the world.—*John Adams.*

I account the Scriptures of God to be the most sublime philosophy.—*Sir I. Newton.*

It is belief in the Bible which has served me as the guide of my moral and literary life.—*Gretke.*

A noble book! All men's book! It is our first statement of the never-ending problem of man's destiny and God's way with men on earth.—*Carlyle.*

I do not believe human society ever has attained, or ever can attain, a high state of intelligence, virtue, security, liberty or happiness, without the Holy Scriptures.—*Wm. H. Seward.*

TWO DYING TESTIMONIES.—Said Renan, on his death-bed, to his wife: "Be calm and resigned. We perish, we disappear, but heaven and earth remain, and the march of time goes on forever."

Said Paul, preparing for the block: "I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me the crown of righteousness which the Lord the righteous judge shall give me at that day: and not only to me but also to all them that have loved his appearing."

TWO WAYS OF PUTTING IT.—The simple beauty and lofty grandeur of the Bible are apparent in any comparison that might be instituted. We last month referred to the doc-

trines of *Theosophy*, and wondered what there was in this fossilized faith that led "some scientists" to dig it up and dance around it in such glee. Our mind is now at rest. *Eureka!* The old-fashioned statement of creation is as follows: "In the beginning God created the heavens and the earth," or more fully, "Thou, Lord, in the beginning hast laid the foundation of the earth, and the heavens are the works of Thy hands."

This is the Scriptural style; but what "Scientist" could accept this? It is so antagonistic to all the discoveries of Science, to teach that God created anything. Science has settled it that

"All things are moulded
By some plastic force,
Out of some atoms,
Somewhere up in space,
Fortuitously concurrent anyhow."

Here is the final word and authoritative statement from *Theosophy*. This is the bait that has hooked the scientific fish and landed on the occult beach the Victorian "Government Geologist" and the "Vegetable Pathologist."

"God the Life in God the Lord in God the Holy Procedure organized the first orb-creation in form of appearing as one globular ovarium, which was the germ of the terrestrial universe of universes; and within the globular was the embryo of the external of the universal, impersonal creation, as one curvilinear ovarium; and within the curvilinear the germ of the external of the universe, personal or intellectual creation, in the form of one vortical ovarium. In the beginning of the orb-formation preparatory for man formations, vehicles of the quickening Spirit into intellectual formations, the universal convexity, and the universal convexity were co-enfolded and encompassed in the universal zodiac, and within the convexity was the visible disclosure unto the germ of the terrestrial."

There! When you have recovered you breath your will cease to wonder that "Mr. Stirling, the Government Geologist," "Mrs. Annie Besant," and other "Scientists" have been "fetched" by this sublime statement.

THE CREDENTIALS OF THE GOSPEL.—This is a capital volume by Prof. J. A. Beet, and is well worthy of perusal. In section III. he treats of "The evidence in the material world," and on this says, "We

notice at once that the objects around us are divided by a broad demarcation into lifeless, living and rational. From certain points of view the boundaries of these seem almost to touch. The Monera lie near to the boundary line of lifeless and living, and the highest apes are not very far removed in bodily form from the lowest savages. But more careful examination reveals between each of these classes an infinite gulf.

"From the highest apes the lowest savages differ in the possession of a spoken language, in the use of fire, in the cooking of food, in the manufacture of weapons, and in dress. . . . And this difference places an infinite distance between monkeys and savages.

"A difference still more marked is seen in the capacity of even the lowest savages to be raised by contact with civilization and religion. A conspicuous instance of this is found in the Fuegians seen by Darwin on his voyage in the "Beagle," and mentioned on page 618 of his work on "The Descent of Man." In his later days the great naturalist expressed his wonder and delight at the success of missionaries in raising these degraded savages.

In "Life and Letters," vol. 1, p. 264, we read: "It is admirable to behold what the missionaries both here and in New Zealand have effected. I firmly believe that they are good men working for a good cause. I much suspect that those who have abused or sneered at the missionaries, have generally been such as were not very anxious to find the natives moral and intelligent beings."

Again, in vol. 3, p. 127, he writes: "I had never heard a word about the T. del Fuogo Mission. It is most wonderful, and shames me, as I always prophesied utter failure. It is a grand success. I shall feel proud if your committee think fit to elect me an honorary member of your society."

Between the religious education imparted by these missionaries and the highest training possible to animals, how vast the difference! This difference reveals the infinite distance between man and the brutes. No one ever dreamed of a mission to monkeys. For the highest animals lie outside and beneath the great brotherhood which includes the whole human race.

CHRISTIANITY PROGRESSIVE.—On p. 79 Prof. Beet says: "Very con-

spicuous is the sustained progress of Christian nations in contrast to the stagnation or decadence of all others. In sustained progress modern history presents a marked contrast to the history of the ancient world. Long before Christ came there were mighty empires. But they had, so far as we can trace them, little permanence. Egypt and Assyria, when first they came into the clear light of history, were already in decay. The splendid empire of Nebuchadnezzar rose, culminated and fell, within the lifetime of the prophet Daniel. The Persian empire soon became effete. The military prowess, the art, the literature of Greece began to fade almost as soon as they had reached their bloom. The solid empire of Rome was erected on the crushed liberties of the Roman people. But for a thousand years the history of the nations of Christendom has been a history of progress. There have been times of apparent retrogression. But it has been only the momentary retreat of the incoming tide. Some Christian nations have lagged behind others. But it has been the joy of this generation to witness the advance of even the most backward. . . . The position of the Christian nations cannot be attributed to race. For the Hindus and the Persians are, as their languages prove, kinsmen of the European nations. From the thirsty lands beyond the Caspian two savage hordes, branches of the same Turanian race, poured at different times into Europe. The one came along the Northern, the other along the Southern shores of the Black Sea. In their barbarity there was little or nothing to choose. But the one horde accepted Christianity, the other Islam, and to-day the descendants of the one, the Hungarians, march in the front rank of the nations of the world: the Turkish race, with few regrets, is decaying and dying; before our eyes."

SPONTANEOUS GENERATION.—Haeckel, the German anatomist, who has out-Darwined Darwin in his determination to get rid of SUPREME INTELLIGENCE, is quoted by Prof. Beet thus: "The origin of the first Monera by spontaneous generation appears to us as a necessary event in the process of the development of the earth. We admit that this process, as long as it is not directly observed or repeated by experiment, remains a pure hypothesis. But I must again say that this hypothesis is indispensable

for the consistent completion of the non-miraculous history of creation, that it has absolutely nothing forced or miraculous about it, and that certainly it can never be positively refuted." This Beet simply characterises as "most unscientific." But we shall allow the author of "The Problem of Human Life" to try his hand at a refutation. Dealing with this same idea of a living organism coming into existence, having functions operating in harmony with the objects and uses of its being, without a prior existence of wisdom, plan and forethought, Hall says: "Such a conception would be as impossible, in the very nature of things, as when looking upon a complicated time-piece to conceive of it as having originally come into existence by the accidental falling together of cog-wheels, journals and journal-boxes, without an intelligent designer or mechanical constructor. It is true that individual time-pieces now examined, may have been turned out by ingenious machinery, and may not have cost a single minute's serious thought on the part of the mechanic or artizan who put them together and set them to keeping time; just as a young fox now comes into the world by the machinery of the established laws of nature, without the special attention of any intelligent designer or supervisor. But leaving this individual machine made clock or watch, let us go back to its earliest progenitor—the first clock or watch that was ever made—and conceive of it, if we can, coming into existence by the unconscious mingling of journals, cog-wheels, etc., without admitting the pre-existence of intellectual genius for its design, and mechanical, personal execution for its construction. So the present specimen of a young fox, with its inborn and inimitable cunning, is not the guide to the overthrow of spontaneous generation; but go back to the first fox, or if Evolutionists prefer it, to the *moneron*, out of which the fox developed, and which must have contained in their insipidity the elements of the fox's cunning, and then try to conceive it, with its complex though invisible organism, and its nascent mental powers and vital functions springing out of a little lump of inorganic dirt and without the intervention of pre-existing mind to plan its structure, or intelligent skill and energy to give direction to the atoms constituting its organism. Such a conception is a self-evident impossibility."

This is eminently reasonable. It always has appeared to us the acme of scientific stupidity and human folly to reject as "unscientific" the *Revelation* that an intelligent Creator was the originator of the many forms of life and intelligence we see around us, and to accept in its stead as *more reasonable*, the "Hypothesis" that "once upon a time a little piece of clay conceived the notion of becoming an organism."

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.)

SEPTEMBER 3rd.

OLD TESTAMENT.—Isaiah 61.

NEW TESTAMENT.—Rev. 20.

CONNECTING LINK.

The Day of Vengeance.—Is. 61: 2; Rev. 20: 10, 14, 15.

This chapter is undoubtedly the most sublimely glorious and soul enrapturing in the whole of God's wonderful and blessed Revelation.

The rapt and apostolic seer is now looking toward the further end of the vista of that far-away future and events of magnificent and tremendous import, rising each above the other in importance, like successive peaks in a mountain chain as they tower each above his preceding fellow, till the last is bathed in the sunlight or lost in the clouds of heaven.

First, John sees that Satan is bound, 1-3. That awful malignant and accursed power that from the first has ever blighted the beautiful, sullied the pure, marred the perfect, and let loose upon universal man the flood of sin, misery and death—this power is to be shackled with the chains of omnipotence, for an immense period set down as a thousand years. At the opening of this period and as a consequence of the binding of Satan, shall occur what is called the "first resurrection," when the souls of the martyrs and

of those who had not received the "mark of the beast," shall sit upon thrones and reign with Christ a thousand years—a symbolic scene, representing the resuscitation, triumphant progress, and resistless and well-nigh universal spread of Christianity in its highest, purest and noblest form, 4-6. Then after a day of righteousness ten centuries long, a night of sin ensues—the Sun sustains a brief and partial eclipse. For a little season—by what means, for what purpose, nor for how long no man knows—Satan is released again and marshals the forces of evil to the decisive battle in which the powers of sin are utterly and for ever overthrown and the infernal leader is consigned to the place of punishment, 7-11. Then comes the final judgment—God's great and last account with the world is settled—the dead, small and great, stand before The Great White Throne. Earthly scenes end and the heavenly begin. No believer can read this chapter, no matter what his views of the millennium may be, without feeling his soul filled with triumphant emotions in view of the ineffable glories herein revealed as yet to come.

SEPTEMBER 10th.

OLD TESTAMENT.—Isaiah 66: 15-24.

NEW TESTAMENT.—Rev. 21.

CONNECTING LINK.

The new heavens and earth.—Is. 66: 22; Rev. 20: 1.

This chapter gives us a glowing symbolical description of scenes beyond the Judgment; it describes the happy and triumphant state of the Church, when all trials past, all conflicts over, she enters upon her final and everlasting reward. The old sin-cursed, battle-scarred, grave-seamed earth passes away, and new heavens and new earth appear, and a city, adorned like a bride for her husband, is seen descending out of the heaven of heavens. The object here is evidently to give us the most exalted conception possible of the

glory and felicity of our future home. As a view of positive bliss v. 3 perhaps gives us the highest idea we can have, and as a conception of negative happiness v. 4 can never be equalled. The city is marvellous beyond imagination, and mortal pen never described one such before. Its general appearance was as a mountain of light—like a jasper, clear as crystal. Its mighty walls—"great," "high"—were also of jasper; its ponderous gates were 12 in number, and each composed of a single pearl. Its foundation courses were 12 in number, and each course was a layer of precious stone. In shape the city was a perfect cube. Its enormous dimensions are indicated by the fact that it extended 375 miles in every direction, and towered the same distance towards heaven, being over 50 times higher than the highest mountain now upon earth! Unlit by the sun, the moon, or stars, the splendour of God's glory is its perpetual illumination. In this great capital of the glory land there is no city temple, for the city is itself a temple city, and the pervading light of the divine splendour is its only Shekinah. The Beast, the False Prophet, and the Devil himself having been cast into the lake of fire, there are no enemies to fear, and the gates are for ever open; and the marvellous material splendour of the symbol city is only equalled by the moral and spiritual elevation of its people—nothing enters it that defiles, works abomination, or makes a lie. O the wondrous grace divine that has ever rendered it possible for us to see, to enter, and to become an inhabitant of that city of God! Purchased for us by the ignominy and death agonies of God's only Son, offered to us without money and without price, its glories rendered incomparably more glorious by the lurid light from the "lake of fire," shall any of us ever by careless indifference, thoughtless neglect, or upon transgression, forfeit our citizenship therein? God forbid!

SEPTEMBER 17th.

OLD TESTAMENT.—Isaiah 11.

NEW TESTAMENT.—Rev. 22.

CONNECTING LINK.

Christ of the house and lineage of David.—Is. 11: 1; Rev. 22: 16.

This chapter forms the epilogue or conclusion of the wonderful book, and refers to a number of important but miscellaneous matters. Vs. 1-5 is a continuation of the description of the New Jerusalem. The most important points suggested by the rest of the chapter are:—1st. Though sometimes natural, to worship any created being, even the most exalted, is iniquitous (v. 8-10). 2nd. The fixed and unchangeable condition of both the righteous and unrighteous beyond the judgment (v. 11). 3rd. Every man's reward shall be according to his work (v. 12). 4th. The blessedness of those who do God's commandments (v. 13, 15). 5th. The privilege and duty of all to invite men to come to Christ (v. 17). 6th. The awful sinfulness and condemnation of those who add to, or take away from, the Word of God (v. 18, 19). "He that testifieth these things saith, Surely I come quickly: Amen. Even so, come, Lord Jesus."

SEPTEMBER 24th.

OLD TESTAMENT.—Isaiah 9: 1-7.

NEW TESTAMENT.—Matthew 1.

CONNECTING LINK.

The Child born and Son given.—Is. 9: 1; Matt. 1: 20, 23.

THE GENEALOGY (1-16).—Matthew's object is to prove the Messiahship and divinity of Jesus, and every section of the narrative has some bearing upon the question. His object in the genealogy is to show that Jesus is of the right lineage to be the Messiah. God had promised with an oath to David that he would raise up from his offspring the Messiah to sit upon his throne (1st 89: 3-4). This was well understood by both the friends and the foes of Jesus.

The section shows that Jesus possessed this characteristic of the promised Messiah. It does not prove

him to be of the blood of David, for the blood line, according to Matthew's own showing in the latter part of the chapter, did not pass from Joseph to Jesus; but Jesus was born to Mary after her marriage with Joseph, and consequently he was Joseph's lawful heir, and inherited the throne through him." (McGarvey Com.) For other remarks *re* this point, see "The Quercist," in last issue.

THE BIRTH OF CHRIST, 18-25.—Matthew's grand ultimate object was to demonstrate the truth of the proposition confessed by Peter, "Thou (Jesus) art the Christ, the Son of the living God." This chapter contains elements necessary to the proof of this declaration. In the first section it is shown that Jesus possessed the genealogy demanded by the Messiahship, on the human side, and in this it is shown that He possessed the DIVINE element in His nature, necessary to constitute Him the Son of God, since He was born of the virgin by the miraculous power of God. He was both Son of David and Son of God: Emmanuel—God with us. G.B.M.

Sisters' Page.

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

Communications for this "Page" should be addressed to Mrs. Luffin, 11 Riverside road, Malvern, not later than the 15th of each month.

CONFERENCE DIRECTORY.

President.—Sister A. K. Thurgood.
 Vice-presidents.—Sisters Huntsman, Maston, Pittman, and Ludbrook sen.
 Secretaries.—Sisters Ewers and Hill.
 Treasurer.—Sister Walker.
 Financial Secretary.—Sister L. Dewar.
 SUPERINTENDENTS OF COMMITTEES.
 VICTORIAN MISSION.—Mrs. Pittman, Arlie Avenue, Arnhaldale.
 VISITING AND DOCKS.—Do, do.
 FORTION MISSION.—Mrs. Maston, 13 Federation Street, Ascot Vale.
 TRAGEDY.—Do, do.
 STAKE LIFE SAVERS.—Mrs. Dewar, King Street, West Melbourne.
 HOSPITAL VISITING.—Mrs. Stutter, The Terrace, Malvern.
 SUNDAY SCHOOL.—Mrs. Scheffeld, Byron Street, Footscray.
 ENDEAVOUR.—Miss Hill, 23 Blenheim street, Balclutha.
 PRAYER MEETINGS.—Mrs. Forbes, 172 Holden Street, North Fitzroy.
 TEMPERANCE.—Mrs. Huntsman, Stanhope Street, Malvern.

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

EXECUTIVE.

The sisters met as usual, Aug. 4th, Sister Maston in the chair. The Central Relief Fund, the Victorian Mission Fund, and our forthcoming missionary meeting were the chief topics of interest. A letter was read from Bro. McLellan, thanking the sisters for their sympathy and assistance in collecting funds, but intimating that much more effort is needed if we are to keep the present workers in the field and pay our debts. During the meeting a telling report was put into our hands from the Juvenile Mutual Improvement Band.

CENTRAL CHURCH, PITTSBURGH.

In which the writer says: "Our band was organized last January, with Bro. and Sis. Thurgood as superintendents, but we conducted all our pleasant meetings entirely ourselves. All our members are under 16, and we elect a new chairman every week, so that all may have a chance to learn how to preside. On the 1st Friday in each month the subject is for Temperance, Temperance at Home, 4th Mission. We had a *successful week*, in which the pennies saved from *Canys* amounted to 91 cents." "This is very suggestive. How much are we Victorian Christians spending on unnecessary gratifications? David said "I will not offer unto the Lord my God, that which costeth me nothing, but I thought wondering how." "The Lord loves a cheerful giver," especially when generously enduring self-denial for His sake, and "for others' sake." 2 Cor. 8: 2.

HOUSEHOLD BIBLE READINGS.

First and Second Books of Kings.

The two books, which were originally one, may be divided, according to content, the history of Solomon occupying the first eleven chapters. From the twelfth chapter of the first book to the seventeenth chapter of the second, we have the parallel histories of Israel and Judah, from Hezekiah to Jehonathan and the Babylonian exile. With the release and elevation of Jehoiakim at the court of Evil Merodach the books ends. The history, therefore, comprehends the whole time of the Israelitish monarchy, exclusive of the reigns of Saul and David. The punishments of the kings and people were severe, but their disobedience had been very great. God's promises are conditional and sure, either for punishment or blessing.

We have many references in the N T from the books of Kings. Thus the allusions to Solomon's glory (Matt. 13: 29), to the Queen of Sheba's visit to Solomon to hear his wisdom (Matt. 12: 42), to the temple (Acts 7: 47-48), to the great drought in the days of Elijah, and the widow of Sarepta (Luke 4: 25-26); to the cleansing of Naaman by the Syrian (ver. 27); to the charge of Elisha to Gehazi (Luke 10: 4); to the complaint of Elijah, and God's answer to him (Rom. 11: 3-4); and to the raising of the Shunammite son from the dead (1st Cor. 12: 35). ¹⁰ the giving and withholding the rain in answer to Elijah's prayer (Jas. 5: 17-18; Rev. 11: 6); to Jezabel (Rev. 2: 20).

Ephesians.

This sublime epistle was written by the Apostle Paul during his imprisonment at Rome, to the church at the famous city of Ephesus, the church which he had organized, the church with which he abode so long, and from which he parted with such a warm-hearted and affectionate farewell (Acts 20: 17-35). Now, in his imprisonment, he has not forgotten them. He tells them that

thing foreign to the Bible in its teaching has passed away. Its influence and power is being felt, and for the church here I predict a big future, if we have faithful teaching. The additions for the month are three by faith and baptism.

Our first church social has just been held, the object being to bring new members and friends together, our esteemed Bro. Hatty was with us. Our sisters made it a great success.

G. H. BROWN.—Since last report I have spent two Lord's days at Galgajul. The meetings have been well attended, considering the terrible state of the roads. We have had one addition by faith and obedience.

Have also visited Bangerang. The last two Sundays I have spent at Mirtoa, where we have had fair meetings. Bro. McCallum and Harman propose keeping these meetings going, hence my anxiety to help them.

We are in hopes of making a stand at Murtoa, and with the help the Horsham brethren are willing to give, we may soon be rewarded by some additions. We hold our anniversary at Galgajul on the 21st Sept., when we expect to have with us Bro. Ewers.

Horsham, 14.8.93.

M. McLELLAN.—During the past month I have continued my labors at Brighton. There is a good interest at the 20-past meetings, average attendance about 35, and pleased to say that we had one addition by faith and baptism.

15/8/93.

FOREIGN.

F. M. LUDRIGER.

A CHRISTIAN BOX FOR INDIA.

Wanted—friends in every church and Mission Band to lay themselves under contribution in order that a really substantial and useful Christmas Box may be forwarded to Mrs. Thompson, at Hurda, N.D.—Anything warm and good in the way of clothing—flannel, dress, stuff, boys' jackets, etc., also toys for the juveniles. Send in by mid-November at the latest.

CHINESE HOSPITALITY.

On Wednesday, August 19th, about one hundred friends sat down to tea in the Lygonist Lecture Hall—at the invitation of the Chinese scholars. Some thirty of the latter were present to play the part of entertainer, and the repast was excellent, made conspicuous by the amount and variety of sweetmeats. John makes a capital host, and when the wands had disappeared, he took us thro' a programme of *fair and fifty* items. We believe that through this spontaneous outburst of gratitude from the hearts of the Chinese, the number of our Australian friends, actively interested in their behalf, has been immensely increased. Mr. McClean is still seeking for more teachers. A second classroom has now been rented, fitted up and occupied by the school. All are invited to call and see the school in working hours at 5 p.m. some Tuesday, Thursday, or Friday evening.

AT HAWTHORN.

The Endeavor Society has taken two consecutive evenings for the study of E. M. work. Addresses on Dr. Carey, and on the work in general were delivered, and much appreciated. A dozen prayers in about as

many minutes were offered on behalf of the divine enterprise.

THE JULY COLLECTION.

was taken up with a will in many of the churches. While some have reluctantly—no doubt owing to local burdens—had to drop out for this year, other churches have responded for the first time. The country churches have shown themselves both willing and able. Roughly speaking—as far as Victoria is concerned—last year 32 churches sent £44, while this year our treasurer has from 33 churches received £37. This is praiseworthy, "all things considered" but our expenditure will be much heavier this year, owing to the Kanaka and Chinese Missions, and to the support of native preachers in India. Friends who scan our receipts acknowledged in this issue will follow us in noting two very pleasing features, (1) that the church in North Perth Western Australia, has sent the sum of £4 15s. to the Kanaka Fund—a very handsome beginning; and (2) £1 monthly is now being given by a brother in Victoria—"Ebenzer" for the entire support of a native preacher in India. Can not some other brother or sister invest £12 or £8 in a 12 month on a native helper (male or female)? For this small sum *one acre* can be set at liberty to sow the good seed of the kingdom.

QUEENSLAND DEPARTMENT.

By A. CORRAN, Langland-street, E. Brisbane.

CHARTERS TOWERS.—I am glad to say work is progressing very favorably.

Since Bro. Houchins has been amongst us we have had 41 additions, all of whom are walking orderly except two, who are sorry to say have returned to their old paths. This brings our membership up to 72. During the last quarter I made the good confession and obeyed the Lord, and four were received into fellowship who were formerly immersed, making a total of 20 for the quarter.

Our morning meetings are well attended, often between 40 and 50 meet for breaking of bread.

The Saturday evening open air meetings conducted by our brother are greatly patronised, and we believe great good will come out of the powerful addresses delivered there upon different subjects of interest. In fact, we see the good effect of them manifested by the increased attendance on Sunday evening.

A few weeks ago we held our S. S. picnic which passed off well, every one thoroughly enjoying themselves. Last Lord's day we held our S. S. anniversary; we had a house full of children, teachers, parents and friends. There were three short addresses; the singing was led by Bro. H. the children did almost all the work by entertaining us by giving some good recitations. We are glad to report three additions during the last six months for the S. S. We are on the roll at the present time 154 scholars with an attendance of 120 and over. Our largest attendance for the year was 139 and our smallest 11. We have 12 teachers. Bro. H. also conducts a Bible class in the school, 12 scholars. In the evening Bro. H. gave us a powerful discourse upon Human Idols, in which he spoke upon the various idols to which parents are sacrificing their children. J. BROAD.

CHILDREN.—I am pleased to report that the work among the Kanakas is progressing. The meetings held at the different plantations have been fairly attended, although the weather of late has been very wet and cold. Some of the Kanakas about Doullin and Corraiball have given in their names as candidates for baptism. One of our Eromanga brethren who assisted in the building of the meeting place at Doullin passed away on the 5th. He had not been able to attend the meetings for some time, as he was suffering from dumpy and continued to his hut, but whenever I visited him he was always pleased to talk about Jesus and His love. He was patient throughout his illness, always thankful for any little act of kindness shown to him, and happy to the last. Shortly before he passed away, as his sight was leaving him, he remarked to his countrymen, "I no can see longa ground; directly I see him Jesus He aska for His Testament," and clapping it in both hands he held it on his breast till he breathed his last. As Kanakas are not buried in coffins, the body was rolled in a fine blanket, and after the meeting for the breaking of bread was over on Lord's day morning we laid his body to rest. Some 50 Kanakas followed him to the grave. JOHN THOMPSON.

NEW SOUTH WALES DEPARTMENT.

By ARTHUR HARRIS,
41 Elizabeth-street, Paddington.

LISMORE.—Please insert this as our acknowledgement of receipt of the sum of £20 (after some delay owing to suspension of banks) forwarded by the brethren through Bro. Colbourne to assist our work on the Richmond River who had suffered severely by the late floods. The brethren who have received the help, desire to acknowledge not only the money but the spirit which prompted the gift in time of need. Yours in the love of Jesus.

July 20.

J. V. F. WALKER.

ENMORE.—On Monday evening Aug. 7, a social was held to celebrate the anniversary of the Young Ladies' Endeavor Society. The meeting was presided over by Bro. Watt, the programme being confined to the members of the class, who acquitted themselves very creditably.

The Society has a membership of 25, the average attendance being 18, and is ably presided over by Mrs. Bagley.

The work is steadily moving along, large meetings with good results. Since last report we have made the good confession and united with the church. Bro. Watt who has already been with the church five years has decided to accede to the work of the church, and has accepted another year's engagement. C. A. R.

NEW ZEALAND DEPARTMENT.

NORTHERN DIVISION.

AUCKLAND.—During the past month we have had a great deal of wet weather and much sickness. The measles have been very prevalent. Our Bro. and his wife had a lovely little youngest child through them, and they specially need our prayers, and our warmest sympathy at this time.

In consequence of the sickness the S. S.

examination, which was held at Cook-street chapel the last Sunday in June, was not nearly so well attended as usual. We are pleased to report that during June two sisters were baptised into Christ, and that two have been united to the church at Epakura. Bro. Greenwood visits the church there periodically, and is doing a good work there.

The members of the Young Men's Bible Class held their half-yearly meeting last Thursday evening at Bro. Davies' house. About 60 members were present. After an excellent tea provided by our Sister, Davie, Bro. Greenwood presided over a most profitable and enjoyable meeting. The secretary, Bro. F. Davies (junr), read the report, which was very favorably criticised. Especially did the object of the class, as expressed by the secretary, "with approval." To find out what is right and why it is right, also to learn how to express their thoughts properly. During the evening well selected readings, recitations, and songs were given by the members in a very creditable manner. And an excellent essay, entitled "Thoughts on Thinking," was given by Bro. F. Evans.

A S.S. has been started by Brethren Taylor and Runciman at New North road. W. VICKERY.

SOUTHERN DIVISION.

Bro. J. INGLE, WRIGHT, *Canzit-t, Dundee.*

CHRISTCHURCH.—CHURCH OF CHRIST SUNDAY SCHOOL.—The anniversary tea and public meeting were held in the meeting-house, Durham-st., the building being nicely decorated for the occasion. At six o'clock the children and their friends sat down to an excellent spread provided by Mr. Crowe. At 7.30 the public meeting began, Mr. Hannan, the Superintendent, in the chair. An orchestra and the Sunday School children, under the direction of Mr. Lane, contributed several items of instrumental and vocal music in a very pleasing manner. Mr. T. G. Dyson gave an address of public reception to Mr. T. J. Hull, who has come to labor for a short period as evangelist with the church. Mr. W. Crowe, on behalf of the church, made a presentation of an illuminated address to Mr. T. G. Dyson in recognition of his services to the church. Addresses were also delivered by Mr. Hull and Mr. Martin. A number of prizes were distributed to the children for attendance, good conduct, &c. Devotions were given by Misses Denman, Juchs, Hannan, Webster, Pattison, and Williams, Mr. Cameron, and Master Williams. Songs were given by Mrs. Wood, and Master J. Mitchell. Miss Alice Oakley was presented with the Bible in recognition of her services as organist to the school. Thanks were tendered by the chairman to all who had helped to bring the anniversary services to a successful issue.

Secretary's report showed, number on roll, 121, average attendance, 97. Teachers on roll 8—2 assistants, average attendance, 7. Receipts from July 1, 1892, to end of June 1893, were £21 7s. 0½d. Expenditure, £17 10s. 6d. Balance, £6 8s. 6d.

SOUTH AUSTRALIAN DEPARTMENT.

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

The church at Park-street, Unley, has entered into an arrangement for the support

of Bro. De Nesi. He begins work there on the first week in September.

Bro. J. C. Dickson, who has been laboring at Unley, will be remaining in South Australia, which information will be a satisfaction, and we trust his earnest labors will be to the turning of many to righteousness.

Sister Bell, from Freemantle, is over on a visit, and brings latest tidings of church life in Western Australia. She is staying some weeks in the colony.

On Aug. 3rd a meeting of the committee of union of Churches of Christ in S.A. was held when the secretary was authorized to write to the secretaries of the unions in the different colonies, asking if they were desirous of holding the Federal Conference this year, as suggested at the last meeting in Sydney, and whether there was any matter of common interest needing consideration.

On the 14th the monthly meeting of the S.S. Union was held at Grote-st. Bro. Wm. Brooker was in the chair. There was an attendance of eighteen. The quarterly meeting will be held on the second Tuesday in Sept., at Grote-st., at 7.30, when papers will be read by John Vero, and John Anderson. All teachers and elder scholars are invited. Brethren H. D. Smith, T. J. Gore, and Dr. Vero were appointed to set and examine the papers for the scripture examination in November.

On August 17th the Association of Christian workers met in the Grote-street church hall. Bro. H. D. Smith was in the chair. In the absence of Bro. Rankine, James Manning acted as secretary. The exercises of the evening were an analysis of a discourse by Bro. Coth of Hindmarsh, a reading by Bro. Harris of Alberton, a recitation by John Fisher of North Adelaide, and an offering of Helms of Unley. Four new members were elected—Bro. Hooper of Glenelg, and Bro. John McNeil of North Adelaide. The next meeting will be held on September 28th, at 7.30, in the same place. Will all our young speakers strive to attend?

Among the appointments for the month may be specially noted the annual tea and public meeting at Park-street, Unley, on September 25th, which will partake somewhat of the nature of a farewell to Bro. Dickson and a welcome to Bro. De Nesi, and the anniversary services at Alberton on September 17th. Dr. Vero will be with the church there in the morning. T. J. Gore in the afternoon, and J. C. Dickson in the evening. Their public tea will be held on Tuesday, September 16th, when the brethren there will be pleased to see as many visitors as can possibly go.

YORK.—The church here celebrated its ninth anniversary on the 23rd and 25th inst. On Lord's day we had large meetings, our Bro. M. Wood Green addressing the church in the morning as well as preaching in the evening.

On Tuesday following we held our annual tea, followed by a public meeting presided over by Bro. M. W. Green. In addition to the chairman's address, Brethren Gore and Rankine also gave us some excellent advice, which was highly appreciated. Brethren H. D. Smith and Dr. Vero were unable to be present. The secretary gave the annual report, which contained the following figures.—Additions during the year: By faith and baptism, 13; by letter, 7; restored, 1; total additions, 21. Our losses have been: By letter to sister churches, 3; withdrawn from, 6; the net increase being 12. Present number on roll

—124. After paying all necessary expenses, our treasurer has £5 10s. in hand. We have also been able to pay the sum of £30 out of the loan on our building, leaving amount due £335.

Our Sunday school work has not been standing still. 40 of the scholars have been added to the church during the year. There are 166 scholars, and 17 teachers on the roll.

We are pleased to be able to report that Bro. M. Wood Green has been laboring with us during the past three months, and has agreed to continue six months longer with us. Our prayer is that his labors may be crowned with success.

Thanks were accorded to the following brethren, who during the past year had given their valuable services in this part of the harvest field—Brethren Weeks, Burns, Johnston, Alves, H. D. Smith, Glassborough, Gore, T. B. Vero and Dr. Vero.

The meetings were enlivened with singing by the choir, under the leadership of Bro. Fiedler. W. B.

GROTE-STREET, ADELAIDE.—On Sunday, 30th July, was made the good work of our baptism of our service, and were baptized the following Wednesday night.

Our Wednesday meetings are now being fairly well attended. Bro. Gore is giving a series of addresses on prayer and prayer-meetings in the early churches.

At 10.30 on 29th July, L. H. V. GLENELG—One (a young woman) came forward last Lord's day evening.

A. KEMP.
HINDMARSH.—During the month church matters have been taking their usual quiet course, peace and happiness prevailing, which are a blessing to us all. There have been two or three confessions. We have been expecting great things to follow the earnest preaching of the Word, and from the various departments of Christian work.

Two drawbacks have been felt during the month, namely, the deep depression and the prevailing sickness—especially the measles among the children. Sister Hugh Smith has been suffering some weeks in bed and was removed to the hospital to-day, whilst our very aged Bro. G. Lea fell and fractured his ribs three weeks ago, and will imperishably very frail. Two good and much respected members have been called up higher.

Bro. Samuel Winslow and Sister Emma Worrell. These have finished the warfare and are called to their reward. Our beloved Sister Vendell has much sorrow of heart in seeing her husband daily and hourly growing weaker. The whole of her time and attention is occupied in nursing the sick one, but for grace and strength for her and all in a like position.

A. G.
POKAT PRIE.—On August 9th we had a social in connection with the Sunday school, at which we spent a very pleasant evening, the children in the evening, and piece, acquainted themselves in a manner that reflects great credit on Bro. Duncan for his patient teaching. A goodly number of the children's parents and friends were present and all seemed to enjoy themselves. Our week night meetings are well sustained, and all seem to appreciate the value of meeting together for mutual edification, and to talk of God's wondrous love. Such meetings we find are a blessing to our souls.

NORWOOD.—The showers of blessing have been falling upon our Church during

the past month, and again we can thank God for the great encouragement He has given us in our work for Jews. During the month *night* have conferred the Saviour and have been added to the saved, or has been admitted into our fellowship from the Baptists, and *three* have been received by letter of commendation. Since receiving last our aged Sister Johns has passed from time into eternity. Thus one by one we go.

A movement is on foot for the enlargement of our chapel and for erecting two or three vestries. We hope that everything will be successfully carried out.

Aug. 16. A. C. BARKISE.
POINT STURT—We held our yearly meeting on July 20, and our increase for the year was five by faith and obedience, and one from the Baptists. Our membership is now 34, and we pray that our labors during the present year will bring a greater increase into our Heavenly Father's kingdom. Financially the church is good. The meetings on the Lord's day are well attended considering the distance some have to come and the very rough weather we sometimes get.

ALBERTON.—We have little to report, with the exception that our meetings are well attended, many strangers. We are receiving valuable help from our beloved Brethren Dr. Verco, Fischer, J. Verco, and many others, and though for some time we have seen no visible results from the labor put forth, we believe that the word shall not return void, but shall accomplish the will of our Heavenly Father. Our anniversary gathering on the 17th and 18th of September. We trust it may prove a success, and that many more may come out on the Lord's side. R. HARRIS.

BALAKLAVA.—We have had a very refreshing season lately, following the decision of three persons to follow Jesus in His own appointed way. One being the respectful husband of our Sister Ann, who recently put on the Saviour, another the youngest son of our esteemed Bro. Wright, the third a young one young Salvation Army soldier, who upon hearing the way of the Lord more perfectly, was prepared to obey the Captain of his salvation. As the latter took a prominent part in the army matches, being rather a talented young musician, the congregation felt in the ranks, and the interest of the on-lookers may be imagined. The culminating point came on Thursday evening last, when the capacity of our little chapel was found to be quite inadequate to hold all who assembled to see our three brothers put on the Lord. We never have seen such a large assembly here before, and of course, the opportunity was taken of speaking the truth in love. Two more intelligent young men are very near the kingdom.

On Sunday morning our chapel was again filled to overflowing, and the excitement and interest caused by our little revival is very considerable, and, perhaps, the best feature of all is the new life which seems to have been imbedded by the whole church, there seems to have been a determination on their part to be real live Christians.

The Wesleyan minister called his congregation to rest last Sunday morning by preaching from Exodus 16: 23. "Then I will sprinkle clean water upon you," etc. Comment is needless.

NORTH ADELAIDE—Six spaces was received by transfer from the church in Hindmarsh on Aug. 23. On the same evening Mrs. and Miss Mason from Adelaide publicly confessed their faith in Christ, and were after their immersion welcomed into

the church. On Aug. 30, Miss Paplett confessed the Saviour's name, and on the 31st she and Mrs. Hays, from Port Elliot, were baptized into his death, and on the next Lord's day received the right hand of fellowship. May the Lord keep them all unto his eternal kingdom. On Aug. 2 the church held its annual tea. This year an experiment was tried and proved very successful. The tea was limited to the members of the church in Kermadec, an invitation, being sent to many of the members in the country, and several of those who were able came down and enjoyed a social evening with us. We held it in the chapel. Admission was free and expenses were defrayed by a collection, and as usual under such circumstances, more than defrayed. The after-meeting, which was also for members only, was really a big business meeting. We had reports from the secretary of the church, and the treasurer, and the Sunday-school, and the Men's Bible Class, and the Women's Bible Class, and the Dorcas Society, and the Children's Improvement Class, and the Mutual Improvement Society, and the Band of Hope, and about the work of Bro. Fischer amongst the Germans. These gave all the members some idea of what was being done, and what had been done during the year, and every one of them was cheerful and encouraging and stimulating in regard to the coming year. There was much material in them for raising an Ebenezer, and thanking God and taking courage. The evening passed varied and improved our proceedings with a couple of put songs. The church passed two very important resolutions: 1st, that in September, when the mortgage on the property in Archer-street falls due, we pay off £500 out of the £200 which had been borrowed upon it; and 2nd, that the officers of the church be empowered in committee to meet for worship and gospel preaching in the neighborhood of North Adelaide wherever and as often as ever they deem it advisable and possible. Our departure from the ordinary routine of anniversary meetings proved very enjoyable, very instructive, and resulted in good work. J. C. W.

On the next two Sundays, in September, collections are to be taken up for the work among the Kanakas and the Foreign Missions. Don't forget, brethren and sisters, to wrap up your money in paper and label it before it goes into the box, or the missions will not get it, and don't forget, those who cannot come on those two Sundays, either to send your contribution, by some one else, or bring it with you the first time you come. The collection may not be held by your absence as well as yourselves. The Wednesday evening special lecture will be on Sept. 23th.

The reported conversions and additions for the month are as follows—Buninyong 3, Fitzroy 3, North Fitzroy 3, Brighton 1, Geelong 2, Lygon-st. 1, Galaxid 2, Bet Bet 3, Praluar 1, Newmarket 5, North Carlton 6, Nathalia 4, Branswick 5, Williamstown 1, Taralaha 6, Kensington 1, Collingwood 1, Berwick 2.

Bro. Henshaw's reports that he has just flying visits to Castleman, Barker's Creek, and Maryborough. In Barker's Creek he addressed the church in the morning and

the Sunday school in the afternoon, after which he preached the gospel. In Castleman he preached the evening. He gave a lecture in the latter place on Tuesday evening, and in Barker's Creek on Thursday evening. He addressed the church on Sunday (both in) in the morning, and preached the gospel at Maryborough, and on Monday evening delivered his lecture on John Knox and the Reformation in Scotland. His experience of great personal kindness wherever he went, and sympathy, and the contribution of aid in support of the V.M.I.

DRUMMOND—We are very pleased to say that we have had our dear Bro. Park amongst us, and we were all very pleased to see his face once more. We have had five meetings for the presentation of the gospel, and are glad to be able to report five additions to the church. One is the husband of our esteemed Sister McKay, who was sought to acknowledge the truth as it is in Jesus, through the many severe trials they have passed through the illness of one of his daughters. In the midst of our rejoicings we received the sad news of our Bro. Thomas Herr, who has lost both of his legs by a railway accident in New South Wales, and it has cast quite a gloom over us, and we deeply sympathize with his mother in her trouble, and pray for the Father to comfort her. W. B. DEAN.

BRUNSWICK—During the months of June and July Bro. Hoher has been preaching the gospel to really good audiences, during which time there has been five come forward, and he has cast quite a gloom and have since been baptized and received into fellowship. Our Bro's preaching is much appreciated here, and we hope soon to have him with us again. J. H. B.

BERWICK—Two additions for the month by faith and obedience. We have had Bro. Byles with us for two Lord's days, and he has done a lot in the morning and preaching the evening. One young woman made the good confession on the 17th, and another at the week night meeting following, when both were immersed. We have enjoyed Bro. Bryan's visit.—H. PAUL.

NORTH MELBOURNE—In this portion of the Lord's vineyard Bro. Homelwood has been laboring for us for nearly up to the end of July. Bro. Macgregor is now laboring for us, and we pray that an abundant harvest of precious souls will be gathered in for the Master. The church has suffered through removals of brethren who have been of great assistance to the church and Sunday School. W. J. P.

MELBOURNE—The annual anniversary of the Methodist Band of Hope was celebrated on Monday, Aug. 24, with great success. Nearly 70 sat down to numbers' tea, after which an audience numbering in spite of wet weather, some 250 persons, gathered in the Chapel. The principal feature of the programme was a Service of Song entitled, "Robinson Crusoe," which was greatly appreciated. Mr. A. M. Lambrosk renounced the singing, and Mr. R. Lyall led the convicts, and Mr. Morton of Dundas officiated at the lantern. Prizes and certificates were then distributed, after which a large number of miscellaneous views were thrown on the screen. The report of the secretary, Mr. W. P. Lawson, showed satisfactory progress, but greater things are anticipated in the future.

BALLARAT—On the kind invitation of the Dassonet Church Mrs. P. and I landed in Ballarat July 29. I conducted Bro. Martin's Bible Class in the evening. On Lord's day morning, I addressed the

VICTORIAN DEPARTMENT.

By J. PITTMAS, *Archiebald Avenue, Armadale.*

The reported conversions and additions for the month are as follows—Buninyong 3, Fitzroy 3, North Fitzroy 3, Brighton 1, Geelong 2, Lygon-st. 1, Galaxid 2, Bet Bet 3, Praluar 1, Newmarket 5, North Carlton 6, Nathalia 4, Branswick 5, Williamstown 1, Taralaha 6, Kensington 1, Collingwood 1, Berwick 2.

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

ESTIMATES GIVEN FOR REPAIRS.

READY - MADE CLOTHING.

Boys' Clothing a Specialty.

Tailors, Clothiers, Hatters
AND
GENERAL OUTFITTERS.

NEWHAM & CRAWFORD

208A JOHNSTON STREET,

NEAR HODDLE STREET,
COLLINGWOOD.

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

A well-selected Stock of Drawing, Binding, and
Belton's Siles, Bedsteads, Cots and Bunks, Per-
ambulators, Crutches, Linoleums, Fenders and Wash-
boards and North Carlton Trams Pass Warehouse.

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

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

CONTENTS.

Current Topics	59
LEADER—	
A Neglected Passage of Scripture	56
Editorial Notes	265
Wanderings Abroad	265
Christianity Abroad	265
Christian Evidence, &c. &c.	268
The Essayist	270
The Controversialist	271
Temperance Column	273
CORRESPONDENCE—	
Appointment of Elders	273
Deoxy Ducks	274
The Evangelist	274
Lord's Day Readings	277
Sisters' Page	279
Missionary Page—Home	280
Missionary Page—Foreign	280
New Zealand Department	281
New South Wales Department	281
Queensland Department	281
West Australia Department	281
South Australian Department	281
Victorian Department	281
Loved Ones Gone Before	284
Acknowledgments	284

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

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

NATURE'S REMEDY.



ELECTRICITY.

R. GRAY'S (U.S. American)
AOME ELECTRO BELT
SINGLE AND DOUBLE BATTERY.
They are comfortable to wear, reliable and durable,
and relieve and cure all kinds of organic diseases,
such as debility, nervous prostration, dyspepsia, con-
gestions, liver and spinal troubles, kidney con-
cretions, gravel, neuritis, rheumatism, neuralgia,
neuritis, sleeplessness, cold feet and hands, (the
result of bad circulation of blood), etc.
Send for particulars to
HADDOW & SON, S. & A. Agents,
150 QUEENSBERRY STREET, NORTH MELBOURNE.
Certificates are to be addressed—
"JAMES HADDOW & Co. Haddow and Son."

E. A. PETHERICK & Co.
Booksellers & Publishers.
MELBOURNE:
380 & 382 Bourke St.
SYDNEY:
333 George Street.
ADELAIDE:
144 Rundle Street.
Agents for Ruskin's Works
Trade Lists Issued Weekly.

T. GREIG

BAKER AND PASTRYCOOK,

409 SWAN STREET, BURNLEY.

BREAD MADE FROM BEST ROLLER FLOUR.

Families waited on for Orders Melbourne and Suburbs.

GOODALL'S TEAS

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

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

Our "Delightful" 1/6 TEA, Once Used Always Used, Obtainable Only at

15 SWANSTON STREET.

GOODALL & CO

WE UNITE PRODUCER AND CONSUMER AT LEAST POSSIBLE COST.



By Special Appointment To Lady Loch.



AWARDED MEDALS AND CERTIFICATES AT VARIOUS EXHIBITIONS.

MISS WARLAND

(LATE MRS. ATKINSON.)

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

(Between Swanston and Russell Streets)

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

WARKWORTH HOUSE

Upper Queen Street,
AUCKLAND.

Private

Board : and : Residence

CONVENIENT FOR BUSINESS PEOPLE.

Every attention paid to Visitors, with all the Comfort, Bath, etc.

TERMS MODERATE.

Mrs. J. Bowen, Proprietress

UP TO DATE!!

The History and Mystery of Christadelphianism.

By DAVID KING, of Birmingham, England, Editor of the "Bible Advocate."

This is a neat pamphlet of 32 pages, printed on toned paper, with heavy paper cover. The Christadelphians are very persistent in circulating their literature, and often from lack of information as to their real position, it does much harm. If you want to know Who, and What the Christadelphians are, and Where they came from, you will get it briefly in this pamphlet. It is short and to the point. In order that this little book may be circulated wherever the Christadelphian literature is sent, we are selling it very cheap.

SINGLE COPY, 3d.

SIX COPIES

1/3

TWENTY-FOUR COPIES

3/6

TWELVE COPIES

2/-

FIFTY COPIES

6/-

POSTAGE FREE.

AUSTRAL PUBLISHING CO., 528 ELIZABETH-STREET, MELBOURNE.